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Miscellanea Anglicana

Beuthner, Arnold Christian

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A ream is twenty quires, and every quire
twenty five sheets.

A roul of parchment is five dozen,

A dozen twelve skins.

Of wool.

A last of vwool is twelve facks;

A fack is two vveys;

A vvey six tod and a half;

A tod is two stone;

A stone is fourteen pound and a clear is half a
stone, so that a last of vwool contains 312. stone,
or 156. tods.

Three barley-corns make an inch;

Twelve inches a foot;

Three foot a yard;

Five yards and a half a pearch;

Four pearches in breadth, and ten in length
a rood, and four roods make an acre.

An English mile is 8. furlongs 88. scores,
320. pearches, 1056. paces, 1408. ells 1760. yards
5280. feet 63360. inches, and 190080. barley-corns
in length.

LETTERS.

*An Epistle in commendation of true Philoso-
phy and more especially of the Spagyricall
(or Chymical) science.*



That arts and all things have their vicis-
situde, alienation, death, and reno-
vation,

vation, daily experience, and the testimony of our Fore-fathers clearly evidence. Their vicissitude, by time, and our unconstancy; their alienation by our improvidence and neglect; and their death by our corruptibility; but their renovation from God, and nature, in raising up and qualifying one, or more, singular man, or men, vvho restore, and renovate vvhat the unconstancy, neglect, and corruptibility of their Ancestors, have altered perverted, and obliterated. If the uncertainty of mundane things be such; it is no vvonder, that vvhat in one age is highly esteemed, in an other becomes nauseous, contemptible, and at length totally obscured. For usually, as soon, as ony science is invented, and put in practise, it, as vve, immediately tends to change, depravednes and annihilation. Thus hath it happened to the Spagyrick art, vvhich for antiquity is scarcely inferiour to any and for its use and benefit in the Medicinal part most vvorthy of esteem: yet because Alchimy, and true Medicine (like Pylades and Orestes) vvare inseparable, vvithout the dissolution of either; so soon as the Hermetick science expired in the primitive physitians, that Medicine by a like fate vvvas extinct also. For vvhen impostors assumed these arts, and converted the true and genuin use of them into abuse, they successively declined, and thenceforth vvwere enervated, and forgot, so, as both the one and

the other remained as dead, and if in the world, were not known, or discovered for many ages, untill that incomparable Naturalist Theophrastus presentend both in their pristine beauty to the world. But at first sight neither could find acceptance, especially among the learned, vvho vvith tradition were so egregiously blinded, as betveen their judgement and the vulgar censure, (vvhich decries all for monstrous, that it self hath no knowvledge of) vvas little or no difference: yet, in successe of time by the indefatigable industry of their Patron, they were admitted by some: aftervvard the necessity of that time gave being to experience, vvhereby, vvhat vvas before censured, and condemned by all, vvas then approved and received by many. Nevertheless, as it happened in all ages, so at that time also, evil and corruption intruded, and mixed themselves vvith those most noble sciences: and even in that very age, the contemporaries vvith Paracelsus were Pseudochimists, and egregious Apostates from the true light by him discovered: the cause of their apostacy vvas filthy lucre; vvhich bath been the utter ruine of all necessary disciplines unto this very day. Not vvithstanding this, of his disciples not a fevv, vvith great diligence followed their masters footsteps, and although they could not arrive to so great an height of knowvledge, in the inutterable mysterys of God

in

nature, as he did ; yet vvith sincerity, and uprightnes they pressed after so exact an imitation of him, as by God and nature vvas permitted to them especially in the Medicinal part of his doctrin. In vvwhich they could in no vvise proceed aright vvithout the knowvledge of Alchimy in its manual practise ; therefore they first set their hands to the vvork , as Paracelsus himself did ; and aftervvard practised Medicine to the glory of God , and for the good of their needy neigh bour.

To Mr. H. G. at Amsterdam.

Leipzick 18. April. 1676.

SIR,

This servs for ansvver of your acceptable (letter) of the 20. March, that I vvould gladly impart to you all the vvritings , and calculations of severall commodities together vvith an account of the coyns, measures and vvweights of severall places, vvwhich all vvould yet be too heavy for to send vvith the post ; I desire therefore that you vvould please to content yourself vvith this follovving :

100. pound Hamburg's is 130. pounds Leghorn's.

126. pound of Marseilles is 100. pounds Hamburgs.

