



THE COMPLETE WORKS  
OF

RUDOLPH  
GLAUER

trans: Chris. Packe



UNIVERSAL MEDICINE

Of a Universal Medicine,  
or,  
AURM POTABILE.

The Medicine that is honoured with the Title of UNIVERSAL must be of this property, viz, to operate universally upon the three Kingdoms, viz, the Vegetable, Animal, and the Mineral, and to be able to succour each of them, as a most high Medicine should do. Whatsoever now does not abound with such excellent property, the Title of UNIVERSAL is falsly attributed unto it; nor is it worthy such a Noble Name.

Therefore it doth, in the first place, behove me really, and in very deed, to demonstrate in this Book which treats of such a Universal medicine, that this same medicine which is so intituled, doth also possess those very same virtues and properties which a Universal medicine ought to have. And farther, Such a Universal medicine ought not only to be a most friendly Auxiliary and Helper, universally, to those three Kingdoms, viz. The Vegetable, Animal, and Mineral, but it is likewise necessary that it be also preparable out of all those three Kingdoms, Vegetable, Animal, and Mineral, and that too out of each apart, without the addition of any peregrine thing, and without any great labour, for the benefit and profit as well of the Poor as of the Rich.

They therefore do extreamly err who are of such a foolish opinion, as to Dream that the matter of the universal medicine is only produced in such or such a place, and is to be fetched out of this or that Country with a great deal of Labour and Charges.

This opinion is Diametrically opposite to the common Vogue and Saying of all true Philosophers, who do unanimously confess, that their matter is every where to be found and every one has it, and it is in the possession both of the Poor and of the Rich: And this verily is so open and evident a Saying, that nothing can be spoken more apparently.

For my part, I do affirm, that this Art is Vegetable, Animal, and Mineral, and that there is not a man to be found in the whole World, that has not the knowledge of this universal matter, and that does not use the same. Yea more, I do affirm, that even a new-born Infant cannot live without It.

I have already accurately demonstrated In many places of the Writings I have hitherto published, that Nitre is found in an things of the whole World; and so not only in all Vegetables, Animals, and Minerals, but also in the very Elements themselves, viz, in the Earth, in the Water, in the Air, in the Fire: And for this reason it both may, and deservedly ought to be called a Universal matter; for without the Elements can no man live. And now, whether any one believes this which I here mention, or does not credit it, 'tis all a case to me, what I have said I have said, nor need I say more. And thus much let suffice concerning the universal matter.

The Preparation I have openly enough treated of in many places of my Writings, but especially in my MIRACULUM MUNDI, and in other Writings thereunto appertaining; and therefore I forbear to make any more prolix declaration, and to multiply any more words about it.

But yet notwithstanding, I do here adjoin thus much, and confess,

that although I have several times prepared that universal medicine, yet the Preparation thereof has not at all times answered my desires, nor hath it as yet been ever brought by me unto the utmost perfection and fixation, because I have wanted both time and opportunity of accomplishing it, and many other Impediments have hindered me from compassing the same according to my mind. But as concerning what Progress I have therein made, and that I can as yet perform or finish the same in three days time; this, I say, I will consecrate to eternal memory, and in no case hold my peace, but speak on, for the instructions sake of Posterity.

And this I do to this end, that the omnipotence and bounty of God may be the more manifest, and that His Divine Name may be honoured the more, and that many Thousands of Sick people may be succoured with a most present and speedy Remedy.

This is the only cause that stirred me up to make this Discourse of the universal medicine; for I neither would, nor indeed ought I to burthen my Conscience by the concealment thereof, nor to hide and bury with me in my Grave, such a noble Gift of God, and the Talent which of His Gracious Benignity He hath been pleased to bestow upon me.

But yet I would not that any one should perewade himself that he shall (by his soothing words and large promises of golden mountains) squeeze out from me the Preparation of the same, whereby he may make use thereof to lead his Life in Pleasures, Pride, and Impiety, and so hurt poor mankind. Jo, let such an one be assured, that I will never do so, for it is not in my power to reveal to every one such a great Gift, and which is of God, and not of Man, but 'tis in the power of

God alone so to do: And as for my self I would much rather die, than to reveal and prostitute it to a wicked man. Besides, I would not have any one to suppose, that whereas I call this medicine of mine Universal, it is therefore able to transmute the Imperfect metals into Gold, 60 as to furnish one with such vast Treasures as the Philosophers attribute unto their universal medicine: No, for I am as yet ignorant of such a transmutation, nor indeed do I covet it, or gape thereafter, but give unto God only most great Thanks for that medicine, by which (being vouchsafed me of His meer bounty) I am able to succour the miserable, sick, tormented, and diseased ones, and celebrate the glory and benignity of the Lord. I do withal readily confess, that I have not as hitherto received any benefit at all therefrom about the bettering of the Metals thereby; nor do I at all seek after any benefits in that kind of way, being contented with that Medicine, advanced to such a pass, as whereby it may be able to suffice me to get Food and Raiment by God's help. I covet not after abundance of Riches, and do only beg of God, that He would neither afflict me with Poverty and Want, nor bestow on me too much Satiety and Pulness, lest I should be lifted up with Pride, and say, WHO IS THE LORD? Nay verily, if I could with this Medicine get my self great benefit, as to the metallick affairs, yet would I not do it, nor would I lay out such a great Gift of God, upon temporary things, thereby to rob the poor, miserable, sick people of the same, for whose sake God was pleased to bestow it.

Perhaps it may so come to pass, that this my Medicine may, by the labour of diligent searchers, be brought to such a pass, as to be capable



of exercising its power upon the lesser and imperfect metals, and that by a fruitful or profitable amending and correcting them: But this is a thing that God reserves to Himself, as posited In His alone good pleasure, whose Grace and Favour we must with a patient expectation wait for: Mean while we may lawfully enjoy this most excellent medicine, which being a most certain Argument of the verity and power, arising from such a notable Art, doth abundantly serve to stop the shameless mouths, and break the mischievous Teeth of all FARNNERIAN Asses. But notwithstanding some or other of them may haply spue out some poisonous stuff out of his shameless mouth, and say, With what right can I impose the name of UNIVERSAL MEDICINE upon this Medicine of mine, seeing that I do not in the least deny, that it is not available to bring me any benefit out of the metals, but can only heal the Diseases of the Sick:

Whereas the Philosophers do on the contrary attest, that their Universal medicine hath such virtues as are wont to transmute the lesser or meaner metals into Gold, and that with most exceeding profit.

For answer to such as these, I say, that although this medicine of mine which is here treated of, hath not hitherto brought me any profit by the melioration of the metals, yet it demonstrates it self to be universal, and to be worthy that same Title; for I have been hindered through want of time and other lettá, (as I said afore) from hitherto bringing it unto perfection and fixation. And I pray who can tell what God will be pleased to vouchsafe in process of time. A new-born Infant cannot tell be upbraided (if wanting wit and judgement it does not attempt and effect some great matters) and be on this wise twitted. Ho!

it is not a man, 'tis beardless, it understands nothing, It lies along and cannot help it self, it has nothing but what they reach out unto it. Well, well, let the Infant but arrive unto its due age, and let its due meat and drink be administered unto it, and then in length of time it will attain to a requisite stature and strength, and will propagate and multiply its own kind. For if there be but once the humane form, there will not proceed ought else thencefrom, but a perfect man. Just so stands the case with my medicine, which is exceeding like to a new-born Infant, whereto regard being had, according to a Philosophical manner, there will be no doubt, but that it will arrive unto a due perfection.

And now, the things which it doth even already perform, do all of them sufficiently argue and testifie, that process of time both can & indeed must produce thereout of some better thing; even as a good Parent wisheth for nothing more, than that (whilst himself is living) his Children may grow up to man's estate, and be happily married, and by a new Off-spring preserve his Name and Stock, and yield their help towards the multiplication of mankind, and he himself is wondrously joyed in his Grandchildren: But yet in the mean while he cannot be at all certain that his Life shall be so long prorogued, as to have a fruition of so much happiness, and therefore must, commit the whole affair to God's pleasure, and patiently wait upon him, and see what that Omnipotent Creator (who indeed shewed unto MOSES the Promised Land, but granted him not so long life as to enter thereinto) will do with him and his; even so hath the Lord shewed unto me the Promised Land, but whether or

no I am worthy to arrive so far as to enjoy the pleasant Fruits thereof, GOD only knows; His merciful bounty hath bestowed upon me in my old Age a Philosophical Infant, which doth exceedingly rejoice me: But yet verily am I utterly ignorant whether or no He will vouchsafe unto me so long a Life, as to see the virile or man-like age thereof.

Therefore, like as a Father, unto whom in his old Age the Divine Bounty hath vouchsafed an Heir, tho' (limply) he well knows that the said Heir cannot possibly arrive unto man's estate, during his (viz. the Fathers) life, yet nevertheless he is exceedingly joyed, in that he hath an Heir to keep up his Name, and which will in time trace his Father's footsteps (viz, have more Children): Even just so doth my newborn Philosophical Infant exceedingly rejoice me, though haply I know that my Life will not last so long, as to be a Possessor of the same, in the state of its being advanced unto perfection. However, I doubt not but that God will stir up other nursing Fathers to this tender Infant, that being educated and nourished by them, it may arrive unto a Man-like strength, and unto virile powers and virtues, and may become serviceable to the advancement of the Honour of God, and to the succourlug of many Thousands of sick People. The way of attaining this, I have, according to my simple judgement, too and agen, and peicemeal as it were, opened and revealed in divers places of my Work, viz, how it may be most commodiously effected, and therefore I judge it needless to treat thereof any further in this place.



