



THE COMPLETE WORKS
OF

RUDOLPH
GLAUER

trans: Chris. Packe



ANNOTATIONS ON
MIRACULUM MUNDI



A N N O T A T I O N S
 UPON THE
 C O N T I N U A T I O N
 OF
 M I R A C U L U M M U N D I .

Explaining and Defending the SECRETS therein contained; As also the True AURUM POTABILE therein mentioned.

It is truly said, that He who builds an House by the Highway exposeth his Building to the Judgments of all sorts of men, and to their censure especially who have not skill enough in Architecture, to erect a Country Cottage. The same is wont to happen to those who write concerning things not common or unknown. For you shall presently hear People saying, WHO KNOWS WHETHER THIS BE TRUE OR NOT? Thereby signifying that they cannot perceive those things which exceed their Capacity; but nevertheless they will not altogether reject them, because they are yet in doubt concerning the truth of them. This their doubtless is not to be taken ill, because it proceedeth from ignorance, but not from envy. On the contrary, there is another sort of perverse men, who being puffed up with their own putatitious knowledge, despise unknown things, not out of simplicity or ignorance, but out of a meer diabolical envy to those who have a greater knowledge and experience of things than themselves.

This hath also happened, and doth daily happen to me, especially

since the publishing of my MIRACULUM MUNDI, in that I have there disclosed Secrets of great moment, of which the Vulgar, nor yet the bubbles of Envy, have plainly no knowledge; and therefore out of meer Envy, reproach them for Unprofitable and False.

But to stop the mouths of such persons, I intend shortly to build a spacious and well-furnished Laboratory, and in it to place a good Laborious Operator, who being occupied therein with continual Labours, shall shew the Divine Wonders to those who desire to see the same. Which being done, I shall have no further need to defend my Writings against every Calumniator; seeing that I know there will be those (GOD willing) hereafter, who will defend the truth which they have seen with their eyes and handled with their hands.

In this Laboratory shall be seen not only those Artificial destilling Furnaces, and my Press for Wood, with the circulatory Instruments necessary for the easie making of Salt-Petre; but also those things shall be shewed, which I have treated of in my MIRACULUM MUNDI, and its Continuation, yea, and much more than I have there declared.

Those things also which I have ascribed to my AURUM POTABILE shall be demonstrated to be the very truth, viz. That crude Mercury, in an hour or two's time, may be by it converted into pure Gold. Nor shall this only be proved, but also that after my AURUM POTABILE hath tinged and changed the MERCURY into pure and constant Gold, that nevertheless it hath yet great Virtue, viz. that any Arsenick, whether white or yellow, being digested in it for some hours, is so changed, that its poisonous quality passeth into a good Medicine, resisting all Poison. Nor

doth it only become a powerful Medicine against venomous and incureable diseases, which cannot be eradicated by purging, bleeding, sweating, and the like Remedies; whilst it Tinctureth the evil Humours in the Blood, and other parts of the Body, and changeth them into good Humours. But this also being changed into Medicine, and its Venom converted, sheweth its power in Metals; if it be cast upon melted Copper, then the Copper poured out and proved on a Cupel with Saturn, leaveth behind it some good Silver and Gold. These two proofs are sufficient for the defence of my AURUM POTABILE. But that any one may yet be rendered more certain, after those two Experiments, viz. the coagulation and transmutation of Mercury into pure Gold, and the conversion of poisonous Arsenick into a safe Medicament, he may yet try a third, and that indeed incredible, with the same AURUM POTABILE that hath been twice used, as before, and this not upon mild or slight Poisons, but upon the most dangerous, and indefensible both to Men, Beasts, and all living things, to wit, Mercury sublimate, which being digested for some hours in the said AURUM POTABILE, layeth aside all its horid and formidable Venom, and passeth into a safe Purging and Diaphoretick Medicine, and losing its former white Colour and corrosive Venom, it becomes a sweet red Powder, purging out the GOUT, POX, LEPROSIE, and other detestable diseases, and impregnateth Saturn in some measure with a Golden Tincture. So also white Arsenick, after digestion, putteth off its white colour, loseth its corrosive faculty, and is changed into a sweet and yellow powder.

These Experiments and Proofs ought not to be hidden to the Studious

of good Medicines, but to be made manifest to the everlasting and immortal testimony of the Truth, against all ignorant Sophisters whatsoever.

