



the
COMPOUND
of
ALCEMY

G. Ripley

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RAMS

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T H E C O M P O U N D O F A L C H E M Y

O R

The Ancient Hidden Art of Alchemie ;
Containing the right and perfect means
To make the Philosophers Stone
Aurum Potabile, with other
Excellent Experiments.

Divided into Twelve Gates

First written by the learned and rare Philosopher
of our Nation GEORGE RIPLEY, sometimes
Chanon of Bridlington in Yorkeshire and
Dedicated to K. Edward the 4th. whereunto
is adjoined his Epistle to the King,
his Vision, his Wheel, and other his works
never before published:

Set forth by Raph Rabbards, gentleman,
Studios and expert in Alchemical Arts

Pulchrum pro Patria pati.

Imprinted by Thomas Orwin.

LONDON

1591.

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To the Right Honourable, Worshipful, and Worthy Gentlemen of England, and other Learned and Industrious Students in the Secrets of Philosophy.

Having reserved the copy hereof (Right Honourable and gentle Readers) these forty years for many secret uses, corrected by the most learned of our time, and feeling myself, now through age declining, and otherwise hindered with troublesome suites in law, which constrained me to discontinue these and such other commendable practises, for the benefit 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 accompleth it an Act Meritorious to preserve or revive 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 work of GEORGE RIPLEY, should so long lie hidden in obscurity, and pass from hand to hand a hundred and fifty years without utter defacing; seeing that many notable works published have, in far shorter time perished.

He lived in the time of King Edward the 4th., and Richard the Usurper, in great fame and estimation, for his rare knowledge in these secrets: And to utter his further commendation in a word, if this his work be pursued with the eye of judgement, and practised by those that are experienced, I shall not need to fear the loss of my labour, when some of my countrymen which cannot attain into the highest hidden mysteries, shall yet find many things both pleasant and profitable, divers ways serviceable to kingdoms, states, and common weales; And if one among ten thousand can hit the mark, (whereas the whole world hath aimed) we shall

not hereafter need to seek out the Sands of the Ganges, for that which lieth hid in the secrets of Ripley; which I offer here to the view of the learned, and have presumed the publishing hereof, chiefly for the benefit of my countrymen; and especially to satisfy the often and importunate request of many my learned good friends, not doubting but that the skillful will yield me my due, howsoever the ignorant shall esteem thereof; which if 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 mear toys have been highly admired, and extraordinarily rewarded; The charge whereof will be found utterly lost, when perfect trial 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 fulness of my desires.

Yours in the futherance of Science,

Raph Rabbards.

A Preface

by George Ripley, Chanon of Bridlington, Yorkeshire.

This small volume is presented to the sincere student in hopes that it will inspire his Studies and lead him to the true goal that he seeks.

With the blessing of Almighty God, all students who undertake the Great Work must beware of naysayers, unworthy

consorts, leaguers, and adherents, or other their Ministers, spreaders and maintainers of lies; under the shelter and covert of which flourishing Palme, all true christians have been, and (I hope) long shall be (by the Continuance of your Majesties most bountiful and gracious especial favour) protected and shrowded, from the burning heat of the sharp persecutions of all malicious Enemies thereof the which God of his great mercie Grant.

Pondering I say (most high and mighty Princess) the manifold imminent dangers, your sacred Majesty by the Omnipotence wonderful providence of Almighty God, with more than human Virtue, and feminine patience sustained; and in the end (contrarie to all expectation) escapeing the rage, furie, Tryannical attempts, and secret devilish practices of your Highnesses' mortal Enemies (utter professed unreconcileable adversaries) to the eternal truth; Whereof myself was an eye witness, and so far privie of some of the most mischievous intended conspiracies, as for my faithfull endeavours of such rare secret services as were by me effected to prevent the same; I tasted (amongst the rest of such as then honoured, revered, and by bounded duty loved your Majesties rare Virtues) So great extremitie of imprisonment, and other hard usage many ways, as escaping with life, (by timely and happy alteration of the State) I felt long after the pains of those torments, whereby my health in 20 years after was extremely impared: But when I consider on the other side withall, the strange and miraculous Heroical Actions both martial and politick which have been (since in the time past of your Highness most prosperous reign) beyond all expectations performed with singular government and incomparable magnamimite, far surpassing all human Wisdom and mans force (whereof posteritie shall want no due records of worthy Registers) I cannot but forget all sorrow, and exceedingly rejoyce, assuring and perswading myself God hath ordained your Majestie to accomplish yet far greater matters for his Glory and your own eternal memory, than time hath yet revealed. For the better accomplishment whereof, every dutiful

subject and good Patriots ought in time of tranquillitie prepare and furnish themselves according to their several gifts, abilities, and different faculties; to further and set forth a work so great as is likely to fall out by all consequence by reason of this your Majesties most happy reign: Viz. the Nobilitie with learning, Judgement, and experience, for council and advice, as well for warlike discipline as for evil Governament: For that the one cannot long continue without the other and Gentlemen with ingeneous devices and stratagies of war both for sea, and land, and the whole soldierie of all sorts such activities, and the practise of such sorts of weapons as they shall addict themselves unto, or be found fit to serve withall, whereby every man of what degree or quality soever professing the wars, may in time of cessation of Arms, some in one sort, some in another, enable themselves for the defence of their Country, against they shall be employed; for without appointment and calling, no man ought to intrude or offer himself, in such sort as is now too commonly used; which is the cause that so many andatious insufficient blind bastards are set a work: Whilst the modest, skillfull, and experienced live retired, attending their vocation.

Note. Here this Preface ends; whether it is complete or not, I have no way of knowing. I presume it is by George Ripley, but again this is not certain, at best it is not important, and pertains not to the Twelve Gates. D. H.

The Vision of Sir George Ripley.

Chanon of Bridlington.

When busie at my book upon a certain night, *****
This Vision here exprest appeared unto my dimmed sight,*****
A Toad full ruddy I saw did drink the juice of grapes so fast*
Till overcharged with broath, his bowels all to brast,*****
And after that from poisoned bulke, he cast his venome fell,**
For grief and pain whereof his members all began to swell,****
With drops of poisoned sweat approaching thus his secret den**
And from which in space a golden humour did ensue,*****
Whose falling drops from high did stain the soil with ruddy hue
And when his corps, the force of vital breath began to lack,**
This dying toad became forth with like coal for colour black;*
Thus drowned in his proper veins of poisoned flood,*****
For term of eightie days and four he rotting stood;*****
By tryal then this venome to expell I did desire,*****
For which I did commit his carkase to a gentle fire;*****
Which done, a wonder to the sight, but more to be rehearst,***
The Toad with colours rare through every side was pearced;****
And white appeared when all the sundry hues were past,*****
Which after being tincted, ruddy for evermore did last;*****
When of the venome handled thus a medicine I did make,*****
Which venom kills, and saveth such as venome chance to take,**
Glory be to him the granter of such secret ways*****
Dominion, and Honour, both with worship and with praise.*****

AMEN.

The Preface.

O High, incomprehensible and glorious majesty,
Whose luminous beams obtaineth our speculation
O Trinehood in persons, O Onehood in diety,
Of Hierarchical Jubilists gratutant glorification
O Petious Purifier of Souls and pure perpetuation,
O deniant from danger, O drawer most debonaire,
From this troublesome vale of vanity, O our Exalter.

O Power, O Wisdom, O Goodness inexplicable,
Support me, teach me, and be my Governor,
That never my living to thee be displicable,
But that I acquit me to thee as true professor.
At this beginning Good Lord hear my prayer.
Be nigh with grace for to inforce my will,
Grant wit that I may mine intent fulfill.

Most curious cofer and copious of all treasures,
Thou art he from whom all goodness doth descend,
To man and also to every creature
Thine handy-work therefore vouchsafe to defend,
That we no time in living here misspend,
With troth here grant us our living so to win,
That into no danger of sinfullness we rin.

And forasmuch as we have for thy sake
Renounced our wills, the world and fleshly lust,
As thine own professors us to thee take,
Sith in thee only dependeth all our trust,
We can no further, to thee incline we must;
Thy secret treasure vouchsafe unto us,
Show us thy secrets and to us be bounteous.

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

In the beginning when thou mad'st all of naught,
A globous matter and dark under confusion,
By him the beginning marvelously was wrought,
Containing naturally all things without division;
Of which in six days he made clear distinction
As Genesis apertly doth record
Then Heaven and Earth were perfect by his word.

So through his will and power, out of one mass,
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 purified souls up to his bliss
Shall come a principle this may be one,
For declaring of our precious Stone.

For as of one mass was made all thing,
Right so in our practice must it be,
All our secrets of one Image must spring,
As in Philosophers books who list to see,
Our stone is called the lesser world, one and three,
Magnesia also of sulphur and mercurie,
Proportionate by nature most perfectly.

But many one marveleth and marvel may,
And museth such a marvelous thing,
What is our stone; sith philosophers say
To such as ever be it in seeking
Fouls and fishes to us doth it bring
Every man it hath, and it is in every place,
In thee in me, and in each thing, time and space.

To this I answer that mercury it is I wis
But not the common called Quicksilver by name,
But Mercury without which nothing being is,
All philosophers record and truly saine the same,
But simple searchers putteth them in blame,
Saying they hid it but they be blame worthy,
Which be no clearks and meddle with philosophy.

But though it mercury be, yet wisely understand,
Where in it is, and where thou shalt it seech,
Else I counsel thee take not this work in hand,
But listen to me, for truly I will thee teach,
Which is this mercury most profitable,
Being to thee nothing deceiveable.

It is more near in some things than in some;
Therefore take heed what I to thee write,
For if knowledge to thee never come,
Therefore yet shalt thou me not twite,
For I will truly now thee excite
To understand well Mercuries three,
The keys which of this science be.