Of the Nature, Form, Properties, and admirable Virtue and Efficacy of my True AURUM POTABILE.

As touching the form of this same new-born Infant, I would have the well-minded Reader know, that it is like unto a poor, naked, tender Babe, of no splendour, of a simple aspect, but yet carries within it self all the colours of the whole World, which by how much the older it grows, so much the fairer colours doth it yield. The Fire affords it nutriment, and clothes it with Gkrments of various colours, and makes it strong, fair, noble, and potent, insomuch that it may not undeservedly be termed its Father. Being born out of the Earth its Mother, it loves it, and useth It for its nutriment, until that arriving unto full years, it becomes like its Father the Fire, and leaves its Mother the Earth, and like a Lord of full age, bears rule over its Hereditary Possessions. But during its Minority and Infancy, all its actions are looked on as childish, but yet so that presently (or even now) appears what kind of notable man he will be, making good that Proverb; Urit mature quod vult artica mancre.

That which will a Nettle be,  
Stings betimes, trust you me.

For seeing that a new-born Infant doth abound with so much virtue, as to be able to do so much good, What would not he be capable of effecting, should he attain to a ripeness of years? It will be therefore worth while to hear and see what virtues it is able to exercise upon Vegetables, Animals, and Minerals; and first we will treat about the Vegetables.

By what way a Trial is to be made, whether or no this AURUM POTABILE, or AQUA-VITAE of the Philosophers, be a most high Medicine for the Vegetables.

Every body knows, that the Vegetables which are to grow up, and be multiplied, must be also nourished. This nourishment now is nothing else but a sulphureous Salt, whether It hath its Rise from the Vegetables, or from the Animals, or from the Minerals; for 'tis all a case to the Vegetables, from whatsoever it proceeds, so that they have but their nutriment, by which they may grow, be increased, and be multiplied. The Husband-man useth the Dung of any Cattle or Sheep, to dung his Lands withal, that the Seed sown in the dunged Earth, may thence extract the Salt, and convert it into its own nutriment, and so to grow up, and be increased; and besides this kind of Dinging he knows none.

But the true Naturalist makes use of the Excrements of other Animals, yea, and the Minerals themselves too, for the dinging of the Ground; concerning which thing, I have written at large in my other Writings, and especially in my MIPACULUM MtTNDI; and therefore there's no need at all of making any farther repetition of the same here. Forasmuch therefore as my AURUM POTABILE is also a sulphureous Salt, but yet stronger, and more efficacious than that which lies in the common Dung of Beasts and Cattle, and so consequently promotes the accretion or growth, and multiplication of all the Vegetables in a wonderful manner, I have judged it a thing worth while to set down in this place the use thereof in the melioration of the Vegetables, that so it may be evidently demonstrated,

that this my Potable Gold is the most excellent Medicine for all the Vegetables, and that their PARTICULAR Medicine which doth first proceed from the Dung of Sheep and Cattle, doth afterwards display its virtues by an UNIVERSAL operation. For if the DUNG of Horses, Cows, and Sheep (as 'tis barely Dung) could but succour Men and Metals, like as it brings a medical or helping succour unto the Vegetables, then might it by the same reason be likewise called UNIVERSAL.

But whereas it is an helper to the Vegetables only, and hath no conjoining familiarity with the Minerals and Animals, therefore it is rightly and deservedly to be referred to the order of particular Medicines, which are helpful to the Vegetables only. But yet notwithstanding, the Salt being extracted out of those sorts of Dung, and converted into Salt-petre, (which is a thing easily done) doth then admit of being transmuted into a UNIVERSAL MEDICINE: But now, afore such a Transmutation be made, it does not exceed the order or bounds of PARTICULAR Medicaments. But this AURUM POTABILE of mine merits the name of a true Universal Medicine, as being not only a most high Medicine for the Vegetables, but also for the Animals and Minerals too, and this shall be perfectly demonstrated as follows.

You must get some Vessels made of the best Earth, and strong, and such as being well burnt in the Fire, become like a Stone. And amongst such Earths, the COLEN, SIBURG, WALDENBERG, and other such-like natured Earths, are the fittest for this Work; let them be made very thick, and such as will not imbibe any Water. If you want such as these, cause then your Vessels to be made of Glass; for every porous kind of Earth,

though it be glazed over with Lead-glass, yet it is not so fit for this kind of operation; therefore you must of necessity provide your self with fit and convenient Vessels, and have a most especial regard to this admonition. Let such a Vessel be of a span long, or high, or deep, and let it have the same breadth or largeness, and let its bottom be perforated with some small holes, like as those Pots which are made for the keeping of Flowers in are wont to be: The Pots being thus prepared and filled up top-full, with clear and lean Sand, you may put or plant therein three or four Seeds of such Herbs that you have a mind to plant, that so if haply one of them comes not to good, the second, third, or fourth may. When the seeds are on this wise put in the said Sand, and shall have been moistened with our Universal Water, the Pots must then be set abroad to the Sun and Air, that so the Seeds may spring up and grow, which seeds, if good, and not too old, will in a few days time, grow up out of the Sand, as if they had been in any other fat Earth. Now, when they shall have sprouted up so high as a fingers length, you must leave in your said Pots two of the biggest and strongest stalks or sprouts, and pluck up the others, lest they should impede each others growth; and you must let them have room enough in the Pot to grow.

This Vessel thus filled with sand, and planted with seeds, is to be set upon aother strong Dish or Platter, and which is made of the like sort of Stone-like Earth, that so if that medicinal water should happen to penetrate and distil through the sand, it may not be lost, but being saved, may be again poured into the pot-full of sand. Moreover, you must diligently take heed that no Rain-water fall therein and

wash away that medicinal water, and so take from the Herbs their nutriment. The sand must not be too much wetted, but lie always somewhat moist, lest by being quite dry, or too wet, the whole Work be corrupted by either the excess or defect of the due temperament: All things here prescribed being duly observed, the Herb springs up in a short time, and bears Flowers and Fruits sooner and better, than if it had grown in other dunged Earth. The Colours become fairer, the Odours will be stronger, the Virtues also will be greater, and these Herbs do likewise longer keep their virtues, and are not so corruptible as others are. After that all the humidity which you poured first on, shall have been consumed by the Sun and the Air, so as that it is plainly vanished, there must some other Rain-water (wherein a little of that potable Gold shall have been dissolved) be again poured on upon the Sand, that so the Herb may have its due supply of nourishment, so long as it shall be a growing, for the whole World knows, that there does not grow ought at all out of sand, which is only wetted with bare Rain-water.

Likewise by the help of this Universal Medicine all kinds of Herbs and Plants may be made apt to germinate and grow even in mid-Winter, and may be at any time amended, if so be that dissolved Liquor be but poured on upon the Roots. So will they be sooner ripe, and yield their Flowers and Fruits much speedier than those that are dunged after the common way; yea, and more too. I say, that as to their virtues and efficacy, they are to be preferred far before the common ones. The bare simple Universal Medicine is wont to shew so much efficacy, as is here mentioned: But now some metallick Ferment being added thereunto,

makes it far more efficacious; for by means thereof, the Herbs acquire greater and better virtues.

If their be adjoined thereunto an aureous ferment, the Herbs will not only get the virtues of the Gold, but will also appear spotted here and there in their Leaves and Flowers, with golden spots like little Stars, and will wonderfully please the sight by their delicate aspect.

If a Silver Ferment be thereto added, the Herbs will be impregnated with Silvery virtues, and be painted with silver spots as they grow. The Herbs being by this means bettered with a golden Ferment for the Heart, and with a Silver Ferment for the Brain, do with a more admirable efficacy succour those Members. And if the great ones of the World did for their Health's sake take for the nourishing, such Herbs as these in their Gardens, there's no doubt at all to be made, but that they would thencefrom obtain most great benefits. For, besides their wonderfully delighting the sight with their beauty and delicateness, and besides their admirable virtues, in which they far excell the common Herbs, they do likewise bring this exceeding great profit, viz, they may be made use of instead of my AURUM POTABILE, which perhaps some great men may be averse from taking, through the perswasions of their ignorant Physicans, who most an end do, by reason of their sottish stupidity and ignorance, snarle and bite at such kind of eminent Medicines, and divert their Lords and Masters from using of them, as if they were so many Poisons.

If therefore (to free themselves from that needless care) they did but make use of these Herbs instead of my Potable Gold, they would

however, by the help of such Vegetables, enjoy so much of the efficacy of my Potable Gold, as to keep themselves in good Health, or to recover it being lost.

Besides too, the said Potable Gold may be most commodiously and fitly applied to the use of Man-kind, not only by the help of the Vegetables, but also of the Animals too, and that on this wise.

Hens (or Pullets, & etc.) are to be a while nourished with Oats, Barley, Wheat, or other kind of Grain, macerated with the Liquor of that Universal Medicine; and being nourished therewithal, they will by concoction or digestion transmute those Medicinal Virtues into their Flesh, and so be far more efficacious and nobler than the flesh of other Hens or Poultry. The Dung likewise of such Fowls may be saved, and mixt with Sand, and Herbs be therein planted, which by this means will be rendered better than the common Herbs, because they: assume to themselves the Reliques of that Liquor which the Fowls did not consume, and by digestion transmute into their Flesh, and so do convert it Into their proper juice, so that there is not any thing at all of that Liquor lost, but the whole of it passeth into most notable profit.

Verily this is an excellent and admirable Transplantation of an Universal Medicine, into the Vegetables and Animals, the which the tender great ones of the World may make use of with greatest security.

