THE COMPOUND OF ALCHEMY.
Or
The ancient hidden Art of Archemic:
Containing the right & perfect means
to make the PHILOSOPHERS
STONE, Aurum potabile,
with other excellent Ex-
periments.
Divided into twelve Gates.

First written by the learned and rare
Philosopher of our Nation GEORGE RIPLEY, somet ime Canon of Bridlington in
Yorks byr: & Dedicated to K. EDW A R D
the 4. Wherunto is adjoyned his Epistle
to the King, his Vision, his Wheel, & other
his Works, never before published:
with certaine briefe Addi-
tions of other notable
Writers concerning
the same.

Seventhly by Raph Rabbards Gentlemen, found-
one and expert in Archemical Artes.
Pulchrum pro Patria patri.

LONDON
Imprinted by Thomas Orwin.

1591.
TO THE MOST HIGH
and Mightie PRINCESSE,
ELIZABETH by the grace
of GOD QUEENE of
England, France, & Ireland, Defender of the
faith,

Xcellent, most
gracious, & sacred
SOVERAINNE,
calling often to re-
membranc, how
miraculously 
ple-
se
d the Almighty
mane wrote to pre-
serv, & defend your
MAJESTIE, in
the time of late do-
 mestical persecut-
on, from the merci-
lese hands of those
barberly murde-
vers, who not onely fought all occassions by spilling your HI
GH
desse innocent blood, to bereave this Kingdome, and us all,
that since have lived under your royall, prosperous, and happy
Government) of so rare and precious a Jewell, as Nature hath
not at anie time to any Nation else where, afforded the like;
but also prosecuted with sword, fire, banishment, or (at the least)
slight imprisonment, all such as were in any respect favoured by
your
The Epistle

your Highnesse, or in such for call their eyes once toward the Orient, where the bright splendid beams of your incomparable Majesty, lighteth our horizon, to the comfort and consolation of many thousands afflicted, in the singular joy of the whole Realme, whereas few persons excepted, whose bleared eyes being daunted therewith, sought palpable darkness, to avoid the clear light then arising with the rare Comets or incomparable day star of your most excellent Majesty unto us: whose piercing rays have since the Sunne, beams both dispersing all gross errors and fagges of ignorance, error, \\nblind superstition, and withall so comforted and nourished the plant of infallible truth of the Gospel, (first taking root in this Land in the short Reign of the peerlesse Prince Edward the Sixt your Majestyes Brother, of most rare expedient and famous memorie) as the same being now sprung up to perfection tree of such full growth, that the branches thereof have spread themselves long and wide manie Waves over other Empires, Kingdomes \\nStates, manger the Dissent, the Pope, \\nThe King of Spain, with all their fraternity, conforts, leagues, and adherents, or other their Ministers, spreaders and maintainers of lies; under the shelter and court of which flourishing Palme, all true Christians have been, are, and (I hope) long shall be (by the continuance of your Majestyes most bountifull and gracious especiall favor) protected, and shrowded, from the burning heats of the flames perditions of all malicious Enemies thereof: the which GOD of his great mercie granted. Pondering I say (most high and mighty Princesse) the manifold imminent dangers, your sacred Majesty by the omnipotent wonderfull providence, of Almighty GOD, with more than humane virtue, and
feminine patience sustained; \\nand in the end (contrary to all expectation) escaping the rage, froce, tyrannicall attempts, and secret dlinfifh practices of your Highnesse mortal Enemies, (utter professd unreconscible aduersaries) to the eternal truth: Whereas my selfe was an eye witnesse, and so farre prifone of some of the most mischievous intended conspiracies, as for my faithfull and devounens by such rare secrete services as were by me effectued so

Dedicatorie.

present the same, I tafted (amongst the rest of such as then honoured, reverenced, and of bounden dutie loved your Majesties rare vertues) so great extremity of imprisonment, & other hard usage many Wyses, as sparing with life (by timely and good alteration of the state) I felt long after the pains of those torments, whereby my health in xx. years after was extremely expoyred: But when I consider on the other side withall, the strange and miraculous Heroicall Actions both martiall \\n& politick, which have been (since in the time past of your Highnesse most prosperous reignes) beyond all expectation performed with singular government and incomparable magnanimity, farre passing all humane wisdom and mans force (whereof po
terity shall want no due records of worthy Registrers.) I can not but forget all sorrow, \\n& exceedingly rejoice, affirming & per
swading my selfe GOD hath ordained your Majesty to accomplish yet more greater matters: for his glory and your owne eternal memory, than time hath yet revealed: for the better accomplisment whereof, every dutifull subject and good Patriot ought in time of tranquillity to prepare and furnish themselves according to their several gifts, abilities, and different faculites: to further for forth a worke so great as is likely to fall out by all consequence of reason in this your Majestyes most happy reignes, \\nxz. the Nobilitie with learning, judgement, and experience, for counsell and advice, as well for warlike discipline as for civil government; for that the one cannot long continue with
out the other: Gentlemens with ingenious devises and stratagems of warre both for sea and land, and the whole Souldiery of all sorts with activity, and the prudence of such sorts of weapons as they shall addit themselves unto, or be found fit to serve withall, whereby every man of what degree or quality beuer professing the ways, may in time of easions of Armes, some in one sorte, some in an other, enable themselves for the defende of their Countrey, against they shall be employed, for without appoyntment \\ncalling, no man ought to intrude or offer himselfe, in such forme as is now too commomly used, which is the cause that so many auditions insufficient blinde bayardes are set a worke: whilest the modeste, skillful,
and experienced like retired, attending their vacation by the Magistrates: of which number I professed myself in my familiar to bee one, who having these three years amongst many other most commendable exercises and inventions of servile Engines, found out divers devices of rare service, both for Sea and land, whereby (whose charge exceeded not very small ability) I have performed and made the use thereof known unto many my honourable, skillful and experienced good friends at home, and to some Princes beyond the Seas, whereby ignorant persons having by chance light on some Modules or Patterns of small importance imperfect, have vainly arrogated the invention unto themselves, not knowing in any where the use and force thereof in service, making thereby great advantage to themselves by abusing superior Authoritie With these imperfect first Elements of my preparations to greater matters; supplying the lances and effects thereof, by their formality, and malicious furious discourse, wherein there is no substance to any purpose; seeking to reap thereby the fruiter of my chargeable and painfull labour, & my name in the meantime never once brought to question: Such is and hath been the insolent, and shamelesse boldnes of ignorant persons in all times fit to be restrain'd, least greater mischiefs and inconveniences ensue thereby, when occasion requireth due trial to be made of their sufficiency, and the right use of these rare Experiments. But I leave (most gracious Sovereigne) the consideration of these important causes unto the deep wisdom and discretion providence of your Highnesse own carefull foresight, and the ordering and reformation thereof to such as are in authorities: And to returne to my purpose, among many studious inventions, whereunto I have bet my minde as well for the service of my country, when time shall serve, as for mine owne satisfaction: Looking with all into some parts of the rare incontinent secrets of natural Philosophy, and finding sometimes to the chargeable, painfull, and fruitless pratie thereof, by distillation and other transformation of Plants, Herbs, Stones and Minerals of all sorts: ayming at that mark, which many learned and greater
The Epistle.

unto societie, keeping the same most secret to themselves, shewing the world no worthy of so precious a jewel, For the certainty and probabilitie whereof, if any shall be doubted, let them meditatively read throughly this work, and afterwards peruse the doings of such other our worthy countrymen as have written most learnedly thereof, as Frider Bacoe, John Pamper, Sir Thomas Norton knight, John Garland, & especially M. Doctor Dec. in his Monas Hyroglyphica, and many others most plainly teaching the same, whose depth of learning Theoricall as were yet executed by any experienced practitioner, I doubt not but your MAJESTIE should shortly see that which the world thinketh impossible to be discovered; and if I had bin so fortunate as to have spent the seven yeares past in one of your MAJESTIES mansfold fruitlesse still-houses, I durst before this time have presumed to promise more of my selfe than I will speak of, which disability through my foresaid troubles, now suffer me not to performe in such sort as I desire, but have best leisure to do in my old age, but I hope to be permitted, to doe that will, and affections to my country in gaining encouragement and means unto others by publication of this most learned Author, will be taken in good part, the rather being patronized by your MAJESTIE, against all envious darts of the envious & malicious tongues, of such who being ignorant themselves of all good sciences, would otherwise maligne the perfections & virtuous indevours of the well deserving. Thus hoping your MAJESTIE will of your accustomed clemencie, accept of this my present as a pledge of my fidelity and dutifull zeal to your MAJESTIE, humbly craving pardon for my boldness, I cease to be further troublesome, desiring your Majestie long to continue your MAJESTIES most prouerious Raigne over us, with great increase of honour, and felicite to his glory, untill double Neuters yeares.

YOUR MAJESTIES most loyal subject,

RAPH RABBARDES.

To the right Honourable, Worthy Shipfull, and worthy Gentlemen of England, and other learned industrious Students, in the secrets of Philosophie.

Having referred the Copie hereof (Right Honourable, and gentle Readers) these fortie yeares for many yeares, corrected by the most learned of our time, and feeling my self, now through age declining, and otherwise burdened with troublesome suits in Law, which constrained me to discontinue thefe, and such other commodable practices, for the benefite and defence of my Prince and Country: I have thought good to publish the same, the rather for that there are but a few copies left, and those for the most part corrupted by negligence, or mistaking of ignorant writers thereof: Being partly encouraged hereunto by the learned Philosopher Seneca, who accometh it an Act meritorious to preserve or reunite Science from the Cinders, and to eternize vertuous acts with perpetual memory. Finding it strange, that so excellent a Monument as this most rare and learned works of George Ripley, should so long lye hidden in obscuritie, & so be in the hand of a hundred and fiftie yeares without either defacing, seeing that many notable works published, have in far shorter time perished. He lived in the time of King Edward the 4. And Richard the Vii, in great fame & estimation, for his rare knowledge in these sciences. And to vttter his further commendation in a word, if this his work be perused with the
The Preface.

eye of judgement, and practiced by those that are experienced, I shall not neede to feare the losse of my labour, when some of my Countriemen which cannot attaine unto the higheft hidden mysterie, shall yet finde many things both pleasant and profitable, divers wayes serviceable to Kingdoms, States, and Common weals: And if one among tenne thousand can hit the marke, (whereat the whole world hath aimed) we shall not hereby neede to seek out the Sandes of Ganges, for that which lyeth hid in the secrets of Ripley: which I offer here to the view of the learned, and have preferred the publishing hereof, chiefly for the benefit of my Countrey men; and especially to satisfie the often & importunate request of many my learned good friends, not doubting but that the skillfull will yeeld me my due, howsoever the ignorant shall esteem thereof: which if I shall finde to be accepted according to my good meaning, I shall thereby be further encouraged to impart some other rare experiments of Distillations and Fire-works of great service, not hitherto committed in writing or put in practice by any of our nation, although of late some memorables have beene highly admired, and extraordinarily rewarded.

The charge whereof will be found utterly loft, when perfect tryall shall be made of their slender use and force. To conclude, if this my good intent shall be answerable to your expectations, I have obtained the fulnes of my desires.

Tours in the fartherance of Science.

Raph Rabbards.

Thomas Newtonus Cestrehyrius.


Thomas Newton.

J. D. gent. in prais of the Author, and his Worie, Of cerua Worie, containing rare effects, Epilete with ripest frutes of Ripley soyle, Whose mellowed favour studious minde directs Tattaine the skill that may enrich their foile: And though his Booke be carpt at by Zode, Yet doth the same comprise such aeth of Art, As makes his fame eternized by dearest.

The learned will (no doubte) delight therein, And their delight will draw them on to skill: Admire the simple force it not a pin, So much the more: the wife embrace it will. Who seeks by Arte to clymbre vp Honors hill, To such pertynes this precious Stone divine, For peace are fitter here, than Pearle for Swine.

Nam Arte, quam Marte.
P. Bales Gent. in commendation of the Author, and his twelve gates: Orderly set down in the 12 last verses.

Graunt to me Musfer nine, & thou most sacred Apollo, That in a vaine of a lofty verse, I may be reporter Of the renowned skil to thy world by Ripley revealed: Which in a Book tituled by the name of Aechrynie composed He to the King Edward of England fourth from the coquest, Writ in a verse pithily, with his had very worthily penned.

(seecheth) Twelve chapters did he write, by the first to Calcine he And by the next readily pruie Dissolution handleth: To Separate Elements very plaine by the third he declareth, And by the fourth (as in marriage) Combination ordreth: To Purifie most kindly the seede by the 5, he pronounceth: And by the first chapter true Conagination vertreth.

The followeth by the seecheth, how must be Cibation vfed, But by the next chapter, dutly Sublimation offered, Ninthly the way measured, for Fermentation apply a, And by the tenth rightely, there is Excitation helden, Infinite in numbers shewen how to Multiple leamentedly: Lastely, the work very fitly by cleanly Practissance madeth.

Statuto bono statutu.
The Vision of Sir George Ripley,
Chanon of Bridlington.

When busie at my booke I was upon a certaine night,
This Vision here expresse appeare'd unto my dimmed sight,
A toade full rude I saw did drink the juice of grapes so fast,
Till ouer charg'd with the broath, his bowells all to blast,
And after that from penyoned bulke, he cast his venom fell,
For griefe and paime whereof his members all began to swell,
With drops of penyoned sweate approching thus his secret den,
His case with blasts of fumous ayre, he all bewistede then:
And from the which in space a golden humor did ensue,
Whole falling drops full high did staine the foiyle with ruddy hue,
And when his corps, the force of vitall breath began to lacke,
This dying toade became forthwith like coalde for colour black:
Thus drowning in his proper Cynes of penyoned blood,
For terme of eightie dayes and soure he rottynge stode:
By allther then this venom to expell I did desire,
For which I did commit his carke to a gentle fire:
Which done, a wonder to the sight, but more to be reherst,
The toade with colours rare through everie side was perceiv'd:
And white appeare'd when all the sundry beiges were past:
Which after being rnitred, ruede for evermore did last:
Then of the venom handled thus a medicine I did make,
Which venom kills, and saeth such as venom chaunte to take,
Glory be to him the grunter of such secret wayes,
Dominion, and Honour, both with worship and with prayers.

