

A Discourse of the

Philosopher's Stone.

or

Grand Elixir.

wherein its process is given in naked words &

its nature inquired into

by

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1685

Stone 3700.

## THE PHILOSOPHER'S STONE OR GRAND ELIXIR

1. The Grand Elixir (or Philosopher's Stone) is of two sorts, viz., White & Red; the White turns inferior Metals into Silver, the Red, the same into ☉, by the co-operation of the Δ.

2. To understand the work of the Philosophical ☿, upon base metals, we must first consider the nature of metals, of which I think the following account to be not irrational: The basis or ground work of all metals is ♀. This ♀ when made by Nature in the bowels of the Earth is a metal IN FIERI; & will become a metal of one kind or other if it continues pure & meets not with any of the specific Sulphurs to turn it into a base metal. It is in time digested into ☽, & is then in the natural perfection of one of the metallic natures; but yet if some circumstances do concur, it will after this give again & passing through a great many changes at length become ☉ & then it is in the highest perfection of metalline state that Nature ever brings it to. But if, while it is in this progress it meets with any of the specific ♁s, it is, according to the nature of the ♁ coagulated thereby into ♀, ♂, ♃, or ♄. Thus the fine metals, ☉ & ☽, are nothing but ♀ digested to their respective maturities. The inferior metals are the ♁ caught in its passage to the said maturities of ☉ & ☽ by some of those metalline ♁s, which the God of Nature hath placed in the bowels of the earth for that purpose & thereby specificated into a coagulum answerable to the nature of the ♁ & this by the all-wise contrivance of the Great Architect, not by any error of Nature; the inferior metals being as much or more necessary to the use of man than the fine.

3. In these base metals so caught by the specific  $\triangle$  s., is contained, as I suppose, nothing perfect or mature, contrary to the common opinion, viz. that all base metals contain more or less of the perfect metals in them. The reason of this vulgar opinion is because after the trial of lead, & etc. there always remaineth a proportion of  $\curvearrowright$  & etc., but I judge this proportion of Royal Metal to be made by the  $\triangle$  digesting some small quantity of the  $\text{♀}$  ial part of the  $\text{♁}$  to that degree of maturity before it can fly away, being held so long by the  $\text{♁}$  ian  $\triangle$ , which coagulated it. Consequent to this I judge the  $\text{♀}$  lizing of base metals to be not impossible because all that is to be done, is, to separate the specific  $\triangle$  from the  $\text{♀}$  ial part, which then without any more ado (if not being digested to coagulation) is running  $\text{♀}$ . This may be done by alkalizate  $\ominus$  s. But as to the Perfect Metals coagulated by digestion, they are not wrought upon by the *sd.*  $\ominus$  s., & nothing can bring back or undo Nature's works but one thing, & that it doth not by separating or removing anything that hinders them from running (as the specific  $\triangle$  s. do the base metals), but by unravelling, as it were, what Nature hath done, & bringing them back from coagulation to liquidity, as Ice returneth into  $\nabla$ . This thing is the Philosophical  $\text{♀}$  in which  $\odot$  &  $\curvearrowright$  melt & return into their  $\text{♀}$  ial form, as ice melteth in warm  $\nabla$ , though not so soon.

4. Now then  $\text{♀}$  being  $\odot$  &  $\curvearrowright$  INFIERI, & the body of base metals being  $\text{♀}$  stopped in its progress towards maturity by an accidental specific  $\triangle$ , this  $\text{♀}$ , if it can be delivered out of the hands of this  $\triangle$  so incarcerating it, may be still carried on to the maturity of  $\odot$  &  $\curvearrowright$  according to Nature's first intention, by digestion; but we do not know that this was ever done by Nature; however, Art hath found out a substance

of that subtle, spiritual, yet active nature as to sink presently into the body of base metals, first prepared by a requisite heat, to let loose the ♀ial part from that ⚡ that keeps it in bonds, & at the same time so to enable it to endure the Δ, as that it shall thereby be digested presently to that height of maturity which the Medicine was capable of disposing it for, as the White Tincture is only capable of disposing the ♀ial part of a base metal for digestion by the Δ into ☽, the Red Tincture into ☉.

5. The main objection against this hypothesis about the nature of metals is this: if the Perfect Metals be only ♀ digested to ☉ the highest degree of maturity, to ☽ the next, & that in the work of the Elixir upon base metals, the ♀ial part is by the action of the Δ digested into ☉ & ☽, why may not ☽ be by fire digested into ☉, being it has sufficient fixity to endure the Δ & is not adulterated by radical impurities or any specific ⚡ to hinder its progress?

To this I answer that the Philosophical Elixir being nothing but ☉ or ☽ exalted in its Aureity or Argenteity or the Perfection of its metallic nature, we may look to & expect satisfaction from that process in this case. Now we see that the ingredients of the said Elixir being put into a Glass over a due heat, they will in time become the white  $\overline{\mathcal{R}}$ , which is nothing but ☽ in a greater perfection than Nature maketh it for us. Also we see that if the sd. White  $\overline{\mathcal{R}}$  be continued in the Glass with the requisite heat, it will dissolve again, passing through a multitude of appearances, & in time coagulate again into the red  $\overline{\mathcal{R}}$ , which in like manner, is nothing but ☉ in a greater degree of perfection than Nature made it for us. Now we see that if the White  $\overline{\mathcal{R}}$  be taken out of the



Glass, it can afterwards by no heat nor Art be disposed again to proceed towards maturity, the which it was in a way to, & to which we know it would have attained if it had not been taken out of the Glass. In like manner we may suppose & thence conclude that ☾ is in the perfection which the God of Nature designed for one part of the metallic family for variety sake & other ends in part known by the skillful in these affairs; & also that as the *Sd* metal ☽ (if undisturbed by some accidents in the bowels of the earth or assisted by some circumstances thereto accessory or not prevented by being digged out of its matrix by restless mortals) would have relented, softened & then proceeded to the nativity of ☉; so being taken & (by fusion or removal out of its matrix) fixed to the condition of the metallic nature in which it is found, it cannot afterwards be (in an ordinary way) reduced to that openness or disposition to go on to that perfection which otherwise it would have attained to; so that, in short, the case is this, if ☽ were only ☉ imperfect, & that to maturate it into ☉, Nature did only ripen it as it doth a green apple into a yellow mellow one, there is no doubt but that ☽, (having sufficient fixity to endure the  $\Delta$  & no impurities within itself to hinder it) might be perfected into ☉ by artificial heat. But the thing is very different, for ☽ is the perfection designed by God Almighty for it; & to produce ☉ this perfect & fixed body must relent, be opened, & become volatile, & so pass through a great deal of Nature's turning & handling before it arrive at the other sort of ripeness which makes ☉, & this reduction cannot  $\Delta$  alone or ordinary Art perform.