Raymond his menstrues doth them call,
Without which truly no truth is done;
But two of them be superficial,
The third essential of Sun and Moon,
Their properties I will declare right soon,
And Mercury of metals essential,
Is the principal of our stone material.

In Sun and Moon our menstrue is not seen,
It appeareth not by effect to sight
That is the stone of which we mean,
Who so our writings convieveth aright,
It is a Soul, a substance bright,
Of Sun and Moon a subtile influence,
Whereby the earth revieveth resplendence.

For what is Sun and Moon saith Avicin,
But earth which is pure white and red;
Take from it the said clearness, and then
That earth will stand but a little stead;
The whole compound is called our Lead;
The Quality of clearness from Sun and Moon doth come,
These are our menstrues both all and some.

Bodys with the first we calcine naturally
Perfect, but none which been unclean
Except one which is usually
Named by philosophers the Lyon Green;
He is the meane Sun and Moon between
Of winning tincture with perfectness
As Geber thereunto beareth witness.

With the second which is an humidity
Vegetable, reviving that earst was dead,
Both principles materials must loosed be
And formalls, else stand they little 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 unctious in his nature,
Hermes Tree into ashes is burnt,
It is our natural fire most sure,
Our mercury, our sulphur, our tincture, pure,
Our soul, our stone born up with the wind
In earth engendered, bear this in mind.

This stone also tell thee I dare,
Is the vapour of metals potential,
How thou shalt get it, thou must beware,
For invisible truly is this menstrual
By separation of elements it may appear
How be it with the second water philosophical
To Sight, in form of water clear.

Of this menstru by labour exuberate
With it may be made sulphur of nature,
If it be well and kindly acuate
And circulate into a spirit pure,
Then to dissolve thou must be sure,
Thy base with it in divers wise
As thou shalt know by thy practise.

That point therefore in his due place
I will declare with other moe,
If God will grant me grace and space,
And me preserve in life from woe,
As I thee teach look thou do so;
And for first ground principal,
Understand thy waters menstrual.

And when thou hast made true calcination,
Encreasing not wasting moisture radical,
Until thy base by oft subtilation,
Will lightly flow as wax upon metal
Then loose it with thy vegetable menstrual,
Till thou have oil thereof in colour bright
Then is that menstru visible to sight.

And oil is drawn out in colour of gold,
Or like thereto out of our fine red lead,
Which Raymond said when he was old,
Much more than gold would stand him in stead:
For when he was for age nigh dead,
He made thereof Aurum Potabile,
Which him revived as men might see.

For so together may they be circulate,
That is to say oil and the vegetable menstrual,
So that it be by labour exuberate,
And made by craft a stone celestial,
Of nature so fiery that we it call
Our Bazeliske or our Cockatrice,
Our Great Elixir most of price.

Which as the sight of Baseliske his object
Killeth, so slayeth it crude Mercury,
When thereupon he is project,
In twinckle of an eye most suddenly
That Mercury then teineth permanently
All bodies to Sun and Moon perfect.
Thus guide thy base both red and white.

Aurum Potabile thus is made,
Of gold not commonly calcinate,
But of our tincture that will not fade,
Out of our base drawn with the menstroe circulate
But natural calcination must algate
Be made, ere thy gold dissolved may be,
That principle first therefore I will teach thee.

But into chapters this treatise I will divide,
In number twelve with due recapitulation,
Superfluous rehearsals I'll lay aside,
Intending only to give true information;
That by my writing whoso guided will be
Of his intent perfectly speed shall he.

The first chapter shall be of natural calcination,
The second of dissolution secret and philosophical
The third of our elemental seperation,
The fourth of conjunction matrimonial,
The fifth of putrifaction follow shall,
Of congealation albificate shall be the sixth,
Then of cibation the seventh shall follow next.

The secret of sublimation the eight shall show,
The Nineth shall be of fermentation;
The tenth of our exaltation I trow;
The eleventh of our marvellous multiplication;
The twelveth of projection, then recapitulation;
And so this treatise shall take end.
By the help of God as I intend.

Finis.

Of Calcination

The First Gate.

Calcination is the Purgation of our stone,
Restoring also of his natural heat,
Of radical humidity it looseth none,
Inducing solution into our stone most meet
After Philosophie I you behight
Do, but not after the common guise
With Sulphures and salts prepare in divers wise.

Neither with corrosives nor with fire alone,
Neither with vinegar nor with water ardent,
Nor with vapour of lead our stone
Is calcined according to our intent:
All those to calcining which be so bent,
From this hard science withdraw their hand,
Till they OUR calcining better understand.

For by such calcination their bodies be spent,
Which minisheth the moisture 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 moisture we multiplie radicall
Incalcining minishing none at all.

And for a sure ground of our true calcination,
Work wittely only kind with kind;
For kind unto kind hath appetitive inclination,
Who knoweth not this in knowledge is blind,

He may forth wander as mist in the wind,
Wotting never with profit where to light,
Because he conceives not our words aright.

Join kind to kind therefore as reason is,
For every burgeon answers his own seed,
Man getteth man, a beast a beast I wis,
Further to treat of this it is no need;
But understand this point of thou wilt speed,
Each thing is first calcined in his own kind,
This well conceived fruit shalt thou find.

And we make calx unctuous both white and red,
Of three degrees or our base be perfect,
Fluxible as wax, else stand they no sted.
By right long process as Philosophers do write,
A year we take or more to our respite;
For in less space our calxes will not be made,
Able to teyne with colour that will not fade.

And for thy proportion thou must beware,
For therein maist thou be beguiled,
Therefore thy work that thou not mare,
Let thy bodie be subtilly filled
With mercury as much then so subtitled
One of the Sun, two of the Moon
Till altogether like pap be done.

Then make mercury four to the Sun,
Two to the moon as it should be,
And thus thy work must be begun,
In figure of the trinity,
Three of the bodie and of the spirit three,

And for the unity of the substance spiritual
One more than of the substance corporal.

By Raymonds reportory this is true.
Proportion there who list to look,
The same my Doctor to me did show
But three of the spirit Bacon took,
To one of the bodie for which I awoke,
Many a night ere I it wist,
And both be true take which you list.

If the water also be equal in proportion
To the earth, with heat in due measure,
Of them shall spring a new burgeon,
Both white and red in pure tincture,
Which in the fire shall ever endure,
Kill thou the Quick the dead revive,
Make trinity unite without any strife.

This is the surest and best proportion,
For there is least of the part spiritual
The better therefore shall be solution,
Than if thou did with water swall,
Thine earth over glutting which loseth all,
Take heed therefore to potters loam,
And make thou never to neshe thy womb.

The loam behold how it tempered is,
The mean also how it is calcined,
And ever in mind look thou bear this;
That never thine earth with water be suffocate,
Dry up thy moisture with heat most temperate,
Help dissolution with moisture of the Moon,
And Congealation with the Sun, then hast thou done.

Four natures into the fifth so shalt thou turn,
Which is a Nature most perfect and temperate,
But hard it is with thy bare foot to spurn
Against a bar of iron, or steel new acuate,
For many do so which be infatuate,
When they such high things take in hand,
Which they in no wise do understand.

In eggs, in vitriol, or in blood,
What riches wend they there to find,
If they Philosophy understood
They would not in working be so blind,
Gold and Silver to seek out of kind.
For like as fire of burning the principle is,
So is the principle of gilding, gold I wis.

If thou intend therefore to make,
Gold, and Silver by craft of our philosophie
Thereto neither eggs nor blood thou take
But Gold and Silver which naturally
Calcined wisely and not manually,
A new generation will forth bring,
Encreasing their kind as doth everything.

And if it true were that profit might be,
In things which be not metalline,
In which be colours pleasant to see,
As in blood, eggs, hair, urine, or wine,
Or in mean minerals digged out of the mine,
Yet must their elements be putrified and separate
And with elements of perfect bodies be dispousate.

But first of these elements make thou rotation,
And into water thine earth turn first of all,
Then of thy water make air by levigation
And air make fire, then master will I call thee
Of all our secrets great and small:
The wheel of elements then canst thou turn about,
Truly conceiving our writings without doubt.

This done, go backwards turning the wheel again,
And into thy water turn thy fire anon,
Air into earth, else laboureth thou in vain
For so to temperment is brought our stone,
And natures contrari-wise four are made one,
After they have three times been circulate,
And also thy base perfectly consumate.

Thus under thy moisture of the Moon,
And under the temperate heat of the Sun,
Thine elements shall incenerate soon.
And then thou hast the maistrie won;
Thank God thy work was then so begun,
For there thou hast one token true
Which first in blackness to thee will show.

The head of the crow that token call we,
And some men call it the crows bill,
Some call it the ashes of Hermes tree,
And thus they name it after their will;
Our toad of the earth which eateth his fill,
Some name it by which it is mortificate,
The spirit of the earth with venom intoxicate.

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

At the first gate now art thou in,
Of our philosophers castle where they dwell,
Proceed wisely that thou may win,
In at more gates of that castle
Which castle is round as any bell,
And gates it hath eleven yet more,
One is conquered, now to the second go.

End of the First Gate.

Of Dissolution .

The Second Gate .

Of Dissolution now will I speak a word or two
Which sheweth out what erst was hid from sight,
And maketh intenuate things that were which also,
By virtue of our first menstree clear and bright,
In which our bodies eclipsed been of light,
And of their hard and dry compaction subtilate,
Into their own first matter kindly retrograde.

One in gender they be, and in number two,
Whose Father is the Sun, the Moon the Mother,
The Mover is Mercury, these and no more
Be our magnesia, our Adropp, and none other
Things there be, but only sister and brother,
That is to mean agent and patient,
Sulphur and Mercury coessential to our intent.

