



THE COMPLETE WORKS
OF
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trans: Chris. Packe



MIRACULUM MUNDI

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Or a Plain and Perfect Description of the admirable Nature and Property of that most powerful Subject, called by the Ancients,

THE UNIVERSAL MENSTRUUM

or

THE MERCURY OF PHILOSOPHERS.

By which VEGETABLES, ANIMALS, and MINERALS may easily be Transmuted into most Salubrious Medicines, and the Imperfect Metals into Perfect and Permanent.

A Preface to the Reader.

To whomsoever this little Book (treating of the Propriety, Nature, and Essence of that incomparable Subject, by the ancient Philosophers called, THE UNIVERSAL MENSTRUUM, or SOLVENT, shall occur, and is offended in reading of those great virtues by me ascribed to it; and because he understandeth not the thing, judgeth it not to be credited; I would have him know, that whatsoever power I have attributed to it, that that is in no wise a Figment, Dream, or vain Opinion, but to be taken for a Truth, found out by a diligent and manifold Practise. But which will be most profitable, for me to prostitute all my inventions to the World, or conceal them? For which cause I will (at least for the present) only point at many wonderful things which may be performed by this universal Menstruum, but not treat of them, leaving it free for every man to believe my sayings as far as he pleaseth: but if they shall be credited by no man, it shall not disturb me, it being sufficient for me to have shewed where and by what reason, the truth or secrets of nature are to be found.

As for the Subject whose nature and operations I have determined to teach upon, it is like to that of which I have made mention in my MINERAL Work, by the signal name of ALKAHEST, which appellation I have there demonstrated, not to be imposed upon it

without reason. But seeing that long since the chief Menstruum of some Philosophers, were called the same name, and that I know not whether there were like to mine or mine to theirs in nature and virtue, shall not much trouble me; for it matters little for diverse Menstruums to be called by the same name, although they do not answer one another in all things. For even as wine is wine, although it come from GERMANY, ITALY, FRANCE, or SPAIN, nevertheless each is wine, although the one exceed the other in strength and relish, as long as the same nature and virtues are found in it, which ought to be wine: The same is to be judged concerning my ALKAHEST: To wit, that if the virtues be agreeable to the name, from whatsoever SUBJECT it be extracted, it rightly meriteth the same name, which that it may the better be understood, I mean, by the name of ALKAHEST, a very hot, fiery, dry, and also humid water void of all corrosive power, by which VEGETABLES, ANIMALS, and MINERALS, are dissolved without noise, yet not all in the same manner, and elaborated into Salutiferous medicine as I have shewed in the first part of my Mineral Work. And because I have written such things of it, many have endeavoured to prepare such a Menstruum, every one from his own Subject, Imposters also have offered to others, a water plainly corrosive instead of it, falsly pretending that they had obtained the secret from me, and that it is the same which I have described in my Mineral Work; then one sells that putations UNIVERSAL SOLVENT to another at a dear rate, whose nativity and preparation lies hid with the Seller, that so the blind leading the blind both may fall into the ditch; which thing, when I knew it, I was constrained whether I would or no, to lay open to the Reader, what is properly the nature of my ALKAHEST, and what are its virtues and powers, so that those who err, may have a rule by which they may be able to judge of any other pretended ALKAHEST, whether It be mine or not.

Therefore this incompareable subject is called an universal solvent, because by its benefit, many incredible things are performed in the preparation of good Medicines, and also in the preparation of metals, yet let no man believe that it dissolveth

metals swiftly and violently, like AQUA FORTIS, AQUA REGIA, or other corrosive waters, not in the least, but worketh altogether after another manner, viz. VEGETABLES and ANIMALS are dissolved In digestion, by the moist way, in which SOLUTION, the pure parts are separated from the impure.

And Minerals and Metals also being dissolved in the moist way by its benefit, may be washed, purged and maturated, and reduced either into good medicines, or into better metals, but not with the same advantage and celerity as in the dry way, by which very many incredible mutations are presently performed, to be admired by the inexpert, too tedious here to be treated of. Besides those two ways of dissolving, which (that I might demonstrate the possibility of the matter) I have shewed to some; there yet occurs another far different from those, by which metals and other Subjects are swiftly, meliorated to the eye, and are maturated, depurated, and transmuted into the best of medicines, and into purer bodies: the reasons of which, solution there is no need to expose to every one, chiefly, because that labour requireth a skillful Chymist and there are few who heartily search into the secrets of nature, but most Chymists themselves with vain processes, understand nothing, Solid In Medicine or in Chymistry, which imaginary Artists, when they happen upon true writings, cannot reach their sence with their dull brains; they speak evil, of the Author, disdain his industry, and unweiried labour, in communicating his talent; whence it comes to pass that which brings forth any thing of good, finding nothing but ingratitude, chuseth rather to carry his talent with him to the grave, than to publish it to his own damage. And this is the only cause, why I have not plainly prosecuted the use of this Menstruum in the preparing of medicines, and meliorating of metals, but have only pointed at what may be effected by the help of it, that it may be made manifest, what is to be judged concerning it, and whether that which is sold for such by others, be like to that discribed in my Mineral Work or not: I doubt not but many will quickly despond, thinking that their ALKAHEST will in no wise perform those things which I here ascribe to my Menstruum, and will also

believe the matter not to be so easy, as before they thought it to be, but although it arise from a vile subject, that nevertheless its invention and use is very difficult. For whosoever hath such a menstruum, by which these following things may be effected, he may indeed rejoice in the possession of the UNIVERSAL SOLVENT or MERCURY OF PHILOSOPHERS, having a door opened to true medicine and Alchemy. Therefore for the sake of Searchers, I will begin to skew somewhat of its virtues and powers, as far as I may, that the MAGNALIA of GOD may thence be made manifest, and that I may give occasion to every man, to render praise, and thanks to his Creator, who is the giver of aligood.

**Of the Transcendent Virtue, Power, Nature, and Property of this
Wonderful
UNIVERSAL MENSTRUUM**

It is worth our noting, that three Operations especially may be performed by the benefit of this MENSTRUUM.

1. It maturateth all Vegetables and Animals, being dissolved into a Liquor, and taking away their Venom, converteth them into salutary Medicines.

2. It dissolveth Minerals and Metals, as well by the moist as by the dry way, correcteth their venoms, ripeneth and fixeth their crudity, so they may be made good Medicines; and after fixation, yield good and genuine Gold and Silver.

