



PENOTUS — ENCHIRIDION — 1692







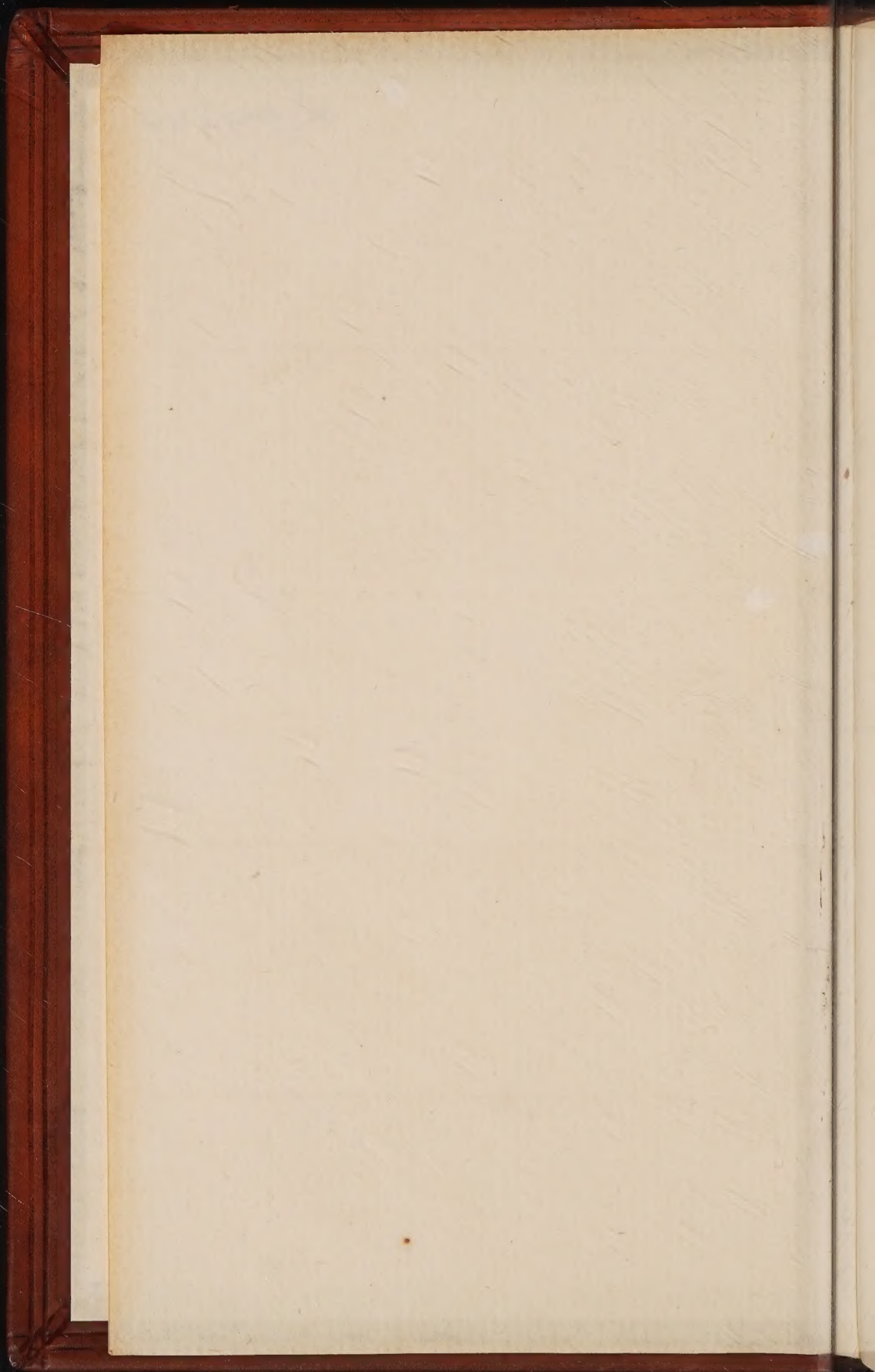


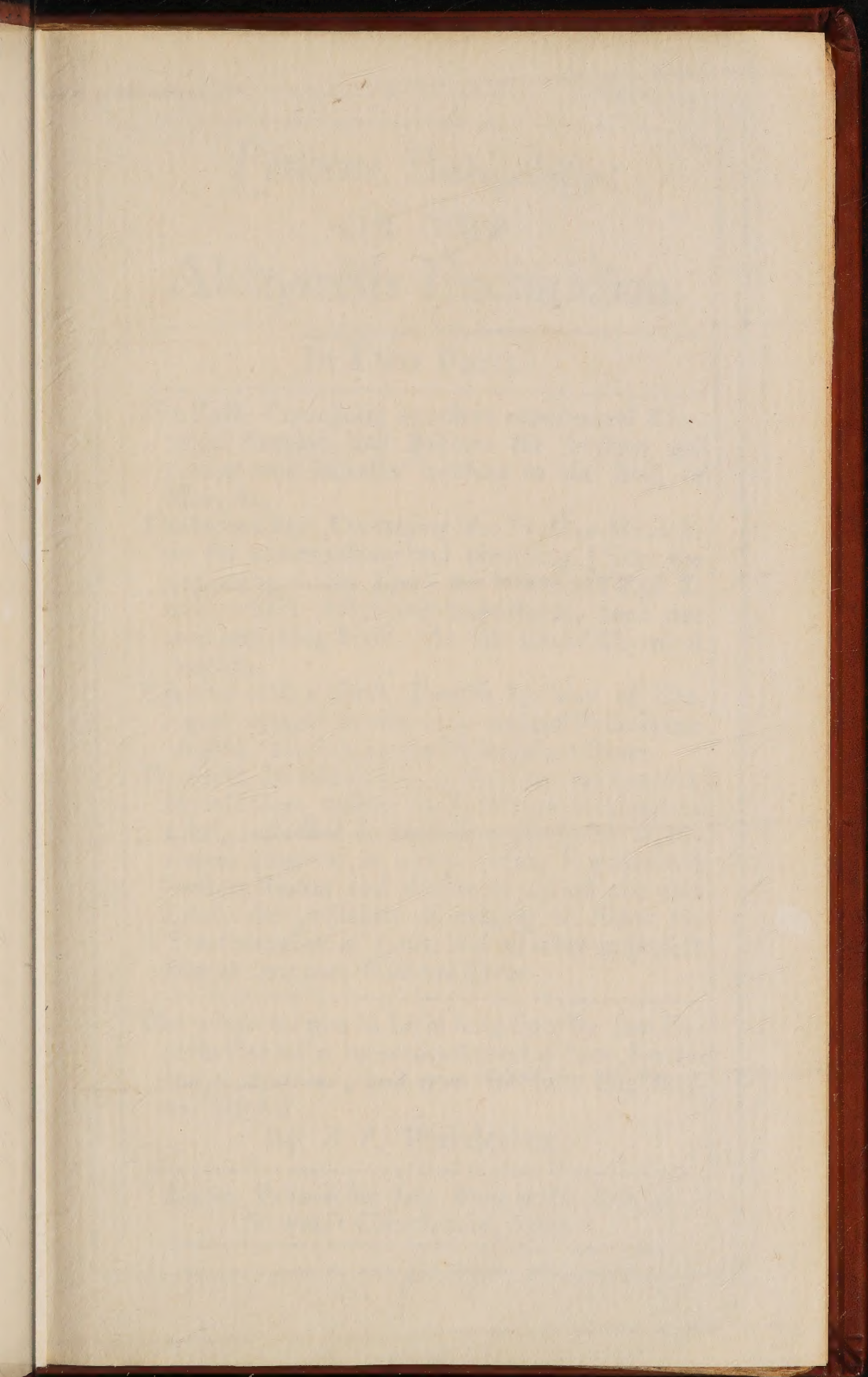


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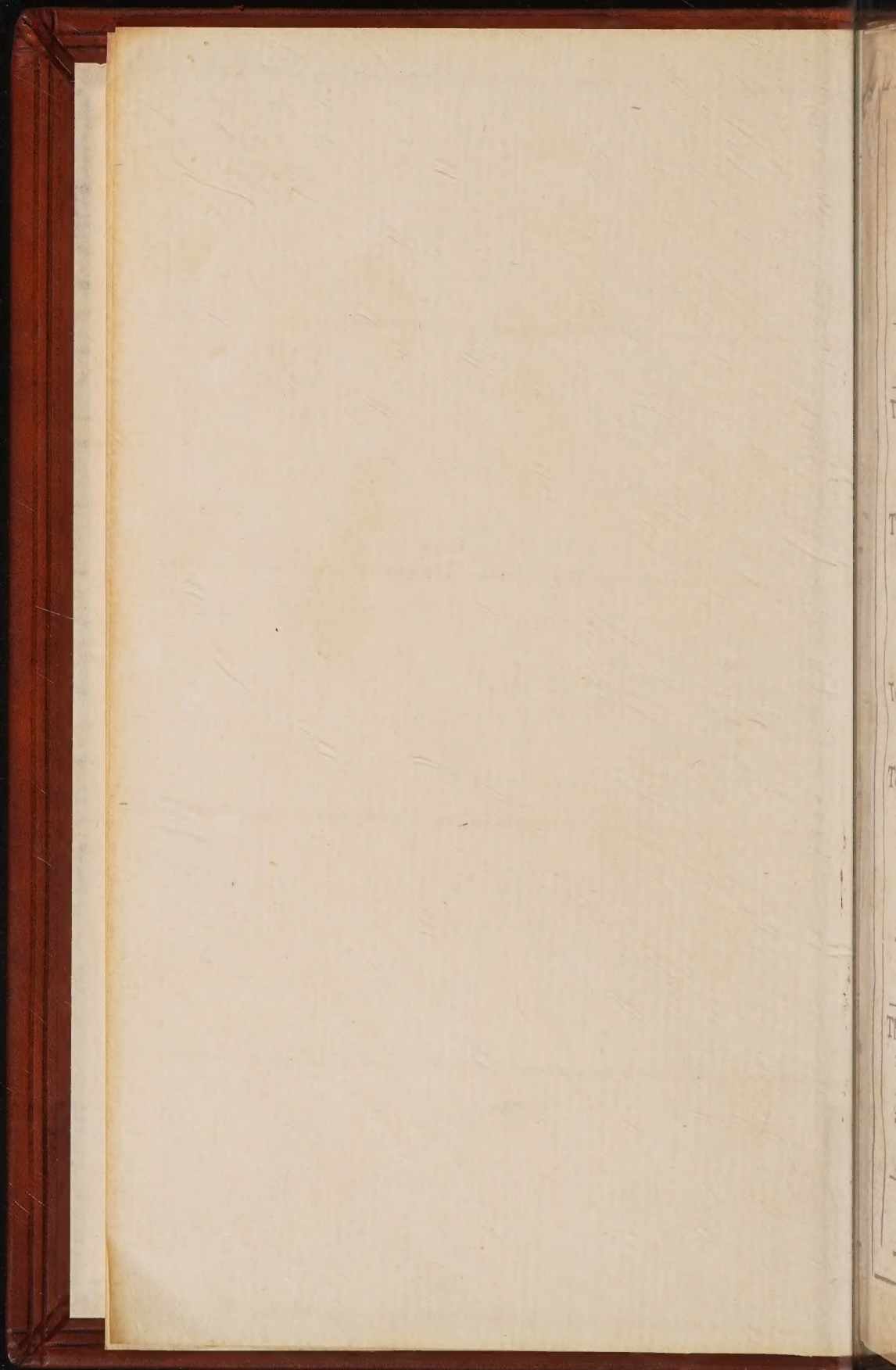














*Penotus Παλίμβις* :  
OR THE  
Alchymists Enchiridion.

In Two Parts.

The First, Containing excellent experienced Chymical Receipts and Balsoms for healing and curing most Diseases incident to the Body of Man, &c.

The Second Part, Containing the *Practica Mirabilis* for the accomplishing and obtaining [from the Beginning to the End] the White and Red Elixir, which whosoever understands, need not read any other Book. As also several Chymical Axioms.

Together with a small Treatise by way of Dialogue, written by that very ancient Philosopher *Aristotus*, concerning the Philosophers Stone.

To which Second Part is prefix'd an Apologetick Introduction, written in Answer to a Scurrilous Libel, published in Latin in *Germany* by *D. Nicholaus Guibertus*, in which Answer is maintain'd both by Reason and Authority against the said Libel, the possibility of making an Elixir for Transmutation of Lead, and all other imperfect Mettals into pure Gold and Silver.

