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## **The Golden Ass Well managed, and Midas Restored to Reason.**

Glauber, Johann Rudolf, 1604-1670

London: Printed by T.R. and N.T. for William Cooper, 1673

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THE  
GOLDEN ASS  
Well managed,

AND  
MYDAS Restored to Reason.

Or a new Chymical Light appearing as a day Star of Comfort to all under Oppression or Calamities, as well Illiterate, as Learned, Male as Female; to ease their Burdens and provide for their Families.

WHEREIN

The Golden Fleece is Demonstrated to the blind world, and that good Gold may be found as well in Cold as Hot Regions (though better in hot) within and without through the universal Globe of the Earth, and be profitably extracted: So that in all places where any Sand, Stones, Gravel, or Flints are, you cannot so much as place your footing, but you may find both Gold, and the true matter of the Philosophers Stone. And is a Work of Women and play of Children.

---

*Written at Amsterdam, 1669. by John Rodolph Glauber, The bright Sun of our Age, and Lover of Mankind, like a true Elias riding on this Golden Ass, in a Fiery Chariot.*

---

And Translated out of Latin into English, in briefer Notes, 1670. by W. C. Esq. True Lover of Art and Nature, and well wisher to all men, especially to the poor distressed Household of Faith; The true Catholick Church, and body of Christ, Dispersed through many Forms of Religions, through the whole World, as the perfect *Israelites*.



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TO THE  
CHRISTIAN AND COURTEOUS  
READER.

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Job 28. 6. & 2 Esdras 8. 2.

*Reader,*

**G**Od who made Man out of  
Earth or Clay, and out of  
Stones could raise up Seed  
to *Abraham*, hath here  
sent thee *Manna*, and commanded  
these very Stones to yield thee Bread,  
in



*To the Reader.*

in these Calamitous times , or rather  
that which may satisfie thy honest and  
moderate wishes more for Food and  
all necessaries ( as was intended in the  
Fiction of *Mydas* ) For every thing  
thou touchest by this Art may turn  
to Gold , and purchase whatsoever  
thou needest for thy self, Friends and  
Family, without borrowing, extorti-  
on, or fear of want, or wearing lon-  
ger Ears then will become a rational  
man and a good Christian ; And so  
thou maiest prove a true *Fortunatus*,  
or Providential *Mydas*, & procure thee  
a lighter heart then many that have a  
heavier Purse, which may be exha-  
usted, lost or spent on their Lusts, and  
yet not satisfie their fears or covetous  
desires, though in present Plenty of  
Corn and Wine. Yea, if thou hast  
Grace and Wisdom, out of the very  
Stones in the Streets, or *Jobs* Dung-  
hill, thou maiest raise the Golden  
Fleece, though in extract and *Jobs*  
small



To the Reader.

small quantity, and mayest gain the Philosophers Stone, and withal make gold more plentiful then in *Solomons* days, and ride in Triumph over the World on this Golden Ass, by *Glaucobers* new Chymical Light, without old *Balam's* property. *Quid non Mortalia pectora cogis Auri, sacra fames.* Let this Art therefore breed in thee a holy hunger of God, rather then Gold, and improve this Talent to Gods Honour that sent it, and to thy honest Neighbours good ; and fear not to be the poorer, though thou light thy Neighbours candle, by communicating somthing of this Art, or the Fruicts thereof liberally, as thou wouldst be done unto ; That so all may glorifie the Almighty giver for his great Treasures and bounty, and live together in Peace and Love, without Griping, Grudging, or Anxiety ; whence may spring the true Golden Age, so long expected and desired



*To the Reader.*

desired, with *Halcion* days; Neither needest thou be sollicitous for thine or their posterity, least they want bread, if thou givest them but these *Stones* with the use thereof for a *Legacy*. I have no other message at present, but to wish thee herewith to be content, and provide thee *Treasures* for *Eternity*, without taking notice of this mean messenger that brought it hither to thee, who though invisible or unknown, shall remain

*Thy well wishing Friend*

*and Servant,*

**W. C.**

Or twice five hundred.

*L'aurum amice elegis Rus.*

**POST.**

To the Reader.



POSTSCRIPT.