Such now as these (viz, the great ones) seeing that this Universal Medicine of mine doth not at all hurt the tender seeds of Herbs, or the young Pullets, but rather bestows on them a greater efficacy and strength, will doubtlesly be induced to believe and understand thus



much, viz. that this same Medicine will in no case prove hurtful unto Men, who as to tenderness, cannot be like the seeds of Herbs, or like tender Pullen.

If this Medicine be of so great an efficacy as to be capable of transmuting some venenate Mineral, such as Mercury is, into true Gold, and that in a few hours space, as we shall see and hear by and by, it must necessarily follow, that it is not infected with any malignity or venom, for the malignity of one thing does not amend or correct the malignity of another thing, but rather makes it worsen.

From hence it is apparently manifest, that that Potable Gold does not at all partake of any malignity, but is a most wholesome Medicine for both Vegetables, Animals, and Minerals: Which thing, if any one will not give credit unto, or shall not be capable to understand the same, I know not what other help to afford him; for minding my own affairs, I have propounded and set down all things out of a good and sincere mind; if so be that any one hath ought that is better, let him produce it outright, and not dispise those things which he does not understand, lest haply he hazardeth his good name, as that convicted Lyer FARNNER hath done, and be derided, and made a laughing-stock to the common People.

But FARNNER'S setting upon me with his calumnies and slanders, hath ministered unto me an occasion of answering, and of defending my self:

Upon this occasion of my replying, there have sprung up, and come forth to the Light most excellent Secrets and ARCANA'S of Nature. Surely I should never have so openly published my knowledge in natural things,

but should have lain hidden In quiet, had not that Blood-sucker and secret Murtherer thrown me out of my tranquility by his venomous biting.

But that it may not seem a thing strange and ab surd, that I write, that this AURUMPOTABILE of mine doth induce into the growing Herbs a golden Nature, it seems a thing expedient unto me, to confirm the business by some true Histories.

In the HUNGARIAN and TRANSYLVANIAN Chronicles, it is mentioned, That in those Countries, in which the soil or ground hath every where about in the Mountains, an aureous or golden nature, and from whence, for this Thousand years, even to this very day, much Gold hath been, and yearly is digged out by the Gold-Miners, and been molten, and coined into Moneys, there have been oft times found such Vines, as have not only had their Leaves, but also the Grapes too gilded over, as it were, with Gold, just as if they had been artificially gilt. Nor is this an old Wife's Fable, but a thing most certainly true, and which many have affirmed unto me for a most undoubted Truth, some of Which Persons have had their Habitations in those places, and othersome of them do even live at this day. About some six years since, when I lived in FRANCONIA, it chanced, that a Vine to whose Roots I laid Gold opened, and reduced into its first Ens, produced Bunches of Grapes, whose Stones were gilded: Which Story I have mentioned more at large in the Consolation of Navigators. And but very lately a certain Nobleman of HUNGARY, told me for a certain Truth, thatnot far from CREMNITZ, being one of the Mountain Cities of HUNGARIA, a certain Husbandinan found in his Vineyard a piece of corporeal Gold, above an Eli long, grown out of a Stone,

and twined round about the said Stone, a little piece of which was given me by the said Nobleman, because of the Novelty and Wonders sake.

But put the case that this were not true, which notwithstanding is very true and indubitable, as being a thing known to the whole World, that such gilded Grapes are often found in HUNGARIA and TRANSYLVANIA; yet however, those things that I have mentioned, and attributed unto my Potable Gold, are most assuredly true.

Nor can I alleadge any other cause for these gilded Grapes and Leaves in HUNGARIA, but this, that the Earth there is impregnated with golden vapours, or with the not yet hardened and coagulated first Ens of Gold, and that aureous water being mixt with the Rain-water, insinuates it self into the Roots and from thence ascends up into the Boughs and Grapes, and in them manifests it self, and becomes visible.

Even thus also is it with my AURUM POTABILE, (which is like to a spiritual Gold) if it be dissolved with common Rain-water, and be there-withal commixt, and the sand (In which the seeds of the Vegetables were sown) be moistened with that Liquor, the nutriment is attracted out of the sand by the Vegetable Herbs, and being attracted, renders them par-takers of an aureous nature: And this experience testifies to be a thing most true; nor can it be otherwise.

By these few things here spoken, every body (as I suppose) will sufficiently enough perceive, that my AURUM POTABILE is a most high Medicine for the Vegetables. Now we will likewise prove by some few but yet clear and convincing Arguments, that it is a most high Medicine for the Minerals too.

Of the Use of my AURUM POTABILE in the melioration of the Minerals.

As concerning the bettering of the Minerals by my Potable Gold, thus stands the case: It is capable of exhibiting to those that are inquisitlye after the transmutation of the Metals, and wouldmake trial of the same, some most exact proofs of the possibility thereof, both in the moist and in the dry way.

In the first place, it is beboveful for every one to know, that the said AURUM POTABILE, when brought to its due perfection, and such as my self know, hath the resemblance of a bright and clear water, is of a burning, hot, and fiery taste upon the tongue, and gives out a sulphureous, but yet pleasant odour.

But some may say, What can any such virtues be in a clear Water? What reason have you to call it Potable Gold, for that ought to be yellow or red? To such an one I answer, That in the whiteness is a redness hidden, which is not discernable in its tender Infancy; but when by the help of the Fire it arrives to a greater age, then it discovers it self, and shews forth its comeliness and excellency together with most eminent strength and efficacy: For thus say the Philosophers, UNLESS YOU MAKE OUR GOLD WHITE, YOU CANNOT MAKE IT RED. And in another place, IF ANY ONE KNOWS HOW TO DESTROY GOLD, SO AS IT SHALL BE GOLD NO MORE, HE HATH ARRIVED TO A MOST GREAT SECRET. And again, in another place, OUR GOLD IS NOT COMMON GOLD, BUT GOLD POTENTIAL, NOT FORMAL (OR GOLD IN POWER, NOT IN SHAPE). Such Sayings and Sentences the whole Troop of the Philosophers is full of; by which it is exactly demonstrated, that the true

AURUM POTABILE ought not to be presently red, as to the outward view, but that it merits this Title, if there be but only that golden and red virtue and efficacy lying hidden in its internal principle. For if this whiteness did not cover over an hidden redness, it could never possibly become red, Now my AURUM POTABILE being coagulated by the means of fire, and reduced to a stability in the fire, is turned into a stone of a blood-red colour, and yields not in the melting any corporeal Gold, unless a metallick body be adjoined unto it, into which the Spiritual and Philosophick Gold, betakes it self, that so cloathing it self with a body, it may become Corporeal.

This potable Gold of mine is, LAC VIRGINIS, or the VIRGINS MILK, which is coagulated with a small heat. This COAGULUM Passeth into (or becomes) the DRAGONS-BLOOD, which being coagulated, must necessarily yield the constant or durable SALAMANDER. I confess, that hitherto I have not prepared it; nor had I any opportunity to prepare it, but remain contented with my LAC VIRGINIS, as with a most excellent Universal Medicine, patiently expecting what the Divine Grace will in time to come bestow upon me.

But that I may proceed on to shew that my AURUM POTABILE doth likewise heal the Minerals, amend them, and make them golden, I will here set down some ways of doing the same both in the dry, and in the moist way.

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The manner of trying (by the moist way) whether or no my AURtJM POTABILE be a true Philosophical Volatile Gold.

Take of my potable Gold 1 ounce and 1/2Lb or 1/8 ounce of common Quick-silver, put them into a strong Glass, and so small, as that it may be half full with this matter. (N. B. The glass must have a round bottom, whether it be a piece of some small Bolt-head, or of some small Phial, that so the Mercury may gather it self into one Ball in the bottom) and place your glass, with the potable Gold and Quick-silver, in Sand, to the height of the Liquor, then heat it, and leave it for about one hour in a sufficient heat, that the Phlegm being exhaled, the potable gold may stay behind in the form of a white Salt: This done, pour again upon that Salt so much Rain-water as it evaporated in the boiling, or fill the glass so full with Rain-water, as it was before full of the AURtJM POTABILE, that so lying a while upon the said Salt, it may dissolve it, which is hereby again turned into the same potable gold, having the same colour, the same taste, and the same virtues as it had before. The Mercury being freed from the said potable Gold, which is to be poured off, is found to be hard, and fix in the bottom like the best gold, and of the same bigness or quantity, as when it was put into the glass. N. B. If by some error committed the ARGENT-VIVE be not enough tinged and brought to a due degree, but hath gotten some blackness, it is to be taken out of the glass, and put into some little Crucible, and to be heated red-hot with live Coals, that so it may receive the due golden colour; which said colour it will get, and will be like

the best Duckat Gold, and will abide good and firm in all trials. But that AURUM POTABILE which was used about the coagulation of the Quicksilver, may be often made use of about the same labour; but yet you are to note, that you always take each time less and less Quick-silver to this operation, because the potable Gold doth in each of those successive labours lose by little and little its virtues.

This way of coagulating of Mercury may be like-wise used about the coagulation of other Minerals and Metals, provided that the said metals be reduced into thin Plates or Leaves, and so put in; for being put in too thick, they cannot be totally digested in so short a time by the AURUM POTABILE, into the due degree of Perfection, but remain (as their inside part) crude, and therefore an accurate regard is hereunto to be had. If this Labour be rightly done, the Metals will be thoroughly transmuted into pure and good Gold, and that of the same magnitude, figure, and form they were when you put them in; but yet one metal is sooner transmuted, and more commodiously than another, according as it shall be of a nearer affinity unto gold. N. B. If the Metal be not in a due manner proceeded withal, but be as yet black when it is taken out of the potable Gold, it is then to be well heated red-hot, that so it may get its golden colour. And if there be even yet any doubt left, let him put it in SATURN, and purge it by the Cineritium, or the Cupel, that so he may be assured of having true gold, and may be freed from Wall kind of scruple and doubt; for neither SATURN nor ANTIMONY will take away ought therefrom; which thing the proof it self will most clearly demonstrate.