6. Now we will come to consider a little nearer this wonderful substance occasioning such an almost miraculous Transmutation of Metals.

We will not stand to examine which is most likely, whether this great piece of natural knowledge was (amongst others) communicated to our first parent Adam, & has been by the Providence of God, preserved from being lost to these times; or whether it was revealed to some of the succeeding Patriarchs supposed to be rich in skill of natural things, as Enoch, Soloman, Abraham & etc. or whether invented by some person of extraordinary sagacity by the mere force & reach of natural ability; but thus much we will lay down as undeniable, that those who have been Masters of this Secret (commonly by those who speak of them, called Philosophers or Adepts have experienced ♀ to be the common matter or ground work of metals, that this ♀ when taken out of the bowels of the earth is polluted with heterogeneous impurities, which hinder it from passing into ☉ or ☾ by digestion, & that these foeces are difficult to separate from the pure ♀, but when separated, that then this ♀ (which they then call ♀ of the Philosophers, because it is now for their turn, before not) is easily matured by bare digestion into ☉ & ☾ of greater perfection than it was before, that is to say, its Aureity or Argenteity (if I may so say) is exalted to a higher degree than before, viz. so as that it shall communicate its redundancy (or what it hath got above the perfection of natural ☉ or ☾) to an inferior metal, & both together make a mean of the same value or perfection with natural ☉ or ☾. And that if they take this more than perfect ☉ or ☾, & dissolve it (as before) in purified ♀ or ♀ Philosophorum, & permit the dissolver & dissolved to digest together, the result will be a substance yet of greater perfection, viz. still more exceeding the natural perfection of ☉ & ☾ than the last, & so every time the dissolution & digestion are completed,

there is produced still a metallic substance exceeding the natural perfection of ☉ & ☾ , by so much the more as the times of the said dissolution & digestion have been many. This is the very marrow & Quintessence of what ever may be said upon this subject. This exalted or more than perfect substance is that which is commonly called the Philosophers Stone.

7. Now we come to the Praxis, or to consider the ways by which this notable substance is fabricated, which we say is nothing but superperfect ☉ : & in the first place we must endeavour to clean common ☿ . There are abundance of ways used by vulgar Chymists to depurate ☿ , but none of them go to the root. The best of them do but purge away external impurities. The difference between their purgations & the true one for this purpose may be thus illustrated:- A parcel of fine wool may have some mohair (or the like) mixed with it, then ordered S. . A. . , carded, spun, & made into cloth. This cloth may be laid in an unclean place, where it may contract external heterogeneities, which may be separated with no great difficulty, but to clean it from the heterogeneous mohair that was radically mixed "per minima" with it, it must be unravelled, then untwisted, & the very constituent hairs or fibers pulled asunder; so this fundamental or radical purgation of the ☿ must be by means that reach to the very constituent particles of the concrete, thereby to separate therefrom the heterogeneous faeces mixed with it "per minima."

8. Coming now to treat of this purgation of ☿ , we will not meddle with the theories which the several Philosophers upon this subject have pleased themselves with, nor engage ourselves on the side of Eirenaeus Philalethes, Pantaleon, Bernard Trevisan, or any of the rest, only content

ourselves with downright matter of fact, & the plain Rules of Practice, leaving every one to apply an hypothesis to it as shall please him best. We say then that this purgation is performed by means of the ☿ial Steller m of ♂ according to the following process:-

9. The Regulus is made thus:- Rx. Iron Nails: Put them in a strong ▽ in a wind furnace. Let them stand so long till you see the nails soft. Then put into the ▽ ʒ viiii of ☿ . Make a strong △ that the ♂ may flow well with the ☿ . Then cast into the ▽ a good handful of ⊕ with an iron ladle. Let them boil up together in the ▽ (N.B. let the ▽ be large that they boil not over) & let it stand till all be quiet & flowing. Then cast it forth into a casting pot, so that the m settleth itself (N.B. you must have a very strong △ for this work) when the matter is coagulated in the pot, put it out & let it cool. Then strike the m from the foeces, (N.B. the foeces will easily separate if you let it stand in the open air all night). Put the m into a ▽ again till it floweth. Then cast into it ʒ viiii of ☿ . Let them flow well together & put in as much ⊕ as before. Cast it into the pot & strike the m from the faeces. This m is finer than the first. Let the m melt the third time in the ▽ , & when it floweth, pour thereon a ladle full of ⊕ , & when you see the ⊕ flow on the metal as an o° (which must be done on a very strong △ , otherwise the ⊕ coagulateth & will be hard) then cast it into the ☿ial horn, & strike the m from the faeces. This is still finer. Lastly, let the m flow again in the ▽ . Then cast some ⊕ upon it as before, cast it into the pot. Strike the faces from the m , which faeces will be yellow. The m will be white as ☾ & marked with a fine star. It may weigh about ʒ iv.



10. By means of this  $\underline{m}$  is the genuine purgation of  $\text{♀}$  to be performed, which common sense will inform must be done by mixing the  $\underline{m}$  with the  $\text{♀}$  which when you go about to do you will find that tho' you pulverize the  $\underline{m}$  & put it with the  $\text{♀}$  in one phial, yet it will be as far from mingling or incorporating with it as if they were 20 miles asunder. Therefore some medium must be used to make them join. Three sorts of means have been used that we know of, & of its like more might be found if it were worth the while to seek them, when we have one that is in every way sufficient & satisfactory. First, Eirenaeus Philalethes in his first operations used the Doves of Diana (as he called the mediating substance) which I conjecture is  $\text{☉}$  cornua (i.e.,  $\text{☉}$  dissolved in  $\text{▽}$ , then  $\text{☿}$  tate with common  $\text{☉}$  & so made volatile).  $\text{☿}$  d., with  $\text{♀}$  or some such preparation, as I might shew by abundance of expressions in Philalethes the Author of Arcanum Hermeticum, Medulla Alchymia & c., but because this is a tedious work & very subject to casualties (as Medull: Alchym: confesseth, 2nd. part, lib. 1. page 16) we will make no more words about it. Secondly:- some use  $\text{♀}$  with particular management (as you may see in the medull: Alchem:, Lib. iii, p.p. 39, 44: Lib: iv. p. 68: 2nd. Part, Lib. I, p.p. 5, 14, 15, 16, 17; Philosophical Epitaph, chap. II, pp. 15, 16, & c.) which I conjecture may be some such way as this:- Rx. of the  $\underline{m}$  &  $\text{♀}$ ,  $\text{āā}$  melt them together, then pulverise the mass, which  $\text{♁}$  put to a due proportion of  $\text{♀}$ , & set them in a  $\text{☿}$ ate heat in a glass well closed up. Thirdly:- In his later experiments Eirenaeus Philalethes made use of nothing but  $\text{☉}$ , which being a plain, easy, & sure way, we will wholly insist upon:- Rx. of  $\text{☉}$  freed from all alloy  $\text{☿j}$ , of the aforesaid fine  $\underline{m}$   $\text{☿f}$ . Let the  $\text{☉}$  glow well in a  $\text{▽}$ , then cast the  $\underline{m}$  upon it;