AMEN.
Titulus operis.

Hee beginneth the compound of Alchymie,
Made by a Canon of Bridlington,
After his learning in Italie,
At increasing for time he there did wone:
In which he declared openly
The secrets both of Moonne and Sunne,
How they their kind to multiply
In one bodie together must wone.

Which Canon Sir George Ripley hight,
Exempt from Claustral observance,
For whom ye pray both day and night,
Sith he did labour you to advance;
He turned darkness into light,
Intending to helpe you to boppie chance,
Giving counsel to you wise right,
Doing unto God no displeasure.

A briefe note to the Readers.

The Wheel that is placed (Gentlemen) left, as the period of this secret Work may of some be challenged (through the diversities of Copies) to differ from the first. But herein I allure you I have observed no lesser care than counsel, and that of known Practisers, whose censures (made more certain by experience) have determined all doubts, and made me bold to publish what followed for the most ancient. If any literal fault be past, amend it with your pens: if any careless inuvae against me, defend me with your curtesies: and let them (if they can) condemn by cunning. Farewell.

R. Babbaertes.

The Compound of Alchymie.

A most excellent, learned, and worthy worke, written to King Edward the fourth, by Sir George Ripley,
Canon of Bridlington in York-shyre, containing twelve gates.

The Prologue.

Hilde of this discipline incline to methine care
And hark to my doctrine with al thy diligence.
These words of wisedome in minde doe thou
Which of olde fathers be true in sentence
Line cleane in foule, to God doe no offence.
Exact thee not but rather keepe thee lowe,
Else will thy God in thee no wisedome sowe.

From sinfull doctrine and wicked thought,
The holy spirite doth him withdraw,
Nilling to dwell where sinne is wrought:
Dread God therefore and obey his law:
A righteous man forsooke I never sawe:
Nether his feede begge bread for neede:
In holy scripture this doe I reade.

Make
The Prologue.

Make wisdom therefore thy mother to be,
And call on Prudence to be thy friend,
By paths of truth they will guide thee,
With love and honesty wherefoeever thou wend:
Both vertuous to be, curteous and head:
Pray God therefore that thou mayst finde,
Wisdome and Prudence with mouth and minde.

All manner good come with them shall,
And honestie by their hands innumerable,
Then into cumbrance shall thou not fall,
So be they in riches incomparable:
To worship and profite they will theable,
To cunning and all manner of grace,
Both here and after thy lives space.

For these benefits which they doe bring,
I mean these vertues of prudence and patience,
To whome I can compare no thing,
No riches, nor spices of redolence,
Above all treasure such is their excellency,
That whatsoever earthly precious is,
To them is compar'd as clay I wis.

Infinite treasure to man they be,
Who vseth them shall friendship have
With God in heauen and there him see,
After them therefore busily grace,
For body and soule they will both save,
And here in goods thee multiply,
And afore princes thee dignifis.

ThinkethowAdam loft his wisedome,
Sampson his might which was so strong,
King Saule also loft his kingdome,
And David was punished for his wrong,
In the Oke by the baire fayre Abolon hong,
King Ezekiel by fieknes had punishment,
And many one more for sinne was shent.

But see how other which liued weele,
And to their God did no offence,
Such chastisement did never feel;
But God shewed it ever to them benevolence,
Earth and Heay were carried hence,
To Paradise, and other good liuers were
Of God rewarded in dueste maniere.

Some had great Fortune,some great cunning,
Some had great peace,some great riches,
Some conquer'd lands to their great wynning,
Some were exalted for their great meeknes,
Some other were fam'd from the cruelties
Of Tyrants,Lyons,and of the hot furnace.
As Daniel and others in many a place.

Thus to good liuers God sent great grace,
And into sinners great and sore punishment,
Some to amend in this life had pace,
Some sodainely with fire from heauen were bent,
Sinhfull Sodomites for ever were shent,
With Dathan and Abiron with many more,
Which sunk for sinne to endles woe.
The Prologue.
Thus ever since this world was wrought,
God hath rewarded both well and good:
Thus if it may rest in thy thought,
From sinfull living to change thy mood.
If sinfull people this vnderstoode,
They ought to be afraid of God to offend,
And soone their sinfull lines to amend.

Therefore with God looke thou beginne,
That he by grace may dwell with thee,
So shalt thou best to wisdome winne,
And knowledge of our great promote.
Nourish vertues and from vices flee,
And trustfull thou wilt thee well dispose,
Our secrets to thee I will disclose.

Keep thou them screte and for me pray,
Looke that thou vs them to Gods pleasure,
Doo good with them what ever thou may;
For time thou shalt this life endure,
That after thy ende thou mayst be sure
In heauen for to rewarded be,
Which God grant both to me and thee.

FINIS

The Preface.
O high incomprehensible and glorious Maiestie,
Whose luminous beames obtundeth our spectacula.
On earth in persons onehood in deity,
Of Hierarchiall Jubilists gratulant glorification,
O pitious purifier of soules and pure perpetuation,
O devout from danger, o drawer most deponentre,
From this troublesome vale of vanity, o our Exalter.

O power, o wisdome, o goodness inexplicable,
Support me, teach me, and be my governour,
That never my living to thee be dispicable,
But that I acquite me to thee as true professor,
At this beginning good Lord heare my prayer,
Be nigh with grace for to enforce my will,
Grant witt that I may mine intent fulfill.

Most curious Cofere and copious of all treasure,
The sarre he from whom all goodness doth descend,
To man and also to euery creature,
Thine handy-works therefore vouchsafe to defend,
That we no time in living here redemp,
With truth here grant vs our living to to winne,
That into no danger of sinfullnes we sinne.

And forasmuch as we have forth thy sake
Renounced our wills, the world and fleshly lust,
As thine owne professors vs to thee take,
Sith in thee onely dependeth all our trust;
We cannot further to thee incline we must;
Thy secret treasure vouchsafe vnto vs,
Shew vs thy secrets and to vs be bounteous.
The Preface.

And amongst others which be profest to thee,
I me present as one with humble submission,
Thy servant beseeching that I may bee,
And true in living according to my profession.
In order Chanoyn Regulor of Bridgwater.
Beseeching the Lord thou wilt me spare,
To thy true servants thy secrets to declare.

In the beginning when thou madst all of nothing,
A globous matter and dark under confusion,
By him the beginning marvellous was wrought,
Conteyning naturally all things without diuision:
Of which in six days he made cleere distinction:
As Genesis aperly doth record.
Then heaven and earth were perfected by his word.

So through his will and power, out of one he made
Confused was made each thing that being is,
But afore in glory as maker he was,
Now is and shall be without end I wis,
And purfied soules up to his bliss,
Shall come a principle this may be one,
For the declaring of our precious stone.

For as of one maffe was made all thing,
Right to in our practize must it be,
All our secreats of one image must spring,
As in Philosophers booke who so list to see,
Our stone is called the leaff, world, one and three,
Magnefa also of sulphure and Mercurie,
Proportionate by nature most perfectlie.

But many one maruieleth and manuile may,
And mueth on such a maruious thing,
What is our stone, six Philosophers lay
To such as ever be it in seeking,
For soules and fishes to vs doth it bring,
Euerie man it hath, and it is in euery place,
In thee in mee, and in euery thing time and space?

To this I answere that Mercurie it is I wis,
But not the common called quickslaver by name,
But Mercurie without which nothing being is,
All Philosophers record and truely faine the same,
But simple searchers putth them in blame,
Saying they hid it but they be blame worthy,
Which be no Clearkes and meddle with Philosophy.

But though it Mercurie be, yet wisely vnderstand,
W herein it is, and wherewith thou shalt it seech,
Elfe it couenell thee take not this work in hand,
For Philosophers flatter soules with fayre speche:
But listen to me, for truly I will thee teach,
Which is this Mercurie most profitable,
Being to thee nothing deceivable.

It is more neere in some things than in some;
Therefore take heed what I to thee write
For if knowledge to thee neuer come,
Therefore yet shal thou me not twite,
For I will truely now thee excite
To vnderstand well Mercuries three,
The kyes which of this science bee.
The Preface

Raymond his menstrues doth them call,
Without which truly no truth is done.
But two of them be superficial.
The third essential of Sunne and Moore,
Their properties I will declare right soone,
And Mercurie of mettalls essential,
Is the principle of our stone material.

In Sunne and Moore our Menstrue is not seen.
It appeareth not but by effect to sight.
That is the stone of which we meene.
Who so our writings conceiue aright.
It is a foule, a substance bright.
Of Sunne and Moore a subtil influence,
Whereby the earth receiueth resplendence.

For what is Sunne and Moore saith Auicen,
But earth which is pure white and red:
Take from it the said clearenes, and then
That earth will stand but in little stead;
The whole compound is called our lead: (come,
The qualitie of clearenes from Sun and Moore dooth
These are our menstrues both all and some.

Bodies with the first we calcine naturally
Perfect, but none which been vnkeene,
Except one which is visibly
Named by Philosophers the Lyongreen:
He is the meane the Sunne and Moore betweene
Of winning tincture with perfectnes,
As Cebor thereunto behareth wines.

With the second which is an humiditie
Vegetable, seeming that earth was dead,
Both principles materials must stored be
And formalls els stand they little in stead:
These menstrues therefore know I thee read,
Without the which neither true calcination
Done may be, nor true dissolution.

With the third humiditie most permanent,
Incombustible and vncertuous in his nature,
Hermes turneth ashes is brenn,
It is our natural fire most sure,
Our Mercurie, our Sulphur, our tincture pure.
Our soule, our stone borne vp with winde
In the earth ingentred, beare this in minde.

This stone also tell thee I dare,
Is the vapour of mettalls potential,
How thou shalt get it, thou mustt beware,
For invisible truly is this menstrual,
Howbeit with the second water philosophicall,
By separation of Elements it may appeare
To fight, in forme of water cleare.

If this menstrue by labour exuberate
With it may be made Sulphur of nature,
If it be well and kindly acuate
And circulate into aright pure,
Then to dissolve thou mustt be sure,
Thy base with it in divers wise,
As thou shalt know by thy practice.
The Preface.

That point therefor in his due place,
I will declare with other more.
If God will grant me grace and space,
And me preferre in life from woe.
As I thee teache thou doe so.
And for the first ground principall,
Understand thy waters menstrual.

And when thou hast made Calcination,
Encreasing no sattering moisture radicall,
Until thy base by oft substruction,
Will lightly flowe as wax upon mettal,
Then loose it with thy vegetable menstrual,
Till thou have oyle thereof in colour bright,
Then is that menstrual visible to sight.

And oyle is drawne out in colour of golde,
Or like thereto out of fine red lead,
Which Raymond sayd when he was olde,
Much more than golde would stand in stead.
For when he was for age nigh dead,
He made thereof Aurum potabile,
Which him renewed as men might see.

For so together may they be circulate,
That is the base oyle and the vegetable menstrual,
So that it be by labour exuberate,
And made by craft a stone celestial,
Of nature so firre that we call it.
Our Bazeliske or our Cockatrice,
Our great Elixer most of price.

Which

The Preface

Which as the sighth of Bazeliske his obiect
Killeth, so slayeth he crude Mercurie.
When thereupon he is projict,
In twinkle of an eye most sodainly,
That Mercurie then teineth permanently,
All bodies to Sunne and Moone perfect,
Thus guide thy base both red and white.

Aurum potabile thus is made,
Of golde not commonly calcinate,
But of our tincture that will not fade,
Out of our base drawn with the menstrue circulate.
But natural calcination must algate
Be made, cre thy golde disloosed may bee,
That principle still therefore I will teach thee.

But into chapters this Treateis I will divide,
In number twelve with due recapitulation.
Superfluous rehearsealls Ie lay aside,
Intending onely to give true information.
Both of theorick and practick operation:
That by my writing who so guideth shall bee,
Of his intent perfectly speedely shall bee.

The first chapter shall be of natural Calcination,
The second of Difolution secreat and Philosophicall,
The third of our elementall Separation,
The fourth of Coniunction matrimoniall,
The fifth of Putrefaction follow shall,
Of Congelation abificate shall be the sixt,
Then of Citation the seuenth shall follow next.
Of Calcination.

The secret of Sublimation the eight shall show;
The ninth shall be of fermentation;
The tenth of our exaltation I now;
The eleventh of our mentalious multiplication;
The twelfth of projection, then recapitulation:
And so this treatise shall take an end,
By the helpe of God as I intend.

Of Calcination.

For by such calcination their bodies be scint,
Which ministereth the mystiture of our stone:
Therefore when bodies to powder be brent,
Dry as ashes of tree or bone,
Of such calxes then will we none;
For mystiture we multiplette radicall,
In calcining minishing none at all.

And for a sure ground of our true calcination,
Worke wittely only kind with kind:
For kind vnto kind hath appetitus inclination,
Who knoweth not this in knowledge is blind,
He may forth wander as mist in the wind,
Wotting never with profite where to light,
Because he conceaues not our words aright.

Loyne kind to kind therefore as reason is,
For every burgeon answereth his owne seede,
Man geteth man, a beast a beast I wis,
Further to trate of this it is no neede.
But understand this poynt if thou wilt speeke,
Each thing is first calcined in his owne kind,
This well conceaued fruites therein shalt thou finde.

And we make Calx vndeous both white and red
Of three degrees or our base be perfect,
Flexible as wax, els stand they in not sted.
By right long proccede as Philosophers doo write,
A yeare we take or more to our respite:
For in leffe space our Calxes will not be made,
Able to teyne with coloure that will not fade.

