

THE MARROW OF ALCHEMY

by

Eirenaeus Philalethes

A Treatise Discovering the Secret and Most Hidden Mystery of the

PHILOSOPHICAL ELIXIR

A
R. A. M. S. 1993
PRODUCTION



T H E M A R R O W
O F
A L C H E M Y .

B E I N G A N

E X P E R I M E N T A L T R E A T I S E ,

D I S C O V E R I N G

T H E S E C R E T A N D M O S T H I D D E N M Y S T E R Y O F T H E

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B Y E I R E N A E U S P H I L O P O N O S P H I L A L E T H E S
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F O R E W A R D

Of Eirenaeus Philalethes, not much is known. However, W. Cooper who was not only the publisher of George Starkey but a contemporary and acquaintance, identifies Philaltha as Starkey. Some consider Philalethes as Bacon. (= Shakespeare!) Interestingly, the symbol used to denote Bacon was a pig or hog. (possibly "hedgehog"?) The Latin for Hedgehog is: Erinaceus. Pretty close to Eirenaeus! Also recall a Shakespear (Bacon?) play entitled: **HAMlet**.

All speculative to be sure. What IS known is that Philalethes wrote many significant alchemical tracts including this present one: "*Marrow of Alchemy*". Perhaps his best known work is: "*An Open Entrance to the Shut Palace of the King*". "*Ripty Revived*", "*The Transmutation of Metlas*", "*Lessons in the Unfoldment of the Philosophers Stone*" and "*Three Tracts of Medicine*" are other of his works, some of which are amongst the R.A.M.S. materials.

Philalethes has much to tell us. Some is plain and other material is clearly for "those who have eyes to see"....etc. In any event it is useful to have some of these recondite writings available in the English language.

Hans W. Nintzel
Richardson, TX 1993

To the Courteous and Studious Reader.

Courteous Reader,

What moved me to put to the publick View these hidden curiosities of Nature, I shall inform thee briefly, and in it shall give thee an account partly of the Author and partly of myself: For the Author he was an eye-witness of the great Secret, as he doth testify of himself; nor that only, but had by gift a portion of that precious Jewel so sought for by many but found of few: Which portion although he did for the most part lose it in hopes of multiplication of it (which he could not attain, being of the White not the Red powder) yet by diligent search and industry he attained the preparation of the Philosopher's Mercury, and by it to the preparation of the Elixir of the first order, which is indeed but of small virtue compared to what it may be advanced to: This although it be but small profit: Yet it is an infinite satisfaction to a Son of Art, to see a Medicine which will tinge Mercury or any imperfect Metal into Silver 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 Author, who demonstratively convinced me of my former errors, 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 showed me several Tractates written by him who gave him the powder, hitherto never published: Of which the names were, Ars Metallorum Metamorphoseos; Introitus apertus ad oclusum Regis palatium; Brevis manuctus ad Rubinum Coelugiem; Fons Chemicæ Philosophiæ, Opus Elixeris Aurificiæ, 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 Arnolds Ultimam Testamentum, and lastly his Cabala Sapientum, or An Exposition of the Hierogly-

phicks of the Magi: These Books I confess of all that ever I read or had seen were the fullest, plainest and most perspicuous; With much ado I obtained copies of them, but no commission to shew them to anybody: I asked this my Friend why he did not cast in this Calculus into the Treasury of Philosophers, especially seeing he had been so successful, 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 Author of the Rosary who wrote that excellent Book, and yet saith, Hac ego vidi in diebus nostris usque ad Leonem, Desscripsi autem ad complemnetum licet non viderim, at last he was perswaded by me to write this Treatise, which he performed in seven Books, and another in Latine, entitled Breve manu-ducterium ad Campum Sophiae, which concerns chiefly, Paracelsus liquor Alcahest, in which he clearly, plainly, and fully shews the difference between it and the Mercury of the Philosophers: And lastly, a Treatise called Eleuchus errorum in Arte Chemica 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 Whiteness, and hope ere long to see the Redness, 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 through the misleading of divers Sophisticall Authors and Receipts, who coveting the 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 Thread 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 publick, 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 myself to have received, who have at last seen an ocular demonstration of the truth in my own work (although I have not yet perfected the Mastery) which will recompence my pains, travel, and charge in search, as the first doth satisfy my mind and judgement; For verily my work did not exceed the virtue 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 easy to discern (but by long and oft experience) when it is come to just the height of the whiteness, for before it comes to that pass it will look very glorious, that a Man would say, this is the highest white, and yet it is not; so that if taken a little too soon, or let stand a little too long, it doth not tinge what it would do if taken just in time. It would require a large Treatise to tell you what scruples have caused me to stumble between the White and the Red now twice, which I hope in not many trials to amend; but in a word, it is my 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 tells 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 ruins of my work. I might here make a large discourse of the Adepti and their Elias, but shall refer the Reader to the Treatises aforementioned, being unwilling myself to fly to writing before my wings be fledged with more experience. These Treatises, Reader, thou shalt have in order, I began with the first, of which I would 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 penned, expect the others shortly. And I am soliciting for an Elendus utorum potisimorum in Arte Chemica, with a Clavis Chemica to open their Cabinets, so that students may have a censure of the true and more perspicuous Authors from a Son of Art, and so need not read in their Tyrociny such Labyrinthian Authors

who either through gross ignorance or pure envy mislead the unwary.
Farewell, 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

Georgius Sterchi.

Programma.

Inveni, accepti, purgavi, pondere justo
Composus, inclusi foetum, 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
Turgidus Exudat, votitatque per aera fumus.
Qui Condensatus generat nigredine corvum.
Saepe fluit liquidus, necnon durescit, & omnes
Induit in toto quot quot sunt orbe colores
Hanc putrem aspersi Lymphato rore, lavando,
Dum color albescens visus magis Euse coruscans.
Canduit ad vices septem, lapis hic Paradysi,
In Lunam lingens impurius omne Metalaborum:
Invictus pergo, debitum retinendo calorem
Sanguinens quoadusque color, cum Sole metalla
Infina sex aequans; vera haec tinctura Sophorum.

Soli Deo Gloria.

T H E M A R R O W
O F
A L C H E M Y .

T H E S E C O N D P A R T .

C O N T A I N I N G T H R E E B O O K S , E L U C I D A T I N G T H E

P R A C T I C K .

T H E F I R S T B O O K .

The First Book.

Alchemy is an Art so exceeding mysterious and sublime, that to attempt a proper description thereof I am constrained to invoke the aid of Pallas to guide my Rustick Quill; Assist me jointly Phoebus with thy rays to illuminate me, as in the days of Hermes; and thou also gentle Minerva, who hast thy seat in the Three Kingdoms of Nature (who by a hidden central heat and long Decoction baketh Mineral Bodies in the Earth) disdain not now to enable me to explain thy secret Operations.

There is an Homogeneal Substance which lies open to the view of the Vulgar, from whence all Mineral Bodies are produced, it being their only true Matter; which by a long digestion is changed into various kinds of different perfection.

There is likewise an Art, which most admire, but few believe, and he is very rare that knoweth it; whereby all imperfect and fugitive Metals are made so fixed as to endure the greatest force of Fire, which the Ancient Sages have called the Art of Transmutation, of five to silver and six to perfect Gold. And wonderful it is, that of the base Metals, as Copper, Tin, Lead, or Iron, there should be made by virtue of this our Stone (in less than half an hours time) most perfect Silver and Gold, that will never change.

This rare Art, whose virtue is so wonderful, many no doubt would gladly know, which yet every one of its admirers may not attain, and be enabled thereby to change imperfect Metals from a state of Corruption to Perfection; since all have not a right thereto, but only such whom God doth chuse as Heirs thereof, the rest for want of knowledge, groping as it were in the dark, may spend all their Time and Substance, as many have done to no purpose; Whence it is that the most Learned severely deride both this Art and the searchers thereof. Yet notwithstanding, know that this Art is most certainly true, whose Principles are founded on Nature: Yea though its revilers are many, and but few are found that dare defend it, yet shall this Science remain immoveable against all its opposers.

And although some Varlets do boast of the knowledge thereof, wherein they know no more than an Ape, do by their Oaths and Lies allure such as gape after Wealth, to expend their Money upon their pretended skill, from whom having got all they can, after many vain and fruitless Experiments, in the end their Art proves all a cheat, whereby their greedy Creditors are ashamed and curse their pretended Art; for which both are blameable, the one for pretending to what they know not, and so deceiving the Credulous, and the other in being so ready to believe them, and spending their Substance upon fabulous pretences. Yet for all this it would be very unreasonable to conclude, because of false Pretenders, that therefore the Art is not; for although Lawyers do often delude their Clients, by perverting the intent of the Law, yet is the Law free from blame, and not the Art, which is real and blameless. For surely it must be thought highly unreasonable for any Person to condemn that which they know nothing of; shall a blind Man censure Colours? Or a Man that never learned pretend to judge of Learning? Hence it ever was and ever will be found a constant Truth, that Art hath no Foes but Fools.

Wherefore I shall now make it plainly appear both by Reason and Examples, against all opposers, that this Art is founded upon the Principles of Nature. And first it is no small Evidence thereof, that there are many Witnesses of good Credit to be found, who from their own Experience have affirmed the truth thereof, which if it were otherwise they must all be accused of falsehood; and then by this rule there is not anything could gain credit but what we know ourselves, which would by consequence bring all the World into confusion; And no doubt but even those who are so hard of belief would think it ill usage to be thus dealt with by others. For methinks if I should read or hear a Thing affirmed from one against whose veracity there lieth no just exception, it were shameful in me to tax the truth thereof, especially of an Art I understand not; for if I expect to find credit, why should not I trust others in the like case, and do as I would be done by, which is both just and reasonable.

Besides we have not only two or three Witnesses of credible and

blameless Men who have attested the truth of this Art, but the same hath been affirmed by the Pens of many hundreds in all Ages and Countries, who were Men of undoubted worth both for Learning Skill and Honesty, so that their bare Word might seem sufficient to convince any reasonable Person, and which also many of them have with most solemn Vows asserted when going to their Graves. So that it must seem strange if the Words and Oaths of honest Men, and those of Noble Birth and Renown whilst living, and even afterwards when just going to the Earth, that their dying Protestations should not be believed? For can we suppose such Persons as these, should with most sacred Protestations affirm the truth of an Art if it were false, and thereby after death stain their Characters with an everlasting Odium of being reputed lying and deceitful Men, in thus deluding honest Students with their Writings.

To enumerate the names of some that were esteemed Masters of this Art, the first is Noble Hermes, who was a Royal Prince of deserved Fame, in whose age his equal was not to be found; whose several Writings have done great Honour to Alchemy, all which he briefly comprised in his Smaragdine Table: Likewise, Geber, Haly, and Kalid were all ancient Kings; with Bernard Marquesse of Tresne, a modern Writer of great Skill; together with the Noble Black Author of the New Light of Alchemy, Flammel and Espagnet: All these with a great many more, have from their own experience attested the truth of this Art, who out of meer goodwill have left us their Writings, as well to detect Sophisters, as also to guide the diligent and worthy searchers thereof into the right Path.

But besides such as were deemed Masters of this Art there were many others, who although they did not pretend to the knowledge thereof, yet having been conversant with those Artists and their Writings, and some of them seen Experiments made before them, have thereby been convinced of the reality of the same, and have done much to defend it from the aspersions of the ignorant and malicious; of whom by Name is learned Hodland in whose Writings relating the difficulties and disappointments he met with, disswadeth others from pursuing it, and adviseth them rather to apply themselves to

professed Trades; yet nevertheless did not think it meet to discredit the same. Also the Testimony of brave Helmont is of no small weight, to whom was presented a small portion of the Red Powder, which was of such power and virtue to Transmute Ninteen thousand times its own quantity of unconstant Mercury into the most perfect fixt Gold, able to endure all Trials. Likewise old Anselm although an utter Enemy to this Art, yet was convinced of the truth thereof by an Experiment made by himself of a small quantity of Powder found in an old Book, which tinged Argent Vive into most fine and fixt Gold; whereat being amazed he related the same to a Goldsmith his true friend, to whom after he had told his fate, he did freely spend the remainder in Experiments on purpose to confirm him in the truth thereof, whereby a double witness was obtained.

But such whom the Testimonies of these Authors will not suffice to convince, although not the tenth of what we could produce, it would be in vain to enumerate more to such Cavillers, who hereby shew themselves more scrupulous than wise: For methinks Reason should induce a wise Man rather to suspend his judgement, than rashly to cast aspersions upon an Art which he understands not: For although I can see no ground for the possibility of a Thing, yet it were folly in me to assert the impossibility thereof, since there may be many Things of real existence whereof I have no knowledge, which nevertheless those skilled in the Art may be able to produce sufficient Testimonies of.

Therefore leaving such Cavillers to their own willful erroneous Opinions, I shall endeavour to do all I can to serve the Ingenious and deserving, and prove to them by firm Reasons the possibility of the Art; And although many diligent seekers thereof have met with disappointments therein, yet that is to be imputed to their not pursuing a right way, and not to the impossibility of the Art.

First then for a Ground of this Art, it is necessary that you understand the qualities of that which you would find, otherwise you are unfit to undertake it; therefore consider that Kind produceth its own Kind: This God hath established as a Law to Nature, that each Thing should draw its Form from its like, and gave Command

Birds, Beasts, Fishes, and Trees and all Things should encrease and multiply in their own proper Kind, by a neverceasing Propagation. To which end he hath blessed each Thing with a Seminal Virtue, which Herbs and Trees produce into the Air, which in the Animal Kingdom lieth hid in the Reins: But some have questioned whether God hath endowed Minerals with a seed to multiply and encrease their Kind like other Things; which if once resolved there remaineth no doubt, but that the Seminal Virtue which bringeth other Things to light, may multiply itself in Metals also.

Wherefore to enlighten the Ingenious seekers herein, I shall now relate the Generation of Metals, the which are engendered by an unctuous Sulphur, that coagulateth and fixeth a fluent Mineral moisture, which the Philosophers have called Mercury, being a dry humidity that floweth, yet wetteth not the hand: And herein lieth a mighty force, its parts being so firmly knit together, as to stand all attempts of Artists to separate by Fire.

This is known to be the Progeny of Water, which yet in weight it doth far exceed, and therefore we must needs own a hidden virtue therein, from whence such a condensation should proceed: And this Virtue is the Seed which God alone hath placed in Nature, which have never yet been defaced. For not anyone can be so stupid as to think that Water of its own accord should cause within itself so great a change, and link Sulphur and Mercury so firmly together, as to penetrate its own dimensions so manifold as to create a Metal. No there must be granted an inward Agent, otherwise the Thing would still remain unchanged: This Agent is the Form that Water wanted while it retained its proper nature: And this Form is Light, the Source of Central heat, which being cloathed with Matter begetteth a Seed: Which Seed is no sooner produced, but it assayeth to bring the Matter to a change, whereon having stamp't its Character the Matter becomes living, and wonderfully co-operateth with the Form, to attain the End, to which the implanted Seed tendeth.

Nor will this seem fabulous to the Wise, for all Things live according to their Kinds, whose Life is Light which lieth hid in them, and is only to be discerned by the Eyes of superior Minds,

unto whom is discovered the true Map of Nature, by which is nothing produced by chance: For Nature possesseth her secret Agent, which is universally one, although distinct in numerous Species, according to their Seeds, produced by God in the Beginning, and given as a first Law to her Operations, and found out by the Wise. This Seed is the mean which uniteth the Form unto its Matter, and raiseth an appetite in the patient, inviting the active Virtue to its Work, by which it is directed to its own proper End; which being once attained, this Life lieth hid and strongly confined in a Corporeal Body, which it preserveth, but yet ceaseth any further Operations until it be revived by a new Ferment.

It is therefore a very great Error to think that because the Principles of Metals being so firmly combined together, whereby the Seat wherein the Seed resides is not discernable to the Eye, that therefore it is not therein; which is a Conclusion may reasonably be supposed no Learned Man could make; For it is plain that all Things in the Three Kingdoms of Nature contain in them a hidden Spirit which aboundeth with Coelestial qualities, the visible Body hiding an invisible Spirit.

In all the Three Kingdoms are Concretes, whereof the Animal and Vegetable are inclosed in such frail and tender Shells (or Covers) as are unable to defend them from Change, and therefore we see them daily changing from State to State whereby new Forms arise from the old. But in the Mineral Kingdom there are Bodies of such a perfect composition as that the wasting Flames are unable to destroy, nor can all consuming Time change their Condition; for they being homogenous in Matter and Form, they will for ever remain unchanged, if not resolved by a powerful Agent into their component Principles, which lieth so exceeding closely combined, that many Artists who have endeavoured to untie them have lost their labour.

For although the meanest Metal Lead, be sublimed to Vapour, and this Work often repeated, or if turned to Litharge, or calcined to Ceruse, Sugar or Glass; yet shall his labour be in vain who thinks thereby to untie it; for it still remains Lead, and may be an easy Art soon be brought to reassume its former State. If therefore Lead

be so firm and constant, we may reasonably conclude that the more perfect Metals are much more permanent, and by consequence so much the more disappoint the attempts of foolish Artists.

We therefore conclude upon certain grounds, that Metals do possess a Metalline Seed, otherwise they could not be engendered nor continued in this their body; which Seed although it be so closely retired from sight, yet may it be found out by such as pursue the right Way.