3. Those Metals, Minerals, Stones, and other compact Subjects, not dissolveable by the aforesaid ways, it dissolveth, maturateth, purifieth, and in an hours space exalts Metals, more than the two former Solutions can do in a whole day, whose change into better may be observed in every hour: It dissolveth Metals and Minerals into a penetrating spirituality, so that the Metal is not separated from the MENSTRUUM, but a solution is made of both, either by the dry or moist way, from which the more pure part of the Metal, or that which is Gold or Silver, after the premised fixation, is precipitated by Art, especially if many were jointly dissolved. Whence it is sufficiently manifest, that in all the Imperfect Metals Gold and Silver is notably absconded, not discoverable by the vulgar Examen of Cupels: which Operation being performed by a MENSTRUUM, prepared in so gross a manner, it is credible, that if this volatile Hermaphrodite and spiritual Mercury were again fixed, and rendered Corporeal, that it would be by many degrees more subtile, penetrant, and efficacious, for the dissolving, altering, and perfecting of Bodies, than it was before.

This is its Use in general; but specially it abundantly exerts its manifold Virtue; before whose description, it seems not amiss to point out the common Name of this subject, and what the common People think of it. Which, that I may expedite in few

words, know, that it is nothing else but the naked salt of the Earth, of which SALT-PETER is made. But that every salt of the Earth, or common SALT-PETER, hath those Virtues which I here assign to my subject, I shall in no wise say, seeing that it ought to be diversely prepared for divers uses, according to which, thou maist expect divers Virtues.

This subject is necessary to be known by all the Inhabitants of the whole Earth, to all orders and degrees of men, because not to man only, but also to every Creature, it is profitable or noxious, according to its various application.

This subject serveth for PHYSICANS, CHIRURGIANS, and APOTHECARIES, of which they may prepare excellent Medicines against the natural Diseases of Men. Whence the truth of that common saying of Philosophers is undoubtedly asserted, viz. THAT OF THE GREATEST VENOM THE GREATEST MEDICINE AGAINST DISEASES IS TO BE PREPARED. And that Nitre is the worst of Venoms, I have evinced in the second part of my Furnaces, where I prefer it to the BASILISK himself; and that from the same Nitre, and its mediation, is to be prepared a most excellent Medicine. In the First Part of my Mineral Work, for the sake of Physicans, Chirurgions, and others; applying themselves to Physick, I have shewed how by the help of my Alkahest, Medicines are to be prepared from Vegetables, Animals, and Minerals, far exceeding the ordinary ways of Preparation.

But it is not my mind at present to discourse much of Medicines, it nay suffice to have shewed what Virtues this Universal subject hath, and to what uses it may be appointed. I say, that it may be profitable to all orders of men, as well to the superiour, as to the inferiour, to spiritual and secular, noble and ignoble, rich and poor: of which orders the Phyalcan is not to be deemed the lowest.

That I may perform my promise, what unheard of things may be done, by the benefit of this subject, in natural diseases incident to man, who is obnoxious to all kinds of miseries, I will in the next place reveal somewhat for his health and comfort.

But this my Medicine, which I deliver, is not of great price,

but of great Virtue, and of which the poor as well as rich, may be partakers, and (by the blessing of God) may be freed from every cureable disease.

The Preparation.

Take two or three pounds of this MENSTRUUM, whose corrosive nature transmute by force of fire into a nature not corrosive; and you have the MENSTRUUM prepared, with which you shall elaborate this Medicine, in this manner: Dissolve in this MEMSTRUUM as much of the first Ens of Gold (which is to be found in all places of the World, but especially in golden Mines more copiously) as it will attract in the heat; so that a red Solution lay be made, which digest for some time, with its own weight of the dissolving Wine; make separation of the pure parts from the impure, by removing the faeces which sever themselves from the Medicine, by falling to the bottom, this being concentrated by an easy heat, will be a red pellucid stone, very like to a soluble salt, which is to be carefully preserved. This Medicine will be second to none, except the stone of Philosophers, and will be of the same goodness, after a Hundred Years, that it was the first day it was made, performing all things which I skew with amazement, for which no mortal man can ever render sufficient Thanks to God.

The Use of this Universal Medicine in general.

This Universal Medicine will cure every natural disease both in young and old, strong and weak, in a very small dose, without any danger, not nauseating the stomach, as the usual Potions do; and is to be taken in any Liquor, according to the Condition of the Sick, as warm Broth or Gruel, Wine, Beer or Ale, Water, Milk, & etc. from one grain to eight grains, which is the highest dose. It operateth after a diverse manner, according as the strength of the sick, or the nature of the disease requires: If you continue in the Use of the prescribed Doses, the operation will be insensible; it strengtheneth and mundifieth the radical moisture, and in a wonderful manner expelleth every Evil out of the Body

being taken daily, every other or every third day: it preserveth from accidental Diseases, correcteth Venom, and resisteth infectious Airs. But if the Dose were greater, the Operation will be more evident, by Sweat, Urine, Spitting, and sometimes by Stool, according as you please, by encreasing or lessening the Dose; and if the disposition of the Disease comply, it is cured by a small quantity of this Medicine, without ocular observation; but being radicated, requireth a manifest operation, if it refuse to yield to a small Dose acting invisibly; because both in preparing and using this Medicine, regard is to be had, that you neither err in excess or defect, but by observing a MEDIUM, you shall obtain both Profit and Honour.

Those of ripe years say take from one to six grains every day, if they have leisure to attend the Cure, but if not, three grains every fourth day, until there remain no foot-steps of the Disease: taking nothing besides this Medicine, and keeping that day from the cold Air, and abstaining three or four hours from Food. In the LEPROSIE and foul Scab, there is no Remedy safer than this Medicine, extirpating the Roots of the Evil without trouble. Nor will you ever be frustrated in the desired effect, if the Sick have strength sufficient to undergo the Cure. (See its Preparation and Use more particularly described, in Part 2. Phar. Spagyr.).

After the Description and Use of this Medicine, by which the health of Man say be preserved, and being lost, may be restored, which is far to be preferred to all the Treasures of the whole World. There now follow other Secrets, shewing how by the help of this subject a man say acquire an honest Living; and, as I have said in the Preface, this subject may be profitable to all orders of men in the World, whether superiour ór inferiour, Ecclesiastical or Political, noble or ignoble, rich or poor, by conferring or admonishing somewhat of good to every one in his Profession. Therefore I will now begin to teach some signal uses of it, that it may be manifest to all men, that this is an Universal subject, which I have always judged such, and that others with me say find it so.