For
Of Calcination.
And for thy proportion thou must bozaze,
For therein maist thou be beguilde,
Therefore thy work that thou normate,
Let thy bodie be subtilly fylde
With Mercury as much then to subwilde,
One of the Sunne, two of the Moone,
Till altogether like papp be done.

Then make the Mercury soute to the Sun,
Two to the Moone as it should bee,
And thus thy worke must be begun,
In figure of the Trinitee,
Three of the bodie and of the Spirit three,
And for the unitie of the substance spirituall
One more than of the substance corporall.

By Raymonds reportory this is true,
Proportion these who list to looke,
The same my Doctor to me did shew,
But these of the spirituall Bacon tooke,
To one of the bodie for which I sawoke,
Many a night ere I it wist.
And both be true take which you list.

If the water also be equall in proportion
To the earth, with heate in due measure,
Of them shall spring a new burgeon,
Both white and red in pure tinture,
Which in the fire shall ever endure,
Kill thou the quick the dead resuce,
Make trinitie unitie without any thrice.

Of Calcination.
This is the surest and best proportion,
For there is leaft of the part spirituall,
The better therefore shall be solution,
Than it thou did it with water swall,
Theone earth ouer glutting which looth all,
Take heede therefore to potters loame,
And make thou never too nestle thy wombe.

That loame beholde how it tempteth is,
The meane also how it is calcinate,
And ever in minde looke thou beare this,
That neuer thine earth with water be suffocate,
Dry vp thy moisture with heate most temperate,
Help Dissolution with moisture of the Moone,
And Conceulation with the Sunne, then hast thou done.

Foure Natures into the fift so shalt thou turne,
Which is a Nature most perfect and temperate,
But hard it is with thy bare foot to spurne
Against a barre of yron, or teale new acuate,
For many doe so which be infamate,
When they such high things take in hand,
Which they in no wise doe understand.

In eggys, in vitrill, or in blood,
What riches wend they there to finde,
If they Philosophie understand,
They would not in working be so blinder
Gold or siluer to seeke out of kinde,
For like as fire of burning principle is,
So is the principle of gilding gould Iwis.
Of Calcination.

If thou intend therefore for to make
Gold and Silver by craft of our philosophic,
Thereto neyther eggs nor blood thou take
But Gold and Silver which naturally
Calcined wisely and not manually,
A new generation will forth bring,
Encreating their kinde as doth every thing.

And if it true were that profit might be
In things which be not metaline,
In which be coulers pleasant to see,
As in blond, eggs, haire, vinr, or wine,
Or in meane mineralls digg'd out of the myne,
Yet must that element be purified and separate,
And with Elements of perfect bodies be disposed.

But first of these elements make thou rotation,
And into water thine earth turne first of all,
Then of thy water make ayre by menstruation,
And ayre make fier, then Maister I will thee call
Of all our sects great and smal:
The wheele of Elements then cant thou turne about,
Truely conceyuing our writings without doubt.

This done, goe backwards turning the wheele againe,
And into water turne thy fire anoone,
Ayre into earth, els labourst thou in vaine,
For so to temperament is brought our fire,
And Natures contractions fowre are made ane,
After they have three times been circulate,
And alfo thy base perfectly confirme.

Thus

Of Calcination.

Thus under the moynture of the Moone,
And under the temperate heate of the Sunne,
Thine Elements halbe incinerate foone,
And then thou haft the maistrie wonne:
Thanke God thy worke was then so begunne,
For there thou haft one token trewe,
Which first in blacknes to thee will shewe.

The head of the Crowe that token call wee,
And some men call it the Crowes bill;
Some call it the ashes of Hermes tree,
And thus they name it after their will:
Our Toade of the earth which eateth his fill,
Some nameth it by which it is mortificate
The spirit with venome intoxicate.

But it hath names I say to thee infinite,
For after each thing that blacknes is to sight,
Named it is till time it waxeth white,
Then hath it names of more delight,
After all things that been full white,
And the red likewise after the fame,
Of all red things doth take the name.

At the first gate now art thou in,
Of the Philosophers Caftell where they dwell,
Proceed wisely that thou may winne
In at moe gates of that Caftell,
Which Caftell is round as any bell,
And gates it hath eleven yet moe,
One is conquered, now to the second goe.

The end of the first gate.
Of Dissolution.

The second Gate.

Of Dissolution now will I speake a word or two,
Which sheweth out what erst was hid fro' sight,
And maketh intermate things that were thicke
By vertue of our first menstrue clearce and bright.

In which our bodies eclipsed been of light,
And of their hard and drye compaction subtilate
Into their owne first matter kindly retrogradate.

One in gender they be, and in number two,
Whose Father is the Sunne, the Moone the Mother,
The Mother is Mercury, thee and no more
Be our Magnesia, our Adropp, and none other
Things here be, but only father and brother,
That is to meane agent and patient,
Sulphure and Mercury coessential to our intent.

Yet between these two equalic contrarious,
Jingendred is a meane most marvailousely,
Whose is our Mercury and menstrue vnychous.
Our secret Sulphure working invisibly,
More fiercely than fire burning the bodie,
Dissoluing the bodie into water mineral,
Which night for darknes in the North we doe call.

But

Of Dissolution.

But yet I know thou undestandst not utterly,
The very secret of the Philosophers Dissolution,
Therefore conceiue me I counsell thee wittily,
For the truth I will tell thee without delusion:
Our solution is cause of our Congelation,
For Dissolution on the one side corporall,
Causth Congelation on the other side spirituall.

And we dissolve into water which wetteh no hand,
For when the earth is integrally incinate,
Then is the water congellate, this undstand
For the elements be to together concatenate,
That when the bodie is from his first forme alterate,
A new forme is induced immediatly,
For nothing being without all forme is ytterly.

And here a secret to thee I will disclose,
Which is the ground vnto our secrets all,
And it not knowne thou shalt but lose
Thy labour and costs both great and small,
Take heed therefore in error that thou not fall,
The more thine earth, and the leffe thy water be,
The rather and better solucion shalt thou fee.

Behold how ye to water doth relent,
And so it milt for water it was before,
Right so againe to water our earth is went,
And water thereby congealed for euermore,
For after all Philosophers that euer were bore,
Each mettall was once water mynerall,
Therefore with water they turne to water all.

But
Of Dissolution.

In which water of kinde occasionate,
Of qualities been repugnant and diversitie,
Things into things must therefore be rotate,
Vntill diversitie be brought to perfect unity:
For Scripture recordeth when the earth shall be
Troubled,and into the deepe Sea shall be cast,
Mountaines and bodies likewise at the last.

Our bodies be likened conveniently
To mountaines,which after high Planets we name,
Into the deepnes therefore of Mercurie
Turne them,and keepe thee out of blame,
For then shalt thou see a noble game,
How all shall become powder as soft as silke,
So doth our rennit kindly kurd vp our milke.

Then hath the bodies their first forme lost,
And others been induced immediately,
Then haft thou well bestowed thy cost:
Whereas others vacumming must goe by,
Not knowing the secrets of our philosophie:
Yet one poynt more I must tell thee,
How each bodie hath dimensions three.

Altitude, Latitude, and also profunditate,
By which all gates turne we must our wheelie,
Knowing that thine entrance in the West shall be,
Thy passages forth to the North if thou doe weele,
And there thy lights lose their lights each deele,
For there thou must abide by ninety nights
In darknes of purgatorie withouten lights.

Of Dissolution.

Then take thy course vp to the East anone,
By colours passing variable in manifold wise,
And then be winter and very nigh over gone,
To the East therefore rise ascending deute,
For there the Sunne with daylight doth vprise
In sommer, and there diport thee with delight,
For there thy worke shall become perfect white.

Forth from the East into the South ascend,
And set thee downe there in the chaire of fire,
For there is haruest, that is to say an end
Of all this worke after thine owne desire,
The Sunne vp in his Hemisphere,
After the Eclipses in rednes with glorie,
As king to reigne upon all mettals and Mercurie.

And in one glassie must be done all this thing,
Like to an Egg in shape and closed weele,
Then must thou know the measure of firing,
The which vnknowne thy worke is lost each deele:
Let neuer thy glasse be hotter than thou maist feele
And suffer still in thy bare hand to hold,
For feare of losinge as Philosophers have told.

Yet to my doctrine furthermore attend,
Beware thy glasse thou neuer open ne meue
From the beginning till thou haue made an end;
If thou doe contrary thy worke may neuer cheue.
Thus in this Chapter which is but breife,
I haue thee taught thy true solution:
Now to the third gate goe, for this is won.

The end of the second gate.
Of Seperation.

The third gate.

Seperation doth each part from other divide,
The subtle from the grosse, the thick from the thin,
But Seperation manuall looke thou set a side.
For that pertaines to fooles that little good doth winn,
But in our Seperation Nature doth not blin.
Making diuision of qualities elementall,
Into a hift degree till they be turned all.

Earth is turned into water vnder black and bloe,
And water after into ayre vnder very white,
Then Aire into fire, elements there beno me,
Of these is made our stone of great delight,
But of this Seperation much more must we write,
And Seperation is called by Philosophers definition,
Of the saide foure elements tetraptatique dispersion.

Of this Seperation I finde a like figure,
Thus spoken by the Prophet in the Psalmodie,
God brought out of a stone a flood of water pure,
And out of the hardest rock oyle abundantly,
So out of our stone precious if thou be witty,
Oyle incombustible, and water thou shalt draw,
And there abouts at the coale thou needst not to blow.

Doc

Of Seperation.

Do this with heate easie and nourishing,
First with moist fire and after that with drye,
The flegme with patience out drawing,
And after that the other Natures wittely
Drye vp thine earth vntill it be thirsly,
By Calcination else labourse thou in vaine;
And then make it drink vp the moysture againe.

Seperation thus must thou oftimes make,
Thy waters diuiding into partes two,
So that the subtle from the grosse thou take,
Till earth remaine beneath in colours bloe,
That earth is fixed to abide all woe,
The other parte is spirituall and flying,
But thou must turne them all into one thing.

Then oyle and water with water shall distill,
And through her helpe receive mouing,
Keep well these two that thou not spill
Thy worke for lacke of due closing,
And make thy stopple of glasse melting,
The topp of thy vessel together with it,
Then Philosopher-like it is vp shit.

The water wherewith thou mayst reuie the stone,
Looke thou distill before thou worke with it,
Oftentimes by it selfe alone,
And by this fliht thou shalt wit,
From feculent feces when it is quit,
For some men can with Saturne it multiply,
And other substance which we desire.

Distill
Of Separation.

Distill it therefore till it be clene,
And thinne like water as it should be,
As heaven in colour bright and shene,
Keep ing both figure and ponderostee.
There with did Hermes mow thine his tree:
Within his glasse he made it grow vp right,
With flowers discoloured beautifull to sight.

This water is like to the venymous Tire,
Where with the mighty triacle is wrought,
For it is poysion most strong of Irc,
A stronger poysion cannot be thought,
At Pothecaries often therefore it is sought,
But no man by it shalbe intoxicate,
From the time it is into medicine elixcrate.

For then as is the Triacle true,
It is of poysion most expulsue,
And in his working deth maruciles shew,
Preserving many from death to life,
But looke thou meddle it with no corosue,
But choose it pure and quick running,
If thou thereby wilt haue winning.

It is a marucilous thing in kinde,
And without it can nothing be done,
Therefore Hermes called it his winde,
For it is vp flying from Sunne and Moone,
And maketh our fone flye with it soone,
Returning the dead and giving life,
To Sunne and Moone, husband and wife.

Which

Water with water accord will and ascend,
And spirit with spirit, for they be of one kinde,
Which after they be exalted make to descend,
So shalt thou decide that, which Nature erst did binde,
Mercury essentiaall turning into winde,
Without which natureall and subtill Separation,
May never be complete profitable generation.

Now to helpe thee in at this gate,
The self secrete I will declare to thee,
Thy water must be seauen times sublimate,
Else shall no kindly Dissolution bee,
Not purifying shalt thou none fee,
Like liquid pitch, nor colours appeaing
For lacke of fire within the glasse working.

Fourre fires there be which thou must understand,
Naturall, innaturall, against Nature also,
And elementall which doth burne the brand:
These fourre fires we and no moe,
Fire against nature must do thy bodie woe,
This is our Dragon as I thee tell,
Fiercely burning as the fire of hell.
Of Separation.
Fire of nature is the third mental fire.
That fire is natural in each thing.
But fire occasionate, we call unnatural.
As heat of ashes, and balnes for purifying.
Without these fires thou maist naught bring
To Puration, for to be separate.
Thy matters together proportionate.

Therefore make fire thy gladde within.
Which burneth the bodie much more than fire.
Elemental, if thou wilt winne
Our secrets according to thy desire.
Then shall thy seeds both rise and spire.
By help of fire occasionate,
That kindly after they may be separate.

Of Separation the gate must thus be wonne,
That furthermore yet thou maist proceed.
Towards the gate of secret Conjunction.
Into the Castle which will thee inner lead.
Doe after my counsell if thou wilt speed.
With two strong locks this gate is shut.
As consequentely thou shalt well wit.

The end of the third Gate.

Of Conjunction.

The fourth Gate.

After the Chapter of natural Separation,
By which the elements of our stone disleuered be.
The chapter here followeth of secret Conjunction.
Which Nature repugnant isowneth to perfect union.
And so them knitteth that none from others may flye.
When they by fire shalbe examinate,
They be together so surely coniugate.

And therefore Philosophers give this definition
Saying this Conjunction is nothing els.
But of dissleuered qualities a copulation.
Or of principles a coequation as others tells.
But some men with Mercurie that Potecharies sells.
Medleth bodies, which cannot divide.
Their matter, and therefore they slip aside.

For vntill the time the soule be separate
And cleansed from his originall fine
With the water, and throughly spiritualize.
The true Conjunction maist thou never begin:
Therefore the soule first from the bodie twyne,
Then of the corporall part and of the spirituall.
The soule shall cause Conjunction perpetuall.

Ez
Of Conjunction.