I have, for my defence, the most sharp Sword of Truth, whose edge, if any desire to feel, let him come forth; the defence of the Truth will be grateful and easie to me, although the malice of the whole world should oppose me. I here challenge all those Calumniators who being moved by a diabolical envy, have endeavoured to oppose my most true Writings; let them come forth with their Lyes into the open light, and into the view of the whole World, and shew any Experiment like to those which I here promise to shew, that we may see how filthily or basely they will appear, like the darkness vanishing by the light and splendour of the Sun. If they cannot, as indeed it is not in their power, (for he that hath any knowledge of things never contemneth a good one) nor will be possible for them to do; forasmuch as they know nothing, it is but reasonable that for the time to come they should restrain their virulent tongues, and cease to calumniate those things which they neither know, nor understand.

I do not wonder that those Slanderers, attempting the coagulation of Mercury into Gold, have erred, seeing that it hath sometimes happened to my self, that I have erred two or three times together, and could not effect that Transmutation, until the cause thereof was known to me: For if through too much haste the humidity of the AURUM POTABILE shall exhale or evaporate too fast, the Mercury being dried up, cannot be sufficiently penetrated, nor throughly tinged.

An error also may be committed, if the glass containing the Mercury and the AURUM POTABILE grow hot too fast, so that the Mercury with the AURUM POTABILE boil, and leaps, disperseth it self by too much motion, and exhibiteth it self in form of a powder, when it ought to remain in the bottom, concreted into a round mass. So will he also greatly err, who shall use Mercury that is not pure and clean, but adulterated, and defiled with many sordes or impurities, which Impediments deny ingress to the Tincture, and render the trial uncertain and precarious. Therefore it is necessary that the Mercury be first well ground with Salt and Vinegar, in a LIGNUM VITAE, or Stone or Glass Morter, and by a diligent washing freed from all its blackness; whereby it more easily admitteth the Tincture. I have found that Mercury very fit for this Operation, which is sublimed by the FULMEN OF JOVE, into which my AURUM POTABILE hath a swift Ingress, and tingeth the whole of it.

Truly it shews the great ignorance and boldness of those Calumniators, to dare to spread such false clamours and rumours, saying, THAT MERCURY CANNOT BE INDEED TINGED INTO GOLD BY MY AURUM POTABILE, BUT THAT THE GOLD WHICH WAS BEFORE IN MY AURUM POTABILE APPLIETH IT SELF TO THE MERCURY, AND IN SOME SORT COAGULATETH IT, BUT DOTH NOT RENDER IT FIXT AND CONSTANT. But this is indeed a very rude and ignorant Assertion, which every one but meanly versed in the handling of Gold and Mercury, is able to detect of Folly.

For if common Gold, dissolved in Water, would readily coagulate Mercury, what should we further seek or desire? But this is greatly wide of the matter, seeing that in all such Solutions the Gold in

digestion adheres to the injected Mercury by precipitation, and passeth with it into a white AMALGAMA, the Mercury constantly perserving in its pristine Nature, not admitting the least transmutation into Gold, the which exceedeth not the knowledge and capacity of Rusticks, but is difficult to be understood by those putatitious Doctors, who believe such things to exceed all Belief.

It is well known, that the purest Gold hath no more of perfection than what it needeth for its own defence; that hath not the least power to amend any other metal, and to render it fixt and constant, much less that it can coagulate Mercury, (the derider of all Alchymists and Sophisters) into Gold. Of both is made a white AMALGAMA, but not hard yellow Gold constant in the Fire. He that believeth not me, let him make trial himself, and he shall find it answerable to my words. Besides, all corporeal Gold refuseth solution by fixt Nitre, of which my AURUM POTABILE is prepared, the which, if it were yet possible, the Gold would not be hid in it, but the solution would be yellow, and would colour the skin with a subrubid or blackish colour, which my AURUM POTABILE doth not. Therefore its tinging Virtue consisteth not in corporeal Gold, but in a golden Tincture, from the first ENS of Gold, converted into an Astral Essence, by the benefit of Art. By a like reason the ASTRUM of LUNA impresseth Mercury with the nature of Silver, the ASTRUM of VENUS transmuteth it into Copper, the ASTRUM of MARS converteth the same into hard Iron, the ASTRUM of JUPITER of it maketh Tin, and the ASTRUM of Saturn investeth it with the nature of Lead. For Mercury is transmuted into that Metal, whose ASTRUM it shall receive.

So the ASTRUM of Mercury changeth all the metals into a running ARGENT-VIVE, although this transmutation brings little or no profit. Nevertheless, I intend to prepare the ASTRUMS of all the metals, and thereby to shew the power of Nature and Art to the studios of the Truth, and so to manifest it to the World. The ASTRUMS of metals being extracted from their first ENS, they are no longer metals, but their tinging Anima's which at length with Mercury, become corporeal metals.