The whole written in Latin long since by that Famous Helvetian *Bernardus Penotus a Portu Sanctæ Mariæ Aquitani*, and now faithfully Englished and Claused

By *B. P. Philalethes*.

London, Printed for *John Wyat* at the *Rose* in  
St. Paul's Church-yard, 1692.

Handwritten text at the top of the page, likely a title or header, which is mostly illegible due to fading.

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THE  
TRANSLATOR  
TO THE  
Intelligent READER.

Courteous Reader,

**Y**OU have here Englished the Quintessence of a Book, which, [were I not to mention the Worth, Learning and Fame of its Author] will (or I am much mistaken) sufficiently commend its self.

*A Book long since published in an Elegant Latin Style at Helvetia, and which has ever since its Publication been famous for its Excellency amongst Wise and Judicious Men.*

*The Author of which (Bernardus Penotus a Portu Sanctæ Mariæ Aquitani) I question not but very few Students*



## The Translator to the Reader.

*in this Noble Art are ignorant of: A Man who after Academick Education, spent the best part of his Life in Travelling, by which he not only learned the Customs of Nations, but also [he having the Happiness of Converse with several Adepti] Learned by Experience and other ways, many excellent and rare Receipts, and (which is the Secret of Secrets) the Knowledg of the great Elixir, as may be understood by reading the Book.*

*I say no more of the Author, peruse his Works diligently, and you'll tast his Wisdom and Parts.*

*I have divided this Treatise into two Parts, the first whereof contains Receipts and Balsoms of excellent Virtues for preservation of Life, and curing Diseases, all which our Author says he experienced: (And sure 'tis below a Man of Parts and Learning, much more a Man of Integrity and Honesty, to lie, and commit them to Posterity.)*

*As for the Second Part, therein you have his Practica Mirabilis for the accomplishing*

## The Translator to the Reader.

compleishing both Elixirs, as also several Chymical Axioms on the same of no small Value: Besides a Dialogue composed by Arislaus a very ancient Philosopher betwixt the Master and Scholar concerning this Work.

Prefixed to which is an Apology in Answer to D. Guibertus his Scurrilous Libel, in which Apology is maintain'd the certainty and possibility of attaining both the White and Red Elixir for transmutation of all imperfect Metals into pure Gold and Silver, by Reason and Authority. An Apology well worth the reading.

I have divided the whole into Clauses, for the Benefit of the Judicious and observant Reader, and endeavoured the faithful Translation of the whole; yet so as to suit it (as well as my mean Capacity would permit) to our English Idiom.

But I remember I call'd it the Quintessence: Yet let no one think I for that expect or hope for Scorn or Laughter. There may be a Quintessence extracted  
from



The Translator to the Reader.

from Gold, the purest of Metals.-----  
I endeavoured to please my self in publishing this part first, which, if kindly accepted, I may present the World with the whole. Mean while, Reader, be contented with this, as the most requisite for thee, and refrain Praise and Censure till I ask them of thee,

who am Yours,

B. P. Philalethes.

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The



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The Authors Preface Dedicatory to the most Excellent (and adorn'd with Heavenly Gifts) Gentleman Dr. *Andrew Libavus*, M. D. and Poet Laureat, *Bernardus Penotus a Portu Sanctæ Mariæ Aquitani*, wishes Supreme Felicity.

I Present you, most Learned Sir, with an Enchyridion of Balsams and Receipts for several Distempers incident to Mankind, which I thought none more worthy of than your self, Learned *Libavus*. The Beauty of Literature, in whom, as in a Mirrour, all Arts, Virtues and Discipline cohere; Famous throughout all Germany, both for the Goods of Fortune, and Endowments of Mind, for Nobleness of Birth, and Knowledg of all Arts and Sciences----- But why should I pretend to illuminate Splendid Phœbus by my Rush Light? Accept then of this my Labour, which if you do, I perswade my self, that being by your Humanity, Fidelity and Fame, defended as 'twere by Miltiades's Shield, I shall be Proof against the sharpest Blows of my Adversaries, and that every one who but understands you are mine and my Labours Defender, shall be, as I may say, charm'd to Silence.----- But here it may be you may exclaim--- What! Are you the Man that desires my Defence? You he that thus interrupts me with your Studies, as you call them? Where was you born? What was your Original? To which I answer, most Learned *Libavus*, by applying what *Virgil* wrote of *Ulysses* to my own use,

Qui

## The Preface.

Qui mores hominum multorum vidit & urbes.

*I was born in Aquitain, a most Noble Province of France ; but leaving my Native Country, I travel'd round Europe and the Continent Islands, spending the greatest part of my Life in Travels, to obtain the perfect Knowledge of the Chymical Science: I am now an Old Man of Threescore and Ten Years of Age, worn out by Years and Labours, after very many Dangers incident to Travellers, am at length arrived at Yverdunum [a strong City in Helvetia] where now I live. I am that Bernardus à portu Sanctæ Mariæ, whose Name you have been pleas'd to make so honourable a mention of so often in your Divine Writings.*

*Proceed then, most illustrious Libavus, and accept of these my last Labours, rude and unpolish'd indeed, yet Monuments and eternal Witnesses of the Reverence and Affection I have for you, and esteem them as your Wisdom thinks fit.*

*Farewel thou Beauty of Literature, the Ornament of all Germany.--- Only love him who is ready to serve you, which if you do, you will not only for ever oblige me [already indebted to you] for your extraordinary Kindnesses, but also rouse me up as one from Sleep to perform greater Enterprizes.*

*Farewel heartily once again my Prides and Safeguard.*

*Yverduni, the Calends  
of January, 1608.*

*Penotus*



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*Ρενοτυς Παλίμβις* :

OR THE

Alchymists Enchiridion.

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PART I.

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I. *An excellent admirable Balsam of singular Vertues.*

℞ **M**<sup>Σπατ</sup> Irrh, Aloes, Spicknard, Sanguis Drachonis, Francumcense, Mummia Opopanac, Bdelium, the Juice of the Balsamum Tree, the Juice or Gum of the Tree Agasillis, of Sarcocolla, of Saffron, Mastick, Gum Arabick, Liquid Stirax, ana ℥ij, Lambd. Elect, Juice of a Beaver, or Succu Castorei, ana ℥ij, Musk ʒss, Therebinthin the weight of altogether, Pulverize



2 *The Alchymists Enchiridion. Part I.*

verize them, and mix them well with the Therebinthin; put the whole Composition into an Alimbeck, and Distil Philosophically: Then take out the Distill'd Liquor, and lay it up carefully for use.

V E R T U E S.

If Dead Bodies be anointed therewith, they will not Putrifie. If with this Balsom you would strengthen weak Bodies, mix it with Rose Water, and anoint the Belly and Reins therewith. If you put a little of this Balsam upon a Linen Cloth, and being a little warm before the Fire, apply it to the Back-bone of the Afflicted with an Ague, there letting it remain for some Hours; it takes away the rigor thereof: Yea, it wonderfully relieves the Quartan Ague. It helps Swoundings, if the Spine of the Back be anointed therewith. A little of this being put under the Tongue of a Person Speechless, it Restores it; and count it no mean Remedy, if Necessity compel thee to use it in Suffocations of the Womb, Falling Sickneses, and many other Diseases, Drinking Three Drops of this in a Glass of Odoriferous Wine. It wonderfully comforts the Heart and Animal Spirits. Mixt with Oyl of  
Roses,

Part I. *The Alchymists Enchiridion.* 3

Roses, and Bathing the Members and Backbone, is very good to expel Melancholy, and trouble of Mind, helping decayed Strength, and good in Hectick Fevers. It has many other wonderful Properties with it; for the Spine of the Back-bone being anointed therewith, it has strange Operations, comforting [by the permission of Almighty God,] the Reins and parts thereabouts. It procures long Life, so powerful is this Balsom, preserving the Causes thereof. The

† Nuca is the Principium of † *N. B.* the Nerves and Bones, and is generated from the Brain, therefore by Bathing that part, you will comfort the Spiritual Substance, and all the Bones; being a Remedy against the Palsie: Comforting and being good against the Trembling of the Heart and Looseness. [*Est omnium Medicamentorum in celeri cordis confortatione.*]

℞ II. *An Artificial Balsam for all sorts of Wounds and Swellings, Gun-shot not excepted.*

℞ Oyl Olive, Flax, ana ℥iv, Viridis Aëris, or Green Brass ℥i, Roman Vitriol ℥ss; put the Powders into the Oyl,

B 2

and



4 *The Alchymists Enchiridion. Part I*

and upon warm Embers Dissolve them.  
This done, take them from the Fire.  
Then add to it clear Therebinthin. Let  
it Ferment together for the space of Eight  
Days in a warm place. Now when you  
would use it, apply it warm to the  
Wound, and Bind it up. For a Gun-  
shot, &c. dip a Tent in this Balsam, and  
stop the Wound therewith, and 'twill an-  
swer Expectation.

℞ III. *An Experienced Balsam to Heal  
all Desperate Wounds in the space of  
Twenty Four Hours time; a very great  
Secret.*

Gather a sufficient quantity of that  
Red Herb springing out of the Ground  
about the latter end of September, call'd  
Wood-bine, on which the Hony-suckle  
grows, [to be had in Woods,] put it into  
a Cucurbit, [five Botiam,] then stop the  
Mouth of it very close, that the Virtue  
of it may not respire; then put it in  
warm Horse-Dung for the space of Eight  
Days, afterwards in *Baln. Maria* extract  
its Water. Which being come over, put  
back again upon its Faces. And then as  
before, put it again in Horse-Dung for  
Twenty



Part I. *The Alchymists Enchiridion.* 5

Twenty Four Hours space; which being done, Distil again; then will come over a Water and Oyl, which separate *per Bal. Mar.* the Water appears first, the Oyl lying at the bottom of the Vessel. This is that admirable Balsam whose Vertues are so much extoll'd in our Chymical Antidotes, with many others.

℞ IV. *To cure the Frensie and Delirium.*

℞ Musk gr. 12, Camphir gr. 20, of Red Rose Water, impregnated with the tincture of Sandal, ℥xv, mix well, shave the Crown of the Diseased's Head, and dipping a Linen Cloth double into this Liquor, apply it warm: When it has been on so long as the Moistness is dried up out of the Linen, dip it in the aforesaid Composition again, and continue the Application for the space of Twenty Four Hours. Afterwards having Slept some time, you will perceive the Afflicted to be marvelously composed, unless the Substance of the Brain be corrupt, then you must apply oftener with very great care: It also cures the Palpitation of the Heart if applied thereto.

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℞ V. *For Foolishness, occasion'd by want of Sleep.*

℞ Laudanum prepared according to our Description, gr. 4 or 6, Oyl of Musk Nuts, 3 Drops, put a little of this on a Linen Tent up the Nostrils. It wonderfully provokes Rest. If you think the Sick Person sleeps overmuch, take out the Tent.

℞ VI. *For Convulsion Fits.*

℞ Oyl of Amber ℥℞, Mucilage of Bryony q 5, to the consistency of an Ointment, Oyl of Clove Gilly-flowers, 6 Drops, anoint the Place afflicted about the Roots of the Nerves, then 'tis done. — If the Fits are not mitigated at the first Anointing, Repeat again, and wrap the Afflicted Members in the Hide of a new kill'd Weather, and you'll have no need to take care for any other Remedy.

℞ VII. *For the Cramp or Contraction of the Sinews.*

℞ Distill'd Oil of Cammomil ℥i, The-  
rebin of Amber, ana ℥℞, anoint the  
Roots



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Roots of the Nerves on the contrary sides,  
and 'twill have good Success.

℞ VIII. *An excellent Remedy for Itch-  
ing Pimples, Blemishes and Wrinkles  
in the Face.*

℞ Most clear Fountain or River Wa-  
ter, ℥ 5, the Seeds of White Poppy well  
bruised ℥ ℥, make an Emulsion of it in  
a Glass Vessel; then in a great Glass, put  
ʒi of Mercury Sublimate, very often  
Cleansed or Washed, with the White of  
one Egg well shaken together with all  
ones might for the space of an Hour;  
then add to it one Spoonful of your E-  
mulsion of White Poppy-Seeds; then shake  
it again with all your might, for one Hour  
more; then Two Spoonfuls, and shake for  
Two Hours; then Three, Four or Five  
Spoonfuls, and shake it as is aforesaid for  
the space of Three or Four Hours, till a  
White Pin or Needle lying in it Twenty  
Four Hours is not tinged: Then add of  
very white Zaccharum and Borax very  
finely powder'd, ana ʒi, then shake as a-  
foresaid again for Two Hours. By often  
washing the Face therewith, it makes it of  
an incomparable White and Red Colour,  
it does no hurt to the Skin, as other Mer-



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curial Waters do; but it Cleanfes and Heals Burning Ulcers, Dries up Boils and Running Soars, and very friendly cures them. This is a Secret not rashly to be Reveal'd.