Of two Conjunctions Philosophers mention make:
Groste when the body with Mercury is reincruitate,
But let this passe, and to the second heed take,
Which as I said is after Separation celebrate,
In which the parties be left with least to collage,
And so promoted unto most perfect temperance,
That never after amongst them may be repugnance.

Thus causeth Separation true Conjunction to be had,
Of water and ayre, with earth and fire,
But that each element into other may be laid,
And so abide for euer to thy desire.
Doe as doe dawber with clay or myre,
Temper them thick and make them not too thinne,
So doe vp dryinge, thou shalt the rather winne.

But manners there be of our Conjunction three,
The first is called by Philosophers Diputation,
The which between the agent and patient must be,
Male and female, Mercury, and Sulphure vine.
Matter, and forme, thinne, and thick to thirne.
This lesson will helpe thee without any doubt,
And our Conjunction truly to bring about.

The second manner is called Triputation,
Which is Conjunction made of things three.
Of bodie, soule and spirit, that they not fruite.
Which trinitie thou must bring to vnitie,
For as the soule to the spirit the bond must bee,
Right so the bodie the soule to him must knitt,
Out of thy minde let not this lesson slip.

The second manner and also the last of all,
Four Elements together which ioyne to abide,
Tetrapatumu certainly Philosophers doe it call,
And especially Guido de Montano whose fame geeth
And therefore in most laudable manner this tide,
Wide, In our Conjunction fourte Elements must aggregate
Indue proportion, which first a funder were seperate.

Therefore like as the woman hath veines fifteene,
And the man but fowe to the act of their secunditie,
Required in our Conjunction first I meene,
So must the man our Sunne have of his water three,
And nine his wife, which three to him must bee;
Then like with like will ioy have for to dwell,
More of Conjunction me needeth not to tell.

This chapter I will conclude right soone therefore,
Groste Conjunction charging thee to make but one,
For seldome haue strumpets children of them ybore,
And so thou shalt never come by our stone,
Without thou let the woman lig alone,
That after the once haue conceiued of the man,
Her Matrix be flaut vp from all other than.

For such as addde euer more crude to crude,
Opening their vessel letting their matters keele,
The sarcome conceived they nourish not but delude
Themselves, and fyle their worke each deele,
If thou therefore have lift to doe welle,
Close vpte thy Matrix and nourish the seede.
With heat continual and temperate if thou wilt speed.

E3
Of Conjunction.

And when thy vessel hath stood by months nine,
And clouds and Eclipses been past each one,
The light appearing, increase thy heart then believe,
Vstill bright and shining in whiteness be thy Stone:
Then must thou open thy glass anew,
And feed thy childe which is ybore,
With milke and meate ay more and more.

For now both moist and dry is so contemperate,
That of the water earth hath received impregnation,
Which nuer (after that) aunder may be separate;
And right so water to earth hath given impregnation,
That both together dwell have made profession,
And water of earth hath purchase a retentive.
They foure made one neuere more to friction.

Thus in two things all our intent doth thinke,
In dry and moist, which be contraries two,
In dry, that it the moist to fluxing bring,
In moist, that it give liquefaction to the earth also:
Then of them thus a temperarement doth goe,
A temperament not so thicke as the bodie is,
Neither so thinne as water without terms.

Looking and knytting thereof be principles two
Of this hard science, and polec most principall;
Howbeit that other principles be many moe,
As shining scenes, which shew I shall:
Proceede therefore into another wall
Of this strong Castle of our wildome,
That in at the fift Gate thou maist come.

The end of the fourth Gate.

Of Putrification.

The fift Gate.

Now we begin the chapter of Putrification,
Without which pole no seed may multiply,
Which must be done only by continual action
Of heat in the bodie, moist not manually:
For bodies els may not be altered naturally,
Sith Christ doth witness, without the graine of wheate
Dye in the ground, endure maist thou none get.

And in likewise without the matter purifie,
It may in no wise truly be alterate,
Neither thy Elements may be divided kindly,
Nor the coniunction of them perfectly celebrate:
That thy labour therefore be not frustrate,
The prunite of our purifying well understand,
Or ever thou take this worke in hand.

And Putrification may thus deined bee
After Philosophers sayings, to be of bodies the flying,
And in our Compound a diffusion of things three,
The killed bodies into corruption fourth leading,
And after unto regeneration them abling,
For things being in the earth, without doubt
Be engendered of rotation of the heavens about.

And
Of Putrefaction.

And therefore like as I have said before,
Thine Elements commixt and wisely occupy,
Thou keepe in temperate heat and showest outmore,
That they by violent heat be not incinerate
To powder drye unprofitably Rubricate,
But into powder black as a crowes bill,
With heate of Balm or else of our dunghill.

Untill the time that night be passed ninetie,
In moyst heate keepe them for any thing,
Soone after by blacknes thou shalt espie
That they draw fast to putrifying,
Which thou shalt after many colours bring
To perfe& whiteness by patience easily,
And so thy seede in his nature shall multiply.

Make each the other then to half and kisse,
And like as children to play them vp and downe,
And when their shirts are filet with pisse,
Then let the woman to wash be bowne,
Which oft for fainnes will fall in a swoone,
And dye at the last with her children all,
And goe to purgatorio to purge their flesh original.

When they be there, by little and little increase,
Their paines, by heat, eye more and more,
The fire from them let never cease,
And so that thy furnace be fairely apt therefore,
Which wise men call an Athenone,
Confusing heat required most temperate,
By which thy matter doth kindly putrifie.

Of Putrefaction.

Of this principle speaketh aptain Guido,
And layth by roting dyeth the compound corporall,
And then after Morni and other moe,
Vpriseth againe regenerate simple and spiritual,
And were not heat and moysture continuall,
Sparne in the wombe might have none abiding,
And so there should no fault thereof ypring.

Therefore at the beginning our stone thou take,
And burie each one in other within their graue,
Then equally betwixt them a marriage make,
To liggeth together five weekes let them haue,
Their feede conceiu'd kindly to nourish and sate,
From the ground of their graue not rising that while,
Which secret point doth many a one beguile.

This time of conception with easie heate abide,
The blacknes shewing shall tell thee when they dye,
For they togetherness liquid pitch that tide,
Shall swell and bubble, settle and putrifie,
Shining colours therin thou shalt espie,
Like to the rainebow marvellsous to sight,
The Water then beginneth to drye vp right.

For in moyst bodies heate working temperate,
Ingendereth blacknes, first of all which is,
Of kindly Conjunction the token assignate,
And of true putrifying remember this,
For then perfectly to alter thou canst not misse,
And thus by the gate of blacknes thou must come in,
The light of Paradise in whitenes if thou wilt win.

For
Of Purification.
For first the Sunne in his uprizing obscure,
Shalbe, and passe the waters of Noe's flood,
On earth which was an hundred dayes continue
And fitte, away ere all these waters yood;
Right to our waters (as wifemen under flood)
Shall passe, that thou with Daniel may fay,
Abierunt in sicco flamme : beare this away.

Soone after that Noe planted his vineyard,
Which royally flourished, and brought forth grapes
After which space thou shalt not be afraid: (anone)
For in like wise shall follow the flouishing of our stone:
And soone after that xxx. dayes be gone,
Thou shalt have grapes right as Rubie read,
Which is our Adropp, our Veiner, and our red lead.

For like as foules after paines transmogrifie
Be brought to Paradise, where cures is joyfull life;
So shall our Stone (after his darknes in Purgatorie)
Be purged, and joyned in Elements withouten sinne,
Rejoyce the whitenes and beautie of his wife,
And passe from darknes of purgatorie to light
Of Paradise, in whitenes Elixer of great might.

And that thou maist the rather to Purification win,
This example thou take to thee for a true conclusion:
For all the secret of Purification resteth therein,
The hart of oke that hath of water continual infusion
Will not soone putrefie, I tell thee without delusion:
For though it in water lay 300. yeares and more.
Yet shouldst thou finde it sound as ere it was before.

But

Of Purification.
But and thou keepe it sometime wet & sometime dry;
As thou maist see in timber by visiall experiment,
By proccess of time that oke shall putrefie;
And so euem like wise according to our intent,
Sometime our tree must with the Sunne be Brent,
And then with water we must it keele,
That by this means to rotting we may bring it weele.

For now in wet, and now againe in dry,
And now in heate, and now againe in colde
To be, shall cause it soone to putrefie,
And so shalt thou bring to rotting thy golde:
Intreach thy bodies as I have thee tolde,
And in thy putrefying, with heat be not too swift,
Leale in the attes thou seeke after thy thirst.

Therefore thy water out of the earth thou drawe,
And make thee solle therewith for to ascend:
Then downe againe into the earth it throwe,
That they of times so ascend and descend:
From violent heat and sudden colde defend
Thy glasse, and make thy fire so temperate,
That by the sides the matter be not vitrificate.

And be thou wise in choosing of the matter,
Meddle with no salts, sulphurs, nor meane minerals:
For whatsoever any worker to thee doth clatter,
Our Sulphur and our Mercury been onely in mettalls,
Which oyles and waters some men them calls.
Foules and birds, with other names many one,
Because that foules should never know our stone.

For
Of Putrefaction.

For of this world our Stone is called the Lement
Which moved by craft as nature doth require,
In his encrease shall be full opulent,
And multiply his kinde after thine owne desire,
Therefore if God would have thee to inspire,
To know the truth, and fansties to efface
Like unto thee in riches shall be but few.

But many men be moon'd to worke after their fantasie,
In many subiects in which are tinctures gay:
Both white and red distingued manfully
To fight, but in the fire they fly away:
Such breake pottes and glasses day by day,
Employing them selves and loosing their fights,
With odours, smokes, and watching vp by nights.

Their clothes be baudi and wornen thread bare,
Men may them smell for multiplier where they goe,
To file their fingers with corrosives they doo not spare,
Their eyes be bleard, their cheeks leane and blowe,
And thus for had I witt they suffer losse and woe:
And such when they have least that was in their purses,
Then doo they chide, and Philosophers for doo curte.

To see their houes it is a noble sport,
What furnaces, what glaisses there be of divers shapes,
What salts, what powders, what styles, waters for,
How eloquently de Materiis primum their tungs doe clap,
And yet to finde the truth they have no hap:
Of their Mercuric they meddle & of our sulphure vine,
Wherin they doe, and more and more vanirue.

Of Putrefaction.

For all the while they have Philosophers bene,
Yet could they never know what was our Stone,
Some sought it in dung, in urine, some in wine,
Some in flatre flyme (for thing it is but one),
In blood, in egges: some till their thirst was gone,
Dividing Elements, and breaking manie a pot,
Sheards multiplying, but yet they hit it not.

They talke of the red man and of his white wife,
That is a speciall thing, and of the Elixers two,
Of the Quintessence, and of the Elixer of life,
Of honie, Celidonic, and of Secondines also,
These they divide into Elements, with others moe;
No multipliers, but Philosophers called will they be,
Which natural Philosophie did never read nor see.

This fellowship knoweth our Stone right weele,
They thinke them richer than is the King,
They will him help, he shall not faile
Francie for to winne a wondrous thing,
The holy Crossle home will they bring,
And if the King were prisoner taken,
Right soone his rausome would they make.

Ametuaile it is that westminter Kerke,
To the which these Philosophers doo much haunt,
Since they can so much riches werke
As they make boal of and aurant,
Drinking daylie at the wine a deutaunt,
Is not made vp perfectly at once;
For truly it lacketh yet many stones.
Of Purification.

Fool’s do follow them at the tail,
Promoted to riches weening to bee;
But will you hear, what worship and amaze
They winne in London that noble Citty?
With flatterers (as you may see)
Sergeants a waiteth on them each howse,
So been they men of great honour.

Sergeants seeke them from streete to streete,
Merchants and Goldsmiths lay after them watch.
That well is him that with them may meete,
For the great advantage that they doe catch.
They hunt about as doth a branch,
Weening to winne so great treasure.
That eter in riches they shall endure.

Some would catch their goods againe,
And some more good would adventure,
Some for to haue would be full faine.
Often pounds one, I you assure,
Some which haue lent without measure
Their goods, and be with pouerrie clad,
To catch a noble, would be full glad.

But when the Sergeants doth them arrest,
Their partners be stuffed with Paris balls,
Or with signets of Saint Martins at the left;
But as for money it is pitt against the walls.
Then be they led (as well for them befalls)
To Newgate or Ludgate as I you tell.
Because they shall in safeguard dwell.

Where is my money become, faith one?
And where is mine, faith he and he?
But will you hear how subtile they be anone
In answering, that they excused be?
Saying, of our Elixers robbed be we,
Else might we have paid you all your golde,
Though it had been more by twemie folde.

And then their Creditors they flatter so,
Promising to worke for them againe
In right short space the Elixers two,
Doting the Merchants that they be faine.
To let them goe, but et in vaine;
They worke so long, till at the last,
They be againe in prison cast.

If any them aske, why they be not rich?
They say they can make fine golde of tinne,
But he (say they) may surely swimme the ditch,
Which is uphelden by the shinnes.
We haue no stock, therefore may we not winne,
Which if we had, we would done werck
Inough to finish vp Westminster Kerck.

And some of them be so detour,
They will not dwel out of that place;
For there they may withouten doubt
Doe what them lift to their solace,
The Archdeacon is so full of grace,
That if they bless him with their crose,
He forceth little of other mens lotte.
Of Putrefaction.

And when they sit at the wine,
These Monks they say have manie a pound,
Would God (faith one) that some were mine.
Yet care away, let the cup goe round;
Drinke on faith another, the meanes is found.
I am a mister of that Arte,
I warrant vs we shall haue part.

Such caufeth Monkes euill to doone,
To waste their wages through their dotage,
Some bringeth a mazer, and some a spoone,
Their Philosophers giue them such commage.
Beholding them winning with domage,
A pound for a penie at the leaf againe;
And so faire promises make fools faine.