Wherefore it may now be of use to let you know the place of the Seed's secret abodes; whose Seat, as in all other Concretes, is a homogeneal Water of its own kind, wherein it liveth while the Water lives, and therein sheweth its active force, being the vital Spirit thereof; which Water being destroyed by an over-powering might of Congelation, it lieth dormant therein in a passive State. Yet although it be thus suppressed, its life is not extinct, but may by Art be quickened again, and stirred up to a new motion, by being joined with a new Substance whereof a very small parcel may contain such virtue as may greatly transcend its Mineral Concrete. Because the Life where ever it is freed from imprisonment, seeking to encrease itself, much like to Fire, which being kindled, never ceaseth to multiply itself, nor will there be found an end of its encreasing power, if fed with new Fuel; since it is the offspring of Light, from whence all Forms floweth, and from whence Seed taketh its beginning, whose nature is still more and more to grow, nor will there be any end of its encreasing, so long as it is supplied with new Matter, which being withheld this Life straightway conceals itself.

But why is it so rare a thing to see this wonderful power or Virtue in Metalline Bodies, wherein it most certainly is, although most secretly concealed, which is apparent to Sight all Vegetables and Animals do possess. The Reason is, because the Vegetable and Animal Kinds are composed of disimilar parts and unlike Principles, which are all inclined to fade and change, and do frequently quit their old Forms for new, wherein also they never continue long. But all Metals and Metalline Bodies are engendered from a most stable Root, which is Mercury, whose bulk though small is wonderous weighty,

wherein there appears no distinction of Parts, but being linkt with Sulphur appears as one entire Substance: Which Sulphur is not Vulgar, but is essential unto the Mercury, each whereof doth retain, and need the mutual help and virtue of the other, which are uniformly conjoined that no force by the Art of Man can sever them.

Therefore because the least Atom of Gold is Gold, and hath the entire Form thereof, which doth so firmly bind all its Elements and Parts together, that the Seed is therefore by no Art to be separated from its Body. And in truth the Seed of Gold is nothing else but its own Water, which lies so closely chained within its center, that it is not apparent to the eyes or mind of any but a Mental Man, who knoweth the Key that can open this lock.

In speaking farther of this Seed, I shall now declare its heavenly Virtue, from whence every thing on Earth deriveth its existence, and from which all Concretes are engendered: 'Tis Natures Darling, the Progeny of Heaven, created by God to multiply all Things. It inhabiteth all Bodies, yet is incorporeal, it worketh visibly, and yet is invisible, it acts freely, yet all its Operations are constrained to this strict Law of Nature, that nothing may engender out of Kind. For God and Nature never vary.

Now although I said that Mercury is the Water and Seed of Gold, yet you must not construe my meaning literally, which would be an error, but on the other hand know that this Mercury is named the Seed, because it is therein next of all contained. So then the Body is the nest or habitation of the Water, wherein it resides, as likewise the Water is the habitation of the Spirit, wherein this heavenly offspring resteth; which so many seek, yet find not, because they misconceive our Work, and therefore deceive themselves.

Behold a Man, who in his Reins contains the true Masculine matter of Mankind, which mixt in a proper Matrix, in due Time attains the Form and likeness of the Parents, which by a Divine Soul is completed into a perfect Man, able in due Time to propogate his own likeness: But this Seed or Sperm which appeareth visible to the outward Eye, is not the vital Fire, that being a Spirit, and only to be discerned by a mental Man inspired by Nature's Light; for Sense

teacheth that the Substance may soon loose this Life which disposeth it to motion.

Behold an Egg, which when the Sun returns in the Spring, the Hen layeth, how by heat, being put into a constant motion, it changeth from State to State until in due time it becometh a Chicken; but if you should shake this Egg until you hear the Matter jog within, it will never be hatched.

Observe a Seed, which growing Things do bear, and which in the Earth receiveth a Life, whereby they spring and grow, spreading their Branches, adorned with pleasant Leaves, far and near; yet if this Seed should be heated in an Oven, its vegetative virtue would be destroyed, and for ever be made unfit for Vegetation.

Hence it appears by these Examples, that the Substance or the Sperm is not the Seed, which is indeed a Life of Light, of such a Nature, which the Heavens only feed, and acts in Bodies according to their disposition, which Fools understand not. For as an Egg on which a Hen hath sat some days, if then it be suffered to wax cold, becomes incapable to generate a Chicken, but putrifies and corrupteth; from whence it is certain that the Seed partaketh neither of Matter nor Weight, nor are either diminished by its death: or rather, if you please, it may be called the Seminal Virtue of Concrete Things, which in each Kingdom being duly disposed in a proper Matter, it therewith causeth daily motions in the Compound, which are all directed by the proper Laws of Nature, to its due end.

Therefore a Matter being duly prepared, and then properly disposed according to Nature, and rightly governed, doth in its secret Den stirr up a Central Fire, which being loosed, never ceaseth incessantly to operate Nature's Task, unless perverted by some Error.

And thus I hope I have made it appear that Alchemy is not a feigned Art, but a real Science, whose Grounds are firmly fixt on Nature; whereof hitherto I have disclosed but in part, and those in general Terms; which hereafter I shall in due place shew other Reasons to confirm the same.

The End of the First Book.

The Second Book.

The Noble Art of secret Alchemy we have undertaken to vindicate, and have produced sufficient arguments to prove the possibility thereof, which we defy its greatest enemies with any true Reason to confute: Its Witnesses are almost innumerable of such as were Artists themselves, and not a few who although never able to attain the Skill, have yet by the Eyes been convinced of the truth thereof. But since such Arguments doth most convince, whose Proofs are brought from Experience, I shall by the same means evince the truth thereof, and not as from my bare thought or imagination, but what my Eyes engage me to witness.

A certain Artist I once knew very well, with whom I had frequent and long conversations, who did excell many in this Skill; of whom from my own knowledge, I can declare, he had so much both of the White and Red Elixir, as would far exceed all credit: He freely gave me of the White Medicine Two Ounces weight and more, which was of such virtue as truly to convert into pure Silver full One hundred and twenty thousand times its own quantity of imperfect Metal, finer than any melted from the Ore.

And having disclosed this much, I shall, that others may avoid danger, here shew how through covetousness I foolishly spent most of this great Quantity; by rashly attempting to work Things I understood not: For so the Giver did his Gifts bestow, that Self might Self intrap. However, I do protest that divers hundred Ounces have by my hands been Tinged into pure Silver, equal to the best in goodness; by only projecting of this small Substance upon Mercury, which it Tinged wholly. For do not think that it only severs that which is perfect from that which is crude, but it Tingeth and Fixeth it all, so as it shall never fly the Fire, neither doth it exclude ought from partaking the Type of Perfection, but what is Heterogeneous.

Of Mercury a pound weight will be changed into pure Silver within a Scruple's loss, Lead will waste a little more but it is wonderful to observe that Tin, although the Fire, by burning doth separate

a dross therefrom, yet will it therein be encreased in weight: The reason is because in Tin there is visibly contained an Air, as Theophrastus and Helmont well observes, which being very much rarified, makes the Substance whereunto it is joined lighter than itself when condensed; so Ice when brought back to Water loseth part of its own weight.

I also assayed my Medicine on Copper, Iron, Brass & Pewter, likewise on Spelter, Solder, Tin-glass and Regulus of Antimony, and may with truth affirm it conquers all Metalline Things, and with Mercury brings all to Perfection. I found nothing of Kin thereto, but it would Tinge the same into pure Silver, yea it entered into perfect Gold in the Fire, and turned it into a white Glass, enduring all Trials, which may serve as an example for other base Metals. But then this Luna, which had the appearance of Luna would like Gold abide the tryal of Aqua fortis, or of Antimony, yea it equalled Sol in weight; so that according to report, it proved by the assay to be white Gold; the reason was, because the White Tincture was fermented with the Red Earth, and therefore either of the Luminaries doth shew its virtue in Projection, in producing Gold of a Lunar colour; or Luna which equalled Sol in perfection, except the color thereof. Had I known this Effect when I had more of my Medicine I might have greatly enriched myself: For this Luna is indeed Gold, and may be sold as such for more than half the Rate of that Sol which hath been fully Tinged; and will upon examination in all tryals be so allowed: But this I knew not, until I had sold Eighty Ounces thereof at the rate of Luna.

But if with pure Silver, you melt your Medicine, you shall have a most pure Glass, shining as bright as a new slipped Sword, in which you may behold your Face, yet is its Virtue not a whit either encreased or decreased, but only farther spread.

This Man who bestowed this Gift on me possessed both Red and White, whose Name I shall not disclose: He I hope is still living, and long may he be blest with happy Days, for his Life I esteem as my own, having been to me a sure Friend, and whom I doubt not will so continue to the end: His present abiding Place I know not, being

now upon Travel to several Parts of the World (of which he is a Citizen) to visit Artists, and in quest of Antiquities, which when he hath fulfilled his intention will Return: He is by Nation an English-Man, his Family of good Note in the Place where he was born, of a good Fortune, and rare Learning, and his Coat of Arms of great Antiquity, whose Age is now scarce Thirty Three Years, which is all the description I shall give of him.

My acquaintance with him came very strangely, his love to me was cordial, far beyond my expectation, or desert, which I must and ever shall acknowledge, and hope nothing hereafter shall ever divert the same. I knew long that he was a Master in this Art, and oft had seen it by Experiment, ere he would so far vouchsafe as to give me any Portion of it, ever hoping his intent was at last so to Bless me, which yet I durst not overboldly press for. And what if by proof he shall find me worthy so to continue? I assure myself he will further bestow his Favours on me, which shall move me to be so faithfull to him, that nothing shall allure me to do anything to his prejudice in any wise.

When then he did freely conferr on me the aforesaid Blessing, he did also add a portion of his Mercury, and assured me, that I had a matchless Treasure, if God would please to open my Eyes, otherwise blindly gropeing in the dark I might spend the same to no purpose.

This Mercury was that with which he did exceedingly multiply his Red Stone, this was the Menstruum so cunningly hid by all the Masters of this Mystery, nor had I this barely of faith from him, but had seen him make Experiment thereof. I saw him put his Red Stone by weight into that same Mercury, which being digested therein, dissolved it, and also made it straightway to change Colour, which from that time never rested day nor night, till having passed both Black and White, it was in three days time turned into a perfect Red. I foolishly thought that if the Red and White were both multiplicable, that then one linear progress should lead to either, which was a false ground, by which Error I quite destroyed Ten parts out of Twelve of my quantity, and yet so unwise that so many Losses could

not suffice to convince me.

Then I mixt those Two parts remaining, with other ten times its weight of pure Luna, and falling to work again, I hoped that sure once right might renew the loss of nineteen Errors: But when my Fire was almost out, I begun to think upon the reason of the Thing I sought, and considering well the sayings of Authors, which I oft revolved in my mind, and judging my Operations by the Laws of Nature, at length by Meditation I concluded, that each Thing should be ordered according to its own proper disposition.

I found my Medicine which for the White is Atonier (?) either, as the Artist finds it, after that Nature hath fixt it, when bright is of the black created; he then who intends to encrease it in virtue or quantity must order his working accordingly. For if he intend to encrease its Pondus, he must then imbibe it, not being cold, with Milk made warm, the Glass being then (close) shut, let him be sure to attend his Fire, and take care not to give it Milk so largely as to glut it, nor forget to put thereto its proper quantity of Meat. But if his Glass have once been cooled, he must then ferment his White-work warily, observing its due proportion, for when a Man ferments, he may make his Compound either too moist or too dry, which then requires a Cure, of which a Stranger, will almost be sure to miss.

I knew at last, that the Red was like to the Fire, but the White more like the Air, the first being mixed with Water in the first work doth require the same heat, and afterwards produceth its proper Signs, although the work succeedeth in a shorter time: But the White Stone, which is less of Fire, and more of Air, if it have such a quantity of Milk, would be drowned, nor will the dryness bear sufficient force to reduce it to powder as soft as Silk, to re-congeal more than a fourth of Water, whereunto must be added afterwards another fourth part, which thus by turns must be imbibed until it be brought unto a sufficient strength, which then must be close sealed up, and will require a somewhat stronger Fire, wherein it will continue in blackness Forty days, and then will shine for the White splendid rays of Phoebus.

When this I had well weighed, I held my hand, resolving to keep what I had left of my White Medicine, nor would by God's assistance be compelled of so great a Secret to be wholly bereft, but to keep it for his sake who gave it. So that a few Grains excepted, I thus did waste all that he had bestowed on me, ever hoping at length to hit upon the right way, and so intent was my thoughts thereon, that thus foolishly pursuing a Labyrinth of error, I robbed myself of a twofold Treasure, the loss whereof I may repent at leisure. And now my Fire being nigh out, I was forced to spend some of what did remain to serve Expenses, until I found if I did thus go on I should soon see an end of all, and thence did conclude with solemn Vow to keep the rest unspent, unseen, until I slept the sleep of Death.

I therefore having reserved some few Grains (very few) but not of the force as it was at first given me, yet to preserve my Life upon urgent need, I deemed I might make use of without remorse, and since that Necessity hath enforced me to use some little of a little, so that now having reduced my Store to one Grain, which might soon be lost, I was compelled to mix it with Ten Grains more of fine Luna. Thus have I given you a true relation of my Practice, not told from hearsay, but what myself have experienced; which is a thing that very few have seen, and this I aver on the credit of my own Name, and know no Reason why another should disbelieve.

Now for the Mercury which did remain, I tryed many Experiments therewith on Gold, which by this Mercury destroyed, corrupted and therein looseth its Form, so great is the love between him and his Sister, that thus his Soul returns glorified; whereby she staineth her Garments with Colours like the Orient Pearl, until at length, both the Sun and Moon in the Firmament are eclipsed black, and appear without the least Light; the Earth becoming Water, and the Water is thickened into Earth: After which appearance, Colours like the Rainbow or Peacocks-Tail, and when they fail, the Crescent Moon appears very clear, until at length the Earth shone like Heaven, or like a Coelestial Throne.

But this was ill suited to the Season of the Year, and the latter Fire, and because I was afraid after Perfection to spill or

loose it, my intention was to try if I might bring the Work unto the Moon, though I could not attain to the Sun. This then I did project on Mercury, being first allayed with Luna, and it Tinged Fifty parts intirely; and then thinking without doubt to have attained the Red, I endeavoured to imbibe it, but found the assay was in vain, because I had suffered it to cool, which as a proof shewed me I was unskilled therein, although Nature disdained not to bring me to the Black, which being past there appeared many gay Colours and afterwards an admirable White, but yet far short of what I most desired. Thus by many trials I had now brought my Mercury to very little or nothing, when I considered how foolishly I had wasted that which might have enabled me to perform many great and charitable Actions, and that how all my Menstruum with my Art was at an end. Although the Skill I have since gained I have reason to boast of: Then I praised God with a most thankful Mind, that he had shewed me the Truth by a most infallible Demonstration, such as none can be so stupid as to disbelieve; and what I have seen and here explained, will remain to me a Consolation under all my Losses.

At last, it was my good Fate once more to meet with my good Friend, to whom I related what had happened to me, in the Experiments I had made, praying him to forget my folly, and hoping he would again supply me, but herein I was much deceived: For when he understood what I had tryed, and what God had prospered me to see, he saw that if he supplied me anew I then could go to the Hesperian Tree, and pluck the Apples at my pleasure; which might enable me, if I listed, to do much mischief to honest Men. Thus therefore he said to me, Friend, if that God hath chose you to the Art, he will in due time bestow the same on you, but if he in his Wisdom know you are unfit, or that you would do mischief therewith, accursed shall that Man be who shall Arm a mad Man, to do others harm. When you were ignorant I gave you a great Gift, but such it was as might itself destroy if Heaven so ordained; nor is it meet to see, that you at present should enjoy it; What therefore Heaven hath denied I may not grant, otherwise I should be guilty of the Ill you might do.

This Lesson of so much Divinity, at the same time I heartily

confess did nothing please me, for as my hopes on him did chiefly rely, which by this his Answer did me much distress For said he, the Fates have granted to you the knowledge thereof, but yet the Thing must now by you be wanted.

Then strait I gave him for to understand how that God had taught me the knowledge of the Water, by which I said I may in time command what you deny, and therefore am resolved to try; Nay then, quoth he, attend to what I shall say, which will be of good to you, and for which you may bless this Day.

Know then that we are severely bound by the strongest Vows, never to supply any Man by our Art, who if he had it at will, might thereby confound the World, and whatsoever Ill he acted upon that account, would all be charged upon him who so prostituted the same. Now then consider what a Prize you had, both of the Stone and the Mercury, would not anyone thought that Man mad, that should loose so much, without any Reason why? But indeed had true Reason been your guide, you might ere now, with what I gave you have had enough. For had you taken Gold most perfectly pure, and added to it but one Grain of this our Stone in fusion, they would surely have united, then might you with that Mercury have gone about the Work, with which this Gold would have mixed speedily. And hereby your Work had been very much shortened, which you might then have easily governed to the Red, whereto being arrived, you saw how I with such Sulphur and Mercury wedded new Gold, you saw the Pondus, the time, and heat, what more could you have wished for to have gained the Art?