So will they melt presently & look like most fine ♀ in the ▽. Cast them into an Ingot, so shall you have a mass of a leadish colour. Then take of fine ♀ ʒ iv., or v, pour it into a glass phial. Then pour upon it the aforesaid mass powdered very fine. Set all in B. M. till they be mixed, which will be in a few ☉., or you may make them mix in a marble or glass mortar by grinding them together.

11. Now for the handling of this  $\tilde{a}\tilde{a}\tilde{a}$  in order to the purgation of the ♀ which was the intention in making it. Put the  $\tilde{a}\tilde{a}\tilde{a}$  into a glass mortar & grind it with a glass pestle & hot ▽ till the ▽ be very black & foul. Then pour off the ▽ into a glazed earthen vessel, & take fair ▽. This do till you have filled the ▽ en vessel. Then let the said foul ▽ stand till it hath settled its foeces to the bottom. Then pour off the clear ▽ & heat it, & go on with the grinding, still pouring the foul ▽ to the foeces in the ▽ en vessel. When no more blackness will come, put it in M.B., 24 ☉, & then more blackness will appear on the surface, which wash away as before. Repeat those works till you can get no more blackness. By these means you have saved all the faeces which may be a satisfaction to you to see what proportion of impurity you have separated from a certain proportion of ♀ & ♂ whereas no ordinary procedures will separate anything from ♀ but ♀, setting aside the little external uncleanness separable by straining, which may satisfy you that this work is genuine & truly Philosophical.

12. Or you may make the washing with † & sea ☉ which will bring away the foulness in less time. The way that Philalethes commends before all others is this. Put the  $\tilde{a}\tilde{a}\tilde{a}$  into a ▽ into a sand furnace  $\frac{1}{2}$  ☉ but so that it may not sublime. Then take it out & grind it strongly. Then put it again into the ▽ into the furnace & after a  $\frac{1}{2}$  ☉,

grinding it again, making the mortar hot by heating it in scalding  $\nabla$ , whereby it retaineth its heat long. By these means the  $\tilde{a}\tilde{a}\tilde{a}$  begins to cast out a great deal of  $\text{♂}$ . Repeat this work (N.B. The hotter the fire is, so it do not  $\underline{=}$  ate it, the better) till almost all the  $\text{♂}$  wholly disappeareth. Then wash it, & the foeces are easily cast out. Then wash it with  $\ominus$ . Then put it in M.B. (or let it stand by some time, which is all one, that more blackness may appear. Then repeat the former work till no more foulness can be got from the  $\tilde{a}\tilde{a}\tilde{a}$ .

13. When the  $\tilde{a}\tilde{a}\tilde{a}$  is thus exactly clean, put it in a  $\text{☉}$  in a  $\text{⋮} \Delta$ . Lute to this a receiver almost full of  $\nabla$ , & distill it by a  $\Delta$  increased gradually till it be as strong as you can make it. The  $\text{♀}$  which cometh over seemeth to be very unclean, but strain it through Chamois or Buff leather, & you will wonder at its brightness. I think I never saw anything that might compare with it. Or you may distill it 3 or 4 times with a steel distillatory & wash it with the  $\ominus \square$ . Thus have you one Eagle, of which there go 7 or 9 to the completing of the  $\text{♀}$  Philosophorum. Therefore proceed thus:-

14. Mix the  $\text{☽}$  remaining in the  $\text{☉}$  with the same proportion of the  $\text{☿}$  as before. Powder the mass, & mix it with your distilled  $\text{♀}$  as before. Then cleanse the  $\tilde{a}\tilde{a}\tilde{a}$  as before directed. Then distill as before. So have you the Second Eagle. Repeat this until you have 9 Eagles, & then are you Master of the  $\text{♀}$  Philosophorum whose purgation you shall consummate thus:-Rx.

$\text{⊙}$ , Scoriae of  $\text{♂}$ ,  $\tilde{a}\tilde{a} \frac{2}{3} X$ , of Philosophical  $\text{♀}$   $\frac{2}{3} \text{♀}$ . Grind the  $\text{⊙}$  & the Scoriae very fine together in a marble mortar. Then put in the  $\text{♀}$ , & grind it with  $\text{☿}$  till no more of the  $\text{♀}$  appears. Then dry the

mixture well & put it into a glass body & distill it gradually by ∴, till all the ☿ be ascended pure, clear, & splendidly bright. Repeat this work thrice, & the ☿ is excellently prepared.

15. This preparation of ☿, whereby vulgar ☿ becomes ☿ Philosophorum is a very tedious & labourous work as he will find that experienceth it. I had like to have forgotten that after your ♃ate (as before) it will be convenient to boil the ☿ in the Spirit of ☿ an ☽ together or more, in a Cucurbite (or glass with a broad bottom & narrow neck) sometimes strongly shaking it. Then pour off the ☿ & wash off the sourishness with pure fountain water poured on again & again. Then dry the ☿ well & you will wonder at its brightness. N.B., If you have been deficient in these additional purgations (which clear the ☿ from external foulness) when you come to make the ∞∞∞ with the ☉ & work it on a clean paper, it will defile the paper with a dusky blackness, which you may prevent by your accuracy & painfulness in these last mentioned purgations. N.B., if you make your ♃ations in a Chalybeate or Steel ♁ (which is better, because more secure than glass) wash it every time very well with ashes & ∇. N.B., Of the two ways of cleansing the ☿ ial ∞∞∞ mentioned before, the first with warm ∇ is more tedious, but then very secure, & thereby the feces are saved, which perhaps may be of some considerable Medicinal use. At least they may be a notable assistance to one in framing a true notion of this Philosophical Purgation of ☿, hereby shewing the true proportion of the ☿ vulgar, the ☽, the ☽, & the foeces separated from the mixture. This is the way I used having some jealousy that the other way (under Fig. 12) if not managed with extraordinary care & skill may separate something from the ∞∞∞ besides

mere foeces. Further experience may bring to a certainty which is the best way.