A royall medicine one vpon twelve,
They promife them thereof to haue,
Which they could never for them felne.
Yet bring about, so God me saue:
Beware such Philosophers no man depraine,
Which helpe these Monkes to riches so,
In thread bare coates that they must goo.

The Abbot ought well to cherish this companie,
For they can teach his Monkes to live in poteine,
And to goe cloathed and moneyed religionall.
As did Saint Benner, eieuing superfluitie,
Eating them also of the ponderoficie,
Of their purses, with pounds so aggreguate,
Which by Philosophie be now alienate.

Of Putrefaction.

Lo who so medleth with this rich companie,
Great boaft of their winning they may make:
For they shall reap as much by their Philosophie,
As they of the tale of an ape, can take:
Beware therefore for Iesus sake,
And meddle with nothing of great cost,
For if thou doe, it is but lost.

These Philosophers (of which I spake before)
Meddle and blunder with manie a thing,
Running in errours cues and more and more,
For lacke of true vnderstanding:
But like must like alwaies forth bring,
So hath God ordained inuerie kinde;
Would Iesus they would beare this in minde.

Were they of a Nettle to haue a Rose,
Of an Elder to haue an apple sweete:
Alas, that wisemen their goods should lofe,
Trufing such lollers when they them meete,
Which lay our Stone is troden vnder fette,
And maketh them vile things to distill,
Till all their howles with stench they fill.

Some of them never learned a word in Schooles,
Should such by reafton vnderstand Philosophie?
Bethey Philosophers? Nay, they be foolees:
For their worke proue them unwittie,
Meddle not with them, if thou be Happie.
Leave with their flatterie they so thee till,
That thou agree vnto their will.
Of Putrificion.

Spend not thy money away in waste,
Give not to every spirit credence,
But first examine, grope, and taste;
And as thou provest, so put thy confidence.
But ever beware of great expense:
And if the Philosopher do liue vertuously,
The better thou maist trust his Philosophie.

Prove him first, and him oppose
Of all the secrets of our Stone;
Which if he knowes not, thou need not to lose,
Meddle thou no further, but let him gone,
Make he neuer so piteous a stone;
For then the Fox can fagge and faine,
When he would to his pray attaine.

If he can answere as a Clarke,
Howbeit he hath not proved it indeed,
And thou then help him to his warke;
If he be verious I hold it need,
For he will thee quite if ever he speake,
And thou shalt knowe by a little anone,
If he haue knowledge of our Stone.

One thing, one glasse, one furnace, and no more,
Behold this principle if he do take,
And if he do not, then let him goe,
For he shall ever thee rich man make;
Timely it is better thou him forke,
Than after with losse and variance,
And other manner of displeasance.

But

Of Putrification.

But if God fortune thee to have
This Science by doctrine which I haue told,
Discover it not who soever it craue,
For favour, fear, filier, or gold;
Be no oppressor, lether nor boaster bold:
Serve thy God, and help the poore among,
If thou this life lift to continue long.

Unto thy selfe thy secrets euer kepe
From sinners, which haue not God in dread,
But will thee cast in prison deepe,
Till thou them teach to doe it indeed,
Then slander on thee shall spring and spread,
That thou dost coynen them will they say,
And so vndoe thee for euer and aye.

And if thou teach them this cunning,
Their sinfull living for to maintaine,
In hell therefore shall thy wooning,
For God of thee and them will take disdaine:
As thou nought couldst therefore thee faine,
That bodie and soule thou maist both saue,
And here in peace thy liuing to haue.

Now in this Chapter I have thee taught,
How thou thy bodies must putrisfe,
And so to guide thee that thou be not caught,
And put to durance losse or villainie,
My doctrine therefore remember wittily,
And passe forth towards the sixt Gate,
For thus the sixt is triumphate.

The end of the sixt Gate.
Of Congelation.

The sixt Gate.

Of Congelation I need not much to write: But what it is, I will to thee declare; It is of soft things induration of colour white, And constringence of spirits which flying are; How to congeale, he needeth not much to care, For Elements will knit together soone, So that Putrefaction be kindly done.

But Congelations be made in ducers wife, Of spirits and bodies dissolved to water cleane, Of flats also dissolved twice or thrice, And then congeale into a flexible matter; Of such congealing foole saft doo clutter, And some dissolved dispatching manuallie, Elements, them after congealing to powder diue.

But such congealing is not to our desire, For vnto ours it is contrarious, Our congealation dreads not the fire: For it must ever stand in it vacant, And it is also a mixture so bounteous, Which in the aire congealed will not return, To water, for then our worke were thrown.

Of Congelation.

Moreouer congeale not into so hard a stone As glass or cristall, which melteth by fusio, But so that it like wax will melt anone Withouten blast: and beware of delusion, For such congealing accordeth not to our conclusion As will not owre, but runne to water againe Like salt congealed, thenlabourest thou in vaine.

Which congealing anuileth vs not a deale, It longeth to multipliers, congealing vulgarly: If thou therefore lift to doo weele (Sith the medicine shall never owre kindly, Neither congeale, without thou first it putrisce) First purge, and then fixe the elements of our stone, Till they together congeale and owre anone.

For when thy matter is made perfectly white, Then will the spirit with the bodie congealed be: But of that time thou maist have long repite Or it congeale like pearles in sight to thee, Such congeal an be thou glad to see, And after like grapes, on fire to be seene, Richer than any worldly good.

The earthy grospenes therefore first mortified, In moysture blacknes ingendred is; This principle may not be dent, For naturall Philosophers so sayne ywis: Which had of whitenes thou maist not mis, And into whitenes if thou congeale it once, Then haft thou a stone most precious of all stones.

...
Of Congelacion.
And by the drie like as the moist did purifie,
Which caused in colour blacknes to appeare,
Right so the moist congealed by the drie,
Ingendreth whitenes shining by night full cleare,
And dries proceedeth as whereth the matter,
Like as in blacknes moisture doth him shew
By colours variant always new and new.

The cause of all this is heate most temperate,
Working and moving the matter continually,
And thereby also the matter is alterate,
Both inward and outward substantially,
Not as doo fools to sight sophistically:
But in euerie part all fire to endure,
Fluxible, firm, and stable in tincture.

As Phisicke determineth of each digestion,
First done in the stomach in which is drynes,
Causing whitenes without question,
Like as the second digestion causeth rednes,
Complete in the liver by heate in temperatenes,
Right so our Stone by dries and by heate,
Digered is to white and red compleate.

But here thou must another secret knowe,
How the Philosophers childe in the ayre is borne.
But bee thee not too fast at the coale to blowe,
And take this neither for mocke nor forme,
But trust me truly, elle is all thy worke forborne,
Without thine earth with water renuined bee,
Our true congealing shall thou never see.
Of Congelation.

And truly that is the cause most principal
Why Philosophers charge us to be patient,
Till time the water be dried to powder.
With nourishing heat, continual, not violent.
For qualities be contrario of eternic element,
Till after blacke in white be made an union
Of them for ever, congeald without division.

And furthermore, the preparation of this congeration:
From thing to thing, from one state to another,
Is done only by kindly and discreet operation
Of Nature, as is of sperme within the mother;
For sperme and heat, are as sister and brother.
Which be congeald in themselves as nature can,
By action and passion last to perfect man:

For as the bodily part by nature was congermated
Into man, is such as the beginner was,
Which though it thus fro thing to thing was alterate
Not out of kindes, to mixe with other kindes did pass.
And so our nature spermaticall within our glasse,
Within it selfe must turne from thing to thing.
By heat most temperate only it nourishing.

An other example natural I may thee tell,
How the substance of an egge by nature is wroght
Into a Chicken not passing out of the shell,
A plainer example could I not have thought,
And their congealions be made till forth be brought
From state to state, the like by like in kindes.
With nourishing heat: onely heare this in minde.

Another example here also thou maist read
Of vegetable things, taking consideration,
How eternic thing growth of his owne seed
Through heat and moistyure, by natural operation.
And therefore myneralls be nourished by ministration
Of moistyure radical, which there beginning was,
Not passing their kindes within one glasse.

There we them turne from thing to thing againe,
Into their mother the water when they goe:
Which principle unkownen, thou labourst in vaine.
Then all is sperme; and things there be no more
But kindes with kindes in number two,
Male and female, agent and patient,
Within the matrix of the earth most orient.

And these be turned by heat from thing to thing
Within one glasse, and so from state to state,
Vntill the time that nature doth them bring
Into one substance of the water regenerated:
And so the sperme with his kindes is alterate,
Able in likenes his kindes to multiply,
As doth in kindes all other things naturally.

In the time of this said process natural,
While that the sperme conceived is growing,
The substance is nourished with his owne menstrually,
Which water only out of the earth did spring,
Whose colour is green in the first growing:
And from that time the Sunne hideth his light,
Taking his course throughout the North by night.

The
Of Congelation.

The saph menstrual is (I say to thee in counsell)
The blood of our greene Lyon and not of vitriall,
Dame Venus can the truth of this theer tell,
At the beginning, to counsell if thou her call,
This secret is hid by Philosophers great and small,
Which blood drawne out of the greene Lyon,
For lack of heate had not perfect digestion.

But this blood called our secret mensstral,
Wherewith our sperme is nourished temperately,
When it is turned into the semen corporall,
And so become white perfectly and very drye,
Congeald and fixed into his owne bodie,
Then biscopt blood to fight it may well sperme,
Of this worke named the milke white Dyademe.

Understand now that our fixie water thus acuate,
Is called our mensstral water, wherein
Our earth is loosed and naturally calcinate.
By Congelation that they may never twinne,
But yet to congeal more water that may not lime,
Into three partes of the acuate water sapyd before some,
With the fourth parte of the earth congealed and no

Into that substance therefore do congealate,
The fourth parte put of water chrisfaine,
And make them then together to be dispousate,
By Congelation into a miner metaline,
Which like a sworde new flipped will shine.
After the blacknes which first will shew,
The fourth parte then giue it of water new.

Imbitions

Of Congelation.

Imbitions many it must have yet,
Give it the second, and after the third also.
The saph proportion keeping in thy witt,
Then to another the fourth time looke thou goe,
The saph of the saph at the saph be sale,
But put two partes at each time of them three,
And at the seuenth time five partes must there bee.

When thou hast made seven times Imbition,
Againe then must thou turne about thy wheele,
And purifie all that matter without addition,
First blacknes abiding if thou wilt doe weele,
Then into whitenes congeale it vp each deele,
And after by redunes into the seath ascendi,
Then haft thou brought thy base vnto an end.

Thus is thy water then diuided into partes two,
With the first parte the bodies be purificat,
And to thine Imbitions the second parte must goe,
With which thy matter is afterwaerd demigrate,
And soone vpon easte decoction albificate,
Then is it named by Philosophers our flatter stone,
Bring that to redunes then is the saph gates wonne.

The end of the saph gate.
Of Cibation.

The seventh Gate.

Now of Cibation I turne my pen to write,
Sith it must here the seventh place occupie:
But in few words it wilbe expeditie,
Take heede therefore, and understand me wittielie:
Cibation is called a feeding of our matter drye,
With milke and meate which moderately thou doe,
Vntil it be brought the third order vnto.

But giue it never so much, that thou it glut;
Beware of dropsey, and also of Noahs flood:
By little and little therefore thou to it put
Of meate and drinke, as seemes to doe it good,
That wattie humours not our growe the blood,
To drinke therefore let it be measured to,
That kindly appetite thou never quench it fro.

For if it drinke too much, then must it have
A vomit or els it wilbe sick too long,
From the dropsey therefore thy wombe thou sance.
And from the flux, or els it wilbe wrong,
But rather let it thirt for drinke among,
Than thou shouldest giue it ouer much at once.
Which must in youth be dictated for the nonce.

And if thou diet it (as nature doth require)
Moderately, till time that it be grown to age,
From cold it keeping, and nourishing with moist fire,
Then shal it growe, and weeke full of courage,
And doo to thee both pleasure and advantage:
For he shal make all bodies whole and bright,
Cleansing their leprousies through his might.

Three times musst thou turne about thy wheele,
Stilling the rule of the said Cibation,
And then as soone as it the fire doth feel,
Like waxe it wilbe redde into liquation:
This chapter needeth no longer protestation,
For I haue tolde thee, the dictorie most conuenient,
After thine Elements be made equipollent.

And also how to whitenes thou shalt bring thy golde,
Most like in figure to leaves of hawthorne tree,
Called Magnesia, afores as I haue tolde,
And our white Sulphure without combustibilitie,
Which from the fire away will never flie.
And thus the seventh Gate (as you desired)
In the vponsing of the Sunne is conquer'd.

The end of the seventh Gate.
Of Sublimation.

The eight Gate.

Here of our Sublimation a word or two
I have to speake, which the eight Gate is.
Foole doo sublume, but sublume thou not fo.
For we sublume not as they doe ywis:
To sublume truly therefore thou shalt not mis,
If thou canst make thy bodies first spirituall,
And then thy spirits (as I have taught thee) corporall.

Some doe Mercurie from vitrioll and falt sublume,
And other spirits from scales of yron and sleece,
From egg-shels calcined, and from quick lyme,
And in their manner yet sublume they right weele:
But such sublume according never a deele.
To our intents, for we sublume not fo,
To tryue sublume therefore, now will I goe.

In Sublimation first beware of one thing,
That thou sublume to the top of the vessel:
For without violence thou shalt it not downe bring.
Again, but there it will abide and dwell,
So it reioyceeth with refrigeration I thee tell,
Kepee it therefore with temperate heatte adowne
Full fortie dayes, till it waxe blacke and browne.

For then the soule beginneth to come out
From his owne veynes, for all that fubtil is
Well with the spirtue ascended withouten doubt,
Beare in thy minde therefore, and thinke on this,
How heere eclipsed been thy bodies,
As they doe putrifie subliming more and more
Into water, until they be all vp ybore.