This is the true and genuine Foundation, upon which the whole structure of my AURUM POTABILE is built. Therefore, as pure Gold, cannot render Mercury partaker of its own golden nature; so neither Silver, nor Copper, nor any other metal, will communicate its nature to Mercury, but being precipitated, attracteth it to it self, but in no wise changeth it. Hence the Philosophers say, That the Tinctures of Metals are not to be sought in the metals themselves, but in their first ENS. As
 BASIL VALENTINE;

Quod prima Entia non efficiunt,

Hoc Aurum & Argentum non faciunt.

Which is to be well regarded by him who desires to attain his wishes.

From all these things it appears, that my AURUM POTABILE being made of the first ENS of Gold, by Art, into an Astral Tincture, ought to be an excellent Medicine; as also that it is such, I have largely demonstrated: For if it were not better than a common Solution of Gold, it would not change Mercury into true Gold, neither also would it have the power of transmuting a most potent Poison into an excellent Medicine. Without doubt, such Medicaments, which by the help of my AURUM

POTABLE, from most violent Poisons, are changed into salubrious a nature, as Antidotes, do powerfully resist other Poisons, and pertinacious Diseases, and may be used in Physick with great admiration.

What would it profit, if the Body should be purged by an hundred stools, and at the same time the Disease doth not consist in the matter of stools, but still keeps its place, and gives no way, except it be attacked in its own quarters? Neither will it avail any thing to let all the blood out of the body, if the seat of the Disease be not in the blood. Yea, if it were fixed, and the whole mass of blood wholly corrupted, it would be in vain to undertake to amend the same by bleeding; for all the blood cannot be drawn out, without peril of Life. And if, for example sake, two or three pounds of twenty should be left in the body, to be amended by sanguifying Meats and Drinks, and good Blood to be increased, yet the event would not be answerable, because the encreasing blood would be corrupted by the former. E. G. An Hogshead of sharp Vinegar, out of which, if you should draw all the Vinegar, leaving only the Lees, and should by degrees pour into it noble and generous Wine, the Wine would be plainly corrupted by those few faeces. Even so it is with those fixed Diseases, which have taken such deep root in the humane body, that they cannot be taken away neither by Purging, Bleeding, nor Sweating, nor by outward Anointings. Therefore they are to be tinged and amended in those places, to which they pertinaciously adhere, by the help of Tinctures or Astral Medicines, as above is done with Mercury, and Mercury sublimate, that remaining there, they may put on a better nature and quality, and no farther molest the humane body.

And this is the true and genuine way of Curing radicated and incureable Diseases. Yet I would not be so understood, as if I condemned all Purgation; for Purging being used at a due time, brings no small profit. Blood-letting also being seasonably used, wants not its utility; but being often abused, is the cause of great mischiefs, and not seldom hastens on untimely death.

Moreover, the following Experiments, for the trying the Truth of my AURUM POTABILE, is not to be contemned. Rub some ARGENT-VIVE upon a small Silver Plate, and what is superfluous, and doth not adhere, wipe off with a Linen cloth, after the manner of Goldsmiths, (or Gilders) who gild with the AMALGAMA of Gold and Quick-silver: Digest the Silver Plate in my AURUM POTABILE, for half an hour, or an hour, then take it out, and you shall see with how fair a Golden Colour it will be gilt. For in this digestion the Mercury is not so heated, that it can vanish in smoak, and therefore adhereth to the Silver Plate, and is tinged by my AURUM POTABILE into the best Gold. Now try the same operation with another Silver Plate, rubbed over with ARGENT-VIVE, and digest it in a solution containing corporeal Gold, to see if that Plate will be gilt like the other. For the Plate coming out white, you will see a very great difference.

I could here add more such Experiments, if I thought it needful. If Goldsmiths (or Gilders) could gild their Silver Vessels, by such a coction (or digestion) in a solution of corporeal Gold, without doubt they would soon leave the common way of gilding by the AMALGAMA of Mercury and Gold, because by its poisonous Mercurial fume, affecting the

bodies of those who handle it, it is wont to cast them into dangerous and lasting Diseases. But because they can effect nothing by such golden solutions, they are forced to supersede their Use, and to acquiesce in the old usual way.

These few things of my AURUM POTABILE, which is the Fourth and Last Article in my CONTINUATION OF MIRACULUM MUNDI, I am constrained to publish for its defence, that every one may know I have not attributed too much to it, but that it can perform much more; the truth of which I am ready to exhibit. Therefore this is a Medicament most worthy to be presented to Great and Noble Men, as a precious Gift.