16. Now you are MASTER of the ☿ PHILOSOPHORUM (or ☿ so cleansed that it is in a condition to be put to extraordinary natural use, which we are going to mention & explain, by Practical Philosophers). We told you before that ☿ rightly prepared (as we have shewn) might easily by digestion be maturated into ☉ or ☽, which do thus:-

Rx. of the ☿ formerly prepared q.s.: Put it into a glass of convenient shape. Lute it well, or rather seal it Hermetically. Set it in such an heat of ∴ as that it may rise & fall in the glass. Thus circulating it will in a few days be coagulated something thicker than butter, at length perfectly. Then will the coagulum be white like ☽. Separate it from the liquid part by distillation. It is then a metal fixed, resisting ♁, & more ponderous than common ☽. This white metal by Δ & a manual operation, turns of a reddish or golden colour, which, if you melt with other ☉ you will find it to be something better than common ☉ for common use, but then you have spoiled it for the Philosophical use. This is a work of a week's time, or thereabouts. Now you are MASTER of the ☉ PHILOSOPHORUM & the ☿ PHILOSOPHORUM; which, if you know how to manage aright, you may have in your hands the greatest of sublumary blessings & the knowledge of so much of Nature as is infinitely beyond what is to be learned in the Schools, or even in the Laboratories of the most Experimental Philosophers now most in vogue.

17. We told you before that ☉ mixed or *âââ*ted with ☿ duly cleansed, the ☿ would first radically dissolve the ☉, & then both together would in time coagulate into a substance much more precious or perfect in Aureity



(or the Golden Nature) than the ☉ was before. Now this Philosophical ☉ is exceedingly more fit for this design than ordinary ☉, for these reasons:- First, the Work is finished in a great deal less time. Second, at the first operation with ☉ Philosophorum, the  $\bar{R}$  is more perfect than at the third with vulgar ☉. Third, vulgar ☉ requires a much stronger  $\Delta$  than the other, which occasions a continual danger of breaking the glass. Therefore, having obtained the ☉ Philosophorum, you may go joyfully to work thus:-

18. Rx. of the ☉ Philosophorum, p. 1 or *zjs*; of your ♀ Philosophorum p. iii, or *zjt* (N.B. If the ♀ was but of 7 Eagles, then there must be but two parts of ♀ to one of ☉). Laminate or file finely the ☉, & then put the ♀ to it, & in a glass or marble mortar (heated by putting it in  $\nabla$ , so boiling in it that when it is taken out, it dries presently & keeps its heat long). With a glass pestle grind the mixture well & strongly till it be impalpable (vide plura in Ripley, 1st. Gate, pp. 150, 151). Let this grinding be long & labourous. Then to know whether the  $\tilde{a}\tilde{a}\tilde{a}$  be in its due state, see whether when you lay it down on clean paper, the ♀ runs towards one side. If it do, there is too much ♀. When it is right the  $\tilde{a}\tilde{a}\tilde{a}$  must be very soft & pliable, & yet when you make it into round pellets, the ♀ doth not settle downwards. And exact illustration may be better, which, though it yields to the easiest touch of the finger, yet it may be made up into Balls by a good Housewife, & then being laid down it doth not let any thing go from itself, or settle downwards that is more liquid than the whole Mass. (N.B. This trial must be made while the  $\tilde{a}\tilde{a}\tilde{a}$  is being ground, for every  $\tilde{a}\tilde{a}\tilde{a}$  when let stand awhile groweth hard). (N.B. This direction will hold whether the proportion of the ♀ to the ☉ be 3 to 1 or 2 to 1, supposing that when you





use the former proportion the ☿ is that of nine Eagles, when the latter of 7). Then take Spirit of ☿ ii; dissolve in it a third of its weight of ✱. Put therein the ããã & in a glass with a long neck, let them boil for a 1/4 ☹ strongly. Then take the mixture out of the glass, separate the liquor, heat the mortar & grind it strongly. Then wash off the blackness with warm water. Boil it again in the former liquor & again grind & wash it. Repeat this work till you can get no more blackness from the ããã. Then will it be white like ☽ most pure. Then boil it in pure ▼, pouring it off & repeating it till all the ☹ness be gone. Then pour off the ▼ & dry the ããã exquisitely, by stirring it up on clean paper with the point of a knife from place to place. Now is finished the First Work which is a very tedious one, almost enough to tire one that knows himself to be in the right way. Be sure you be exquisite in all these several operations. The end is extraordinary. Therefore, do not think much of your pains which now are at an end. The Second Work which now you are come to is only to put Agent & Patient together in due circumstances & then to sit still & let Nature carry on the remaining work in which you are to have no hand but only in the ministering external Heat.

19. Then take an oval or egg-glass made of the best & cleanest glass, so big as to hold in its belly about an ℥ of distilled water (viz. about the bigness of a large hen's egg) with a neck about 9 inches long. Into this put the ããã exquisitely dried (not exceeding ℥ ij) then seal it Hermetically, nipping the sides together, not twisting it, then burning it in the flame till it be as firm as any other part of the Glass. N.B. For a trial, suck hard at the sealed end, & when you take the glass from

Your mouth, if there be any passage for air, the external  $\triangle$  will rush sensibly in, which if it do, you must seal it anew. Let it cool by degrees that it get no crack nor flaw in cooling, which, if it do (tho' never so little) it must be newly sealed, especially in the work with  $\odot$  vulgar.