℞ IX. *A most approved Remedy for inflamed Eyes, both Running and Dry, as also for Eyes that are Blood-shot, and for Itching of the Eye-Lids; a singular Remedy.*

℞ Præparat. of Tutty, ʒiʒ, Camphir ʒi, as much of Red Rose-water, of GreenBrass, gr. 12, well rubb'd with Camphire in a Mortar, but the Brass by it self. Let all be brought to a Powder; then ℞ May Butter ʒi, let it Boil some time in the Rose-water: Then taking it from the Fire, first put in the Tutty and Camphire, then the Æs Viride or Green Brass; mix them well together, and lay it up in a Glassen Vessel; make an Ointment of it, and put a little of this upon a small Piece of Silk, and so anoint the inner sides of the Eye-Lids, but especially the Corners, and you'l soon be Cured.

℞ X.

℞ X. *Another most Noble Medicine for the same.*

℞ the Distill'd Water of Whites of of Eggs, ℥ 2, Aqua Fœnicula *Et* *U*trasia, Belendine Valerian, ana ℥ ii, Red Roses, ℥ ii, Water of Human Blood ℥ i, Tutty well prepared and ground, Camphir, Roach Alome, ana ℥ ℞, Red Coral, Pearls, ana ℥ i, mix and circulate for a Month, often well shaking them together. Drop a little of this into either Dim or Inflamed, or Running and Disorder'd Eyes, or those having thin Skins growing over them. If this Remedy be continued, it will certainly cure them.

℞ XI. *To heal a Wound in a small space.*

℞ Well Purged and Clarified Hony ℥ i, Juice of Pillitary of the Wall, qs, Incorporate and make an Ointment, with which anoint, and presently bind up; it cures soon.

℞ XII. *A Secret to cure the Dropsie.*

Distil Oil of Salt by a Retort, feed Flowers of Sulpher with this Oyl, till it  
be



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be of the consistency of a Pultis; Distill this through a Retort, and it will come into the Receiver like Milk. This is a great Secret for the Dropsie: Its good also against Poisons and Ulcers of the Lungs.

℞ XIII. *A long experienced Emplaster for Old and Stinking Ulcers and Fistuloes, separating the corrupt from the incorrupt.*

℞ Common Liquid Pitch ℥ 2, unsalted Butter ℥ i, of the best Hony ℥ vj, The-rebinthin ℥ iij, Sheeps-Fat or Grease ℥ iij, Rosin ℥ ij ℞, let all melt over a gentle Fire, and then strew in the following Powder. ℞ Aloes ℥ iij, Flowers of Sulpher ℥ ij ℞, Francanscense ℥ ij, Mastick ℥ i ℞, and when all is melted, add common Salt Decripitated Mj, Allum ℥ ij ℞, white Vitriol ℥ ii, Calx vive ℥ i ℞; these being all in fine Powder, mix well together, and with the former Powders, Reduce the whole Composition into an Emplaster. Now if so be it happens to be too Dry, by adding Liquid Pitch to it, it will become more Liquid. Apply it to the Ulcer, &c. On which let it remain Twenty Four Hours,



Part I. *The Alchymists Enchiridion.* 11

Hours, wipe it off, and apply it again. It has been often experienced.

℞ XIV. *An other Emplaster for all bitter Maladies and Tumours.*

℞ Black Pitch, Colophoni, Rosin of Pine, Wax, ana ℥iij, Bdellium, the Juice of the Herb All-heal, ana ℥ij, Opium ℥ij, Saffron ℥ij, Stiracis Calamitæ, Camphire ana ℥ij. Sperma Cæti ℥vi, Sanguis Draconis, Mercury præcipitate, ana ℥i℥, Crocus Martis ℥℥, Gum Elinus & Henbane, ana ℥i℥, Dissolve the Gums in Vinegar; then dissolve Pix Colophoni, Rosin of Therebinthi together. Then add Mastick and Mhirr; make an Emplaster, and make use of it in all Tumours and Maladies whatsoever. I have many other Emplasters by me; but these are the most excellent.

*Elinus*

℞ XV. *An admirable preparation of Camphire to cure Canker'd and Corrosive Ulcers; containing many other rare Properties.*

℞ Camphire, Virgins Wax, White Lead, Oil of Lillies ana, bring all into Crumbs;

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Crumbs; then put the Oyl into a little Kettle over the Fire, which being hot, put in the Virgins Wax, and which being Melted, put in the purified Camphire, by stirring it gradually, afterwards the Ceruse, casting it in by little and little, till the whole is incorporated; then take it off the Fire, and when cold, put upon this Composition ℥ i, of thrice Rectified Spirit of Wine; then mix all very well together, in a Glazen Vessel, till [without the help of the Fire,] the whole becomes very Red. Put then this Ointment in a Glass Alimbeck, and lute very close, Bury it for Eight Days in Horse-Dung, Distil with Ashes on a slow Fire. The Water being come over, remit it back on the Faces again. Repeat this for Eight times at least, *N. B.* that the Camphire will be Sublim'd; but his Wings should be clipped, and be mingled with the rest. Break the Vessel, and take out the matter which you shall find at the Bottom in a Metal-like form; stamp it to Crumbs; then incorporate and keep it for use, [close in pixide; ] its Virtues follow.

℞ XVI. *To cure the Canker.*

℞ Both Plantains M j, make a Decocti-  
on



Part I. *The Alchymists Enchiridion.* 13

on, with which wash the Canker or Wound; afterwards dry it with a clean Linnen Rag; then R̄ the aforementioned Ointment, and spread some of it on a Linnen Cloth, &c. and apply it to the Wound or Canker; so that the aforementioned Ointment may cover the whole Wound, &c.

R̄ XVII. *For a Dissentery and desperate Looseness; a singular Remedy.*

R̄ the Bark of Guajacum well bruised, ℥ij, boil them in so much Water as may a little more than cover them; to which put of Red Roses, Balanstior and Plantain ℥ij: Let them boil together for an Hour; then take them from the Fire, and strain them through a Linnen Cloth; to which add Powder of Rhubarb ℥ij, of the principal Preparation ℥iij, let it be Drunk by the Diseased.

R̄ XVIII. *One only excellent Remedy for the Plague.*

R̄ Of Thrice Rectified Aqua Vitæ, one Measure, (or Spoonful I suppose) the very best Venice Treakle ℥vi, the choicest Mirrh ℥ij, the Roots of Butter-Bur. ℥iij,  
Sperma

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Sperma Cati, Terræ Sigillatæ, ana ʒi,  
great Celandine ʒi, Dictam albi pimpin.  
Garden Valerian, ana ʒij, Camphire ʒj,  
all these being cut small and Bruised, mix  
them together; afterwards soak them in  
good White-wine; then being Dryed up  
and Bruised, put them into a Glass Re-  
tort well Luted with a great Receiver;  
cause Distillation by an open Fire; but  
gently at first, and so on by degrees; in  
doing which, you will see white Fumes  
come over into the Receiver with great  
force; therefore you must take great care,  
lest your Glass breaks. Distillation being  
over, you'll find a Black Oyl and Water,  
which Oyl you must separate from the a-  
foresaid Water; put the VWater into a  
little Cucurbit, and distil twice or thrice  
in Ashes, of which take one part to two  
parts of the Reserved Oyl aforementio-  
ned. If you have ℥ 4, of the above named  
Composition, mingle it with ℥ 2, of the  
Tartarous Water, and leave the Liquor  
on its Fæces.

Use is, That every Twenty Four Hours,  
one ʒ of this be Supp'd up in a Glass of  
Odorifick Wine, and let the Distemper'd  
Sweat Two Hours after it (at least) and  
abstain from Food some few Hours after  
and before. It's a great Preservative a-  
gainst



Part I *The Alchymists Enchiridion.* 15

gainst this miserable Mortality, for if the Infected do but take one Spoonful of this in Three of White Wine, as aforesaid, and Sweat Three Hours after, abstaining *from Wine & Drink* Three Hours before, and Three or Four after, it will cure him, [*Deo Juvante.*] If the Diseased be very much infected, perhaps it may not operate so effectually the first time, as to Radically Cure; then Reiterate. But if by the Inflammation of the Liver [*Prunella gigneretur,*] then  $\Re$  Cancror. Fluvialum Vivorum, of the greater House-Leek j, Sengreen M j, Bruise all well together, and mix with a few Spoonfuls of Vinegar of Roses, squeeze out the Juice of them altogether through a Linen-Cloth. Exhibit of this sometimes a Spoonful a Day, apply it warm to the Head and Forehead by warm Cloaths. If the Party be broke out in Botches, apply an Emplaster made of the Juyce of All-heal, with Oyl Laterino. This, if soon applied, will draw out the Poison.

You have here a Divine Water, healing all Obstructions, and effecting such Wonders as I cease to speak of; 'tis your Duty to honour God, and resign your self to him.

℞ XIX. *For all Impossthumes, Pluriges, or any such like Distempers, to break them soon.*

℞ Sorrel [sub cineribus coctæ] Mij.  
*Bear-flower* Beam-somer ℥iij, Fat Figs Niiij, Rue ℥ij,  
of precipitated and dulcified — by washings ℥ij, make an Emplaster.

℞ XX. *For the Shingles [& Formicas] a most experienc'd Remedy.*

℞ Rock Allom, (Flowers) of Sulphur, Bole Armoniack subtilly searched, ana ℥ij, common Salt p i, the Herb Celandine fresh and new gathered, shred well Miii, to which put of good potable White-wine so much as will over-top it 4 or 5 Fingers Breadth; put all into an Earthen Pot with a narrow Mouth, and when in warm water the matter shall boil, besprinkle the affected place with the Dew thereof for 2 hours space twice a Day; which Dew being dried in, anoint the said Shingles with Oyl of Eggs. It likewise cures St. *Antonies* Fire.

℞. XXI.



℞ XXI. *Aqua Mirabilis for curing and expelling the Stone and Gravel in the Reins.*

℞ the Roots of Marsh-mallows well cleansed in White-wine ℥vj, the Roots of great Burr and of Grass ana ℥iiij, the Roots of the Herb Folefoot, or wild Spicknard, of Parsley, Valerian and Fœniculi all well bruised ana ℥ij: of the Herb Capilli Veneris, Saxifrage, Pimpin, Virgæ Auræ, and Betony ana Miiij, of the Seed of Gentian, the great Burr, Cardus Benedictus, of the Mountain Osier of Nut Kernels, Medlars and Peaches ana ℥j, Grom-well ℥ij, Lapidis Lincii Judaici ana ℥j, the Preparation of Goats Blood ℥ij℞, Crocus ℥ij, Venetian Therebin, bruise them all together, and with the Therebinthin mingle them in White-wine ℔iiij, mix all well together, and let them stand 24 Hours; then distil them by Bal. Mariæ. Let the Afflicted drink of this VWater ℥ij, and after he has drunk that, immediately let him drink ℥iiij of VWhite-wine full three Hours before he eats.

℞ XXII. *For an inveterate Megrim.*

℞ Aloetick Balsam ℥ij, Magisterii Per-  
C larum

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alrum gr: 12. Salt of Wormwood ʒi.  
with Syrup of Betony q ʒ. Bring it into  
a Mass, in a Glass accurately closed: Let  
the Diseased for a Month together take  
every Morning one Pill made of this,  
it is an excellent Purger of the Belly and  
Midriff; Extracting the obnoxious Hu-  
mour or Matter from the Brain.

℞ XXIII. *For Ulcers in the Lights.*

℞ Flowers of Sulphur sublimed to  
whiteness, q. u. with Oyl of Zacchari  
[known but to a few] mix well this Oyl  
of Zacchari with Pectoral Waters, very  
well distilled. It has wonderful Vertues.  
It takes away the Causes of Coughs.

℞ XXIV. *For Suffocations of the Womb.*

℞ Extract of Crocus ʒj, Castor ℥ij,  
6 Drops of Oyl of Angelica mix: The  
Dose ℥i or ii. This, if taken when an  
Ague is approaching, cures it. if at the  
approach of each term a measure of this  
be taken, the Disease will not return.

℞ XXV.