As for the Third Process in the same Work, which is offered to Physicians and Citizens, that they may by an easie labour obtain good Medicines for Man-kind, and an honest livelihood; it is openly and clearly described, so that in it not the least thing is hidden or concealed, I cannot force any to believe or try the matter; I have enough to do with my own affairs; but if in my Youth I could have obtained such a Manuduction, as I have hitherto and still do administer to others, I should not have been forced to the searching out of Nature with so great charge and labours, heavy stinks, and great danger of my Life, as I have. I here again assert that which I have often asserted, viz. That by the fulminating of Salt-Petre with Tin and Mercury, much Gold and Silver is acquired; which thing I have often done, and as yet can do it, and do promise that in due time I will demonstrate it publickly in my Laboratory to Friends. The other point, in which I have taught how Rich men may augment or improve their Gold and Silver, much safer than

they are wont to do by putting it to Usury, I have truly and candidly revealed, and have kept back nothing. N. B. But that there are other ways of acquiring Riches, without great Cost and Labours at the Fire, the troublesome Exercise of Merchandise, or other things, disturbing or hurting the mind, I do in no wise deny. For the like things are every where obvious, in divers places of my Writings, especially in the 2, 3, and 4th. parts of THE PROSPERITY OF GERMANY, where mention is made of an Excellent Work, by means of which an honest livelihood may be obtained in tranquillity, without noise, meltings, and blowings of Bellows, and that by the help of a certain Water extracting Gold and Silver from Sand, Earth, Clay, Stones, and Minerals, without great labour and costs. And although there should not be at hand any such Earth, Sand, or Stones, which contain Gold and Silver, from which these cannot be elicited by common melting; (yet there is hardly any place in the World, where these matters do not occur) nevertheless there is no want of Lead and Tin, from which two at all times, and in all places of the World, Gold and Silver, by the help of the said Water of Salt-petre may be extracted; which is an excellent and profitable Art, the which, lest it should die with me, I have already shewed it to some Friends.

I also here promise, that in my publick Laboratory I will shew and demonstrate various Secrets. But let no man perswade himself that I will do this to all men, without descrimination, or admit every unknown Person to this demonstration, but only those whose Piety and Candour I my self have long known, or such as shall be recommended by them, or other known Friends.

Moreover, besides my publick Labatory, I will also have a private one, in which shall be shewed to my Friends the more curious and excellent things which I have mentioned in my Writings.

There shall be shewed rare and hitherto unknown Wonders of Nature, as Vegetable and Mineral Plants. As for example.

VEGETABLES OF A METALLICK NATURE; of which we have spoken in the Treatise of THE NATURE OF SALTS.

HERBS SPRINGING UP OR GROWING OUT OF HARD FLINTS, YEA, OUT OF PIECES OF IRON.

METALS IN A FEW HOURS GROWING UP LIKE VEGETABLES, BY THE HELP OF A CERTAIN WATER; concerning which, see my Description of the Liquor of Flints, in the Second Part of Furnaces.

METALS IN A FEW HOURS SPACE, LIKE HERBS, WITHOUT THE ADDITION OF ANY FOREIGN MATTER, GROWING UP, SO THAT THEY LOSE NOTHING IN THE TRIAL OF THE CUPEL.

Also divers manual Operations, and Compendiums not common in the Distillation of excellent Spirits, profitable both in Alchymy and Physick, such are Spirit of Nitre, Spirit of Salt, AQUA-FORTIS, AQUA-REGIS, and the like, by which they are so easily and swiftly distilled, that with two or three pound of Coals, by a Body and Head, in Sand, every hour may be distilled one pound of spirit, and that so pure, sweet, and clear, that it needs no rectification.

But seeing that this is a thing unheard of, and therefore will be looked upon by the common Chymists as a thing incredible, I cannot forbear here only to point at the way, by which it may appear possible to be done.

Suppose that I have need of some pounds of spirit of salt, and want the opportunity of preparing it in a long time, by the force of fire, I use the following preparation. Instead of a great and continual fire, I use a separatory Art, severing the pure from the impure, dissolving common Kitchin-salt, or salt-petre, in common Water, and adding to the solution put into a Cucurbit a separatory sulphur. The Cucurbit, with a Head or Retort, (by which also the Distillation may be made) being set in sand, I kindle a fire, by which the water containing the salt may boil, and so by the sulphur, in the boiling, the pure parts are separated from the impure; the purer parts are rendered very fugacious and sweet clear spirits; the grosser, more earthy and fixt salt, remaineth in the Cucurbit or Retort, of a very wonderful Nature and Property. And after this manner, from one pound of salt or salt-petre, may easily be distilled one pound of spirit of salt, or spirit of Nitre. From a pretty large Cucurbit, in ten hours, may be made ten pounds of spirit of salt, or spirit of Nitre, which two spirits being mixed together, make an AQUA-REGIA. The quantity of your spirit in each Distillation will be greater or lesser, according as your Cucurbit is larger or smaller. He that desireth to make AQUA-REGIA by the same distillation, must dissolve equil parts of salt and salt-petre in Water, and destil by a Body or Retort.