In the first place, all Fossiles or Minerals digged out of

the Earth, may be perfectly examined by the mediation of this subject, what metals they contain, how many, and how much of each: It is an infallible Guide to the diggers and melters of Ores, saving them both loss of time and matter. An excellent Artifice, by which the value of all Minerals may be discovered without much time, labour and charge, being highly necessary for Metallurgists, of GERMANY, especially, being quite undone by a continual War, who may in a short time lay up great Stocks or Treasures, to be employed against the Enemies of their Country in time of necessity: by whose benefit also rich Mines of gold and silver (which otherwise would for ever be neglected) may be discovered, when they are swiftly and accurately examined.

The Marcasites of Gold and silver being melted by the mediation of this, by a singular compendium, hitherto unknown, do afford more metal than by the common way.

The volatile and immature Marcasites of gold and silver, are fixed in the space of three hours, so that they yield more metal than they could have done without fixation.

Those three things are very necessary and profitable to every Magistrate having Mines in his jurisdiction, by which he may obtain much wealth.

All Gold and Silver, which is not purely melted from its Marcasite, is swiftly purged from all additament, the Silver is separated from the Gold, by fusion only, with small labour and cost, but in great weight. Gold and Silver are easily drawn out of old Tin vessels, the tin being preserved almost in the same weight, and being made better than it was before, may serve for the same uses to which it is wont to be put.

From BISMUTH much silver is separated, the BISMUTH being preserved, this secret being agreeable to those places which abound with that Mineral.

From old Copper much Silver may be separated, the Copper remaining unhurt, by which Artifice Countries abounding with this metal, may not a little profit themselves.

Every common silver, may be in the space of a few hours be exalted into the nature of Gold, the which if it be done four or

five times, which may be in a short space of time, it giveth. so much gold, as affordeth a sufficient livlihood, over and above the costs.

Gold may be separated by fusion, from every addition of Copper, Tin, Iron, Lead, Orpiment, Antimony, Arsenick, or the like, and be purified without Cupels, each being kept apart, profitable for Metallurgists and the like, from the shortness of the time, smallness of the charge and labour, and much gain.

Every imperfect metal without the mixture of other metals, may be ripened by this secret alone in the fire, in the space of an hour, so that it will yield Gold and Silver, but without gain.

There is another very gainful augmentation or increase of the perfect metals, by the imperfect, answering to the Germination or growth of vegetables; for even as every seed being cast into the earth, groweth therein arising to be an herb or a tree, and taketh also its encrease from the same by its inbred attractive power, so is it here also, for SOL or LUNA groweth and encreaseth in SATURN, JUPITER, VENUS, or MARS, as in their native soil, and are nourished after the manner of herbs, and encrease from day to day. An Art not to be despised by Philosophers.

By the mediation of this, from all imperfect metals and minerals, yielding nothing by the usual examen of Cupels, Gold and silver is produced in a manifold manner, being an argument that the imperfect metals have somewhat of the perfect reconded in them, when they are inverted and skew themselves to our sight, a work not ingrateful to those who work in Metals.

These are the chief things which I have found may be done in metallick works, by the help of this Subject, yet I make no doubt but there are many more unknown to me, to be revealed to others after me who shall make a good beginning from my writings, the which I also wish from my heart, that the hidden mysteries of the natural wonders of God, may at length be brought to light, for the use of mankind.

Among the enumerated Arcanums, some perhaps say seem of little worth to the Reader; but there are some from which may be had a commodious livlihood, so that an Artist need not be at the

will of another, without he please. O how great a thing is Liberty, which no man can worthily esteem, who hath not been a Servant himself. A piece of Bread is sweeter to a quiet, prudent man than many dainties, with care, danger, and noise. It is happy for him who can say with PARACELSUS, LET HIM NOT BE ANOTHER, WHO MAY BE HIS OWN. But it is good for him that would use well the Gifts of God, not to be unmindful of his Neighbour, lest temporary Liberty cast him head-long into the Dungeon of eternal Slavery. After skewing this subject to be conducive to all the Inhabitants of the earth, I have described its use in Metallicks, which is not to be indifferently undertaken by every man, but by those only who are concerned in digging of Mines, and melting and separating of Metals, whether they be noble or ignoble, learned (as well spiritual as secular, exempted from publick offices) or rude, which maintain themselves from Merchandise, or live upon their Estates, all which may receive Fruit from these Secrets, but not Husbandmen, Labourers, Ditchers, & etc. but that to these also somewhat of profit may proceed from my inventions; I will skew in order; although the principal will redound to ingenious Artificers, Engravers, Painters, Statuaries, those who adorn Glass or Clothes with Silk, Gold, or Silver, and they who make Wax-work.

They who etch upon Copper, may prepare from this subject a good corrosive water, by which (the Copper-plates being first smeared over with a covering fit to defend them, and what Images and lines they please, being drawn upon them with a stile or stift) by a very easie and compendious manner, they will be eroded or eaten into.

PAINTERS, by the help of this, say prepare for themselves most excellent Colours, as ULTRA-MARINE, SMALT, fine red or scarlet LACCA, VENICE-CERUSE, and others necessary for their Uses, which otherwise they must have from far, as ITALY, HOLLAND, FRANCE, & etc. and at a dear rate.

ENGRAVERS and STATURIES may so harden their Tools that they may hold their points long, if they be to cut stones.

EMBROIDERERS say put any durable Colour they please upon the silk with which they work.

They who paint Glass, by an easie work, may thence prepare all Colours or Enamels for Glass, so that there will be no need to have them from VENICE.

They who work in Wax, by the benefit of this, may whiten it exceedingly, and colour it as they please.

PRINTERS say add this subject to their Ink, which will cause it to adhere most firmly to the Paper, and render the Letters very fair.

It is convenient for CLOCKMAKERS or WATCHMAKERS, if a Water be distilled from it, which soldereth Iron or Steel without Fire, if a drop of that AQUA FORTIS be dropped upon it, whence the Iron growing hot, it presently waxeth soft, as if it had been soldered in the fire by the help of Copper.

All SMITHS may by it harden their Files, and other Iron Tools, as hard as if they had been made of the hardest Steel.

TIN-WORKERS or PEWTERERS, may harden their Tin or Pewter, and give to it an elegant whiteness, so that it will resemble Silver both in colour and sound; neither will it easily tarnish, and by reason of its hardness will endure longer than common Tin or Pewter.

CABINET-MAKERS may strike an excellent Black upon Pear-tree, Cherry-tree, Box, Walnut-tree, and other hard Woods, which lay be used for curious Works instead of Ebony.