℞ XXV. *CATHOLICUM CATHARTICUM Minerale.*

℞ Mineral Stilium or Antimony in Powder (very small) being mingled well with Oximel Simplex, so that it's Metallick Form be quite lost; which done, pour on it Vinegar. Let it remain in a Vessel in a warm place for a Months time, afterwards distill the Vinegar in a gentle Heat, and it will remain at the Bottom of the Consistency of a Pultis, which must be distilled by a mighty strong Fire, and there will ascend a red Oyl, sweeter than Zaccharum, which use in purging Bodies. Dose, is according to the Constitution of the Person to take it; for all are not strong alike; therefore a certain Dose cannot be prescribed; yet I have given from ʒss to ʒj, with some other Syrup. It draws the Humours together and evacuates them.

*N. B.* This is that that is now (with some) kept so secret, and so much made use of.

℞ XXVI. *For the Epilypsie.*

℞ Exsiccated Vitriol ℥j, of Stibium  
C 2 ℥ss,

20 *The Alchymists Enchridion. Part I.*

℥ss, bring them into a very fine Powder, reduce to an Oyl, like Oyl of Vitriol, and this [by the Sun] distil often. Rectifie also [*super calvariam contusam alicujus suspensi.*] Dose, from ℥ss to ℥i, in any Syrup, as of Piony, Bethony, &c. and count it not a mean Remedy.

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*The End of the First Part.*

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*Penotus Παλίμβιϑ:*

OR THE

Alchymists Enchiridion.

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PART II.

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## The Epistle Dedicatory.

To the most Learned and Famous  
*D. Joachimo Tanchio*, Dr. of Physick and Philosophy, and Professor of the same at the University of *Lipzick*, *Bernardus Penotus a Portu Sanctæ Mariæ Aquitain* wishes long Health and Happiness.

**V**enerable Antiquity (most Learned Tanchius) had so honorable an Estimation for the first Inventers of Arts and Sciences, that some they Canoniz'd as Gods : To the Honours of others they erected Statues as a perpetual Memorandum of their Great Ingenuity. Nor undeservedly. For whereas our great Grandfather Adam by his Sin was reduc'd from the most happy to the most miserable Condition, the Omnipotent himself thundering against him and all Mankind this Resolution, viz. In the Sweat of thy Face shalt thou eat thy  
C 4 Bread,

## The Epistle Dedicatory.

Bread. *The Inventions of Arts and Disciplines were then very necessary. Quibus isti morbo & malo afferetur. Therefore it may seem one great Reason, (if not the only) why the Fathers before the Flood lived so long, was, Because they might fully understand and learn Arts and Sciences. Now if such great Honours were conferred on them, who being greatly help'd by Longevity, found out Arts and Sciences; deserve not they Commendation, who not having the advantage of such long Life, raise them (and that with augmentation too) from the Dead to Life again? (For what do they otherwise, who restore lost Arts to Light again?) 'Twas great indeed to find out Arts, but very great to restore and augment them. I shall mention only the Spagyrick; and who knows not that that so Useful, so Divine, and so Necessary an Art has for many Ages lain, as 'twere (almost) in a dead Sleep? And who but a blind Man cannot perceive it now restored to its former, nay, far greater Glory? But by whom I pray? If I, learned Tanchius, mention*



## The Epistle Dedicatory.

mention you amongst it's particular Favourites, who'l contradict me? Deservedly then do Learned Men reverence you. For my part, I'm bound to it for two no little Reasons. The First, For the same Reason all wise Men do, viz. For your great Parts and Learning. The other, Because you were pleased to count my Name worthy the mention in your Book De Lapide Philosophorum. I should be ungrateful then, were I not, in token of the Estimation I have for your self, to present you with part of my Labours. Accept then this following Dialogue concerning the true matter of the Great Elixir, written by one Arislaus a very old Philosopher, as also its Preparation, far more precious than common Gold or Silver. This is the Aurum Vivum of the Philosophers, vivifying other Dead Bodies; yet the matter of this our Stone is but one Ingredient, containing in its self the Power of all forcible Waters, [as appears more plainly in the Apologetic Introduction] containing whatsoever is necessary for Nature in, from,  
and

The Epistle Dedicatory.

*and by its self, as in the Dialogue and following Pages you may see; which Dialogue I devote, Dedicate and Present to your self, ut sit Antidorum illius quod ad te accepi, &c.*

Learned Sir,

*Vale.*

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*An*



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*An Apologetick Introduction of Bernardi Penoti a Portu S. Mariæ Aq. in which is Evinced both by Reason and Authority the Error and Opinion of Dr. Nicholas Guibertus Lotharingi, concerning Alchymy, &c.*

1. **N**O Art or Science is so Sacred, but has Haters and Contradicters of all degrees.

2. Amongst which Arts, this of Chymistry need not assume the lowest place, than which Theology excepted, there is none more worthy.

3. This is the Captain of Philosophy, by which Secrets of Nature, &c. may be pryed into, and Arcana's easily embraced.

4. This Art has been sought after by Emperors, Kings and Princes ; nay, many of all sorts of Men, Good Men, Wise Men, and Learned Men, have laboured after it.

2 *The Alchymists Enchiridion. Part II.*

5. All affirming it to be an honest pleasure, an Exercise becoming the greatest Men on Earth.

6. Yet since in this our Iron Age of Impiety, &c. there being such a numerous Parcel of Impostors and Sophistors, that a right Honest Man is very difficult to be found. This Spagyricall Art is become a very hatred.

7. Nay, counted so ignoble, as how many would have it Banish'd to Silence?

8. Yea, and even those too, who have any liking to it, or would defend it, are reckon'd at least Mad-men.

9. How does *D. Guibertus Lotharingus* labour to prove, that this Chymical Science is of no moment, denying besides, that neither the Books supposed to be *Thomas Aquinas's*, *Raymund Lully's*, or *Arnold's De villa nova*, ever wrote concerning the Philosophers Stone.

10. But 'tis well all these Books of the aforesaid Authors are Extant, [wrote by their own Hands] in the Libraries of many Learned Persons, with whom they are esteem'd.

11. Yea, there's a few in mine too.

12. Let then *Guibertus* the Rhetorician proceed with his Babling; by which there can be no profit (save the benefit of  
of



Part II. *The Alchymists Enchiridion.* 3

of the *Latin* in which he very much delights) be gotten.

13. Nor does he by those Elegant Rhetorical Flourishes of Oratory Teach, but Deceive, (like Whores by their fine Dresses and Painted Faces, allure Fools to their Eternal Prejudice.) Feed the Understanding with solid Fruit of Learning ; but causes to smile by his Ignorant Discourse, which you may perceive anon.

14. I can't perswade my self Master *Guibertus*, that that may be rashly condemn'd or abolish'd, that has been so long in fashion, and for so many Ages accounted firm:

15. But this Science is glorious for its Antiquity and Stability.

16. 'Tis not likely therefore, that this Noble Science should ever fail by your Arguments or Disputes.

17. When as before *Æsculapius's*, long before *Hippocrates's* Days, this Art was well approved of, and firmly rooted for Eternity amongst the Wise and Thinking World.

18. Your pretending then to extirpate that which has remained firm for so many Ages together, (I think will) never conduce to your Applause.

19. And

4 *The Alchymists Enchiridion. Part II.*

19. And that only by a little *Latin* Babble, which yet for All---you see, you by all your Skill and Thoughts cannot do.

20. Give then every one leave quietly to enjoy his own Opinion.

21. As for me, 'tis the least of my intention to consume much time in refelling your trifling Arguments.

22. Therefore for Brevity sake, I refer you *D. Guibertus*, to the Proeme published by the Learned Master *Theobald de Hoche-lande Mittelburgen*, *De Alchemia Difficultatibus*, where whatsoever can be objected against this Noble Science, &c. [*ut Nemo amplius addere aliquid possit ad Quaestionem solvendam,*] is fully answered.

22. I say therefore with that very Learned Gentleman, that the Writings of those most Learned and Good Men, *Dr. Thomas Aquinas*, *Hermes Trismegistus*, *Raymund Lully*, *Marsilius Ficinus*, *Arnold de villa Nova*, [whom *Johannes Andreas*, the most Wise Counsellor styles, The Divine, the most Experienced Physician and Alchymist,] and others who are beyond Exceptions, shew them Masters of Understanding, and Lovers of Mother Nature.

23. And



Part II. *The Alchymists Enchiridion.* 5

23. And why should we believe the VVritings of a few Self-conceited Raylers, before the Solid VVritings of such Learned and Famous Men? who out of Malice cavil with those VVorks they understand not; affirming their Ænigmatical and Obscure VVritings were intended only to make work for the Idle.

24. But God forbid that we should think those Venerable Philosophers wrote advisedly upon any such account.

25. Those that have inquired studiously into their VVorks, always have affirmed, that they procured Fame not by trifling and mad Assertions, but by high and sublime, grounded on a true and stable Foundation.

26. Here may be mentioned the joint Opinion of divers Nations concerning the transmutation of Metals.

27. Not of the *Latins* alone, but of the *Greeks*, *Egyptians*, *Arabians*, *Caldeans*, *French*, *German*, *Spanish* and *English*; [*Monumenta quotidie studiosorum Hominum manibus teruntur.*]

28. All which affirm,<sup>9</sup> as it were with one Mouth, (though with diverse Tongues) that it's a very true Art, than which there is no Art more Magnificent or Sublime in the whole VVorld, [the Study of the  
Scriptures

6 *The Alchymists Enchiridion.* Part II

Scriptures excepted, that bringing, as was said before, Health to the Soul] to understand which is the gift of God : To be Masters of which Art [of Chymistry is meant] there is required no little Study, VVatchfulness and Pains.

29. Perhaps in this following point, they are mistaken who deny the Excellency of this Art, *viz.* because since Infinite Chymists are ignorant of this grand matter. *Neminem videant qui se Scientiam adeptum esse gloriatur.*

30. To which I answer, There's nothing can cause a true Philosophers wonder, [being already skill'd in the Nature and Causes of all things.]

31 'Tis Ignorance alone is the cause of Admiration.

32. For what One amongst a Thousand works upon the due Matter ? Scarcely any. VVhat wonder then is it, if many be frustrated with a Deserved End ?

33. Therefore *Avicen* says not imper-  
tinently, He which takes what he ought to take, and mingles it, and works as he ought, then he proceeds as he ought to proceed.

34. There is truly many Illiterate Persons, which understand not so much as common Sense ; how then is it likely for  
such



Part II. *The Alchymists Enchiridion.* 7

such as those to understand the Metaphors and Analogies of Philosophers?

35. Others there are who though they are Learned and Quick-witted, yet have not Books; either because [for Covetousness sake] they will not Buy or Pay for them, or else are so Poor, as they cannot compass the Price of them; or else because they cannot find Examples in those Places in which they abide immediately; and so through Impatience and Despair desist, when it may be they were e'ne lighting on the true method to effect.

36. But for those who study Books and Art uncessantly and with Patience, let them remember the Saying of *Solomon*, *Sapiens abscondit Scientiam; Os autem Stulti Confusioni proximum est.* A VVise Man lays up, (or conceals) Knowledge; but the Mouth of a Fool is next to Confusion.

37. Nor wants there a Reason why those that have this grand Elixir, keep themselves private, not signifying their Happiness to any one. — VVhy, pray the Reason? — I answer in one word,

*Fœlix quem faciunt, aliena pericula  
cautum.*

D

Blest

8 *The Alchymists Enchiridion. Part II.*

Blest is that Man who can beware betimes.  
By's Friends Misfortunes.

38. How many in our Age have miserably Died, who were known to have skill in this Art, by reason of their Princes Fear and Envy? Nor could they possibly escape from their Power: — But of them by and by.

39. Why could they not believe what *Thomas Aquinas* says? That the use of no Art ought to be prohibited, which produces Natural and True Effects by only Natural Causes.

40. *Marsilius Ficinus* says, (they are in the right on't, which affirms,) that all things may be multiplied as well Plants as Animals, by a certain Spirit, but that that Spirit is detain'd in grosser Metals with the Matter, which if a little rightly separated, and the Secret preserved in its connatural Habitation or Throne, will certainly generate its like.

41. There are some who will not Believe, though it's consented to by so many Men, and by so many diverse Nations; nay, that will not by Experience and Reason it self, grant themselves overcome. But rather (such an Age do we live in,)  
affirm



Part II. *The Alchymists Enchiridion.* 9

affirm the Metal transmuted into Gold and Silver by the help of the Devil and Hands of a Subtile Magician, than ascribe the effect to the power of God and Nature.

42. But pray by whom especially is this Art despised? even of those most who have Read Chymical Books, in (as it were) great haste, without premeditation, &c. Like the Dogs of *Nile*, just take a Lick at the Waters, and run away again.