And thus their venom when they have spewd out
Into the water then blacke it doth appeare,
Becoming spirituall each deale without doubt,
Subliming easlie in our manner,
Into the water, which doth him beare:
For in the ayr our childe must thus be bore
Of the water againe, as I have said before.

But when these two by Sublimation continuall
Be laboured so with heatte both moist and temperate,
That all is white and purely made spirituall,
Then heauen upon earth must be iterate
Vntill the soule with the bodie be incorporate
That earth become all that before was heauen,
Which wilbe done in Sublimations feauen.

And Sublimations we make for causes three,
The first cause is to make the bodie spirituall;
The second is, that the spirtue may corporall bee,
And become fixt with it, and confustantially;
The third cause is, that from his filthie originall
He may be cleanfed, and his fatnes sulphurous
May be minished in him, which is infectious.
Of Sublimation.

Then when they thus together depart be,
They will sublime up whiter than the snowe:
That sight will greatly comfort thee:
For then anon perfectly thou shalt knowe
The spirits shall to adowne ythrowe,
That this eight Gate shalbe to thee unlocked,
Out of which many be shut and mocked.

The end of the eight Gate.

Of Fermentation.

The ninth Gate.

True Fermentation few Workers understand.
That secret therefore I will expound to thee,
I travailed truly through many a Land.
Ere euer I might finde any that would tell it mee:
Yet as God would, euermore blessed be thee.
At the last I came to the knowledge thereof perfect.
Take heed therefore what I thereof doe write.

Fermentations in divers manners be done.
By which our medicine must be perpetuate.
Into cleere water: some looseth Sunne and Moone.
And with these medicines make them to be congelate.
Which in the fire when they be examine
May not abide, nor alter with complement:
For such Fermenting is not to our intent.

Of Fermentation.

But yet more kindly some other men doone,
Fermenting their medicines in this wise,
In Mercurie dissolving both Sunne and Moone,
Till time with the spirit they will arise,
Subliming them together twice or thrice:
Then Fermentation therewith they make:
That is a way, but yet we it forfake.

Some other there be which have more hap,
To touch the truth in part of fermenting,
They amalgame their bodies with Mercurie like pap,
Then thereupon their medicines relenting:
These of our secrets have some henting.
But not the truth with perfect complement,
Because they neither putrifie, nor alter their Ferment.

That poynt therefore I will disclose unto thee,
Look how thou didst with thine unperfect bodie,
Doe so with thy perfect bodies in each degree,
That is to say, first thou them putrifie,
Theire former qualities destroying utterly,
For this is wholly to our intent,
That first thou alter before thou ferment.

To thy compound make ferments the fourth part,
Which ferments been only of Sunne and Moone:
If thou therefore be maister of this Arte,
Thy Fermentation let thus be done,
Fixe water and earth together soone,
And when thy medicine as waxe doth flowe,
Then upon malgames looketh thou it throwe.

But

And
Of Fermentation.

And when all that together is mixed,
Above the glass well closed make thy fire,
And so continue it till all be fixed,
And well ferment to thy desire,
Then make Profection after thy pleasure,
For that is medicine each deal partite,
Thus must thou ferment both red and white.

For like as flower of wheate made into paeste
Requireth ferment, which leaven we call
Of bread, that it may have the kindly taste,
And become foode to man and woman cordially.
Right so thy medicine ferment thou shalt,
That it may taste of the Ferment pure,
At all assayes for ever to endure.

And understand that there be Ferments three,
Two be of bodies in nature cleene,
Which must be altered as I have told thee;
The third most secret of which I meene,
Is the first earth of his watere greene.
And therefore when the Lion doth thrust,
Make him to drinke till his belly burst.

Of this a Question if I should mooste,
And ask me of workers, what is this thing?
Anon thereby I should them prooue,
If they had knowledge of our fermenting.
For manie a man speaketh with wonder,
Of Robin hood and of his bowe,
Which neuer shot therein I crow.

For Fermentation true as I thee tell,
Is of the soule with the bodies incorporation,
Restoring to it the kindly smell,
With tast and colour by natural disposition,
Of things diffeerted, a due reintegration,
Whereby the bodie of the spirit taketh impressioun,
That either the other may help to have ingressioun.

For like as bodies in their compacon corporall,
May not thewe out their qualities effectually,
Vnll the time that they become spirituall,
No more may spirits abide with bodies sterfully,
Till they with them be confixe proportionally,
For then the bodie teacheth the spirit to suffer fire,
And the spirit the bodie to enter to thy desire.

Therefore thy gold with gold thou must ferment,
With his owne water thy earth cleansed I meene,
Nought else to say but element with element,
The spirit of life only going between,
For like as an adamant as thou hast seen,
Draweth yron to him, so doth our earth by kinde,
Draweth downe to him his soule borne vp with winde.

With winde therefore the soule lead out and in,
Mingle gold with gold, that is for to say,
Make Element with Element together in
Till time all fire they suffer may,
For earth is Ferment whithouten may
To water, and water the earth vnto,
Our Fermentation in this wise must be doe.
Of Fermentation.

Earth is gold, and so is the soule also
Not common, but ours thus Elemente,
And yet thereto the Sunne must goe,
That by our wheele it may be alterate :
For to ferment it must be preparate,
That it profoundly may j oy ned be.
With other natures as I said to thee.

And whatsoever I have here said of gold,
The same of silver I will thou understand,
That thou them puttric and alter (as I have told)
Ere thou thy medicine to ferment take in hand:
Forsooth I could never finde him in England
Which in this wise to ferment could me teach
Withouten error, by practice or by speach.

Now of this chapter needeth to treat no more,
Sith I intend prolixitie to eschew:
Remember well my words therefore,
Which thou shalt prove by practice new.
And Sunne and Moone looke thou renew.
That they may hold of this nature.
Then shall their tincture endure.

And yet a way there is most excellent.
Belonging vnto another working.
A water we make most redolent.
All bodies to oyle wherewith we bring,
With which our medicine we make flowing.
A quintessence this water we call.
In man which healeth diseases all.

Of Fermentation.

But with thy base, after my doctrine prepare
Which is our calx this must be done,
For when our bodies be so calcinate,
That water will to oyle dissolute them soone,
Make thou therefore oyle both of Sunne and Moone,
Which is ferment most fragrant for to smell.
And to the ninth gate is conquered of this Castell.

The end of the ninth Gate.

Of Exaltation.

Proceed we now to the chapter of Exaltation,
Of which truly thou must have knowledge pure.
But little it is different from Sublimation.
If thou conceale it right I you ensure,
Hereto accordeth the holy scripture,
Christ saying thus, if I exalted be,
Then shall I draw all things vnto me.

Our
Of Exaltation.
Our medicine if we exalt right so,
It shall thereby nobilitate,
That must be done in manners two,
From time the parties be disposed,
Which must be crucified and examine,
And then contumulate both man and wife,
And after reunited by the spirit of life.

Then up to heaven they must exalted be,
There to be in bodie and soule glorificate,
For thou must bring them to such subtiltye,
That they ascend together to be internazitate,
In clouds of clearnesse to Angells conilociate,
Then shall they draw as thou shalt see,
All other bodies to their owne dignitez.

If thou therefore the bodies wilt exalt,
First with the spirit of life thou them augment,
Till time the earth be well subtilazate,
By naturall rectifying of every Element,
Then vp exalting into the firmament,
Then much more precious shall they be than gold,
Because of the quintessence which they doe holde.

For when the colde hath overcome the heat,
Then into water the Ayre shall turned be,
And so two contraries together shall meet,
Till either with other right well agree,
So into Ayre the water as I tell thee,
When heat of colde hath got domination,
Shall be converted by craft of our circulation.

Of Exaltation.
And of the Ayre then fire haue thou shall,
By loosing purifying and subliming,
And fire thou haft of the earth materiall,
Thine Elements thus by craft distillating,
Most especially thine earth well calcining,
And when they be each one made pure,
Then doe they holde all of the first nature.

On this wise therefore make them be circulate,
Each into other exalting by and by,
And all in this one glasse surely figilate,
Not with thine hands, but as I teach thee naturally,
Fire into water then tume first hardly,
For fire is in Ayre which is in water existent,
And this conversion accordeth to our intent.

Then furthermore tume on thy wheele,
That into earth the ayre converted be,
Which will be done also right well,
For Ayre is in water being in earth trust me,
The water into fire contrarious in her qualitee,
Soone tume thou mayst for water in earth is,
Which is in fire conversion true is this.

The wheele is now neere turned about,
Into ayre tume earth which is the proper nest,
Of other Elements there is no doubt,
For earth in fire is, which in ayre taketh rest.
This circulation beginne thou in the west,
Then into the south, till they exalted bee,
Proceede dulye, as in thy figure I haue taught thee.
Of Exaltation.

In which proceede clearly thoy may it bee,
Fr'o one extreme to another thoy may not go,
But by a meane since they in qualities contraries be,
And reason will forsooth that it be so,
As heat into colde, with other contraries mo,
Without their means as molyt to heat and colde,
Examples sufficient before this I have told.

Thus haue I taught thee how to make
Of all thine Elements a perfect circulation,
And at thy figure example to take,
How thou shalt make this foresaid Exaltation,
And of thy medicine in the Elements true gradation.
Till it be brought to a gnomonick temperate,
And then thou hast conquered the tenth gate.

The end of the tenth Gate.

Of Multiplication.

The eleventh Gate.

Multiplication now to declare I proceede,
Which is by Philosophers in this wise defined
Augmentation it is of the Elixer indeede,
In goodnes and quantities both for white and red,
Multiplication is therefore as they doe write,
That thing that doth augment medicines in each degree,
In colour, in odour, in vertue and also in quantitee.

And

Of Multiplication.

And why thou mayst this medicine multiplie,
Infinitely forsooth the cause is this,
For it is fire, which kindled will never die,
Dwelling with thee, as fire doth in housete,
Of which one spacke may make more fire ywis,
As muske in pigments and other spices mo,
In vertue multiplied, and our medicine right so.

So he is rich which fire hath lesse or more,
Because he may so hugely it multiply,
And right so rich is he which any parte hath in flore,
Of our Elixers which be augmentable infinitely,
One way if thou dissolve our pouders drye,
And make often times of them Congelation,
Therfore in goodnes then makest thou Augmentation.

The second way both in goodnes and quantitie,
It multiplyeth by iterat Fermentation,
As in that chapter, I shewed plainly to thee,
By divers manneres of naturall operation,
And also in the chapter of our Cibation,
Where thou mayst know how thou shalt multiplie,
Thy medicine with Mercutie infinitely.

But and thou wilt both loose and eke ferment,
Both more in quantitie and better will it be:
And in such wise thou mayst soone augment,
That in thy glasse it will growe like a tree,
The tree of Hermes named seemely to see,
Of which one pippin a thousand will multiplie,
If thou canst make thy projection wittily.
Of Multiplication.

And like as Saffron when it is pulverizate,
By little and little if it with liquor be
Tempered, and then with much more liquor dilate,
Teyneth much more of liquor in quantitie,
Tha being whole in his grosse nature, to shal thee see,
That our Elixer, the more it is made thinne,
The further in tincture it fastly will rinne.

Keepe in thy fire therefore both even and morrow,
From house to house that thou neede not to rinne,
Among thy neighbours thy fire to seek or borrow,
The more thou keepest, the more good shalt thou win
Multiplying it awaies more & more thy glasse within,
By feeding with Mercurie unto thy lines end,
So shalt thou have more than thou needest to spend.

This matter is plaine I will noe more
Write thereof, let reason thee guide,
Be never the bolder to sinne therefore,
But serve thy God the better in each tide,
And while that thou shalt in this life abide,
Beare this in minde, forget not I thee pray,
As thou shalt appeare before God at domes day.

His owne great gifts therefore and his treasurie,
Dispoze thou veruouly, helping the poor at neede,
That in this world thou mayst it to procure,
Mercy and grace with heavenly bliss to neede.
And pray to God devoutly that he thee leade,
In at the twelth gate, as he can best,
Soone after then thou shalt end thy conquest.

The end of the eleventh gate.

Of Projection.

The twelth Gate.

In Projection it shall be proued if our practise be proued,
Of which it behoueth me the secrets here to moue,
Therefore it thy tincture be sure and not variable,
By a little of thy medicine thus mayst thou proue,
With mettle, or with Mercury as pitch it will cleaue,
And tryne in Projection all fires to abide,
And soone it will enter and spread him ful wide.

But many by ignorance doe marre that they made,
When on mettals unclensed Projection they make,
For because of corruption their tinctures must fade,
Which they would not away first from the body take,
Which after Projection be brittle blew and black,
That thy tincture therefor may evermore last,
First upon ferment thy medicine see thou call.

Then brittle as glasse will thy ferment bee,
Vpon bodies clenched and made very pure,
Cast that brittle substance and soone shalt thou see,
That they shall be curiously coloured with tincture,
With all assayes for ever shall endure,
But profitable Projection percutly to make,
At the Psalms of the Psalter example thou take.

Kz

On
Of Proiection.

Now hast thou conquered these gates twelve,
And all the Castle thou holdest at thy will,
Keepeth thy secrets in store to thy selfe,
And the commandements of God looke thou fulfill,
In fire see thou continue thy glasse still,
And multiply thy medicines aye more and more,
For wises men doe say, that store is no more.

The end of the twelve Gates, intituled Ripley's Compound of Alchymie.

Recapitulatio totius operis predicti.

For to bring this Treatise to a small ende,
And briefly here to conclude these secrets all,
Diligently looke thou, and to thy figure attend,
Which doth in it containe these secrets great & small,
And if thou it conceiue, both theoreticall and practicall,
By figures and colours, by scripture plaine,
It witness conceiued, thou mayst not worke in vaine.

K3 Consider
Recapitulatio.

Consider first the latitude of this precious stone.
Beginning in the first side noted in the West,
Where the red man & the white woman be made one,
Spoused with the spirit of life to live in red.
Earth and water equally proportionate, that is best.
And one of the earth is good, and of the spirit three,
Which twelve to four, also of the earth may bee.