**T**O help thee here a little forwarder. Take four ounces (or what quantity of powder of Emery you please, such as *Cutlers* use, and is bought at the Ironmongers, or else good Yellow, Red, or Purple *Talcum*, or other good Stones or Minerals, Dissolve it in Spirit of Salt, of *Glaubers* cheapest making, Distill or Evaporate the Menstruum gently, or precipitate the Tincture by Lixiviat Salt, with  $\text{3}$  or  $\text{4}$  or the properest Loadstone  $\text{6}$ , and reduce all by  $\text{4}$ , but be sure not to be too hasty for a *Regulus*; But when you think it sufficiently washt and digested, cast it into a Cone for the first *Regulus*, Then with *Glaubers* Martial Discipline,

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*To the Redaer.*

cipline, Mortifie the remaining sulphu-  
rious matter, and you have a courser *Sol*,  
and after a Lunary Body. Then begin  
again, and add the last to the first, and  
turn Ixions wheel in the Fire as oft  
as you please, till you find good  
profit.

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*John*

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JOHN RODOLPH GLAUBER'S

# EPISTLE

TO THE

READER,

*Reader,*

**S**atan with his Followers seeks nothing more, then the destruction of Mankind, and to hinder him from the gifts and favour of God. Wherefore I desire thee not to slight or

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judge



John Rodolph Glauber's  
judge of these things rashly, which thou  
knowst not; but first prove and try them  
thoroughly, and although you should fail  
(as it may easily happen to the inexpert)  
yet blame not my writings or good inten-  
tions, but your own unfit Capacity,  
or inexperience; for I write nothing  
here, but what I have often effected,  
and can perform and prove true e-  
very hour. Consult therefore first  
with other more experienced sear-  
chers, whom I may hope have not  
all erred and lost their labour in so  
easie a work, that even a Boy of ten  
years old may understand it possible  
and Feasible.

Nevertheless believe not that I  
should set down here the manner of  
Extracting Gold in Lumps or great  
quantities for profuse usage, but I  
shall rather take heed and beware of  
that.

N. B. Now

Epistle to the Reader.

N. B. Now as I said throughout all parts of the World, and in every sort of Sand, Pebbles, and Stones, is held good Gold, excepting Lime-Stones, which alone seldom or never have any Gold, else in all Rocks of Greety Sand, Flints of whatever colour; also in Gravel, Scurfe, or Ballast on Mountains, Valleys, in the Bowels of the Earth, the Sea, Ponds, Pits, Rivers, and Floods, (none at all excepted) there is Gold to be found but Sand and Stones, hold most in hot Countries; and although they be white, clear, and shining, without the least colour, yet there is some Gold; Yea, even sometimes in Clay grounds, and in Artificial baked Tyles and Bricks.





## The first kind of Proof

**T**Ake white Sand or Flints, wherein you think there is not the least Gold, to which joyn three parts of *Minium*, or any other powder or Calx of Lead Flux this mixture in a Crucible covered in a wind Furnace, or by blast of Bellows, and so let them flow well together for one hour, and it will turn to yellow glass, then pour it forth least by delay it pierce the Crucible, and run among the ashes. Powder this glass, and mix therewith half its weight of *Sal Alkali*, or Soap, or Pot ashes : then put this mixture into an Iron Pot or Crucible, where you may first put Nails or other Bitts of Iron, then Flux this in the Fire, and the glass of Lead will be reduced into a body again by the said Iron; pour out this into an ingot or Cone, and the *Regulus* of Lead will sink to the bottom, and the Flints or Sand (like Scurfie and Dross) will swim

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swim on the top, but the Lead will contract such a black roughness, that it will not easily flow. For the which take this remedy. Place this *Regulus* in a Wind Furnace, and upon one ounce of the melted *Regulus* cast a Dram, or something more of Salt Peter, and let them flow together; Then the *Sal Nitre* will draw the black roughness from the Lead into a Scurffe, which being poured forth and melted again, becomes tractable and white, and will easily flow upon a Test, but if you have not the skill to effect this work; put your black rough *Regulus* of Lead into such a Crucible or Test, as the vulgar call *Treib-scherbe* (which is like a large hard Crucible bottom) cover it, and let it purge it self in the fire for half an hour, or at least for a quarter, and it will be white and tractable. But the washing or cleansing by Salt Peter is far better; weigh a peny weight, dram or scruple of this, and a like quantity of Lead, Test them in a hard fixt Cupel apart, and this *Regulus* will hold a grain of Gold, and the Common Lead only a grain of Silver.

