



THE COMPLETE WORKS  
OF

RUDOLPH  
GLAUBER

trans: Chris. Packe



APOLOGY AGAINST  
CHRIS. FARNNER



The Apology of  
 JOHN            RUDOLPH            GLAUBER ,  
 Against the Lying Calumnies of  
 CHRISTOPHER    FARNNER:

'Tis an ancient Proverb, HE THAT TOUCHETH DUNG IS DEFILED, AND WILL ALWAYS SAVOUR OF A DUNGHILL. Experience makes it evident.

I ever hated Quarreling, as more agreeable to the Pevishness of Women, than the more Generous Temper of Christian Men; and have, as much as I sight, always declined it, being rather desirous to suffer injuries, to bear losses, by silence to forgo those things I sight lawfully lay claim to, to undergo any thing, so that I sight enjoy my beloved Peace (with which GOD has blest me hitherto). Neither have I ever, so long as I have lived in the World, (and I am pretty ancient) been taken, by the worst of men, for a contentious Person: But perfidious FARNNER, unprovoked, urges me to this vindication of my self, by going about not only to hurt my Person, but also by a Pride no less than his Envy, to explode and defame all my Writings, and by infamous Letters dispersed abroad, to render me odious to all good men. Which wicked Enterprise, though I heard of it by many, I durst not believe, till a printed Epistle of his came to my hands, which having perused, I thought I could not enough admire his detestable Impiety, and the many scandalous names he had for me.

Art thou not ashamed FARNNER, to expose my Works to the contempt

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of others, when thou neither dost, or ever canst understand 'em, and before now hast praised 'em, as may be proved from your own hand? I'm sure I never merited that you should cavil at me wherever you come, and proclaim my Writings unprofitable. You ought rather all your Life, in consideration of the many benefits you have received at my hands, to have behaved your self as a Man grateful to me; but instead of that, notwithstanding the Obligation that lies upon you to the contrary, you have despightfully recompensed all my kindness with the basest Ingratitude, which is directly opposite to goodness.

To what end do you deny that you had your greatest knowledge from me, and in the mean time expose it as your own, and upbraid me from whom you had it?

I never before believed you unfaithful, but always thought you candid, and have communicated so great things to no man as to your self. I believe you will not deny your coming twice from LOCHGOVIA to me at KITZINGA, and entreating me to communicate some Secret to yOu, whereby you sight get a llvlihood. Have younot been forced twice, being repulsed, to return home with this Excuse, That I wanted time to instruct you? And when you came the third time, I suffOred my self to be perswaded, and did communicate some Secrets to you GRATIS, on this consideration, That you should impart those things wherewith I trusted you, to no man without my leave; which you promised by an Obligation, (viz. That you would keep all things secret) under the penalty of Disgrace, and the forfeiture of all your GoOds. Why hast thou falsified thy Word, and contrary to thy Promises, so wickedly ridiculed me among all men,

when with thy whole Family thou didst promise to be faithful to me? Not only Obligations, but also thine own Letters are Witnesses: Neither do I question, that if I had loBt or wanted them to convince thee, thou wouldst have denied, and that with an Oath, that thou wast ever beholden to me for any thing, as thou hast already begun, and as thou in thy spiteful Writings despiseth all my Secrets and proclaimest thine (which yet are mine) with praise. You doubt whether or no the reading this will make me repent that I ever trusted you with so many things, which I had never done, had not you obliged your self to labour diligently with me in my Labratory, to produce those things for the profit of us both. But what can I do with them? They are perished and gone which yet sight sufficiently have sustained both you and me, had not you made 'em publick.

I pray, What gain can you hope for from them, now they are every where known? Wherefore when I see those things taken from me, and by you imparted to all men, in spite of me, for your own advantage, I think fit (for I cannot hope for any further profit from them privetely) to sake 'em known to the World; and by the Grace of GOD, I may live without them: But if I also should buy all thy goods which thou unjustly possesset and sellest to every man, of thee, and distribute them about the world, thou wilt see thou canat not easily recover them, or others in their room. I indeed will give you nothing for the future neither can my unfaithful Servant, whom you have made as good as your self, give you any thing, for whatsoever he bath learned of me these two years, he has given you, which you also have laid up among your own wares and

exposed to sale. Who will hereafter trust you, you have so wickedly deceived me? Every man will abominate you, and shun your Partnership and Company, neither undeservedly, for the Laws of your own Obligation sake this your Fate: So the merit of the Crime shall return upon the Author, and you can be more sure of nothing, than that Divine Vengeance will pursue you. I confess indeed some others, as well as you, have injured me, but none by so wicked an act; whom nevertheless GOD (to whom I referred my Cause) hath so severely punished, that each of them, by one cause or other, has brought upon himself his deserved Reward of Punishment. But I had yet further tolerated you to exercise your Trade at your pleasure; neither had I followed you to LOCHGOVIA, to urge your Obligation to you, but had committed Vengeance to GOD; only for that you were not content to sell those things publickly for your filthy lucre, which you had of me, and which you obliged your self to keep secret, and to take that profit to your self which was due to me, but also you have rendered me, and the things you had from me, odious; which has been so such to my disadvantage, that I can no longer bear, but am now resolved to the utmost to refute those impious and lying Calumnies, which you by your Letters have sent into the world concerning me, and to defend my self and my Works, against which you have so wickedly inveighed, that all the world may see how great your perfidiousness has been towards me, and that your Heart acted by Hellish wickedness, has raged against me with horrid Lyes, Taunts and Reproaches, contrary to all manner of Equity: You must needs know, that nothing can be more troublesome to me, than to spend that time in reprovng your Lyes, which



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I could otherways employ to greater profit; wherefore I shall answer your trifling stories as briefly as is possible. Every wise man will easily see how frivolous your Excuse is. Do you think that any honest man will believe you, if you say you don't owe the greatest of your Knowledge to me? No surely, for no man is ignorant of it: About two years since, you did not know how to bring a Crucible to the Fire, much less to make a trial of Brass; which you did not learn of me, but my unfaithful Servant taught it to you, whom you for that cause esteem; yet. seeing you know so much, how lawfully may I complain of him, what a Rascal he has been to me, and that you for that very reason have taken him to your self, that you say fish from him whatever he had learned in those two years he served me; although he did not shun you, because he was unwilling to communicate those things he had learned of me to any man else.

And so you make your self Master of my Secrete, and Covenant with him to undo me and mine: Is this the part of a good man? You do not only expose those things you had of me, but those also which my perfidious Servent has since given you, to be sold at a price, when you have no right to sell another mans goods, to which you have no title. We'll come to the point and expose all your wickedness, as well your impious speeches, as perfidious actions, to the view of the world: But first of all, I will lay before you the obligations you gave me, as moat sure pledges of your truth, that by the review of them, you say judge your self how honest you have been, and how faithfully you have kept your promiaea; and every man shall thence see, (especially those among whom

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you have so wickedly ridiculed me) with what base ingratitude you have recompensed all my Favours.

The first Obligation which FARNNER gave me, runs thus;

Forasmuch as the most excellent and learned Mr. John Rudolph Glauber, moved by a singular affection towards me, has communicated, shewn and demonstrated to me undernamed, some of those secrets whereof he is Master, and bath enjoined me to silence; I therefore bind my self, and promise upon my Credit and Reputation, and call God and my christian profession to witness, that I will dilvudge none of those things to any man living: but if it be so (which God forbid) that I do at any time communicate any of those things to any man, then I shall most willingly renounce all my right in those Goods, moveables or immoveables, which I shall possess, and give him absolute power to take them to himself, and convert them to his own use and advantage: and not that only, but I give him further power to proclaim me perfidious and wicked, to defame me and make me abominable to all men, for which reason, the laws of Silence shall be observed by me most strictly. Nay farther, in consideration of the many benefits he has bestowed on me, I give up my self, my beloved wife, and my children to serve him in all things lawful and honest, to go when and where he pleases, and to ease his labours; and if he die first, (which God avert) to be alike servicCable to his whole Family, which care he also has promised to me and sine: I promise then, (if my Fates grant me life) that I will be to my utmost, serviceable to him

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so long as he lives: In witness whereof, .I have hereto set my hand and seal, Given at Kitninga, the 15th day of June, 1652.

Testis, Spirensis Canonicatus, Lochgovia & Horrbemi.

Christopherue Farnnerus.

The second Obligation.