Three of the wife, and one of the man thou take,
And the lesser of the spirit in this disposition,
The rather thy calcinaion for certain that thou make.
Then forth into the North proceed by obfuscation
Of the red man and his white wife, called Equilibration.
Loosing them and altering them between winter & spring.
Into water turning earth, darke and nothing cleare.

From thence by colours many one into the East ascend,
Then shall the Moone be full appearing by day-light.
Then is the passed purgatorie, and her course at an end.
There is the rising of the Sunne appearing bright.
There is Summer after Vener, and day after night.
The earth & water which was black, be turned to aire,
And clouds of darknes overblown, and all appeare faire.

And as in the west was the beginning of thy practise.
And the North the perfect mean of profounde knowledge.
So in the East after them the beginning of speculatio is.
But of this course up in the South the summaketh coil.
Then in the elements turned into fire by calcinatio magnis.
Then to win to thy desire thou needst not be in doubt.
For the wheele of our philosophie thou hast turned a

Recapitulatio.

But yet about againe two times turne thy wheele, thy phye.
In which bin comprehended all the secrets of our philosophie
Incipit capitis 12. made plaine to thee, if thou comme the well,
And all the secrets by & by of our lower Astronomy,
How thou shalt calcine bodies, perfit, dissolved divine & putrefie,
With perfect knowledge of all the poles which in our heauen beene,
Shining with colours inexplicable, never were gayer (see).

And thus our secret conclusion know withouten faile,
Our red man teineth not, nor his wife, til they teined be,
Therefore if thou lift thy felle by this craft to aneile,
The altitude of the bodies hide, & shewe out their profundities.
In every of thy materials destroying the first qualitie,
And secondary qualities more glorious in them repairne anon.
And in one glasse, and with one rule, fourte natures turn
(to one,
Pale & black with palse citrine, imperfect white & red,
The Peacockes feathers in colours gay, the Rainbowe
which shall overgoe,
The spotted fether, the lyd green, the crowes bil blue as lead,
The shall appeare before theye perfect white, and manie other more.
And after the perfect white, gray, false citrine also,
And after thee, the shall appeare the body red invariable,
The hast thou a medicine of the thirde order of his own, kind of multipliable.

Thou
Recapitulation.

Thou must divide thy white Elixer into partes two,
Before thou rubifie, & into glasses two let the be done.
If thou wilt have for Sunne & moon thy elixir both do so;
And into mercury the multiply to great quantity soone.
And if thou hadst not at the beginning to fill a phiole,
Yet maist thou them so multiply both white and red.
That if thou liue a 1000 yeares, they shall fail thee in stead.

Hauue thou recourse to thy wheele therefore I counsell thee,
And studie him well to know in each chapter truly.
Meddle with no phanatistical multipliers, but let thee be,
Which will thee flatter feining them cunning in Philosophie,
(9 i.e.)
Doces I bid thee, the dissolue these forsaide bases with,
And turne them into perfect oyles with our true water ardent,
By circulation that must be done according to our intent.

These oyles will fixe crude Mercurie and corrupt bodies all
Into perfect Sunne and Moone, when thou shalt make
Projection;
That oilye substance pure & first Raymonde Lully did call
His Basilisk, of which he never made so plain detection.
Pray for me to God, that I may be one of his election,
And that he will for one of his, at doomsday me ken,
And graunt me his bliss to raigne with him for ever.
(Amen.

Finis Recapitulatioen.

An Admonition, where in the Auctor declareth his erroneous Experiments.

After all this, I will thou understand
For thy fauour, what I haue dwayne,
Manie experiments have I taken in hand
As I found written for Sunne and Moone:
The which I will tell thee, rehearsing soone,
Beginning at the vermilion, which proued nought,
And Mercurie sublimed, which I dearly bought.

I made solutions full manie a one
Of spirits, ferments, salts, yron, and steele,
Wenying so to make the Philosophers Stone:
But finally I lost every deele,
After my bookes yet wrought I weele,
Which evermore vntruly I pruced,
Which made me oft full fore agrieved.

Waters corrosive and waters ardent,
With which I wrought in diuers wife,
Manie one I made, but all were shent,
Egg-shells I calcined twice or thrice,
Oyles from Calxes I made vp to rife,
And every Element I did from other twin,
But profit found I none therein.

L. Also
Erronious Experiments.

Also I wrought in sulphure and virginal,
Which fooles doe call the greene Lyon,
In Arsinike, in opiment, soule them befal,
In debili principio was my inception,
Therefore in fine, was fraude my conclusion:
And thus I blew my thrift at the cole,
My cloathies were wawdye, my stomacke never whole.

Sal Armoniacke, and Sandierre,
Sal Alcalie, Sal allembroke, and Sal attinckarte,
Sal tartar, salt commen, Sal gem most cleare,
Salt Peter, salt sod, of these beware,
And from the odour of quicksiluer keep thee farre,
Meddle not with Mercure precipitate,
Neither with imperfect bodies rubificare.

I provede vin, eggs, hair and blood,
The soule of Saturne, and also of markazite,
Es viv, and Crokefeere, which did me never good,
And the scales of yron which Smithes of finite,
Liturage and Antimonie, not worth a mite.
Of the which gay tinctures did I shew,
Both red and white, which were untrue.

Oyle of lime, and water with labour great
I made, calcining it with salt preperate.
And by it selfe with violent heate,
Grinding with vineger till I was fatiguate,
And also with aqua vitae, with spices acute
Upon a marble Stone, which stood me in cost.
And oyles with cornefuls I made; but all was lost.

Erronious Experiments.

Manie a Malgane did I make,
Weneing to fixe them to great auail,
And thereto Sulphure did I take,
Tartar, eggs, whites, and oyle of the snayle,
But euer of my purpose did I faile,
For what for the more, and what for the las,
Euermore something wanting there was.

Wine and milke, oyles and rennyt,
The fume of starres that fall on ground,
Celedonie with Secundines and many mo yet;
In these I practised as I in bookes found,
I wan right nought, but lost many a pound,
Of Mercure and mettalls I made chritall stones,
Weneing it had been a worke for the nunes.

Thus I rostled and broylest, as one of Gebers cookes,
Oft times in the ashes my winning I sought,
For I was deceived by manie falle bookes,
Whereby untruth truly I wrought,
But all such experiments auailed me right nought,
But brought me in danger and encumbrance,
By losse of my goods and other greeneace.

For the love of our Ladie such lewdnes eschew,
And medle with no falshood, that never proued weelte,
Assay when thee liketh, and thou shalt finde it trowe,
Winne that thou right nought, but lose erie deele,
Pence in thy pyre pawnter lew that thou feele,
In smokes and in melts thou shalt haue much woe,
That weth for sicknes on earth thou shalt goe.

Manie
Erronious Experiments.
I sawe no true work truly but one,
Of which in this Treatife the truth I have told:
Sudie only therefore how to make our Stone,
For thereby maist thou winne both silver and gold.
Upon my writing therefore, to ground there be hold:
So shalt thou loose nought if God be thy guide,
Tryst to my doctrine, and thereby abide.

Remember that Man is most noble creature
Of earthly composition, that ever God wrought,
In whom is the foure Elements, proportioned by nature,
A natural Mercurialtie, which costeth right nought.
One of his myner by arte it is brought; so out.
For our mettalls be nought els but our myners two,
Of Sunne and Moone, write Raymond said so.

The cleane of the Moone, and of the Sunne so bright,
Into these two myners descendeth secretly,
Howbeit the cleane is hid from thy sight,
Which by craft thou shalt make it to appear openly:
This hid Stone, this one thinke therefore putrefie,
And wash him in his owne broth till white he becomes;
Then ferment him wittily; loe here is all and some.

Now to God Almighty I thee commend,
Who grant thee grace to know this one thing;
For now is this Treatife brought to an end;
And God for his mericke to his blissfull bring,
Sanctus, Sanctus, Sanctus, where the Angelis do sing,
Praising without ceasing his glorious Maiestie,
Which he in his Kingdome grant vs for to see.

Amen quod George Ripley.

The Epistle by the same Author
written to King Edward the 4.

O Honorable Lord, and most victorious Knight,
With grace and vesture abundantly endowed,
The safegarde of England, and maintainer of right;
That God you loneth, indeed he hath well showed:
Wherefore I trust this land shall be renewed
With joy and riches, with charity and peace,
So that olde runners new understood,
Tempestuous troubles, and Hrest byches shall cease.

And therefore fith I see by tokens right evident,
That God you guidest, and how that you be vertuous,
Hating sinne, and all such as be insolent,
How that also manslaughter to you is odious,
Upon the judgement also that you be peaceful
Me seemeth right it were but that you shoulde live long;
For of your great fortune you are not presumptuous,
Nor revengeable of spirit to revenge you of each wrong.

These considered with others in your most noble State,
Like as God knoweth, and people doe witness sees.
So entitely me moueth, that I must algeat
Record the same, and therein be no flatterer:
And not that only, but also to write here
Into your Highnes, humbly to present
Great secrets, which in suuer countries I did learne,
And which by grace to me most unuerstche are lent.

L. 3

Once
The Epistle.

Once to your Lordship such things I did commun".
What time you did command to send some wise,
And still that I wrote it in secret wise,
Vnto your grace from the University Of Louaine, when God sent me to see
Greater secrets and much more perfite,
Which only to you I will disclose to be,
That is the great Elksyr both red and white.

For like it you to trust that truly I have found,
The perfect way of most secret Alchymie,
Which I will never truly for make nor for found
Make common but to you, and that conditionally,
That they selye you shall keep it full secretly,
And only to use it as maye be to Gods pleasure
Else in time comming to God I should aby,
For my discovering of his secrets treazore.

Therefore be you well advised, and take this good declaration,
For of this secret shall know no other creature,
But only you as I make full place of declaration,
For all the time that beares life, shall endure,
Wherefore I will your Lordship not enquire,
To my desire in this my oath for to agree,
Least I to me the wrath of God procure,
For such revealing of this great gift and privite.

If God fortune you by me to win this treasure,
Sure him devoutly with more love and thankes,
Praying his Godhead in life that you may endure,
His gifts of grace, and fortune to use to his pleasing,
Most especially intending over all thing,
To your power and cunning his precepts ten,
So to observe that into no danger your selfe you bring,
But that you in glory may see him hereafter, Amen.

And yet moreover I will your Lordship to pardon me,
For openly with pen I will never it write,
But whensoever you shall by pratiue you shall see,
By water and by this precious secret, most of delight,
How may be made perfect Elksyr both red and white,
Plaine unto your Lordship it shall declare be,
And if it please you with easie expence and speedie,
I will show workes by grace of the Trinitie.

But notwithstanding for peril that may befall,
If I dare not here plainly the knoate untangle,
Yet in writing I will not be so misical,
But that by study the true knowledge you may finde,
How that each thing is multiplied in his kindes,
And how the likenes of bodies metalike be transmortalable
I will declare, that if you fee me in your minde,
My writing you shall finde true and no fainedable,

As Philosophers in the months do write,
The likenes of bodies metalike be not transmortalable,
But after he added these wrodes of more delight,
Without they be reduced to their beginning materiale,
Wherefore such bodies within nature be liquable,
Mineral and metalike may be mercurizate,
Conceive you may this science is not opinable,
But very true, by Raymond and others determinate.

In the saide booke the Philosophers speake also,
Therein is pleased your Higheenes to reade,
Of divers alphabets, and especially of ture,
And of two mercuries inrayed to them indeedes,
Whereby he doth true understandinge leade,
To the knowledge of the principle which is only ture,
Both red, monest, pure, and white, as I have eieed,
Which he thereafter found but of woefull say.
The Epistle.

And these two things be best, he addeth bume
For him that worketh the Alchymie to take:
Our golde and our silver therewith to make all crosse.
Wherefore I say who will our pearsle and Ruby make.
The said principles beke be not forsake:
For at the beginning, if his principles be true,
And if he by craft he can them also take.
In th' end truly his works be shall not rue.

But one great secret right needfull to be knowne,
That though the Philosophers speake plurally,
All is but one thing you may we well prove,
In kind which is our base principally,
Whereof both spring both white and red naturally.
And yet the white must come first out of the red,
Which thing is not wrought manuallly,
But naturally, craft helping out of our lead.

For all the partes of our most precious stone,
As I can prove, be coessential and coadject,
Moreover there is no true principle but one,
Full long it was the I therewith could not find,
Who can reduce him and knoweth his heate,
And only kind with kind can well redresse,
Till filthy original be cleansed from his faults.
He likely is to finde our secrets more and leffe.

Therefore works kinddely with his owne kindd,
And to your Elements agree that they not frene.
This point also for any heare in minds,
That pouffe natures you turnes into dines,
Of water, fire, and wondes of earthsome blisse.
And of the quadrangle make a figure round,
Then have thou the bunie of our tre-bonie,
One ounce well worth one thousand pound.

The principall second of secrets all,
Is true proportion which may not be behinde,
Wherein I counseell thee be not superficious.
The true conclusion if you thinke to finde,
Turne earth into water and water into wimde,
Therefore make fire and beware of the flood.
Of Noah, wherein many men are so blinde,
That by this science they get little good.

I counseell you eat and drink temperately,
And beware well that Iposarche come not in place,
Nestle not your wimde by drinking immoderately,
Leafe you quench naturall heate in little place.
The colour will tell appearing in your face,
Drinke no more therefore than you may eate,
Wakke up and downe after an easie pace.
Chafe not your bodie too sore to sweate.

With easie fire after mowing when you sweate,
Warme your bodie and make it drye againe,
By rivers and fountaines walke after meate,
As morning time visit the high mountaine,
That Phisick so biddeth I read certaine.
So high the mountaines yet doe you not ascend,
But that you may downwards your way have plaine,
And with your mantle from colde ye you defend.