### The Second kind of Proof.

**T**AKE one part of white Flints or Sand, mix thrice the quantity of Salt of Tartar, or any other Alcaly, and therewith fill a third part of a Crucible (but not more least it run over) let it stand half an hour to be glowing red, and it will turn to a white Pellucid glass, pour it into fair water, or rather into a Lee; and the Sand or Flints will be dissolved into a



thick Oyl or Water. ☞ In this water digest for an hour or two, half an ounce of filed, rasped, or rather scraped Lead, and the Lead will extract a spiritual Gold from the said Water or Flints, and will thereby become yellowish; which take forth dry, and Test on a Copel, and you shall find a grain of Gold, but out of so much common Lead will be only a grain of Silver, which is the proportion to be found in any Lead; whence you may certainly conclude that white Flints and Sand contain in them spiritual Gold, the which being joyned with Metals become Corporal.

### *The third kind or manner of Proof.*

**D**issolve  $\frac{1}{2}$  or Lead in *Aqua fortis*, and pour it forth into Salt water, and all the Lead will precipitate and fall to the bottome, in a white Calx or Powder, mix three parts of this Calx with one part of powder of Flints or Sand, and add half so much Salt out of Lees or other Alkali, mix them and put them into an iron Crucible, where old nailes or bits of Iron be put in, fill it to the top and cover it close for half an hour to melt and flow, till all the sharp corrosive spirits in the Lead be mortified by the Iron, and then the Lead will be reduced to a body as before, which cast into a Taper pointed Ingot or Cone, and the Regulus of Lead will sink to the bottome, the which must be washt and cleansed by Salt Peter, or in a fixt Copel under a Tyle, till it purge out the dross or faeces, then Test it, and as  
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much of the same Lead severally apart, and the one yields a grain of Gold, and t'other only a grain of Silver, as before is sufficiently expressed.

*The true manner of proving all Flints, Rocky Stones, Pibbles, and Sands, &c. Legitimately and Infallibly ; whether they contain much Gold or little ; With a plain Reason for all.*


**T**AKE four ounces of Sand or Flints, or other Stones, heat them red hot in a Crucible, and quench them in cold water, and so they become tractable to be beaten or ground to powder. Put these four ounces of powder into a Glass Cucurbit or Retort, and pour thereon two ounces of *Aqua Regis*, to moisten the said powders very well and thoroughly, and let it stand so in warm sand for half an hour, and the said *Aqua Regis* will extract all the Gold out of the Flints or Sand ; To which pour on two ounces of warm water, and stir it very well about, then strain or filter it through Cap Paper, and the water will pass through the paper with the Tincture, and leave the sand alone in the Paper ; then pour on more warm water into the paper, and let it run through the Sand again, and so it will wash away all the remaining Gold and Tincture out of the sand, and carry it into the Receiver, which is likewise to be added to the rest ; Then pour upon this impregnated water or Liquor, some ordinary Lees or rather



rather some spirit of Urine, and it will so mortifie the *Aqua Regis*, that the Gold will presently precipitate in a yellow Powder to the bottom; Cant off the water and wash the said Gold with more fresh water till the powder of Gold be sweet and perfectly clean; after dry it very warily, else the said Gold will fulminate with that force as to break the glass in pieces, and whatsoever else is about it. But if you mix a little powder of vulgar brimstone to the said Calx or Powder of Gold, and let it glow in a glazed Crucible, then it will not fulminate at all. After this mix therewith some Borax and reduce it in a Crucible. And thus you may know what quantity of Gold is contained in the rest of the Sand or Flints of that nature. *N. B.* Unless perchance the said Sand or flints have Iron mixt, whereby then the Gold will become Pale and Brittle. Now in such a case you need not presently mix the said calx of Gold with Borax, because both the Gold and Iron would be reduced together, and so would be adulterate, and disappoint you of your expectation in that Trial; But such mixt Gold must be separated from the Iron on the Test with Lead, and so your proof will be good and without error.

There is another sort of trial and proof of Sand, flints, and Stones, &c. But since this way is easie and sufficient, we shall rest herein.

*N. B.* Yet my Councel is, instead of *Aqua Regis*, to make use of Spirit of Salt, which will be cheaper, with  $\gamma$  and  $\delta$  for a Loadstone, and Antimony for the flux.