This is indeed an excellent Compendium for all those that need a great quantity of those Spirits. Gold, Silver, as also all the other Metals, may be dissolved without AQUA-FORTIS, or AQUA-REGIS, and the like spirits, by the help of certain salts dissolved in water,

which truly is also a famous Invention. So also it is with those other rare Experiments above mentioned; as for example, If a metal ought to grow in height, something contrary is to be added to it; for this, while it flieth from its contrary, arising out of the mass, groweth up as well in the dry as the moist way.

If we would have an hard Metal or Flint bring forth an Herb; the Metal, whether it be gold, silver, copper, iron, tin, or lead, are first to be reduced into a tender Powder by salts, and that Powder being put into an Earthen Vessel, is to be moistened with a certain peculiar Water, and the seeds of the Herbs to be sowed or set therein, which after they are grown to perfection, are to be no longer moistened, but the powder is to be exposed to the Rays of the Sun, which again becoming a metal or an hard stone, plainly like to another metal or stone, containeth the inhering Roots of the Herb, and causeth the Ignorant to admire how an Herb should grow out of a piece of Gold, Silver, Iron, Copper, or an hard Flint. This is also certain, and not to be doubted, that the said Herbs so growing out of the Metals, do obtain the nature and properties of those out of which they arise.

Although these Experiments of Herbs thus growing afford no profit, yet they are noble Operations of Nature and Art, having more in them than they promise at the first sight, therefore I have not here brought them in vain, inasmuch as they are of no small moment.

But that I may here (at least) mention somewhat of this growing faculty of Vegetables and Metals, be it known to every one, that in my publick Laboratory shall be seen the seeds of all sorts of Herbs,

and especially of Grain, as Wheat, Barley, Oats, and others, viz. by what means they may be so prepared, as to acquire a swift faculty of growing, and that one grain may produce ten, twenty, or thirty strong stalks, with full ears, and fruit an hundred fold.

In like manner shall be shewed to some Friends, how Salt-Petre, as the only promoter and helper of the growing faculty, may be sowed it self, so that it shall recompence the labour an hundred fold; for salt-petre multiplieth it self, and groweth up out of common salt, like other Vegetables; whence that old Proverb of sowing of salt might perhaps take its Original.

It behoveth that I here make mention of yet another wonderful thing concerning the growing faculty, to be shewn (God willing) in my private Laboratory. And it is this, that Gold and Silver do grow, are encreased and multiplied out of gross Saturn, even as the seeds of Vegetables, out of a dunged and salt Earth, so that in fifty ounces there is daily an augmentation of one ounce, if not of two. He that shall be here a good Husbandman, and skillful in ploughing of Saturn, and rendering him fertile, and of sowing or planting in him a fit seed, he will have a plentiful Harvest, answerable to the seed which he sowed, and will easily gain three or four times as much.

Therefore, because the growing faculty of Vegetables, Animals, and Minerals, or Metals, taketh its rise from the only and Universal Salt of the Earth, and this from the Salt of the Sea, and the Sea Salt, from the Sun, if the Divine Goodness shall grant me Life, I will shew to my Friends, how by small labour and charge, the Universal

Salt fatness, fit for the rendring all barren and sandy ground fruitful, instead of Dung, may be copiously separated from Sea Salt. Yea if need require, I can easily demonstrate, that also the natural Seed of Gold, the true Universal Medicine may be prepared of the same, or that it may be acquired from the visible Ocean which is known to every Man. But seeing that belongs not to this place, we refer the Reader, desirous of such subtile knowledge, to the Treatise of the Nature of Salts, where he will find those things which will satisfie his desire.

These, and the like Experiments shall be shewn in my Laboratory, among all which, that is the most excellent, by which a Man, without the incommoding of another, and with great quietness and Tranquility, may honestly get his Food and Raiment. There shall be also demonstrated those four ARCANUMS treated of in THE CONTINUATION OF Miraculum Mundi, and many other things treated of in my Writings, which many believe cannot be effected. That so I, by giving an ocular Demonstration, may vindicate my Writings from the Injuries and Reproaches of the ignorant, and also leave behind me somewhat for the good of Posterity.