SKINNERS or FURRIERS may dye their Ermine, Fox-skins, Wolf-skins, and the like Furs, with a Scarlet, Crimson, or deep Black colour, far exceeding the natural.

In like manner, FEATHER-DYERS may swiftly give any lasting colour to their Plumes.

TAYLORS may take out spots or stains out of Woollen, Linen, or Silk Garments, and restore their beauty.

If SHOEMAKERS put old Iron to this subject, they may therewith adorn their Leather with an excellent Black.

WEAVERS may render their Linen threads so fine and soft, that they shall emulate Silk.

DYERS, by this, may give so firm and unchangeable a ground to their Cloth, that the superinduced Colours shall not be corrupted

or spoiled by any Wine, Vinegar, Urine, Pickles, Air, or Sun.

POTTERS may thence prepare a Glassy colour, not unlike to the INDIAN PORCELANE, of which Vessels may be made, having the Aspect of Gold, Silver, or Copper, a singular Ornament for Noblemens Tables, hitherto unknown to the World.

SOLDIERS, MERCHANTS, TRAVELERS, CARRIERS, and others who are much in the open Air, may of this prepare a Varnish, in which they may dip a Linnen Cloth, which will not permit either Air or Water to pass through it, with which they may defend their Boots or Clothes, so that they may travel dry in the Rain.

They who make Tapestry, may restore their faint or faded colours, so that they shall be strong and beautiful.

Mistrisses of Families say prepare of it fine Soap or Washballs, far exceeding that of VENICE.

HOUSEHOLD-MAIDS may with it scowre or cleanse their metallick vessels, so as to render them neat and beautiful.

WOMEN may change the yellow, pale, or brown colour of their face and hands into a beautiful whiteness.

OLD WOMEN may by an easie way take away the wrinkles of their face and hands; as also, the Corns of their feet, and boil their Linen to such a softness, that it shall come but little short of Silk.

GARDENERS by this subject may destroy all Insects, by mixing it with Water, and pouring it into those places where they breed, for they will either die in their holes, or run out to die, because they are not able to abide that fire. It also ripeneth Fruits, if a little of this MENSTRUUM be applyed to the roots, at the entrance of the Spring; and if a large quantity of Apples be covered well over with it, they may thence prepare a lasting Wine, Vinegar, or burning Spirit.

BAKERS may use it instead of Ferment or Yeast, if they dissolve a few Hops therein.

BREWERS may have very strong Ale or Beer by its help, if they extract their Hope with it.

Mead or Metheglin, as also Beer and Canary, which are upon the turn, and growing sowre, may be by this be rendered drinkable.

COMB-MAKERS, and other Horn-workers, may by this soften their Horns, so that they may imprint upon them what Images they please.

KEEPERS OF ARMORIES may preserve their polished Arms or Harness safe from Rust, by anointing it over with this subject.

BIRD-CATCHERS may by help of this prepare such a Bird lime as will not be hurt either by Cold or Heat.

SOLDIERS by means of this may prepare from Gold a fulminating Powder, of which the magnitude of a Pease being put upon a red-hot Iron plate will give a greater clap, than half a pound, yea, a whole pound of Gunpowder; the same may also be prepared without Gold, only by the addition of Salt Of Tartar and Sulphur; as it is described in the second Part of our Furnaces.

Engineers and Makers of Fire-works, may perform many wonderful things by help of this subject.

There may also many new works, belonging to Weaving and the Smith's Art, be thence made, which may be communicated to neighbouring Countries, whereby Money may be brought in lieu thereof to a Country improverished by War.

If VINE-DRESSERS, or KEEPERS OF VINE-YARDS, pour a little of this subject to the Roots of their Vines, they will hale ripe Grapes, and MUST, or new Wine sooner than their Neighbours; of which they may make a good advantage.

Nevertheless, Must and Wine also may be ripened after another manner, in the Hogshead, without this Art, so that they who understand the way, say have always good Wine, when others have it sowre. A Secret very profitable to cold Climates, which for the most part produce sowre or tart Wines. It is also agreeable to Countries abounding with Wine, when through a want of the heat of the Sun the Grapes do not ripen well; which may be helped by this Art, so that it may be readily sold.

But because the greater part of men, especially of the meaner sort, cannot be perswaded to things which they have never seen nor heard of, I well know, that if I should in plain words describe the reason and manner of meliorating Wines, scarce one man in a Hundred would believe me, but would rather say, Our fore Fathers were wise men, and got great Estates by Wine, without the

knowledge of this Art, nor did they desire it. If Nature will not ripen our Wines, let them be sowre; yet notwithstanding, if sometimes they will not serve the Master, they may be drank by the Servants.

Men of this sort are incureable, neither are they (being old) easily tamed; and young men take little care how prudently they manage their Affairs. Hence it comes to pass, that Antiquity obtains upon all men. But that the Vine-dresser may see that the present Age is more skillful than the former, I will set before him only one demonstrative Example, by which he may plainly see how much they differ.

Our fore-Fathers knew not how to make any thing of the faeces or dreggs of Wine, but a burning Spirit or Brandy, which being extracted, the remainder they threw away, or sometimes mixed it with the Fodder of Cattle, very rarely dried them in the Sun, and burnt them into Potashes; but by my invention, there may be thence drawn a far greater quantity of burning Spirit, then also a large quantity of Tartar, and at last the Pot-ashes, which is a threefold profit. Which if you manage the matter well, from a Pipe of Lees, you will have at the least seven or eight Urns (which will be about a Fifth part, an Urn being four Gallions) of good Wine, from the residue, you will have the burning Spirit, and Tartar, at the last the clavellated Ashes, the profit being four times as much as heretofore, which thing was altogether unknown to our Ancestors. How many Thousand weight of Tartar is every year thrown away in FRANCONIA, SWIVIA, ALSATIA, the PALATINATE, upon the RHINE, MOSELL, and DANUBE, which would be very profitable to those Countries, if the men were Artists.

But what doth it signifie to teach, if there be none to hear or learn: for it is more adviseable to sit still and do nothing, than to be largely imployed to no purpose. But I am perswaded, that after my death, there will be some who will understand my good will to the World, and search out the truth out of my Writings, to their own great profit. There is an opportunity or season for every thing: Trees first bring forth Budds, then follow Blossoms and Leaves, and last of all, Fruit.