20. Then make a little furnace like a small oven. You may either have it fixed of brick or movable of iron or copper plates. Over the oven (or fuel place) must be a nest or little place to hold the egg-glass, which must have a cover fitted to it, with a hole in it for the neck of the glass to come through. The fuel must be small coal & charcoal mixed (viz. 3 parts of the small coal to one part of charcoal dust) which will give a heat suitable to the design, & needs not attending or recruiting above once in 24 hours. The mouth of the oven must be stopped with a stone or iron plate to take it in & out, & whichsoever it is, it must be perforated in one or two places to let in the air, without which the  $\triangle$  cannot live. Also, you must have several perforations into the oven (or Registers) with stopples to each, that if at any time the heat be too strong or weak, you may rectify it by means of these, (by diminishing or enlarging the vent) without stirring the glass above. In the nest above must you put a mixture of sand & ashes, & in that place the egg-glass, & upon all the cover, whereby it is settled & retained constantly in its place, not to be stirred during the operation without prejudice to the work. Then putting  $\triangle$  into the oven, you are to know that the glass must stand in a constant heat almost like that of horse-dung or Bal-: Roris. When your  $\triangle$  is strongly kindled, & the  $\therefore$  &  $\text{E}$  thereby warm, see that your heat be right. If now, rectify it by raising or sinking your glass in the  $\therefore$  &  $\text{E}$ , or ordering the Registers, & when you are fixed to your true heat, settle the glass & cover no more to be stirred till your

operation be done. All rectification of the heat must be afterwards done by the Registers. N.B. If you go to mend the  $\Delta$  with an iron instrument thus shaped  draw the old fuel towards the mouth of the oven, & that which is quite burned, pull quite out, & then with a shovel shaped for the purpose, put some fresh fuel behind the rest; so put up your stone. N.B. It will be convenient to fix to the furnace a sealed thermometer, which will tell you when your heat grows irregular either in excess or defect, which then you must regulate by the Registers.

21. Having thus shut up your  $\hat{a}\tilde{a}\bar{a}$  in the glass & set it to its due  $\Delta$ , there will be no circulation of the matter within, nor any perceptible motion. Yet within 40 days or thereabouts you shall see the whole mixture turned into a most BLACK substance, & so in time after some weeks it will be turned into a glorious WHITE substance, & after that with some more week's expectance into a deep RED , & then is ended the operation, it not being to be carried on to any further perfection without manual assistance. N.B. I should have told you before that the cover of the nest should either be all glass or else have glass windows in it & the whole furnace so placed to the light that you may conveniently see the changes which are from time to time made in the glass, they being both directions & divertisements to you in so long a work; & it will in my mind be worth the while to make a diary of all the more notable changes & appearances you see thro' the whole work, the three chief & most eminent of which are: - 1st. BLACKNESS, 2nd. WHITENESS, & Last, REDNESS.

22. We told you before (said I) that  $\odot$  dissolved in  $\text{♀}$  Philosophorum & then again with it coagulated, becomes of greater perfection in its Golden Nature than it was before, & this perfection is still the more exalted by how much oftener this solution & re-coagulation hath been repeate

This work of dissolving ☉ & again coagulating it we have now once performed, whereby we have obtained ☿ . or a substance of much greater perfection than natural ☉ , viz. as which, for example, if it were mixed with an inferiour metal (ex; gr. ♁ ) would communicate its excess of perfection to it, so as to make a proportion of it (perhaps 100 times as much as itself in weight) arise to the goodness & perfection of natural ☉ , but we will not put it to this use, because we can by repeated solution & re-coagulation, exalt it to an almost infinite superperfection & that in a very little time, every repetition of that work being performed in a 1/10th. part of the time of that before, & also produces a substance of 10 times the perfection of that before, whereas, if after the first solution & re-coagulation we go to make ☉ with the superperfection we have thereby obtained, we bring ourselves into the condition we were in when we first put the ☉ & ♁ into the glass together, viz; so far off having an Elixir or ☿ of a vast or almost infinite superperfection; & that long first solution & re-coagulation (longer than all the rest put together that are afterwards to be repeated for obtaining an infinite superperfection) must again be undergone before we can hope to be Master of the Philosopher's Stone or Elixir of almost infinite superperfection in transmuting the inferiour metals into ☉ : Towards which almost infinite super-perfection we proceed thus:-

23. Take the Elixir or Red Powder produced by the late long digestion. Pulverise it, & then mix or  $\tilde{a}\tilde{a}\tilde{a}$  ate with 3 times its weight of ♁ Philosophorum (as before said 18) so put the  $\tilde{a}\tilde{a}\tilde{a}$  into the Egg-glass & then into the furnace (as before) & with the same heat the solution & re-coagulation will be performed, & you will pass thro' the 3 main appearances (as Colours) of BLACKNESS, WHITENESS, & REDNESS now in less than



a month, & now is the Elixir or  $\overline{R}$  of 10 times the virtue that it was before. Whereas, before, it would transmute 100 times its weight of  $\Phi$  vulgar into  $\odot$ , now it will do the same by 1000 times its weight of  $\Phi$  vulgar.

24. But we will not yet put it to the transmuting use, (for the reasons given before) but take one part of this second  $\overline{R}$  & 3 parts of  $\Phi$  Philosophorum  $\tilde{a}\tilde{a}\tilde{a}$  & put it into the glass to its due heat (as before) & repeat the former work, passing thro' the 3 great colours, now perhaps in 3 days, whereby our Elixir is exalted to decuple super-perfection of what it was the time before, or 10,000 times the perfection of natural  $\odot$ . The very same way (i.e., by repeated joining the Elixir with 3 times its weight of  $\Phi$  Philosophorum, & putting it into your glass, & so with its due heat passing thro' all appearances would carry on your Elixir or  $\overline{R}$ , towards such super-perfection as we please, as near Infinity as we will.

25. When you have multiplied your Elixir to such a degree of virtue, or super-perfection as you please, you may lay aside one part of it for the RED STONE, & another part of it you may again mix with 3 times its weight of  $\Phi$  Philosophorum, & so putting it into its egg-glass to its due heat, make it pass blackness, & when its comes to PERFECT WHITENESS, take it out of your glass, & it will transmute as many times its own weight of an inferiour metal into  $\odot$  as it would have done into  $\odot$ , if it had been let go on to redness.

26. Having now the white & red  $\overline{R}$  exalted to what degree of virtue you please, you would be for projection take a convenient proportion of each  $\overline{R}$ , (laying aside the rest for Medicinal & other uses to be mentioned hereafter) then to make your red  $\overline{R}$ , fit for projection, take fine



☉ ; fuse it in a clean ▽ . Then wrapping the Elixir in a little bees wax or white paper to prevent its being lost in throwing in by the heat & fume of the △ ), cast it upon the fused metal, & then pour it out into an ingot you will have a mass of pulverizable deep red & exceedingly weighty. Use the White Elixir just the same way with fine ☽ . Now then your Elixir is a metallic mass & thereby more portable & convenient for the use of projection than it would be in a ☿ . This you may call the Philosopher's Stone, being it is commonly so called. You may carry it about you ready for projection whenever you have a mind or occasion, & thus may you well carry tons of ☉ in a little box in your pocket, nay 100 in what proportion you please, according as you have exalted it by the former operation.