But now seeing also that you know the Art how to prepare this fiery Mercury, you might therefore have been so stored, that few should have had more, wherefore do you not perceive how God is averse to your Work, to cause you thus to waste the same? Perhaps he sees that you would lewdly break his holy Laws, or do some ill deed, and therefore although he hath imparted to you the Knowledge thereof, yet by his Providence, I plainly see that he will have you for some years to want the enjoyment of that which you would so misuse.

Now know that if in this Art you make assay without a Ferment, then beware you do not thereby often err, by thus straying from the

right Path, which by all your care cannot be avoided, nor perhaps shall you ever attain this Treasure, which is the Gift of God alone. For should you take the most direct Course, yet shall a year be spent before you find the perfect Period, but if you pursue wrong Ways, you shall oftentimes be put a year behind, and must then again renew your Charge and Pains; in which Time if your Mind be not free from incumbering or distracting Cares, you shall surely meet with a thousand Perils and Losses; which you can ill support: Therefore attend carefully to my Council, and I shall now conditionally shew you the Secret.

You here before the Almighty God shall swear, that for a Time you shall keep from attempting that which I shall now declare unto you, nor shall you in that Time, (although Death should intervene) reveal some Points which on this condition I shall disclose: I sware, and so he freely opened his Mind, and did declare all those Secrets to me, and to assure me that he did not deceive me, I beheld my Eyes those Lights most rare, whereof I shall now full honestly treat, nor shall I hide anything but what is not meet to be disclosed. For my Oath I shall inviolably preserve, as I ought: Notwithstanding, there is no Son of Art, but by what I discover may find out the Reserve, if he seeks with an upright heart and a sound Judgement, for want of which rash Searchers are frequently confounded.

I shall not need to bring more Examples, the Art I affirm is true and sure, though hard to find, which is not to be purchased with the Riches of a King, nor yet is it debarr'ed from a vulgar Mind; if therefore Fates the call, then follow me into a Royal Palace whither few do go.

The End of the Second Book.

The Third Book.

To rehearse the Adventures for the Golden Fleece is a Noble Subject, fit to employ the Quill of the most sublime Wits that Greece ever produced; and therefore I have need to crave the Muses aid to express myself in such fluent Speech as may be proper to adorn so sublime a Subject. The Indies therewith may not be compared, being a Gift of all temporal Things most to be prized; he that hath a share in this most secret Art, shall admire in the Creatures the Creators excellence, who hath preheminance above all. This is the Sythe that with one stroak cuts down all Covetousness, the root of all evil; which who so possesseth feareth not any frowns of Fortune, but casts Monetary Things at his feet, whose chief Employment is only to behold his God, accounting of Gold, Silver, and Gems as Rubbish thereto. This is the Tree of Life which preserveth the Human Body from Sicknes, reneweth Youth, and suffereth not Nature to swerve, but keepeth it intire: By this rare Art accrues, Riches, with length of Days, and freedom from Sicknes; only the Destiny of Death, which all are subject to, cannot be avoided: But yet to Live in health, and therewithal to have whatever this Life hath need of, that he never need fear want, must needs be a great Bliss to him that enjoys it. And besides the enjoyment of ones self to have Power of doing what good he lists, in relieving the Poor, and bestowing on other pious Uses whatever the Mind may suggest, how happy a State must it be, and what more blest?

Then brake my Muse into a joyful Strain, Sing out aloud, and raise thy Spirits to celebrate this Art. Let all thy Notes be carried in a lofty Vein, no praise can be too great, oh happy are they who know it, whose Secrets these few Lines do fully shew. Let Croesus hide his head, and Midas Treasure no more be remembered, for why 'tis sure that their vast Wealth was bounded, nor could their Wealth their fading Bodies cure, or preserve: But lo here is a Spring of Wealth, a Tree of Life; no Wealth so great, nor can any Sicknes here abide. Here as in a Map, thou seest all the Creatures abridged, and reduced

to their Perfection, here thou beholdest in a small Subject a full protection from the Miseries of this World, therefore rejoice, and give God alone the Glory: And now we proceed to the intended Subject.

First, Gold sits as Prince Supreme, and head of all the Bodies contained in the Mineral Kingdom, whose Body no force can destroy, having virtue and constancy sufficient to endure the fiercest Fire, wherein it is purified, by separating therefrom its foulness, and this named the Terrestrial Sun.

Luna is the next thereto in dignity placed, being a pure Body, but wanting some part of the perfection of Sol, yet endued with permanency sufficient to abide the Fire, wherein other Metals are destroyed.

The other Four, viz: Mars, Venus, Jupiter and Saturn, contain so much of crudity, that they are esteemed vile, yet I shall be bold to averr that he who can descry the inward Virtue of the said Planets, shall find them to be all framed of the true Matter of Sol.

Mars is the stout and valiant God of War, whose Body is vile, and little esteemed, but is of courage fierce, conquering far and near, all its sturdy opposites, and by its rough outside it may be demed to inclose a hidden Spirit whose full Virtue no Man knows.

Venus is a fair Planet, the God of Love, whose Beauty allures Mars the stout God of War, and who so hath Wit to obtain her Central Salt, shall find a Key, which assures the Owner thereof to find all Secrets therewith; of which I shall say no more, for this hath not before been disclosed by any.

Jupiter is a propitious bright Planet, and so benign, that of all the Gods there is none more glorious, if so thy Sight can behold our true Jove, betwixt whom and the Vulgar is a very great difference, for what we call ours derives his source from old Saturn.

Saturn is a Melancholly God, who having devoured a Stone, thought that he had eaten Jove, but finding himself deceived, he was surly and would not be comforted, for straightway when this Stone Abadir came into his bowels, it changed the Eater into another frame. Old Aberipe, who used to eat his Children, had of this Stone begot a

Son, who proved such an uncouth Meal in his Sire's stomach, that forthwith he grew melancholly, and from this Son, as I have heard it said was engendered most noble Abrettane.

Besides these Six named Planets, there is One remaining of a wonderful Nature, his Name is Mercury, for he alone is the Messenger of the Gods, but is dull until he receive a new Life, till which he ever will deceive foolish Artists.

And thus the Gods in order I have named, and shall now shew the Pedegree of each, their Lineage, Habit, and how in Manners framed, also I shall rehearse their whole Dignity, for this makes much to our purpose, therefore Reader be attentive.

The first Matter of Metals is Mercury, being a Moisture that floweth, yet weteth not the Hands, and therefore it is called a dry Water, the vulgar is at everyones command, the which is not for our purpose, for in our Water is our secret Fire. This Matter while it did retain its Life, was apt to procreate all Metals, but this Life being gone it remaineth as dead, until a new Soul shall re-animate it. This Matter is of kin to all Metals, all of which do hide Mercury within them. But it is nearest allayed to Gold, next to Luna, then to Jupiter, and after to Saturn, as hath been experienced by many who have sought this Art; but it is of less affinity to red Venus, and least of all to Mars, wherewith it will not be united. That it hath most affinity to Gold may hence appear, first by their equal weight, and next by their components constancy, for neither it nor Gold, by any devise will suffer any division of their Principles, which cannot be separated; except by one only Humidity, which divides in a Way of Generation, sweetly untying their Elements, and after combining them, thereby enables them for propagation: And also by one strange Liquor which dissolveth all Concretes into their first Matter, dividing their Principles asunder, and changeth them from their Nature. These Two excepted, there is no other Way that hath been attempted could destroy them: Therefore it is no wonder that old Artists by a most firm Rule have decreed, the difficulty of unlocking this Secret Seed.

He then who knows the Parts of Mercury, and can separate its

superfluties, and then vivifie it with a true Sulphur, (for although it be flowing it is still dead) he may with ease unlock Gold, and after re-congeal both into an Essence, with which all griefs are healed.

O! Mercury, thou wonder of the World, how strange is thy nature, how compact a Body dost thou possess, wherein is infolded a Spirit inexpressible, wherewith to Act our Mysteries: This is our secret Fire, which we desire and seek. For Argent-vive is Gold essential, only it is unripe, which if thou canst be Art prepare, it gives thee our secret Menstruum, the Mother of Our Stone, so rare, this we name our Oil, our Ungent, our Marchasite, and our bright Fountain.

O Christal Fountain, which from a fourfold Spring distilling its pearled drops, runs down the Valleys wherewith our Noble King is washed, and again carried to the top of the Mountains, where he receives the virtue of the Heaven's which when fixed never after leaves him.

This is our Maydew, which moveth our Earth to bring forth Fruit, which Fruit is perfect Gold; this is our Eve whom Adam so much doth love, that in her Arms (strange as it may seem) she doth his Soul receive, who before was seen as dead, which being quickened, at first it appears of a Green Colour.

Next unto Mercury in the first degree of Metalline digestion is found old Saturn, who although he appeareth vile and base yet he is the Ground of all our Secrets. Thus then in Essence Mercury is Gold, in form it is Saturnine, Earthy, moist and cold; I mean that Mercury which at first presenteth itself to each Artists Eye, and is called vulgar; which to our purpose is quite unserviceable; the reason whereof if you desire to know; take this for an Answer, that no dead thing can make a dead thing living, nor can that which in its Substance is foul and filthy cause a transcendent purity in another, nor yet can that which wanteth a Soul cause a fixed Body to become volatile, and therefore there must be a near affinity, or else in vain shall all your endeavours prove.

Hence it may be asked what is then to be understood? Even

thus, that in Saturn there is hid an immortal Soul which lies in close Prison, which hindereth its appearance to sight, untie its Fetters, and then shall arise a Vapour shining like to Orient Pearl, which is our Moon and sparkling Firmament.

To Saturn, Mars is tied with bonds of love, who is by him devoured, the mighty force of whose Spirit doth Saturn's Body divide, and then both combining yeildeth a secret Source from whence floweth a wondrous bright Water, in which the Sun doth set and loose his light.

Dame Venus appeareth a most shining Star, who is to Mars expoused, and by him embraced: Their influences must be united, for She alone is the only Mean betwixt the Sun and our true Argent Vive, so to unite them, that they may forever remain in concord.

If I should here declare the generation of all the Metals, it would require a large Volume, and therefore at present I shall omit these and many other things less necessary to the knowledge of our Art, which might only prove a hinderance and confound a Learner in his Search thereof, and shall now proceed to answer the desires of an Artist by shewing a certain Ground whereon with hope he may rely, wherein I intend to avoid all dark and ambiguous words, and handle that chiefly which is most to our purpose.

And first, I shall lay down the Definition of that rare Substance we so highly prize, which causeth Metals to change their Condition from imperfect Bodies to perfect, as by tryal of the Test, touch and sight hath been proved. It is a Metalline Substance, otherwise it with Metals could not agree, and is of the Essence of Sol, or else it could not tinge crude Mercury, Saturn, and all other Metals, as it doth, to the dignity of gold, whereunto it addeth both Fixation and Pondus: But yet it doth far exceed the simple Virtue of Gold, or else it could not in the least communicate of its own Tincture, without debasing itself, since nothing can graduate an unripe Matter to its own degree, unless it transcend in ripeness. It is also of a Spiritual Nature otherwise it could never penetrate Bodies, and divide the pure from the impure, which to that end requires them to be fully perfected. And yet besides its penetrative power, it must also

contain a very great Fixity, since that which is Volatile cannot be retained but by a fixed Agent, whose Spirit and Body are intimately united; for nothing can give what it hath not.

So then in brief, to recollect all the Properties, Our Stone is no other but the true Essence of Gold, which that it might be able to effect what we seek, its Spirit doth firmly hold, the Body, and both together make a new Substance, being a real Spirit, and yet a true Body: It is a fine Powder like the Atoms of the Sun, white for the White, and red for the Red Projection. The Metals Tincted thereby exceeding those of the Mine in purity, such is its Perfection, that he who hath it may in an hours time or less perform his desire.

At first, indeed, it is but of small Virtue compared with the Power it doth attain by reiterate Dissolution and Congelation, and he who shall thus increase its Virtue, will obtain a Medicine able to Transmute innumerable Parts of any base Metal to the State of Sol. 'Tis very ponderous and yet is divided into small Grains or Powder, appearing as soft as Silk: On Metals in flux like Wax it penetrateth to the very Center, even as the sour Rennet penetrateth and curdleth Milk in a minute, or as boiling Oil pierceth instantly through loose Paper: So doth Our Stone enter the softer Metals without smoke, when by force of Fire they are made to flow, and those harder Metals, (not so easily to be fluxed) when only they are brought to a glowing heat. Or if you intend to cast your Essence on Argent Vive, then first let it stand so long on Fire until it be ready to fly, which then you must suddenly countermand or stay by throwing thereon One Grain or more of your Essence, whereby that fugitive Metal becometh entirely fixed.

But the best Way is to Project this Medicine on a portion of that pure Metal for which the Powder is prepared to produce; viz. the Red on Gold, and the White on Silver, throwing One part of your Stone upon Four or five of the Metal: Then will the Mass be brittle like Glass, appearing of a bright shining Colour, glittering like to a fair Rubie, yet not transparent; thus you will find its Virtue proportionably lessened, which then with care you must cast upon Ten parts of Argent vive, and in this proportion continue this Projection

so often until you perceive the Tincture decreased so much that the Mass hath attained the Consistence and Properties of a Metal; which being done, you shall with pleasure receive from the Fire most perfect Sol, or Luna.

But if thou desirest to augment thy Essence in Virtue, or Weight, thou mayest so work, that thy Stock with use shall never be spent, for so great a Power lieth hid in this Stone, that like Fire it is apt to multiply itself both in Weight, and Virtue. I once saw a portion of the Red Medicine of such great Virtue, as by proof, did far exceed any Mans belief; which for the sake of those that are seeking this Science I shall now fully declare. Whereby it will appear that it is not a groundless or useless Art, as many have thought: For some, though they deny not the reality thereof as having been convinced by Reason and the plain witness of such whom it would be unjust to vilifie: Yet because they mistaking our true Operations, and following those whom we have warned them to eschew, and thereby meeting with continual disappointments therein, cease not to complain of us and our Art: For they thinking that we extract the Soul of Gold from a large Mass, and obtaining but a small Substance therefrom, which though it doth certainly Tinge, yet that scarce so much Gold will from thence proceed, to abide the tryal of the Fire and Test, as was first used for obtaining that Tinging Seed. So that if this Labour thus redound to their Loss, whatever pleasure might appear in the Work, yet it must of course encrease their wants and therefore they think such Skill purchased too dear.

This is the objection so often cast into the Artists dish: But I who have often beheld these Secrets, and with curiosity observed their progress, and the reason thereof, and compelled to stand up in defence of its truth and dignity; nor shall the cavils of the ignorant or envious cause me for to condemn the most Noble Laws of Nature.

I saw then, as I said, a Powder so encreased in Virtue (as is scarce credible) whereof so small a quantity as scarce shewed a Grain in bulk, nor indeed weighed much more, which yet was of power to transmute into most perfect Gold, so great a quantity as no Man

by Art could well Number: For that Grain was projected upon one Ounce, which was thereby all made Essence, one Grain of which was again cast upon ten times as much, that is One Ounce on Ten, and these likewise on Ten times more, which yet was all made into Medicine, and one of these again cast upon Ten times more did not suffice to reduce it to a Metal, nor was it so allayed with these former Projections, but that One part thereof at last Tinged Ninety Thousand and more.

Henceforth rash Censorors cease to reproach this Noble Art, so just and useful, whereof Sophisters know nothing, and by consequence are unable to teach it to others; their chief aim being to maintain their Lusts and Ambition, by whom the World is much abused, whose Errors this Treatise doth fully expose. And therefore thou who art a lover of Truth, be advised, and beware lest thou also be seduced by them, who through Envy were induced to treat of this Art; in many of whose Books scarce a tittle of Truth is to be found.

For know that this Art, although she hath many Lovers who do her fondly sue, yet remaineth a pure Virgin; for she scorns a Sophister, and disdains to inhabit an untrue breast; notwithstanding which, many press eagerly to win the Golden Fleece, which is the Masterpiece of their aims. But a true Son of Art prizeth Wisdom above all Earthly good, whereunto his desires are chiefly bent, and not foolishly endeavouring by Riches to aspire to Ambition; his study being wholly inclined to knowledge, and prizing the Riches of the Mind. To such alone I intend these Labours, to them I Write, but all others exclude, advising them rather to forsake their foolish fancies, by which they delude themselves and bring their Works and themselves to ruin.

Our Art therefore, which we so much esteem, is not as many Men conceive, of so great Labour and Charge, but that it may with Nature's leave, be perfected unto the Red in less space than a year. And who would grudge that Time, when he recollecteth that the Husbandman waiteth no less space ere he expects to find his Crop; whose Seed though at first is sowed in Autumn, yet ere it be Reaped and Thrasht, and fit to eat, a Year or more is spent; and yet his

patience is not weary, but waiteth until Autumn and Winter be both past, and obtained the early Rains of the Spring, with parched Heat of Summer, and the latter Rains, without impatience waiteth his expected Harvest. And yet after all his hard Labour and Charges, and the innumerable hazards that may befall the same (in which none can promise success) his profit is scarcely Six for One, yet the sweet expected all the sour allays.

The Charge, in this Art, if anyone desire to know, I shall herein give the Wisemens resolution, by which he that would proceed herein may try his Skill, and may believe without doubt, that if his Charge exceed the price of Five Pieces (or Guineas) he may be sure that he is unlike to speed; his Heat indeed requireth a constant Expense, but yet with one Heat he effects so many Works, as thereby to save the Charge in others, and likewise, by this means make the Time seem less tedious, of which I shall further discourse by and by.