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The manner of making a Trial, by the dry lay, concerning the Transmutation of the Imperfect Metals, by my POTABLE GOLD.

Take of my potable gold, or LAC VIRGINIS, 1 ounce, and put it in a glass dish; which done, and the dish placed in sand, evaporate all the humidity, until there remain about almost half an ounce of white Salt; put this Salt in a Crucible, with 1/2k or 1/8 ounce of the Plates of Silver, or Copper, or Iron, for Tin & Lead need not be laminated:

Place your Crucible, together with the Salt and the Metal, amongst Wood-Coals, and the Salt will presently melt like Wax, and penetrate all the whole Metal, and transmute it into gold; and this operation is done in one quarter of an hour, or half an hour at the utmost. The molten Salt being poured forth out of the Crucible, you will find in the same Crucible, the Plate of the Metal, of the same quantity and shape it was of when put in, and throughly- transmuted into pure good gold. The Tin and the Lead will be molten into Grains, as being of easie fusion, which Grains will have the nature of pure good gold. If the Crucible should be too much heated with too intense a Fire, it may also happen, that even the LUNA, Copper, and Iron too may melt into Grains. And this I thought good to inform the Studious of.

These (O thou Lover of Arts) are the too Examens and Proofs of my potable gold, and of trying it both by the dry and the moist way, which if thou shalt rightly perform, thou shalt not err from the mark. But now I must needs confess, that this Transmutation is not gainful, and I have already said before, that my divulging of all these things is

only to this end, viz, visibly to shew the possibility of the Art. For although that the gold gotten by these proofs be true, and purely good, and passing all the usual Trials, yet nevertheless it brings no profit, because this AURUM POTABILE requires so much expences, (afore it arrives unto this degree of power) as that the gold gotten by the benefit thereof, cannot countervail the same. Nay, if it should be somewhat profitable in this way, yet would that man do much amiss, that should waste away and imploy so kingly a Medicine for the getting of a little Gold, seeing there are other ways to get Gold by. And verily, it would be a great sin and shame for a man to consume such a most excellent and eminent Medicine for a little money's sake.

Neither is it for this end, that I have thus mentioned what I have here said, viz. to use it about the making of Gold; for my aim is only this, that all the world may see that there are men to be found, even at this very day, upon whom the Divine Grace hath bestowed the Art of preparing and making most excellent Medicaments. I do not envy, that other men should learn something out of my Writings, and take the opportunity of advancing this Work to a farther perfection: But I would not have the impious ones at all to perswade themselves that they shall obtain this Instrument to do evilly, and to exercise their wickedness by; God, who knows what He has to do, will not do those things which are (perhaps) liking and pleasing to our fancies. I can every hour demonstrate the truth of what I have written, with which demonstration I rest satisfied.

I can easily conjecture that various men will pass various censures upon my Writings, but this is what I am not able to prevent; nor indeed

do I much care, but I do herein comfort my self, in that I have written an undoubted Truth, and can defend it even before the whole World. I can withal readily guess, that some or other may object against me, and say as foilloweth, viz. That my Potable Gold is a bare solution of common Gold, which being adjoined unto the other Metals, is by them precipitated, and so reduced into its former body; and this cannot be said to be a true transmutation of the Gold. To repel this objection therefore, I demand, Whether or no the common corporeal Gold can be dissolved without some corrosive Liquor? For this AURUM POTABILE of mine is void of all corrosion, and is a fiery water, most extremely contrary unto all corrosives: Seeing it is nothing else but fixed Nitre, or a suiphureous Salt, betwixt which Salts verily, and common Gold, there is no familiarity at all; nor are there any such virtues therein, as to dissolve the Gold: But put Case it could so be, that the body of common Gold should be dissolved with those fixed Salts, and that by such a Solution it should dissolve (or make) my AUBUM POTABILE, verily it would necessarily follow, that such a solution of Gold would be of a yellow or red colour. But now 'tis not so with mine, for my AURUM POTABILE is so clear and bright, as that it far exceeds the bright transparency of even Fountain-water it self: Besides too, the solution of corporeal Gold tingeth the hair, hands, and nails with a black colour; but on the contrary, my Potable Gold does not so at all, and therefore justly and deservedly, it both may and ought to bear the Title of PHILOSOPHICAL GOLD; for all the Philosophers that have been true Possessors of an Universal Medicine, do confess in express words, THAT THEIR GOLD,

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OR THE SOLUTION THEREOF, DOETH NOT AT ALL COLOUR THE HANDS, by which Character and Sign they distinguish betwixt the vulgar and philosophical Gold.

Prom hence it necessarily follows, that my AURUM POTABILE Is prepared of the true Philosophical Gold, seeing it does not tinge the hands with any colour.

But put case that a Solution of common Gold should be made by the help of some MENSTRUUM that is not corrosive, (but such Is not my solution) yet notwithstanding, it would not throughly tinge the Imperfect Metals and common Quick-silver in digestion with them, and transmute them, but would cover over (as it were) their Superficies only with the colour of the precipitated Gold, like as is wont to be with all other solutions of Gold, and such a powder performing the same effect, may be prepared of common gold; the way of the Preparation thereof I have delivered in my Writings. Silver being therewithal laid over, is as well gilt, as if it had been done with Gold and Quick-silver: The superficies therefore is only gilded over, but the body of the Silver it self is not at all transmuted, but abides in its former state. So Gold dissolved in spirit of Salt, doeth, by the help of the Vitriol of Venus, gild over the Superficies of any Iron, but the Iron retains its Irony property and nature: If to such a solution plenty of Water be poured, and ARGENT-VIVE, Tin, Lead, Iron, or BISMUTH, be put thereto, the gold is wont to precipitate out of the corrosive water, in the form of a porous Sponge, and to adhere to the metal thereinto put. Now, as soon as ever the water is shook about, the precipitated gold disperseth it

self abroad in the water, like a troubled muddiness, and the Metal is the same as it was before putting in, without any transmutation.

Moreover, if any Solution of common gold could tinge the whole body of the imperfect metals (but yet this can never be) it would necessarily gild over the external superficies of the Metals, and especially the external superficies of pure Luna, when rubbed or smeared over with the same: and even this now my AURUM POTABILE does not do; but if it be smeared upon Silver, it colours and paints it with all kinds of colours, and as infinite as appear in the Peacock's Tail, and in such wise too, as that they cannot be easily rubbed out; and these Colours are an undoubted Argument, that this my AURUM POTABILE is not the vulgar Gold, but the secret Gold of the Philosophers.

All these, and other the like Objections, I could most easily prevent by due and fitting Answers, if they should be objected against me; but I think no body will be so audacious, as (without producing any better things) to oppose himself against those things which in the judgement of the whole World are accounted for good.

Of the Use of my True AURUM POTABILE in MEDICINE.

To what purpose should I make many words of the most great Efficacy and Virtues of my Potable Gold in Medicine? I do not deem it a thing necessary to write a large Book concerning them, for such kind of Writings do many times more hurt than good: For there is such an odd custom of Writing so prevalent, as that some men blush not oft-times to ascribe

such great virtues to some coloured Brandy-wine, as can hardly be attributed even to AURUM POTABILE it self. I confess, that many times there lies more Virtue in some very vile mean thing, than in precious and sumptuous Pearls.

But seeing that every one cannot discern the true from the false, and is constrained (on the contrary) to give credit unto those things which he draws in by his Ears, it cannot possibly be, but that he erre from the Truth, and often chuse the evil instead of the good; which defect is easily helped by asking trial, and proving them, for this way is wont to try the Truth of things.

Should I but describe in an accurate manner the Virtues of my Potable Gold, it would fill a large Volume: And this is not my intent in this place, but (God permitting) it shall shortly be effected in a little Book, wherein shall be comprized many other of my best Medicaments, and shall shortly come abroad under the Title of GLAUBER'S PHAPMACOPAEA: And in this place I will in few words hint out the Use of my AURUM POT- ABILE.

Therefore, forasmuch as my Potable Gold is (as I have already frequently repeated) a concentrated Fire, and reduced into a liquid form, and all its whole Essence may be said to resemble nothing else but some tender penetrating Fire, yet void of flame, every one may readily conjecture what it is helpful for, and what use it is of in Medicine.

Amongst all the Elements, the purest, subtilest, most penetrative, and most efficacious is Fire, and this is granted by every body; for the force of the Tire, viz, its heat penetrates even the most compact

bodies, as Metals, and Glass; nor is there any thing that can stop its ray; the Water, Earth, and Air are easily shut out. The Omnipotent God Himself is compared with Fire, from whom all things receive Spirit and Life, and without whom nothing can live or move it self, for without him, all things are dead, hard, and cold; as appears in the bodies of men and other Animals, which being alive, are always hot, but being dead, become more cold than any Ice.

Therefore, as long as that small spark of Life in Man, and other Animals, is fed and nourished with its due Food and Drink, so long doth it also attract its nutriment, and continues in its vigourusness.

But as soon as it is destitute of its nutrition, and that it be taken thencefrom, the Life doth presently begin to be debilitated, and to fade, like as a kindled Lamp, if Oil be not poured thereunto, doth at last go out, and extinguisheth.