27. Whenever you have a mind of a quantity of ☉ or ☽ by means of the Stone, do this: Take such a quantity of ♀ only (this metal being more fit for this use than any other of the inferiour metals. The next to it is ♁ . The next ♃ & etc) (take some notice here of the way of tinging ♂ , † & etc vide. Ripley 6 Gate p. 385) as you would have of ☉ or ☽ , put it into a ▽ over a △ , till you perceive it to be so hot that it is almost ready to sublime. Then, having a convenient proportion of the Red Stone (if for ☉ or of the white stone if you be for ☽ ). Wrap it up in wax or paper & so throw it upon it, you will immediately perceive your ♀ to stand & be coagulated for evermore. Your △ with bellows till your Mass be melted which you will pour out into an Ingot & you will have pure ☉ or ☽ according to the quality of your Elixir & ♀ were duly proportioned. If your Elixir were too much in quantity for your Elixir, instead of ☉ & ☽ you will have a mass of Elixir pulverizable,

of lower virtue, which you must reduce to a metal malleable by adding more ☿ as before.

28. That you may know what quantity of your Stone to allow to any known quantity of ☿ for the just transmuting it into ☉ at one trial or operation, you must find the extent & virtue of your stone thus:-

Rx. A known quantity of ☿ : cast upon it a known quantity of your stone, so will you have a mass of your Elixir pulverizable, of lower virtue. Then take another known quantity of ☿ & cast upon it a known quantity of this last Elixir, & you will have a mass of Elixir of still lower virtue & so proceed to project upon ☿ with known quantities of both ☿ & Stone till you have brought it to a mere metal. Then calculate & you will easily find what proportion of your first Stone went to make that quantity of metal which you had in your last projection.

29. Thus you see you may have a metalline substance as little or as much advanced beyond the natural perfection of ☉ as you please, & whichever state or degree of super-perfection it is in, if it be mixed with a due proportion of ☿ Philosophorum, & put into the egg-glass with a due heat, to dissolve & re-coagulate the second operation, or passage through the 3 colours, will be finished in more or less time, as it was more or less advanced in its super-perfection. Thus, if you have your Elixir exalted to that degree that it will transmute a million times its own weight of an inferiour metal into ☉, this mixed with a due proportion of ☿ Philosophorum, & put into the glass with due heat, would pass thro' all the colours (be dissolved & re-coagulated) perhaps in  $1/2 \text{ ☿}$ . Now, by mixing this Elixir with common ☿ you may bring it down as near the mean metalline nature as you will, & then it will be proportionably longer in its solution & re-coagulation in the glass, e.g., if by mixing

it with an inferiour metal you bring it down to be but 1000 times beyond the natural proportion of ☉, then it would perhaps be a month in passing thro' the 3 colours in the glass. If to be 10,000 times beyond the natural perfection of ☉, then it would pass them in three days.

30. There are some that have a right notion of this great process in the manner that the Philosopher's Elixir is nothing but ☉ dissolved in ☿ duly purged & again dissolved in time by a due heat & that the virtue of this Elixir is so much the greater by how much the oftener the said solution & re-coagulation has been repeated. There be some, I say, that have had this orthodox notion of the process & withall have had the true way of preparing the ♀ Philosophorum, & yet have not had the secret of the ☉ Philosophorum.

Now though this was a very great & unfortunate inconvenience to them as you will understand by the sequel of this discovery, yet they have made a shift to obtain the Philosopher's Great Elixir, working only with common ☉. Now because this may be the case of others, as it has been of some, we will next show how the work is to be performed with common ☉ in defect of ☉ Philosophorum or for experiment's sake.

31. Rx. The most exactly refined ☉ only in the same proportion that you took ☉ Philosophorum  $\hat{a}\hat{a}\hat{a}$ . Mate it with the ♀ Philosophorum & put it into the Egg-glass just as you did. You will take great care here that your glass be very strong, yet of very clear glass. About the length of the neck of the glass, Vide Ripley, 2nd. Gate, p. 215. But now you must contrive a furnace in which you may administer a much stronger  $\triangle$  than was necessary for the work with ☉ Philosophorum. That which has been found most convenient is the Athanor with the nest by his side. Let it be made of iron or copper plates. The Tower must be 2 feet high,

6 inches square on the inside. The ash hole 3 inches square. The grate even with the top of the ash-hole. One inch above the grate must be the vent, out of the furnace into the nest by a vent 3 inches square.

The dish must be 4 inches diameter, the egg being about 2, & then being to be 1 inch thickness of sand (or ashes) or both together as shall be found most convenient) betwixt the egg & the dish. Let the top of the furnace be closed to a hole about 5 inches diameter for which you must have an exact cover. Strow upon the junction of the junctures of the cover & hole sifted ashes. The nest must have a cover thro' which the neck of the egg-glass may come for the holding it steady & firm. In the cover or nest must be 2 windows (one to let the light in & the other to look in at) to see the Phenomena during the course of work. Take care that the dish be not so deep as to hinder this light. About 2 inches deep will do.

Let the cover of the nest be build as in Ripley, 2nd. gate, p. 216 to prevent so scalding a heat about the neck of your glass, which neck you must be able to hold in your hand.

32. When your Tower, Glass, & everything else is ready, then fix your glass in . . . in the dish, & put the cover of the nest upon the neck of it & fix it. Then, 1st. put live coals at the top of the Tower, & after them others till the Tower be full. Then put on the cover of the Tower & close up the joint with sifted ashes put upon the cover that there may be no vent that way. This furnace is thus contrived that it may give the same degree of heat a considerable time together (viz. perhaps 24 ☹ , that the Artist may not be troubled with the tediousness of frequent renewing of the  $\Delta$  & the inconvenience of an alteration of the degrees of heat upon every such renewal.




33. For the right degree of heat, keep it thus. Put it in a  $\Delta$  so ordered S. A. that it may be gentle enough at first. Try it a while. If you see that will not do, enervate it & do it thus till you see the  $\S$ , circulate in the glass, then stop & keep to that degree of heat (vide Ripley, 2nd. Gate, p. 215) which you may do easily by the help of a sealed thermometer fixed to the furnace which will direct your action when the heat grows irregular, which then you must correct by lessening or enervating your vent according to direction.