43. Who when they understand not the Bosom Secrets of Nature, Art and the Philosophers, blame them not themselves.

44. But what more unjust than for a Man to hate that he understands not?

45. What more silly and contemptible, than the Judgment of an Unskilful Man?

46. The late Exclamation of a Comædian, I think was not for nothing, viz. That there's nothing in the whole World more unreasonable, than the Censure of an Ignorant Person, who thinks nothing well done, in which he himself had not a Hand.

47. As if he had said, *Scientia non habet Inimicum præter Ignorantem*; Arts and Sciences

10 *The Alchymists Enchiridion. Part II.*

Sciences have no Enemies except the Illiterate, who understand them not.

48. But to answer the Question, *viz.* Whether this Art can be proved true, by Authority, Reason and Experience?

49. To which I answer, I can, to prove the Truth of this noble Art, bring the Testimonies, Authority and Experience of many Wise and Learned Men.

50. Not long since, I received a Letter from a very Famous Gentleman, whom, you *Guibertus*, know very well, and whose Father you sometime since used very courteously, (which with some other Letters God willing, I intend shortly to publish.)

51. In which He Learned Man told me of a certain honest Chymist which he Entertain'd, furnishing him with  $\text{Zivß}$  of Lead. He (the Chymist) casting in on the aforesaid Lead a Grain of a certain Red Powder, (the Lead being running hot,) the whole Lead was turned into most true and pure Gold, without any Diminution.

52. The Man that did this I am very well acquainted with, being Fellow-Boarders together for some time in *England*; and blessed be God he's yet living.—



Part II. *The Alchymists Enchiridion.* 11

53. I heard of another some time since at *Lutetia*, by a very worthy Person, that had Gold made by the Chymical Art.

54. Nor was he ashamed to own it, for selling it about, he was at last took into Custody, (being supposed to have stolen it,) having sold so great a Quantity, and so much lying by him.

55. Where he happned to meet with a Gold-smith, whom he asked whether he would Buy Five Marks of most purely Refined Gold? I had it (said he) from *Edward Kelley*, at *Prague*, where at the House of Dr. *Aggesinus Thaddens*, I saw a whole Pound of *Argent-vive*, by one little Drop of a very Red Liquor transmuted into most pure Gold.

56. He is still safe in custody there, that by his Example the Incredulous may be perswaded.

57. I had of this very often in my Hands.

58. But which is the greatest wonder, you may plainly see some little of this Red matter sticking upon the Gold, converted from Mercury, more Red than the rest, and with that more *Argent-vive*, may be converted.

59. I am silent concerning *Bohemia* and *Saxony*; Time will discover all things.

12 *The Alchymists Enchridion. Part II.*

60. There is many Books of this Subject Published, amongst which, Read that little Book of *Petri Roberti Valensis*, of the Truth and Antiquity of the Chymical Art, and that of *Petri Boni Ferrariensis*, concerning the certainty thereof.

61. Who amongst other Words, says, let the Ignorant (then) be silent, and let them not contemn what they understand not.—No right Wise Man will deny this Art its Excellency.

62. Consider if it be an Art, by what means 'tis an Art, and if it is not, why it is not; and let there be a time expected, when God shall raise up some one or other to set forth this Art in its Glory and Excellency.

63. But attend my Words a little, *Guibertus*, since it has been that many great Secrets has hitherto been hid from true and worthy Philosophers. I shall give the Reason for your sake, and to confute your Arguments, why this Art was traduced Ænigmatically, and by Obscure Words.

64. Know then, that in every Science it is primatively necessary to have a Subject about or upon which to Build.

65. But this Science has Universal Nature for its Subject; therefore they say, the  
the



Part II. *The Alchymists Enchiridion.* 13

the Stone is in all things, yet not that its Matter is to be cull'd out of every thing.

66. This Spirit is as well in Animals and Vegetables, as Minerals.

67. Therefore the Stone is call'd Animal, Vegetable and Mineral. But this not because it should be (the more) gathered from Animals and Vegetables.

68. For as a Philosopher says, *si vis mederi metallis*, &c. If you would make Metals more excellent, let the Original of your excelling cause, proceed from Metals.

69. But this Spirit is over much Sealed in Metals; they have sought in Minerals, but not in all, only in those where Nature has hid it.

70. By what one Name then is this Matter Famous? I'll tell you. But first I'de ask you, *D. Guibertus*, and answer me if you think good, what you mean to do?

71. For the Principium of a Work or Business, results from the End of the Intention.

72. If you answer to gain-say your Intention of getting Gold by that, &c. I answer, 'twas never the Design of the Antient Philosophers, by that only to heap

14 *The Alchymists Enchiridion. Part II.*

up to themselves Gold and Silver; no, the result and scope of their Desire was, *ut Mens sana in Corpore Sano*, &c. That they might preserve a Healthy Soul in a Healthy Body, till God's appointed time for their Dissolution was fully expired.

73. For so many great Virtues are contain'd in this Powder, that a little being taken into the Body, it disperses the Humours in a Moment, bringing the Body into so good a Disposition, that not one ill Humour is permitted to reside therein.

74. Which Powder with its use, *Raymond Lully* very well knew, Living One Hundred and Fifty Years; and had God seen fit, might (had not the *Saracens* Barbarously Slain him,) had Lived to the Age of Two Hundred.

75. These Great Virtues the Philosophers observing in the *Elixir*, would for Curiosity sake, try it upon imperfect Metals. Thus Disputing, If this Medicine cures the Leprosie, Dropsie, &c. and preserves Human Bodies, what effects will it have on Imperfect Metals? They projected, and found its admirable Virtues.

76. Per-



Part II. *The Alchymists Enchiridion.* 15

76. Perceiving it to be so Efficacious a Secret, they bound themselves by an Oath never openly to Declare the Modus of its Preparation. Nay, at last they began to hide the Art by Obscure Phrases, lest it should be Seiz'd on by the Unworthy.

77. But to speak fully on this Argument, would require too much time and room either for me, or this little Book to allow of: But more of this elsewhere.

78. We will return now to our intended Discourse, concerning of what, it is made; *i. e.* the Matter of the Stone, at which almost all Chymists stumble.

79. For the Philosophers have almost as many Names for it, as there is variety of colours in the Work; which is as many as can be imagin'd before it comes to its perfect Redness.

80. For they name it by that Name of which the Colour is.

81. No wonder then that so many are Deluded by the Literal Signification of the Words.

82. 'Tis the hidden Spirit of the Words must only be taken notice of.

83. The

83. The Praxis therefore of this hidden Work excels the greatest Secret of Nature, which unless reveal'd by God, or one who has work'd it, or by seeing it done one's self, it's impossible to obtain it.

84. All Books without which signifying nothing, unless you have the knowledge of the matter to work upon; then indeed one Book opens another, but not before.

85. We say therefore that Sulphur and Argent-vive is the matter of our Stone; therefore the knowledge of them is necessary, that the matter may the more artificially be cull'd out of them, that the Stone may the sooner be perfected.

86. A certain prepared matter lies hid in a certain Body, which is for the Work, without other Preparation.

87. And a difficult matter it is to find it out, than which, as *Raymundus* says, there is no greater Secret in the whole World, which so consists in *Saturno* of the Philosophers, that they which most narrowly seek into its Virtues and Nature, oblige themselves by an Oath never to reveal those Secrets.



Part II. *The Alchymists Enchiridion.* 17

88. Being so many, as expelling not only the Diseases and corrupt Humours incident to the Body, but also converting [as has been experienced] imperfect Metals into pure Gold.

89. Now I [*Pietate motus*] being mov'd by Brotherly Affection, will disclose the proper Name of this matter, and declare it with *Arnold* of retarding Old Age.

90. For he calls it *Chiffir Minerale*, that is, the Animal Stone, the Preparation of which the Ancients have conceal'd.

91. There is also another Name for it, especially for the Mineral Stone, the Preparation of which they have also kept secret; some calling it *Abissini Bistumi*, others the *Mineral Chaos*, in which is contained a very great mineral Power.

92. In which all Metals lie glistering in obscurity.

93. Some affirm, that the matter of this Stone is nothing else than a corporeal Spirit of the World, formed in the Matrix of the Earth, from which it receives all its animal, vegetable and mineral Faculties (as was aforesaid.)

94. As Wax receives the Impression of any Shape and Form, so does *Argent Vive* lurking in the matter of the Stone, receive the Properties or Proprieties of all things.

95. Do

18 *The Alchymists Enchiridion. Part II.*

95. Do but see then *D. Guibertus*, what marvellous things it performs, being drawn out of, and freed from its Chaos, purify'd from its Feces, and being made a Quintessence.

96. The Stone ( says a Learned Man ) of the wise Men, is perfected in its self, and by its self. The Roots, Branches, Leaves, Flowers and Fruit.

97. 'Tis then like a Tree ; now what a many Boughs there is belonging to one Tree ? And then, what a multitude of Seeds ?

98. In like manner is this our Philosophick fruitful Tree, containing in its self the Seed of Gold and Silver.

99. VVhich Seed, if sown in its proper Earth, brings forth Sols and Luna's *ad infinitum*, as other Seeds sown in the Ground.

100. For Nature naturally acts and operates perpetually on things of its own Nature, and not of a diverse Species, much less then in a diverse kind.

101. For by how much the greater the Diversity of things is, by so much the greater also is the Unity of things.

102. For Nature disposes all things *in Potentia*, for as much as that Art should and does perfect *Actu*.

103. For



Part II. *The Alchymists Enchyridion.* 19

103. For Example, Nature has and does produce matter whereof Glass is made; but in no place Glass its self. In like manner it has also created Iron lying in a rude matter, committing it to us in a rough, unfashion'd and confus'd Form, that therewith we make Horse-shoes, Sickles, Launces, or whatsoever we please.

104. Thus Nature has also created Herbs, Trees, Gems, Corals, Gold, and every thing the Eye can see; yet as they are, they cannot be call'd Medicines, but rude and unrefined Substances, which by Chimistry are so order'd into Medicines, as to purge, dissolve and separate the Heterogene from the Homogene Qualities; otherwise the putrid would commix with the putrid, and the corrupt with the corruptible.

105. Thus God the Author of Nature has created an only certain simple matter, by which the Stone may be made, which wise Men have call'd the Root of Metals.

106. VVhich matter, if not dispos'd by Chymical Philosophy *a potentia ad actum*, from its power of performing, to Performance its self, it will always remain in the same state, of which the matter whereof Glass is formed is in, which is  
not

20 *The Alchymists Enchiridion. Part II.*

not Glas its self, till means be used by an Artist to make it so.

107. The matter of this Stone is one only thing, as I have often said before, which, as being but one thing, is not numbred or divided.

108. VWhich, if numbred, it is no more one thing; and if divided, it then begins to be composed.

109. If therefore you would profit by Philosophy, remember to take one only thing, [ simple ] whosoever does otherwise, will never find an end or perfection.

110. VWhereas Nature from one thing produces all, and thus in one both agree together.

111. For Nature is the Mother, and Art her Daughter.

112. Now where Nature ceases, Art begins; and this and no other ways is the Order and Rule of Truth.

113. VWhen therefore you have found that one matter which contains all things in its self, exhibit not other extraneous matters to this, with an intention to bring it to perfection; they will not bring it to perfection, but corruption; and you'll grievously deceive your self.

114. For the matter of our Stone is one only thing; yet not so very simple, but it contain



Part II. *The Alchymists Enchiridion.* 21

contains the Four Elements, as other Elementary Bodies do.

115. For as a Tree planted in the Ground brings forth Fruit in its proper Season, in, through, and by its self: Thus our matter, if transplanted, and bedew'd with its own Matter, will bring forth [as the Tree] it's Fruit, which, if sown upon impure Metals, will undoubtedly transmute them into pure Gold.

116. For this Philosophick Tree contains in its self whatsoever is necessary for its self, without any Man's Assistance, as in the following Dialogue and Pages (God willing) we may see.

117. As for you then *D. Guibertus*, do you be advised by those wise Men who affirm,

118. That those Men are unable and unfit to judge of those things, which things they do not understand.

119. And that every Man which must or will give Judgment on those things, that (through Ignorance) seem to him dubious, must and ought to give that his Judgment in the best and mildest Sense.

120. 'Tis therefore the part of a wise Man, rather to suspend his Judgment concerning those things he knows not, or at most, he has but a very small apprehension

22 *The Alchymists Enchiridion. Part II.*

prehension of, than to rail at and abuse those things he understands not.

121. But since there is no Remedy against abuses — every Artist is not worthy of the same Commendation, nor are all equally ingenious or commendable.