Seeing now that the Life of e Man is a meer fire, and is fed and sustained by a suitable Food and Drink only, like to a Lamp, which (without the pouring on of Oil, and without Air, without which no fire can burn, nor any Life live) cannot conserve its light. Some or other may demand, What the reason is, that such men are so easily seized on by Diseases, who have no want of the best Food and Drink, and which too Is most fit for the sustaining of Life? Hereto I answer, That in such kind of men, the gross, crude, tenacious, and cold humours do shut up the passage to the point and spark of Life, whereby it is deprived of the nutriment, being hereby kept back. For an Example of which, Take a kindled Lamp, in which the Wick or Cotten is furred and clogged up



with the Dreggs of impure Oil, whereby the Oil can have no farther access to the burning Flame; and hence it comes to pass, that it goes out, and vanisheth, and dies, though there be store enough of Oil. So likewise is it with an old Tree, though there be store of Dung thereto applied, yet the vegetation is not always, and for ever, but all things die at last. Now, the crude, gross, and clammy humours insinuating themselves into the Roots, do hasten on this death, and the Roots being stopt or clogged, the due nutriment is withdrawn or with-held from the Tree, like as is wont to happen in Men, and in burning Lamps, as we said but now.

All things have their natural Causes, the which thing God Himself hath doubtlessly so ordained and implanted in Nature, that all things in their order hastening on in their destruction, nothing may be found wholly constant and stable in natural things, but be all subject to decay and death, and that Eternity alone, and Divine stability, (or the durability of coelestial things only) might be laid open.

Bright clear Water, having its course through Channels and Wooden Pipes, doth, after many years time, at length fill them with Dirt, stops them up, and bars up its own way and current. This is the Operation of the clear and cold Water of Fountains; the hot Baths do it far sooner, as appears in the AQUISGRANE Baths, and others, in which the AQUADUCTS and conveyances for the Water are to be frequently opened and cleansed, whereby the Water may have the freer passage. But those Waters, which being hot, do (when cool) presently let fall their faeces in the Vessels, and stop or furr them up, do most speedily of all shew this same operation. The same is also done in open Vessels, if, viz, the clear and

transparent Water of Fountains be several times heated in a Copper, and be again so often cooled, there doth then at length stick on to the inside of the Copper a tenacious sliminess, which at last is turned into an hard stone.

If now the pure and bright Water of a Fountain effecteth such an operation, What, think you, would that Water do, which in its own nature is troubled or muddy, thick, saltish, and slimy. Hence it is that not only new-prest Wines, or that thickish, muddyish Must, do let fall their faeces to the bottom, and fasten their Tartar to the sides of the Barrel, but even the old Wines do likewise do the same, but not so much as the new ones do.

Now then, seeing that such kind of troubled drinks are used by men for nutriment, it is clearly necessary, that (the internal Bowels of the body being stopt by their dregginess) their nourishing property of the Life must withdraw, like as the feculent Oil withdraws from the light of the Lamp: For all those things which a man feeds upon, and daily drinks, do in process of time atop up the passages of the internal bowels and conveyances in the body of man, and so despoil the vital Fire of its nutriment. Therefore by how much the more this nutriment of the Life is withdrawn, so much the sooner is the light or vital Fire extinguished, and the cold and darksome death approacheth the nearer, and becomes superiour. From hence arose that old Proverb, EAT SUCH THINGS AS ZRE WELL COOKED OR BAKED; DRINK SUCH DRINKS AS ARE CLEAR; SPEAK SUCH THINGS AS ARE TRUE, THAT SO YOU MAY BE LONG LIVED.

feed upon well-drest and well-prepared Meats, that so by shunning the way for Death's entrance, I may enjoy a long-life. I confess, 'tis well said, for sobriety in meat and drink, and the shunning of gross and crude meats, and troubled drinks, do much help to conserve health:

But yet it does not follow, that he shall not be at length subject to Diseases, nor die; for there is no meat that is so well cooked, and no drink that is so clear, but it carries with it its hidden faeces, with which the internal Vessels may in a longer process of time, be stopt up, and Diseases introduced, even as we shewed but now, by an example drawn from Fountain-water, which in process of time stops up its own passages: And by the same reason too must those Trees that are in the highest tops of the Mountains at length die, when (though they are nourished with most clear Rain-water) their nutrition is withheld from them by the stopping up the pores of the Roots.

But yet I do not say that an Oak, or some other wild Tree, In wild places, which is nourished only with the Rain-water, and the leaves which yearly fall off, dures no longer than some Fruit-bearing Tree does, which Is dunned and nourished in the Gardens with singular care and labour: No, for it is known, that an Oak doth many times endure and live a Thousand years; whereas on the contrary, such a tilled or tenderly kept Tree scarce attains to the Hundredeth year, and this is to be imputed to the diversity of nutriments. The Stag in the Woods, and the Crow in the Air, live above an Hundred years, but being caught and finely fed, they scarce live Fifty years. A man that lives barely upon Bread and Water, will doubtless, prolong his Life to far more years than if he

used delicate food and drink, and this is a most manifest thing, and yet men lay it not to heart, but by enjoying too great a plenty of delicacies, they burthen Nature with too great a load, from whence obstructions of the bowels do arise, and a way laid for Diseases to enter in. A Tree that is dunged with too much Dung, gets to it self, together and at once, too much fatness, and this choaks up the Roots and hinders nutrition, whereby the body and boughs thereof cannot be supplied, and so consequently Death must enter in, and put out the Life of that Tree. What Councel now? You will haply say, If that obstructions be the principal causes of Diseases and Death, are there no Remedies, by whose help such like obstructions may be prevented; or (if they already are made) be wholly removed and taken away? Yes, I say, that both may be done, viz, a timely prevention, and also a through abolition of them, when they have gotten head; and this to be done by such kind of Medicaments which are friendly to Nature, and contrary unto the things from which those obstructions and constipatlons have their rise; for cold, tenacious, impure, and watery humours must necessarily be attenuated, mollified, cut, and opened by heating, attenuating, inciding, or cutting, penetrating, and fiery Medicaments; for daily Experience teacheth, that it is a thing clearly impossible for obstructions to be taken away, what kind soever they be of, without the help of warming and penetrative Medicaments. And amongst all those Medicines, these are found to be the most certain and most efficacious, viz, the volatile Spirit of common Salt, or of Vitriol, void of corrosiveness; the volatile spirit of crude Tartar; the spirit of Urine, and of Salt-Armoniack, and other

But now some may say, I will therefore shun troubled drinks, and the like fiery Spirits, which do exercise their Virtues with most excellent success in the taking away of those kind of obstructions. But forasmuch as those volatile spirits do for the most part set upon and resolve such obstructions as are but beginning, and not as yet confirmed, but do not seize upon the more fixt and inveterate ones, as having not so much strength as to subdue and cast out them, for they are to be cast forth by their like, that is, by the more fixt Medicaments; which thing no skillful Physican will gain-say. The whole drift therefore of the business lies in this, viz. by what means such kind of Medicaments may be gotten, as by whose help not only the newly-risen obstructions, but also the inveterate and confirmed ones too, may be driven out of the body of man. Now, this cannot be effected by Herbs, and suchlike natured. things, as is sufficiently witnessed by this present Age, for no body that is subject to those kind of obstructions, is cured by the help of the Herbs, and such like things. For after that the sick Patient hath a long time used the palliative Cure in vain, Death at length comes forcing in, and snatcheth him away after his licking in many Pots full of such stuff, which notwithstanding, by some good Medicine might have been easily prevented: For, I pray, how can it possibly be, that a cold, gross, crude, and not well-prepared Medicine should draw forth cold and gross humours, which should be heated, cut, and mollified? 'Tis just as if a man would melt one piece of Ice with another piece of Ice, and so reduce it into Water; but yet it will never be done without fire or heat. And therefore a penetrating, fiery, living and good medicament, is to be applied unto those cold and tenacious

obstructions, to heat, extenuate, and scowre them out; and the Syrups, Conserves, and the cold, dead, and mucous or slimy Juleps should be removed.

Verily, I cannot sufficiently enough wonder, when I think upon the small regard that is had to the Life of Man, and how rashly and wontonly it is neglected, out of meer pure ignorance.

The present World is so blind and perverse, as that it neither will nor can believe this; though it be shown it even with ones fingers: But yet this stubborn perverseness does not hurt any so much as it does the Innocent, who understand not these things, and are even constrained to credit those things only which they hear of; all other things they commit to Chance and Time, together with the rest of those errours, unto which, as likewise unto other abuses, this endeavour of mine, will (if God so please) some time hereafter administer some Redress.

We do therefore conclude and determine, that the principal and chiefest occasion and cause of Diseases and Death, are those slimy, gross, tenacious humours, which by little and little seize on and stop up the internal bowels of the body, and withdraw (or withhold) from the radical humidity its nutriment, and so debilitates the vital fire more and more, and at length quite extinguish it.

Now, to remove and throw off these Fur-rings, there is no other Remedy, but that the passages of the internal bowels be kept open and clean, or that they be opened and unlocked, as 'twere, if already stopt up.

Now this thing my AUBUM POTABILE can perfectly effect; a better Medicine than which, and one more apt and fit to open all the obstructions of the body of man, 'twill not be so easie a matter to find; for

it is in its nature a subtile, fiery, penetrating essence, warming all cold affects, attenuating the gross, inciding or cutting the tenacious, and consuming, and drying up all humours and Waterishness; insomuch that (being made use of) it doth inhibit and impede the generation (or growth) of all kind of obstructions, and by mollifying and inciting them when they are already generated, doth wholly take them away: Upon this account, by its corroborating the radical moisture and vital spirit, and preserving it safe and sound, it gets the prebeminence over all other such Medicaments as perform the same effect: Most worthy is it therefore to be called and esteemed the concentrated center of all Medicaments. For all those virtues which are found simple and divers or distinct in any of the Vegetables, Animals, and Minerals, and which do, by a PARTICULAR Efficacy, set upon Diseases; are concentered in my AURUM POTABILE, and being collected into one, do display all the virtues of those particulars universally, and therefore do these virtues discover it to be well worthy the name of an Universal Medicine: For this Medicament does not only exceed all other Medicaments in the most speedy operation of its virtues in the curing of the bodies of men, but also it plainly abounds with the same admirable virtues in the bettering of the Vegetables and Minerals; and therefore it is to be preferred beyond all others, and to be extolled with the highest Praises.