There remains yet another thing very profitable to Countrymen; the juice of Apples or Pears being pressed out, by the help of this subject, such an Effervescency (or working) is promoted, as Wines may be thence made, having the relish of the natural, and but little inferiour in durability and strength, and although the beating of the Apples be somewhat tedious, (which is now done much quicker by Mills) that labour is recompensed with a good profit, by the Wine arising from the juice; a Secret very necessary for cold Countries, which cannot ripen Wines, and yet abound such in Apples, but by this way may much be saved in the price of Wines, for which they usually pay dear.

I have indeed many Arts relating to Wines, but they belong not to this place, my purpose here being to treat of those only, which are administered by my UNIVERSAL MENSTRUUM: Arts (as I think) hitherto known to none, or at least not divulged, that it may be manifest to the Reader what proficiency the World hath made in good things. Whether the matter be credited, or not, signifies little to me, I my self also might have doubted, if I had not learned by experience; but Judgement ought to be given not rashly; we are to know, that God doth wonderfully dispense his benefits to those who are his Servants, and whom he hath appointed to be his Instruments, to bring his wonders to light.

If Husbandmen moisten their seed with this MENSTRUUM, it will sooner be ripe, and have larger, fatter grains than ordinary: Which being done, I will shew by what means they may make great profit of their grain. The grain being whole, not ground, pour to it warm water, impregnated with this MENSTRUUM, in a Hogshead well stopped, let it stand and ferment or work for a time, the water will extract all the strength of the grain, the remaining husks serving to feed Hogs: If you ferment Hops with this Liquor, or extract, it will be good Beer: If you will not do this, you may thence draw a very good spirit, the residue, in a short time, will be Vinegar; and if you be wise, you may put this burning Spirit or Wine to many uses, by which you shall have more profit than by selling it; a Secret not to be despised where grain is cheap. I have yet one thing to add among my Wine-Arts, concerning grain,

and the Fruits of Trees and Shrubs, which is to be received with thankfulness, as a great Gift of God to Mankind. Viz. It is found by industry and manifold experience, that from Rye, Wheat, Oats, Rice, Millet, also from Apples, Pears, Peaches, Cherries, Plumbs, Sloes, Damascens, Quinces, Figgs; as also from Goose-berries, Mulberries, Barberries, Black-berries, Elder-berries, and other like Fruits of Trees and Shrubs; from all these, I say, may be prepared, with little labour and cost, a Drink very like to Wine, both in taste, smell, and strength, being grateful, wholesome, and durable. For which large bounty, the Inhabitants of cold Climates (which never see Grapes) cannot render to God sufficient Thanks.

There yet remains a manifold use of this subject in Medicine, which if it were rightly described, would make a great Volume, which belongs not to this place, but shall be done more commodiously at another time in a peculiar Treatise. It were to be wished, that this subject were better known, and more used by ingenious Chymists and Apothecaries, that so many dead Herbs and unprofitable Waters might not be set to sale. What, I pray, would it avail, if the whole Mass of Blood being inflamed with an intolerable heat, (as happens in the Plague and other contagious Fevers) you should wrap the head with a moistened Rose-Cake, comfort the Temples, Pulses, Hands and Feet with Water? Think you by this to drive away the Disease? Not at all, but rather render it worse, as Experience hath often witnessed. But it seems to me as if a vaporary Bath or Cauldron were too hot, and one should go and cover the Furnace all over with cold linen, to temper the heat, a thing to be laughed at; but the wood which causeth the flame being taken out, the Furnace cools of its own accord. By a like reason, the malignant Fire of hot Diseases is in the space of a few hours, drawn out from the most inward Penetrals of the Heart, by four grains (at the most) of a good Medicine, where no place is left for external Coolers, or corroborating Epithems. Which thing I have observed not only in one, but in many Experiments; That the Venom being excluded from the Heart, the Body hath returned to its due temper, and by degrees to health and strength.

To what purpose are so many Ointments, Oils, Emplasters, & etc. when a small quantity of a good Medicine is able to effect more than them all? A whole year is often spent in the curing a small Ulcer or Wound, and then left worse than at the beginning, the Bridle (according to the Proverb) being applied to the Horses Tail, and not to the original of the Disease. The Fountains of external Ulcers are to be dried within, and not imprudently to be stopped up with outward Plasters, which otherwise, without any outward Remedy, by a small quantity of a good Medicine, may be radically cured in the space of a few weeks. Therefore such a Medicine is to be sought, and all the other trifles to be laid aside: But what dost thou, seeing the World will be deceived, and desireth no other? For if any Physican have a good Medicine, which is such easier for the sick to take, than many ingrateful Potions; this is neither esteemed nor rewarded, for if he require a Fee or Reward, he is answered, That he gave only a few grains of powder, two or three times, which cannot be so dear: Hence chasing a certain thing for an uncertain, he requireth his reward according to his visits, and prescribeth Bottles full of Physick, which may be long in taking, and he have the fitter opportunity to encrease their number.

The same thing hath also obtained in Chirurgery, for if an honest Chirurgeon quickly cureth an outward Evil by the help of a good Medicine, he shall not have a due reward, but shall be told, That he hath only applied two or three Plasters, which can be worth but little. Therefore instead of being paid for a quick Cure, he reaps nothing but ingratitude; so that being better taught, it behoveth him to do like others, by employing a month or more about that Cure, which he could perform in three days.

For this, and the like causes, very few are treated with good Medicines, but Physicans study delays, after the old manner, if not in respect of the sick, yet at least for their own profit; for if the sick readily pays his fees, be either out of ignorance or voluntary neglect, neglecteth the matter, for which he will have an heavy account to give.

The present World doth only this, he that standeth, let him

stand, and he that falleth, let him lie, none regardeth it; every one taketh care of his own matters; nor will he put his hand to the quenching of the fire. That famous Patron of Art, ALEXANDER the Great, who bestowed upon his Philosopher ARISTOTLE more than a Hundred thousand Crowns a year, for his Inquires into Vegetables, Animals, and Minerals, now ceaseth to be. The most wise ERNESTIUS Duke of BAVERIA, and the Elector of COLOGNE, What Expencc hath he not been at in collecting the Writings of that incomparable GERMAN Physican and Philosopher PARACELSUS, and other such Cherishers and Advancers of Arts, our GERMANY hath lately brought forth? But MARS (the Sword) asserting his Empire, hath banished JUPITER and MERCURY (Justice and Arts) so that they play least in sight; but sure it is, that if they be not quickly restored and advanced to their dignity, it will be to the unskeakable detriment of the Country, and to the great advantage of Strangers; WHICH GOD OF HIS MERCY PREVENT.