122. For one Artist excels another in Ingenuity and Skill.

123. For the Art depends not on the Artist, but the Artist on the Art.

124. Therefore before we go any further, this Question must be resolved, viz. Whether any Art may be acknowledged and granted allowable?

125. Whether this Art is prohibited by any Divine or Human Law? For lawful and unlawful Arts are thus discerned.

126. I find no Prohibition of Alchimy or Confection of Gold in the Scripture, amongst those many Vices and Crimes that the Divine Law-giver *Moses* exclaimed against, and forbid in *Duteronomy* and *Leviticus*.

127. Nor can I perswade my self that Distillations, Alimbecks, and the Confection of Gold and Silver, deserves more to be prohibited, than the melting down of Jewels, Gold Rings, and many such like Ornaments.

128. Of



Part II. *The Alchymists Enchiridion.* 23

128. Of what Great use Plates and thin Pièces, &c. of Gold and Silver were to the People of God among the Jews, &c. I think none is ignorant of.

129. Yea, *Esdras* seems plainly to give his Suffrage for this great Art, where *Chap. 8. Book 2. Verse 2. And he answered me, saying, The most High has made this World for many, but the World to come for few.*

I tell thee a Similitude, *Esdras*: As when thou askest the Earth, it shall say unto thee, that it giveth much Mould whereof earthen Vessels are made, but little Powder that Gold cometh of; even so is the course of this present World.

130. Now as for Human Laws, surely there is not a word mentioning the prohibition of Alchimy amongst the German Laws, &c. or in *Digestis, Cod. Just. vel Novel.*

131. Nay, but the Art of Multiplication is rather approved of and commended.

132. But it may be objected, There's Cheats amongst the Chymists.

133. *Answer.* And amongst Christians what a many Hereticks? Amongst Physicians, what a many Quacks and Impostors? And amongst Counsellors, Judges and Lawyers, what a pretending Rabble?

E

Surely

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Surely the Piety and Honesty of these Disputations, &c. are to be praised.—

134. But I'd ask whether the Crimes of an Artift are to be, or should rightly or juftly be imputed to his Art?

135. Well fays that wife Counsellor, That the punishment of anothers Crimes should be removed from those whom no Fault can lay hold of. But——

136. *In Summa*, Every one loves not that he understands not.

137. Nay, some fly from, contemn and disdain those Arts they are ignorant of.

138. But as the Knowledge and Understanding of any thing increafes, fo does the Love towards it also.

139. *Guibertus* indeed is skill'd in the Latin and Rhetorick. 'Tis no wonder then that he contemns this Art he is ignorant of in fo Scholastick a Style, [He has nothing else to do] intending to annihilate, if he could, that Noble Art, unknown to him, by such kind of Paint.

140. As for us, we employ our selves about our Furnaces, endeavouring to defend and maintain the TRUTH in smoaky Latin and simple Oratory. Nor need we Rhetorical Flourishes, our Cause being good enough without.

141. But



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141. But, Benevolent Readers, as for you, labour and pray, and be willing to maintain Truth; and that GOD and Author of Truth and Mysteries shall be with you.

*Farewel once more,*

*And meditate on what I have wrote.*

---

*The End of the Apologetick Introduction.*

---

T H E  
Practica Mirabilis

F O R T H E

*Accomplishing and obtaining from the  
Beginning to the End the White and  
Red Elixir.*

*Which whosoever understands, need not read  
any other Book.*

1. **I**N the first place, Love God the  
Searcher of all Hearts; walk holi-  
ly before him, and keep thy Feet from  
the Paths of wickedness.

2. For the Knowledg of this Art is the  
Gift of God.

3. Nor let any Mortal glory that he  
can perform any thing of himself, with-  
out his Divine Assistance.

4. Pray and Labour.

5. The work is light, and requires  
not much expence, only much patience  
and waiting for.

6. If



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6. If you but once untie the Knot on't, the work may then be well styled *Womens work*, and *Childrens play*.

7. If you but rightly understand the *Radixes of Numerals*, you know enough.

8. Be satisfied with this little *Tractate*, and *Christ Jesus* will furnish you with more

Be happy Reader, and so farewel.

9. Now in the Name of God will I declare the *Practick and Method of Philosophical working*, how the great *Elixir* is brought to perfection.

10. Or the white and red *Tincture*, composed only of the *Mercury of the Philosophers*.

11. Bringing *Crude Mercury and Antimony* to perfect Perfection, converting all imperfect Bodies into pure *Sol and Lune*, far excelling that produced by Nature.

12. From therefore the *Mercury of the Philosophers*, which they call their *Prima Materia*, or *First Matter*: Their *Aqueous, Frigid and Humid Element*: Their *Aqua Permanens*, their *Spiritus Corporis*, *Vapor unctuosus*, *Aqua Benedicta*, their *Aqua Venosa*, *Aqua Sapientum*, *Acetum Philosophorum*, *Aqua Mineralis*, their *Ros Caelestis*,

April 14  
1771.

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*lestis, Gratia, their Lac Virginis, their Mercurius Corporis Magnesia, Radix Philosophica,* and by infinite more Names, which you may find in Philosophick Books.

13. VVhich matter, tho going by divers Names, yet always signifie one and the same thing, as being ♀ of the wise Men, from which only and alone is made the red and white Tincture.

14. Therefore, says Geber, that Prince of Philosophers, *Our Art is not perfected in a multitude of things; but it is one thing alone, it is one Stone, one Medicine, in which consists the Magistery. To which we do not add any Foreign thing, unless in its Preparation, by removing Superfluities: For in and by it are all things necessary for the Work, to which we add not (I say) any extraneous things, because of Gold and Silver; for They are not extraneous to the Stone its-self, if fermented therewith, they then being both Coadjutors to the same, by which the Physical Work is finished.*

15. Another Philosopher says we make use of venerable Nature——For Nature cannot be mended or made better but by things of its own Nature.

16. Therefore we must not introduce any thing of an Alien Nature as a Helper to this Work; nor Powder, nor Water,  
nor



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nor any thing of an extraneous Nature.

17. For divers things do not better our Physical Stone; therefore 'tis only perfected by the Mercury of the Philosophers.

18. All other things, as Salts, Aloms, Vitriols, Borax's, Aqua Fortis's, &c. being unprofitable and good for nothing.

19. Therefore the aforementioned Mercury is the only *Radix Physica*, the *Arbor Alta* from which infinite Boughs are multiplied: And this is call'd that Stone which is mention'd so often in the Books of Philosophers, and which they had.

20. But the first Operation of the Stone is called Sublimation.

21. Now how this Mercury of the Philosophers ought to be sublimed and brought to Perfection, shall be plainly laid open in the following Lines, without any Dissimulation or Obscurity.

22. ¶ Observe then that this Sublimation is not vulgar, but Physical.

23. Our Sublimation being nothing else but a Subtiliation of a thing.

24. So that Physical Sublimation is an Elevation of the Non-fixed Parts from the Fixed.

25. For the subtile non-fixed parts are elevated by Fumes from the Fixed parts.

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26. I would that they be not separated one from another, but remain together inmutual Conjunction.

27. And now know that he which conjoyns our Physical ♀, rightly, sublimes it, (*i. e.* subtiliates it) in which depends the vertue of our Stone, that makes and finishes our whole Elixir.

28. For as *Geber* says the whole Perfection of the Art consists only in the right Sublimation, right manner of Vessel, and Regimen of Fire.

29. Because in this Sublimation, every thing of this are made and do consist, *viz.* Sublimation, Distillation, Ascension, Descension, Coagulation, Putrefaction, Calcination, Fixation, &c.

30. Concerning which the Philosophers have much capitulated, that by so doing they might make their Writings the more difficult to be understood, to the end that the unwise should by no means apprehend them.



C H A P. I.

*Of the First Preparation.*

**T**Ake, in the Name of the Lord Jesus Christ, the vendible prepared Mercury, the Water of Philosophers, the *Primum Hyle* of the wise Men, put it into its clean, bright, lucid and round Vessel.

2. Close its Mouth very well with *Hermes's Seal*, and let it suffocate in its temperate and warm little Bed for a Philosophers Month. *or 40. Days.*

3. Never in that Month's time permitting it to cool, (for then all's undone.)

4. Till you have sublimed so long, that it will sweat no longer, (i. e. till there is nothing remaining either to ascend or descend.)

5. And till that matter within begins to putrifie, be choaked, coagulated and fixed by vertue of the continual maintenance of its due Heat, that nothing will ascend (any longer) in any Airy fumous Substance, but remain fixed on the bottom.

6. Its

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6. Its Moistness being all drawn up, putrified and coagulated, and turned into a Black Earth, which is called the *Crows Head*, the Black and Dry Element, &c. Then is the true Sublimation of the Philosophers expedited.

7. In which Sublimation all the fore-mentioned manners of Doings exist, *viz.* Solution, Distillation, Coagulation, Putrefaction, Calcination and Fixation in one only Vessel, and on one only Furnace, as was spoke of before.

8. For when our Stone is in its Vessel, and when it shall ascend by Fumes to the top of the same, it is then call'd Sublimation and Ascension.

9. But when it precipitates from the top of the Vessel to the bottom and its neither ends, then it is call'd Distillation and Descension.

10. And when by its very much Ascension it begins to putrefie, then it begins to be coagulated also, and is called Putrefaction and Coagulation.

11. But when at length [the Humidity of its radical Moisture being exhausted] it begins to be calcined and fixed; It is called Calcination and Fixation.

12. And



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12. And all this *uno Actu*, by decocting them at one time altogether in one Vessel, and on one Furnace, (as has been often said before.)

13. And thus Sublimation being made a true Separation of the Elements is made also.

14. For, as the Philosophers say, the Operation of the Stone is nothing else than the Separation of the Elements and their Conjunction.

15. Whereas in our Sublimation the aqueous, frigid and humid Elements are transmuted into earthly, dry and warm Elements.

16. From which may be observed that the Separation of the Four Elements in the Stone, is not vulgar but Physical.

17. Because our Sublimation being finished, the Elements (as was told you before) are perfectly separated.

18. Yet in our Stone there are only two formal Elements, *viz.* Earth and Water.

19. Earth, which virtually contains Fire in its self by reason of its driness, as Water contains in like manner Air in its self, by reason of its Humidity or Moistness.

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20. It may further be observed then, that in our Stone there are but two formal Elements, though there be four virtually.

21. Therefore there is not a Separation of Four Elements, as Fools and Ideots conceive.

22. There is a certain hidden Secret in our matter, whose Work and Virtue is perceived, *viz.* Earth and Water. But the other two, *viz.* Air and Fire, are not perceived; [*nec quicquam largiuntur*] nor can their residing place be seen no more than their Virtue, as in the other two Elements of Earth and Water.

23. Because in their Decoction the Fire changes the Colours. Lo! By the Grace of God thou hast the second Element in the Philosophers Stone, which is Black Earth, the *Crows Head*, the Mother, Heart and Root of them, upon which Earth, as upon the Ground, all other are poured.

24. Which earthly and dry Element, tho in the Books of the Philosophers going by many Names, [as being by some called *Laton*, the *Bull*, *Fax nigra*, our *Brass* or *As*, our *Mony*, *Black Sulphur*, *Masculine*, *Man*, and infinite many others] yet is one and the same thing, having its Original



Part II. *The Alchymists Enchiridion.* 35

nal from one and the same thing.

25. By such a Privation therefore of Humidity, which is caused by Sublimation, the Volatile is made Fixed, the Soft Hard, and the Water Earth.

26. And as Geber says, *The Mutation of Nature into Nature, also a change of Complexions is made; for the cold and moist Complexion is converted into Choleric and dry, becoming also Spiritual, Corporeal and Liquid, Thick, and so on the contrary.*

27. Therefore the Philosophers say wisely, when they say, the Operation of our Stone is nothing else but the permutation of Nature and Revolution of Elements.

28. For by such an Incorporation we change the moist and volatile into fixed, the spiritual into corporeal, and the liquid into thick, the watry into fiery, and the aery into earthly.

CHAP.

C H A P. II.

*Of the Second Preparation.*

1. **N**OW therefore by the Blessing of God, we having finished the First Preparation, I will plainly declare the manner to bring the Black into Whiteness.

2. & therefore that fixed Black Earth which is call'd the Crows Head, and grind it small (*in porphyrio mundissimo,*) into Two parts.

3. To which add part of the Reserved Philosophick Water which you know.

*In water  
stone: 6/12*  
4. Conjoyn these Three into One Matrimonially, upon the clean Stone, by stirring them very well together, that they may be perfectly conjoyned; so that all may return into one confused Chaos, as into One Body inseparably.

5. Then put it wisely into its adopted Viol, and lay it up in its Bed, that it may be coaglated and fixed, and become one intire white Body.