Now learn the difference of natural, corporal, solid Gold, and that which is volatil and spiritual, which is the *Primum ens Auri*, or first beginning of Gold.  Consider therefore that corporal gold by corro-

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corrosive waters or salts, is easily extracted and reduced, but the spiritual is not so.

But now the reason that corporal gold, by the aforesaid proofs and experiments, is always extracted and drawn forth, and happens upon this account, for although in the said white sand there may be no corporal gold at all, yet by the aforesaid proofs, some is extracted, though truly not much, nor more then the Silver was which the Lead contained, which was used in the said Trials. Note therefore that the said silver in the melting, drew the said spiritual gold out of the said flints, stones, or sand; so that thereby it became ting'd and transmuted into corporal gold; the which was very apparent hereby, for that no more gold was found then the quantity of Silver contained within the said Lead; and as it was in the other parcel of common Lead, used in that Trial; for if more corporal gold had been in the Sand or Lead, it must necessarily have exceeded the quantity of Silver in the said Lead, for the Silver contained in the said Lead, mixt with the said Flints, could not fly away in the air, to leave room only for so much corporal gold, and therefore the cause that the Silver remained not Silver (as in the common Lead was) that it was transmuted and turned to Gold, by the Tincture, and spiritual gold drawn out of the first *Ens* of sand, stones, and flints; and must be ascribed to the said first *Ens* or spiritual gold contained in the said sand, stones or flints.

Now I have written this book only for the extraction of corporal gold out of sand, stones, and flints, &c but we leave the spiritual gold for the Philosophers, that they may make their Stone out of it.

Wherefore, *N. B.* Whoever seeks to draw gold  
out



out of sand, stones, and flints, &c. Let them chuse such stones, sand, &c. out of which they may draw corporal gold, with good profit which the Womb of common, white sand, and flints cannot bear or bring forth.

The reason nevertheless, I wisht you to take white sand or flints, &c. to make experiments and trals, was because every one might see, that in all kind of sand, good gold is contained, though out of all it cannot be profitably extracted, by reason the white sand and flints, &c. are often without corporal gold, but never without spiritual gold, by the which nevertheless silver may be tinged, and transmuted into good gold, as may plainly appear by and in the aforesaid practice and tryals.

But now the Philosophers seek not corporal gold but spiritual, and they will know where, and in what subjects the spiritual or first essence of gold is most plentifully contained, and how to get the same with ease. Therefore although the said first essence of gold be in white sand, and white flints, &c. yet the said Philosophers will not meddle with that so willingly, nor will any expert true Philosophers, tie themselves so to one subject, as not to use any other thing to get their Tincture; To whom it is well known that the first essence of gold is found in every thing throughout the whole earth; for wherever there is any Sulphur, there may be had the first essence of Gold to have their Tincture. But now in all Vegetables, Animals, and Minerals, there is a Sulphur certainly known and found, Therefore in all parts of the world, the matter of the Philosophers stone may be had every where: so that the Poor may have the same without charge, no less then the rich, according to what the Philosophers doe proclaim,

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proclaim, saying their matter is every where, and you may have the same in any parts of the world without money, and it meets you, and is trod on under feet, and cast out on the Dunghils; for so the true Philosophers do say, and write. Also a true Philosopher will not require or need much Gold for his Medicine; for if he have but halfe an ounce which he brings to perfection, it will suffice for his whole life, and be in his power to multiply, and bring it to perfection as often as he please; and necessity shall require.

So that it may easily be demonstrated, that not only Gold, but somewhat more rare (*viz.*) the true Tincture is in Stones, which the Ancients did intimate in these words. *Auro quid melius Jaspis, &c.* What is better then Gold, a Jasper Stone, &c. So

*Paracelsus* exceedingly commends *Red-Talc*, *Garnets*, *Antimony*, and *Lapis Lazuli*; expressing further, that the Tincture or first Essence of Gold may be gotten out by sublimation, &c. Take notice also further, that the first Essence of Gold may be found in any other small or meaner stones, and amongst the first and chief of these, *viz.* the Blood stone, *Sythyda*, *Magnesia*, *Pedemontana*, *Emery*, and such like.

In the which also it is so fixt, that to possess it there needs no other art, but the manner of extracting it, and giving it ingress by Gold. On the other side, the first *Ess* of Gold, in the Vegetable, Animal, and Mineral Sulphurs, *Marcasites* and *Antimony* are had in plenty; but are so Volatil, that those little stones are to be preferred.