I Christopher Farnner, for the time being Cannoniate of Quastor of Spire, Lochgovia and Horrheme, in the Dukedom of Wirtemberg, to all by whom these presents shall be read, make known, that the most excellent and learned Mr. John Rudolph Glauber for little or no reward, has cornmucated some of his secrets to me, and with me made a covenant after this manner, That I must oblidge my self for what he bath already done, or hereafter shall do for me, to be all my life thankful, not only to him, but to his Children also. But for as much as 'Tis most certain, this life will have an end, but we know not the time when, the first Obligation is not full and clear enough, and for that cause I bind my self and promise, (so help me God) and swear by the King of Heaven who always bears witness to the Truth; and further, upon my Credit and Reputation, for the preservation whereof every Christian man should be induced to keep his promise, if (which that God would in mercy avert, I shall not cease to put up my daily Prayers) the above named Mr. Glauber and his beloved wife shall die, and leave their Children unmarried, I do oblige my self by this most solemn Oath, to observe faithfully, and



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as a Christian man ought, these following things: viz. I will forthwith take his Children to an inheritance with mine, and to my utmost skill, instruct them in the secrets of their dead Father, and shew them all things requisite and necessary, as fully as to my own Children, and that after this manner, That what ever of their Parents heritage belongs to them, they shall wholly possess, and they shall lawfully demand it as their proper due; and if any thing goes from him, I will redeem it, so that my Childred shall lay no claim to it: on the contrary, (for those secrets communicated to me, which hereafter may redound to my profit) I make the aforesaid Mr. Glaubers Children Heirs with mine, that they may be admitted equally to my Estate, and alike enjoy the Goods of me living: But if I Farnner, contrary to my expectation, shall depart this World before Mr. Glauber, he is bound to instruct my Children in his Art, according as they are qualifiyed, only so far, as that thereby they may get their living, and that they may not be burdensome to him. He nay at his pleasure instruct him that he shall esteem most fit in some secrete, with which he shall afterwards teach his Brethren to get themselves naintence. And for the same cause, I call my little Son Alexander, and surrender him to Mr. Glauber and his service, so that be may keep him as long as he shall be willing, and it shall not be in my power to take him from him according to the agreement we have both made with him: all which things are restrained to this on either side, That if the Parents of either part die before their Children .rc provided for, which God forbid, and our Children shall be free by the early death of their Parents, then each shall to his utmost, provide for his own Children.

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That all these things may be observed the more firmly, I affix my Seal and name, and by my own hand writing, oblige my self so, that if at any time, I falsify my- word, my Children may be called to witness my perjury. Given at Kitsinga the 10th of September, in the year 1652.

Christopher Farnner.

N. B. I did not require this obligation of Farnner, neither would I have taken it, but admonished him to be true to the first, with which I was content; for he gave me this for no other reason, but to get more out of me: But, because I had found but his cheats, and he would not be advised for his own profit, he at last makes mention of this new obligation, in a certain epistle of his, thinking thereby I was obliged to a farther communication of my Art to him, tho I have often told him, that I valued not this last obligation but would give it him again: But when he refused to take it, I cancelled it, and kept it by me, for this reason, that it might be seen how he had bound himself by this new Obligation, which certainly he would never have done, without very good cause.

Expressions gathered out of certain of Farnner's Epistles sent to me; from which is evident how greatly he is beholden to me.

Therefore I faithfully assure you, that I will shortly leave my house, and take. Journey farther off!, to. provide for my Family; my Wife too is very willing to go with me, and to be interested in our

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agreement, but I can't see what should oblige her to it, when it can't be effected very commodiously: Yet I resolve, if nothing extraordinary hinder me, after eight days, that is, on the 14th day of April, to depart hence, and then answer your most friendly Letters, together with my beloved Wife, and all my Family, to take part with you in all your Labours, and help you with the greatest diligence. But because I intend to be so suddenly with you, I shall write no more at this time. March 26th. 1653.

Out of another Epistle, July 17th. 1653.

I Hope you will excuse me, that I did not come to you, because hindered by my Wife's faultiness, who telling me she would come with me, privily laid Obstacles in my way; this offence would not destroy a Knave: Wherefore I again intreat you not to cast me off, but continue your wonted favour to me; and I shall endeavour in my place to give you ample satisfaction; neither shall any thing hinder my speedy performance of what I have promised.

Out of another Epistle, July 29th. 1653.

Forasmuch therefore as I have by the wicked deceit of my Wife, broken the many Promises I made of coming to you, unless I would have taken her wicked AMASIUS or galant, as Companion in the JOuraey; it has at length pleased God to take her away, and so put me in a capacity, WORTHY

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SIR, of serving you without the least impediment, wherefore I give my self wholly to your Commands: And altho' I have been perswaded by Persons of principal Authority to marry again, I will not, but commit my self to be managed by your Counsel, as you were my Father. Therefore, since we are parted, if my Fates grant me Life and Prosperity, I will come to you, and commit my self to your guidance and protection, Worthy Patron; for which reason I shall forbear to write any thing at this time of your Laboratory, more than what I see in your Letters, that all things may proceed the more regularly. Wherefore, though I have been solicited by many, yet . shall reject all as much as I may commodiously, in hopes of this, that when I have first gotten your consent, I may communicate my labour to some, whereby I may get a good Sum of Money: But these things shall be deferred till our happy meeting.

In another Epistle he saith;

That he was confident he could find out all my Art by my Writings, except that the Vessels do not always abide the Fire, and that the Apothecaries refused to buy his Medicines, unless he would teach them the way to prepare them: Again, he would give me Fifty R. Dollars for each month, for my part, as may be shewn from himself; these are his words: And if he was not obliged to me, why would he give me Fifty R. Dollers each Month?

From all which (and much more I might add, which for brevities sake

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I omit) it evidently appears, that Farnner was obliged to me, which he would never have been, had not he received some benefit from me, which rendered him bound to me: But if he is obliged to me, why was he so wicked, as in his lying Epistles. so nalapertly to despise, and dispurage me and my Secrets, which he had from me? Hence then every man may perceive what they ought to judge of him, that he has both behaved himself most perfidiously wicked toward me, and also, that he has sufficiently declared himself the most ungrateful in the World.

But that no man may suspect that I wrest any word of Yammer's in his obligations given to me, to his disadvantage, or my own ends, I have taken care to have his own hand-writing viewed by Notaries and Witnesses, who will attest, that what I have printed is word for word the same with what I have in writing under his own hand.

A Specification of those CHYMICAL SECRETS which FARNNER learned of GLAUBER, arid in the trial found true, and of those which yet are found and brought to trial; where it must be known, that those, of which there is no mention made here, if GLAUBER should relate them, they would not answer his expectation in Practise, according to his information: Also the Charge which he must be at who will make trial of those Secrets after a right manner, is here added.

1. Glauber's Panacea, for 30 H. Dollers.

About which these things are to. be considered: It is made chiefly

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of ANTIMONY; to which, according to his common way, Sulphur is added; which done, another Separation is made, in which, from a whole pound of Sulphur and Antimony, no man shall receive more than three ounces of the purest Sulphur. There are indeed two other Subjects, which produce a golden Sulphur better than Antimony; but I have found a way to extract a thick and pure Sulphur from all sorts of Metals (except LUNA and SOL) and Minerals, and after GLAUBER'S manner to make Tinctures. All these Secrets annexed will be taught for the price named.

2. To reduce Minerals and Metals into Dross, after GLAUBERS way, to reduce them to nothing, and then without Charge to bring them to their own Species again, or to turn them into fluid Oil, or Powder, or Tinctures; which things bear an affinity to those above: For Twenty R. Dollers.

3. GLAUBERS ALKAHEST, and a way to prepare it, perhaps unknown to GLAUBER, and built upon a more firm foundation; Fifty P. Dollers.

4. The Trial of all sorts of Brass, but not of every sort at once, for every one must have a particular Practise.

5. To make store of Flowers of Coral for a little Costs; ten R. Dollers.

6. To make melted Tin hard, that it shall shine and sound like (Silver); Ten P. Dollers.

7. To make white Vitrifications upon Vessels; for Ten. R. Dollers.

8. Plenty of Spirit of Salt.

This is not prepared after GLAUBER'S way, and though GLAUBER was so great a Lyar as to affirm, that in a clear Time fifty pound of this

Spirit might be prepared in one day, yet he cannot produce above one or two pound: Wherefore my invention is much better, and my Spirit is pure, but GLAUBER'S bee VITRIOL mixed in it.

And though I gave GLAUBER a great sum of Money to communicate these Secrets to me, yet I have not found any of them true, according to his Information, but was fain, with great industry, to seek other ways of working those abovementioned.

And for those that follow, though they may seem to be derived to me from GLAUBER, yet they have not succeeded by his Information, but I was forced to go another way to work, which will hardly be found by GLAUBER.

9. To prepare good store of the SPIRITS OF VITRIOL, Nitre, Salt, AQUA FORTIS, AQUA REGIS, also Sulphur, after a manner not yet known, and which will scarce be known to GLAUBER; forty R. Dollers.

10. To produce plenty of volatile Mineral Spirits, which Spirits ascend the Still before the Phi.gi; but the abovenamed after the Phlegm.

N. B. These Spirits have the same taste that Spirit of wine bath, and evaporate like it, and are void of àOrroding: neither do I doubt, but I can produce such Spirits from Metals also, though in metallicks I have made no trial yet.

11. Flowers of Minerals and Metals, almost without diminution, compendiously under a refrigeratory cover, which GLAUBER never saw; Ten R. Dollers.

12. The Quintessence of all Vegetables: Although GLAUBER, in his Tract, promised to bring that also to light, yet he never performed it



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from all Vegetables, but only from hot, which give Oil, which is of no moment; but that from cold, to wit, Herbs, is artificial. Thirty R. Dollars.

13. To give men strength to dead and eager Wines, and make them as good as ever, or better; Two Hundred R. Dollers.

N. B. Note here, That I very much run against GLAUBER'S Tract of VINARY SECRETS; and if my own Industry had not taught me more than that, I might indeed, according to his instruction, encrease the strength of Wine, but with an ungrateful relish, so as I could never hope to try sager Wines according to Art. But now I cannot only bring to maturity all sorts of Liquors from both sweet and sowre Grapes, and other sorts of Fruits, and give them new strength in. the Hogs-bead, but also render them pallatable to all men. Whoever hath tasted GLAUBER'S Wines, and shall afterwards taste mine, will easily discern a difference.