Betwixt these two equalitic contrarious
Ingendred is a mean most marvelously
Which is our Mercury and menstree unctuous
Our secret sulphur working invisibly.
More fiercely than fire burning the bodie,
Dissolving the bodie into water mineral,
Which night for darkness in the North we do call.

But yet I trow thou understandest not utterly
The very secret of the Philosophers Dissolution,
Therefore conceive me I counsel thee wittely,
For the truth I will tell thee without delusion;

Our solution is cause of our congelation,
For dissolution on the one side corporal
Causeth congelation on the other side spiritual.

And we dissolve into water which wetteth no hand,
For when the earth is integrately incinerate,
Then is the water congealed; this understand
For the elements be so together concatenate,
That when the bodie is from his first form alterate
A new form is induced immediately,
For nothing being without all form is utterly.

And here a secret to thee I will disclose,
Which is the ground unto our secrets all,
And it not known thou shalt but loose,
Thy labour and cost both great and small,
Take heed therefore in error that thou not fall
The more thine earth, and the less thy water be,
The rather and better solution shalt thou see.

Behold how ice to water doth relent,
And so it must for water it was before,
Right so again to water our earth is went
And water thereby congealed for evermore,
For after all philosophers that ever were bore,
Each metal was once water mineral,
Therefore with water they turn to water all.

In which water of kind occasionate,
Of Qualities been repugnant and diversitie,
Things into things must therefore be rotate,
Until diversitie be brought to perfect unitie;
For scripture recordeth when the earth shall be

Troubled, and into the deep sea shall be cast
Mountains and bodies likewise at the last.

Our bodies be likened conveniently
To mountains, which after high planets we name,
Into the deepness therefore of Mercury
Turn them, and keep thee out of blame,
For then shalt thou see a noble game,
How all shall become powder as soft as silk,
So doth our rennet kindly kurd up our milk.

There hath the bodies their first form lost,
And others been induced immediately!
Then hast thou well bestowed thy cost;
Whereas others uncunningly must go by,
Not knowing the secrets of our philosophy.
Yet one point more I must tell thee,
How each bodie hath dimensions three.

Altitude, Latitude, and also Profunditie,
By which all gates turn we must our wheel,
Knowing that thine entrance in the West shall be,
Thy passages forth to the North if thou do well,
And there thy lights lose their lights each deelee;
For there thou must abide by ninetie nights
In darkness of purgatorie withouten lights.

Then take thy course up to the East anon,
By colours passing variable in manifold wise
And then be winter and vere nigh overgone,
To the East therefore thine ascending devise,
For there the Sun with daylight doth uprise,
In Summer, and there disport thee with delight,
For there thy work shall become perfect white.

Forth from the East into the South ascend,
And set thee down there in the chair of fire,
For there is harvest; that is to say an end
Of all this work after thine own desire
There shineth the Sun up in his hemisphere,
After the eclipses, in redness with glory
As king to reign upon all metals and mercury.

And in one glass must be done all this thing
Like to an egg in shape and closed well,
Then must thou know the measure of fireing,
The which unknown thy work is lost each deelee:
Let never thy glass be hotter than thou maist feel,
And suffer still in thy bare hand to hold,
For fear of loosing, as philosophers have told.

Yet my doctrine further attend
Beware thy glass thou never open nor move
From the beginning till thou have made an end;
If thou do contrarie thy work may never cheve (acheave)
Thus in this chapter which is but brief,
I have taught thee thy true solution;
Now to the third gate go, for this is won.

End of the Second Gate .

Of Separation .

The Third Gate .

Separation doth each part from other divide,
The subtile from the gross, the thick from the thin.
But separation manual look thou set aside,
For that pertains to fools that little good doth win,
But in our separation Nature doth not blind
Making division of Qualities elemental,
Into fifth degree till they be turned all.

Earth is turned into water under black and blue,
And water after into air under very white,
Then air into fire, elements there be no more,
Of these is made our stone of great delight.
But of this Separation is called by Philosophers definition
Of the said four elements tetrative dispersion.

Of this separation I find 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 oil abundantly,
So out of our stone precious if thou be witty,
Oil incombustable, and water thou shalt draw,
And there abouts at the coal thou needst not to blow.

Do this with heat easie and nourishing,
First with moist fire and after with dry,
The flegm with patience outdrawing,
And after that the other natures wittely.
Dry up thine earth until it be thirsty,

By calcination else labourest thou in vain,
And then make it dry up the moisture again.

Separation thus must thou oftentimes make,
Thy waters dividing into parts two,
So that the subtile from the gross thou take
Till the earth remain beneath in colours blue
That earth is fixed to abide all woe,
The other part is spiritual and flying,
But thou must turn them all into one thing.

Then oil and water with water shalt distill
And through her help receive moving
Keep well these two that thou not spill
Thy work for lack of due closing
And make thy stopple of glass, melting
The top of thy vessel together with it,
Then Philosopher-like it is up shut.

The water wherewith thou mayst revive the stone,
Look though distill before thou work with it,
Often times by itself alone,
And by this sight thou shalt wit,
From feculent feces when it is quit;
For some men can with saturn it multiplie
And other substance which we defie.

Distill it therefore till it be clean,
And thin like water as it should be,
As heaven in colour bright and sheen,
Keeping both figure and ponderositee
Therewith did Hermes moisten his tree;
Within his glass he made it grow upright
With flowers discoloured beautiful to sight.

This water is like to the venomous tire,
Wherewith the mighty triacle is wrought
For it is Poison most strong of ire,
A stronger poison cannot be thought,
At Pothecaries often therefore it is sought,
But no man by it shall be intoxicate,
From the time it is into medicine elixerate.

For then as is the Triacle True,
It is of poison most expulsive,
And in his working doth marvels shew
Preserving many from death to life,
But that thou meddle it with no corrosive,
But choose it pure and Quick running
If thou thereby wilt have winning.

It is a marvellous thing in kind,
And without it nothing can be done,
Therefore Hermes called it his wind,
For it is upflying from Sun and Moon,
And maketh our stone fly with it soon,
Reviving the dead and giving life,
To Sun and Moon, husband and wife.

Which if they were not by craft made quick,
And their fatness with water drawn out,
And so the thin diservered from the thick,
Thou shouldst never bring this work about,
If thou wilt therefore speed without doubt
Raise up the birds out of their nest
And after again bring them to rest.

Water with water accord will, and ascend,
And Spirit with spirit, for they be of one kind,
Which after they be exalted make to descend
So shalt thou divide that, which Nature erst did bind,
Mercury essential turning into wind,
Without which natural and subtile separation,
May never be complete profitable generation.

Now to help thee at this gate,
The last secret I will declare to thee,
Thy water must be seven times sublimate,
Else shall no kindly Dissolution be,
Nor putrifying shalt thou none see;
Like liquid pitch, nor colours appearing
For lack of fire within the glass working.

Four fires there be which thou must understand
Natural, unnatural, against Nature also,
And elemental which doth burn the brand;
These four fires use we no more,
Fire against nature must do thy bodie woe,
This is our Dragon as I thee tell,
Fiercely burning as the fire of Hell.

Fire of nature is the third menstrual,
That fire is natural in each thing;
But fire occasionate we call unnatural,
As heat of ashes, and blanes for putrifying,
Without these fires thou maist nought bring
To Putrifaction, for to be separate
Thy matters together proportionate.

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

Of Separation the Gate must thus be won,
Towards the Gate of secret conjunction,
That furthermore yet thou maist proceed
Into the Castle which will thee innerlead.
Do after my counsel if thou wilt speed,
With two strong locks this Gate is shut,
As consequently thou shalt well wit.

End of the Third Gate.

The Fourth Gate.

Of Conjunction .

After the chapter of natural Separation,
By which the elements of our stone disevered, be,
The chapter here followeth of secret conjunction,
Which natures repugnant joineth to perfect unitie,
And so them knitteth that none from others may fly
When they be fire shall be examine,
They be together so surely conjugate.

And therefore Philosophers gave this difinition,
Saying this conjunction is nothing else
But of principles a co-equation as others tells;
But some men with mercury that Potheccaries sells
Medleth bodies, which cannot divide,
Their matter, and therefore they slip aside.

For until the time the soul be separate
And cleansed from his original sin
With the water, and throughly spiritualizate
The true conjunction maist thou never begin;
Therefore the soul first from the bodie twyne
Then of the corporall part and of the spiritual
The soul shall cause conjunction perpetual.

Of two Conjunctions Philosophers mention make,
Grosse when the body with mercury is reincrudate,
But let this pass, and so the second heed take.
Which as I said is after Seperation celebrate
In which the parties be left with least to colligate,

And so promoted into most perfect temperance,
That never after amongst them may be repugnance.

Thus causeth Separation true conjunction to be had,
Of water and air, with earth and fire,
But that each element into other may be led,
And so abide forever to thy desire,
Do as do dawbers with clay or mire,
Temper them thick and make them not to thin,
So do up drying, thou shalt the rather win.

But manners there be of our conjunction three,
The first is called by Philosophers diptative,
The which betwixt the agent and patient must be,
Male and female, mercury, and sulphur vive
Matter and form, thin and thick to thrive,
This lesson will help thee without any doubt,
And our conjunction truly to bring about.

The second manner is called Triptative,
Which is conjunction, made of things three,
Of body, soul, and spirit, that they may not strive,
Which trinitie thou must bring to unite,
For as the soul to the spirit the bond must be,
Right so the bodie the soul to him must knit,
Out of thy mind let not this lesson flit.

The third manner and also the last of all,
Four elements together which join to abide,
Tetraptative certainly Philosophers do it call,
And specially Guido de Montanio whose same goeth wide,
And therefore in most laudable manner this tide,
In our conjunction four elements must aggregate
In due proportion, which first asunder were separate.

Therefore like as the woman hath veins fifteen,
And the man but five to the act of their secunditie,
Required in our conjunction first I mean,
So must the man our Sun have of his water three
And nine his wife, which three to him must be;
Then like with like will joy have for to dwell,
More of conjunction we needeth not to tell.