But now in brief I shall shew, that in Stones (of which hot Countries hath most Gold) there is not only fixt Gold, but also Volatil; whence the true Tincture



Aure may be perfected : For whoever can make the first Essence of Gold that is in stones Volatil, and gather it by distillation, doth get a graduating water by which our quick fluid Mercury or Quick-silver may be coagulated to good Gold. And whoever can joyn, and marry this Volatil first Essence of Gold to Corporal Gold ; and this with that to be made one, and procure Ingression, he may hope for far more good, and may expect undoubtedly to enjoy the same to a better use and profit : For that the first Essence of gold is more useful and needful to prepare the Tinctures then Corporal gold it self, as not a few Philosophers have signified by the following words, who say, *Gold and Silver are not made by them, unless this first Essence do effect it.*

The first Ess also of Gold, which lies hid in all Vegetables and Animals, doth Coagulate Mercury, even to Yallowness, but not constant and fixt ; but if it be made fixt, it also fixeth and Coagulateth with constancy, but doth not so before. It remains therefore most assured true, that where ever Sulphur is found, there is also the first Essence of Gold, and where the first essence of Gold is, there is also the Tincture ; wherefore, being Sulphur is found in every thing of the world, to the least Herb, Stone, and Bone. It follows that also out of any little Herb, piece of Wood, little Stone and Bone &c. the true Tincture may be prepared.

Now this our new light doth not profit him that is blind, and will presume and resolve to be so still,

More of this you may find in my third Century and also in the first part of my Spagyrick *Pharmacopeia*.

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*How Sand, Flints, and the like impregnated Stones may be known, whether they contain little or much Gold.*

**F**lints, Sand, Stones, &c. that are White of all sorts, contain the least quantity of Gold, and yet are never without some Volatil, though not to be extracted with profit; but most commonly the Yellow and Red have most Gold, yet not always to answer the charge in dissolving and extracting.

Yellow, duskish, and Black commonly hold much, and where through White, also Yellow Sand and Stones, where Lines are found (like Veins through them) especially if they shine clear and glister with many little sparks of ☉ close together.

Likewise that Sand is rich with Gold, which appears like Talc, wherein are found some stones, in which Red or duskish Talc appears, even as in all Talc Gold is found but yet in some more some less.

All Flints and Stones in Brooks, called *Bartenston*, which though appearing white externally, yet after they are made red hot in the fire, and broken in water, appear Yellow like Gold, are sufficiently rich.

Green, Yellow, or Skie coloured Stones, translucent



lucid like Horn ( Vulgarly called Horne-stone, are also for the most part rich.

Also all reddish, Black, and dark, dusky Flints, have always Gold, but for the most part mixt with Iron, which therefore frustrate the Vulgar Labourants *Menst un*, and so makes it useless.

All Quarze Quarries, the coverings of Mines, and also *Saphir* Stones, or other in the Earth in Veins like Metals, or open to the Air or Water, being Coloured, hold Gold.

The Blood-stone, and that which is of kin to it, *Emery*, *Granats*, and *Lapis Lazuli*, do all hold Gold.

The *Granats* hold Corporal Gold, and the first Effence of Gold, some much and more then others, and others but a little: But these aforesaid Stones are so hard, that strong Waters ( as *Aqua Fort* ) cannot work upon them; yet some remedy may be found to extract them.

In all transparent Amphitams, Sapphirs, Rubies, Amethysts and Jasinths, is the first Effence of Gold, but hard to be extracted.

All ( Fluores, Oars and Flowers ) used in the Mines of  $\odot$  and  $\odot$  to reduce them to a flux, whether Violet or Purple coloured, Yellow, Red or Green, are endowed with unripe Volatil Gold, which if you heat red hot, will vapour a king of Green, Yellow, or Red fumes, and a Snow-white Colour will remain on the stones. Now if any can tell how to save those flying fumes, he may with it Coagulate Mercury into Gold. In like manner by means of Distillation, a Green water may be drawn out of all such like stones, in the which Mercury will Coagulate it self into Gold. This Green water also the ancients have called their  
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Green Lyon, which devours the ☉ or Gold, and prepares a Tincture for ☿ or ♀.