14. To give any Wines what relish I please.

15. To prepare a burning Spirit of all sorts of Bread-Corn in abundance, with great ease and profit, very much like that which is made of the Dregge of Wine, and sustaining all Trials: There are already eight pounds of it in trial, whether they will bear a Voyage, by Sea, or not; they are sent beyond Sea, which if they will undergo; Two Hundred P. Dollers.

N. B. Further, I know how to reduce all burning Spirits into one form; a., the Spirit of JUNIPER, or Bread-Corn, like to Brandy, or to make spirit of Wine like spirit of Bread-Corn or JUNIPER, so that it shall not be discerned of what subject 'Tis made.

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Neither do I doubt, but that I know also how it comes to pass, that some Liquors carryed. beyond Sea, are corrupted: Which therefore, if by the benefit of this trial, the Certainty is made known to me, a good reason, and after what manner it may be helped, may be learned of me for a trifle.

16. To encrease the strength of all sorts of Beer, that they shall have equil Virtue with RHENISH-Wine, and yet the Beer lose nothing of Its relish, but be both more pleasant and durable; for when thus ordered, it will not so soon sowre; but if it be decayed which will happen to Wine in time, the Vinegar which will arise from it, will be as good as Wine-Vinegar: fifty R. Dollers.

17. To give sowre Beer its natural sweetness, and in fourteen days to make it sell for fresh; and so, though turned three or four times, to make it sweet in fourteen days time without fail.

18. To produce vinegar of Bread-Corn, and such other things, very like wine-Vinegar in. all things, without fail; fifty R. Dollers.

19. To prepare Vinegar of green woods, an Hundred measures daily, together with Oil of Wood, without Charge; but if any man will have this like other Vinegar, it requires rectifying, which will ask some time and cost: Ten B. Dollers.

20. Although GLAUBER delivered in a little Tract, a way to make Tartar of the burnt Lees of Wine, yet I have always committed many Err-ours, by following his very Oral instructions, till bethinking my self, I at last made it with fruit, and plainly reduced it to Crystals.

N. B. Whoever will, follow the Directions of that Tract; may.

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21. To separate every Ore of Copper with profit, and from thence to produce Gain.

22. Of that sort of Copper Ore, if by chance they have any LUNA from thence, to separate it with fruit, without loss of the Copper and Lead.

23. To separate Lead from Tests and Cupels, for small Cost, and as little Labour.

24. To separate Gold and Silver by melting.

25. To build a Furnace, in which one may both torrefie; melt, and try Metals in. the Probations of CINERITIUM; containing the small Trials of an hundred Crucible., or more, only heat with Wood.

26. Further, a Furnace, in which, without Bellows, one may try a good quantity by the Probations of CINERITIUM.

And Lastly, Forasmuch as the lesser Trials have deceived me, if I went to work on a greater quantity, I will teach wherein my chief skill consists.

1. In the lesser trial I have found, that with the Spirit of Wine, as 'Tis generally prepared, I can make an Anatomy of all Vegetables, Animals, Minerals, and Metallick Subjects, separate their three Principles, make the volatile fixed, and fixed volatile, and force them through a Limbeck.

2. To force the Anima and Salt of Gold through the Limbeck and to reduce it, well mixed with its Spirit and volatile Salt, into a potable body like Vegetable Essences.

But because Gold may be reduced into such a sort of Essence, it will

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not be very hard to render the imperfect Metals and Minerals, with their Three Principles, potable: and these Principles are inseparable in their volatility; wherefore I doubt not but they may be fixed.

3. Furthermore, I have found by small trials the way of taking all Corrosive Spirits, by this general Spirit, and of reducing them (by the help of Divine Providence) into sweet Oils or MENSTRUUMS; which if it answer the desire in large quantities, (and I don't doubt it) GLAUBER with his ALKAHEST, which indeed is not wholly to be despised, must be forced to hide: for I have hopes, that by the assistance of Divine Providence, whatsoever subject I shall propose to my self, I can separate and purge its three Principles; Lastly, join them, and so produce a better subject and more pure: But 'Tis true, seeing I was so often deceived in the lesser trial, I did not interpret it as Truth, but Speculation. However, I can effect very well whatever I have here said, as well in the great as lesser.

4. But forasmuch as so many excellent, as well as new, Secrets, offer themselves, that I can't chuse but clearly know them, and therefore 'Tis impossible that I should make all those Secrets abovenamed profitable to my self: And although I am now about many things, that hereafter a great quantity of them may be exposed by me to be sold in pounds and hundreds; yet I shall not be so envious to refuse a Communicatlon of- them to any man for the named Reward; nor keep from him any knowledge I can give him.

Yet he must know, that it is very troublesome to instruct any man that is altogether ignorant and void of skill in Chymistry; Therefore

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whoever will learn any of these things of me, let him either come to me, or signifie his mind by his Letters, thus: To CHRISTOPHER FARNNER, Canonicate Questor of Spire, & etc.

These are the words of the perfidious FARNNER, which he hath used in his most false and wicked Writing.

A Specification of those Chymical things.

This, good Reader, is theBeginning or Preface of that Lying Writing, in which he bath exposed to Sale those Secrete he had of me, and found good: Besides, he adds, That those Secrets which he had of me, which do not succeed according to his desire, are not added; but those only whose Truth he has found in. the trial.

Now we'll open this PEDDLER'S-STALL, and look through all it. parts, to see what is in it.

These words follow:

#### 1. Glauber's PANACEA

About which these things come to be considered.

Here FLRNNER says my PANACEA, for the greatest part, is prepared of ANTIMONY; besides, there are yet two ether subjects, from which a purer Sulphur may be extracted, than that which is drawn from Antimony:

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Which vain fancies he may vend, or what else he will, I can't hinder him, seeing I have taught him to extract nothing but a pure Medicinal Sulphur from Antimony, by the benefit of a singular Liquor, which I call ALKAHEST. He adds also, That he can extract the same Sulphur from all sorts of Metals and Minerals (except SOL and LUNA) and after GLAUBER'S way convert them into Tinctures.

I declare against this his first Position: FARNWER here saith, That PANACEA may be prepared from Antimony for the moat part, and promises to communicate it to any man that desires it, for a certain price, to wit, thirty P. Dollers. But thou hast seen, gentle Reader, how strongly he bound himself, by his Obligation given to me, to keep secret those things I had taught him, and communicate them to no man, under the Penalty of Disgrace, and the forfeiture of all his Goods. I confess indeed, being cajoled by his frequent solicitations, I taught him the way of preparing the PANACEA, but from no subject but Antimony. This PANACEA of Antimony FARNNER exposes to sale, for thirty P. Dollers; and moreover has taught that Preparation to many, from whence great profit hath redounded to him; when yet this was not lawful for him to do: But he shall be forced e're long to give his Reasons for so doing, and I will one day see if I can have a remedy- for this evil. I will now only shew how wicked he has been to me: Wherefore I am compelled to expose those secrets he had of me and every where makes common, to the view of the whole World, that no man shall need to give Money to FARNNER for 'em, or any other reward, but may come to the knowledge of them for nothing: for if that knowledge is divulged by FARNNER, who unjustly, by the

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publication of it, endeavours to heap up to himself Fame and Riches, I may well communicate them to all men faithfully, that every man may save his money: But because this PANACEA is prepared by the benefit of a hot and Saline Liquor, which I call ALKAHEST, therefore 'Tis necessary that he who desires this PANACEA should first know the Preparation of the Liquor it self, without which he can effect nothing. Indeed it grieves me, and I am very hardly brought to discover and divulge to the World so excellent a MENSTRUUM, by which so many rare Medicaments may be prepared; and I had never done it, had not this perfidious FARNNER changed and adulterated it and its use in. the Preparation of the above-named PANACEA of Antimony and others, from Minerals, Animals, and Vegetables, and by prostituting and communicating it to all men. I think him, indeed, a Boar out of the Forest, broke into my Garden of Flowers, that has, with his snout routed up all the many Fruits, which with much sweat and labour I have planted; but the deed will once be rewarded.

Now follows a very short Description of the Preparation and use of that Liquor, needfully requisite in Vegetables, Animals, and Mineral Medicaments: And though I might teach another and far better way of preparing it, yet there's no necessity for throwing all my Pearls before Swine. It is sufficient, to my sorrow, that I cannot recall those which this unfaithful FARNNER has sent abroad, and am forced to behold their destruction with the greatest trouble.

Of the Preparation and Use of a certain Secret Universal MENSTRUUM, with which one may institute an Anatomy of all Vegetables, Animals, and Metals; correct them, and from thence prepare good Medicaments.