But now, if in case it should abound with far more noble and more efficacious virtues, (as to the taming and subduing the Diseases of men) then it already hath; and yet, on the contrary, should effect nothing by those its virtues In the melioration or amending of the Vegetables

and Minerals, it could not possibly claim to it self the Title of an Universal Medicine, but would be ranked amongst the number of PARTICULAR Medicamenté, as tending only to the curing of the Diseases of Animals. But now, seeing that (as we said before) my AURUM POTABILE doth most powerfully help not only men, in the Animal Kingdom, but likewise in all the Vegetables and Minerals, (out of the Dominion of which three Kingdoms, viz. Animal, Vegetable, and Mineral, there is nothing in all Nature to be found) and is a most high Medicine unto them all; therefore also the Name and Title of a UNIVERSAL MEDICINE doth rightly and properly appertain thereunto.

The Philosophers do indeed ascribe thus much unto their-Universal Medicine, viz. that it is able to heal all the Diseases of Mankind, and of the imperfect Metals, and their defects, and transmute the said metals into perfect Gold. But concerning its being the supream medicine for Vegetables too, that they are silent in: Why they silently pass this over, for my part, I cannot certainly tell, nor do I deem it necessary to expound the same: 'Tis sufficient that my self have proceeded farther, and do manifestly declare, that it will perform the same in the Vegetables too.

But yet I would that everyone should understand me aright, and not count me so simple, as if I did liken or compare my AURUM POTABILE with that great Stone of the Philosophers, which transmutes vast quantities of imperfect metals into most pure Gold by projection: No, no, I do not ascribe such great Virtues unto my Medicine, which it has not in it, but yet withal I cannot tell, whether or no in process of time some better thing may not arise therefrom.



Farther too, the Philosophers say of their Medicine, that it can make variously-coloured precious Stones, agreeable in any colour to the natural ones, out of all kinds of Flints. And now, perhaps some or other will require this of my AURUM POTABILE; to whom I reply, as afore, so again now at present, that my AURUM POTABILE is as yet imperfect, and is but in its infancy, which haply (being brought by the benefit of the fire unto perfection) will effect the self-same thing: But in the state which at present it is in, and whereunto my self have brought it, and 'tis at present constituted in, it is turned in three hours space in a covered Crucible, into a transparent Stone, red like blood, and resembling a Ruby: Of which, if a little bit be cast into molten glass, it makes it green, yellow, sky-coloured, or even black too; according to the moreness or lessness of the quantity thrown in, or according as it is longer or lesser while kept in Flux. If now it operates these things, whilst unfixt and immature, any one may easily conjecture what it would effect, were it brought to a perfect constancy in the fire.

But it tingeth some sor-ts of the white Flints, kept for some hours in the Fire, with various colours, and transmutes Sulphur it self into most excellent Gold; which effect makes me more admire, than all the things that I ever heard of; and how this happened to me, it will be worth the while, at present, to make mention of. I did once put some ounces of my said AURUM POTABILE in a porcelane dish, as they call it, and placed it in sand, that by the evaporation of the Phlegm, I might reduce it into a Salt: But whilst I was absent, the heat of the Fire

being too much increased, a good part of the Liquor boiled over the Dish, and spilt it self into the Sand. Now when I came to look to it, I perceived that the Liquor which boiled over the dish had hidden it self in the hot sand, I took out the said sand, which with the AURUM POTABILE was gathered into one body or mass, and I put it in a glass, and poured Rainwater thereupon, and placed the Glass in hot Sand; then I put the Water with which I extracted the Salt, into a Tunnel, together with the sand which was to have the salt separated from it, and so I separated by a Filter the Liquor thus impregnated with the salt, from the sand, which said Liquor past through transparent, and unchanged in colour and taste: But now this sand, which was white at first, was clad now with a red colour, which stirred in me an exceeding admiration, that this Potable Gold of mine should tinge the sand. This sand I put in a Cupel, and brought it to the Test, and it yielded me pure good gold; and this made me wonder the more; for verily it is a wondrous transmutation and such as I never heard of.

Upon this account do I perswade my self, that a piece of Crystal may by a bare digestion in this potable Gold, be digested into a precious Stone, but I have never as yet tried it, but yet I will try it, if God prolong my Life.

Having made this trial with the sand, I presently conjectured, that the sand which I planted my Herbs in, and which I moistened with my AURUM POTABILE, did not Impart the full virtues, and all the qualities of the gold to the Herbs, implanted therein, but did retain the better part to it self, for its own melioration, and afforded but the smallest

portion thereof to the Herbs: Nor did this conjecture deceive me, for upon this occasion I searched farther into this business, and found it even so. And therefore, for the future, I used no more sand, for the communicating the golden virtues and faculties unto the Herbs, but instead thereof, I used Sawdust, in which I began to sow or implant the Herbs, for Wood is not endowed with such powerful or strong virtues, as to be capable of extracting the aureous Essence out of the Potable Gold, like as the sand doth.

Upon this accompt therefore any rotten Wood or even the Sawdust of Wood will be more fit for this Work of planting, than sand it self is, for the sand attracts to it self the most principal virtues of the AURUM POTABILE, and thereby doth better it self, and bestows upon the Vegetables some small Reliques only. Had I not accidently found this effect, the sand would have robbed me of much benefit.

Moreover, this thing likewise, which is well worth the knowing, must not be passed over in this place, viz, that what herbs soever are (by the help of my AURUM POTABILE) grown up, they are all of them greater and stronger than the common sort are, and do far exceed them in colour, taste, smell, and in all virtuous qualities. The reason is this, because the said UNIVERSAL MEDICINE is a meer fire, and bestows its fiery vigour upon the Vegetables and Herbs: For it is a thing sufficiently known, that by how much hotter the Countries be, so much the more efficacious Herbs do they produce.

The Herbs that grow in the lower HOLLAND Countries, are not comparable to those which the upper GERMANY (which is of a drier and hotter

soil and air) doth produce, neither in odour, savour, nor virtues. Nor doth High-GERMANY produce Herbs of that efficacy and bigness as PRANCE doth, which is of a hotter and drier air than GERMANY is; for in GERMANY Rosemary will hardly preserve it self safe fr-om being injured by the Winter season; whereas in the French Desarts it grows so exceedingly well, as that it runs up like Trees, capable of defending one against the Rain, the which thing is not usual in the more cold Countries, Verily most excellent Honey is brought from MARSEILLES, (where the Bees suck it out of the Rosemary Flowers) into GERMANY, HOLLAND, and other- Countries, wherewith excellent Metheglin is made, and other fruits and Flowers conserved therewithal. But that Honey which the Bees are wont to gather- in HOLLAND and FRIEZLAND, about in the moist Meadows and moorish Fields, from the Flower-s there growing, hath scarce any odour at all, but yet it is in goodness beyond that which the Bees gather from the strong-smelling Flowers of wild Trees, or- from the Blossoms found in the barren Broomy Thickets. By this therefore it appears, that there is a vast difference between the Virtues of the Herbs in this or that Countr-y, and that such men are not a little deceived, who without any regard had, esteeming of all the EUROPEAN Herbs alike, do attribute to the Herbs of the Northern Countries, as DENMARK, SWEDELAND, NORWAY, POLAND, the self same Virtues as the ancient Physicans ascribed to theirs, in the more Sour-them Countries. And thus do our modern Galenists, affirming that their moist Herbs in these cold Countries are of equivalent Virtues to those Herbs which the ancient Physicans have made mention of; but Experience sufficiently testifies what effects they shew, and what err-our-s the said Galenists commit.

AVICENN, AVERROES, AEGINETA, and the pillager GALEN, were not GERMANS, SWEDES, DAMES, or POLONIANS, but dwelt in those hot Countries, wherein the soil or earth was day and night heated with the Solar rays, and impregnated with an aureous property, and so communicated to the Bearbs wonderful Virtues and admirable Efficacy. Extreemly therefore do they er-re, that dare attribute the very self same virtues to the Herbs of our colder Countries. But I confess, that by the benefit of Art, the self-same virtues may be bestowed on the Herbs, even in our most cold Lands, which those Authors attribute to their ARABIAN Vegetables; WHERE NATURE ENDS, THERE THE ARTIST MUST BEGIN, say all the Philosophers, but especially HERMES, who is, as it were, the Father of all the Philosophers, doth clearly and openly testifie the same in his SMAPAGDINE TABLE, saying, THAT WHICH IS BENEATH, IS LIKE THAT WHICH IS ABOVE; AND THAT WHICH IS ABOVE, IS LIKE THAT WHICH IS BELOW, FOR THE ACCOMPLISH.. MENT OF THE MIRACLES OF ONE THING, & ETC.