I would say more of this matter, but shall refrain for the covetousness, and wicked men, who seek nothing but the ruine of their neighbour, and to live in pomp and pleasures, who as unworthy, God will have wander in darkness, without this Knowledge. Wherefore let all that by Gods Grace have any illumination, beware the communicate nothing to wicked men, though they seem Angels of Light: *Nusquam tuta fides*, There is no faith to be found on Earth. *Soli Deo tu confidas, promissis hominum diffidas, Deus Solus fidem servat, a Mundo fides exulat*; which is, In God shalt thou put thy trust, mans promises distrust as Dust; God only keeps his promised plight; but from the world all faith takes flight. Wherefore I say, let all well-minded men beware of Luxurious, proud, vain, and covetous persons; for these Vices proceed from the Devil, and return again to him, and one can hardly find an honest man, though sought with *Diogenes* his Lanthorn, amongst many: For which cause I shall e're long publish a short Treatise of evil and wicked men, *viz.* How and whereby to know them by their outward signatures and form, for virtue and vice? And had I known this skill before, it had been a great advantage to have made me beware of such dissembling Impostures.

If any shall hereby reap any benefit, let them give God the praise, and be mindful of the poor: If otherwise, let them believe they are yet unworthy to have such things communicated to them; for truly I have written here so plainly and truly, as no Philosopher ever did before me.

But now nevertheless I confess I have a more easy way for these things, *viz.* for extracting Gold



out of Sand, &c. and such as never was known before to the World.

1. My first Method is with a water of small charge or price, which may be had in plenty without Distillation.

2. My second is a singular Metal, of which Chauldrons may be made, in which these Stones and Sand, with this small priced water are boiled, and yet not corroded or consumed thereby, and after the water shall dissolve any Gold out of the Sand or Stones, then you may draw forth the sand and water with a Scoop or Bowl proper for this use, with holes in the bottom, and a wooden basket strainer thereupon, and so the impregnated water or *Menstruum*, with the Gold, may pass through, and leave the sand or stones behind in the scoop or bowl with the strainer, then pour on more warm water on the said sand, to wash out the remaining Gold and Tincture, and after all is washed out, throw the said sand or stones quite away, as useless.

3. My third compendium is, to pour upon the said clear *Menstrum*, which hath the Gold or Tincture, another singular sort of water of small price, whereby all the said Gold and Tincture (at such a height and quantity) in the solvent, will be precipitated to the bottom; and so the clear solvent being freed from the Tincture, must be Canted off to serve again for the like use, as preserving still its own strength and virtue, without any abatement or diminution whatsoever, either by the said water precipitating, or by any other ways whatsoever; and if any be lost or spilt by the usage, it may be easily repaired, by getting more of the same, without much trouble or charge.

Now



Now if any should mix any precipitating *Lixiviat* Liquor or Lees with the said solvent, contrary to its Nature, and thereby mortifie the solvent by precipitating the Gold (which is done in other processes, and is used in and by my former experiments and trials in this Books about the white sand and stones, &c.) what damage and loss would come thereby; for every time there is occasion to use it, our dissolvent should be destroyed, and the extraction thereby become very troublesome and chargeable; especially being done in Glass or Earthen Cucurbits or bodies; but this way all things cost almost nothing, and may be done in greater Vessels, and cheaper, and the said waters be without loss. And this kind of extraction may be compared like the making of *Salt-Peter*, where the workman having extracted the *Salt-Peter*, throws away all the ashes and dirt, and puts more matter into the (*Cupam*) Tubbs or Bowls, for the like common water to extract more.

1. Our fourth Compendium is that precipitated Calx of Gold, after the filtration in a bag, is taken out, dried, and by a good, cheap, and singular good matter flux it, is reduced to a body; and so no part of the said Gold will be lost or diminished.

In these four Compendiums for the extraction of Gold, will come profit, but not so much other ways.

Now let none marvel why I reveal not here any of these four Compendiums; I have been enough bitten by the envy of other men: For where they could not understand my writings by their own dulness, though I had plainly enough expressed the matter; and so could not perform the same; they then publickly brought a scandal on me, and reported, that whatever I writ



were lyes ; Nay, some others have seen the thing performed, and yet afterwards for hatred and envy, have slighted it and me.