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Of this MENSTRUUM the Modern Philosopher BELMONT makes mention in some places of his Writings, and attributes wonderful Effects to it, which he exhibits in. the Preparation of Medicaments, and gives it the name of ALKAEEST; which name PARACELSUS also remembers; but in few words, it is the same as if we should say ALKALI EST; for when the Letters L and I are joined with a dash, it produces the word ALKAHEST. But what moved BELMONT to call it ALKAHEST, we shall not here dispute: I indeed believe he did it, thereby to demonstrate it. Nature and Essence; for in. German ALKAHEST is as AL GAP EELS, or AL ZU BEES; but in. the BRABANTICK Idiotism, which was the Mother Tongue of the Author, it sounds ALTHOHAESS, that is, very hot; and so the name answers to the Essence; for this Liquor is nothing but a meer fiery Water, by whose immense and secret heat Vegetables, Animals, and Minerals, if they are put into it a certain time, are forthwith purged, ripened, and made better, so that they become excellent and wholesome Medicaments, which without this fiery water could not be done. This MENSTRUUM then, is nothing but an igneous Liquor, prepared of urinous Salts, which is endowed with those Virtues which are attributed to it in my Treatise of Flints.

An Admonition.

Here it is to be noted, that this MENSTRUUM may be prepared of more than one subject; for Nature is Copious, and sets before our eyes many various Ingredients, from which, by the help of Art, divers things may be effected; as may be evidenced in. this admirable Liquor, which may

be made not only of the common SAL TERRA, or SALT PETER, but also of the fixed Salt of all Vegetables, and especially of Tartar; 'Tis no matter of what subject it is prepared, for it has still the same VIRTUES that are ascribed to it, forasmuch as, if a right Preparation be made, the common SAL TERRA and the fixed Salt of Vegetables are of one and the same Nature and Essence: For the genuine SAL TERRA, or SALTPETER, may be made of Salt of Tartar; and of SAL TERRA, or Nitre, a fixed Salt, like Salt of Tartar; of Spirit of Wine, Salt of Tartar; and of Salt of Tartar, spirit of Wine: of Wine-Vinegar, Nitre; and of Nitre, corrosive Vinegar. So those Salts partake of either nature, and will be managed at pleasure; neither are they undeservedly by the ancient Philosophers, called Hermaphroditick Salts.

Wherefore it is not for any one to be offended at its base original, and accordingly undervalue it; 'Tis no matter wherein the good consists, 'Tis sufficient to say it is good, and may be converted to good uses: Good things ought to be so much the more esteemed, by how much the more mean and base their original may have been, for Nature and true Art use both base and abject things In their Works, and nevertheless, their desires are accomplished: But on the contrary, the vain reason of Man in his labour aims at nothing but Sublimity and specious Notions, and therefore brings nothing to a good end, but destitute of a happy success, finishes his fruitless labours with great damage.

To conclude then, take this advice; Be not offended at this wonderful Liquor, because of Its mean original, but let the Work praise the Work-man.

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Now follows the Preparation.

If any man will prepare this Menstruum of Salt-Petre, he must extract and coagulate that Salt from the earth with common water, and adding coals or some other vegetable Sulphur, fix or calcine it so long, till it be resolved in the Air into a fiery liquor, then the preparation is finished. But because that sort of earth, from which this salt is extracted, cannot be found every where, in its stead, you may take Nitre well cleansed, which must be melted in a Crucible, upon which you must cast a small quantity of coals and that so long, till the coals upon the flowing Nitre will take fire no more, but remain dead upon it, for then your Nitre is fixed and prepared, so as from it, this so admirable water may be made, which is made after this manner; While the fixed Nitre flows yet in the Crucible, pour it into a brass mortar that in that it may cool, then beat it to powder, and spread it on a Glass table placed in the Cellar, or some other moist place, that there it may flow; so you have that fiery water which is endowed with so many wonderful virtues in the preparation of medicaments of vegetables, Animals and Minerals, of which I made mention before. But if you would make such a liquor of TARTAR, which will be best for preparation of Medicaments of vegetables and Animals, then you must bring common TARTAR made pure by Calcination, Filtration, Solution and Coagulation, and by flints purged 'from all impurity, into a fair and bright Salt, mixing six or eight parts of the purest TARTAR with One part of flints well pulverated, which mixture you must melt in a covered Crucible, and pour it Into a brass

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Morter to cool: This bright and white fiery mass you must reduce into powder and put it into a Glass body, and pouring rain water thereon, boil it upon hot Ashes, for then the rain water will dissolve the TARTAR only, and leave the Flints at the bottom, like a Muclaginous matter which draws to it self all the impurity of the TARTAR, which, before, by the common solution and filtration could not be taken away, and so keeps it, that the Salt of TARTAR, is by this means freed and purged from all impurity: then you must filtrate this solution, and draw the water from it by a limbeck, that so that Chrystalline fiery liquor may remain in the Glass: And this is that preparation by which vegetables and animals are reduced into the beet medicarnents; but to prepare metallick Medicaments, and especially for the making them better, liquor of TARTAR is not to be added, but only liquor of the Salt of fixed Nitre, which is not prepared by coals, but by the Regulus of Antimony, and that after this manner.

Put three parts of clean and pulverised Nitre to one part of Regulus Martis, put this mixture into a Glass washed clean, and by a prudent increase of fire, make it boil a little in a Fixatory Furnace, and in. this degree of fire, leave it five or six hours, then take it out that it may cool, then very finely pulverize it, and pour upon it rain water, and the Nitre, which by the Regulus of Antimony comes out fixed, wash out; and lastly abstract the water, so you will produce a fiery liquor fit for use in metallick operations.

N. B. This fixation may be as well made in covered Crucibles, as in Glasses, and is good enough, only the management of the fire must be

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observed, neither let the heat from the beginning be too intense, least your evaporate before it be brought to a fixation, but keep a gentle fire, and It will effect the fixation In conjunction with the Antimony.

The Praxis. How by the mediation of this liquor Vegetables, Animals, and Minerals may be converted into good Medicaments.

Take an herb, root, or seed, beat it very small in a stone Morter, then put it into, a glass, and pour upon it so much of this fiery Menstrua, as that the herb may be sufficiencyly imbrued in. it, afterwards set it upon sand some days, or boil it, that of the herb and Menstruum may be made a thick. liquor, which done put to it as much spirit of Wine, well dephlegmated, as there was of Alkabestick Liquor, and well mix them, in a small heat, lest the spirit of Wine evaporate; so long digest till the separation shall be made, and your Alkahest, with the faeces, will go to the bottom, but the spirit of Wine, with the Essence and Virtue of the Herb, will stay at the top, which afterward, though never so much stirred, will not mix, but each remains still in his own place; pour all that whole matter into a wide-mouthed Glass, and there let it settle; then separate the Medicine which the spirit of Wine has extracted from tha Herb, with a gentle inclination from the Alkahestick Liquor, which retains with it self the faeces of the Herb, so you will have the Virtue and Essence well corrected and perfectly ripened in the spirit of Wine, which abstract from the Essence of the herb in a Bath., and the Medicine which remains like a red juice, and endowed with great Virtues,

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keep and use it as it is ordained by God and Nature. But the Alkahestick Liquor, mixed with the faeces of the Herb, Calcine in an earthen Vessel, that all the relish and scent of the Herb, which remains in it, may be exhaled from it, and afterwards dissolve it in Water, and filtrate it, and draw it to a fiery Liquor, so it will be as good as it was before, and you may put it to the same uses as often as you please.

Animals are to be bruised after the same manner in a Stone Morter, and with the Alkahestick Liquor digested, and by spirit of Wine separated, and in. Vegetables the labour is the same.

But Metals in their proper Corrosive Menstruums must be dissolved, precipitated, washed,edulcorated, exsiccated, and then lastly with the Alkahestick Liquor poured on, digested, dissolved, and with spirit of wine separated and reduced into a potability.

But Minerals which may be pulverimed need not be dissolved and brought to a calx, but 'Tis sufficient, that after pulverisation with the Alkahestick Liquor poured on, they be digested, and by spirit of Wine separated.

Nevertheless, you may also at your pleasure render metals brittle and frangible, viz. By the help of the Regulus of Antimony, so that they may be pulverimed, then pouring your Menstruum upon them, dissolve, digeat and convert them into Medicine: Which method is certainly good; You may also proceed another way with metals prepared by Antimony, vie. Mix them with three parts of pure Nitre, and in a Glass or earthen vessel, by the dry way dissolve, digest, fix, and by spIrit of wine prepare into Medicine, which also will be good, for it is more profitable to

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operate by the dry than by the moist way, as it is customary to be done in vegetables and Animals.

And this is the shortest method of reducing Animals, Vegetables and Minerals by the Alkahestick liquor to the best Medicaments.

But how imperfect metals or Minerals, which otherwise in a Cupel or Cineritium trial, leave no gold or silver behind them, are to be brought to maturity and fixed, that afterwards in the Cineritious trial, they may give a perfect gold and silver is done another way, whose process is this.

Mingle and melt so much (Regulus) of Antimony with the imperfect metals or minerals as may render them triable, that they may be pulverined, with these mix three parts of the purest Nitre, and this mixture close stopp'd up, put upon a fire in glass or earthen vessels to fix for some hours, afterwards take it off, and as they are melted pour them out, that they may give the regulus which is to be taken away, and with lead put into the Cupel and reduced to dross, then that gold and silver which the imperfect metal or Mineral got in the fixation, stays in the Cupel which may be examined by the lesser weights of probation, whence it will appear how great a fixation so little time will produce.