And albeit that those words are expounded with divers Explications, yet notwithstanding, the general sense and meaning of them points at nothing else but the superiour and inferiour SOL, which generates all things, and brings them to perfection: We cannot by any force draw unto us the upper SOL, much less enjoin him to make our Lands partaker-s of his more hot beams, and to fill the Herbs that grow therein with the self-same virtues that the ARABIAN Vegetables were endowed with: Alas, the Sun neither hears nor knows us, but proceeds on in its accustomed course, and dischargeth that office which was imposed on it by the Divine Power. If we are desirous of bettering those gifts of Nature that

are vouchsafed unto us, then must we set about the Work of Art, and see whether or no it (being an imitator of Nature) can afford us any help. And this it will do very easily, insomuch that our EUROPEAN Earth may bring forth as efficacious Herbs as the ARABIAN soil doth, and that with small Costs and Labours; so that there is no need of my more chargeable AURUM POTABILE for the accomplishment of that business; for a sulphureous and fluid salt Water will perfectly effect the same, seeing that in salt and sulphur the Solar beams are abundantly concentrated and coagulated. This is our Terrestrial SOL, by the virtue whereof all things do grow, which if we do but know how rightly to fit and order, we should verily effect the very self-same thing by the help of Art, that the superiour and natural Sun operates in the Herbs, after its natural kind of way.

He now that neither understands nor apprehends these things, is not at all worthy to be accounted a Philosopher, but follows after blind Leaders, and hurries others as well as himself into darkness. The Sun performs its course in the Firmament, according to its accustomed manner, and cannot be rendered either greater or iesser: But we have the inferiour Sun in our power, and can accomodate it to our Herbs according as we list our selves, and in what quantity we please.

Upon this accompt ART DOTTH FAR OUTSTRIP NATURE; and 'tis in our power, by the help thereof, (viz, of Art) to outstrip it, if so be we have it and know how to use it. But this Discourse of mine hath been more large than I intended, and minds me of desisting therefrom. I suppose I have spoken enough for a wise man's instruction; and thus much

I thought it was expedient for me to hint by way of a Parenthesis. But yet however, that I may the more clearly and more perspicuously set down all matters, that so every one may see and apprehend, that I have set before them the meer pure naked Truth; I judge it expedient to insert here yet more Examples and Instructions, that so whoever has a mind to make trial, may in very deed experiment the Truth of this thing.

Coagulate my Potable Gold into a red Salt, and put in 3, 4, 5, 6, 7, 8, 12 grains, more or-less, into half an ounce of Crystal glass melted in a Crucible, that lying in the superficies thereof, the said grains of AURUM POTABILE Salt may be molten. This done, the glass will presently attract into it self the Tincture, and become of a Jacynth colour, and so delicate, that it is not a whit infer-iour in colour to the natural Jacynth. N. B. If the melting be continued yet longer, the glass will be tinged with a golden, green, sky-coloured colour, and at last with a black-colour- too, if it be too long left in the fire.

He that desires to make a Ruby, let him put the bare coagulated Potable Gold (without the addition of any peregrine thing) into pure and covered Crucible, and there leave it in fusion for some hours, and he will get such a delicate blood-like coloured glass, as is capable of refreshing a man's nature, when debilitated with the multiplicity of cares, troubles, and labours, and this by a bare looking thereupon. And any one may easily conjecture what a refreshment it will be to a man's mind, when (after abundance of vain-spent labours, and exceeding earnest expectations of the Blessing of God upon them, he doth at last

see with his own eyes, that that thing is possible to be effected, which with such an incredible, ardent a desire he hath so long a time sought after. Without doubt the seeing of the promised Land did affect MOSES with an unexpressible joy, though he never entred thereinto.

What man knows by looking upon the seed of any thing, what colours and what figure the Plant is of, that will proceed therefrom? But in its growing up by a due nutrition, it doth at length become manifest, which afore lay therein hidden: Even so the true first Ens of Gold lies hidden in my AURUM POTABILE, and is not visible to the sight, much less doth that appear which shall or- may by Art be made thereout of, before it shall have arrived unto its constant fixity or fixation, (as the Chymists phrase it) by the help of the fire. And therefore must there be a patient expectation until this Infant wax ripe, and attaining unto a man-like estate, it per-for-ms man-like actions.

Who would ever have believed that there lies hidden in an Egg the whole essence of a Bird, with all its Members, Feathers, and whatever else appertains thereunto, but that it is a thing so thoro ghly common? The Must of Wine, if drank in too great a quantity, hurts the stomach, weakens it, and causeth Colick pains; and the same Liquor-, after it is become a strong and clear Wine, corroborates the stomach and the whole body, and so at length lays off those virtues or proper-ties which it held hidden in it self whilst it was Must. He that knows a Vegetable Seed, an Animal Egg, or a Mineral PRIMUM Ens, doth at last also come to know, that from a Seed there must proceed an Herb, from an Egg a Bird, and from the first Ens of Minerals an Universal Medicine: But he



whose understanding cannot comprehend these things, but containns them, as an abject or contemptible Seed, Egg, and first Ens of Minerals, viz. a sulphureous Salt, such a one doth even ignorantly despise the Herb, the Bird, and the Universla Medicine hidden therein. Therefore no body should contemn those things that he has no knowledge of. And seeing it is clearly perceptible, that the first Ens of Gold hides within it the true Universal Medicine, and which Time, Art, and Nature will really produce unto the Light: Therefore there is no reason why any one should undervalue my Potable Gold, or despise it, because it is as yet in its infancy, and is like some common salt water-; but he should rather think thus with himself, that it is like the white of an Egg, which hides within its inward bowels, as I may say, its yolk, which in process of time will bring forth a most delicate Bird.

But these things which I have already spoken of the nature and properties of my AURUM POTABILE may suffice; its Medicinal use shall shortly be clearly described amongst my chiefest Medicaments, and so be published, together with them. But he that is minded to make use of the same in the mean while, may safely do it, and without any kind of hazard at all, for it operates nothing else, but what is conducive to the good health of man's body, corroborating the debilitated radical humidity or vital spirit, and confirming it, by which the life of man is nourished, encreased, and conserved many years in a wished for healthful estate, just as a Lamp is kept alive by the pouring on of Oil, or the vigour of the Fire by the apposition of Wood thereunto, by which it is preserved from extinguishing and dying: But yet the use thereof must be warily

and judiciously admitted, because being a meer- pure fire, it must be moderately adhibited. At the beginning of administring it, one or two drops may be given in Wine, Ale, or other Drink, unto the Sick, but best of all in the spirit of Wine: Then the next following day one little drop more may be added, and so the Dose may each day be augmented by the apposition of one small drop, until it work by Sweat and Urine, and sometimes also gently by Stool.

This Operation being made (and on this wise active) then the Doses are to be In like manner daily lessened by the omission of one drop at a time, until the Sickness be happily removed, and so the sick need no farther use of the same.

All things being thus rightly instituted, it will manifestly appear, that all Sicknesses, yea, the hidden ones too, are expelled by this Medicament, and even as it were consumed like as Wood is consumed by a burning fire, in such wise, as that nothing at aU of it remains, save the fixed Salt, but is all reduced into a Nothing: For all Diseases, as we shewed afore, have their rise from moist humours, which nothing can heal and remedy more commodiously and safely than this AURUM POTABILE of mine, which is such a vehement resister of all over- abounding humidities, opening, inciding, consuming, and dispelling thez , just as the SOL consumes Water in a Vessel, and wastes it away by evaporation. Hence it is, that it both cures, and by way of a preservative, prevents the LEPOSIE, FRENCH-POX, QUARTANE, and all other FEVERS; the SCURVY, EPILEPSIE, APOPLEXY, HYPOCONDRIACK MELANCHOLY, THE STONE IN THE REINS AND BLADDER, the GOUT, and all other DISEASES OF THE MATRIX, both

known arid unknown, and the various Sicknesses of Women, as also the dreadful PLAGUE, with all the evil-effects arising therefrom. For it is found that nothing is subject to Corrtiption and Death, but an abounding Phlegm, or an immature humidity which is wont most speedily to pass into a putrefaction.

From hence it is clearly manifest, that the sanguine man, which is endowed with a drier temperature, has a far better fruition of his health than the phlegmatick man hath, who abounds with moisture.

Dry Sugar dures many years, but being moistened, it turns sowre, and becomes ropy and ill-favoured, tho' it be a Salt, and is mixt with other corruptible Vegetables to preserve them.

From hence may it be seen, that a superfluous humidity opens the Gate for Death to enter in by, and seize upon the Life: But on the contrary, a temperate siccity preserves all things in an healthful state, and barrs up the passage against any corruption. The Roof of a curious and stately-built House being full of chinks and holes, lets the Pain in, which moistens all the whole structure, and causeth it to rot and spoil: But if the holes in the Roof be stopt, and the windows by which the Rain beats in be shut, and the windows on the other side of the house, where the wet beats not in, be on the contrary opened, that the warm Air passing in, thereby may throughly dry up all the moisture, and so inhibit or put a stop to the Progress of Putrefaction, then the whole frame and building will be kept sound and good, which otherwise would be rotted and quite epoiled. Such men as live in the moorish and lenny Countries, and feed upon a waterish Meat and phlegmy Drink, are for the

most part of an unsound temperature, and troubled with Catar-rhs and the Scurvy. But on the other hand, those that inhabit high and lofty places, and have the fruition of a drier and purer Air, and that feed upon such meats as are more conducive unto health; these men Know nothing of those watery sicknesses, but have flourishing and strong bodies, and have fir-rn, compact, and excellently well temper-ed flesh. And this difference is not found only to be in Men, but also in all other things. For not only Bread, Flesh, Fruit, and such other things as are used for daily food, do grow mouldy much sooner in the moist places, and so corrupt, but also even Metals themselves, too, as Iron, Copper, Tin, and the like, even these cannot shun the corruption of the Air, but are laid over with Rust, which (in a drier air) they do not so easily contract.

By all these circumstances it is so clearly evidenced, that superfluous moisture is to all things always hurtful, and gives an inlet unto Corruption, that I think there is no body that will dare to say any thing to the contrary.