This chapter I will conclude right soon therefore,
Gross conjunction charging thee to make but one,
For seldom have strumpets children of them bore,
And so thou shalt never come out by our stone,
Without thou let the woman lie alone,
That after the once have conveyed of the man,
Her matrix be shut up from all other than.

For such as add ever more crude to crude
Opening their vessel letting their matters keele
The sperme conceived they nourish not but delude
Themselves, and spill their work each deelee,
If thou therefore have list to do well
Close up thy matrix and nourish the seed
With heat continual and temperate if thou wilt speed.

And when thy vessel hath stood by months five,
And clouds and eclipses be passed each one,
The light appearing, increase thy heat then below,
Until maist thou open thy glass anone,
And seed thy child which is now bore,
With milk and meat aye more and more.

For now both moist and dry is so contemperate,
That of the water earth hath received impression
Which never (after that) asunder may be seperate
And right so water to earth hath given ingression
That both together to dwell have made profession
And water of earth hath purchased a retentive,
They four make one never more to strive.

Thus in two things all our intent doth hing,
In dry and moist, which be contraries two,
In dry, that it the moist to fixing bring,
In moist, that it give liquefaction to the earth also,
Then of them thus a temperment may forth go
A temperment not so thick as the body is,
Neither so thin as water withouren miss.

Loosing and knitting thereof be principles two
Of this hard science, and poles most principal,
Howbeit that other principles be many more,
As shining fanes, which show I shall;
Proceed therefore unto another wall
Of this strong castle of our wisdom,
That in at the fourth Gate thou maist come.

End of the Fourth Gate .

Of Putrefaction.

The Fifth Gate.

Now we begin the chapter of Putrefaction,
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 else may not be altered naturally,
Sith Christ doth witness, without the grain of wheat
Die in the ground, encrease maist thou none get.

And in likewise without the matter putrifie,
It may in no wise truly alterate,
Neither thy elements may be divided kindly
Nor the conjunction of them perfectly celebrate;
That thy labour therefore be not frustrate,
The privitie of our putrifying well understand
Or ever thou take this work in hand.

And Putrifaction may thus defined be,
After philosophers sayings, to be of bodies the slaying;
And in our compound a division of things three
The killed bodies into corruption forth leading,
And after into regeneration them abling,
For things being in the earth, without doubt
Be engendered of rotation of the heavens about.

And therefore like as I have said before
Thine elements commixt and wisely cocquate
Thou keep in temperate heat eschewing evermore,
That they by violent heat be not incinerate,

To powder dry improfitably rubificate,
But into powder black as a crows bill,
With heat of balne or else of our dunghill.

Until the time that nights be passed ninety,
In moist heat keep them for anything,
Soon after by blackness thou shalt espie
That they draw fast to putrifying,
Which thou shalt after many colours bring
To perfect whiteness by patience easily,
And so thy seed in his nature shall multiplie.

Make each the other then to halse and kiss,
And like as children to play them up and down,
And when their shirts are filled with piss,
Then let the woman to wash be bowne,
Which oft for faintness will in a swoon,
And die at the last with her children all,
And go to purgatorie to purge their filth original.

When they be there, by little and little increase
Their pains, by heat, aye more and more,
The fire from them let never increase,
And so that thy furnace be surely apt therefore,
Which wise men call an Athenore,
Conserving heat required most temperatelie,
By which thy matter doth kindly putrifie.

Of this principle speaketh Sapient Guido,
And saith by rotting dyeth the compound corporal
And then after Morien and other more,
Upriseth again regenerate simple and spiritual,
And were not heat and moisture continual,

Sperm in the womb might have more abiding
And so there should no fruit thereof upspring.

Therefore at the beginning our stone thou take,
And bury each one in other within their grave.
Then equally betwixt them a marriage make
To ligge together six weeks let them have,
Their seed conceived, kindly to nourish and save,
From the ground of their grave not rising that while,
Which secret point doth many a one beguile.

This time of conception with easy heat abide,
The blackness shewing shall tell thee when they dye,
For they together like liquid pitch that tide,
Shall swell and burble, settle and putrifie,
Shining colours therein thou shalt espie,
Like to the rainbow marveilous to sight,
The water then beginneth to dry upright.

For moist bodies heat working temperate,
Ingendreth blackness, 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 miss
For thus be the gate thou must come in
The light of Paradise in whiteness if thou wilt win.

For first the Sun in his uprising obscureate
Shall be, and pass the waters of Noah's flood
On earth which was an hundred days continuate
And fifty away ere all these waters yood;
Right so our waters (as wise men understood)
Shall pass, that thou with David may say
Albierunt in sicco flumina; bear this away.

Soon after that Noah planted his vineyard,
Which royally flourished, and brought forth grapes anon
After which space thou shalt not be afeared,
For in likewise shall follow the flourishing of our stone,
And soon after that days be gone
Thou shalt have grapes ripe as Rubie red
Which is our Adrop, our Vcifer (Lucifer?), and our red lead.

For like as Souls after pains transitorie
Be brought to Paradise where ever is joyfull life,
So shall our stone (after his darkness in Purgatorie)
Be purged, and ijoined in Elements without strife,
Rejoice the whiteness and beautie of his wife,
And pass from darkness of Purgatorie to light
Of Paradise, in whiteness Elixer of great might.

And that thou maist the rather to Putrefaction win,
This example thou take to thee for a true conclusion,
For all the secret of Putrifaction resteth therein;
The heart of Oak that hath of water continual infusion
Will not soon putrifie, I tell thee without delusion;
For though it in water lay 100 years and more,
Yet shouldst thou find it sound as ere it was before.

But and thou keep it sometime wet and sometime dry
As thou maist see in timber by usual experiment
By process of time that oak shall putrifie;
And so even likewise according to our intent,
Sometimes our tree must with the sun be brent,
And then with water we must it keele,
That by this means of rotting we may bring it weele.

For now in wet, and now again in dry
And now in heat, and now again in cold
To be, shall cause it soon to putrifie,
And so shalt thou bring rotting thy gold;
Intreat thy bodies as I have thee told,
And in thy putrifying, with heat be not too swift,
Least in the Ashes thou seek after thy thrift.

Therefore thy water out of the earth thou draw,
And make the soul therewith for to ascend,
Then down again into the earth it throw,
That they oft times so ascend and descend,
From violent heat and sudden cold defend
Thy glass, 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 mean minerals;
For whatsoever any worker to thee doth clatter,
Our Sulphur and our Mercury been only in metals
Which oils and waters some men them calls,
Fowls and birds, with other names many one
Because that fools should never know our stone.

For of this world our stone is called the ferment
Which moved by craft as nature doth require
In his increase shall be full opulent,
And multiply his kind after thine own desire
Therefore if God vouchsafe thee to inspire,
To know the truth, and fancies to eschew
Like unto thee in riches shall be but few.

But many men be moved to work after their fantasie
In many subjects in which be tinctures gay;
Both white and red divided manually
To sight, but in the fire they fly away;
Such break pots and glasses day by day,
Enpoisoning themselves and loosing their sights
With odours, smokes, and watching up by nights.

Their clothes be baudy and worn thread bare,
Men may them smell for multipliers where they go
To fill their fingers with corrosives they do not spare
Their eyes be bleared, their cheeks lean and blow
And thus for had I wist they suffer loss and woe;
And such when they have lost that was in their purse,
Then do they chide, and Philosophers sore do curse.

To see their houses it is a noble sport,
What furnaces, what glasses there be of divers shapes
What salts, what powders, what oils, water sort.
How eloquently de materia prima their tongues do clap
And yet to find the truth they have no hap;
Of our mercury they meddle and of our sulphur vive
Where they dote, and more and more untrue.

For all the while they have Philosophers been,
Yet could they never know what was our stone.
Some sought it in dung, in urine, some in wine,
Some in star slime (for thing it is but one),
In blood, in eggs; some till their thrift was gone,
Dividing elements, and breaking many a pot,
Sheards multiplying, but yet they hit it not.

They talk of the Red man and his white wife,
That is a special thing and of the Elixirs two,
Of the Quintessence, and of the Elixir of life,
Of honey, celidonie, and of secondines also,
These they divide into elements, with others more,
No multipliers, but philosophers called will they be,
Which natural philosophers did never read nor see.

This fellowship knoweth our stone right well
They think them richer than is the King,
They will him help, he shall not fail
France for to win a wondrous thing,
Thy holy Cross home they will bring,
And if the King were prisoner I take,
Right soon his ransom would they make.

A mervaile it is that Westminster Kerke,
To the which these Philosophers do much haunt,
Since they can so much riches werke
As they make boast of an avaunt,
Drinking dayly the wine a due taunt,
Is not made up perfectly at once,
For truly it lacketh yet many stones.

Fools do follow them at the tail,
Promoted to riches weening to be;
But will you hear, what worship and avail
They win in London that noble city?
With silver maces (as you may see)
Sergeants awaiteth on them each hourly,
So been they men of great honour.

Sergeants seek them from street to street,
Merchants and goldsmiths lay after them watch,
That well is him that with them may meet,
For great advantage that they do catch,
They hunt about as doth a bratch,
Weening to win so great treasure
That ever in riches they shall endure!

Some would catch their goods again,
And some more good would adventure,
Some for to have would be full fain
Of ten pounds one, I you ensure.
Some which have lent without measure
Their goods, and be with povertie clad,
To catch a noble, would be full glad.

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

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

And then their creditors they flatter so,
Promising to work for them again
In right short space the Elixirs two.
Doting the merchants that they be fain
To let them go, but ever in vain;
They work so long, till at the last
They be again in prison cast.