This is the plenary and fundamental instruction of the use of TARTAR purged by flints, to extract the essence of vegetables and animals and of Nitre fixed by coals and Regulus of Antimony, which begets a penetrating, correcting, bettering or ripening and purifying fiery, but not corrosive, virtue, which goes beyond all things, penetrates and corrects as above written; I have attributed to it. But least the



ignorant of natural things should esteem and proclaim this a corrosive liquor, we will prevent them, and shall endeavour to demonstrate, that this liquor is no way a corrosive, but an enemy to and destroyer of all corrosives.

Like loves its like, with it is mingled, and immuteably stays with it, as may be seen in spirit of Salt, Vitriol, Alum, Nitre, Vinegar and other corrosive spirits when they are mixed. But unlike things if they are joined, are contrary to themselves, and fight against each other, and forcibly withstand one another so long, till the strong o'er comes the weak and kills and destroys it or produceth another substance from it: that may be seen if this fiery liquor of TARTAR or Nitre be mixed with a corrosive Spirit, for It can not consist with it, because contrary to it, then which of these is the stronger, destroys the weaker and takes its nature to it self.

And this difference arises from the unlikeness of the nature of either liquor, for one corrosive does not destroy another, as also one fixed urinous liquor does not destroy another urinous liquor; because one contrary fights against another contrary, but not against his like, so 'Tis true, as hence may be fully demonstrated, that this fixed liquor of TARTAR or Nitre is not corrosive, but only a fiery water and a perpetual enemy to all corrosives, and both kills and takes away their corrosive faculty from them. But some will say that the corrosive spirits of Salt, Alum, Nitre, Vitriol and such like are fiery waters: I confess it, but yet with this distinction, those spirits are indeed hot waters, but not vivifying, but rather cold and killing fiery waters, which no

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way ripen, purge or correct Vegetables, Animals and Metals, but destroy and kill all things they are mixed with. But the fixed liquor of Nitre or TARTAR is contrary, and ripens, purifies and brings to perfection all it is mixed with, which is impossible to all corrosives, whence it is clear as the Sun, that it is no destroying corrosive, but a correcting fire.

Now follows another Clause of FARNNER'S Epistle.

## 2. All Mineral's and Metals.

I much wonder that FARNNER was not afraid to offer this process to others at a price, which is plainly and clearly described in many of my Books and is done only by Nitre, by which sulphureous metals (but not all metals and minerals, as he vainly boasteth) are reduced to dross, from which by spirit of wine, a metallick tincture may be extracted, as we have shewn above in the tract of the Alkahest: that dross is truly fiery, and therefore easily attracts air and is turned into oil, of which I have largely treated in the second and fourth parts of (Fur.) and in the MINERAL WORK especially in the explication of the wonder of the world, as also in my Hermetic Colloquies.

## 3. Glauber's Alkahest.

In this Paragraph FARNNER openly betrays his vanity, bragging, and hellish calumny, in reprehending the industry and labour of good men,

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and boasteth of a more firm foundation than perhaps I know of; whence it will appear to any man of Understanding, what this most ungrateful of men would be at, namely, which is the only thing he can do, he would do what he could to bring those Secrets I intrusted him with into contempt with all men, and introduce his own foolish trifles.

First, he says; GLAUBER'S ALKAHEST, and presently subjoins another and better foundation or way of preparing it: which if he points at any thing but my Alkahest, why then does not he forbear mentioning and contemning my Alkahest? For he does contemn it, and endeavours to prove, that that way or fundamental is unknown to me. Now he exposes it to sale at fifty R. Dollers.

#### 4. The Trial of all sorts of Coins.

'Tis true, FARNNER did not mention this as a vendible, for it is not worth purchasing with Money of him: for the common way of trying money has been shewn not only by many provers of Metals, as LAZERTS ERCHER, GEORGE AGRICOLA, and many others, but I my self also in many places of my Writings, and especially in my óplication of the Wonder of the World, have fully and exactly taught it, which FARNNER can never be able to mend nor imitate.

#### 5. Flowers of Coral.

You must know what belongs to this Process that FARNNER did not

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learn this Preparation of me, but of another man, which pleases him extreamly, though 'Tis of no moment. But he most unworthily calls them Coral Flowers, which he exposes to sale at ten R. Dollers, seeing they are not Flowers, but rather to be called a Cremor; for when In a very hot fire they are reduced into a white Calx, from this Caix, by the help of Water, is drawn a Cream after this manner: The calcined Corals are put into common Water, and left in the Water a whole night, then in the top will appear a little skin, as is usual in. CALX VIVA, which must be taken off to dry. Lastly, while that is doing, another little akin appears, which is also to be taken off, and that so often, till the Water will give no more.

I know also, that this Powder, is held up by some Apothecaries as a certain singular Secret, (but that indeed exceedeth it) which is prepared of CALX VIVA, which I have also shewn to some that have attributed great things to this Powder, who, the Experiment being made, seeing me produce true things, What need is there, said they, to burn precious Corals, when common Chalk (or CALX VIVA) will give the same thing as Corals, and they prepared no more Powder of Corals, but of CALX VIVA.

Therefore this does not deserve to be called a Secret.

N. B. That Corals, Pearls, Pearl-shells and Tortoise-shells, as well those that are in the Sea, as those that are in Running Rivers, If they are burnt together, are brought into a true and natural Lime, like that which is made of burnt Stones, needs no probation. He that will not believe me, let him go to HOLLAND, and other Sea-Ports, and he shall see that the men of those Countries do not use Lime made of

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Stones, which are wanting in those places to build Walls, but that which is made of burnt Shells, which the Sea in great abundance casts upon the shore; which yet, is not so good as that which is made of Stones, which some Lovers of Curiosity have also brought them from GERMANY.

6. To make melted Tin hard.

And this Paragraph, by right, ought to have been omitted, for it is not worth Ten R. Dollers, requiring no Art in the making it; and I my self taught it many years since, as well in the First part of the Mineral Work, as in the Fourth part of my Furnaces; and it is made by REGULUS of Antimony, of which one part I mixed with 12 parts of melted Tin, and no more, for otherwise the Tin would be made brittle, and rendered unuseful; rather if one part of REGULUS is mingled with twenty parts of melted Tin, it will come out hard enough. And farther, It may as well and rightly be made of ZINK, as by REGULUS of Antimony, and needing no great matter of Labour; melts sooner than REGULUS of Antimony.

7. White Vitrifications.

These Vitrifications also, which he exposes to sale at Ten R. Dollers, are of no moment, for they are prepared of Glass of Lead, Tin-Ashes, and Flints, and Wood-ashes.

In HOLLAND this Preparation is very common: whether FAPNNER IS

excellent at it or no, I much doubt; How then shall he teach others? And if he does excel, who will be the better for it? For no man studies these Cu i.sities, or so much as looks after them, or covets them.

But although GLAUBER, & etc.

Here FARNNER again vomits at me a mighty heap of his infernal Lyes, which are as noisome as any dead Carcass, as if he intended to infect me with their venom; but these stories do not at all agree with his other; for here he says, Although he had with a great Sum of Money purchased certain Secrets of GLAUBER, yet he had made no Exanen of them, but he was forced to convert them to other uses. In the beginning of his Caluminious Paper, he thus writes: A Specification of those Chymical Secrets which the under written Farnner learned of Glauber, and in the Trial found True.

Here any impartial man may see what to judge of this double Tongued Monster. Here he denies what before he confessed; he both calls them GLAUBER'S SECRETS, and here affirms, thay never succeeded to his purpose: which if true, Why does be prefix my Name to them, if he never made trial of them? But if they have succeeded, and in the trial he has found 'em true, as he above confesses, Why does he here deny it? Can the same thing be true in one place, and False in another? Certainly I can refute such horrid Lyes no way better than by his own words. For if I should say, See here, there, or in that place thou lyeest, he would not care, but answer, He did not lye at all, but spake the truth; and I might represent a Contest between two scolding Women, one whereof calling the other Whore, and the other throwing back upon her the same

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things; but this will do nothing; wherefore I shall take another method.

In the first Obligation he gave me, he expressly lays, That I had communicated, demonstrated, and shewn him some Secrets: But if they were not for his use, why did he give me a valid Obligation, to keep those secrets from the publick? Not bent to these things, Why did he in all his Letters (which he sent me, and which are kept safe to confirm what I say) confess, and profess, that he, his Wife and Children, were bound to me, and that he would come to me, that with his he might serve me all my Life.

If none of my secrets have succeeded to him, Why did he give me long since a new Obligation to be grateful to me? As I have demonstrated from his obligations and extracts out of his Epistles.

N. B. What! Could he not make trial of those things he had of me, in. eighteen Months time? But if, the trial has proved the truth of those things, and he has bound himself to me by a new Obligation: Why then does he dare to say, That none of those things which I communicated to him, proved successful? Why two years after? Now he is alienated from me, and having broken his Promises of coming to me, and working with me in my Laboratory, (being married again) is an Excuse for his absenting himself, yet he asks me to communicate to him more secrets, and then he'll come. N. B. But if the first secrets have not stood the Test, why does he desire more of me?

For he might know over and over In two years time, whether my Writings would conduce to him or not.

