ALCHEMY DECIPHERED

STATISTICALLY SIGNIFICANT EVIDENCE IDENTIFYING A UNIFIED PROCEDURE AND PHILOSOPHY OF ALCHEMY



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ALASDAIR FORSYTHE

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Statistically Significant Evidence Identifying a Unified Procedure and Philosophy of Alchemy

by

Alasdair Forsythe

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by Alasdair Forsythe

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INTRODUCTION

This book is a definitive study on alchemy in which I provide proof beyond reasonable doubt for the existence of a single specific and replicable chemical procedure and accompanying philosophical theory.

Due to the nature of the subject nothing presented is left open to interpretation; every single statement made herein has been carefully considered and accompanied by statistically significant evidence.

The research which forms the backbone of this book is an in-depth study of 64 alchemical sources, from which a total of 948 quotations were collected and classified into one or more of 81 different categories. The quotations were then further analyzed for implied statements, 789 of the quotations from 58 of the alchemical sources giving 549 different statements, or premises, about alchemy, of which 205 premises were supported by at least 2 different sources.

The result is a database of alchemical quotations which can be browsed by both the category of the quotation and by the premises implied by the quotations. This allows for cross-reference of any alchemical statement, immediately highlighting any agreement or contradiction across the full range of source material.

The database of quotations is freely accessible via the Internet from this link: www.alchemy.ws/quotes

Using a formula for statistical significance, I will utilize the database of quotations in order to isolate 'laws' of alchemy, defined and identified by premises which are present in a statistically significant number of sources.

Alasdair Forsythe
January, 2014
www.alchemy.ws

SOURCE SELECTION

To this day hundreds of alchemical manuscripts exist in a variety of museums, libraries and private collections. With the mass-digitization of these collections well underway a large number of these manuscripts are now available on the Internet in digital editions and facsimiles. The existence of such alchemical literature existing in the libraries of respected institutions, such as in the British Museum's Sloane Collection, is an established fact and not a subject of debate or controversy.

For the purpose of this study I selected as many primary sources I could obtain. This was 64 originally, but 6 of them did not supply any obvious premises which reduced the number of usable sources to 58. See the Bibliography for the complete list. The sources were selected according to the following criteria:

1. ***The source must be a primary source, not a work discussing alchemy from a third party perspective.***
   The reason for this criterion is to avoid any third party interpretation or opinion influencing the results.

2. ***The source must be an alchemical tract, not notes on an alchemical experiment, i.e. the tract must be intended for teaching.***
   The reason for this criterion is because this is not a study of experimental research.

3. ***The source must have been originally written prior to the 19th century.***
   The reason for this criterion is because what is defined as alchemical literature during and after the 19th century is misrelated to pre-19th century alchemy, as will be discussed later.

4. ***The source must be authentic, i.e. not a forgery.***
   An 'authentic' source is defined as a source which is not a forgery. A 'forgery' is defined as a source which contains no compatibility to any other source, i.e. a forgery contains no statements which are supported by any other source (either authentic or another forgery.)

5. ***The source must be in English (either originally in English or an English translation.)***
   The reason for this criterion is because this is an English study.

To elaborate on the authenticity of the sources: manuscripts were not rejected from the study on suspicion of being forgeries, but rather the study itself gives weight only to those sources which contain statistically

significant statements. The study is therefore self-policing as a forgery by definition will not be statistically significant and so will not influence the results of the study. Performing the study in this way eliminates bias in the source selection.

Of the 64 selected sources: the majority originated in Europe, the others from China; the majority were written within the last 1,000 years, with others having unknown origins, possibly more than 2,000 years old. The year of original publication is indicated where known.