But however whilst I live, ( by Gods Grace and Providence ) I shall be helpful to my neighbour, by using my Talent to serve them, and like a most bright shining Light will shew the wonderful great mystery of God, to the Ignorant and simple people, against the will of all the enemies of Truth, though they fret and vex never so much at it, I have resolved so to do ; Yea, behold though my adversaries should all conspire and wholly devour me alive, they should swallow but a mean or lean Morsel of Earth ; for *Glauber* should be and remain *Glauber* still, till the consummation of the World or Ages ; now if these men were of the ancient stamp and frame of faith and virtue, they would not detract and scandalize their Innocent neighbour, without deserving ill at their hands.

Let these things be sufficient at this time concerning the extraction of Gold out of Sand, Stones, and Flints.

Now further I say ; although every one should use this Extraction of Gold for their Employment or Trade, yet the one would not be a hindrance to the benefit of the other, by reason Stones and Sand are obvious to every body in all Countries, as also the Salts that are useful to extract the same are plentiful, so that nothing is wanting but a lover of the work to set his hand unto it.

*Paracelsus* in his book of vexation of Alchymists faith, That more Gold and silver is found upon the Earth, then in the Bowels thereof, and that often times a Countrey Clown throws a stone at a Cow, which is worth more then the price of the Cow, and  
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it is most certain true, and will remain true; for a lye cannot degenerate or exalt it self to a truth; but in its time hereafter shall be punished in eternal darkness with the Devil ( as the father and original of all liars ) without doubt *Democritus* his Laughter, and *Heraclitus* his Weeping came from the contemplation of mortal mans eager pursuit after Gold and Silver through great Anxieties, Labours, and Troubles with loss of health and hazard of Soul and Body sailing many times through the vast Ocean for it, and tearing open the earth to rush and sink down therein to fetch out Gold and Silver, which is so plentifully and easy to be had upon the superficies of the Earth in every Region and Countrey, as that its (*αυξησις*) abundance may be had.

*Solomon* writ not from the purpose saying that great virtue was in Herbs, Woods and Stones: For that which is fixt in Stones is Volatil in Herbs. As in my little Treatise Printed 1663. demonstrated; although the first *Ens* of Gold ( whence Gold may be made ) be in both.

We read also in *Esdra*s there is much Earth to Vessels or Pots; but a little poulder or dust to make Gold. And all sorts of Earth are not so rich to gain by Extraction of Gold, nor it is to be thought that all Stones and Sand and every one are so rich in Corporal Gold as to yield any profit; yet they still contain the first *Ens* of Gold, or yield such a Calx, by which (or the help thereof) good Gold, may be made; the which Calx or Poulder, if we knew how to extract and order, we would make greater accompt, and esteem it more then of Gold it self. Now since such an Aurifying, or Goldmaking Poulder is so largely extended and diffused in Stones and Sand, &c. Yet it is not easy to beat it or



force it out with a Hammer, but only by a peculiar Art, is to be extracted, and perfected; thereupon the blind multitude of covetous Gold hunters will not believe it no more then Ignorants, who knows nothing of the Art; and yet this art hath been always esteemed amongst Philosophers as their greatest Secret of Secrets, and so hath been preserved amongst them.

Also where *Paracelsus* writes of the first Ens or Essence of Gold, he tells us, it may be drawn forth by sublimation; And *Basilius Valentinus* also tells us, That the preparation of the Universal Tincture, may be compared to the distillation or extraction of the burning spirit of wine from the Lees, and may so be obtained; Oh friends, this is truly a sufficient clear comparison; for as in a great quantity of Lees of Wine or Beer, a little of the good spirit is hidden and the residue is a useles mud; and yet that little quantity of spirit is drawn out with profit by means of Distillation out of that great quantity of mud or Fæces, and is thereby concentrated into a little room, and withall is so virtuous and piercing a spirit that one spoonful thereof is more worth, then the whole Runlet or Vessel full of Fæces. Now by such ways or means would the Philosophers have us draw forth and extract the *Primum Ens* or Form of Gold by art, out of Stones and Sand, though dispersed and diffused far abroad in them, and so to concentrate their virtue and Tincture into a small compass, of the which a very small quantity (if but as big as a Pea) is of more worth and value, then a great Mountain of useles and unprofitable dead Earth.