100. pound Lubecks is 97. pounds Amsterdams.

D ;

100.

100. pounds at Bassano is at London $76\frac{1}{2}$.

1. Centner of iii. pounds in London is 108. pounds Brabants.

1. Fodder of lead in London is $19\frac{1}{2}$ Centner or 1950. pounds.

100. Ells Antvverps is in London 60. ells.

This is, Sir, as much as the time permits, and I found good to communicate to you, otherwise I have yet stuff enough to frame a whole book thereof; If you know any thing further for your service, please but to command. In hast.

S. M.

My dear Brother.

PROvidence having separated our bodies for a season, directs us also how to improve in every place where we come: and precious time, which never can be recalled, is to be made use of with our utmost diligence. Our minds which never can be separated, must therefore by our pens be constantly communicating to one another in such things, as may encrease our mutual knowledge, and continue the testimonies of our real affections to each other. You have the advantage of your native countrey, a good air, great plenty of all things necessary, and especially the constant advice of our virtuous Parents. I dwell in a neat and cleanly city, among very civil people, have a due free-

freedom, am indifferently vvell supplied, gain
knovvledge in Arithmetick and Book-keeping,
am in a vvay of attaining the methods of
merchandizing, and correspondence in sundry
parts of the vvorld, vvith many other advan-
tages: but that vvhich must make both our
injoyments prosperous to us, is the gracious
temper of our minds, and the blessing of God
thereupon, vvhich I heartily vvish for us both
and so rest

Your most indeared Brother,

A. C. B.

Sir,

WHen I turn my thoughts and pen towards
you, who have been my old Fellovv-Stu-
dent, in vvhose Society I have had so much
complacance, and from vvhose affable deport-
ment, and free communication, such rare
discoveries as might serve to enrich my mind
above the trite and common notions of vulgar
pretenders, I must acknowvledge, that the re-
membrances of you are a fresh tincturing of
my ruder Genius, a mollifying devv and a
grateful odour, enamouring and delighting all
my senses; and I could write all day to such
a friend vvith the greatest facility and fluency,
and blame my eyes also, if at night they should
incline to such a drovviness as should prevent
my converse or restrain the motions of my
mind,

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mind, from your dear self. Oh how true do I now find your vvords, that true Philosophy is to be preferred before all the gold in the Indies! and the enriching of noble pars of the mind superlatively exceeding all those cabinets of jevvels and tuns of treasure, vvwhich vulgar spirits make their God. But this short epistle is, through the straits of time, vvwhich imprison my active thoughts, to be confined within those narrowv bounds, vvwhich onely permit me to tell you, that the vain conversation of most men here, and the confusedness of their janglings in the schools, vvwith their advancing of their Scholastical Theology, and confining the vast and noble spirit of man to an Aristotelian Philosophy, have rendred all my hopes for advantages from the Academy unusefull and incomfortable; (I vvish, 'twere better vvith you in England) hereupon I betake myself to a more retired state, vvwherein my mind is transcending all those other seeming substances, but real shadowvs; Yet can I never live so abstractedly, from other men and things, but that I must still retain in the more intimate recesses of my thoughts, your vvorthy self; to vvhom I am

Ever obliged

J. H. B.

Sir,

IT may perhaps yield you content to understand, that vvithin a fevv days several Merchandises

chandises are come into this city, vvhich a vvhile since you desired to have. You do undoubtedly vvell knovv, vvhath they be. Write me then, if you have inclination thereto: and also hovv much: but do it vvithout delay, because I do very vvell knovv, that men shall have all things cheaper in the beginning, then in the sequel (or followving part) of the sale, vvhich men shall make thereof. As to the merchandize, vvhich you last offer'd me, I have (consulted) laid it over, that I shall not find my account (or get what I aimed at) therein: but I inform you of Mr. N. vvho hath confessed to me, that he vvished to have the same, in case you vvill exchange vvith him for other goods, vvhich he hath, vvhich do vend very vvell. Here you see all, that at present I have to say; I beseech you to answer vvith the first, and alvvays to be assured of my friendschip

Sir,

*Your most humble and most
obedient servant*

J. U. B.

Sir,

THese serve for answer to your acceptable (letter) of the 10. dito, that I am glad, that you could knovv so vvell hovv to judge of the calculation and the differencing of mea-