A
T R E A T I S E
of the
N A T U R E O F S A L T S :
or, A

Clear Description, declaring by a perfect Explanation, the Nature, Properties, and use of such Salts as are commonly known, as also of a certain other very wonderful Salt, hitherto unknown to the World; by whose help all Vegetables, Animals, and Minerals, without diminution of their weight, or change of their form, may be transmuted into hard and incombustible Bodies:

WITH

A most firm Demonstration that Salt (after God and the Sun) is the only Beginning, Original, Propagation and Augmentation of all things; from which the greatest Treasure of the whole World; and the greatest Riches may be obtained.

T H E P R E F A C E .

The manifold and various sorts of food, whether prepared of Flesh, or Fish, if brought to the Table not seasoned with Salt, are not grateful to the Palat; in as much as they neither exhibit a pleasant relish, nor conduce to the health of the Body. Every man will readily assent to the truth of this trite and vulgar Maxim, if he shall consider with an accurate mind, that among all the Seasonings and Sauces

of food, Salt holdeth the chiefest place, and that there is no other equil to it, so that among so many, there is no one to be preferred to it.

Therefore what great and excellent Treasures, admirable Virtues, and most worthy Endowments, in which, by diligent search, and inquisition the minds of men may be occupied, are contained therein, I have determined in this present Treatise to enquire into, and declare; inasmuch as for the space of fifteen or sixteen years, I have endeavoured nothing more, than that by all my Labours I might serve the Divine Glory, and the publick good. For by my first endeavours I published a Work, treating of PHILOSOPHICAL FURNACES in five parts, and I discovered five Furnaces, adapted to the various modes of Distillation; I also shewed the way of preparing (by an artificial manner) excellent Medicines which drive away various and divers Diseases affecting the Humane Body, which profitable and artificial Inventions, no man before me hath revealed.

Next follows my MINERAL WORK, shewing the Original, and emendation of Metals and Minerals: To which succeedeth my PHARMACOPOEIA SPAGYRICA, in three parts, treating of Vegetables, and by what means efficacious Medicines may be prepared of them.

Next after these, was my WORK of THE ADMIRABLE NATURE AND PROPERTIES OF SALT-PETRE, in which is solidly demonstrated, that that Miracle of all sorts, is the true Universal Solvent of Philosophers, which is subservient to the use of all men, high and low, rich and poor. That little Treatise I have called by the name of MIRACULUM MUNDI,

which I have augmented by an Explication and Continuation, and fenced it with a defence and Apology, against the wicked Insults of Envy and Scorn. In all these I have set before the Eyes of this blind World, the Divine Miracles and Mysteries of Nature.

After this, came out another Treatise, under the Title of the PROSPERITY OF GERMANY, in four Books, the two latter of which are not yet Printed, but shall be published in a short time, if God shall prolong my life, which contain very profitable Precepts of the Oeconomy and Administration of things familiar.

Then another little piece, called, THE CONSOLATION OF SAILERS; teaching how they may defend and preserve themselves in all long Voyages, as to the East-Indies and other parts, against Hunger, Thirst, and other incommodities of that kind, to which they are wont to be Obnoxious.

Moreover, A TREATISE OF TARTAR, VINEGAR, and SPIRIT OF WINE, shewing their easie attainment and preparation.

To these I have adjoined, A TREATISE OF AURUM POTABILE, and another of true AURUM POTABILE, or the UNIVERSAL MEDICINE, and other Apologetical Writings, in which I have not only set forth the perfidious unfaithfulness of men, but have also revealed many excellent Sciences, that by all these Writings I might illustrate the Divine Glory, and contribute to the benefit and profit of my Neighbour, by giving him as it were wholsom and excellent food, whereby both his Body and mind may be equally refreshed.

And although the said Meats be wholsome, of a good Savour, and

contain their own Salt; nevertheless, it seems to me necessary, to salt them as it were afresh, and to season them with a certain Sauce, that they may be tasted with so much the greater appetite and pleasure. And I have so much the more a mind to do this, as I more studiously endeavour to observe that precept of the ancient Doctors, that no Meat should be brought to the Table without Salt. For it was a received custom in former time in well ordered Families, to set the Salt first upon the Table before any other Dish, and not to take it away till other Dishes were first removed: The which indicates, that Salt is a most profitable thing, and an highly necessary gift of God, therefore of right claimeth the precedency of other Meats in setting upon the Table, and of remaining there, till they are again removed. But that this most Noble and Divine Gift, may the better be understood by the ignorant, and may be made more known than hitherto it hath been, I cannot pass by, but I must indulge my self, as my time will allow, in a few words, and as it were by the bye, to shadow out, and depict its great and admirable efficacy, for the profit of Mankind. But here I shall speak but of few things, and that very compendiously, the studious of Divine Wonders may find the rest in the Writings of other pious and diligent Men, if he hath a desire to know more.