34. After you have kindled your  $\Delta$  & got your true degree of heat after several colours seen about the end of the fourth week you will see a most amiable greenness which will last about 20 days & in not very long time after, the compound will be turned into black atoms, sometimes boiling like melted pitch (vide Ripleys, Gate p. 174. N.B. Sometime before perfect blackness should appear, if your heat have been too strong, instead thereof you shall have a half red or orange colour. This is called burning of the flowers. If you see this your work (vide Ripley 5th. Gate, pp. 322, 323, the Reason of this error) is quite spoiled & you must begin again, if you will do anything to purpose. Sometime after blackness (the first of the 3 main Phenomena) you will again see change of colours. At length, about 3 weeks from the blackness, there shall be seen a whiteness at the sides of the glass like rays. Then in time after the appearance of all the middle colours, the whole compound shall become like a glorious  $\S$ , which turning first into greater, then into smaller grains, will at length all become a  $\Psi$  of an exquisite fineness & transcendant brightness. Now are ye got to the second of the 3 great Phenomena, viz. Whiteness. Then will this white powder relent, melt & swell. Here some enervate the  $\Delta$  a little, but I think it is dangerous, for if your heat



be a little too great now, the matter will be vitrified, & melting, will adhere to the sides of the glass, & then your work is spoiled, which often happens to the unwary both before & after perfect Whiteness. Now you shall have new colours, 1 st. green for about 20 days (less or more) then bluish, & about 38 or 40 days from your Whiteness, pale & obscure purple. Be careful now not to provoke your Spirit, for, if it fly to the top of the vessel, it will hardly return, & then that which is in the bottom will be in danger of being burned & vitrified to the destruction of your work. N.B. Have a care that the greenness which now will still be the main of the colour, turn not to a filthy blackness with immoderate heat.

After about 40 days you will see the greenness succeeded by yellowishness mixed with brownness. The colour now will be transitory but glorious. The compound will appear dry & at times in strange figures. The Hyacinth & high Orange Colour will now frequently be seen. The compound will swell & some obscure colours be seen. Middle Colours will come and go, pleasant to see. After about 30 days more a Citrine Colour will appear, & then quickly all will appear like fine . As soon as the Citrine Colour appears, if you proceed warily, the appearances will be as follows, 1st., A Citrine sweat will appear upon the body, then citrine vapours. Then shall the body be of a violet colour mixed with an obscure purple. After 14 or 15 days more, all, or the greater part of the matter will seem humid & will ascend after 12 or 14 days more it will begin to dry. Then it will liquify & recongeal a hundred times in a day, until at last it begin to turn into grains. Sometimes, it will seem all grains, & then grow into one mass again, & thus putting on innumerable forms a day, it will continue about 2 weeks. At last, a Light shall be sent on the matter which you cannot imagine. Then

expect a sudden end. Within 3 days the matter will form itself into grains as fine as atoms in the Sun, & the Colour will be the highest Red imaginable. N.B. This last change into perfect Redness is done in a moment, & now are yot got to the 3rd. main Phenomemon, viz. Redness, & further by the  $\Delta$  it cannot be carried without your manual operation & help. If your  $\Delta$  go out, your work is spoiled. If cooled, it is much retarded. Consider an egg & attend.

35. Thus have you in about 150 days got a kind of  $\odot$  Philosophorum out of common  $\odot$ . This in perfection above the value of common  $\odot$ , as you may find by trial, but it is not yet fit for projection, nor will be till your  $\overline{R}$  will flow like wax in less heat than that which will make common  $\text{♀}$  sublime, which this will not do, for the heat which was used in the making of it, & in which it lay congealed in the form of a  $\text{♂}$  was much greater than that which will make common  $\text{♀}$  fly. Proceed then with this Red  $\text{♂}$  (or  $\text{♀}$  of the 1st. Order) just as you did with  $\odot$  Philosophorum, & putting it after the same manner with that same heat, & in about the same time with that, it will dissolve & recoagulate & thereby be exalted in its super-perfection. So go on to repeat the work as you were directed to do before till you have brought it to the degree of super-perfection you please.

36. Eirenaeus Philalethes will needs have it that that must with working with common  $\odot$  be added (in the 1st.  $\tilde{a}\tilde{a}\tilde{a}$ tion with  $\text{♀}$  Philosophorum) 2 parts of the  $\text{♂}$ ial Stellatus Regulus of  $\text{♂}$  to one part of the  $\odot$  & 4 parts of  $\text{♀}$ . It is very likely the Work may be performed that way, but I cannot believe but it will be done every whit as well, if not better, the way I have mentioned above, omitting the said  $\text{M}$ . We know that Philalethes was very confident in some operations, when he

was but a young Artist, whereas afterwards he found things otherwise as experience improved him. He was, at first, very confident that the mixture of the *M* with the ☿ could be performed by nothing but Diana's Doves which he knew to be a preparation difficult to be hit on & thereupon prognosticated proportionable difficulties in the undertaking of this work, but afterwards he found it might be done a much easier way, viz. by ☽ . We might instance some other mistakes of his.

37. This with vulgar ☉ is a very tedious work, occasioning a man to spend 150 days or more to find that which he that knows the Secret of the ☉ Philosophorum, can obtain in a week. Besides, the greatness of of the heat makes the Artist very liable to break his glass & spoil his work, & also destroy his operation by burning the flowers & vitrifying the substance in the glass (as you see in the process section 34). What a dissappointment must it be for a man to lose his labour (so extraordinary in the preparation of the ☿ Philosophorum nobody can express or imagine except one that has experienced it, & therefore I think I had reason to say (Sect. 30) that it was a great & unfortunate inconvenience to be orthodox in the notion of this work & yet be ignorant of the ☉ Philosophorum, whereby so much time is saved & so great disappointment prevented, this requiring so gentle a △ that a man cannot go astray if he would. However, supposing a man succeeds in the work, the thing comes to one in the long run, viz. the L.P. exalted to which degree of super-perfection he pleaseth by repeated solution & re-coagulation in the ☿ Philosophorum.

38. It is commonly said that he who is Master of the Grand Elixir can cure all diseases in man as well as metals, & truly, for it is a panacea or universal medicine curing all ailments. It is said of Artephius that

by the means of this medicine he lived above 1000 years. Whether it be true or not, I do really believe, that by a discreet use of it, a man may prolong his own or another's life far beyond the ordinary term, of man's life, especially if to it be joined temperance in eating & drinking. I suppose it is to be used for this medicinal purpose chiefly before the ☉ or ☽ be added to it to make it potable or convenient for projection. However, I doubt not but its effect will be extraordinary for this purpose, even after that & that the greater or lesser quantity will serve for a dose according as it is exalted more or less by repeated solution & recoagulation in the glass. Experience will soon bring you to a certainty on this point.