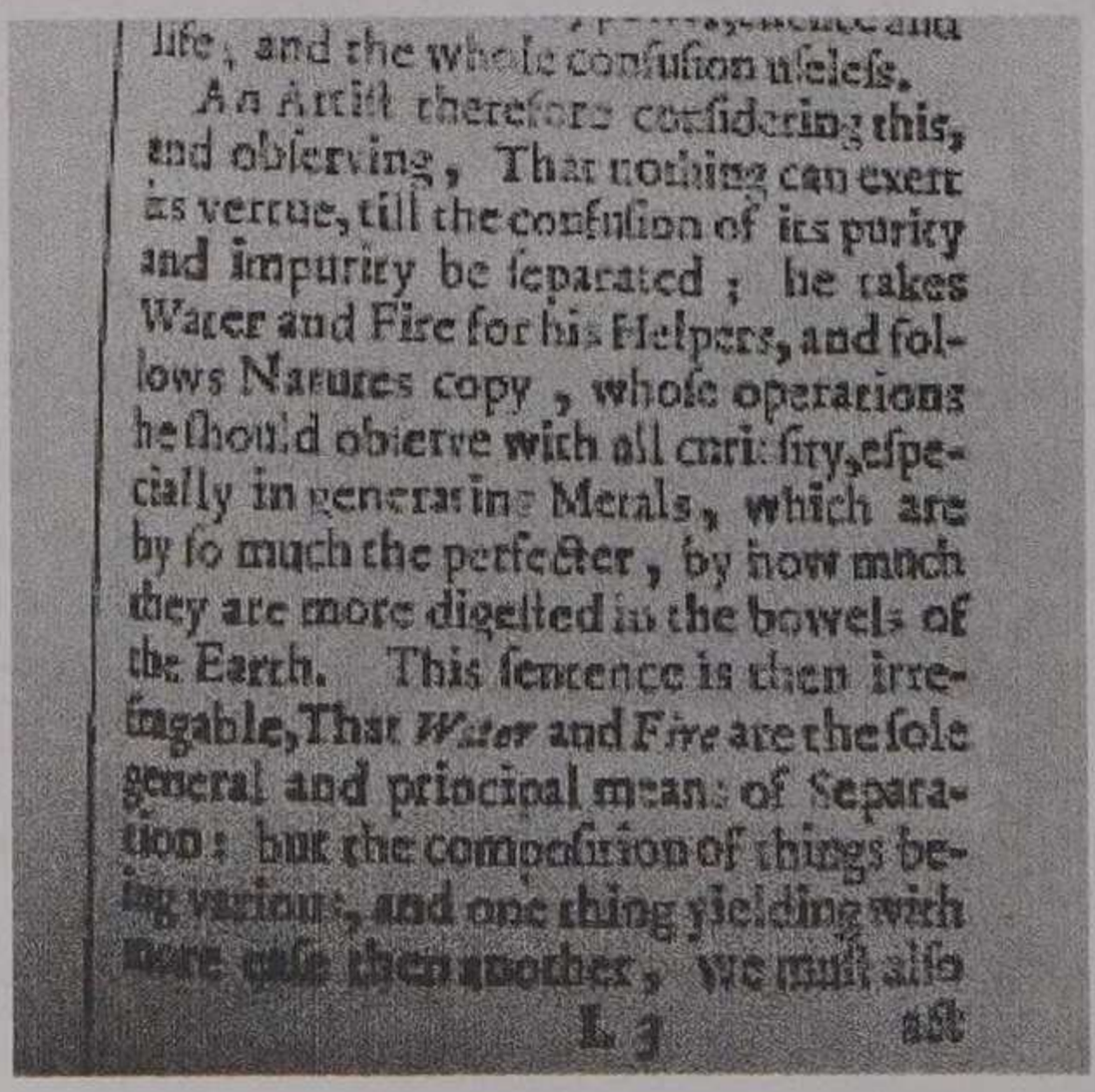
METHOD

I would like to take this opportunity to remind the reader that the purpose of this study is not to prove the truth or falsity of alchemical principles or methods, but to prove the existence of a unified chemical procedure and philosophy on which all sources agree, by analyzing synonymous premises using statistical significance. One does not need to believe the premises in order to accept that the statements have been made.

For the purpose of identifying definitive alchemical premises 'evidence' or 'proof beyond reasonable doubt' constitute any premise for which there is statistically significant evidence.

Determining statistical significance in this context requires a properly developed method invented specifically for calculation of statistical significance of qualitative information across a range of source material – no easy task. Since no method existed, I wrote one. I have included the entire paper detailing the method and formula in the Appendix to this book, it is called: *'Determining the statistical significance of multiple qualitative sources representing a single school of thought.'* If you are interested in fully understanding the method then I recommend that you skip to the Appendix and read this paper before continuing.