If any of them ask, why they be not rich?
They say they can make fine gold of tin
But he, (say they) may surely swim the ditch
Which is upholden by the chin;
We have no stock, therefore may we not win
Which if we had, we would soon work
Enough to finish up Westminster Kerk.

And some of them be so devout,
They will not swell out of that place;
For there they may withouten doubt
Do what them list to their solace,
The Archdeacon is so full of grace,
That if they bless him with their cross
He forceth little of other mens loss.

And when they then sit at the wine,
These monks they say have many a pound,
Would God (saith one) that some were mine,
Yet care away, let the cup go round;
Drink on saith another, the mean is found,
I am a master of that Art
I warrant us we shall have part.

Such causeth Monks evil to doone,
To waste their wages through their dotage,
Some bringeth a mazer, some a spoon.
Their Philosophers giveth them such comage,
Behighting them winning with damage
A pound for a pennie at the least again;
And so fair promises make fools faine.

A royal medicine one upon twelve,
They promise them thereof to have
Which they could never for themselves
Yet bring about, so God me save;
Beware such philosophers no man deprave
Which help these monks to riches so
In thread bare coats that they must go.

The Abbot ought well to cherish this companie,
For they can teach his monks to live in povertie,
And to go cloathed in moneyed religioustie,
As did Saint Bennet, eschuing superfluties,
Easing them also of the pondersoitie
Of their purses, with pounds so aggravate
Which by philosophie be now alleviate.

Lo who so medleth with this rich companie,
Great boast of their winning they may make;
For they shall reap as much by their philosophy
As they of the tail of an ape, can take;
Beware therefore for Jesus sake
A meddle with no thing of great cost
For if thou do, it is bust lost.

These Philosophers (of which I spake before)
Meddle and blunder with many a thing,
Running in errors ever more and more
For lack of true understanding;
But like must like always forth bring
So hath God ordained in every kind,
Would Jesus they would bear this in mind.

Weene they of a nettle to have a rose,
Or of an elder to have an apple sweet;
Alsa, that wise men their goods should loose,
Trusting such laurels when they them meet
Which say our stone is trodden under feet,
And maketh them vile things to distill,
Till all their gouses with stench they fill.

Some of them never learned a word at schools,
Should such by reason understand Philosophers?
Be they Philosophers? Nay, they be fools;
For their works prove them unwittie,
Meddle not with them, if thou be happie,
Least with their flatterie they do thee till
That thou agree unto their will.

Spend not thy money away in waste,
Give not to every spirit credence,
But first examine, grope and taste;
And as thou proovest, so put thy confidence,
But ever beware of great expence;
And if the philosopher do live vertuously,
The better thou maist trust his philosophy.

Prove him first, and him appose
Of all the secrets of our stone;
Which if he know not, thou need not to lose,
Meddle thou no further, but let him gone,
Make he never so perious a move;
For then the Fox can fag and fain,
When he would to his prey attain.

If he can answer as a clark,
How be it he hath nor proved indeed,
And thou then help him to his work;
If he be virtuous I hold it meed,
For he will thee quit if ever he speed
And thou shalt know by a little anon,
If he have knowledge of our stone.

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

But if God fortune thee to have
This science by doctrine which I have told,
Discover it not whosoever it crave
For favour, fear, silver, or gold,
Be no oppressor, lecher nor boaster bold;
Serve thy God, and help the poor among,
If thou this life list to continue long.

Unto thyself thy secrets ever keep
From sinners, which have not God in dread
But will thee cast in prison deep,
Till thou them teach to do it indeed,
Then slander on thee shall spring and spread,
That thou doest coin then will they say,
And so undo thee for ever and aye.

And if thou teach them this cunning,
Then sinfull loving for to maintain,
In Hell therefore shall be thy wooing,
For God of thee and them will take disdain,
As thou nought couldst therefore thee faine,
That bodie and soul thou maist both save,
And here in peace thy living to have.

Now in this chapter I have thee taught,
How thou thy bodies must putrifie,
And so to guide thee that thou be not caught
And put to durance loss or villaine,
My doctrine therefore remember wittely,
And pass forth towards the sixth Gate,
For this the fifth is triumphate.

The End of the Fifth Gate.

Of Congelation.

The Sixth 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 confixation of spirits which flying are;
How to congeal, he needth not much to care,
For Elements will knit together soon
So that Putrifaction be kindly done.

But Congelations be made in divers wise
Of spirits and bodies dissolved into water clear
Of salts also dissolved twice or thrice
And then congealed into a fluxible matter;
Of such congealing fools fast do clatter;
And some dissolveth dividing manually
Elements, them after congealing to powder drie.

But such congealing is not to our desire,
For unto ours it is contrarious.
Our congelation dreadeth not the fire;
For it must ever stand in it unctuous,
And it is also a tincture so bounteous,
Which in the air congealed will not relent
To water, for then our work were spent.

Moreover congeale not into ao hard a stone
As glass or crystal, which melteth by fusion
But so that it like wax will melt alone
Withouten blast; and beware of delusion,

For such congealing accordeth not to our conclusion
As will not flow, but run to water again
Like salt congealed, then laboureth thou in vain.

Which congelation availeth us not a deale,
It longeth to multipliers; congealing vulgarly,
If thou therefore list to do well
(Sith the medicine shall never flow kindly,
Neither congeal, without thou first it putrifie)
First purge, and then fix the elements of our stone
Till they together congeale and flow anon.

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 respite
Or it congeale like pearls in sight of thee,
Such congelation be thou glad to see
And after like grains red as blood,
Richer than any worldly good.

The earthly grossness therefore first mortified,
In moisture blackness ingendered is;
This principle may not be denied,
For natural Philosophers so sayne the wis,
Which had, of whiteness thou maist not miss
And into whiteness if thou congeale at once,
Then hast thou a stone most precious of all stones.

And by the dry like as the moist did putrifie,
Which caused in colour blackness to appear,
Right so the moist congealed by the dry,
Ingendreth whiteness shinning by night full clear,
And driness proceedeth as whiteth the matter,

Like as in blackness moisture doth him show
By colours variant always new and new.

The cause of all this is heat most temperate,
Working and moving the matter continually,
And thereby also the matter is alterate,
Both inward and outward substancially,
Not as do fools to fight sophistically;
But in every part all fire to indure
Fluxible, fixt, stable in tincture.

As physick determineth of each digestion,
First done in the stomach in which is driness,
Causing whiteness without question,
Like as the second digestion causeth redness
Complete in the liver by heat in temperateness,
Right so our stone by driness and by heat
Digested is to white and red compleate.

But here thou must another secret know,
How the Philosophers child in the air is borne,
Busie thee not too fast at the coal to blow,
And take this neither for mock nor scorn,
But trust me truly, else is all thy work for lorn,
Without thine earth with water reunited be
Our true congealing shalt thou never see.

A soul it is betwixt heaven and earth being,
Arising from earth as air with water pure,
And causing life in every lively thing
Incessable running upon our fourfold nature
Enforcing to better him with all his cure,
Which air is the fire of our Philosophie;
Named now oil, now water mysticallie.

And this means air which oil or water we call
Our fire, our ointment, our spirit, and our stone,
In which one thing we ground our wisdoms all,
Goeth neither in nor out alone,
Nor the fire but the water alone;
First it out leadeth, and after it bringeth it in,
As water with water which will not lightly twin.

And so may water only our water meene,
Which moving causeth both death and life
And water to water doth kindly cleave
Without repugnance or any strife,
Which water to fools is nothing rife,
Being of the kind withouten doubt
Of the spirit, called water and leader out.

And water is the secret and life of every thing,
That is of substance in this world I found,
For of water each thing hath his beginning,
As showeth in women when they shall be unbound
By water, which passeth before it all be found
Called Alvien, first from them running,
With greivous throwes before their childing.

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

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

For as the bodily part by nature was combined
Into man, is such as the beginner was,
Which though it thus fro thing to thing was alterate
Not out of kind to mix with other kind did pass
And so our matter spermatical within our glass,
Within it self must turn from thing to thing,
By heat most temperate only it nourishing.

Another example natural I may tell thee,
How the substance of an egg by nature is wrought
Into a chicken not passing out of the shell,
A plainer example could I not have thought,
And their conversions be made till forth be brought
From state to state, the like by like in kind,
With nourishing heat only bear this in mind.

Another example here also thou maist read
Of vegetable things, taking consideration,
How everything groweth of his own seed
Through heat and moisture, by natural operation,
And therefore minerals be nourished by ministration
Of moisture radical, which there beginning was,
Not passing their kind within one glass.

There we them turn from thing to thing again,
Into their mother the water when they go;
Which principle unknown, thou labourest in vain,
Then all is sperm; and things there be no more
But kind with kind 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 glass, and so from state to state,
Until the time that nature doth them bring
Into one substance of the water regenerate;
And so the sperm with his kind is alterate,
Able in likeness his kind to multiply,
As doth in kind all other things naturally.

In the time of this said process natural,
While that the sperm conceived is growing,
The substance is nourished with his own menstruale,
Which water only but out of the earth did spring,
Whose colour is green in the first showing;
And from that time the sun hideth his light,
Taking his course throughout the North by night.

The said menstruall is (I say to thee in council)
The blood of our Green Lyon and not of vitriol,
Dame Venus can the truth of this thee tell
At the beginning, to council if thou her call,
This secret is hid by Philosophers great and small,
Which blood drawn out of the Green Lyon,
For lack of heat had not perfect digestion.

But this blood called our secret menstraull,
Wherewith our sperm is nourished temperately
When it is turned into the feces corporal,
And so become white perfectly and very dry,
Congealed and fixed into his own bodie,
Then decoct blood to sight it may well seem,
Of this work named the milk white Dyademe.

Understand now that our firie water thus acuate,
Is called our menstruall water, wherein,
Our earth is loosed and naturallly calcinate,
By Congelation that they may never twinne,
But yet to congeal more water thou may not linne;
Into three parts of the acuate water sayed afore
With the fourth part of the earth congealed no more.