But if he shall employ only one Glass, and one Furnace, yet may Ten Pounds be sufficient for the total Charge, and yet shall have Store enough while he liveth, although he should expend as much as any Monarch in the World, so much may thy Substance be increased both in Virtue and Quantity.

But he who prizeth Natural Knowledge, cannot be so barren of true Science, as not to know how to perform some other Secrets besides, wherewithal to employ his Fire, whom curiosity may invite to try many pleasant Experiments in Chymistry. Such therefore may have their Furnace so contrived, that with one Fire, they may both Putrefie, Digest, Ferment, and Distill, and so save the toil and charge of many Furnaces, and thus may many heats be obtained, which yet may no whit hinder the Operation of thy Secret Work.

But what if the Work should cost Twenty Pieces? Of which half may serve, if ordered right, and though also sometimes the Work, through Error, may happen to be lost, yet can the loss be no ways great, nor may the hazard be once compared to the expected Profit; although very few attain it. For though One Thing, One Glass, One Furnace, one Fire, and One Government, compleateth the whole Work; yet may many Glasses with One Fire, with ease be brought to perfect-

ion, since the Seat or Nest which containeth one Egg, may by Art be made to impart heat to more. It sufficeth therefore to put into one Glass so much of the Composition as may cost the Price of half an Ounce of Gold, which being shut close with the Seal of Hermes, there will be no fear of its being lost, except some error be committed, which how to avoid I shall faithfully teach.

The Matter which we take in hand for this our Secret Work is Gold and Mercury, which we digest so long until neither of them will part from the other, they still keeping their Principles and Form, until the Fire by putrefaction changeth them into a more noble State; which whomsoever God doth so far favour to see, he cannot by uncouth hap destroy his Work ere it hath run its race, since there scarce seemeth any room left for error, at least to a Wise Operator, who will not carelessly loose so great a Prize? But if his Work, by some mischance, should not proceed in due course to its desired period, yet will he only loose his Time and Fire, which will be no great loss, since his Gold and Mercury still remain the same they were before; and therefore he may soon renew his Work at pleasure.

Having brought you thus far on your Way, I shall yet further friendly lead you on therein, and truly shew you how to attain your desired End: Therefore mark well what I say, and desire of God he would so guide both you and me therein, that neither of us may go astray.

The End of the Third Book.

The Fourth Book.

Of the Praise of Alchemy we have already spoken much and that worthily, being a Subject so Noble, and of such matchless Worth, that many have rightly esteemed it a Divine Art: But now the only thing to be explained, is how, and by what Means to attain the same. For many who having sought it with great Pains, and vast Expence of Money and Time have obtained nothing but beggery, which having proved so fatal to many a One, is therefore by most Men deemed a feigned Art. For who hath not heard of the sad complaints of many who by the Search thereof have been reduced to Want, and to live in Misery? And on the other hand who hath ever heard of any that by this Skill did encrease his Wealth? And from hence therefore, some think they may justly infer that the Thing is a meer Fable, which those Artists are unable to demonstrate.

I shall not now undertake the task of handling all the Schemes of erroneous Processes, because from thence the Reader would reap but small profit, who no doubt would much rather be directed in the true Study of Nature's Laws, than undergo the trouble of reviewing the Sophistries of the erroneous Crew: Yet here and there I shall detect the errors of those Artists who deviate from the true Way, who would Nature like a lump of Wax to their own Chimeras, but which upon Proof they find that they have laboured out of Kind.

The Matter, which we first take in hand, for our Work, is only Gold and Mercury, which we decoct until neither of them will forsake the other, in which operation by Putrefaction they both rot and die, and afterwards are again regenerated in Glory. And although, in Words, all do confess this Truth, because all the Magi have decreed this to be their only Matter yet Fools do so strongly expound our Words, that for Gold they suppose we mean I know not what vile Substances, and so to save Charges, content themselves with Dross or Turds; not recollecting that what they in this Art call Gold, no Man in Payment would take for Silver.

For so stupidly ignorant have some been, as to make use of

Humane dung, as the Matter wherewith to obtain our secret Stone: And in support of this wild Notion quoteth Morian where he speaketh thus, that our Stone is found upon a Dunghill, which, say they, what can it denote but human Ordure, since also he saith to Kalid, that if he desired to see the true Mine of our Secret Stone, he should look within himself, and need not to seek it anywhere else. Another taketh Urine, and this saith he is the Mercury Which the Wise Men hide, and for want whereof, so many miss the Mark, this he mixeth with the Essence of the purest Wine, and therewith thinketh to catch our Divine Stone. Some seek their Matter in Herbs, some in simple Water caught from the Clouds, some in Dew, some do choose the juice of Toads prepared with Arsenick, some seek it in the Flame of Fire, some in the Sun-beams, others endeavour to catch the Influence of the Moon with a Glass, some to fix the Influx of the Sky in some certain Matter, others judge Salt-Peter to be the true Matter, and hunt for it amongst dead Mens Bones, and mouldred Carkases, from which with great pains and drudgery they hope to obtain the true Matter, and others confidently affirm it is to be found in Marle.

So obstinately conceited are they in these erroneous notions, that if you reason with them about their Work, they will tell you of a monstrous uncouth Sperm called Panspermion, this, without contradiction, they say, must be the Chaos of which every Thing that is found in the Earth is made, and out of which all Things are brought forth: It having, as they say, a being, yet no proper Form, and being a now specificated Subject, is therefore apt to procreate all Things. Such is their Faith, that if wrapt in a Vision, they fancy they see the true Matter therein, which alas they know not where to find. And this they call their living Gold, their Mercury, this is their Limbus, and their secret Fire; yet gross Sotts have not sense enough to see the folly of their Conceits.

For it is certain, that whatever Matter equals not Gold in weight, will never in flux enter into it, how then should Nature so forget her strict Laws thus to please the sordid fancies of those dotards: For the meanest Metallurgist very well knows that nothing

but Metalline Subjects can be united with Metals. This is the reason that the Faeces in crude or unripe Metals are not united to their Central part, and none are so ignorant in Alchemy, but knows that if these may be severed, that they are distinct from the pure Substance.

Wherefore consider, that although there be a Sperm from whence Animals and Vegetables are engendered, yet could not that produce us any Minerals; the Reason is plain; because that then it must penetrate itself Ten times in weight to create a Metal. Likewise Gold doth exceed Water in weight Sixteen times, and Water is the only Food that encreaseth the Vegetable and Animal Seed: And although Wood and Flesh are not much different in weight, yet will not one Sperm ever produce either. And although in the general, there doth appear in Matter a more remote Affinity: Whence a dead Carkass may cause a Tree, if dunged therewith, to bear its Fruit more abundantly, as likewise Corn and Fruit doth encrease the growth of living Creatures, which no doubt doth proceed from some proper Affinity: But Gold, Gems, and Stones, or suchlike things, are apparently so far different from the Nature of Man or Beast, that they can never by any Art be made proper Food to nourish them withal, or assuage their hunger. For betwixt Things that are assimilated by Transmutation, there must intercede precedent likeness, or else no mortal Endeavours can cause an Union: Thus Metals are fed of their own proper moisture, and not by that of a different kind.

'Tis true, Nature knows how of Water to make a Metalline Body, when once the Seed of Metals inhabiting therein beginneth to operate; yet still it is decreed that Nature herself, throughout her whole Race, shall be confined to her own proper Place: Thus Human Seed resides in Man, and like of Beasts, and all other Species of living Creatures; Moreover there is a certain Spirit, which lieth hid in every gross Body, which guides each Thing according to its own proper Kind, so exactly, that nothing may vary from its destined Course.

Why then do those blind Fools seek from our Secret Stone of Gold in Subjects so far remote? Or how could they imagine that such a

noble Virtue lieth hid in Nitre, Urine, Dew, or Clay, & c, as to be able to change crude Metals into the Weight and Fixity of the Pure? Which is utterly impossible.

We therefore conclude, that since we seek Gold, Gold alone must be the true Subject of our Art, which every Artist doth aver, and also Reason itself doth confirm the same, and therefore this is the certain Foundation of all our Secrets.

And now to unfold the Riddles of the Wise, who of this Subject have written very Mystically, which therefore I need not do; since many who have promised to unfold the same, have yet through Envy hid it as much as possible, while others, who knew nothing of the Art, have been too forward in Writing what they understood not.

Morien, a Noble Son of Art, I confess hath darkly expressed the Truth, yet not with deceit or feigned delusions, but hath in a hidden dress so disposed his Discourse to Kalid, as not intending that all things should therein be disclosed. For whereas he warned the King to descend into himself for to find the Matter of this our Stone, thereby intending only to point out, how kind begetteth Kind, that like as himself did beget his own likeness, so Gold must beget Gold, according to the fixt Law of Nature. Yet Gold of itself alone is only perfect, but that Perfection can spare no part to others, without being thereby embased, for whatever is mixed therewith can never partake thereof, nor advance its imperfections above its former Nature: One Reason whereof I have given before, and another is because of its Corporality, by reason whereof the same infusion can only mix in a confused manner, while both do still retain their own proper Qualities distinct, although to sight they appear conjoined. Therefore he wisely adds, that unless we find our secret Stone in a Dunghill; that is, Gold must be brought to Putrefaction, which is then compared to a Dunghill, otherwise there is none that can by any Work perfect their intention of fixing Metals to abide the Fire.

The Magi have used Allegories of things that are well known to explain their hidden Secrets, whose meaning he doth much mistake who interprets their Words literally; for who but a Fool would buy a Goat, and hope to have a Horse? But others although they found

their Work on Gold, (as they call it) and seek to make it rot and putrefie, yet can they not be perswaded to think it the Vulgar Gold, which they reject with disdain; Because, say they, all true Authors with one Voice profess that their Gold differs very much from the Common, and that theirs doth possess a vital Spirit and is living, but that the other is dead; and therefore conclude that he who useth Vulgar Gold proceedeth in an Erroneous Way.

But he who considers well the Law of Nature shall find that Gold is only one, nor is there any other Substance that may be compared therewith; this is our Stone which we digest into a pure Essence, that may both Tinge other Metals, and make them able to endure the Fire: For what is Gold, but of all Metals the purest, the most fixed, and of greatest Weight: There being no Metals or Mineral that can by any human Art be brought to shew the Properties of Gold, but that then all Learned Men would confess it to be real Gold.

Wherefore, Gold is then the Noble Seed of this our Art, which as yet is straightly locked up, seeming as it were dead, and he that shall work upon it in this State, shall surely be deceived; therefore it hath need of our Art to unloose the same, and make it to relent into a Mineral Water, before it can shew its active Virtue.

For Example, observe a Grain of Wheat, in which lieth hid an active and multiplicative power, yet must it be sown in the Earth and there die and rotting pass through Corruption, before any increase can be expected, which before could not truly be called Seed, but Corn, whereon both Man and Beast may feed. But should a husbandman be so foolish as to commit his Grain to the Fire, and hope from thence to reap a Crop, would any wonder if his fond expectation should prove fruitless; in opposition to which folly, it may be truly said the Grain is utterly destroyed and forever made incapable of multiplication: For each Thing hath naturally a fit disposition to attain a certain Effect, which by various Operations are changed into different Conditions; which the Artist should duly observe: Thus Wheat ground to flower is not Seed, but the Matter whereof Bread is made, whose Vital power is dead. If it be Malted, thereof

may be made Beer; and it is then unfit for Bread: If it be prepared for Starch it is then unfit for either of the former purposes; and if it be Calcined by the Fire, it will then differ from all the aforementioned Operations, and yield a fixed Salt: And thus of One entire Substance, may a thousand Things be formed; whence it plainly appears, that he who misseth the right disposition although he work on the true Subject, yet will he never attain the End he propounds, because he proceeds inconsistently with its proper disposition.

Now to apply these Examples to our purpose, suppose a Man take Gold and vulgar Mercury, and thereof make an Amalgama, which although it be fit for those Artists who Gild superficially, yet it is not the true Matter of our Art, and this procedure we reject: Or, suppose this Mixture be set to digest in a circulating Heat, I well admit it will yield precipitate, when all the moisture of Mercury is evaporated, but yet this differs much from our secret Stone, whereto this Work is erroneous. But when Gold is tempered with its own proper Humidity, and inclosed in a fit Glass, and then digested with due heat, by and by it begins to Act, for being thus disposed 'tis like to good Seed cast into good Ground, which will augment itself in proper Kind.

What needs more to be said? Since it is most evident from Reason, as also the Testimony of others, that our Matter is Gold, which must be mixed with our true Water, which many seek but few find; this then must be put into a proper Vessel and securely closed up, and placed in its proper Nest. Then applying a due Fire, it will stir it up to Motion, which take care to keep continued in a proper degree, neither too great nor too small: And then I bind my Faith, and the credit of my Name thy Work shall have Success.

Gold then in whatever Form it appears, is still Gold, if it be stamp'd it is called Coin, or it may be formed into a Ring, of a thousand other Things; but if it be corroded with a Water called Chrysulca, which every vulgar Chemist sells, and then with a Lye of Tartar made to fall to the bottom, it gives a Powder called Selo-petant Gold, which with a touch fires with a most fearful thundering Crack, rending downwards with so powerful a Force as is scarce to

be believed; which is a curiosity hath been found out by many, with divers other changes.

So then as Gold is used it becomes the Matter for one or another purpose, but as yet it is not ours until by a retrograde motion it be resolved into a fluid Substance, which is then our Sun and Our Marchasite joined with our Moon, and our bright Crystal Fountain.

As then every Earth is not fit for each Seed, so neither is every Metalline Water for our Art; they who hit upon our true Water have obtained the hidden Part of our rare Stone, which if they can espouse to the Sun, by digesting both in a proper Vessel with a due Fire; I may be bold to say they may go to the Hesperian Tree and pluck its Apples; And such may advance Corporeal Gold to such a degree of Perfection, as will enable it to enter, tinge and fix all Imperfect Metals into most fine Gold.

If you desire to learn the Secret of this Mercury, attend carefully to what I shall further say: For that Matter is a Water, and yet it is a Fire, which conquers Bodies, and changeth them from a fixed, to a pure Spiritual flying Substance, which afterwards becometh so fixed as to endure all Fire.

This Water floweth from a four-fold Spring, which yet is but Three, which but Two, and which but One: This is the only Bath wherein to bathe our King; this is our May-dew, our flying Stone, and our Bird of Hermes, flying in the Mountains, and always crying yet without Voice. It is Saturn's offspring who keepeth a Well, wherein you must cause Mars to be drowned, then let Saturn in this Well behold his Face, which will then seem fresh, young and tender, and when the Souls of both are thus mixed together, they will be much amended by each other: Then lo, a Star shall fall into this Well, whose lustrous Rays will cause the Earth to shine. Let Venus also add her influence, for she is the Nurse of this our Divine Stone, and the bond of all Crystalline Mercury.

This is the Spring in which our Sun must die, this is our Lunar Juice, our Moon, and the Hesperian Garden, and happy are they who know how to prepare it, for they may soon climb to the tops of the Mountain where perpetual Day banisheth all Darkness and Obscurity,

of which Art you shall hear by and by.

Take thou that Substance, which is called Saturn's Child, and is that Serpent which thou shalt see devour Cadmus and his Companions; this Substance, although it be much defiled, yet thou shalt with a gentle Shower wash off its blackness, until the Moon appeareth most shining bright, and then know that the Day is near; when thou then see a Carcass anatomized, which is our venomous Toad, by us so highly prized; then cause this to lose its Venome, which may be attained by bleeding, the Blood preserve carefully, and here I have disclosed all I dare.

Let seven Eagles carry this aloft, for Air with Air will easily ascend, and let it as oft descend to the Earth, because the Earth must thereinto lend its influence; then with a gentle Fire remove the Faeces, and you will have the Substance we so much esteem.

This is a Water, shining very bright, which must be mixed with Sol in due proportion, next learn the due Heat proper to be administered, and thy sight shall teach the rest whence the Lion being enraged shall make a bloody fight with the Eagles, and all shall end in most dismal darkness.

But oh! Beware, in this Work, that impatience do not cause thee to transgress the Laws of Nature; for no Man sooner errs, through heat or cold, than he who hath not patience to wait its proper Time. Move not nor open thy Glass, neither increase thy Fire rashly, for one Hour wrong may cost thee dear, there being nothing in the whole Operation thou needest so much to fear, as too much Fire, therefore govern thy Fire carefully and diligently, and with Patience wait the desired End.

If this Part be accepted, and find such a welcome as it deserveth, I shall out of Love, and a desire to serve the Studious shortly publish the Practick Part in Three Books: At present take this, read and accept it for the sake of the Giver.

Sic Explicit pars prima Theorica.

THE MARROW
OF
ALCHEMY

BEING AN

EXPERIMENTAL TREATISE,
DISCOVERING

THE SECRET AND MOST HIDDEN MYSTERY
OF THE

PHILOSOPHERS ELIXIR .

THE SECOND PART.

CONTAINING THREE BOOKS, ELUCIDATING THE

PRATIQUE 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 EIRENAEUS PHILOPONOS PHILALETES

L O N D O N 1 6 5 4 .