6. VVhich being done, take the white Stone out again, and bring it into a small Powder, and again with a Third part of its



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its Water, imbibe often, that its Drought may be took away.

7. And again put it in its clear and clean Vessel, in its warm and temperate Bed, that it may begin again to Sweat.

8. Its Water being again dryed up, put more to it, and reiterate, so doing many times, until this white Stone becomes by Reiteration after this manner, most excellent, fixed, standing and piercing through the most simple Body.

9. Most swiftly flowing, and perfectly tinging all imperfect Bodies into purer Gold and Silver than is naturally made.

10. And observe, that the oftener you repeat its Solutions, Coagulations, Contritions and Assations, of the greater virtue and force will the Medicine be.

11. For by how much the oftner you apply its reserved proper excellency upon the Stone, by so much the Richer you make it, for Projecting on all Imperfect Bodies.

12. For at the first going over of this Medicine, One part of it will convert an Hundred parts of any imperfect Body into pure Silver.

13. At the Second Reiteration, it will transmute a 1000, at the Third, 10000, at

at the Fourth a Thousand Thousand, and so *usque ad infinitum*.

14. Therefore *Wise Men* do not Foolishly in commending Reiteration.

C H A P. III.

*Of the White King.*

**T**herefore thus order this glorious Stone, this white King, (who transforms and transmutes,  $\delta$  and, all other imperfect Metals into  $\overset{+}{\text{Silver}}$ ;) if of it you would make the Red Elixer, which transmutes  $\delta$  and  $\text{C}$ , and every Body into most Pure Gold.

2.  $\mathcal{R}$  That White Stone, and divide it into Two Part, one part you shall augment for the Elixir White, as was said before, with its reserved White Water, which will never lose its tincture and virtue.

3. The other part put in another Philosophick, Clean, Bright and shining Bed, in a Digesting Furnace, and it will be converted into a Red Powder, which the Philosophers call their Blood-colour, Powder



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Powder, their Purple Gold, their Red Corral, and their Red Sulphur, with which you may project on  $\text{h}$ , and any other Metal, as the Praxis will teach you.

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**CHEMICAL AXIOMS.**

I.

**A**lchymy is one of the Sublimest Sciences which imitates Universal Nature; nay, which in some things excels Nature. --Nature indeed furnishes with Matter, but Art operates in such a manner upon that Matter, as is impossible for Nature.

II.

Nature has disposed a certain Matter, containing in its self whatsoever is necessary for the converting all imperfect Metals into pure Gold and Silver. If that said Matter be Decocted and Fermented according to Art, which its impossible for Nature to do; Nature therefore has brought forth nothing impossible to be equall'd.

III.

But there is in that Matter a Masculine and Feminine, viz. Gold and Silver,

F

a

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a light and easie work to whom the Almighty God is pleased to reveal it. Transmutation is possible and easie; for all things that are and increase, can be Multiplied, as Men, Trees, Grain, and such like.

IV.

For as from one Grain, a Thousand are generated, so from *Adam* the First Man on Earth, is the World increased to what it is, &c. Therefore 'tis possible to increase Matter to infinity.

V.

The Philosophers affirm, that the Stone consists of a Body, Soul and Spirit; they comparing an imperfect Body to a Body Perfect, and call its Water a Spirit, and that rightly, because, by that Water is the Dead Body vivified and made alive, which before it was not, and brought into a far better form.

For first by our Magistery, we make Gross Slender, (*i. e.* the Body a Spirit,) Humid we make Dry; Water, Earth. And thus we change Nature, and make Superior Inferior; which is effected when the Spirit is made a Body, & *vice versa*.

VI. Our



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VI.

Our Stone is made from one only thing, in one only Vessel, for our whole Magistery is made with, from and by our Water, which Water is so powerful, as to bring Bodies into (*cineres,*) Ashes, Coals or Cinders, and then Whitens them.

VII.

Azot and Fire (says *Moriennus,*) purge Laton, for Laton is a very pure Body, but Azot is *Argent-vive*, that is our Secret Water, our Water is our Fire, and Quintessence, or the form of our Matter. Now Matter is the *principium* of Perpeffion, but Form of Action; therefore by how much the more formal any thing is, by so much the more efficacious it is; and by how much the more material any thing is, by so much the more unfit to be worked upon.

But Incorporeal Forms are not like Spiritual ones; 'tis no wonder then that a Spirit, a little *Moles* should be so strong and efficacious. Thus Angels by how much the more immaterial, by so much the more efficacious. As a great Vegetable amongst other things, abounds with that Spirit or Quintessence, so our

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Mineral Chaos abounds with the Form of all Minerals and Metals.

VIII.

Which Form thus drawn forth from the Chymical Chaos, is endowed with so great strength and virtue, that it presently dissolves like Ice in Hot Water, Gold, Silver, Corral and Jewels. Nay, of such great virtue is it, preserving the Radical moisture of the Body so wonderfully, that *Raymund Lully* by the use thereof, when he was Slain by the *Sarracens*, (being full One Hundred and Fifty Years of Age,) was as Nimble and able to perform any thing as a Young Man; it being took inwardly every Day without intermission.

IX.

*Aros* the Philosopher says, that the Water or Spirit of the Stone is all in all, and is the only thing sought after, and requisite for this Work; for in it is the flying and fixed, the tinging and tinged, the white and red, Masculine and Feminine composed together by an inseparable Composition. *Lully* says, the Spirit is the first principal Secret, the Water the next, from which Two things every thing receives its Nutriment, and every Tree, Sprout and Herb its Vegetation,



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tation, and every Light its Illumina-  
tion.

X.

This Water carries Life, Light and Spirit with it ; but why does *Lully* call the Water the Second principal Secret, &c. whom the other Philosophers call the Oyl? The reason is, because it is drawn in the Second place after the Spirit ; the Oyl is nothing else than the Radical, Pure and incombustible humidity of Metals, in which does most especially consist the Metallick Essence and Form, (*& nisi totum compositum aqua fiat, pulvis non erit fusibilis, nec ingressum habebit,*) to which Water the whole is reduced, by a moderate and continual Humid Heat.

XI.

Know then, that the Elements are not divided in our Stone in Substance, but well in Virtue ; for no pure and simple Element is conspicuous but in its own Sphere : Know then, that unless you sublime the Body, until it becomes Water, it cannot be congealed, unless by Fire ; for Fire congeals the commixion of our Stone.

XII.

We Dissolve the Bodies, that Heat may cleave to the depth of them, and so

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*Completely  
Luna  
incorporelly*

Fire alone changes VWater and Earth from their Nature and Colour. I knew a Man who could with Three Simples, make an equal Fire to last for Seven Years, without once going out, and this without any Addition of Fuel. This is very necessary for you in this Art.

XIII.

VVe want therefore such a Fire for our work, for by that we might fully perfect the work; our VWater is our Vessel, and our Fire it's our *Mercury-vive*, and *Argent-vive* of the Philosophers: But the principal Matter of all Metals in their Mines from which they themselves are generated and caused, is *Aqua sicca*, Dry VWater, which we call *Aqua-*

\* *And others*  
Spiritus Fœ-  
rens, which  
we call Sul-  
phur.

*vive*, or \* *Argent-vive*; yet they are not procreated in their Nature, as in their Minerals: For in their Places where they are generated, no

Metal is to be found. But that Matter is a certain substance produced from Nature naturally, having in it self the substance of them both; and from such a substance is produced or generated a certain Subtile substance, smoaky, in the Bowels of the Earth, and Veins of Minerals, where it is congregated and detain'd.



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tain'd. Now that first Matter from which that aforesaid fumous or smoaky Matter is generated and proceeds, is a certain Body, and those Fumes generated from it, is a certain Spirit; and thus Nature makes a Spirit of a Body, and causes to ascend from Earth to Heaven; *i. e.* it makes a Corporeal thing, a Spiritual substance. There is a certain proper substance or matter of *Argent-vive* and Sulphur, very subtile and fumous from the nature of the aforesaid things, of a very bright and clear substance, generated by our ingenuity like Tears, in which lurks our Quintessence. Some say our Stone is made of *Argent-vive* alone, without the admixion of Sulphur; they say right, and understand Art, for in Distillation the Sulphur ascends and mingles it self with the *Argent-vive*, and in Putrefaction the Water becomes red and tingent, and is condensed by a little heat, and the Earth again becomes Oyl, from which Oyl, Alcohol, &c.

XIV.

'Tis to be noted, that the Philosophers call that *Argent-vive* and Sulphur, on which Nature pours out its action and operation. The Stone is one thing, one Medicine, in which consists the whole

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Magistery. Heat is the Agent and Mover to Corruption, and there is no other Agent in the VWorld ; the Radical Fundaments or Principiums of this Famous Science, upon which they themselves are founded, are these that follow, *viz.* a certain proper Matter or Substance of *Argent-vive* and Sulphur, generated by our Magistery, very pure and bright, in which lies hid the Quintessential Spirit.

XV.

Every Individual multiplies the form of its own Species, and not of another ; and therefore the first form of its Body being Dissolved, it is converted into *Argent-vive* ; by Elementation, in Colour Blackish, in Smell Fætid, and in Touch Subtile and Discontinuing.

XVI.

In such a Matter then are contained Four Compounded, Separable and Resoluble Elements, in Water of *Argent-vive* after Putrefaction ; therefore Mercurial Water is the first Matter of all Metals ; and with it we Dissolve all Metals which cannot be Dissolved into other things. Now if so be the Metals were not Dissolved into their first Matter, you would not gain what you expect by that Mercurial Water.

XVII.



XVII.

By Heat all the Elements in the Work are discerned ; for whereas there are (as 'twas said before,) but two formal Elements, perceived in the Art, yet there are virtually four ; for in the Water is contain'd Air, and in the Earth Fire.

XVIII.

The Qualities of the Sulphur are commixed by Digression with this *Argent-vive*, and therefore it is to be altered as Nature requires ; it is converted and congeal'd into Sulphur, and by vertue of its own Heat, and by the conversion of its own nature.

XIX.

Whatsoever truth is consistent in the Chymical Art, is to joyn and conjoyn the Moist with the Dry, and this is approved by all the Philosophers : But understand by the Moist, the Spirit well cleansed from all Dross ; by the Dry, understand the perfect, pure, calcined Body ; and believe me, the Operation consists in the Dissolution and Coagulation of these Two Parts. Now to Dissolve, is to convert the Body into the Nature of a Spirit. But to Coagulate, is so to operate on the Corporeal Spirit, as to  
make

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make the Fixed Volatile, and the Volatile Fixed; by doing of which, you will obtain the Magistery; but diligently take care, lest you mingle the Impure Mercurial Water with the pure Body. Azot, that is, the Mercurial Water, together with the Fire wash clean; and Mundify the Laton, that is, the Black Earth, for the preparation of the Earth is always with the Water. Therefore let not your often repeated Contritions and Affusions weary you, for 'tis a natural action which has its motion'd and determin'd time; for sometimes it is finished in a lesser time, sometimes it requires more time, because in Putrefaction there can be no certain determin'd time, being according as the Artificer labours thereon. A Philosopher says, that in Decoction a Fourth part of the Body is Diminished, and we have experienced it to be true. Note, that you ought to have a great care, lest in the imposition of the Imbibition of Black Earth with the Mercury, the Vessel break or crack not; from which Caution you may observe, that the Water ought to be warm, and so ought the matter; *i. e.* the Earth, which when put together in the Vessel, should be well shaken together in



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in your Hand, for otherwise the Matter will stick to the Sides of the Vessel; therefore do as aforesaid, till the Matter being well mixed, becomes of the consistency of Mud, &c. and then the Vessel ought to be well closed up, and put in warm Ashes, that the Water therein put, may be Dryed up again into it; on which warm Ashes let it remain, till it become a Dry Powder, which will be in Twenty Five or Thirty Days Natural.

XX.

Now having this Dry Earth or Powder, put upon it Six or Seven parts of Mercury, that therein the Powder may be Dissolved; then close the Mouth of the Glass very well Hermetically; then Dry and Congeal on Ashes with a gentle Heat; which Congelation and Solution reiterate Four times, and you will have this Earth fixed and black; which being broke in Two, the Fractures will glitter. If you will take the Mineral Elements, take not of the First, nor Last, but Middle. To make the Stone, having the Matter by you, Dissolve it in its own proper Vessel, by a moist Heat; which being done, the Earth will be Converted into clear Water, and then into Earth

Earth again; the Earth will be turned into Oyl, and the Oyl will become an incombustible, fusible Powder, and all this by one only Regimen; which is call'd Womens Work and Children's Play.