D 5

asures

asures: The reason vvhy several people, vvhich have troubled themselves about describing coyns and measures and to judge thereof, have not attained to their end, is, because they made no over-casting or calculation of vvhat you have vvritten, nor of the large vveighing of the vveigher: but made their calculation for the most part of the bare vveighing of iron against iron, as if it vvvas vveighd in a vveigh-skale one against the other, vvithout consideration that in the one land are used Stilliatfen or Unsters (that is, instruments of vveighing,) vvhich do alvvays vary from others: besides that yet one sort of commodities vvill alvvays render less or more; because they dry more or shrink more in; some accommodations, vvhich are sold by the measure, are first soundly stretcht, and, coming to the designed place, are put in vvater, and again made to shrink in; vvhich then may differ 2. or 3. per cent; and if one be not better instructed beforehand through ones ovvn experience, men may alvvays judge amiss of the reduction: and this is yet vvithout consideration of the season of the year, vvhich in the vvinter is alvvays moister, and, by consequence doth alvvays make the commodities heavier, vvhereof the vvhal-bones (or vvhal-beards) do give us a lively example; and that the Climate of the land, as Italy, vvhere it is alvvays dryer and vvwarmer then in Holland, may make the goods vveigh less,

less, so that men ought alwayes to take heed thereto. So that I would say this, that though this might come to differ from other tables, made of coyns, measures and vweights, yet this same must be preferred, as being an experience, vvhich in several occasions is found to be true. Concluding remain.

Your servant ready to serve you

H. L.

One friend counselleth another howv to proceed well in merchandizing, vvhich he hath newvly begun.

My dear Friend.

HAVING heard, that you have begun to trade for your self, and that you have taken upon you so great and vweightie a calling as a merchant adventurer, I have thought my self bound as a professed Friend of yours, to congratulate you in your estate, and to give you the best advice, I can for your better managing of your affairs. First therefore let me advise you, not to be too hastie to be rich, for Solomon sayth: He, that hasteth to be rich, shall suddenly come to povertie. Be sure, in the first place, that you fear God and serve him incessantly night and day and let not your cares for this life hinder you of doing any part of your duty to God. Be not too greedy of falling into much business: for great merchandize soon makes a man either rich or poor. Acquaint
your

your self much vvith the uncertainty or fading condition of outvvard things , and be strong in faith and hope of eternal life : for merchants run many hazards , fears and adventures and often undergo great losses , and if you have not a foundation laid up for the life to come , you may possibly meet sometimes vvith such changes here , as may make your heart to quake. Whatsoever you take in hand or do , be sure to deal justly vvith all men : for ill gotten goods seldom prosper long. Rob not the Prince of his customs : for many times a pound that vvay gotten costs ten. Trade not in deceitful , unmerchantable and false vvares. Keep just vveights , equal ballances , and lavvfull measures. Take good notice of all , that you receive in , and pay out , in the vvay of your trade. Keep your books and accompts exact and in good order : for therein stands much the credit of a merchant. Be often perusing your books , acquaint your self vvell vvith your estate : for many through neglect of that have not onely been undone , but greatly disgraced. Adventure no more at any one time , than vvhat , if you lose , you can by Gods blessing bear. Make your adventures in many parcels , that if one should fail , the other perhaps may help the loss. Take heed vvith vvhom you trade , and vvhom you trust. Trust no man , but try him first. And seek not vvithout great necessity to be credited of others : for the more
you

you stand on your ovvn feet, the less care and more honour you have. Be not lightly surety for any, for many thereby suffer great damage; neither lightly desire, any to be surety for you: for one good turn vvill ask another. What you have once promised, be careful to perform: for merchants suffer much by not keeping their vvord. When therefore you have payment to make, provide in time: have the sums and days in continual remembrance. Relie on no other man to the last for your own payments: for so you may be deceived and crack your own credit. Be as careful, as may be not to trade above the compass of your stock. Leave not your business too much to others, but have a continual oversight of it your self. Live not in fashion, either above your rank, or too much inferiour to it: but keep in a middle vvay, so as your conscience may not be, vvounded, if you should fall. Love more your honour, than riches. Seek not to be credited for all that you can. When you have gained, praise God and remember the poor. Be not prodigal, for that is vvasting: nor yet niggardly, for that is base. Keep still a noble and generous mind, guided by a good understanding. Shun by all means evil company, and among other things take heed of horses, vvine and vvomen, vvwhich have been the overthrow of many young merchants. Have a certain time ordinarily of being at
home,