**An Advertisement to the
READER.**

Courteous Reader,

Thou hadst in the former Part the Theory, herein the Practick explained; peruse it well, and thou shalt be freed from all snares of Pseudochemists. I did not intend to have added anything 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 find by reading it, to conceive 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 professed 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 adjoins 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 he 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 Meet or 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

Neoprolemus did his Father Achilles (Non passibus aequis) shall confirm that by Testimony which he hath convincingly proved by most sound Arguments.

First I shall begin with Artephius, that sans Philosopher, He speaks of two Bodies and a Water, the one the Sun, the other the Moon, the water Mercury, the Sun is (Laton) that is Gold, which hath these Epithets, first a perfect Body, secondly the Body of Fixation, and the most fixt Body, in which sense he cries out, O Nature, how thou maketh 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 Artephius speaketh of Gold, such as is known for Gold, must find more whimsies in expounding him, than ever, Nature, without deriding his dotage can bear.

He that will read Artephius and his Expositor John Pontanus, shall find that the difficulty of Alchemy doth not lye in finding the Body or Matter, on which Pontanus erred two hundred times in practice; but to find 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 Artephius' words; this Antimonial Vinegar of Artephius, this Mineral fire of Pontanus, 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 it is to be understood that only the Sun is fixed; it is true, that in Fermentation real pure Silver is used for the White, as Gold for the Red, but not in the first Work; for first the Sun is resolved in the Water by the mediation of the Moon, which is a tender, pure and 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 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 Togs; such

are some Alchemists, whose brains our Moon hath too much unsettled, that they dole on that for Gold, which a sober man would be loath to take for Silver, as Salt Niter, MayDew, Rain Water, catcht in a Thunder, Human Ordure, and Urine, and such fooleries, not considering what Bernard Trevisan concludes out of Parisiensis, & etc.

To whom I must apply that sharp reproof of Philosophers, Credit-
is extribulis uvas, exspinis rofas Cottigere? Tam Fatui funt qui
ex Combustibilibus incombustibilia, ex Caducis aeterna produere
intendunt, Dion. Zach. p. 810 Theat Chem. Vol. 1. in expositione
Fermenti Philosophico Non alter quan Videmus parum Fermenti, etc.
similiter divinum opus nostrum metalla Convertit ad fuam Naturam, &
quia est (Aurum N.B.) illa transmutat etiam in Aurum, Bernard Trev.
p. 772. Theat. Vol. I Liber disputationis praemium erat, foliis &
Coopertoric, ex puro putoque Auro fabrefactus, qui p. 716. in fontem
decidebat, unde lapis generabatur, p. 773. Red qui fontem intrat
est ab initio vestium ex panno Aureo, est patiens alboris, fudorum,
pluviarum, etc. ita quod omnes subditi interficere non possunt, qui
rex tandem aequat omnes subditos & fratres fibi, per Carnis suae
renovatae communicationem.

Now if the effect be Gold, the King must needs denote Gold,
Morien, citatus a Bernardo, p. 709. Theat. Vol. I. Scirote Latonem
nostrum rubrum esse, ac inutilem nobis existere usque dum albus fiat,
& c. p. 160. Nostra medicina fit ex duobus unius effentiae, ex
unione Mercuriali fixae & non fixae Naturae & c. & ex alio nequaquam
fieri potest, etenim Artis industria hihil Natura per Artem, ut decet
(vincula sotvendo N.B.) item ars adjuta per Naturam, Sc. fimul ambae
defiderium adimptent ex voto diligenter operantes.

I shall need to quote no more places, but only name the Authors.
p. 822. Theat. Chem. Vol. I. Si fixum solvas faciasque volate solutum
Sc. He that will take pains to read Flamels Annotations of divers
Authors, shall find this point cleared up beyond all Cakil. Also
Trevisans Epistolary answer to Thomas of Bononia, Ripley in his
first gate of Putrefaction; Our Sulphur and our Mercury be only in
Metals, which oils and Ungents some Men them call; and because that
Fools should never know our Stone. To conclude, were the Cavills

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 instituted Ars Metallorum Metamorphoseos, and that instituted Alchemy Triumphant, or a Short way to a Long Life; and that intituled, Elenchus errorum in Arte Chemica 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 publick. Farewell.

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 Moore,
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 awe him.

William Sampson.

T H E M A R R O W

O F

A L C H E M Y .

T H E S E C O N D P A R T .

C O N T A I N I N G T H R E E B O O K S , E L U C I D A T I N G T H E

P R A C T I C K .

T H E F I R S T B O O K .

Alchemy, which by some is called the Golden Art, we have, in the former Part, both proved, and by Examples taught, that it is no Fable as many have deemed, but a real Science; which now in this Second Part we shall in due order unfold the Practice thereof, whereby may be obtained great Store of Silver and Gold. And for a Ground of what we intend, consider well, and with good judgement weigh the reason of our Work, otherwise you may spend your time and cost in vain, and reap nothing but toil and loss, as many have done.

Wherefore, the Stone you seek, we have said, and so still affirm is only Gold, brought to the highest perfection possible; which although it be a most firm and compact Body, yet by the direction of Art, and the Operation of Nature, it may be made a tinging and never fadeing Spirit; which Nature alone could never have effected, because Gold hath not power to move itself to such a degree of Perfection, but it would for ever remain in its own proper constancy.

He therefore that would attain this Essence, must by Art turn his Gold into Dust, and make it relent into a Mineral Water, which Circulate with a due Fire until the moisture being dried up it becometh fixed; this must then be often imbibed and recongealed, thereby, as it were, sealing up the Infant in its Mother's Womb, which feed so long until it obtain strength sufficient to overcome all its sturdy opposites: Then being fermented, it must so long abide the doom of iterated Blackness until the Natures rot and die, which then be sure to revivify, sublime, and exalt, and again make it return to the Earth, where let it stand in heat so long until its blackness be turned into the purest White; the King being then placed upon his Royal Seal, will shine like the sparkling flame, and the hidden Stone which we call our Sulphur. This multiply so long until it be brought to the Spiritual Elixir; which then like the Judge at the Day of Doom, condemneth to Fire all Terrestreity adhering to the pure Substance in imperfect Metals.

Wherefore, if our Subject be Gold, then must we find an Agent proper to unlock the same, which if thou knowest how to seek in its own Kind, thou shalt not need to imploy much cost to prepare it;

which appeareth a vile Matter to sight, being much defiled by its filthy outside: Of this few Authors speak, and those that do, obscure this Key as much as they can; but I, Kind Reader, shall shew such Candour, as greater no Man ever yet did devise; yet be assured 'tis not a Work to be attained by one of a dull Genuis, nor of him that disdaineth Labour, for idleness is an absolute bar to this Art; but if thou art of a docil Wit, and be industrious, then attend to what I shall now declare, and first of the History which lieth hid in this our fiery Agent.

The Substance which we first take in hand, is a Mineral of Kin to Mercury, which a crude Sulphur doth bake in the Earth: And is called Saturn's Child, which indeed appeareth vile to sight, but is glorious within: It is Sable coloured, with Argent Veins appearing intermixed in the Body, whose sparkling line stains the connate Sulphur: It is wholly volatile and unfix'd, yet taken in its native crudity, it purgeth all the superfluity of Sol: 'Tis of a venemous nature, and abused by many in a Medicinal way: If its Elements by Art be loosened, the inside appears very resplendent, which then floweth in the Fire like a Metal, although there is nothing of a Metalline kind more brittle.

This is our Dragon, which the God of War assayl'd with Armour of the stoutest Steel, but all in vain, because a new seen Star did shew, that when Cadmus first did feel this force, he could not withstand so great a might, but from his Body it did his Soul divide: Oh mighty force! Which when the Sages beheld, they were amazed, and named this their Green Lyon, whose fury with Charms they hoped at length to tame. Wherefore, letting him prey on the associates of Cadmus, they found that by his might he overcame them, and the fray being over, lo a morning Star was seen to appear from out of the Earth, and the Carcasses being removed, their instantly appeared a running Spring, whereat they said the Beast did drink, until his Belly burst; but strange it seemed to them, that as soon as this Dragon came near the Spring the Waters, as though afraid did straightway retire, nor could Vulcan's help ought avail, to reconcile them; then appeared Diana's Doves in bright shining attire, with

whose Silver Wings the Air was calmed, wherein the infolded Dragon lost his sting; then the Waters like a flood did straight return, and swallowed up the Beast, whose Colour turned as black as a Coal, and this our Dragon caused the Fountain to stink with a most foetid smell, wherein he died, and it proved to him a Grave: But through the aid of Vulcan this Dragon did again revive, and received from Heaven a Soul, whereby both were reconciled, who before were Enemies, whose Souls being now united, they leave their Bodies, and become the Nymphs true Bath, and our Green Lyon; whereof the like was never seen before.

But not to hold the longer in suspence, I shall now plainly unfold the meaning of these Allegories, and untye those Knots, whose obscure sense may much perplex the Reader.

Wherefore now observe, that our Son of Saturn, must be united to a Metalline, and Mercurial form, because it is Argent-Vive alone, which is the Agent our Work requires, but common Argent-Vive avail-eth nothing to our Stone, being dead, yet it is inclined to be accua-ted by the Salt of Nature, and true Sulphur, which is its only Mate. This Salt is found in Saturn's off-spring, being pure within, and hath power to penetrate to the Centre of Metals, abounding with such qualities as fits it to enter the body of Sol, which it divid-eth into Elements, and after dissolution abideth therewith. The Sulphur you must seek in the house of Aries, this is the Magick Fire of the Wise, to heat the Kings Bath, (which thou mayest pre- pare in a Weeks time) this Fire lies straightly concealed, which thou mayest unlock in an hour's time, and afterwards wash it with a Silver shower.

It seemeth strange indeed, that a Metal so stout & fixt as to withstand the thundering blast of Vulcan, which will not relent in any heat, nor mix in flux with any Metal, yet by our Art, it will in this peircing Mineral Liquor be made retrograde. This Kingly Work the Almighty hath sealed, to teach the Prudent that the Royal Infant is here born, whom straightway they diligently seek, and by the Star are guided to him; but fools search for our Secrets in sor- did things, out of kind, and thereby bring themselves to ruin.

This Substance is of a Stellate nature, and wholly Spiritual, being totally inclined to fly from the Fire; the reason is because the Soul of each is a Magnet to each other, and this we call the Urine of old Saturn. This is our Steel, our true Hermaphrodite, our Moon, so named for its brightness: This is our unripe Gold, which to sight is a brittle Body, but is tamed by Vulcan, the Soul of which if thou can'st mix with Mercury, no Secret shall be hid from thee.

I need not cite Authors, for I have both seen, and with my hands have wrought this Mystery, and by constantly adhering to the Council of Nature, have been directed to render the most solid Body soft, and have made the Gross Body a tinging fixed Earth, which will never fade. Nor do I say this alone; for many more have attested the same, whose Knots I here untie: Artephius named it, but he doth not disclose the other Secret, because he saith it ought to be sought for of God, unless it be taught by a wise Master.

This is the Riddle, which hath so much perplexed the Students of this Art: Hence Zeumon in Turba p. 18, Ars Aurif: Vol. 2: Our Stone is vile, and yet it is conjoined with the most precious, the vile is cast out in the High-way, and on Dunghills, and is found in filthy places, which is the Matter we must take for the true ground of our Art: None can live without it, and it is applied to sordid uses, all which denoteth it to be Mars only, to whom all this betideth: In Ships he floateth upon the Ocean, and without him without him cannot any Ship or House be built, nor any Merchandize be well carried on; by him we plow our Land, reap our Corn, dress, boil, and cut our Meat, and with him are Horses shoe'd; with many other uses too tedious here to enumerate, and yet it doth often lye in a contemptible manner upon the Earth, in old stub Nails, & c. Which are scarce worth the finding, whereby it may be esteemed vile.

Moreover Aries is known to be the House of stout Mars, in which all Artists charge thee to begin in thy Work, and what can be said more plain? Surely there can be none so ignorant as not to believe that a hidden meaning is concealed in these Words, which hitherto

was never better explained. Belus in Turba, p. 27. Ars Aurif: Vol. 2. commandeth to join the fighter with him that listeth not to fight; wherefore to Mars the God of War, he assigneth Saturn in union, who delighteth in Peace, whose Kingdom I need not relate, being so well known to all.

Behold the Second Figure which is placed in the Philosophers Rosary, p. 242, Ars Aurif, Vol. 2., where the King and Queen in Royal Robes holdeth between them our true Lunary, bearing eight Flowers, yet without a Root; and between them is a Bird: Under their feet are the Sun and Moon, the King holdeth in his hand a Flower, the Queen another, and the Bird holdeth a Third in his Beak, having also a Star upon her Tail, which signifieth our great Secret; for the winged Bird denoteth Mercury joined with the Starry Earth, until both become volatile and flying.

Hence it appears that the Ancient Sages chused rather to instruct the Eye by Figures, than the Ear by Words; nevertheless some of their Discourses are so plain, that almost any fool may gather the meaning couched in them: To which purpose, being myself a Son of Art, I have in the Cabala Sapientum clearly explained the same, whereto I remit the Studious Reader; and shall now proceed in my intended course to shew how to obtain this Water, which so few find, whereby we draw out the most secret Seed of Sol, wherefore with all diligence learn to obtain this Water, for it is the ground of our Quintessence.

Know then that all Metals have but one Matter, which is nothing else but Mercury, which as a ground first gave an entrance to a possibility of Transmutation; and hence we conclude that our most secret Water hath the same Matter with Vulgar Mercury. And if crude Mercury, and all the Five imperfect Metals, may be turned into Gold, (which by reason of their crudity will burn away in the Fire) the reason whereof, as the Wise Men teach, is because that all Metals do partake of Mercury and are therefore alike transmutable: And if our Mercury, which we call our living Water, be no other than unripe Gold, then whatever Metal shall by Art be converted into Gold, must hold such a Nature, as may by Art be made our Argent-Vive.

So then if Lead, Tin, or Copper, were resolved into a real Mercury, then might Art cause those Waters for it appear so changed in form, that any of them might be framed into our Sophick Mercury. But what needs this, since Nature hath produced a Water object ready to each Artists hand, on which a Form may by Art be induced, which may easily command our Secrets? Therefore consider what it is that Mercury wanteth of being our most secret Menstruum; for we grant, that both are Metalline, and of Weight and Colour alike, and also that each are fluid and volatile in the Fire; but we seek for a Sulphur in ours, which that of the Mine lacketh, and this Sulphur purifies the Matter, making it fiery, and yet it remaineth a Water. For Water is the Womb, which wanting heat, is wholly unapt for true Generation, nor will our Body be reduced to sweat, and send forth his Seed, but in a Station of a circulating Fire, commixed by Art with a Mercury partaking of Sulphur.

This Sulphur must be of a magnetick force, or virtue, and therefore must be true Gold, although unripe, and also of one source both as to the Matter and Form, with only this difference, that as the other is fixt, this must be volatile and flying, having power to open and unloose the former. And there is only one Body in the Earth, which is so nearly allyed to Mercury, as is fit to prepare it for our Secret Stone, and to hide the solid Body in its Womb, this as I said before is the off-spring of Saturn, well known to all the Magi, and which I have shewed.

And although some of the Metals may be mixed with Argent-vive, yet do they not enter each other otherwise than as to sight, but by heat may easily be driven from each other, for you will find that they never penetrate the Center, nor will either of them be altered for the better. The reason is, because the Sulphur which lieth in the perfect Metals, is sealed up, as it were, or else in the others doth partake of terrene Faeces, and Crudities, which Mercury abhors, nor will it be united unto them, although to sight they may seem to be mixed. If you separate those faeces you shall obtain a fluid Mercury, and a crude Sulphur, which by congelation hath hardened the humidity, and you shall also find an aluminous Salt, but all these are of too remote a kind from Gold.

But the Mineral we so much esteem, except its crude dregs, (which are all seperable), containeth a purer Mercury, which shall restore dead Bodies to life, that they like all other things may thereby be enabled to generate their own Kind. But it containeth in itself no Sulphur, save only it is congealed by a burning Sulphur, being brittle, and black with shining Veins: This Sulphur is nothing Metalline, but if rightly separated according to Art, is very much like to the Vulgar in outward appearance. The Dregs being removed, there appears a Nut in fashion like to a Metal, (which may be powdered to dust) wherein is shut up a tender Soul, which in a small Fire ariseth as Smoke, like unto Argent-vive, slightly congealed, which the Fire doth evaporate.

This gives penetration unto our Water, and enables it to enter to the Center of Bodies, which it wholly inverteth, and reduceth them into their first true Matter: And this wanteth to be joined unto a true Sulphur, which is to be found in the House of Aries. By this Mineral only, through the Artists skill, and the help of Vulcan, is Mars retrogradated into a Mineral; as by many hath often been assayed: This is our true Venus, the Spouse of lame Vulcan, who is beloved of Mars.

First then cause Mars for to embrace this Mineral, so shall both cast away their Earthiness, and in short space the Metalline Substance shall shine like unto the Heavens, and for a Sign of thy success, thou shalt surely find a Seal of a Stellate kind imprinted thereon. This is the Royal Stamp, the Mark which the Almighty sets upon this strange Subject; this is the Heavenly Fire, whereof a Spark being once Kindled, causeth such a change in the Bodies, that the blackness is made to shine like a sprakling Gem, wherewith as a Diadem our Young King is Crowned. To this add Venus in a due proportion, whose Beauty is admired by Mars, and she is known to have great Love and desire to be joined unto him, when she to motion is soon inclined, as being allyed to Gold, Mars, and bright Diana, with whom she conciliateth Love, and true Union.