And now the benevolent Reader hath seen, what wonderful and incredible things may be performed by the benefit of this subject; yet I will not deny, but that it may also serve for many more things which I know not, being profitable for all orders of men, superiour and inferiour, learned and illiterate, great and small, according to their several Vocations and States. But some men may say, I do indeed believe that many great things may be done by its means; but because thou dost not together and at once shew the way of preparing the Universal Medicine or Tincture by its help; there is therefore reason to doubt whether it be the UNIVERSAL SECRET MENSTRUUM of the ancient Philosophers, to wit, the HERMAPHRODITE MERCURY, so much spoken of by them, every where to be found, a thing contemptible and vile, to be found in every Dunghill, by nature cold and hot, a great Poison, quickly killing and quickly healing, a matter to be found with all men, which the rich and poor equally possess, which ADAM brought with him out of PARADISE, and many more Epithets of the Ancients, which are all agreeable to that thing. To this I answer, That in my judgement the Ancients had no other Universal Mercury, to which all their marks do perfectly agree, and may be applied. Do not all men know it,

seeing and beholding their own Urine, of which it is generated? Is it not a very vile matter, which we keep not in the House, but throw out of doors, according to the Precept of the Philosophers, to be sought in Dung? Is it not a great Poison when made into Gun-powder or AQUA-FORTIS! and Have not I shewn that a Universal Medicine may be made of it? Is it not a meer Fire, and also being pure, cold as Ice? And if you will, hath it not equally masculine and feminine gifts? Doth it not so impregnate the imperfect Bodies in the space of a quarter of an hour, that they generate Gold? Is not it self impregnated by the heat of the Fire, that it bringeth forth those Fruits? Is it not highly volatile, and presently firmly fixed? Is it not a Water both moist and dry? A great Corrosive, and yet being rightly prepared, an Enemy to Corrosives? Is it not most heavy and most light? To what thing, except Nitre, doth this Enigma of the Philosophers agree? For, What is blacker than a Crow, whiter than a Swan, more hurtful than a Serpent destroying many, lighter than the Wind, heavier than Gold? Is not this the true devourer of his own Children (the Metals) the AZOTH of Philosophers, the Soap of the Wise, the Urine of Boys, Sulphur vive, the Salt of Strangers, the Secret Fire of Philosophers?

Are not all these things in Nitre? But by what method they may be there found, is not my business to shew in this place, let it be sufficient to have pointed out the subject in which they are to be sought and found, which no man before me hath been so kind to do. For further demonstration, to wit, that from Nitre, a true UNIVERSAL SOLVENT (I would not have you imagine it to be AQUA FORTIS) may be prepared, there needeth not. But thou maist contradict it if thou canst, or name another subject in which are all those things. Which I know thou canst not do, if thou couldst at once take a view of the whole World.

That I have not written any thing concerning a Tincture to be prepared of it for the Imperfect Metals, (which defect the ancient Philosophers have supplied) thou maist think that I have not proceeded so far, and that I have wanted time and opportunity to make a farther Progress, nor did I ever aspire to so great things, but have contented my self with those of a meaner Rank. But how

far I have penetrated by searching into Nitre, may be seen in the Second Part of my Furnaces, where I have prescribed some notable Processes from a gross subject, of which this is not the least, where I shew, that some years before, I would have melted a Calx of Gold, and because it would not melt, I added by intervals a Fluxing Powder, prepared of Salts, till all flowed well, then the Crucible being taken out of the Fire, and the matter poured out, when I expected Gold, instead of that I found Lead, but the Fluxing Powder was very red, (although made of the whitest Salts) being tinged with the ANIMA of Gold, the Gold being divested of all its dignity. Which thing, when I had considered, believing some Secret to lie in the matter, I several times repeated the labour, but always in vain: the cause of which error was not the subject, but my self, who had not observed the weights and degree of Fire; or God, who would not that I should make any further discovery. Truly, if that Labour had succeeded, I should long since have possessed the Stone of Philosophers, who am now forced to sustain my Family by meaner things with Labour. But passing by this, see, I pray you, what the most accurate PHILIPPUS PARACELSUS ascribeth to rude Nitre, when he saith, CHEMISTRY HATH DISCOVERED THE MATTER TO LIE IN NITRE. Let BASIL VALENTINE, SENDIVOGIUS, and the ancient Philosophers, be considered, and you shall see that all their Sayings are accomodated to the operation of this subject, and that I have not attributed too much to it, but rather less than is due. I could, had I a mind so to do, compose all the terms of Philosophers with this subject, but to what purpose so great a prolixity? He that shall once come so far as I am, the Secrets of the Philosophers will be sufficiently manifest to him, and will freely confess, that this is the only true UNIVERSAL SOLVENT, and that there is no other. Many have always believed this thing to be prepared of Nitre, but because they were not fully confirmed in their minds, they tried nothing with it, and therefore found nothing. Many men in my time have endeavoured to fix Nitre into a Tincture, but because they took it crude without a due Preparation and fit Associate, such as it was when they committed it to the Fire, such it remained; but if they had known

how to have joined an amicable subject with it, perhaps it might have been more profitable. BASILIUS commandeth to associate it with a brisk and lively female, from whose embraces the Queen might bring forth issue: All the Philosophers say, that to MERCURY is to be added its own weight of Gold and Silver, (but not the common) and that of both is to be made one indissolvable thing; for while the Gold is dissolved by the Mercury, in the same moment the Mercury is coagulated by the Gold, the solution of the Body, and the coagulation of the Mercury, are done both by the same Work. Certain it is, that there is one thing among Minerals, which is conjoined and fixed with our Nitre, and during the fixation, passeth all colours; but I know not the end of the thing, having never performed that labour, and by reason of my great age, think not to repeat it; nor will I be the adviser of any man, that he should search after an uncertain labour with a certain Loss: but if any man in doing this shall miss his hope, let him not blame me for giving him the occasion by this Writing, who have wrote this only for this end, that I might make it manifest, that the name of UNIVERSAL is not underservedly assigned to it: Neither also is there any need, that a thing of so great moment should be made known to an ungrateful World. Any of those things which I have shewn may be done by it, are sufficient for a man to sustain his Family.

Some man may except, and ask, Who hath revealed to thee, that this is the MERCURY OF PHILOSOPHERS? I answer, That I know it to be such from the properties, form, and nature assigned to it by the Philosophers, which thou also, if thou hadst Philosophick eyes, wouldest acknowledge to be such, which is wont to hide it self from the proud, and to reveal it self to whom it pleaseth God. If a skillful Gardener should happen into a Garden, where he should see that wonderful Vegetable, NOLI ME TANGERE, (which at the first was brought from the EAST INDIES, therefore planted and cherished with great care and admiration in great mens Gardens) of which he had read so many portentous things, viz. That refusing every touch, it would fall to the ground. And although he had never before seen this Herb with his Eyes, would he not certainly

apprehend this to be that very Herb? For the Virtues attributed to it argue that it cannot be any other. So he whose eyes it hath pleased God to open, so that he can apprehend all the Properties to be in a subject, which the Philosophers affirm to be in their Universal Mercury, Will he not, acquiescing in that, desist from seeking out another?