Unto that substance therefore congelate,
The fourth part put of water christalline,
And make them then together to be dispousate,
By Congelation into a miner metalline,
Which like a sword new slipped will shine,
After the blackness which first will shew,
The fourth part then give it of water new.

Imbibitions many it must yet have,
Give it the second, and after the third also,
The said proportion keeping in thy witt,
Then to another the fourth time look thou go,
The fifth time and the sixth pass not therefore,
But put two parts at each time of them three,
And at the seventh time five parts must there be.

When thou hast made seven times Imbibition,
Again then must thou turn about thy wheel,
And putrifie all that matter without addition.
First blackness abiding if thou wilt do well,
Then into whiteness congeal it up each deele,
And after by redness into the South ascend,
Then hast thou brought thy base unto an end.

Thus is thy water then divided into parts two,
With the first part the bodies be putrificate,
And to thine Imbibitions the second part must go,
With which thy matter is afterward demigrate
And soon upon easie decoction albificate,
Then is it named by Philosophers our starry stone,
Bring that to redness then is the sixth gate won.

End of Sixth Gate.

Of Cibation.

The Seventh Gate .

Now of Cibation I turn my pen to write,
Sith it must here the Seventh place occupie,
But in few words it will be expedite,
Take heed therefore, and understand me wittelie,
Cibation is called a feeding of our matter drie,
With milk and meat, which moderately thou do,
Until it be brought the third order unto.

But give it never so much, that thou it glut,
Beware of dripsie, and also of Noahs flood:
By little and little therefore thou to it put
Of meat and drink, as seems to do it good,
That watery humours not overgrow the blood,
To drink therefore let it be measured so,
That kindly appetite thou never quench it fro.

For if it drink too much, then must it have
A vomit or else it will be sick too long,
From the dropsie therefore thy womb thou save,
And from the flux, or else it will be wrong,
But rather let it thirst for drink among,
Than thou shouldst give it over much at once,
Which must in youth be dieted 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 shall it grow, and wax full of courage,

And do to thee both pleasure and advantage;
For he shall make dark bodies whole and bright,
Cleansing their leprosy through his might.

Three times must thou turn about thy wheel,
Still keeping the rule of the said Cibation,
And then as soon as it the fire doth feel,
Like wax it will be readie unto liquation;
For I have told thee the dietorie most convenient,
After thine Elements be made equipolent.

And also how to whiteness thou shalt bring thy gold,
Most like in figure to leaves of hawthorne tree
Called Magnesia, afore as I have told,
And our white sulphur without combustibilitie,
Which from the fire away will never flie,
And thus the seventh Gate (as you desired)
In the uprising of the Sun is conquered.

End of Seventh Gate .

Of Sublimation.

The Eighth Gate.

Here of our Sublimation a word of two
I have to speak, which the eighth gate is,
Fools do sublime, but sublime thou not so,
For we sublime not as they do y wis.
To sublime truly therefore thou shalt not miss,
If thou canst make thy bodies first spiritual,
And then thy spirits (as I have taught thee) corporall.

Some do mercurie from vitriol and salt sublime,
And other spirits from scales of iron and steel,
From egg-shells calcined, and from quick lime.
And in their manner yet sublime they right well;
But such subliming accordeth never a deelee
To our intents, for we sublime not so,
To true subliming therefore, now will I go.

In Sublimation first beware of one thing,
That thou sublime to the top of the vessel not;
For without violence thou shalt it not down bring
Again, but there it will abide and dwell.
So it rejoiceth with refrigeration I thee tell,
Keep it therefore with temperature heat down
Full forty days, till it wax black and brown.

For then the soul beginneth to come out
From his own veyness, for all that subtil is
Will with the spirit ascend withouten doubt,
Bear in thy mind therefore, and think on this,

How here eclipsed been thy bodies,
As thou do putrifie subliming more and more
Into water, until they be all up above.

And thus their venome when they have spued out
Into the water then black it doeth appear,
Becoming spiritual each deale without doubt,
Subliming easily in our manner,
Into the water, which doth him bear;
For in the air our child must thus be bore
Of the water again, as I have said before.

But when these two by sublimation continual
Be laboured so with heat both moist and temperate,
That all is white and purely made spiritual,
Then heaven upon earth must be reiterate,
Until the soul with the bodie be incorporate
That earth become all that before was heaven
Which will be done in sublimations seven.

And Sublimations we make for causes three,
The first cause is, to make the bodie spiritual;
The second is, that the spirit may coropral be,
And become fixt with it, and consubstantial;
The third cause is, that from his filthy original
He may be cleansed, and his saltness sulphurious
May be mingled in him, which is infectious.

Then when they thus together depured be,
They will sublime up whiter than snow.
That sight will greatly comfort thee;
For then anon perfectly thou shalt know
The spirits shall so adowne y throwe,
That this eighth gate shall be to thee unlocked
Out of the which many be shut and mocked.

End of Eighth Gate .

Of Fermentation.

The Ninth Gate .

True Fermentation few workers understand,
That secret therefore I will expound to thee,
I travelled through truly many a land,
Ere ever I might find any that would tell it me,
Yet as God would, evermore blessed be he,
At the last I came to the knowledge thereof,
Take heed therefore what I thereof do write.

Fermentation in divers manners be done
By which our medicine must be perpetuate
Into clear water; Some looseth Sun and Moon,
And with their 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.

But yet more kindly so me other men doone,
Fermenting their medicines in this wise,
In mercurie dissolving both Sun and Moon,
Till time with spirit they will arise,
Subliming them together twice or thrice,
Then Fermentation therewith they make,
That is away, but yet we it forsake.

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 hinting.
But not the truth with perfect compliment,
Because they neither putrifie, nor alter their ferment.

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

To thy compound make ferment the fourth part
Which ferments being only of Sun and Moon;
If thou therefore be master of this Art,
Thy Fermentation let thus be done,
Fix water and earth together soon,
And when thy medicine as wax doth flow,
Then upon malgames look thou it throwe.

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 fermented to thy desire,
Then make projection after thy pleasure,
For that is medicine each deale perfite,
Thus must thou ferment both red and white.

For like as flour of wheat made into paste
Requireth ferment, which leaven we call
Of bread, that it may have the kindly taste
And become food to man and woman cordial
Right so thy medicine ferment thou shall
That it may taste of the ferment pure
At all assays for ever to endure.

And understand that there be ferments three,
Two be of bodies of nature clean,
Which must be altered as I have told thee;
The third most secret of which I mean,
Is the first earth of his water Green;
And therefore when the Lion doth thirst,
Make him drink till his belly burst.

Of this a question if I should mouve,
And ask of workers, what is this thing?
Anon thereby I should them prove,
If they had knowledge of our fermenting;
For many a man speaketh with wondering,
Of Robinhood and of his bow,
Which never shot therein I trowe.

For fermentation true as I thee tell,
Is of the soul with bodies incorporation,
Restoring to it the kindly smell,
With taste and colour by natural conspissation,
Of things dissevered , a due reintegration,
Whereby the body of the spirit taketh impression,
That either the other may help to have ingression.

For like as bodies in their compaction corporall,
May not show out their qualities effectually,
Until the time that they become spiritual,
No more may spirits abide with bodies stedfastly,
Till they with them be confixate proportionally
For then the body teacheth the spirit to suffer fire,
And the spirit the body to enter to thy desire.

Therefore thy gold with gold thou must ferment,
With his own water thy earth cleansed I mean,
Nought else to say but element with wlement,
The spirit of life only going between,
For like as an adamant as thou hast seen
Draweth iron to him, so doth our earth by kind
Draw down to him his soul born up with wind.

With wind therefore the soul lead out and in,
Mingle gold with gold, that is for to say,
Make element with element together rin
Till time all fire they suffer may,
For earth is ferment, withouten nay,
To water, and water the earth unto,
Our Fermentation in this wise must be do.

Earth is gold, and so is the soul also
Not common, but ours thus Elementate,
And yet thereto the sun must go,
That by our wheel it may be alterate;
For so to ferment it must be preparate,
That it profoundly may joined 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 putrifie and alter (as I have told)
Ere thou thy medicine to ferment take in hand;
Forsooth I could never find him in England
Which in this wise to ferment could we teach
Without error, by practice only speech.

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 true,
And sun and moon look thou renew,
That they may hold of the first nature,
Then shall their tincture evermore endure.

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

But with thy base, after my doctrine prepare,
Which is our calx this must be done,
For when our bodies de so calcinate,
That water will to oil dissolve them soon,
Make thou therefore oil both of sun and moon,
Which is ferment most fragrant for to smell
And so the ninth Gate is conquered of this castle.

End of Ninth Gate.

Of Exaltation.

The Tenth Gate .

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 conceive it right I you ensure,
Hereto accordeth the holy Scripture,
Christ saying thus, it I exalted be,
Then shall I draw all things unto me.

Our medicine if we exalt right so,
It shall thereby nobilitate,
That must be done in manners two,
From time the parties be dispousate,
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 soul glorified (glorificate)
For thou must bring them to such subtiltie,
That the ascend together to be intronizate,
In clouds of clearness to Angels consociate,
Then shall they draw as thou shalt see,
All other bodies to their own dignitee.

If thou therefore the bodies wilt exalt,
First with the spirit of life thou them augment,
Till time the earth be well subtilizate,
By natural rectifying of every element,

Them up exalting into the firmament,
Then much more precious shall they be than gold,
Because of the quintessence which they do hold.

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

And of the air then fire have thou shall
By loosing, putrefying and subliming,
And fire thou hast of the earth material,
Thine elements thus by craft dissevering,
Most especially thine earth well calcining.
And when they be each one made pure
Then do they hold 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 glass surely sigillate,
Not with thine hands, but as I teach thee naturally,
Fire into water then turn first hardly,
For fire is in air, which is in water existent
And this conversion accordeth to our intent.