But Vulcan growing jealous, it grieveth the limping Cuckhold

to feel his Head adorned with Horns, and therefore hoping to destroy this compact, he spreadeth his Net over them and catching his Spouse and Mars in the Act, sheweth the intrapt Lovers wrapt therein.

Nevertheless, let not this be esteemed merely as a Fable; but first observe how Cadmus is by our fierce Beast devoured, whom Cadmus afterwards having stoutly peirced deserveth a Champion's Name, for this Serpent (by might overpowered) he with deadly Spear transfixeth against an Oak, whom before every one did fear. Observe also the Star, which really is Solar, as may be proved, for Gold uniteth intimately with Saturn's Child, whose Faeces being purged out, all that is perfect subsideth to the bottom, which after Fusion, being poured forth, when cold, it showeth a Star, even as doth Mars. But Venus gives a Metalline Substance, which of itself alone is contemptible, but being united with Mars, as if infolded in a Net, it appeareth fine to behold, which the sharp-sighted mysterious Poets have in a hidden disguise described, although clearly enough to the Wise.

Wherefore the Soul of Saturn, and Mars, are by our Art with the help of Vulcan very closely mixed, but are both alike volatile, whose parts are not divisible, until the Soul of Mars becometh fixed, which then leaveth Saturn, and is then in tryal found to be most perfect Gold, and of a most pure and true Tincture. But this mediation must be attained by Venus, or else no skill of Man can sever them, no not although they were reduced to dust; yet being conjoined, they will be reduced only by the association of Venus, whereof Diana makes of them a separation.

Some in order to prepare their Water, use the Doves of Diana, which is a most tedious labour, that even for an Artist to hit it once right, he may twice unfortunately miss: But the other Way, (which is the most secret), we recommend to all that mean to be true Artists.

Wherefore let the most subtile vapour of the Water be so long and so often circulated, until the Souls of each (leaving their grosser Matter) unite, and fly together aloft; where you must be sure not to let them abide so long until they be congealed, for them your Work would prove erroneous.

Therefore take of the Son of old Saturn two parts, and Cadmus one part, these purify so long by the aid of Vulcan, until (being freed from their Faeces) the Metalline part be pure; which must be done in Four reiterations, whose perfect operations the Star shall teach you.

Make AEneis equal to her Lover, purging them artfully, until the Net of Vulcan inclose them both, which then let them be well wet with the water, and continued in heat and moisture until they become perforate, and the Souls of both be glorified. This is the Heavenly Dew, which must be fed so often and long as Nature requireth, at least Three times, or until Seven, thus leading them through waves and flames as reason shall direct, but beware that thou put not the tender Nature to flight by the force of too great a Fire.

Know also for certain that the Mercury, wherewith we begin the Work, must be liquid and white, but be careful not to dry up the moisture to a Powder by too great a Fire, so as to look red, for thereby thy Female Sperm would be corrupted, and thou wouldest miss of thy desired Issue; neither endeavour to turn the Argent-vive into a clear transparent Gum, Oil, or Ungent, for so the proportion being lost, thou canst not attain unto a true Dissolution; but must then be obliged to adjourn thy Work as forlorn, to another time, because thou hast proceeded contrary to the rules of Art.

Only seek therefore to augment a Spirit which common Argent-Vive lacketh, then sublime the gross unto the Firmament, and separate the dregs by Art; which being reiterated until Seven times, then espouse it unto Gold, until they be perfectly combined with each other.

Thus by Art, and Nature's help, is the true Maiden prepared, which being severed from the Faeces, becomes a heavenly Off-spring, which maketh soft the solid Body of Sol, and being severed into Atoms turneth black, rotteth and putrefieth, which doth afterward revive again and becometh volatile.

But should I here disclose all the Secrets contained in the Fabrick of this our Water, I should be disdained of all true Artists, for they are communicated to these alone whom God shall deign

to teach, while others must be suffered to wander in a Mist of Errors Labyrinth. But he that with pains and prayers shall studiously search after this hidden Secret, not being stirred up with covetous desires, but seeketh for knowledge with a candid Mind, shall surely attain this Mystery, whereof not any one ever wrote so plainly.

There are some who by Art can prepare a wonderful Liquor (I suppose here he means the Alcahest) which the Adepti have named the Fire of Hell, whose virtues are so strange and powerful, as (by its force) to resolve all Concretes into their primaeveal Matter, or Water; This in a gentle heat dissolveth Argent-Vive so thoroughly, that like to Chrystal drops it may be poured out, without any thing settling to the bottom of the containing Vessel, nor is its virtue thereby in the least impared; for being Distilled oft, it leaves the Argent-vive behind, which you shall find appear like unto a fixed Salt, in smell resembling Musk, or Aroma, and to taste like Honey for sweetness, which is pulverisable like to Rust, and which no Fire can destroy: This on the Test with Saturn is found in fixity equal to pure Luna.

This being cohobated five or six times with the said Water (with previous digestion) will appear like an Oil, and shortly after distills like to a Spirit, which by adjection of a small Subject, it by and by separeteth into Two distinct Substances, which done, they are then collected apart, the one being an Oil or Tincture, soluble in Liquor; the other (if suffered to boil) is by Art reducible into Mercury, which Argent-vive is a Subject of great wonder, the like whereof is not to be found under Heaven.

This can neither by Salts or Strong Water be corroded into a Precipitate, nor can it by frequent circulation in the Fire be ought, so altered as to sublime, or be turned into a dry powder, neither can it be fixed, but it will for ever remain volatile. The great Elixir, it cannot transmute, but doth dissolve and destroy it: Its strangeness is such, as makes all Artists amazed, which no power or skill can change or annoy: And by the aforementioned way, the like may be produced of all Metalline Bodies.

Yet this unto our Art doth nought avail, for we seek to multiply

the Sulphur which is Solar Hematine, whose Tail is Lunar; these are the only Planets of our Earthy Sky which we esteem, rejecting the others and all other Arts. For if Gold, which by Nature is made pure and perfect, might by this our secret Fire of Water be made to retrograde into Mercury and Sulphur, which is entire in Substance, and which before would not be severed by the force of Fire, but did firmly abide the same; who seeth not that such Mercury is remote from our Work? For we seek to increase a Tincture: And it is Sulphur only, which like a Coat incloseth the Mercury, and is agreeable to the Metalline nature, without which the Water cannot claim the name of a Metal.

This Sulphur appeareth more or less in every Metalline Thing, in some a certain Dross coinquinates the pure Substance, whereby it is destroyed in the Fire, for whatever is gross and foul is therein burnt and consumed. But of Metals Sol and Luna are by a pure Sulphur so closely shut up, as enables them to endure the greatest force of Vulcan, nor can any Art of Man divide their Sulphur from its Water: Except by the aforementioned Patent Liquor, whose virtue is so powerful as to reduce even the Sun and Moon from their fixed State, to become volatile: Nor that alone, but also our admired Fire can do the same to Gold, and that in a direct and kindly way causeth it to become retrograde, yet doth not divide the Sulphur from its Center, but being cloathed in a Mercurial attire, they both abide mixed together in a Golden Water.

But the said strange Liquor, in dissolving destroyeth the Metallic Homogeneity, which by separating them causeth a disagreement and disunion, that neither of them can enjoy the other, and therefore the central Mercury being parted from the tinted Liquor subsideth below: So that the Hematine, which before in Gold had the Pondus of a Metal, is now so altered, as to become lighter than Argent-Vive, appearing to sight like an Oil, or rather unctuous Salt, and is a Noble Medicine for the Sick.

Hence it appears, that by how much any Metalline Substance is dissolved in this Humidity, by so much is it changed from a Metalline nature, whose Sulphur by the force of this Liquor, may (although

unwillingly) at last is brought unto an Elemental Water; such power hath this Liquor on any Matter.

To this the Philosophers agree, who all conclude our Mercury be but one, which moisteneth nothing but what is homogeneal to Metals, and is the Mother of our Stone, of which Secret if yet you are ignorant, you are then a fit person to keep council; whereof none ever yet hath writ more plainly.

The End of the First Book.

The Second Book.

The Secret of our fiery Mercury, so much concealed by all the Ancients, I have already largely disclosed, whereby a discerning Eye shall find therein much depth of Art revealed: And shall now proceed to discover the Practick, which therefore be sure to consider well with good judgement, ere you pass it over.

Take then our Mercury (which is our Moon) and espouse it to the terrestrial Sun, (thus Man and Wife are joined) to them add the reviving Spirit, which done you shall soon espy a noble Game, because you have rightly attended the noble Laws of Nature. But to be more particular, take of the Red Man one Part, and of his Wife three parts, which mix together, (this is a good Proportion) to which add of the Water four parts; this Mixture is called our Lead, which will be moved to motion in a gentle heat, which you must increase until it sweat. Otherwise, if you please, let the Pondus be observed, take of the Sun one part, and of the Moon two, to which add of the Water four parts, which maketh up the perfect number; and will prove to thee a joyful rest, and the bond of Love.

Whereas Laton appeareth red, yet he availeth nothing to our Work, until he be whitened, in whose center lurketh a hidden Spirit, which appeareth not until it be joined with our Mercury, and this Mercury is a tender Body, the Spouse of Sol, to whom it kindly cleaveth.

This is thy Work begun with a Trinity, whereof the Body and its Soul are first conjoined, and then both are mixed with the Spirit; these we call the Sun, the Moon, and the Water, which are one in Kind, although three in Number, and yet indeed are but two, because the Sun is hid, and doth not shew his light. Two Bodies thus combined, we often call our Lead, our Brass, and our Hermaphrodite, being within red and fixed, but appeareth to sight Saturnine, white and volatile, these Natures being seperable, are by our Art made to become inseperable.

This is the wonder of our secret Work, that what is perfect, we

cause to become retrograde, waiting a long time with patience until the Water congeal, which being obtained, we then sublime, exalt, and fix to dust this fifth Essence, which then we must again revive and circulate so oft, until Nature have advanced it unto its utmost height, still adding fresh Matter, as it needeth, and causing it to pass through the shades of Night, we gently decocting it, until clear Aurora bring the bright beams of Phoebus to appear.

Thus is the perfect amended by the imperfect, and both together are made transcendent in virtue: And thus by the help of Art assisting Nature, she is enabled to exceed her own Work alone; which is a sight that will greatly rejoice the painful Artist, and make him to forget all his toil and trouble.

Wherefore, let the Practick be thus: Take one Ounce of Sol, and of the Magnet Three, it makes four Ounces of the Body, to which add four Ounces of the Water, and let these be ordered thus: First let the rich Robes of Sol, be whitened by the moisture of the Moon, which may be done with a gentle Fire; the Mass shall then appear to the Eye Saturnine, and fluxible in heat like to Lead; then pour thereon the due Pondus of Virgin Mercury, thus is the Body red, fixt, and solid in the hidden center, although to sight it appeareth white, tender, and volatile.

This done, have in readiness a Glass Viol, of an Oval, or Spherical form, into which the Matter must be put, be careful to Seal up the neck thereof so close, with the Seal of Hermes, that the inclosed Spirits may be secured from passing out, or the outward Air from entering therein. Let thy Glass be of such a fit proportion as may contain at least four times the quantity you enclose, whereby a convenient space will be allowed for receiving the ascending Dew, which falling down again, doth thus by a long continued rotation dispose the Body to Solution, causing it to rot and die, which after doth revive, and both become joined in a true union. But on the other hand take heed thy Glass be not too large, for then the Female Sperm would be too much dispersed, and thereby either it would not at all, or very ill return to its Male, or fixed Earth; whereby thy Work would be spoiled; therefore let the bigness of thy Glass

be proportioned to the quantity of thy Matter as aforesaid.

Wherefore one quarter of an ounce of the purest Gold may serve for the Work, or for a tryal a Dram may suffice, for if you observe a due Pondus, Sol is the Eighth part of the whole compound, whose price is not so great but that a poor Man may bear the charge, unless he work amiss; therefore let the following Rules be observed: If to one part of the Man you take three parts of the Woman, then you must take four parts of the Water, to equal the Earth; but if you take one of the Man, and two of the Woman and to them add four of the Water, then will the Water be one part more than the Earth, as appeareth clearly by Ripley.

It now remains that we unfold the Secret of all our Fires, which so many have mistaken, whose Doctrine, as the Sages hold befits the curious Pen of a skillful Master, whereof I shall now speak with candour, and therefore friendly Reader carefully attend to what I shall here discover. First then consider well, and weigh in thy Mind the Reason of all our Works, and their Causes; by this means thou mayst be brought to understand that which hath confounded and mislead so many; wherefore I shall so far help thee as Reason may allow, which by the effect thou shalt my candour prove.

Our Fires are these blocks at which the ignorant do fatally stumble: And Authors have written thereof so mystically, that hardly any Man can find a sufficient guide in what he should seek; no marvel then if he who knoweth our Fires may claim a Masters place. For Fire in our Art is used Homonumally, which is the cause that so many err therein; sometimes it doth signify our Water, which is so near of Kin to our Laton; sometimes it denoteth the perfect Body, and sometimes neither, but floateth in the Water; That is the Sulphur of our Compound, is called a Fire, which in our Work is twofold, the one is perfect, and the product of Nature, which how to find this Treatise doth fully shew; the other is included within our Water, by which thousands of Searchers have been deluded. Also our Water is threefold, and all these have so many various denominations of Fire, that he who shall attempt this Work without good judgement and care, shall surely spend his Cost and Time in vain:

If therefore, thou wilt follow me, I shall be to thee a true and faithful guide herein.

Some do erroneously judge, and therefore so ordain their Work, as that culinary Fire may claim no place therein, which they suppose to be applied in vain, and therefore such who do use it herein they are pleased to grace with the name of Vulgar Sophisters, deriding both them and their Works: For they say, it is the undoubted sense of Authors, that our Fire is Magical, and not culinary, and therefore who so shall use Elemental Fire, shall surely miss his end, and on this ground they seek an uncouth Fire, not knowing what they seek.

It is true indeed that Nature's Fire is Sulphur which is hid within the Center, and this moveth the Work from State to State; and it is this that Authors bid the careful Artist by all means to improve; this is the hidden heat, which worketh invisibly, and is not to be discerned by the Eye. But yet it is as true, that the inward heat is actuated by the outward; because the fixed must thereby be raised from its seat, and made to fly with the volatile; like as an Egg needeth the heat of the Hen to produce a Chicken, which being withheld the Operation ceaseth.

Therefore thy Matter being found, take it and cleanse it from all its faeces, which mixt in a due proportion, put it into a proper glass of a due bigness as before described, which must be so carefully closed up that the Spirits may not transpire; then place it in its Nest, and set it into a Furnace so curiously contrived, as that an equal and continual heat may be always kept therein: This is our Outward Agent, which if wanting, the Work is straightway stopt, and runs to ruin: But take heed thy heat be not too great, which would surely destroy thy Work, as by the effect thou shalt find, for haste makes waste, as all Authors have forewarned.

Hence it follows that the outward Heat, is to be judged oft and regulated according to the inward Operation; of which I shall now treat in due order, whereby the Artist from the appearance of Things to the Eye, may be directed either to encrease or lessen the Heat, so as may be most suitable to effect the Work.

First then, when thy Glass is set in its Nest of Sand, let it be so fixed that it may not move in any wise, and then apply such a proper Heat under it, as may cause the Matter to flow above, taking care that the Nest be so securely closed above, that no Air may pass in or out, nor thy Glass ever be suffered to cool: Therefore never let thy Fire be so far spent (by Night or Day) that any cold should annoy thy Glass, but be careful to supply it from time to time with fresh Fuel as the former wasteth. To which purpose such a Furnace is to be chosen, which the Wise men have called an Athanon, wherein the continual Heat is to be kept; having always ready a supply of Coals as occasion may require, and being careful to attend the same, at least once in twelve hours, between which whiles you may spend your time where you list.

The Furnace may be made of Brick, laid in well tempered Morter, made of Loam, mixt with Sand and Horse Dung, carefully beaten together, until it become such a Mass as may not be liable to crack; some in preparing their Mortar, mix therewith Ashes, some Hair or Flocks, & etc. Some one thing and some another; but however endeavour to choose the best. For next to the Matter itself, a good Furnace is the choicest Thing a Man should seek: And since Fire must bring the Work to perfection, it were worth ones pains to bestow a weeks time in preparing a good Furnace, so artfully contrived, as may admit of various degrees of Heat at pleasure, and that it may be governed with such certainty as not to be liable to error.

Let your Furnace be composed of such Materials as are unapt to moulder, chop or crack, because it being necessary to continue the Fire for a long time, such chinks or cracks, would make it difficult to guide the Fire to any certain degree requisite, but would almost unavoidably cause it to be greater or less than is desired.

Also take care not to build your Furnace where it may be liable to any accident or misfortune, that the Rain may not drop thereon, or the Wind blow upon your Glass, for so should you one time or other loose your Work; therefore be wary herein, that safety may attend your care, which you must daily continue to the end of your Work.