Further, I would not conceal this from thee, that throughout all *Germany* by, and in the Rivers, are found stones, the which abound with Gold and Sil-

ver,



ver, and are sufficiently rich; and if you beat or break them to pieces, you will find within some of them some little holes, pits, or concavities, with a yellow or fusky dark powder, which being melted with Borax will yield a silvery Gold, I must avouch and affirm I never saw or knew any mortal man, that understood or observed those stones before, much less the golden powder hid in them; which without doubt is by reason of mens carelessness to find out the Physical great mysteries of God.

Here now I must admonish all men, that it were of great consequence and concernment for Parents to place their Children to be trained up in their youth, with some honest Artift, or workman to teach them that, which in case of necessity might gain them an honest and commendable livelihood. But the rich having a plentiful estate, think they shall leave enough for their Children, never to want; yet if one misfortune or another happens upon them, or upon their Children, as Burning of Houses, or Ships, or Goods lost by Pyrats or Thieves, or Creditors fail, or Ships miscarry, Then whither to turn or what course to take they know not, but only to fly away, or live like Vagabonds, or fill a Gaol; and all this for want of some laudable Art learnt in their youth. And thus they become desperate, The one forsakes Wife and Children to Travel to the *Indies*, where not a few are devoured by beasts or Canibals, some drowned or starved, others sell themselves or become Souldiers, and like mad Dogs at last are slain; Others after they have spent their means cannot subsist or provide for their family, and so become vicious livers, and have a miserable doleful life, till they perish and go to hell. All which might have been avoided by learning some good mechanick Arts in



their youth, or flourishing conditions. But when difficult and raging times approach, or that too many be of a Trade in a City, the one beggars the other, and so there is no remedy but physick which may likewise fail. But a Physitian might learn something else that would get a livelyhood, besides his practice, Then he need not make so many visits to gape for his fees of his poor distressed Patients : And so the Lawyer need not for base Profit sell the Law or their Clients Cause to prepare himself a seat in Hell, where afterwards to dwell for ever. Nor the Divine be afraid of his Patrons, or Benefactors, and so sooth them up in their sins, but preach the truth to all without flattery, and so prefer Gods honour, and the peoples real good, with a true zeal before his private profit, to the hazard of his soul. So also of all the rest.

Now having declared or toucht this matter, I am passing and go away sighing and mourning, That the Genuine Hermetick Philosophy and Medicine, is so little practiced or esteemed, as also the natural true Alchymy (and not adulterate) which genuine Art is the Queen of all Arts, and shall remain so to the worlds end.

When as therefore this art of extracting sand and stones, is so great a treasure and useful as we have heard, and carelessly kickt by men at their feet every where; why do we not rather extract them to nourish our selves and families, and defend us from the injuries of the times, handsomly and honestly. Why do we not I say leave the *Indies* to their own Inhabitants, and mannage our own Countries or earth in *Europe* where we dwell, where is abundantly sufficient to sustaine us, for whatever we want ; I cannot but again and again ingeniously confess, that  
if



if it were possible to renew my youth, or call back but ten years, I would not neglect publickly to profess and teach the true Philosophy, Medicine, and Alchymy, and so make it to be known demonstratively. But the sand of my glass is almost run, and my day far spent, so that I cannot undertake these so laborious practices, but must leave and resign the same to other more in their prime of youth and strength, whilst I am fading and vanishing hence. But all the good I can do whilst I live by faithful writing, I shall not neglect for my neighbours profit and advantage, And (God favouring my purpose) I shall shortly publish unheard of Secrets; here now it only rests to set an end to this Tractate.

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A N



*An Amonition to the Courteous  
Reader.*

**W**Hatsoever I have written in this little Book of extracting Gold out of Sand, Stones, and Flints, is so true and certain that there needs be no question thereof. Yet I may tell thee, as soon as this Treatise came under the Press, another way of extracting Gold out of Stones came into my mind far better then the former. By which gold may be drawn out and extracted much sooner and better : because to this my new way, there is no need at all of Kettles of Copper or Brasse, &c. but great quantities may be extracted without boyling in or with such vessels, but in others that are every where to be had ; so that one man in this new way in one day may easily extract the Gold out of a thousand (C15) pounds of sand or stones, &c. so that I cannot chuse but communicate this also (which is far beyond the former) If I shall understand, this may be generally profitable, and gratefully accepted in these bad times and fear of worse. Whereby to be publicly serviceable to my Country, and future generations. And so I commit all to the guidance and protection of the Almighty.

*Dated at Amsterdam 26  
Anno Dom. 1666. 15 July,*