Following the rules of the method, I personally read each of the 64 sources, performed by printing a copy of each manuscript, reading naturally at least once from beginning to end, then rereading and marking every clear statement with a highlighter pen. These statements then became 'quotations.' For example:


life, and the whole confusion uſeleſs.
An Artiſt therefore conſidering this, and obſerving, That nothing can exert its vertue, till the confuſion of its purity and impurity be ſeparated; he takes Water and Fire for his Helpers, and follows Natures copy, whoſe operations he ſhould obſerve with all curioſity, eſpecially in generating Metals, which are by ſo much the perfecter, by how much they are more digeſted in the bowels of the Earth. This ſentence is then irrefragable, That *Water* and *Fire* are the ſole general and principal means of Separation: but the compoſition of things being various, and one thing yielding with more eaſe then another, we muſt alſo
L 3 all

Each quotation was then inserted into a database, categorized into one or more categories (specified here as "Keywords") and automatically given a unique ID number. The form I used is below.

Source:

The Crowning of Nature, by Anonymous, 16th - 17th Cen. (?)

Quote:

know that Fermentation doth not change the powder of the Stone into any form but his own, but it giveth savor, odour, and strength to transmute other bodies to his own nature.

Note:

Keywords:

fermentation

Submit

After this was complete I extracted all premises from each quotation, thereby grouping together quotations which are in mutual agreement. For this purpose I used the following form:

Quote:

if we would explore Nature in our Philosophy, and attain the desired successful results, we must tread the books of Nature with our feet.

A wide and unbiased understanding of Nature is required to understand alchemy.

Implied Statements:

Imitate nature

Submit

Implied Statements:

The body and spirit are to be combined at the temperature resembling that with which a hen hatches her eggs (4)

Don't stop the process once it is started (1)

The white stone is an elixir for humans (1)

When the salt is pure is it a white crystal (2)

Too much heat prevents union of the substances (1)

The body which is not the salt should be discarded (1)

The ingredient is known to all people (10)

Fermentation is not required (1)

Alchemists were lazy (3)

The result of this work, which took more than a year, is a database consisting of 948 quotations from 64 sources, 81 categories, and 549 premises.

For 6 of the sources I found no quotations which could provide any obvious implied statements, thus reducing the number of useful sources in the study to 58. However, we should still consider the study as being performed on 64 sources, even if 6 of them were useless.

To begin writing up the study, I put all of the premises in an order that made sense to me, which also allowed me to see cases where there were duplicates and combine these together. Working from this ordered list of premises I reread all the quotations for each premise to ensure they truly represent the premise, add or removed where necessary, and then grouped the quotations according to their respective sources. Quotations from the same source count as only one agreement (or contradiction), as the method requires.

According to the method we need four variables to determine statistical significance of each premise: the number of supporting sources (y), the number of contradicting sources (x), the total number of sources (n), and the probability of agreement by chance or coincidence (p). As recommended by the paper, in cases where we need to be extra-certain that our results are not the result of a false-positive, we should choose a very high value for p such as 25% (0.25). We will use $p = 0.25$ for this reason, even though it is clearly an extremely exaggerated figure. Using the standard 5% alpha level, and with 64 sources and 25% probability of agreement by chance or coincidence, we get a table of probability as shown on the following page.

With an alpha level of 5% the formula requires probability of 0.95 for a premise to be considered statistically significant. I additionally labelled any premise with a probability of 0.90 (an alpha level of 10%) with *'This premise is probably significant, but not statistically significant'* because such premises are worthy of attention for their reasonably high level of agreement even if they do not meet the strict criteria of this study required to be considered statistically significant.

With all the information at hand: the premise, the supporting and contradicting quotations, and the other variables mentioned above, I then wrote up the results and calculated the statistical significance for each premise. I included all of the quotations that support and contradict each premise so that these can be read, both to verify that they do indeed support or contradict the premise, and because the quotations are of great interest. I wrote a ***Commentary*** for each premise, which is unnecessary for this

study and can be considered my personal interpretation of the given quotations.

See the next page for the table.

Table of statistical significance for:
$t = 0.25,\ n = 64$

Rows are agreements, columns are contradictions.