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### OF FERMENTATION.

Nothing can be made from a perfect Body, because it is already perfect. As for instance, Fermented or Levened and Baked Bread is perfect in its state, being come to its full period of Perfection, nor can you any more Leven it.

2. Thus it is in Gold: The White and Red proceed from one only Radix, no other thing of a Diverse Genus intervening.

3. We take therefore that matter from whence Gold is produced; which by the help of an Artist, is brought into the true ferment of Philosophers.

4. Therefore mingle not the White Water with the Red, or *vice versa*.

5. Yet the White and Red both proceed from one and the same Radix, nothing of an other kind intervening.

6. There-



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6. Therefore our Stone is by the Philosophers deservedly call'd every thing, because it has in it self, and by it self, every thing necessary for its own Perfection; and by whatsoever Name it is call'd, is always one and the same thing.

7. Put it in the Vessel, and firmly close, until you have compleated the whole Magistery.

8. When you see the Water congeal it self, then be satisfied that the Science is true.

9. If you can but hit at the right Degree of Heat, the Water and Fire will be sufficient for you.

10. For its White and Red Effects, consists in the Regimen of Fire.

*Here ends the Chymical Axioms; though we have omitted various things, to hinder Prolixity.*

*The*

*The Dialogue of Arillaus, a very ancient Philosopher, concerning the Philosophers Stone; (a Work never before Publish'd).*

1. **I**N the Name of God, *Amen.* Know my Dear Son, that before the Creation of the World, the Spirit of the Lord rested upon the Waters.

2. Afterwards all things were created from Water.

3. This Water did God divide when he commanded part of the Water to become Dry, which he called Land; the other part not converted to Land, called he Water still.

4. Which he preserved in the same Estate it was at first, that it might be serviceable to the Dry Land in Watering it, &c. For the Earth cannot or will not yield its Fruits, unless moistned by the Waters of its Rivers.

5. Now in this Discourse of mine, will I manifest to thee the natural condition of the Stone of Philosophers, apparel'd



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parel'd with a Triple Garment, even this Stone of Riches and Charity, the Stone of Relief from Languishment.

6. In which is contain'd every Secret, being call'd a Divine Myſtery and Gift of God, than which there is nothing in this World more ſublime.

7. Therefore diligently obſerve what I ſay, *viz.* That 'tis apparel'd with a triple Garment, that is to ſay, with a Body, Soul and Spirit. Now that this Body may be revived, give it its Soul, and it will live.

8. *Schol.* Good Maſter, I cannot underſtand your Expreſſions, being too obſcure for me to comprehend—— For whereas at firſt you told me of but one Stone, now you tell me there's three, *viz.* a Corporeal, Animal and Spiritual. Now if there is but one Stone, how can there be three?

9. *Maſt.* O my Son, remove that Cloud of Ignorance from you, and underſtand the Truth—— You are to underſtand that when I ſaid there was but one Stone, I meant, that there is but one thing of which it is made: Now when this Body is reduced into its firſt matter, *viz.* into a Water full of Waves, then 'tis call'd one thing

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thing, and a Physical Root, from which infinit Boughs are produced.

10. It is also call'd a Stone, known to the principal Philosophers who have it; therefore from that Stone, *viz.* White and Red Earth, its Soul is extracted by Separation and Sublimation, that is, Subtiliation.

11. *Schol.* Is then Sublimation, which is Subtiliation, absolutely necessary in this Work?

12. *Mast.* Know my Son, that our Sublimation is not common Sublimation, but Philosophick; for our Sublimation is no other than Subtiliation, after such a manner, that the Superfluties of our Stone in Sublimation are remov'd, separating the non-fixed parts, and converting them into Fume and Smoak from the Fixed. But this must be done with Wisdom.

13. He then that rightly Sublimes Subtilizes, and so his Work is ended.

14. *Schol.* But, Sir, I have often heard you say, that the Elements must be separated *per modum separationis*, after the manner of Separation.

15. *Mast.* Know, my Son, that all this is done in this our Sublimation, for it perfectly separates the Elements, becoming then



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then a certain white Stone of three Elements, *viz.* of Earth, Water that is Mercury, and of a Soul.

16. And know that *Fæx*, that is Earth, is the Root and true Ferment, and is call'd the Nurse of all the Elements. Aer, that is the Soul, is penetrating. The Spirit, that is Mercury, is *portans*. And so you may reckon our Sublimation, which is Subtiliation, and they are called Elements.

17. But that you may better understand me, our Earth fixes the Spirit, that is its Ferment the Mercury; Air, that is its Soul, penetrates. It's Spirit, that is Mercury, cleanses and washes it from its Impurity. *v. g.*

18. When Water rains from Heaven upon Earth, then begins the matter to change Black, which from the decoction of its Sun (*that is,* its Fire) that Water (*that is,* its Spirit) is dryed up, and so it becomes white Earth. Thus it is in our Work.

19. But there are but very few, my Son, that understand that Subtiliation; therefore they labour in vain who understand it not.

20. *Schol.* Tell me, most Learned Sir, can this Work be done from beginning to

G

the

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the End, on one Furnace, and in one  
Glas?

21. *Mast.* As for that, my Son, its according to the Quantity of matter you have at Work; if you have much matter, then it cannot be contained in one Vessel, but many. If you do a mean Quantity, one Vessel and one Furnace will suffice for our Sublimation, *i.e.* Subtiliation, Coagulation, Fixation, Inceration, Solution, and white and red Tincture.

22. *Schol.* I am not a little cheer'd with what you have already said to me, having for a long time fought after it, but never made Tryal ——— But, good Sir, your kindness emboldens me to desire the method of conjoyning the Elements again; for I must needs confess I neither understand aright Separation or Conjunction.

23. *Mast.* I will very willingly answer you, therefore mind what I say, and conceal it.

24. After you have separated the Spirit and Soul from its Body (understand the Aerial Essences) then return the quantitative Form to its first Principle, after the manner of Union, and immediately



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the Body will receive its Soul as Nature will receive Nature.

25. Then proceed to its Regimen, and imbibe its Water so long, till its Earth or Quintessence flow atop, and has drunk up its Water; then mayst thou command its Earth to encrease.

26. *Schol.* Thanks, good Sir, I desire further to know, whether presently after that Earth, which you call its Quintessence, has flowed atop, it will tinge?

27. *Mast.* I'll satisfie your Desire, Son: That Confluction which is called the Quintessence is a simple Body, which contains not the Motions of the Elements, as other Elementary Bodies do. The reason is, because that Body of the Elements is called the Super-addition, as being extracted from them. If you would arrive to the perfection of the Elixir, so that it may be of such great Power as to transubstantiate every thing conjoynd to its self, you must by no means do so, unless by often repeating its Solution. — Such is the manner of our Solution.

28. After our Stone is by vertue of our Fire become most pure and white, and without any Dross, then convert it into a subtile Powder in one Stone, and dis-

olve with our most Bright and Coelestial Vinegar.

29. Then is it dissolved into a most clear, physical, and (as it were) Fountain Water. Then after our Stone is thus dissolved, distil according to our way of Distillation, and coagulate in the Fire by a gentle Heat.

30. And lastly, after Coagulation, calcine as it ought, as I have often told you; and know that in the first Dissolution of the Stone, one part converts an hundred parts into pure Gold. And this is our Solution, the Secret of Secrets.

31. *Schol.* Loving Master, how great are the Works of God! And how gracious is he to bestow such Gifts on his Children! For me, I cannot but give you eternal Thanks, who am by your Instruction brought to the end of the Work. I have no need now any more to be sad, for my Heart is replenish'd with all Joy. I must needs confess how very much they err, who go not this way to work; for some work on Salts, Aloms, Borax Hair, Urine, Sheeps Blood, on *Aqua fortis*, on Spirits extracted from Gold, Arfneck, Magnesia, Aurapigment, Hony, Fats, &c. Nor can I but pity them, knowing that I my self once work'd on them.

But



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But now I consider what you have been pleased to say, *viz.* That the Stone is extracted alone from the Mercury of the Philosophers, which Mercury is Physical not Vulgar, as that is which is dug out of the Earth. But our Mercury contains a Body, Soul and Spirit, as you, worthy Sir, have taught me at the beginning of this our Discourse. Let me intreat you then to satisfie me in one point more, and by your Benignity, I have every thing sufficient to proceed as I desire, that is, *viz.* Whether in Multiplication of the Stone, the Stone is not to be begun again from the very beginning, and to be so long and tedious a time about as at first, or how?

*Mast.* I will answer you to this two ways, Theologically and Physically. First, Theologically. In *Genesis, Chap. 1. 26* says GOD, *Let us make man after our own Similitude and image.* But he did not therefore create Man alone to increase and multiply. No [he did not, nor could he] But to that intent he created a Woman also, that retaining the Seed of Generation they might multiply, till the end of the World. In like manner it is also in our Magystry, for Sol retains its Sulphur (i. e. its Seed) to generate Gold according

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according to its Nature, as Luna her Seed, (i. e. her Sulphur) to generate Silver.

33. Such is our and the Philosophers Sulphur, which is not found upon the Earth, unless in those Bodies from which it is extracted.

34. Our Mercury then is the Fermentation of this Sulphur; for from its Seed is to be had the Fruit of Ferments.

35. It's measured, and the Fruit thereof is gathered, and so without ceasing for ever.

36. *Schol.* Pray, Sir, let me know more fully.

37. *Mast.* Very willingly, my Son, Thou shalt then multiply the Stone after its Multiplication, & its Weight of the extracted Water, and well mix (*de ser-vo*) well washed of its Regimen, and this without Confluxion; and be careful in this Composition, lest it conflux then after Commixion, place wisely in *Balneo*, (i. e. in a Gentle Heat) then dissolve all together in the Milky Water, which Water is *Lac Virginis*, and *Acetum Philosophorum*; and let this be done for the space of one Month, and with Discretion; then you may permit it to elevate towards the Heavens, and become Volatile.

38. After-



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38. Afterwards that you see it Beautified by such an Elevation, command it to descend into the Earth, and then it will be a fluid and flowing Stone, (*& hoc in gradu regiminis mensura*) and then will your Stone be multiplied.

39. Then divide into two parts, Reserve one for present use, the other for augmentation; but first of all make the Stone pure and fixed by Assention, and the Stone fixed by descending into the Earth.

40. Then dissolve the Fixed in pure and clear distill'd Vinegar so long, until it convert Mercury, and all other imperfect Metals into Sol and Lune (much excelling the common sort) so wilt thou have the Honour and Glory of this World, and all obscurity will fly from thee.

41. Therefore, my Son, I beg one thing from thee, *viz.* That from thy whole Heart thou love GOD, who hath by me, unworthy of the least of his Mercies, bestowed the Knowledg of this Magistery on Thee.

## POSTSCRIPT.

Reader,

I advertis'd in my Preface, That if this *Enchiridion* be kindly accepted, &c. I would publish the Remainder, having already translated it in order thereto, whose Title [that you may imagin part of the excellent matter in it contain'd] is, *De Denario Medico*, &c. teaching by only Ten Medicines to cure all internal Diseases, &c. and a mortal Blow to Negromantick and Cabalistical MAGICK; laying open and proving its Insufficiency to effect, together with its Vanity and Sinfulness. In Annotations of that Famous and Learned German Chymical Physician *Ber. Renotus*, &c. upon the above-mentioned *DENARIUM*: A Tractate presented to him for his Approbation, &c. which for its high Physical Excellency was by him [with the Approbation of the most Learned Practitioners in Physick] publish'd many Years since in Latin, as 'twas deliver'd to him in *Germany*, both for the Health of the Bodies and Souls of that Nation, &c. Together with *Arnoldus* of the Secrets of Physick, and Force of the Imagination, &c. And *Costaben Luca* of Physical Ligatures, Inchantations, Suspensions, &c. with a little Tractate of Mercurial Waters for sundry uses. Prefix'd to which is a Preface concerning *Mercury*, a very pleasant, learned and profitable Manual, and which will not be above a Sheet, or a Sheet and an half bigger than this. Which Promise I [and my Bookseller I presume] will perform, if this but answers Expectation.

The



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I N D E X.

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An excellent Remedy for itching Pimples, Blemishes and Wrinkles in the Face.	7	8
A most approved Remedy for inflamed Eyes, both Running and Dry. As also for Eyes that are Blood-shot, and for itching of the Eye-lids. A singular Remedy.	8	9
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moment) are escaped the sight, by reason of Hast  
on both sides, the Reader is desired either to correct  
'em with his Pen, or cast a favourable Construction  
thereon.

THE END.



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