Such labour is wholesome your sweat is drye to drie,
With napkin, and after it see you take no colde,
For ather humors be purged by sweat so kindely,
Vse Diacameron then confest with perfect golde,
Hermidoses for warty humors good I holde,
Vse pericon perfet with milke of tinctural,
And sperma Carit with red wine, and when you waxe olde,
And Goats milke sod with wine nourisheth mayst be radicall.
The Epistle.

But a good Phisition who so intendeth to be,
Our later Astronomic needeth well to know,
And after that to learn with urine in a glasse to see,
And if it need be chafed the fire for to blow,
Then wittily it by divers ways for to throw
After the cause to make a medicine blue,
Truly telling the infirmities all on a row,
Who this can doe by his Phisick, is like to thrive.

We have our heaven incorruptible of the quintessence,
Ovinate with signes, Elements, and starres bright,
Which maysteth our earth by a subtle influence.
And of it a secret sulphure baseth from light,
Truly telling the actine might,
Like as the bee fetcheth honey out of the flower,
Which thing could doe no other worldly wight.
Therefore to God be all glory and honour.

And like as yet to water dath relente,
Where it was concealed by violence of colde,
When Phoebus it shineth with his beaute influent,
Even so to water mineral reduced is our colde.
As witnesseth plainly, Albert, Raymond, and Arnold,
By beaute and moisture made by craft occasionate,
Which congelation of the spirits, now I have tolde,
How our materials together must be proportionate.

At the dyers craft you may learn this science,
Beholding with water how decotion they make
Upon the wad or madder easilie and with patience,
Till tinclures doe appear, which then the cloth doth take,
Therein so fixed that they will never forsake
The cloth, for washing after they ioyse be,
Even so our tinclures with water of our lake,
We draw by boilinge with the ashes of Hermetre.

Which

The Epistle.

Which tinclures when they by craft are made persifie,
So dyeth mettle with colours aye persifie,
After the quality of the medecine, red or white,
That never away with aise fire wilbe brent:
To this example if you take good tent,
Into your purpose the rather you shall winne,
And let your fire be caufe, and not too fervent,
Where nature did bene what time you did beginne.

First calcine, and after that putrisse,
Dissolve, distill, sublime, diphone and fixe,
With Aqua vitae of time both wash and drie,
And make to marriage the bodie and sinners betwixt,
Which thus together naturalise if you can mixe,
In losings of the bodie the water coagulat shalbe,
Then shall the bodie die utterlie of the fixe,
Bleeding and changing his colours, as you shall see.

The third day againe to life he shall arisse,
And denceure birds, and beasts of the wildernesse,
Crowes, popingates, pies, peacocks, and mannis,
The Phoenix, with the Eagle, and the Griffin of fearfullnesse,
The greenne Lion, with the red Dragon he shall distresse,
With the White Dragon, and the Antelop, Unicorne & Panther,
With other beasts and birds both more and lesse,
The Basiliske alfo, which almost each one dothe seare.

In bus and nibus he shall arisse and defend,
Up to the Moore, and seth up to the Sunne,
Through the Ocean sea, which round is withouten end,
Onely shippen with in a little glasen wherme;
When he is there come, then is the misterie pronoune:
About which journe, great goods you shall not find,
And yet you shall be glad that ever it was begunne,
Patience if you hit to your worke attend.
The Epistle.

For then both bodye and spirite with oyle and water,
Sowle, and intelle, one thing both white and red,
After colours variable it contained, whatsoever men clutter;
Which also is called after he bath once been dead
And is renewed, our Mark side, our Magique, and our lead.
Our Sulphur, our Arsine, and our true Calx vigne.
Our Sulfur, our Moon, our ferment and our bread.
Our toad, our Basilisk, our unknown bodye, our man, our wife.

Our bodye thus naturally by craft when he is renovate
Of the first order, is medicine called in our Philosophie;
Which often times againe must be proportionalare,
Theround wheele turning of our Astronomie.
And so to the Elixer of spirits you must come: for why
Till the same of the fixed by the same of the fixer be ouergone,
Elixer of bodies named it is only.
And this sound secret poynct, deceaseth manie one.

This natural process by helpe of craft thus consummate,
Dissolue the Elixer spirituall in our vitulas humiditeit,
Then in Balneo Mare together let them be circulate,
Like new honey or oyle, till perfectly they be thicken.
Then will that medicine heale all insirmitie,
And turne all mettals to Sunne and Moone perfectly.
Thus you shall make the great Elixer, and a Argent potabile,
By the grace and will of God, to whom be all honour and glorie.

Amen. quod George Ripley.

FINIS.
To the indifferent Reader.

Of such (Gentle reader) as nothing can be performed, with what singularity of judgement, exquisite foresight, great care and diligence to execute, in any action of importance, but that some fault or error must of necessity be committed, it being an unalterable property of nature accident unto men to err: for that it is impossible for the most curious, quickest, and piercing eye to see all things; I hope therefore thou wilt not finde it strange, if any thing have bin mistaken by me in deciphering of this work, by conference of many olde rude and ill written Copies, out of which the same with great trauel and industry hath been gathered, as the Rose from among the Briers and Thores, or the sweete Violet out of the Nettles: for that every man carried with a general opinion and Senate, thinketh best of his judgement, Copie and correction: whereupon it was not possible for me to ground any certainie, if I had not happened on a most ancient record thereof, and vied the assistance of a most notable and experienced decipherer of olde and vnperfect writing, and after conferred with many skilfull persons in this high Artt, praying thee if in reading hereof thou shalt note any fault in matter or form: that thou wilt curteously note the same and send it unto me, or the house of Peter Balas in the Olde Bayly, to bee correcteed vppon the next generall impression, there being but a small number of these Bookes imprinted, remaining at this time in his hands to be privately delivered to the learned & desirous thereof. Vale.
Then hee teacheth you of those Mercuryes, whereof two be superficiale, but Mercury of Metals is superficial, is of principle, of no stone, material.

Now, two superficiales: Mercuryes are Sol & Luna & cause Mercury, for other Sol or Lunar metals and other Mercuryes, take only superficial difference of heat & cold, but the true or Mercuries of either of these enganged with Mercury Mineral is in first digestion; and then hath a title of principle of no stone, for what makes, is of stone, but no conjunction of these two contrarys: And then you next consideration giveth him more flexibility without more fixation: And if third consideration giveth him all his rights of generation, either Medicinal or Metalical; as his body is so called.

The, which three digressions are also called Mercury, first is called Alumination, of second digestible, of third Mercury essential; and in respect of one by which it is other in an natural concourse it is called by its name, or kind, of matter, mother, elixir, Brother, Man, wife, & all what may in such kind be imagined; But by every first corollation of these three, is called no principle of no stone material.

For of simple metalicae, does not cannot be called Stone or Elixer: But being composed & enganged, made incandescent, melting, fusing & fixing, then it is no more subtle, but subtle, no more metallic but Medicinal, of first corollation whereof it is called Elixer or Earth, of second super gnomous, of third fire instead: So much for his whole preface in general. Then begin...
that is, in to earth, with thine proper Mercury, if Mercury have his torment and given you for his evidence, the second Mercury begotten, that is by his dissolving quality, the third Mercury, full of nature, that is Mercury, in a natural treasure of thy Elemented body.

And thus is the lock of Roger Lummus, of all that can be said of this word. Now will I throw in a nature, the meaning of his twelve Gaves, all which doe shew, what is already expressed, in your preface, only twelve described Locks from thy storehouse of the real Treasure.

New carri with you to every great officer, and, out of part of what hath been said before, as you shall find every lock, open to your understanding. As for your better understanding, first I will set downe the names of your twelve Gaves, then will apply this one key, to every lock, so shall appear ye plainest truth of cognition.

The twelve Gaves.

2. Distillation  6. Congestion  10. Insalination

You shall understand, that all your whole work, from your first beginning to ye end, thereof, is contained in ye three appersion gates, and first, Calcination.
Calcination with his three followers makes a first conjunction of a stone in an earthy substance. Purification with his three followers makes a second turning of a stone, gummy & more apt to flexibility. Lastly, a third time of Whirls turning about a stone will putitve to go full always standing in fire but not into his full fermentation. Where he said that calcination is a purgation of our stones: I say, the word is not true to the word: First is Mercury, Sulphur being an earthy quality, by that Mercury is purged from his appatity; & Sulphur from his hardnes & weakness. Secondly, they be cleansed by Whirls of Philosophy from quality to quantity; from blackness to white. And hence is only kind with his own kind without any crosstien at all. And by ye proportion is more nothing else but CELINSHOLLE quality is of Whirls will be first black, 

Disolution is of tasting of a body. Separation is two fold body & metal. The body is found body & by colour as Black, white & red, metal. Conjunction is also two fold, body & spiritually. Presse & crude is body, when it will no more change colour, but always keep white or red, then it is CELINSHOLLE conjunction. All blackness is from putrefaction, but first blackness from calcination to conjunction is but earthy. The second blackness from putrefaction to sublimation, is far more subtle & pesky.

But by third blackness, from fermentation to calcination, is most subtle liquid; & then is body most purely disolved. As spirit with body most substantially conjoint. And all this by means of these three inbitions with fresh water, & red. Glaude Mercury which delath of body, as water or milke with Salts.

Now carry this key to ye gate of calcination, as you shall see it open by the words. For the first part of this treatise to purgation, in many Philosophical plates, to work without Rushes, to work in the spirit of the quality of the stone to be instant, in quantity of time. Ye proportions both continual & imperially his first sign blackness. And what is that known that is not in ye former instructions. Nay more, what is there more in all that rest of this gate, but that it is express in ye first about the more plainly shall appear, when you apply it to the rest of this gate.

Now carry your works to ye gate of disolution or there he think all hard things made soft with what it is done, the quantities Edelmetal. And what is more that was not in ye work, for to be shining metallicall brought to Earth, is it not then dissolved. And ye more thing is made ye more properly it is dissolved. And then (in ye rest of this Chapter) he doth declare ye manner & method of all ye whole worke againe as in ye forth.

Now come with your worke to ye gate of purification or there he make of natural equlation, not manual but Edelmetal, is from black to white, from white to red, which truly he calleth ye whole of Philosophy,
of Philosophy: in now I say you is not this gate open a plaine enough: And yet in this he vanished through y white world of light, with dures themes in twost of ambiguity which not understanding may safely be discovered comparing yo simulatued of his words to your works. Thus he concludes this gate of supposition, which is performed only in passing from one colour to another which he removes Emanuels, or else he calls it by ye name of means of one to ye other.

Now you with your works to ye gate of conjunction, or there he tells you it is, of diversified qualities, a composition, which is not other thing than ye passing or passing from one colour to another: that it will no more be changable for the circulation but remaine in one unchangeable colour of white light or red light, or this he calleth trivall or natural conjunction of things which nature abide in her place. Each to be fixed, congeald, conjoin'd, etc., are fermented together in one sole abiding colour.

But ye first conjunction of Mystery & Sulphur of nature is slightly elipted ober, as she should say, all ye charge medal raps in ye body of these Emanuels qualitied another if before, y which he alsoforme a division Emanuel not manuale or corporeal. Now at this gate is insted of first part of principle of ye stone natural, wh is that stone he with you take saying (in a putrefaction part) so, these.

Therefore by beginning your stone they take and bury each one in other within these Grauicke.

Now

Now we come to ye next four Chapters, whose in is contained ye generation of ye stone, as in yo first was contained ye alteration, so now in putrefaction is contained dissolution, an other supposition of another conjunctin in conculation, why by which ye stone is sublimified in forme spiritual manner, ynamy than it was before, y which he have found in ye corruption body in ye stone, and ye stone will wome, ye history of ye stone, for as ye matter dissolveth him, in ye end, he will both fix & joyn his matter at all.

Now that is here in this chapter, but is ordered in all parts by ye key of all former works, in every chapter before this is again in this: And works where you please, y shall se, y prove all that I have said to be most true, ye not ye simple plains of my writing, make you think on worse of your works, which must dispute so long time, y groups of great work's is bring to think, that is small, thus define great, there folle & great: Nature belyes in many ways, th is our whole nature with many fashions; Nothing pleases nature better than continual truth, nothing more pleasing to folly than changeable novelty: But true Art followeth nature, as you may read in all books of truth, Likewise behold how in this Chapter Rippy deviseth this fantastical multiplication, warning you from things of great work, as also: for if you be wise, as also.
And now that it is your perfect Stone & Elixir fully completed, yet must you daily multiply it by feeding it with more Mercury, still as you did before, that is with your equal weight & then agitate up & down in an Olla of Gold, big in with an equal part to procure blackness thereof, and as you see your Elixir is free & full in ability to make me safe & fire, so do it; for certainly now he will perform the same in one month, that at first beginning was for six months in doing; and Agitate by fire his mixture is higher & more brisk, more fire, & further it will turn in perfection. Now there can no more be said, but apply your best endeavours to refine it & help of Difficult.

There are divers manners of Projection but I will only converse you to two.

The one is for here if need be required, as yet you will find & give thy purpose might be between Desidera & reflex.

If you make projection or Jupiter then of necessity you must make down a little from the solar light of the Sun & upon the self a little of your Medicine, & then call that your Jupiter, but if you bee in haste & have none to project upon, then fort to make down your Venus, for the Sun & to place & charge as a name, & so the self a little from on to Decem it capable, & shattering clear, then make your projection according as your Medicine will come, as one upon 100 or 1000.

And
But ye best way to doe it, is upon dry stuff, for that hath greater force; so flock in thy glory, so that thy flame is of greater force; then if it be againe cast of thy pot, keep backe the force of thy flame, where it be, or else thy flame shall burne thy good body of thy letter.

This hopeing your apprival is well accepte that you will bee well. And I trust that the bookes that I have made you a free chyle of (I thinke) I shall not want your good company, and which if I had not unnerly longed about consulting you had not obtained this to high esteem, where I desire but as I doe you, one more benefactum.

Fins per me S. C.

Deo gratias nihil beniam


Sicco Neut.