Then further more turn on thy wheel,
That into earth the air converted be,
Which will be done also right well
For air is in water being in earth trust me,
The water into fire contrarious in her qualitie,

Soon turn thou mayst for water in earth is,
Which is in fire, conversion true is this.

The wheel is now near turned about
Into air turn earth which is the proper nest,
Of other elements there is no doubt,
For earth is fire is, which in air taketh rest,
This circulation begin thou in the West,
Then into the fourth, till they exalted be,
Proceed duely, as in thy figure I have taught thee.

In which process clearly thou mayst see
From one extreme how to another thou mayst not go
But by a mean, since they in qualities contrarious be,
And reason will forsooth, that it be so,
As heat into cold, with other contraries mo,
Without their means as moist to heat and cold
Examples sufficient before this I have told.

Thus have 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 graduation
Till it be brought to a gueneritie temperate,
And then thou hast conquered the tenth Gate.

The End of the Tenth Gate .

The Eleventh Gate.

Of Multiplication .

Multiplication now to declare I proceed
Which is by Philosophers in this wise defined
Augmentation it is of the Elixer indeed,
In goodness and quantitie both for white and red,
Multiplication is therefore as they do write,
That thing that doth augment medicines in each degree,
In colour, in odour, in virtue and also in quantitie.

And why thou mayst this medicine multiplie
Infinetely forsooth the cause is this,
For it is fire, which kindled will never die,
Dwelling with thee, as fire doth in houses,
Of which one spark may make more fire I wis,
As musk in pigments and other spices mo
In virtue multiplied, and our medicine right so.

So he is rich which fire hath less or more,
Because he may so hugely it multiply,
And right so rich is he which any part hath in store,
Of our Elixers which be augmentable infinitely,
One way if thou dissolve our powders dry,
And make often time of them congelation,
There of in goodness then makest thou augmentation.

The second way both in goodness and quantitie
It multiplyeth by iterate Fermentation,
As in that chapter I showed plainly to thee,
By divers manners of natural operation,

And also in the chapter of our Cibation,
Where thou mayst know how thou shalt multiplie,
Thy medicine with mercurie infinately.

But thou wilt both loose and eke ferment,
Both more in quantitie and better will it be,
And in such wise thou mayst it soon augment,
That in thy glass it will grow like a tree,
The tree of Hermes named seemly to see
Of which one pippin a thousand will multiplie,
If thou canst make thy projection wittely,

And like as saffron when it is pulverized
By little and little if it with liquor be
Tempered, and then with much more liquor dilate,
Teyneth much more of liquor in quantitie,
This being whole in his grosse nature; so shalt thou see
That our Elixir, the more it is made thinne
The further in tincture it fastly will rinne.

Keep in thy fire therefore both even and morrow
From house to house that thou had not to rinne
Among thy neighbours thy fire to seek or borrow
The more thou keepest, the more shalt thou win
Multiplying it always more and more thy glass within,
By feeding with mercurie unto thy lives end,
So shalt thou have more than thou needest to spend.

This matter is plain I will no more
Write thereof, let reason thee guide,
Be never the bolder to sin therefore,
But serve thy good the better in each tide;
And while that thou shalt in this life abide,

Bear this in mind, forget not I thee pray
As thou shalt appear before God at dooms day,

His own great gifts therefore and his treasure,
Dispose thou virtuously, helping the poor at need,
That in this world thou mayst to thee procure,
Mercy and Grace with heavenly bliss to to meede,
And pray to God devoutly that he thee lead,
In at the twelfth Gate, as he can best,
Soon after then thou shalt end thy conquest.

End of the Eleventh Gate.

Of Projection .

The Twelfth Gate .

In projection it shall be proved if our practice be profitable,
Of which it behoveth me the secrets here to move,
Therefore if thy tincture be sure and not variable,
By a little of thy medicine thus mayst thou prove,
With mettle, or with Mercury as pitch it will cleave,
And teyne in projection all fires to abide,
As soon it will enter and spread him full wide.

But many by ignorance do marr that they make,
When on metals unclesed 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 blue and black,
That thy tincture may ever more last,
First upon ferment thy medicine see thou cast.

Then brittle as glass will thy ferment be,
Upon bodies cleansed and made pure,
Cast that brittle substance and soon shalt thou see
That they shall be curiously coloured with tincture,
With all assayes for ever shall endure
But profitable projection perfectly to make,
At the Psalms of the Psalter example thou take.

On Fundamenta cast first this psalm-Nunc dimitis,
Upon Verba Mea, then cast Fundamenta beline,
Then Verba upon diligam, conceive me with thy wits,
And diligam upon attendite, if thou list to thrive,
Thus make thou projections, three, four and five,

Till the tincture of thy medicine begin to decrease,
And then it is time of Projection to cease.

By this mistie talking I mean nothing else
But that thou must cast first the less on the more,
Encreasing aye the number as wise men thee tells
And keep thou this secret unto thy self in store,
Be covetous of cunning it is no burden sore,
For he that joyneth not the Elixer with bodies made clean
He wotteth not surely what projection doth mean.

Ten if thou multiply first into ten,
One hundred that number make sickerly,
If one hundred into an hundred be multiplied then,
Ten thousand is that number if thou count it wittely,
Then into as much more ten thousand to multiplie,
It is a thousand thousand, which multiplied Y wis,
Into as much more a hundreth millions is.

That hundreth millions being multiplied likewise,
Into ten thousand millions, as I to thee do say,
Maketh so great a number I wot not what it is,
Thy number in projection thus multiply alway.
Now Child of thy courtesie for me that thou pray,
Sith I have told thee our secrets all and some,
To the which I beseech God by grace thou mayst me.

Now hast thou conquered these Gates twelve,
And all the castle thou holdest at thy will;
Keep thy secrets in store to thyself,
And the commandments of God Look thou fulfill,
In fire see thou continue thy glass still
And multiply thy medicines aye more and more,
For wise men do say that store is no sore.

End of the Twelve Gates .

Ricapitulatio Totius Operis Proedicti .

For to bring this treatise to a final end,
And briefly here to conclude these secrets all,
Diligently look thou, and to thy figure attend,
Which doth in it contain these secrets great and small,
And if thou it conceive, both theoretical and practical,
By figures and colours, by scripture plain,
It wittily conceived, thou may'st not work in vain.

Consider first the latitude of this precious stone,
Beginning in the first side noted in the West,
Where the red man and the white woman be made one,
Spoused with the spirit of life to live in rest,
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 be.

Three of the wife, and one of the man thou take,
And the less of the spirit in this dispousation,
The rather thy Calcination for certain shalt thou make,
Then forth into the North proceed by obscuration
Of the red man and his white wife, called Eclipsation,
Loosing them and altering them betwixt winter and vere,
Into water turning earth, dark and nothing clear.

From thence by colours many one into the East ascend,
Then shall the Moon be full appearing by day-light,
Then is she passed purgatorie, and her course at an end,
There is the uprising of the Sun appearing bright,
There is summer after vere, and day after night;
Then earth and water which were black, be turned to air,
And clouds of darkness overblown, and all appeareth fair.

And as in the West was the beginning of thy practice,
And the North the perfect mean of profound alteration;
So in the East after them the beginning of speculation is;
But of this course up in the South the Sun maketh consumation,
Their bin the elements turned into fire by circulation;
Then to win to thy desire thou needst not be in doubt,
For the wheel of our philosophie thou hast turned about.

But yet about again two times turn thy wheel,
In which bin comprehended all the secrets of our philosophy
In Chapters 12, made plain to thee, if thou conceive them well,
And all the secrets by and by of our lower Astronomy
How thou shalt calcine bodies, dissolve divide and putrify,
With perfect knowledge of all the poles which in our Heaven been,
Shining with colours inexplicable, never were gayer seen.

And thus our secret conclusion know withouten fails,
Our red man teineth not, nor his wife, till they teined be,
Therefore if thou list thy self by this craft to avail,
The altitude of the bodies hide, and show out their profunditie
In every of thy materials destroying the first qualitie,
And secondary qualities more glorious in them repair anon,
And in one glass, and without rule, four natures turn to one.

Pale and black with false citrine, imperfect white and red,
The Peacocks feathers in colours gay, the Rainbow which shall overgo,
The spotted panther, the Lion Green, the Crows bill blue as lead,
These shall appear before thee perfect white and many other more,
And after the perfect white, gray, false citrine also,
And after these, then shall appear the body red invariable,
Then hast thou a medicine of the third order of his own kind
multiplicable.

Thou must divide thy white Elixir into parts two,
Before thou rubifie, and into glasses two let them be done,
If thou have for Sun and Moon thy elixir both do so;
And into Mercury then multiply to great quantity soon,
And if thou had not at the beginning to fill a spoon,
Yet maist thou them so multiply both white and red
That if thou live a 1000 years, they shall stand thee in stead.

Have thou recourse to thy wheel therefore I counsel thee,
And studie him well to know in each chapter truly,
Meddle with no phantastical multipliers, but let them be,
Which will thee flatter feinning cunning in philosophy,
Do as I bid thee, then dissolve these foresaid bases wittilie,
And turn them into perfect oils with our true water ardent,
By circulation that must be done according to our intent.

These oils will fix crude Mercury and convert bodies all
Into perfect Sun and Moon, when thou shalt make projection;
That oilie substance pure and fixt Raymond Lully did call
His Basiliske, 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 grant me his bliss to reign with him for ever.

Amen .

Finis Recapitulationis .

The Epistle to King Edward the Fourth.

By the same Author.