Lastly, SAL NITRE is the only growth, generation, and encrease of all Vegetables, Animals, and Minerals, as also their Destruction, and Regeneration, by a perpetual Circulation of the Elements, by which things being dissolved, do again return into the same from which they arose: For the Nitre of Vegetables in the bodies of Animals, by the intervening digestions and separations, is generated into a Mineral Salt, which none will deny: and Nitre or Salt of the Earth, is Vegetable, Mineral, and Animal, which cannot be said of any other thing or subject, but the Universal Matter. And even as it is the chief Conserver of Vegetables, Animals, and Minerals, so it is also their Destroyer and Death; therefore by them it is both loved and hated. Vegetables love it, when growing in the Earth, they thence draw their nourishment; for when the Earth is dead, or void of Salt, it affordeth neither nourishment or encrease to seed, Christ himself being witness, when he saith, YE ARE THE SALT OF THE EARTH: but if the Earth be destitute of Salt (or the Salt hath lost his saltness) it is altogether dead, and can bring forth no Fruit. An ignorant man saith, that Dung maketh the Earth fruitful, but undeservedly, for not the Dung, but the Salt which lies hid in the Dung, doth this, which is generated of Vegetables after their putrefaction, and again transmuted into their seeds and roots which are in the Earth; the same thing Animals again receive in their food, whereby their bodies are strengthened and preserved from Corruption. For no man is so rude, but he hath learned by experience that Salt is the Preserver of things both living and dead. But an ignorant man may object, that other things also have a preservative Power, as myrrh, aloes, and other Balsamick Liquors, which preserve Flesh and Fish from putrefaction. To this I answer, That it is not myrrh or aloes, but their salt, which effecteth this. Honey also and

sugar preserve things, which are not salts. I answer, That thou understandest not the nature of Salts; those are sweet salts, the other are bitter salts, which by putrefaction, are changed into sower and acid. Also every burning spirit of Wine, and other Vegetables, preserveth other bodies, although they are not in form of salt, nevertheless is it nothing else but the most pure volatile salt of the Wine; mixed with its sulphur, which doth this; for none of the Principles is sincere, and wholly free from the mixture of the rest. Vinegar doth the same thing, and is a meer salt, which if time would permit, I could easily demonstrate. What man's senses are so dull, that he cannot understand one thing to pass into another, by the mediation of putrefaction, to him even great Volumes would profit nothing. From the sweetest Must (or new Wine) Sugar, Honey, by the help of putrefaction and Fermentation alone, is made an acid Tartar, a strong Vinegar, and a volatile burning Spirit; all these will presently return into a nitrous salt, which few understand, those especially who are believed to know much. Not only Man is delighted with salt, without which he cannot be sound in health, but also all Animals. Mice, above all, are very greedy of Salt, the which if they find not, they lick the saline effluences of Walls, and make a very nitrous Urine. Pigeons also frequent old Walls, which abound with salt. Hens pick out the grains of Oats from Horse-dung, which are full of salt, preferring them to fresh Oats, and thence become more fruitful, in laying more Eggs, the salt concocting the small stones which they swallow, in their Ventricles, is the first matter of Eggshells; but if, being shut up in Pens or Coops, they have not that salt earth, with the small sand or stones, which they usually devour, or their stomachs being weak, doth not digest them, the Eggs they lay afterwards, will be such as we call windy Eggs, having no shells, or such as are very imperfect. Minerals growing in the bowels of the earth (Experience being witness) rejoice in salt, from which they associate to themselves bodies, and make an increase: In like manner, they love it out of the earth, and by it are ripened and meliorated; amongst which Salts, Nitre, as I have said, is endowed with a singular sympathy towards

Metals. On the contrary, Minerals as well as Animals and Vegetables, abhor salt, if they be unduly associated with it, for so they are corrupted and destroyed; for salt being adhibited in a due manner, is the only preserver, augments, and perfecter of Vegetables, Animals, and Minerals, which all the Philosophers confess; amongst whom, PLATO ascribeth to salt something divine, to whom succeeding Ages have assented, seeking many things in salt, yea, even the stone of Philosophers it self; but being ignorant what a true salt was, and of the manner of applying and preparing it, they could not make any further progress. Hence any man may easily see why the Ancients called those Secrets by the name of ALCHEMY, vis. as a certain handling and melting of salt, for which reason also they familiarly used these words; IN FIRE AND SALT CONSISTETH THE MAGISTRY: Implying, that by the benefit of fire and salt, a true Medicine was to be prepared, as well for the health of men, as for the perfection of Metals.

If God prolong my Life, and grant me opportunity, I will hereafter, for the good of Mankind, openly declare what SALT and FIRE are, that the incredible Virtues of those two bodies, as yet unknown to the World, say be made manifest to all Men. One thing I will add, that the Philosophers pointing out the Universal matter, speak obscurely, when they say, that it is every where to be found, that the Poor hath it as well as the Rich, and that no man can live without it, whence many have sought for Air, Rain, Snow in MARCH, MAY-DEW dreaming the universal matter to be in those, and when their labour hath happily ceased, they have obtained somewhat of a nitrous salt. It is certain, that the Stars do impregnate the Air and Clouds with their Catholick seed, which presently falling in form of Rain, Snow, and Dew, render the Earth fruitful and fit for germination, and that they are again drawn upwards by the warmth of the Air, leaving their Nitre in the earth, to be again impregnated by the stars, and again descend to conciliate the fertility of the earth, lest the earth at any time should labour under a want of this universal seed, but continually applieth it self to the vegetation of things, and preserveth a perpetual Circulation of the Elements. Hence HERMES hath written,

that THAT WHICH IS ABOVE IS AS THAT WHICH IS BELOW. Yet nevertheless, we need not seek it among the stars, seeing that it may sufficiently be had, by a far shorter way, at hand, and before our feet. For so such the words of HERMES intimate.

The Words of the Secrets of HERMES.