In one Epistle, in which he boasts of killing a man, he writes thus:



Wherefore I again and again intreat you not to cast me off, but do to me according to your wonted Favour. I will on all Occasions, as I have promised, in my place, satisfie you; neither will I cause that any thing should therein be desired; for which reason also I will effect it both better and sooner.

From these and the like words, which in two Epistles be used to me, I could collect nothing of Fraud, and perhaps at that time he meant none. But when he had killed that Man, and married another Wife, all his Promises and Obligations were to no purpose. And from that very time, all his endeavours have tended only to do me what hurt he could, and he daily hates me more and more; which at last appears more publick in these his lying Calumnies.

Indeed, I am apt to think the Devil and THAT MURDER had possessed his Heart. N. B. For his Epistle to me witnesseth, that for fourteen da.s together he had sought occasion how he might catch that man with his Wife, and bloodily revenge himself upon him; I suppose, by the instigation of Satan, whereby both the Man was killed in. his Sins, and the Woman with many wounds compelled to a lewd kind of Life; of both which Crimes FARNIER is yet guilty in. his own Conscience, and (unless a speedy Repentance follow on his part) he will never be freed from them. But if in a sudden passion he had done it by chance, he might merit some excuse.

But to endeavour it fourteen days together, is nothing but a Devilish Revenge and Cruelty, which can by no means be excused in a Christian, though he do it never so secretly.

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But besides, he uses evil Arts; for he drew my Servant to him by Flattery, and received him into his intimate friendship, notwithstanding he knew I turned him away for his infidelity. What he writes, that he bought his Secrets of me at a great price, is a pure falsity. Indeed he forced a small Reward upon me, half of which I gave him back again, and what I kept he got over and over by communicating my Secrets to other men, so that he has fully recieved what he gave me; and by this his communicating to others, (which was done unknown to me) he broke his Promise; which nevertheless for Peace sake I passed by. Wherefore, if he will confess the Truth, I am sure he can never say that he bought all those Secrets I intrusted him with, at so great a price.

Hitherto we may believe how much Money has come to him; for since he has sent abroad his institory Letters five months ago, (nay, as I am told, two years ago) before I could know it: he could not chuse but get money by it, when forthwith he with my perfidious Servant proceeded to that insolence, as in a knit Society with some of FRANKYORD, he caused his Calumnies to be every where spread, and sent abroad, not only throughout upper GERMANY and BELGIA, but also into FRANCE, and other Foreign Countries, to get Money. Yet, according to my hopes, this institory Ware-house (by the Grace of GOD) will Boon fall.

8. Plenty of Spirit of Salt.

In this Paragraph also he goes on after his manner to disgrace me, accusing me of Lyes, as if it was false, and impossible to prepare fifty

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pound of Spirit of Salt in one Furnace, and in. one day; and adds, that this Spirit is not so good as his, for EVERY MAN FOR HIMSELF: but this is done by adding Vitriol.

Which Vitriol does not hurt the Spirit of Salt, as is demonstrated in many places of the First Part of my Furnaces; and he denies that fifty pound or above may be prepared in one day in my Furnaces, when yet it may be done commodiously enough, and needs no further proof.

From all which a wise man may lasily judge how good a Christian FARNNER Is, whose mouth uttereth nothing but wickedness, contempt, and contention, and except my inward faculties fail me, the envy of his heart, his hatred, lyes, and infernal calumnies, shall be displayed.

What is his Spirit of Salt to me, or mine to him? Let him prepare it after his way, and I will do It my way, when need requires: Wherefore does he endeavour to defile my thiflgs with his, since they cannot be deservedly reprehended by any man, much less by him.

9. Spirit of Vitriol, Nitre, Salt, Aqua-fortls, Aqua-regiá, in. plenty; also Sulphur; at Forty R. Dollers.

In this place may be seen the inhumane and devilish nature of this wicked fellow; for he scarce utters three words but he proceeds to my disparagement.

But what bath GLAUBER to do with his spirits, for he does not use them? And if he does need them, be can make them without them.

What does he care, if you can prepare them after a better way than

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be, which yet never can be?

Whatever GLAUBEB has writ of these things is worth the reading; and he can defend both himself and it, neither can you or yours spot his fame, which is so well known to the World.

10. Mineral Spirits: for twenty R. Dollers.

Here FARNNER ventures to promise a way of preparing volatile spirits, which Is eight years since fully described by GLAUBER, in the second part of his Furnaces, whither I refer the Reader.

11. Flowers of Minerals and Metals; for Twenty H. Dollers.

But if any man will explore another man's nature, let him permit him to speak, and he shall easily know what temper he's of; but especially that, of all things, may easily be discerned in a drunken or angry man, who can very hardly conceal his internal blemishes. In like manner we may see by FARNNER that he endeavours to hide his lying Proceedings in my name. What if I had seen his way of preparing metallick flowers, what profit or loss should I sustain by it? He glories of those things which merit no praise. He promises to make metallick Flowers under a fixatory Cover, when yet Flowers can't be made under it, for they are not Flowers when the metals are burnt under a fixatory Cover, into a Calx, or reduced to ashes, there is, and so remains a heavy Calx: but the Flowers of metals should be brought to a very light sort of Flowers

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by Sublimation; as is described at large in the First Part of my Furnaces.

FARNNER indeed, with his Shop, leaving his filthy knife, should rather have gone to the Chymical School a little, than (being ignorant of Chymical terms) sold his heavy Caixes of Metals to other men for light Flowers, and despised- GLAUBER'S way of preparing Flowers, which yet has been reprehended by no man. These his Flowers, with his Coral Flowers, are course Meal, which don't deserve the name of Flowers, but Cream. Indeed, if FARNNER had not so vehemently inveighed against me, I had not displayed him thus, nor deigned his vain Proceedings one word of answer.

Yet 'tis no matter, though good men are sometimes in this life barked at, and provoked by mad Dogs, since it often happens that by this means excellent things are made publick, which otherwise would lie secret.

## 12. The Quintessence.

Here you may see, candid Reader, that wicked FARNNER'S endeavours tend to disturb the quiet of all good men, and destroy my well-grounded and yet irrefuteable Writings by his foolish Opinions, which he Shall never be able to do, no more than a little Whelp is able to attack an armed man, whom by his barking he cannot hurt.

My Tract which I writ of the Essence of Vegetables, and printed at NORIMBURG, under the Title of THE FIRST PART OF THE Spagyrick Pharmacopea; neither FARNNER, nor any man else, could reject or contemn; but that little Tract will defend it self.

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I have made publick many and excellent inventions, but no man can shew one place wherein I reprehended and brought into contempt other mens Works, as this FARNNER does. If he would act as a good man ought, and had any thing against me, he should speak it to my face, and not abuse me so wickedly behind my back.

13. All acid Wines.

It troubles me Indeed, that I communicated this excellent secret of encreasing the Virtue of acid Wines, and making them better, to FARNNER. What he writes, that he found out those things, is a pure Lye, which he had of me; when nevertheless he is not afraid to tell so impudent a Lye, as that he had found out a better foundation of that Secret, which is most notoriously false; for neither he nor any other man, nor my self, can find any thing better than the pure Essence of Wine, conducing to that Work; which Essence of Wine, by the strength of its innate fiery Nature and Property, all sorts of immature Wines may be ripened in fermentation, and turned to a brisk Staple, and good Wine, in which lies all the Art.

For he that knows this, may also correct acid Wines, yet let him have a care that he does not take foul Brandy wine, as FARNNER has done, wherewith he has done it, as he says.

This excellent Art, and heretofore unknown, to him that knows how to handle Wines, may serve instead of many; and this unfaithful FARNNER might have received much profit from it, if he had not made it publick;

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but since he has every where published it, there shall henceforth no profit-accrue to him nor me, If I should be destitute of better things, for he has defamed this excellent Secret every where by his lying EpiBtlee sent abroad.

As for me, though he has taken from me the great profit which redounded to me from it, by his prating and lyes, I do not this from such a trouble of mind as will happen to him, if he shall be forced indeed to want all its fruit.

If this perfidious FARNNER had hid this Secret, he would have needed no other Arts, neither need he have sold it for an hundred Thickets, but he might from it have procured to himself sufficient whereon to live. A greater damage has happened to my by his publication than I can declare; and I very hardly endure that so excellent and profitable a Secret should be despised; neither will any good man approve it, especially they that sustain loss by it, and for that cause will always abhor him. He might have gotten enough by it, in. secret, and without detriment to his Neighbour, but that he was minded rather to marr the profit and propagate the damage of not only himself, but me, and many others that have knowledge of it; which no man can deny to be a wicked act.

That Reward which FARNNER gave me for communicating to him my Secrets, in all amounted to but sixty or seventy UNGARIES (an UNGARICUS is Nine Shillings of our Money) which yet, from the communication of those Secrets I trusted him with, he received again, so that all those things which he had of me, cost him little or nothing. Nevertheless, he does not stick to say, That he gave me a great sum of Money for my

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Secrets, which yet I refused to take, and though he twice made a Journey of Fifteen miles to me, that he might get something out of me, yet I denyed him, and communicated nothing to him, till he came the third time, and learned some of my Secrets, and afterwards, when he had obliged himself to work with me in my Laboratory, I communicated more to him. Neither had I skewed him the least of those many Secrets for his Present, which will never compensate the damage I have sustained by him, had not he obliged himself under the loss of all his Goods, as also his Credit and Reputation, that he, his Wife and Children, should serve me so long as I should live, as plainly appears from his Obligations given to me.