1. O Honourable Lord, and most victorious Knight,
With grace and virtue abundantly endued,
The safeguard of England, and maintainer of right;
That God you loveth, indeed he hath well shewed;
Wherefore I trust this land shall be renewed
With joy and riches, with charitie and peace,
So that old ranckors new understrewed,
Tempestuous troubles, and wretchedness shall cease.

2. And therefore sith I see by tokens right evident,
That God you guideth, and how that you be vertuous,
Hating sin, and all such as be insolent,
How that also manslaughter to you is odious,
Upon the indgement also that you be piteous;
Me seemeth ruth it were but that you should live long;
For of your great fortune you are not presumptuous,
Nor vengeable of spirit to revenge you of each wrong.

3. These considered with others in your most noble state,
Like as God knoweth, and people do witness bear,
So entirely me mooveth, that I must algate
Record the same, and therein be no flatterer;
And not that only, but also to write here
Unto your Highness, humbly to present
Great Secrets, which in far countries I did learn,
And which by grace to me most unworthy are lent.

4. Once to your Lordship such things I did promise,
What time you did command to send unto me,
And sith that I wrote it in secret wise,
Unto your Grace from the Universitie,
Of Louaine, when God fortun'd me by grace to see
Greater secrets and much more perfect,
Which only to you I will disclosed to be,
That is the Great Elixir both red and white.

5. For like it you to trust that truly I have found,
The most perfect way and most secret Alchymie,
Which I will never truly for marke nor for pound
Make common but to you, and that conditionally.
That to yourself you shall keep it full secretly,
And use it as may be to Gods pleasure,
Else in time coming to God I should obey
For my discoursing of his secret treasure.

6. Therefore be you well advised and with good deliberation,
For of this secret shall know no other creature,
But only you as I make faithfull protestation,
For all the time that here in life I shall endure,
Whereto I will your Lordship me ensure,
To my desire in this my oath for to agree,
Least I to me the wrath of God procure,
For such revealing of his great gift and privitie.

7. If God fortune you by me to win this treasure,
Serve him devoutly with more lawde and thanking,
Praying his Godhead, in life that you may so 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 yourself you bring,
But that you in glory may see him hereafter, Amen.

8. And yet moreover I will your Lordship to pardon me,
For openly with pen I will it never it write,
But whensoever you list by practice you shall see,
By mouth also this precious secret, most of delight,
How may be made perfect Elixirs both red and white,
Plain unto your Lordship it shall declared be,
And if it please you, with easie expences and respite,
I will them work by grace of the Trinitie.

9. But notwithstanding for peril that may befall,
If I dare not here plainly the knot unbind,
Yet in my writing I will not be so mystical,
But that to studie the true knowledge you may find,
How each thing is multiplied in its kind,
And how the likeness of bodies metalline be transmutable
I will declare, that if you feel me in your mind
My writing you shall find true and no fained fable.

10. As philosophers in metheors do write,
The likeness of bodies metalline be not transmutable,
But after be added these words of more delight,
Without they be reduced to their beginning materiabile,
Wherefore such bodies within nature be liquiable,
Mineral and metalline may be mercurizate,
Conceive you may this science is not opinionable,
But very true, by Raymond and others determinate.

11. In the said book the Philosophers speak also,
Therein if it please you Highness for to read,
Of divers sulphurs, and especially of two,
And of two mercuries joined to them indeed,
Whereby he doth true understanders lead
To knowledge of the principle which is only true,
Both red, most pure, and white, as I have espied,
Which be nevertheless found but of very few.

12. And these two things be best, be added anon,
For him that work the Alchymie to take
Our Gold and our Silver therewith to make all one,
Wherefore I say who will our pearl and Ruby make,
The said principles look he not forsake;
For at the beginning, if his principles be true,
And if so be by craft he can them also bake,
In th' end truly his work he shall not rue.

13. But one great secret right needfull to be known,
That though the Philosophers speak plurally,
All is but one thing you may me well trowe,
In kind which is our base principally,
Whereof doth spring both white and red naturallly,
And yet the white must come first out of the red
Which thing is not wrought manually,
But naturally, craft helping out of our lead.

14. For all the parts of our most precious stone,
As I can prove, be co-essential and concrete,
Moreover there is no true principle but one,
Full long it was ere I therewith could meet,
Who can reduce him and knoweth his heat,
And only kind with kind can well redress
Till filthie original he cleansed from his seat,
He likely is to find our secrets more and less.

15. Therefore work kind only with his own kind,
And so your elements join that they not strive.
This point also for any bear in mind,
That passive natures you turn into active
Of water, fire, and wind of earth make bline* (* quickly or gladly)
And of the quadrangle make a figure round,
Then have thou the honey of thy bee-hive,
One ounce well worth one thousand pound.

16. The principal secret of secrets all,
Is true proportion which may not be behind,
Wherein I counsel thee be not superficial,
The true conclusion if thou thick to find,
Turn earth into water and water into wind,
Thereof make fire and beware of the flood
Of Noah, wherein many men are so blind
That by this science they get little good.

17. I counsel you eat and drink temperately,
And beware well that Iposarcha come not in place,
Neshe not your womb by drinking immoderately,
Lest you quench natural heat in little space,
The colour will tell appearing in your face,
Drink no more therefore then you may eat,
Walk up and down after an easie pace,
Cause not your bodie too sore to sweat.

18. With easie fire after moving when you sweat,
Warm your bodie and make it dry again,
By rivers and fountains walk after meat,
At morning time visit the high mountain,
That Phisick so bodden I reach certain,
So high the mountains yet do you not ascend
But that you may downwards your way have plain
And with your mantle from gold ye you defend.

19. Such labour is wholsome yor sweat for dry
With napkin, and after it see you take no cold,
For gross humours be purged by sweat kindly.
Use Diacameron then confect with perfect gold
Hermidocles for watery humours good I hold,
Use Ipericon perforat with milk of tinctural,
And Spermacete with red wine, when you wax old
And goats milk sod with wine nourisheth moisture radical.

20. But a good Physican who so intendeth to be,
Our lower Astronomie needth well to know
And after it need to learn well urine in a glass to see,
And if it need to be hanged the fire for to blow,
Then wittely it by divers ways for to throw
After the cause to make a medicine blive (quickly)
Truly telling the infirmities all on a row,
Who this can do by his Phisick is like to thrive.

21. We have our heaven incorruptible of the quintessence,
Ornate with signs, elements, and stars bright,
Which moistenth our earth by subtile influence;
And of it a secret sulphur hid from sight.
It fetcheth by virtue of his active might,
Like a bee fetcheth honey out of the flowers,
Which thing could do no other worldly wight.
Therefore to God be all glory and nonour.

22. And like as ice to water doth relent,
When it was congealed by violence of cold,
When Phoebus yet shineth with his heat influent,
Even so to water mineral reduced is our gold,
As witnesseth plainly, Albert, Raymond, and Arnold,
By heat and moisture and by craft occasionate,
Whcih congelation of the spirits, loe now I have told,
How our materials together must be proportionate.

23. At the dyers craft you may learn this science,
Beholding with with water how decoction they make
Upon a wode or madder easily and with patience,
Till tinctures do appear which when the cloth doth take,
Therein so fixed that they will never forsake
The cloth, for washing after they joined be,
Even so our tinctures with water of our lake,
We draw by boiling with the Ashes of Hermes tree.

24. Which tinctures when they by craft are made perfect,
So dyeth metals with colours aye permanent,
After the qualities of medicine, red or white,
That never away by any fire will be brent:
To this example if you take good tent,
Unto your purpose the rather you shall win,
And let your fire be easie, and not too fervent,
Where nature did leave off what time look you begin,

25. First calcine, and after that putrifie,
Dissolve, distill, sublime, discend, and fix,
With Aqua vitae oftentimes both wash and dry,
And make a marriage the body and spirit betwixt,
Which thus together naturellie if you can mix,
In loosing of the bodie the water congealed shall be,
Then shall the bodie die utterly of the flixie,
Bleeding and changing his colours, as you shall see.

26. The third day again to life he shall arise,
And devour birds, and beasts of the wilderness,
Crows, popinjaies, pies, peacocks, and m Davies
The phoenix, with the eagle, and the griffon of fearfulness
The green lion with the red dragon, he shall distress,
With the white dragon, and the antelope, unicorn and panther,
With other beasts and birds both more and less
The Basiliske also, which almost each one doth fear.

27. In bus and nubibus he shall arise and descend,
Up to the moon, and sith up to the sun
Through the Ocean Sea, which round is withouten end,
Only shippen within a little glass tunne,
When he is there come, then is the masterie won,
About which journey, great goods you shall not spend,

And yet you shall be glad that ever it was begun,
Patiently if you list to your work attend.

28. For then both bodie and spirit, also both oil and water
Soul, and tincture, one thing both white and red,
After colours variable it containeth, whatsoever men clatter,
Which also is called after he hath once been dead,
And is revived, our markasite, our magnet and our lead,
Our Sulphur, our arsenick, and our true calx vive,
Our sun our moon, our ferment and our bread,
Our toad, our Basiliske our unknown bodie our man our wife,

29. Our bodie thus naturally by craft when he is renovate
Of the first order, is medicine called in our philosophy
Which oftentimes again must be Spiritualizate;
The round wheel turning of our Astronomie;
And so to the Elixir of spirits you must come; for why
Till the son of the fixed by the son of the fixer be overgone,
Elixir of bodies, nemed it is only,
And this sound secret point, deceaveth many an one.

30. This natural process by help of craft thus consummate,
Dissolveth Elixir spiritual in our unctious humiditie,
Then in Balneo Mariae together let them be circulate
Like new honey or oil, till perfectly they be thickened,
Then will that medicine heal all infirmitie,
And turn all metals to sun and moon perfectly
Thus you shall make the great Elixir and Aurum Potabile,
By the Grace and Will of God, to whom be all honour and Glory.

Amen Quod George Ripley .

Finis .