True it is, and remote from every cloak of a Lye, that whatsoever is below, is like to that which is above; by this the wonderful things of the work, of one thing, are acquired and perfected, even as also things are made of one, by the consideration of one, so all things are made of this one by conjunction. Its Father is the Sun, its Mother the Moon, the Wind carrieth it in its belly, the Earth is its Nurse, the Mother of all perfection. Its power is perfect, if it be changed into Earth; the subtile and thin being separated by the fire from the gross and thick, and indeed prudently with moderation and wisdom; this ascendeth from the Earth unto Heaven, and again descendeth from Heaven to the Earth, and receiveth the power and efficacy of the superious and inferious. In this manner thou shalt acquire the glory of the whole World; thou shalt drive away all darkness and blindness, for this is a Fortitude excelling all other power and strength, for it is able to penetrate and subdue all things, as well those which are thick and hard, as those which are subtile. In this manner the World was made, and hence its admirable conjunctions and wonderful effects, seeing that this is the way by which those wonderful things are effected, and for this reason I am called by the name of HERMES TRISMEGISTUS, seeing that I have three parts of the wisdom and philosophy of the whole World. So I conclude my Speech which I have made concerning the SOLAR WORK.

These are the words of the most ancient Philosopher HERMES, who for his perfect knowledge of Nature, is deservedly stiled THE FATHER OF PHILOSOPHERS; in which words he hath sufficiently hinted, That his little Bird without wings (which flying day and night is not wearied) is the Spirit and Life of the superiour and inferiour Elements, the Conserver of the superiour and greater, and of the inferiour and lesser World, and that it lies hid in Nitre: For the better understanding of which, let a man throughly consider the Air, in which the UNIVERSAL SPIRIT, the first Ens or Being of all things, dwelleth, without which no Animal can live a quarter of an hour, nor any Vegetable or Mineral be produced;

neither can the Sunshine, nor the Fire burn. Even as the Excrements of Vegetables, Animals, and Minerals, by a continual Circulation, are transmuted into Elements, the Elements into Excrements, and those again return into Aliments, by an uncessant renovation and transmutation, which Man only doth not attain.

The HUSBANDMAN knoweth that the Leafs, which every year fall from the Trees, afford a new vigour and nourishment, that the Excrements of Cattle produce very good Grass, that the Faeces or Recrements of Minerals, from which a Metal hath been once separated, is in a short time impregnated by the Stars, that being melted, they again yield the same Metal which they had done a little before: and the SCORIA of metals are every where returned to their Mines, where in a years time being recruited by the attractive power of the Universal Spirit, they are again impregnated, so that they again by melting afford metal. Doth not the Earth, from which SALT-PETRE hath been extracted, being exposed to the Air in the interval of some months, yield other SALT-PETRE, and this as often as you will, as if nothing had been extracted from it? Doth not all things which are calcined, vis. Lime made of Stones, Shells, Woods, Herbs, from which the Fire hath forced the Universal Spirit, by a very strong Appetite or Magnetism, draw the Universal Spirit again afresh, and return into a Corporeal Nitre? Is not the heat and virtue of the sun, the excrement or superfluity of the sun, by which it is nourished and sustained? If heat were nothing to the sun, the Air, by its Nitrous Essence, could never render it weighty, nor cause it to distill in fruitful Rains; nor could the Earth bring forth Fruit, and afford fresh nutriment and food to the sun, its conserver: Whence it followeth, that an Excrement is always the conservation and nourishment of that thing which makes or separates it. But here PLATO commandeth to rest; at another time (God willing) more shall be spoken. We have heard, that in salt especially in Nitre, although slighted by the unskillful, there are found most potent and profitable virtues, as well for TRUE MEDICINE, as for ALCHEMY. Nor is it reasonable that any man should be offended with the cheapness or low esteem; but he may rather think, that that which

is despised before the World, and imaginary Philosophers, is most precious with God, and those who know the mysteries of Nature. Therefore it remains, that in the nature of things, there is not a better subject, by which more and greater wonders may be performed, than SAL-NITRE. Therefore, I also constantly affirm, That of it may be prepared the true MERCURY OF THE PHILOSOPHERS: but I will not say, that I know the Preparation of the STONE OF PHILOSOPHERS from it, because I never went so far: But those things which I have delivered concerning it in the correction of metals, and other good Arts, Experience alone hath taught me; in which I acquiesce, and all those things, if the matter should require, and it should conduce to a good end; I should not blush to demonstrate singly through their parts, that it may be laid open to all men, that all these things may be performed, but not by every man; seeing that I have not written for that end, that they should be prostituted to all men, for then I should have wrote more fully, but that they might remain in the power and custody of Friends. It can hardly be believed, what great troubles my Writings have created me, while one accosts me from this place with long Letters, willing me to unfold this or that Others address me with a great Catalogue of Questions, of which if I should answer the tenth part, I should scarcely have Bread to eat.

If the LORD see good, he will afford me time and occasion of doing yet better things, but if not, let the Reader accept the WILL FOR THE DEED: Truly, there are many Sciences of great moment in my Possession, by which I could point out a safe path to Posterity, for the attaining of higher things, but because I have always studied to maintain my Family, with my own honest labour, without detriment to my Neighbour, I am (contrary to my GENIUS) prohibited to publish more, being constrained to apply my hands to ancient labours. Some may infer, if thou hast found out more, act by others, thy hands being suspended from the Work, let it suffice thee to have disposed of thy labours. But he that shall thus say, confesseth himself, not to know the World to be perfidious: If I could have been made partaker of faithful Operators, I should long since have had a free prospect of my affairs.

But it is not at that pass as many believe, men are now perfidious, keeping no promises, every one seeketh his own, right or wrong; Benefits are rewarded with evil, which hath happened to me more than once; when I have adopted one for a faithful fellow-labourer, the contrary hath happened; For as soon as he hath learned any Secret, believing himself to be more learned than me, hath feigned divers excuses to get away, which if he could not effect openly, and with Consent, he hath attempted it privately; or hath carried himself so petulantly, that I should thank GOD to be freed from him. Whence it came to pass, that I always lost my purpose, perceiving the Proverb to be true, HE THAT WILL HAVE HIS BUSINESS WELL DONE, MUST BE BOTH MASTER AND SERVANT.

But I trust, that in a short time after my death, those who shall distribute my Laboratory among them, where I have made a stand, will further search out the secrets of Nature, and being lighted by my Torch, will come to the desired end: but it will be much more grateful to me, if my Secrets, which I have found out with great Costs, Labour, and Care, should be known to many, than that they should be intombed with me, without Usury. To which end I will always, according to my power, be a most ready helper and Counsellor, for the sake of Posterity.