As for the Original of Salt, which is drawn out of the Ocean, as an Universal Storehouse, Writers are divided into divers parts and Opinions. Some think that those Salt Fountains, which in many, and various places of the Earth break forth from their Springs, and by the help of boiling, yield their Salt, do not take their beginning

from the Ocean, but from a Salt peculiarly generated, and brought forth in many places of the Terrene Globe, like Metals. And they establish their Opinion by this Argument; That the Water of those Fountains much exceedeth, oftentimes, that of the Sea in saltness; and on the contrary, the Sea Water being brought by long and tedious Passages through the Earth, necessarily looseth its saltness, and therefore leaving its Salt, it ought to come forth plainly sweet, or insipid. This reason, at the first sight, seemeth so agreeable to truth, that one can hardly think the matter to be otherwise. But most Springs of sweet Water, in their first rise were Salt, which penetrating the passages of the Earth, have deposited their Salt in the same, to nourish the Earth, and that they might come forth sweet for the daily use of Man. Whence they have given rise to so many, and such various Rivers, which again return to that Universal Store-house the Sea, or Ocean, by which incessant and Reciprocal Flux, they are impregnated with Salt, and Communicate the same to the Earth, that it may never labour under a want of due nourishment, but may render Minerals, Stones, Trees, Grass, Beasts, and even Men also, partakers of the same perpetually, and so may serve as well for the Sustentation, Propagation, and Conservation of Irrational, as Rational Animals, the which no man of a sound mind can deny, except he will also deny the Circulation of the Blood in the Body of Man, or MICROCOSM, which is plainly unknown to not a few, and will say, that the blood in the little Toe, or little Finger, or left Ear, or other places, doth not arise from the Liver, the Universal Fountain of Blood, but that it is particularly

generated and produced by the Vital Spirit, in those very parts, which savoureth not a little of Absurdity.

Seeing therefore, that the constant Circulation of the Blood in the MICROCOSM, can be in no wise denied, why should not also such a Circulation in the MACROCOSM be admitted as true? For as the Blood of the Human Body arising from the Liver, diffeseth it self through all the Passages and Veins of the Body, as well, small as great, and Conserveth the life of the whole, nourisheth all the parts, and augmenteth the good juices, which are changed into Flesh, Bones, Skin, and Hairs in the Members themselves, and leaving the unprofitable Phlegm to be expelled by the Pores of the skin: So also is it with the Nutriment and Universal Aliment of the great World, while the Salt water without intermission, of the great Sea, or Ocean, encompassing the whole Globe of the Earth, by many small and great passages or Veins, passeth through all the parts of the Earth, and nourisheth and sustaineth them with its Salt, that Minerals, Metals, Stones, Sand, Clay, Shrubs, Trees, and Grass may be nourished and grow, and in growing take their encrease. The rest of the Water being freed from all saltness, is exterminated as a superfluity in the Superficies, and being diffused into various Springs, as well small as great, is expelled, no otherwise than the superfluous sweat of the Blood in the MICROCOSM, by innumerable passages and pores. But that in many places of the Earth, the Water doth not leave its Salt, but carrieth it along with it self, that may very well come to pass for divers reasons. For first, the most excellent Governour, by His Divine Providence,

hath most wisely ordained and appointed, that a salt water of this kind, which men could in no wise be without, should break forth out of the Earth, and it is thus effected: The Sea-water every where passing through the passages and clefts of the Earth, in some places is dried up by the Central fire, and coagulated into hard and great pieces, which being digged up by men, and dissolved by the help of Water, and freed from its faeces, is boiled up in fit Vessels, and reduced into a pure SALT.

But if it happeneth that other Water passing through those passages, findeth pieces of Salt of this kind, it dissolveth so much of the same as it can carry along with it, and afterwards is boiled into Salt after various manners, according to the greater or lesser quantity of Salt it hath carried along with it.

But that one Salt Fountain is richer in Salt than another, the cause of the difference is in the Water, which passing by, doth more or less associate it self with the Salt, and so is made stronger or weaker.

These few things are sufficient for the repelling of their Opinion, who assert, that Saline Fountains do not draw their original from the Sea, but are generated and produced in a peculiar manner in the Earth, by the help of the Stars.

But if this should seem credible, nevertheless it would seem more credible, that the Sun and Stars casting their Rays and Influences into the Ocean or Seas, should there generate Salt, which afterwards penetrating through the pervious passages of the Earth, should convey

due nourishment to the same.

This reason may also be assigned of the greater or lesser quantity of Salt in Fountains or Salt-springs, that those passages which receive salt water from the Sea, differ in situation of place, and are also differently disposed or allotted by the sea-water it self, which being various and manifold (in respect of saltness) differs much in one place from another.