39. Sometime before perfect whiteness appears in the glass, your whole compound will appear like a glorious ☿ which some Philosophers call their third Menstruum, when it is in this condition. If you take it from the ☿ & circulate it with a due proportion of the Red Elixir, it will become the true Aurum potable, or ☉ Philosophorum or Balsam, (tho' it will mix with any liquor) sparkling like the flame, to taste most sweet, to the smell most pleasant. This is the true Tree of Life & will do what Helmont thought was not to be done by anything metalline, viz. restore decayed weakened nature, & the virtue of this Aurum potable will be so much the more exalted as the process of solution & recoagulation had been often repeated. When you took your ingredients (viz. the 3rd. Menstruum & the Red Elixir) to circulate them into this noble substance, having not its peer among all the works of God, & as much to be preferred before the Elixir for transmuting metals as health & strength of nature are to be desired above riches. With this it must be (if anything) that Artephius preserved his life so long. And, for my part, I believe another



that truly understands the use of it & withall uses exact temperance in eating & drinking & the other non naturals, may do as much, but it is not every one that has had the Philosophers Stone (which is also a Universal Medicine or Curer of all diseases) that has known of true Aurum potable, which as to the business of repairing Nature is exceedingly beyond that. I believe Van Helmont was in the right when he said that the Philosophical Elixir would not restore decayed Nature, tho' it would cure all diseases, but the true Aurum potable reaches that which was his aim in his treatise of the Tree of Life, penetrating even to our constituting principles & reaching the very root of life, & renewing youth, with the L. P., nor no other metalline, though Universal Remedies will do. This  $\odot$  becomes now no further of a metalline use, is exalted almost to the nature of our vital flame, as readily mixing with the vital principle as one flame with another. I might say much more of this Balsom, of its restoring to life out of the agonies of Death, of its restoring persons consumed to nothing with languishing diseases to greater health & more perfect strength than ever they had before, of its changing weak & feeble constitutions into far stronger than ordinarily men are of; of its restoring hair, teeth, youthful agility & etc. But I leave the enlargement of this to further experience of myself or others as God shall please. A Succedaneum of this blessed  $\odot$  may be made of the  $\odot$  Philosophorum, as it is made of the  $\Phi$  Philosophorum, by digestion (Sect. 16) with  $\odot$  Philosophorum, may be dissolved into a Q. E. as red as blood by circulating it with a  $\Phi$ ial liquor, viz. experiment 14th. Philalethes, which will be then a Medicine curing all diseases that attain not to the height of true Aurum Potabile.

40. Or the said  $\Phi$  or 3rd. Menstruum may be circulated & cohobated by a peculiar process or operation, partly mechanical, till it have a most



admirable pure & volatile spirit in which you may dissolve pearls & all gems & make them of what bigness & goodness you please, even excelling the natural ones. Yea, this 3rd. Menstruum may be circulated into a most radiant perpetual Light, which Philalethes says he had seen actually, but never practically made. Industrious & ingenious Artist, inquire further into this & other subjects mentioned above, for thou hast a door opened into Nature's treasures & strange things thou wilt find out if God Almighty bless thee & bring thee to this door. I remember, Pindar, the Poet, says, "Gold will shine in the dark", which must be meant of some preparation of ☉, it not being true of ☉ in its natural condition. That hint might have escaped into the world from some of Nature's Mystics, as Pythagoras & others. Inquire, for certainly, an Adept of the above Arcana must be he that will make glass malleable. Becher laughs at this!

41. I will conclude what I have to say on this subject, that it is one most worthy of all others of an ingenious man's scrutiny, leading to the attainment of the highest sublunary blessings, & that supposing one to have the secret of the ☉ Philosophorum (plainly revealed above) it is a work most obvious to the intellect & easy to be practised in the world. The preparation of the ☿ Philosophorum requires considerable industry but no extraordinary pains, & that being once obtained, the rest is but to sit still & see Nature do the work to your hand. Several of the Medicinal preparations of Paracelsus & van Helmont are far harder. The Alkahest, a 100 times harder every way, & yet an ingenious man would think no pains too great for the attaining such noble medicines. Once more & I have done; it is so easy to the capacity of the Intellect, & so plainly described by Eirenaeus Philalethes in his Introitus apertus & c., & his experiments for the preparing the Sopheric ☿, that if he had

not confounded the operations & regiments with  $\odot$  vulgar &  $\odot$  Philosophical; without giving notices, on purpose to make the Reader at a loss, whereas the said operations & regimina are vastly different: I say, if he had not used this artifice to make the truth harder to come by (I will not say to conceal it), it had been as intelligible & as easily wrought (excepting the time) as any Plaster in the Dispensatory. He himself says he never made five wrong experiments, & in less than two years & a half, of a vulgar ignoramas, became an Adeptus, in which I believe him, nor do I find reason to think, that (if it would please God to give me an opportunity to go on with this work) I should make two wrong trials, perhaps not one.

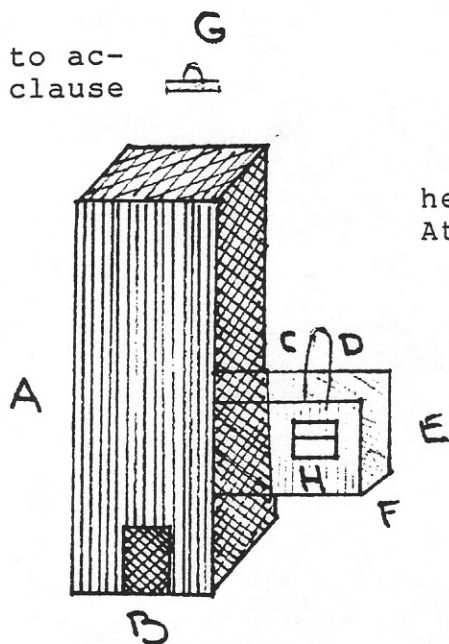
Fortior est qui se quam qui fortissima vincit maenia.

Sit laus et gloria Deo.

In Deo spero.

John Clerke.

This is to accompany clause 31.



here is the prospective of an Athanor when it is at work:

- A. The Tower.
- B. The Ash-hole.
- C. The cover of the tower a little lift up.
- D. The neck of a glass coming out of a hole in.
- E & F was not given
- G. The cover of the nest.
- H. The window on one side of the nest having such another one on the other side answering to it.