And therefore seeing that this AURUM POTABILE of mine doth (amongst all other Medicaments, what Titles soever dignified with) most notably excel in the taking away of Corruption, and may be most safely made use of both for preservation from, and curing of Diseases, it ought to be accounted and esteemed of as an UNIVERSAL MEDICINE, and that very deservedly, and which gives place to none.

These few things I was willing to describe here in this place, concerning the use, efficacy, and virtues of my Potable Gold, in the curing

of the Vegetables, Animals, and Minerals. There shall suddenly follow more concerning the same, in THE DESCRIPTION OF THE USE OF MY PRINCIPAL MEDICAMENT.

It now remains, that I make some brief mention of the preparation of my aforesaid Potable Gold, although I have already often done the same in many places of my Writings, and have very clearly shown the same, but yet after a Philosophical manner, and without setting down any Receipt, but here and there by piecemeal; as for example, in my MIRACULUM MUNDI, in its EXPOSITION and CONTINUATION, where it is briefly described, so as that it therefore needs not any further illustration.

But yet, that I may abundantly satisfie all men, I do (by way of over-plus) admonish every one, that he donot think that this subject is to be sought after from foreign and far remote places, with a great deal of costs and charges; for the matter out of which my AURUM POTABILE is made, is in every place, and offer-s it self even in a manner GRATIS, to the most poor as well as the richest, and without Costs, and Is brought to its perfection in three days space: To that perfection, I say, (that you may rightly understand my mind) as its infancy requires, viz. so as to become a LAC VIRGINIS, or a clear Universal Medicinal Water, which I call AURU}4 POTABILE, and in which the most precious Dragon's-blood, lies hidden, which is to be transmuted in a certain limited time, by fixation, into a constant Salamander; the which I have not as yet ever effected, and therefore forbear to use more words, resting satisfied with this my AURUM POTABILE, which I have many a time prepared by my labour, and here treat of, and forbear to multiply any more words

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about things of greater moment. In the mean time I doubt not, but that (if time and labour be bestowed hereabouts) this AURUM POTABILE would arrive unto the utmost fixity and constancy, both in the moist and In the dry way.

Farthermore, I deny not, but that this same AURUM POTABILE may be made of all the things of the whole World, but yet easier and sooner out of one subject than another. THERE IS NO INFANT THAT IS BORN SO POOR, BUT THAT HE NECESSARILY ENJOYS THAT SUBJECT, AND CANNOT LIVE WITHOUT IT: Therefore some of the ancient Philosophers have written, THAT Adam AND Eve HAD TILE SAME MATTER IN Paradisejwhen as yet they had no cloathing.

MARY the Prophetess and Sister of MOSES, calls it, THE WORK OF THREE HOURS; another calls it, THE PHILOSOPHICAL WORK OF SEVEN DAYS: I GLAUBER, being a new Disciple of HERMES, do most truly affirm, That this my AURUM POTABILE, which I here treat of, may be perfected not only in three days, but even in three hours space, and that out of such subjects, as are every where to be found, and which all men know and make use of, and cannot be without.

I speak the pure and naked Truth, without hiding it under any coverings of similitudes or enigmatical expressions. And that nobody may think that these my Writings are not th be understood according to the Letter, but that they conceal all things under an hidden meaning, I do again affirm this third time, that the AURUM POTABILE which I write of, may be made of any Vegetable, Animal, and Mineral, but yet sooner out of one than another. For although any one may prepare it out of a piece

of Wood, Bread, or Flesh, and out of an handful of Straw, Leaves, or Grass, yet notwithstanding, it may be easier made out of an handful of the salt oi any Vegetables and Animals, as being their concentrated center; and this I bequeath to the whole World as an infallible Truth. But I would have every one rightly to under-stand me, what Salt I here point at, viz. I mean no other, but that which is to be found in all things.

But that the true meaning of my words may be yet the clearer and openier disclosed, I will adjoin a short but fundamental Discourse. It is not sufficent for a lover of Art, that is inflamed with a desire of obtaining some good thing, bar-ely to read over such or such a Philosopher-, and presently to perswade himself, that by the meer reading, he shall forthwith under-stand clearly and perspicuously the Art treated of. No, but he must accurately meditate, and consider what that is which he seeks for, whence it hath its original, and by what means or what way he may obtain it. For if we will make our search from the utmost and extreamest Coasts (or- Bounds as it were) even to the inmost bowels or- center, we shall find, that God was One and alone from Eternity, even till the time wherein it pleased him to create visible things for His own glory and delight. And when He went about doing this, He said, LET IT BE: As soon as this FIAT, or LET BE, was pronounced by God, it began to move it self, and to change (or turn) into four Elements, out bf which Elements there ifterwards arose all those Creatures, which can be discerned with our- Eyes, and without the four Elements they could neither be nor consist, and without them even Nature her self can bring forth nothing.

Now, if any one would endeavour after what is purer and better than those things which are generated from the Elements, he must make his attempt by ART, the which, by overcoming or outstripping NATURE, hath its tendency to that But where—unto Nature cannot attain; and he must there begin his operations where Nature ended hers, as not knowing how to make any further progress: For then is a QUINTESSENCE obtained, which exceeds Nature one degree, and cannot be promoted by Art any farther.

But if any one has a desire of obtaining any better and greater thing than this same QUINTESSENCE, he must then proceed some other way; for (as we said but now) Art cannot make any further progress beyond a Quintessence: And therefore necessity requires, that there be made a regress or retrogradation unto the Center from which the very Elements themselves have their original. This Center is that Divine FIAT. or UNIVERSAL HERMAPHRODITICK SALT, participating of both natures, which being the true PRIMUM MOBILE, comprehends hidden in it self two contraries, which acting one upon another, do bring forth the three Principles of the three Kingdoms, VEGETABLE, ANIMAL and MINERAL, and do nourish them by the four Elements, and multiply them, and this is the common course of nature.

But now Art makes a much farther progress, and reduceth the CIRCUMFERENCE to the CENTER, and doth not permit unto that CENTER or PRIMUM MOBILE, that the PATIENT be overcome or subdued by the AGENT, by the operating of those two contraries upon each other, nor does it suffer it to pass into those three kingdoms, viz. VEGETABLE, ANIMAL, and MINERAL, as into its Circumference, but doth so subdue, and keep, and bridle



in that PRIMUM MOBILE, that it does not divide or dilate its Virtues by a large circumferential walk, as it were, but doth in a manner swallow them down into its own self, or concentrate them: dust as if a Dragon should bite off his own venomous Tail, and therewithal nourish himself, when he cannot light upon any other Food, and so by this means becomes a most high Medicine. And therefore most wisely said HERMES, OUR DRAGON DOETH NOT DIE, BUT BY ITS BROTHER AND SISTER. It is a thing necessary, that one Fire should overcome the other, and transmute it into a more noble essence. Such a fire as this, is my ALKAHESTICAL ARCANUM, or true AURUM POTABILE, with which wonderful things may be effected. It is a transparent clear Water, wherein the colour- and form of Fire lieth hidden and introverted; but yet that internal Fire is easily and speedily manifested, and educible unto view, by either the dry or moist Fire. The dry way is done by the heat and fire of common Wood-Coals; and as for the moist way, a well-rectified Spirit of Wine is to be used, and such as is void of all its Phlegm. Take therefore of the dry and concentrated Fire 1 ounce, put it into 3 ounces of the moist Fire or Spirit of Wine, which moist fire will presently swallow up the dry one. These being both of them digested by a due heat of Fire for some hours, in a long-necked Phial or Boithead, will put on a blood-red colour, and will manifest and expose to view its concentrated Virtues, with curious colours, and with a pleasant taste and smell, by which heart-corroborating qualities it far excells all other Aromatical Essences, that serve for the strengthening of the heart; for those properties which afore lay turned inwards, and were shut up in its inmost bowels, are all of

them drawn forth and made visible, and become subject to the external distinguishing senses. By this means the abject and little Infant which was clad in a white colour, becomes a speaking, strong, and prudent man, and this very LAC VIRGINIS it self is changed into the most efficacious DRAGONS-BLOOD. This now is the most true AQUA-VITAE, and the most true WINE OF HEALTH, some few drops of which being daily taken, do conserve good health, and bestow long Life.

Many honest men have with their own eyes seen at my House the admirable and most speedy effects of my often-mentioned true Potable Gold, and especially its operative efficacy in the transmutation of the Imperfect Metals.

If therefore such a one as is troubled with grievous Diseases, and who finds no help in those vulgar, commonly known Galenical Medicaments, shall need the help of this my AURUM POTABILE, I will out of Christian Charity willingly bestow upon him so much thereof, as may be requisite for the recovery of his former health; and this I will the rather do, that the wonderful miraculous deeds of the Divine Power may be made known in these last times.

No body shall fish out from me more Directions than those which I have too and again hidden in my Writings, concerning this AURUM POTABILE; let it suffice every one, that he can find this Medicine ready prepared in my hands, the which scarce one in an hundred would be able to make, were he a Possessor of the Secret.

This Medicine shall lie ready prepared by me as long as I live; I will not deny it to any body; nay more, I will openly shew the use thereof

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too, unto some of friends, in the melioration of both the Vegetables, Animals and Minerals themselves, that so the Wonders of GOD, and the possibility of Art may be manifested, and come to light.

And now, may it please the Omnipotent GOD, who is the beginning and end of all things, to inspire us, out of His meer Grace and Mercy, and implant in our cold hearts, which are stopt up with darkness, the warming heating spark of His Holy, Eternal, Infinite, and all-correcting Light, that it may therein, as in some saltish and sulphureous Earth, be nourished, and grow up like a little Seed, and bring forth Fruit a Thousand fold, to the Salvation of all our Souls.

AMEN.