For by how much the nearer the Sea-water is to the NORTH, it contains so much the less salt, so that oftentimes it scarcely holds the tenth or twelfth part of Salt. But the nearer it is to the SOUTH or the EAST, it is enriched with so much the more salt. For this reason, in many places of the EAST and WEST INDIES, the sea aboundeth and swell-eth with so great a force of salt, that when it is stirred up by the vehement impetuosity of Tempests, it casts out with its surges a copious spume or frothy scum upon the shore, which being afterwards dried by the Rays of the Sun, the Inhabitants are wont to use for the salting of Flesh and Fish. Experience teacheth, that in places of this sort, four pounds of Sea-water yield one pound of salt, and the fertility of those Lands also indicates the great quantity of salt, which without any cultivation or human labour, both Winter and Summer, enrich the Inhabitants with most excellent Fruits. But those Regions scituated near the Artick Pole, or North, do not enjoy so great a fertility, because they want the greater and more penetrating Beams of the Sun, and do not exhibit so great a quantity of Salt, which is the cause of all fertility, and therefore those Regions are denied so large and spontaneous a fruitfulness.

But that Salt which the Unskillful have been accustomed to have in little or no regard, may be had in greater honour, I neither could or would any longer pass by its due Name in silence, and therefore I have called it the greatest Treasure, and most ample Riches of the World.

Moreover, that I may prove and demonstrate, that this common abject salt, known to every man, (in which the life, conservation, growth, and propagation of all the Creatures consisteth, and which is the beginning and end of all things) doth deserve this title, and that a greater Treasure is not found in the Earth; it will be necessary to do this, that I make manifest the infallible Verity of the Mysteries of GOD and Nature.

But I desire of the unprejudiced Reader, that he will not be offended at the vileness of abject and contemptible salt, nor think that I, in giving this Title to it, and calling it the greatest Treasure and chiefest Riches of the whole World, have exceeded or given it too great honour. For so great and honourable a Title doth of right belong to it, and should as yet be insignized with a greater, if a greater by me could be attributed. And I easily perswade my self, that if those who are captivated by the hunger of Gold, shall see this Book, and read the Title, they will conceive no other thing in their minds, than the description of the great Universal it self, or the revelation of great Riches and massy Treasures, which they will hope to find in this Treatise, never dreaming that poor abject and contemptible salt should be set before them, and therefore will say, What is all

this noise about a handful of Salt? Who could have thought that GLAUBER would have dared to have given such a Title to Salt? But I earnestly require of thee, my Friend, that thou wouldst patiently read those things which in this Writing I have put before thine eyes, concerning Salt, and that thou wouldst accurately examine them, that thou maist apprehend me to have written the pure and sincere truth. If they exceed the capacity of thy mind, and thou hast not hitherto learned or understood the same from the Books of others, I would have thee to understand that all men have not knowledge of all things, and that the Omnipotent GOD hath left many SCIENCES to Posterity, which he hath hitherto concealed from the proud and haughty. Read over and over the true Writings of the ancient Philosophers, that thou maist know, and throughly know, that those men have searched the most intimate Penetrals of Nature, had salt in great estimation, to have industriously concealed its Mysteries and ARCANUMS from the ingrateful World, which now in these last times are brought to light, for thee and all others, to be received as incomparable Gifts, with a grateful mind.

Therefore Reader bend thine Ears, and open thine Eyes, overgrown with blindness and darkness, attend to those good things which I shall discourse to thee of salt; if thou wilt make trial, and will search them throughly by an accurate examination, whether they agree with God, Nature and Truth, I doubt not, but thy mind will be enlightned with a great light, and thou wilt become as a man renovated; but if with a proud mind thou shalt refuse to learn and understand those things, or scoff or mock at them, thou shalt be reckoned amongst the number

of Fools, and perpetually abide in the same, although ARISTOTLE himself, and all the Professors and Doctors should sit upon thy long Ass-ears, and thou with the same shouldst endeavour as an Ass with a sack to cover thy foolish Pride and proud folly. It is much better for a man to know many things, and measure or estimate himself in his own way or manner, than to know nothing, and bear himself out with the vain pride of his own ignorance. I have never seen any man endowed with true knowledge, who hath preferred himself to others; on the contrary, I have found very many, who being stirred up by envy, hatred, and inhumane malice, do nothing sooner or more readily, than, insult and make a mockery at pious men, to whom the Divine Bounty hath granted his Gifts, and as it were, devour them with their Wolf-like Teeth, which diabolical wickedness the Divine Justice in its own time will not suffer to escape unpunished.

Thus much I was willing to say to the proud Caviller; now therefore attend to those things which I shall speak concerning Salt.