Likewise I esteem it necessary to chuse a lightsome place for your Furnace, for the Mind of the Artist will doubtless be so strongly inclined to behold the Operations, as to desire to view them hourly, or daily at the least; which will be both delightful and satisfactory in seeing the Work goes right. Let not the Room where thou keepest thy immortal Heat, be such, as that the fumes arising from the Coals may find no vent; for so thou mayest catch such harm (as some through carelessness have done) as may cause thee to repent too late, and perhaps such hurtful Scents might hazard thy Life.

If thou canst build thy Furnace nigh a Chimney it may be very convenient for carrying off the fumes aloft; but if thou judgest such a place too dark, then place it in a large Room, where then thou must not visit thy Glass too oft, nor stay by it too long at a time, for fear of harm: But if thou canst have an upper Room it would be best, in which such a vent might be contrived, that the fumes may pass freely away; then mightest thou be bolder, and attend it more frequently without danger; wherefore the Wise Men teach, that oft viewing the Work keeps the Artist from going astray, besides it is a pleasure to behold the various motions of the Work in the Fire.

Some choose to build a Tower by the side of their Nest, and this indeed giveth a certain Heat, but then the Coals will often rest therein, and not fall down freely to the Fire as it needeth them: Some make their Nest above the Coals, and they work not amiss; hence thou mayest choose either Way, but certain it is, that some herein are better Workmen than others, and do contrive their Business with so much judgement and accuracy, as scarce to vary a point from their intention; and such no doubt will sooner attain their end, and bear away the Prize, than those who are less mindful in governing their Heat, who sometimes carelessly let it slack, and then again increase it by turns; which unequal procedure setteth the Work behind, and causeth Nature with less delight to run her course, who is so skillful in her curious Laws, that when she hath once begun, never ceaseth to operate unless she meet with an interr-

uption which accordingly retards her Work.

It were good to have a chosen Friend as a partner in this Work, whereby you might attend the same by turns, and so might both spend your alternate Time in reading, writing, or walking the Fields, or a pleasant Garden, &c., as best suiteth your inclinations: For to be every day confined for so long a time, to such a carefull attention as it requireth, would too much oppress the Spirits with anxious care; nor is it good to be ever rolling one Stone, since manifold Evils might attend too much thoughtfulness, and therefore I advise thee sometimes to divert thyself at pleasure.

Let not thy Operations be known to any but thy surest Friend, and do not as many Searchers have done, make all Privy to your intentions, for they will be sure to mock and deride your folly; and therefore it is best to be silent; neither let thy Wife, thy Children, or thy Servants, be acquainted therewith, least they discourse thereof and expose it amongst their Companions, and acquaintance; but carry thyself with all the Secrecy thou canst, pretending ignorance thereof, and counting the Art as a Fable.

For shouldst thou happen to miss thy aim, and for thy Time and Cost, reap nought but Expences and Care, what Man would have himself thought to be one of those who by this Art had reduced himself to want? Or shouldst thou obtain the matchless Prize, yet what wise Man would have it known, that he had the Art of making Gold? Therefore it is better tacitly to enjoy it, not crying Roastmeat in the open Street, than to lay ones self subject to such, whom if you did not supply with Money at pleasure, or shew them the Art, would destroy both you and your Art.

Consider well the danger, and be assured 'tis better to live in safety, than in fear, and so ennure your self to secrecy, that none may hear thereof from you, either by boasting of what you can do, nor yet for any Price procure the Secret from you. To which purpose beware of Drink and Company, for the one besots, and the other allures, for 'tis unlikely that he should keep a Secret long, who too often or too largely allows himself in Drinking, but on the contrary it is certain that Temperance is the best and most assured

bar to command the Tongue, without which it will not be long bridled.

All these Things being rightly observed, I next advise thee not to expect the Event with over greedy desire, but minding the Sayings of the Wise, and waiting with Patience the appointed Time, you'll be sure to find the End: But he that hopes in a short time to receive his Harvest, doth in fine deceive himself; hence some are so impatient that they cannot long let their Glass stand quiet, but will be moving, turning, or shaking it, whereby they do much wrong to Nature's Work, who being thus forced out of her own Path, doth follow the fancies of those foolish Artists; which whoso violates her Course, will reap nothing but Wind.

Commit thy self and thy Work to God above, intreat his Grace and help, keeping thy self from all Vice and Sin, see that thou begin with him alone; this is the way for to attain success, otherwise thou mayest long toil, but always in vain. And if thou art so happy as to attain this rare Jewel, which many seek, but very few do find, be sure to thy utmost thou honour God, relieve the Poor, and help the Sick: Let not this great Talent be buried in a Napkin, but pursue Charitable Works, and do no wrong to any Man; so shalt thou see Gods blessing rest on thee, whilst thou hast thy abode with Mortals here, and will be to the earnest of that everlasting Happiness hereafter, which thou shouldest, ever have in view. For of all the Blessings of this Life this Art is the greatest and of the highest Value, which is given only to such as endeavour to improve and use it well, who being truly Wise, do not doat on the fading Pleasures of this Life, as to neglect the Everlasting Bliss.

I shall now briefly, yet plainly disclose the real workings of our Stone, with all its Colours as they appear in their proper Seasons; and he who shall heedfully observe my Discourse shall find that it truly sheweth more than hath ever been revealed by any Man, although there is something herein yet concealed.

Know therefore, that as soon as thy Compound shall feel the Fire, it will flow like unto Lead; the tender Body which is the Soul of Steel, doth shew such mighty efficacy, that Sol is whitened and devoured therein, on both of which Media's broth must then be

poured. This is then our Sea, wherein there swimeth Five Fishes, who have neither Scale nor Bone, this Sea is ever round, without any brim, and both the Sea and Fishes are all one; these we digest until they make a broth, and all join in Unity.

Having attended Forty Days, then shall appear Black of the Blackest, like unto a well burnt Coal, when this thou seest and having passed the doom of blackness, thou needest not to fear but the White will at last shew itself, and afterward you will come in due time unto the sparkling Red. This blackness is the Gate by which we enter into the light of Paradise, this is the way, by which the Bodies are reduced to their Center, and a dismal Night bringeth forth a glorious Day; let therefore thy chief care be to attain this Black, or else all other Signs shall be in vain.

At first the Colour appeareth Argent, for the Sun must descend into the Womb of Luna, and both must be reduced into their first Matter, which is effected by Mercury alone, which so amendeth Nature in its kind, that the Sun and Moon are both soon eclipsed in this Water, the only cause of which alteration is the continual working of the Fire; by means whereof the Water draws from the Sun and Moon a Water of Life, wherein is hid a Spirit of great might, and is the proper seed of Sol and Luna. This Water and Spirit do evermore attend each other, and circulateth incessantly, still rising like an Air, and again descending, for those Spirits being loosed continue to operate until they become fixed to the desire of the Artist.

But beware thy Spirits find anywhere to exhale, for that would spoil thy Work, and cause thee much hurt, by thus breaking one of the strictest Laws of thy Work; neither cause them to rise too fiercely, lest they break thy Glass; which therefore cause to be made as strong as may be, and equally blown, without either knotts or flaws therein, which thou shalt set within a Ring of Brass, wherein let it be fixed with moistened Bone Ashes, closely pressed down, as a safeguard thereunto.

Thou shalt see thy Waters fly aloft, and also thy Body boiling underneath; and this Circulation thou shalt continue so long until

the Eagle destroy the Dragon, when all dying together shall turn into an ugly Toad, which thou shalt burn until the Black decrease, which will be succeeded by manifold Colours, and the Light appeareth, this course continue with patience, until thou behold the Moon doth rise with her bright beams: This then is our young King which cometh from the East, bearing a Crescent Moon upon his Crest.

But here beware of making thy Heat over-great, and thereby causing the Red to appear before its time in colour like to a wild Poppy, with siccidity; for that will be to thee a fatal Sign, shewing that thou workest amiss, by thus burning thy flowers, and turning them into precipitate. Therefore, for certainty in thy Operation, proceed therein with a gentle Fire, and be not moved with haste to anticipate thy Work, no not a Day, but with patience wait until the Black being past, then mayest thou augment thy Fire a little, but rather let it be too little than too much, which will be the safer, which is the concurrent Council of all the old Sages, on which you may rely, as on a fixed ground: For much time shall pass before thou see thy Gold resolve and rot, and this Work the Magi have found so tedious, that thereof they have oft complained.

And now I shall in few Words discover all the hidden Operations of our new Art, which yet is old, but hard to find, amongst which I shall declare many Mysteries; therefore attend diligently unto what I shall teach you in the following Discourse upon the Oath of Secrecy.

The End of the Second Book.

The Third and Last Book.

In the foregoing Books, I have largely described the Art of Alchemy in general; which as it is divided into Six distinct Parts, viz., Calcination, Dissolution, Separation, Conjunction, Putrefaction, and Congelation. I shall now in this last Book severally explain: Therefore, with serious thoughts and diligence endeavour therein to find the Truth.

Calcination.

First we Calcine the Body, and thereby it becometh porous, or else, we can in no wise obtain the quickening Life, which enlivens every Thing, which being severed, the Carcase appeareth vile to the eyes, but being by Art removed, we then find that which we so much desire hid in the Dish of Hermes. Thus when the Earth is made spongy, it is termed the slaying of the Spirit, for then our Water is turned into Earth in the Dragon's Den, and the Earth returns unto its primitive Matter: In which Calcination we always preserve moisture and unctuousity, which they do otherwise greatly err.

Some by Art make divers corroding Waters, wherein they Calcine Metalline Species, but then their Liquor forsaketh the Earth, nor can any Mans skill combine them: This way we leave to Fools, as being fit for nothing, but to waste ones Substance and Time to no purpose, whereof beware.

But our Calcination is performed only in its own Kind, by mixing the Crude with that which is Perfect, the first dissolving the fixt, and the other fixing that which is fugitive; therefore they work much amiss who take such Waters as wet the Hand, for such to our Art are quite useless.

So soon then as Sol feels his Compeer, he relenteth like Ice in warm Water, for she is to him both Mother, Spouse, and Sister, and with her he agreeth in quality; nor is there any other Agent that may therewith be compared. This is the Salt of Nature, we so

much hide, which had not the Almighty Created, this Art would have been in vain; besides that as by its great power the Gold is reanimated, it doth also add Pondus thereto, and Containeth a secret Fire which rolleth the Gold: This is the sealed Fountain, which is not discerned by Fools, for want of proper Eyes, who have not been trained up in Vulcan's School, where Nature is advanced by the Wise. This is Pontanus' monstrous secret Fire, which many admire but few find.

If this thou canst get, thou art freed from the trouble and care which Sophisters undergo, for this is a certain means whereby with success to attain our rare Jewel; which doth no sooner feel a gentle Fire, but straightway the Man hath a great desire to be conjoined to his Wife. When the Bodies are dissolved, they will float like to Cream, and appear as white as Milk, also a fume shall arise and fall, so often until the Argent Coat decreasing into a pale colour, it becomes stained of a Citrine, after which all will appear Azure and Green, and at last other Colours failing it will turn as black as a Coal. The Mass shall then swell like unto leavened Dough, and thus shall daily change from State to State, until the whole be reduced to Water, which shall then gently ascend day by day, and growing thicker and thicker, until at last you see no Sublimation, but all remains below of a black colour and ill savour, smelling like unto liquid Pitch, which at last becometh White.

About the Fiftieth day shall various colours again appear, day by day, as Azure, Green, Citrine, Violet, and a Pale colour, and at last a dismal Black shall wholly be seen; The Compound also shall often seem to flow, and as oft coagulate like to little Islands. If dryness seem to encrease, attended with a Citrine Colour, and without either Azure or Green appearing therein, you then have reason to fear your progress is erroneous; but if the Sweat do kindly circulate, you need not doubt of the good State of your Work.

Therefore, order your Fire wisely, observing this mean, that if Sweat, ascend and descend, assure yourself you cannot err, unless by chance; for throughout the whole Work Nature knows her proper Course, and will by Symptoms tell thee to thy face, whether or no

thou makest too much haste. For be assured that according to the proportion of the heat thou givest, so will thy Matter be moved, if it be too great, it will put the Body into too great a Sweat, and drive away the tender Soul; or if too small, then for want of heat, thy progress and hopes will quite be frustrated.

See therefore, that thou observe thy Work carefully, and if thou seest the Compound change Colour, note that with diligence, for if thou hast proceeded erroneously thou shalt perceive strange symptoms, as the Poppy Red, a want of due blackness, which are both fatal Signs that thou workest not true: But if thou attain to a true Black, then in Ten weeks time thy Compound shall roll and die, and all shall resolve into a subtile Powder, soft like to the Sunbeams, yet not very dry, but will shine like unto a Coal newly broken, wherein is contained a living Soul.

Dissolution.

Therefore thy Matter shall dissolve in a short space; for our workings are so concatenate, that the one containeth the other; nor doth the one cease, but straightway the other is incoate: And it is true also that Dissolution beginneth the former Work, and perfecteth both. For when we see the Body relent into its first Matter, we say it is dissolved into a Mineral Water, at which we chiefly aim, because we are assured that if the Spirits are freed from bondage, they will straightway begin a new Operation. For in this procedure the active Nature doth suffer by the passive, in such manner, that as the Earth doth day by day relent, so likewise doth the Spirits thicken; for such is the Law of Nature, that by how much ought is dissolved in moisture, by so much is the moisture thickened. And whatever some may conceive, yet all our Work is only to dissolve and recongeal; and thus the Body leaveth its fixity and becometh Spiritual; which are all born aloft in the Air, until they arrive at the top of the Mount, from whence the Body, Soul and Spirit, descending, do cease their fugitive nature and

become fixed. Then is attained what we so long have sought, for now our King being returned from Death triumphantly is empowered to conquer all opposite force, and to command the crude Metals into purity.

Thus Dissolution is the very Key of all our Secrets, without which no Man can perform ought in Alchemy, nor can he Tinge any Metal firmly, until he resolve the perfect Metals, into a Water of their own kind, which is their primitive Matter. For in and by Humidity alone, is the Spirit of each Thing conserved: This is the Mother of our hidden Stone, and the Key of temporary Bliss. Nature being astonished to see our Art able to perform such wonderful Operations.

But in our Art we teach two Dissolutions, which are both performed by the Fire alone, and not by the hands, but the first reacheth not to the Center, nor is it adorned with so great a change of a variety of gay colours as appeareth in the second. The first is when the Red Man is joyned with his Wife, which properly is termed Liquefaction; both these being espoused with the Spirit of Life, and set upon a due Fire, they straightway fall to action, nor will the Spirit cease until it have dissolved the Body. And know, that as the Body is reduced to rarity by the Water, so it dwelleth with the Dissolvent, whereby the Water is induced to thicken proportionally, until both become thoroughly united into a black Powder somewhat fixed.

But this is not a total Dissolution of the whole Body, for it still retaineth some portion of its corporality, nevertheless, these Two which before were contraries, having contested with each other they are reduced into one, do produce a Third of a Neutral nature. Yet as this Dissolution is but in part, so likewise, is the Congealation into a black Dust also in the like proportion: Nature still observing this Rule, hence you may expect a far nobler Conjunction remaining in our Art.

But these Atoms shall in due time resolve, and out of them shall Azoth be expressed by Fire, this see you sublime so long until all the Earth be raised from its Nest, and all become like unto common Argent-Vive, and of a Spiritual Nature. This is the noble

Dissolution we so much commend, and here is made a Tetraptive Conjunction, where all the Elements agree in a never fading perfection: And now no doubt thou knowest what we intend by Dissolution, which therefore I shall now conclude.

Separation.

Of Separation I come now to treat, which hath so great affinity with the former Operation, that both do meet and proceed in one and the self-same Path, only they are in notion distinct, which otherwise are wholly linkt together. For from the first hour that we put our Matters to the Fire, we apply such a heat that the moisture may be made to fly, and circulate incessantly; but first of all the Waters like a flame ariseth like unto a smoke or steam, yet not so much but that it condenseth into pearled drops, which runneth down in veins, and so reduceth the Body where it goeth, which in time the Fire staineth with new Colours, and these at last ascend with the Water into the Air, and again descend.

This is the Separation which we mean, and is nothing else but a constant Circulation; this looseneth the compact Body, which leaneth to the nature of the Water, to which it is of Kin, and therefore by a continued circulation the Water makes an incessant Separation. And as the Bodies are two-fold, of which the one is imperfect, and is easily brought into its first Matter, but yet cannot be done without Sublimation, to which all other heats availeth nothing, therefore we cause the Spirits for to fly, and again to return to the Earth incessantly. Nor is this Sublimation made in vain, for thereby the Water is accuated, which by its often rising doth at length retain part of the Body, whereby it is animated, and becometh like to the Fire of Hell, making the Earth to swell like unto leavened Paste.

And as at first the Phlegm alone did arise, which by often rising and falling down again become more Spiritual, which the Eyes might well perceive, when it became stained with colours, as Pale,

blueish, Yellow, Green and Black, which at first was only White, which soon disappeared. The Artist beholding this doth conclude that the Elements are now separated, and that which at first was raw and crude, is become fiery, and what was clear is tinted daily with resplendent Colours, shining most gloriously, for many days.

Now know here, that as the Body doth dissolve, so also the Spirits by the work are congealed, no time interceeding, but all doth revolve from State to State, until the sealed Spirits are set at liberty, which we call by many Names, although one Work serveth all. This Sublimation by vapour we do not cease, no not a moment, until the Matter be brought to dust, nor then do we encrease the Fire, but with one continued heat do melt this dust to Water; and this Water we then so long sublime, until by frequent Sublimation it be slain.