But if he had given me a Thousand UNGARIEI, or Duckets, and I had known he would have exposed this Secret to sale, I would rather have given him all of it back again, than suffered it to be made common. Neither can his vain Excuse, That he exposes his own inventions, and not mine, to sale, profit him any thing; when 'Tis evident enough, that nothing in the nature of things can be found, which may render small Wines better than the ANIMA or Quintessence extracted from other Wines; for the ANIMA of Wine only, and nothing else, can encrease the strength of Wine. Neither is the comparision of this melioration of Wines incongruous with two torn Garments, neither of which can be worn; but if either of this is cut, and that which yet is whole and good, is sewed to the other, and so of two torn, one whole Garment is made; then that Garment may be worn, when yet, before, neither of them was useful.

The same also is to be understood of small wines that are neither



durable nor vendible, but after one Hogshead is strengthened by another, it becomes not only durable, as good Wine, but vendible, and will yield as good a price as two small Hogsheads. And this Secret is both very noble and profitable in those places, where the Wines are seldom brought to maturity, and-for that cause are not durable nor saleable. For there is a lamentable Complaint among Vintners, that immature wines are not vendible, and they can get no money for them. Thus they say, Have we laboured in vain with our wines a whole year? Look there the lie, and no man buys-them: In the mean while we suffer want and can't make our selves merry with our wines, for they neither profit us nor others; unless we have presently some other better wine, wherewith to mingle this, and so render it vendible, it will strait be corrupted, and turned to water. These and the like Complaints I have often heard from Vintners; but if they had the wit of Taylors, -that can make one new Garment of two old ones, their affairs would be in a better condition, for after this manner they might preserve their acid wines, and there would be no need of mixing better wine with them.- For which excellent Invention, all men that deal in wines, ought to think GOD and me.

I pray, who would not have communicated these things to a man that had given himself for a pledge? But if he must not stand to these Obligations I can't see whom we may trust. I curse the unhappy hour wherein this unprofitable subjeót and that perverse man (if he may be called a man) came first in my sight: which troubles and molestations he brings upon me in my old Age, which might spend its time much better, than by refuting his detestable-Calumnies. Neither does his wickedness to me hurt me only, but my Children also.

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In his last Obligation he promises, That if by premature death I should be taken out of the world, that he, for the kindnesses I had done him, would adopt my Children for his own, and make them his Heirs: but here, in his most false writing,- endeavours all he can to deprive my (yet young) Children of their own, and convert their Goods to himself, as indeed he has done.

Further, He in his last Obligation also says, he humbly prayed GOD to prolong my Life and Health, but in this place he endeavours by his Cavils and Calumnies to kill me, and if he could do it with his own hand, (which God forbid) I believe he would not stick at it: It is a small thing with him to spill Man's blood, for he has experienced his ability that way.

I indeed esteem it the Goodness of God to me, that it is His will, perhaps, that this should rather turn my profit than disadvantage, for hereby I am taught to be wiser another time, and to shun humane Frauds.

14. All Wines.

Here any wise man may judge whether or no this thing deserves to be sent into Foreign Countries, and there to be sold at a price; when there is no Country-man that does not know that Wine assumes the relish of the Herbs, Flowers, & etc. which are steeped in it.

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15. Brandy-Wine of all sorts of Corn.

That FARNNER brags of this knowledge, he owes it to GOD and me, from whom he had it: For when at first he complained to me, that he could not keep the Corn from - burning in. the Still, and so make the Brandy-wine stink, I upon his intreaty communicated this Secret to him. But because FARNNER so much glories of this knowledge, he shall not enjoy it long. I must confess, indeed, that this Secret is not of ic-es value than that whereby wines are meliorated; neither does he get less by it: but forasmuch as I resolve to buy all his Wares every where of him, I will neither leave him this, that he should be free from the trouble of informing others in this thing, and that otherwise would be forced to make long Journeys to- buy them of him, may leave off those Journeys, and take this way of preparing it: Take as much Corn as you will, whether Barley, Rye, Oats, or Wheat, steep it in sweet water for some days, then place it that it may sprout after the same manner as Corn is Malted for the making of Beer; turn it well for a certain time, lest it be corrupted by too much heat: then when it is well sprouted, spread it abroad, that it may presently-cool, and-it will never sowre.

But if you would use it presently, then take as much of it as your Distillation will require, and in. a Kettle full o.f water, boil it so long, till the grains are broken, then pour it into a wooden Vessel, and when it is luke-warm, add to it the fresh dreggs or grounds of Beer and let it ferment; when it has fermented enough, which is usually at the end of two or three days, then Brandy-wine is made in a common Still,

by distillation from that Corn; what remains in the Still will serve to feed Oxen, Cows, Hoggs, or other Cattle.

But the Brandy-wine which proceeds from thence, must be rectified, as the way is, and by this means it is rendered more sweet and grateful to the relish, than any other Brandy made of Corn: the reason is this, That all Bread-Corn, of which Brandy-wine ought to be prepared, if it be put to ferment presently after softening, it is necessary in the still, by boiling, reduced into a pap, and so being corrupted by a dust-ion, produces a stinking Brandy-wine.

But this protuberating and burst Corn cannot be burnt, and therefore makes good Brandy.

Also the Corn may be broken on a Mill-stone, water poured upon it, and distilled out of a Still, placed within another, or in a Kettle filled with water, so also it cannot be burnt; yet this way it will yield but little.

N. B. But if any man will give this Brandy a relish, like that made of the Lees of Wine, then he must rectifie it upon the Lees of Wine, for this way by the Oil of Wine, which is plentiful among the Lees, he acquires his ends, and in. all things he may use this instead of that.

N. B. Also, he that will, may, without this previous coction and fermentation, pour the budding Corn hot Into a vessel of luke warm water, for by this means the Corn begins to ferment of it self, and needs no other Lees to its fermentation; yet it does not produce so sweet a Brandy, as if it had first been boiled; for by coction the ill taste is taken from the Corn, which the Brandy otherwise retains. Further, also it

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produces much more Brandy, If the Corn is so boiled, that it may be broken. And this, good Reader, is a most excellent and profitable Secret, and will bring you in. much wealth, if you use it rightly, and you may make great quantities of it.

FARNNER did no man wrong, by taking (according to his own estimation) a Hundred Duckets for it, for it Is worth much more, especially if the residue of the Corn pays the charge. Yet no man hereafter will give him so much for it now 'tis made publick.

Indeed it is injurious to me to divulge it, but because it is now in. the foul hands of FARNNER, 'tis better that others also enjoy it, than that he only should reap the benefits of it. But though by my communication FARNNER should put on a Lions skin for his defence, yet he can't hide his Asses ears under it; as appears front this Paragraph, where he writes, that he had - sent four measures cross the Seas, to try if they would bear the Sea-water; for then he thinketh he hath made his Port.- Good God! How replendant is the Wisdom and Philosophy of this FARNNER! Certainly, if he shall make one or two Experiments of this kind, that his Brandy-wine will bear the water, he'll duly merit to be credited the-chief Professor in. the Academy of Idiots, for that will befit him, seeing that the reason is not hid to him, as he writes; wherefore Drinks are altered by the Sea-waters.

But he will make his first Experiment in these four measures, and lf It proves well, then he promises to teach this Art at a price.

O the blindness of this perverse World swelling with Pride! Who ever heard that a good burning spirit, whether made of Wine or Corn,

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will be corrupted by the sea-water? I grant it may be corrupted, if it be invalid before: But a good and firm burning spirit will never be corrupted by sea, for all wines bear the water, those only excepted which labour with a defect of spirit, but strong wines very seldom, for the more spirits there is in any Liquor, whether Wine, Beer, or Metheglin, it is in the less danger of being corrupted.

But if the spirit is in wine, be Its preserver, and defender from Corruption, How comes it to pass that Brandy-wine, which if well prepared, is nothing but spirit, should be corrupted? If the Spirit in wine be the Preserver and Defence of the wine, which yet is weakened by a great quantity of water, so as the wine remains good, and Is safe from the corruption of water: Why then should not it defend it self, since it is so strong and free from water? Who doubts that a concentrated Life is able to perform greater things than a diffuse and weak life?

Hence you may see how great knowledge FARNNER has drawn from the light of Nature, that he should boast so.

16. To strengthen all sorts of Beers.

In this place FARNNER again-chews-his Asses ears, when he writes, That he can strengthen Beers, that they shall not be inferiour to Rhenish wine. Here every wise man may discern how great and stupendious this man's folly is.

Behold, he attributeth the goodness of Rhenish Wine to its strength, which indeed is a great error; for the goodness of Rhenish-wines consists

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not in their strength, but sweetness. French Wines are far more fragrant than Rhenish, yet in sweetness and soundness it comes not near it. So likewise HUNGARIAN, GREEK, ITALIAN, and SPANISH Wines, & etc. are much stronger, but for sweetness, as well as goodness and wholesomeness, Rhenish wine, far better, although the other excell in strength. And so this is a great absurdity: Indeed Beer may be strengthened, by adding a burning spirit to it in-fermentation, whereby it may endure the longer; which thing I can't deny, and it ought to be done: but that a Vinegar may be drawn from them like Wine-Vinegar, is a pure story; for though it may happen that Beer may give a strong Vinegar, yet it never yields Wine-Vinegar, for a great difference may be discerned between Wine and Beer-Vinegar, though they have both the same strength, if you make trial of both: Whence it appears, that FARNNER is ignorant what Vinegar is, because he knows not the difference of it.

Strong and right Wine-Vinegar is known by these Trials. First, if it be shaken in a Glass, it by and by receives its clearness, and leaves no skum, dreggs, or bubbles, on the top, as Beer-Vinegar does; for let it be never so strong, it retains its own nature, and causes a skum, if it be shook just as the Beer it is made of: but Wine-Vinegar leaves no skun. Secondly, the longer Wine-Vinegar is boiled, the stronger it is; the reason is this, There is naturally in it an innate sharpness, which is not volatile; but the sharpness of Beer-Vinegar consists in its volatility, which in boiling is abated; so that the longer it boils, the weaker It is. And these are the two chief and most certain trials of Vinegars, which FARNNER'S Vinegar will never bear, and therefore will

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still be Beer-Vinegar, and does not deserve that it's Preparation should yield Fifty R. Dollers.

Acid or Sower Beers.

What belongs to this, requires nothing of Art, neither is it worthy to be taught at a price when every Country man can do it, by projecting and well stirring in a vessel of acid beer, two or three handfuls of beech ashes well sifted, made wet with a little beer, and letting them lie in. it about eight days, for then the ashes by reason of the Salt which is in them takes away the sowness of the beer, and make it drinkable.

N. B. If the beer be not too sowre, a handful of sifted ashes may be sewed up in a linen bag, and put into the Beer through the bung, and there left for this way the Beer may be preserved from sowering and need not be stirred nor troubled. Also some handfuls of wheat put into the beer, draws its sowness from it, the same also is done by egg shells, Crabs eyes, Tortoise shells, Sea shells, caix viva, and such like things which attract the sharpness, and turn it into sweetness.

But whence is it that FARNNER now so abounds in. the knowledge of wines and beers, when yet but two years since, when he prepared and sold brandy wine and beer, that he complained to me, that he had sustained much damage in. handling them, so that he should perish unless be learned how to take away and remedy the burning of Corn in the Still, the ill smell of his brandy wine and the sowness of Beer. Why could



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not he then help himself, and beware of those Losses? Re will object that at that time a certain light shone upon him, by whose benefit he knew Nature. However true his objection be, it will never induce me to believe that this light could in so great a measure so suddenly help him, which is a great absurdity: for so much knowledge is given to no man in a nights sleep, it is a false story. But that my faithful instruction, with which I instructed him, has enlightened him, and like a guiding star led him in the right way, is most true, tho he is unworthy of those precious Pearls which like a wild boar he treads in. the dirt under his feet.

18. Vinegar of Corn.

What belongs to this Paragraph, is demonstrated in the sixteenth paragraph, that tis impossible to make a vinegar of Corn, like that of wine: wherefore this cannot (as he thinks, deserve fifty R. Dollers.

19. Vinegar of green Woods.

Indeed I conder that FARNNER is not ashamed of these things which I have many years since so clearly described or to bring them to light anew, that he might get money by teaching those things to others, which are already published In the first part of FURNACES, And so he adorns himself with other mens Feathers.

But he will object, I have in. the trial found these things true,

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and therefore describe them, but he does it to this end, and to no other than he may cheat -them of their money rho did not-know that I had so long since writ of them. Re that desires any of these things, may find `em in. the first part of my FURNACES, and he shall sot need to give FARNNER, ten P. Dollers for his instruction herein.

20. Altho GLAUBER, & etc.

Here he conteans my way of extracting TARTAR from the lees of wine, when yet it was a year since clearly and perspicuously described and published at NORIMBERG, which FARNNER could never correct. But he bragged that he had found by a certain position another compendium, which indeed might be, since it is easier to add something to an Art once found, than to find the Art it self, but it does not become him to disswade men front this Art which is already described, and which may be had gratis, and to despise it and bragg among all men. of his own inventing a better. What good men will think of these bold salignities may be easily judged: but if I had writ nothing of these things, who would have taught him that there was TARTAR in. the lees of wine? But I not only found and writ what was in them, but also largely taught how they might be usefully extracted.

Yet this trifler dares as imprudently, as faisly cay, that he had corrected it, and added to it, and therefore would not let it go without his price.

After the same manner he deals with my other secrets (which, tho

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be had them of me, he braggs that they are his own) with which he proceeds, as with the lees of wine, namely with my Alkahest, Panaceae, Melioration of wine, compendious distillation of Corn, preparation of vinegar, correction of beer and others in many places.

Whence could he have known what was meant by my Alkahest and Panacea, or how small wines and beers should be meliorated, how Corn without adustion should give plenty of burning spirit, and whether there was TARTAR in. the lees of wine or not, and how it might be extracted thence, except he had seen and learned all these things of me? Of which also I had many years since publickly made mention in my writings, which is so well known that he cannot deny it, how much soever he opposes the truth.

#### 21. All Copper Ores.

In this place FARNNER teaches that Copper Ores are to be separated, when, yet they are not separated but melted, that thence the Copper may come forth, which Copper if it contains silver being mixed with a due weight of lead, it is separated: but Mines of copper are never separated, which he does not understand, and so he betrays his ignorance In these terms. This way of separating is sufficiently known, and every where where copper mines are found, is wrought in abundance and cannot be hid. He that possesseth Copper mines, will easily find men. that will thence elicite the copper, and afterwards separate it, neither will any man need to go to FARNNER on that account. Indeed I wonder at his extream

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impudence, that he was not afraid to promise that he would teach others so many Sciences, of which if he knew the half part, his village would not bold all the furnaces he would need for the demonstration of them.

Further, for these and the following Sciences, which yet; are the most difficult and laborious of all, he requires no money, but for a certain reward promises to demonstrate them - all.

22. Prom Test. and Cupals.

He has drawn this separation also from my writings, that therewith he might fill his calumnious letters: neither do I believe he could do it before he had seen me do it. It is done by the powder of coals, as I have plainly described in my Chymical Colloquie.

23. Gold and Silver.

This Art Lazerus Ercker has described, but because his way is too hard, I have chew. an easier in the explication of the wonder of the world, and there the following melting Furnaces are also described, and therefore I need not say any thing of them here.

All these inventions which FARNNER braggs of as his own, are mine; for my unfaithful Servant taught FARNNER those Furnaces which he learned of me.

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And at length.

I have nothing to say to these four last paragraphs, because they don't concern me as the former do, and FARNNER himself exposes them as speculations and not as experiments, as I also believe that they are only fancies and foolish imaginations; yet there is one thing which I must answer, which he mentions in his third paragraph, that the time will come when GLAUBER'S Alkahest must be forced to hide, although it is not wholly to be rejected. But if it be so unprofitable that it must hide, why does he expose this to sale at fifty-P. Dollers, and the Panacea which is prepared with it, at thirty? And he has already got sufficiently by it: if it be so unprofitable, why then does he offer to Sell it to others knowingly and willingly at a price?- If FARNNER has rightly termed my Alkahest unuseful and must be forced to hide, he has surely deceived many. But I confidently assert, that my Alkahest will never hide, but defend it self in all places: Perfidious caluaniators, thieves and their accomplices shall hide, but not my Alkahest. If he has found out better things than I, let him publish them as I have done, that every man may judge whether they be true or false: Why this boasting and wicked vanity in diepising others? For truth needs few words and less bragging. In his writing in which he sets down the value of every Secret contained in the last paragraph, namely, from the twenty first to the twenty eighth, he promises to teach other men for no certain price, but on courtesy, those secrets which yet are the best, if he could know them. But if he can effect those things and teach 'em all

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to others, he would not certainly teach them gratis, for 'tis impossible for him to build those Furnaces requisite to the making of those things in a half a years time.

From which it sufficiently appears how ignorant he is of what he writes: Certainly if his wares which he had of me gratis, should find Chapman, no doubt but in one year he would get some thousands of ducats.

I thought fit to answer you these things now, that I might shut your foul mouth which was so wide open to lyes, but if after this you don't cease your lyes and calumnies, you will compel me to use other means to bridle your malice. In the mean while I doubt not, but all good men in this short Apology (in which I have not refuted thy lying calumnies with indecent or contentious words, but from thy own obligations and hand writing) will plainly see how wickedly and perfidiously thou hast behaved thy self towards me. This damage which thou hast done me, neither you nor all yours both present and future faculties, nor all thy servants can ever repair: It remains therefore, that I say with Job, God gave, and God has taken away, blessed be the name of the Lord. But I don't believe you will escape divine punishment, to which I commit my cause at this time. It is certain that every thing has its time, which I also patiently expecting your downfall (when. God shall take upon him the patronage of a just cause) perhaps with these my eyes shall sooner see than hope. Indeed I wanted not matter to dispute these things more largely, but that for a reason known to myself, I was hindered in doing it at this time. But as soon. as I can, God assisting me, I shall not be wanting to propose to all impartial men in. the world, questions to be

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resolved, from which every ingenious and good man may see,  
animadvert and give judgement, how ungrateful, perfidious,  
unjust and inhumane thou hast been to me.

Finish.

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