So long therefore, as the Water doth arise like unto a Phlegm, we are said to separate the Spirit both from the Soul and Body, but when the Steam by often circulation sheweth fine Colours, then is the Spirit united with the Soul, and both are severed from the Body. Then shall the Earth be benighted, when the Tincture doth arise, and the dead Body appearing without its Soul, shall rot to dust: The Soul at length binds the Spirit to the Body, until it bears equal proportion therewith, and is made equally Spiritual: And thus is obtained the Art of our Calcination, Solution, Separation, Conjunction, and Putrefaction, which doth all but make a Resolution of the Matter into Unity of a purified nature; which is effected by the power of the Spirit, which meeting with resistance, it sheweth the fore-named Operations in our Work; whereof he saith true who shall affirm them all to be but one, and that this same one is performed with only one Fire, neither increased nor yet decreased, seeing our Stone needeth only incessant heating, and all is only to sublime the Water, until it shall make the fixed Body to fly aloft: Then shall the Body in due time congeal the Water into a pure fixt Essence: which is a Medicine that will heal all the imperfections in Metals, wherewith it may be mixed: And which Medicine if it be exalted to the Red, and then resolved into an Oil, will also power-

fully cure all Diseases in Animals, restoring Nature to such State of health, and increasing the strength of Man, besides abundantly supplying him with all the needs of Life, that thereby he may always live free from Diseases, Care and Want.

As therefore we do in Vapour subtilize the grosser Elements of our Compound, so by turning round of our Wheel, we make all the Vapour which ariseth soon to return again, and this continued ascending and descending, we name the Work of Separation: This is the whole beginning and ending of what we seek; which thus we continue so long to dissever the Principles, until they at last become so conjoined as never to be parted again.

Conjunction.

This Work is called Conjunction, and that truly, for Natures are hereby so well conjoined and closely combined, they will never be severed more, but will appear as one individual: That as in Man, the Soul, Body, and Spirit are one, so this also to sight appeareth and is only one; although at first there were a Fourfold Root, which yet is but Three, which are only Two, and which at last is but only one: The which I could here demonstrate, by many Reasons.

This Operation is the true Key of Coagulation, even as Separation was the proper Mean of Dissolution: For by a constant Vapour we resolve the Body of Sol into Water, this when clean we join with its own Soul, and both these we resolve so long upon the Fire, until they will no more be made to fly, as before. And here I must warn thee, that our Conjunction, which is of all the most solemn, and most sure, cannot be made, until a thorough disjunction be made of what is foul, from that which is pure: Then must the Body rot, and putrefie, which a new Life shall revivifie.

For at first the Soul, Body, and the Spirit, are all divisible from each other; the one is red, and the other two are white, two are congealed, and one is Mother to both; which flows and moves like unto a Mineral Water, one Body we call Sol, and the other Lune,

the one is able to abide all Fire, and is most malleable under the Hammer, the other is fugitive, and is it be hammered will divide into dust, yet by his force is able to cause Gold to liquefie like to Wax, from which in a due heat it will not fly.

These Two, in our Art, are like to two Dragons, each being in qualities contrary to the other; the one within his Heart or Centre includes the Fire of Nature, which is hidden from the sight, and is only apprehended by a mental Man, the other containeth the Fire against Nature; the one is ripe, the other is raw; the one is digested, the other wants digestion; the one is fixt, the other is fugitive; the Law of the one is such as doth attain perfection, and is the perfect Seed, which we call our Sun, which by the tender Moon is soon tamed. The Spirit differs from them both, in degree, in form, and also in its qualities, and flieth like Water from the Fire, and with it makes the Soul to rise: This Circulation is so long to be repeated until all like unto dust be seated at the bottom.

The first Conjunction is of the Sun and Moon, the Second by a long circulation, joineth the Water to them both, when this is done, the Water is slain, and the Earth is returned to its first Matter, but yet lastly, all the Elements must be united, and this shall be turned into Water, when thou shalt see nothing but Water: But first the grosser parts being burnt with fire must pass the darkness of the Night, and shall then again be renewed; then shall a Vapour arise from the secret Den, like unto orient Pearl, which shall with gentle Showers wash the dark Earth from all its filth and ill scent, which dark colour being removed it shall appear in a shining Dress and all the Elements shall be united together, and for ever fixed; so that the one shall not ascend or descend without the other: Thus are both Brother and Sister made one, in a firm union, whereby both are amended by each other: And thus you have all our Conjunctions declared, which are effected by Circulation. And thus must our great Elixir be prepared, first dividing the Spiritual Virtues from the Earth.

Putrefaction.

The first subliming with Air, and the other subsiding to the bottom, out of which shall be brought forth a rotten Carkass, called our Toad, and our Crow, because it sheweth most black in the Fire. Yet certain it is, that this Work doth not differ at all from the other aforementioned, but only notionally: And although we are pleased to call one Work by many Names, yet we really mean that he who performs one Work well, may with ease perfect the rest at his pleasure.

For our whole Art is but to open and shut, to loose, and after that to recongeal, to volatilize, and then to fix, to put to death, and after to revive and heal; to putrefie, and afterward to cleanse, all which are but one Working, expressed in a different sense. For certain it is, that unless the Compound do rot, the Spiritual parts could not be exactly severed, neither could the Water's impurities be cleansed, nor the terrestreity of Bodies be brought to a true Tincture, which might be enabled to renew imperfect Bodies.

This is the true reason of Putrefaction, which is caused by a frequent reiteration of the Water upon the Body, and extracted of it again, by a constant Circulation; this doth open the body in such wise, as maketh it to yeild its Seed, after that it dieth. For first a life is infused into it, by the mediation of the Moon, which doth enter it unto its very center, and being thus mixed and confounded together, its parts are made brittle, because that both do so embrace each other, that in the Fire they flow like Wax, and appear of one Colour.

By means of this Moon an entrance is obtained for the Water into the hidden veins of Sol, wherein lieth closely contained its Seed, which thus is brought out from the Center, and the Water becometh so thickened by this Seed, that at last they all return to a Limus. And thus Three Natures are blended together, which differ very much in temperament, but by oft subtilizing they are amended by each other, until by driness the moisture be spent, and seem wholly drunk up by the Earth, which proves to it a deadly Cup. For the Body soon begins to swell, and changeth its Colour, and

all the fume retiring, it at last dies and rots, until a Spirit reneweth again the dead Carcase, causing Vapours to arise, which shall wash the gross Earth, and having past the fatal doom, and shall become most Resplendent.

Now if this Circulation were not made, the Body would for ever remain in its own proper fixity, nor could there then be had from it a fixt Essence, which might advance the Base Metals to the dignity of Sol and Luna, more pure than those digged from any Mine. For by the elevation of the Water, the Body becometh drier, and so yeilds more to the Fire, than if the Matter were Waterish; nor doth the Body become Eclipsed in the Shade of Night, until the moisture be in great part spent, and the Body appear rent to Atoms, then the Vapours ceasing, and all the Spirit failing, Death doth straightway begin to dispose the Body to putridness, encreasing each Day, until all doth within and without appear as black as a Crow, which dark Colour at last abating, a green Colour will succeed, and then the Life returns, and by and by gay Colours banisheth the darkness; this continued longer burning in the Fire, gay Colours by degrees will come, and again vanish, this being continued all at last will shew like unto common Argent-vive, but much brighter, which the Fire doth drive above.

Congelation.

And the Air condenseth the drops, and these returning do again fly away, until the volatility ceaseth, and all abide the heat, which every Day by little and little geteth fixation, until at last no heat can banish it from its Station.

And here you may observe our procedure, how by an alternate Process we sometimes go backward, and then again come forward, thus by Dissolution so long continued, we extract Sol's most secret Seed, until the Body becomes dead; which is quickened again, until all become Spirit, and the Body disappeareth, when this is done, then is Laton by Azoth washed clean, which must be performed

by many Circulations, after which the Body is seen to fly in the Air, which by reiterated Sublimations, the Substance being made perfectly clean, at last causeth its Ferment to appear. This done, it being unable to fly like a Vapour, shall twinkle on the heat like to sparkling Stars, or little Fishes Eyes, and turn, roll and move, whose Lustre is so great as to prevent thee beholding this dazzling Sight with a fixed Eye, as the Ancient Magi have said.

But ere the perfect White appear, thou shalt admire a thousand Wonders, that shall hourly appear in its motions on the Fire, which before it shall attain to a clear sparkling brightness, fixt, and turned to powder like to Atoms in the Sun, it shall undergo innumerable changes; sometimes appearing fluid and dry, and after flowing again, and in less space than an hour it shall assume strange shapes, but will not continue long in any, until it become fixt in its Cell, and then all the Substance will appear like Atoms in the Sun, which is our new resplendent Moon.

And when the Light shall have so long shone on the Earth, that all darkness and obscurity is quite vanished, and all appeareth like to a sparkling Throne with a dry Fire, then decoct it so long, until it can penetrate and tinge all Bodies White, with a due fixation to endure all Assays.

Then is thy Wheel once truly turned about, and a Medicine of the first Order is made, this although but a Child, yet may it easily be brought to attain the strength of a stout Champion; by which the Artists charge, pains, and care, shall be well repaid, and in lieu thereof obtain a most enestimable Jewel. This then imbibe first with Milk, and then with Meat, which by Art ferment until thou hast advanced it to a great Virtue, which thou mayest multiply at thy own pleasure; taking care to preserve thy Fire, and keeping a proper Store, least thy Fire going out thy Work be ruined.

Now how to make Projection is taught in the First Part, and also how to Ferment and Multiply is shewed in the Second Book, where for a Proof of the Art I have brought an Example of what myself did try, and therefore shall not here make any needless repetition thereof, but now with Congelation close this Treatise. For if thou

prove so happy as to arrive hitherto, then mayest thou proceed by the Rules before laid down: But if otherwise thou failest herein, thou surely betrayest a gross Ignorance, or else the frowns of Fortune: And if either prevent thee, proceed no further, until better Fates shall help thee to speed.

Sic explicit Medulla Alchemiae.

**The Method and Materials pointed at, composing
the Sophick Mercury and Transmuting Elixir,
in plain terms, free from all Enigma's; the
like never before emitted to the World.**

Numerous are the Volumes extant on this Subject, but thro' the dark Enigmatical expressions of the Adepts, and the Delusions of others, who writ of what themselves did not understand, the Art still remains more Secret, then to be discovered by every industrious Searcher; and may justly be spoke of as Juvenal said concerning the Pentateuch, Tradit Areano Quodcunque Volumine. Moses.

In the foregoing part of this Book*, we marked out one Author as proper to be avoided, and have presented you with that excellent Treatise, called the Marrow of Alchemy, highly valuable by all true Searchers, and difficult to be got for Money; which as to preparing the Sophick Mercury, we apprehend one of the plainest yet extant, not forgetting what has been done by Anonimus in Secrets Revealed; but Enigma's still used, we now come to perform our promise: And in order to teach the Method of obtaining the Philosophers Transmuting Elixir, lay down these General Rules, as Maxims to be observed:-

* This script appeared at the end of a hand-written book containing "Secrets of Antimony" in two treatises by A. Von Suchten, to which is added Basil Valentine's Salt of Antimony with its use-" Trans. by D. Cable out of High Dutch, 1671, and "Aphorismi Chemica, CLIII", and, "Hydropyrographam Hermeticum" by Anonymous, trans. by S. T. Houpreght from Geneva, and "The Marrow of Alchemy" by E. P. Philalthes, 1654.

1. That Gold is the Seed, whose Body must be radically opened to the very Center, by its proper fructifying Water; which aided by due heat, as in other Generations, the Particles are put into motion, productive of Fermentation, and a Nobler State Prolifick.
2. That This Sophick Mercury is the fructifying Water.

3. That Common Mercury will not Radically open the Body of Gold to its Center, or cause such a motion of Particles as to be productive of Fermentation and a Prolifick State.

4. This Sophick Mercury is in appearance like unto common Mercury, but in Virtue far different, and in reality of a special Preparation and Nature. In that lies the Secret, as for Manual Operation, closing up the Foetus so perfectly, that nothing may get out in way of Fume, using a constant moderate Heat, & c., are sufficiently taught by Authors, and therefore barely mentioning the same, may suffice, as requiring no further Explication.

What a considerable difference there may be in Mercury's, and what they can perform tho' the Eye discovers little or no Variation, the following Experiments will fully declare.

Take common Mercury four parts, to the Touch it is sensibly cold, dissolve therein leaf Gold or Silver, one Part, which is done without Fire, only stirring them together; during the time that the Mercury is dissolving the Gold or Silver, the Water is as before sensibly cold without Heat.

Take common Mercury, and distill it four times from Salt of Tartar and Quicklime, according to Art, in this Mercury dissolve leaf Gold or Silver, in the like Method and Proportions as before, and during the time the Mercury is dissolving the Gold or Silver, the mixture will be sensibly Hot. Certainly there is a great difference between these two Mercuries that produce such various effects.

Note that in the first Distillation of Mercury from the Salt of Tartar & Quicklime, there will be a greater loss of Substance in the Mercury then in three subsequent Sublimations put together; all which we speak from Experience. Nevertheless, Mercury so prepared will not answer our Ends; it is not the Sophick Mercury nor is that the Method to obtain it.

The true Way and Method is, common Mercury must be Distilled or Sublimed from certain Mineral Metallick Bodies, till it shall receive their hot Virtues, another Nature, exceeding common Mercury, as much as Rectified Spirits of Nitre, drawn from a Mineral is more sharp and acid, then Vinegar, the Produce of a Vegetable.

This Sophick Mercury is Homogential to Gold, and dissolves it Radically, as Ice melts in hot Water, or as the moisture of the Earth imbibed by a Seed sprouting forth to Generation, every Particle of which is moistened and put into motion: Such are the Operations of Nature, working by Homogeneity and Sympathy; thus then we see the warmth of the Bed, or the Importunities of a lover, seize the Mind, capitivate the Will, rule by Consent, the plainest, safest, but most effectual way to draw out and obtain those Secrets, that consent, and which the Hands of an Executioner, tormenting Pains, nor Death itself could not extort.

There is something else worthy of notice concerning this Sophick Mercury, the Preparation thereof being tedious and troublesome; and when it is prepared. A young Artist may want an account of its Goodness, and what it will perform: 'Tis true Experience will teach him, but it requires a long time to obtain that knowledge, and if he finds himself wrong, cannot discern, whether the Mercury, be in any, or what State, tending to Perfection, to be the Thing desired: Now we have a true Method by which, in a short space, to give a certain determinate Judgement, in what degree of Perfection the Mercury is, and what advance each Operation makes, in order to render it the true Sophick Mercury, and to know when it is come to its due height of Perfection, of such power & efficacy as to dissolve Gold Radically, and what it is to become one thing, and enter into inseperable conjunction.

We do not remember any Author has taken notice of this, nor so much as hinted that such a thing was to be done; and indeed were it known, a Student could hardly miss of his desired Aim: If a late Author had been apprized of this Method, it would have saved him the time and expence of Fire, kept for Fifteen Weeks together at Two several Times, in Experimenting the goodness of his Sophick Mercury; which by our Method might more effectually be assayed in less than Fifteen Minutes. Vide Complete Course of Chymistry, Experiment on Metals No. 2.3. (23?)

We cannot at present think it fit in plain Words to disclose this Process, it would be too open a Discovery, an unveiling to

polluted Eyes, and unhallowed View, the most sacred Mysteries of Nature, which the Almighty Governour reserves in his own power, to shew those Darlings alone whom he thinks worthy; in reality it appears like a Proposition in Mathematicks, which before we know seems an Hyperbola admirable difficult or impossible, but so soon as discovered, appears so easy, plain and Natural, we then only wonder how we could miss understanding it so long, and were not apprised of it sooner.

But further to point out the Materials composing this Sophick Mercury, consider its Nature and Office.

Its Nature must be intirely Metalline, or it would not be Homogeneous to Gold, and its Parts must be most subtile, or the Gold could not be entered and radically dissolved by it.

Its Office is to moisten, dissolve and alter every Particle of Gold, becoming with it one entire united inseperable Body; Prolifick as the Moisture of the Earth joined with a Seed occasions Generation and a numerous Product.

Consider this potent Agent or Dissolver is to act on Royal Metal, whose Nature is so perfect and recluse, as to bid defiance to an Inferior Power; Nature will only mix, join with, and be bettered by what is Homogeneous to itself in a like State, otherwise its Composition will not consent to Admission, as to Liquifie Clay by Fire, or accrutiate Vinegar with Salt of Tartar, would be an unsuccessful attempt: Consider and weigh well the Nature and Reason of your Materials, and Operations before you go to Work; and so there may be no need of Repentance. We are not Ignorant of the various Ways proposed by Authors, treating of the Hermetick Secret, but have been so candid as to Write of one Method only, which we affirm to be a sure Way of proceeding, to obtain the wished for End, and have not intermixt the procedure of different Operations.

As to the Operations of this Medicine, in removing all Diseases, restoring Health, prolonging Life, and inlightening the Mind, in which it produces happier Consequences than can be imagined by those who have not seen its Miraculous Effects, let Experience Speak. So Reader we commend you to the Divine Benediction.