Bold cells are statistically significant (greater than 0.95.)

	0	1	2	3	4	5
0	0.0000000					
1	0.7500000	0.0000000				
2	0.9375000	0.5000000	0.0000000			
3	**0.9843750**	0.7500000	0.3700395	0.0000000		
4	**0.9960938**	0.8750000	0.6031497	0.2928932	0.0000000	
5	**0.9990234**	0.9375000	0.7500000	0.5000000	0.2421417	0.0000000
6	**0.9997559**	**0.9687500**	0.8425099	0.6464466	0.4256508	0.2062995
7	**0.9999390**	**0.9843750**	0.9007874	0.7500000	0.5647247	0.3700395
8	**0.9999847**	**0.9921875**	0.9375000	0.8232233	0.6701230	0.5000000
9	**0.9999962**	**0.9960938**	**0.9606275**	0.8750000	0.7500000	0.6031497
10	**0.9999990**	**0.9980469**	**0.9751969**	0.9116117	0.8105354	0.6850197
11	**0.9999998**	**0.9990234**	**0.9843750**	0.9375000	0.8564127	0.7500000
12	**0.9999999**	**0.9995117**	**0.9901569**	**0.9558058**	0.8911812	0.8015749
13	**1.0000000**	**0.9997559**	**0.9937992**	**0.9687500**	0.9175308	0.8425099
14	**1.0000000**	**0.9998779**	**0.9960938**	**0.9779029**	0.9375000	0.8750000
15	**1.0000000**	**0.9999390**	**0.9975392**	**0.9843750**	**0.9526339**	0.9007874
16	**1.0000000**	**0.9999695**	**0.9984498**	**0.9889515**	**0.9641032**	0.9212549
17	**1.0000000**	**0.9999847**	**0.9990234**	**0.9921875**	**0.9727953**	0.9375000
18	**1.0000000**	**0.9999924**	**0.9993848**	**0.9944757**	**0.9793827**	**0.9503937**
19	**1.0000000**	**0.9999962**	**0.9996125**	**0.9960938**	**0.9843750**	**0.9606275**
20	**1.0000000**	**0.9999981**	**0.9997559**	**0.9972379**	**0.9881585**	**0.9687500**

As you can see from the table this is a very strict system: if there are 5 contradicting quotations to a given premise then it requires 18 supporting quotations in order for it to be considered statistically significant that the majority of the sources agree on the premise. This is the case even though the contradicting quotations are not required to be in agreement with each other, whereas the supporting quotations are required to be synonymous.

If there are no contradicting sources then 3 supporting sources are still required before that premise is considered statistically significant. This makes it evident that if there are ever 3 or more supporting sources *and* 3 or more contradicting sources (in mutual agreement) then that proves the existence of at least two schools of thought on that premise. If there are multiple schools of thought for alchemy then we would expect to see this a lot. If there were only one school of thought then we would expect to see a lot of supporting sources and few contradictions. If the alchemists were all writing nonsense then we would expect for there to be no statistically significant agreement, perhaps with the odd exception in cases where they were copying each other – which is already taken into consideration by the p variable for probability of agreement by chance or coincidence.

Once the statistical significance of each individual premise is calculated we can then use the method detailed in the Appendix to determine the overall statistical significance of whether all of the sources represent a single school of thought. To do this we substitute the number of statistically significant premises for supporting sources (y), the number of insignificant premises as the contradicting sources (x), and the total number of premises as the number of sources (n). *'Probably significant'* premises, those with statistical significance between 0.90 and 0.95, are included for the calculation of the n variable but should not be included in x or y because they represent neither statistically significant agreement nor contradiction (just as sources which do not mention a premise are not included in the calculation but are included in the number of sources.)

The results of the study must fit one of the following scenarios:

A. $\alpha \leq 0$ ***Very few or none of the statements have statistically significant support. (The "null hypothesis")***
This would prove that there is no agreement between the different alchemists and that there is not a definitive system of alchemy.

B. $\alpha > 0$ ***Some of the statements have statistically significant support, but overall this is not statistically significant.***
A little agreement here and there would indicate that there is not a definitive system, or it could mean that the alpha level was too strict. This result is also likely to be produced if the alchemical authors copied one another.

C. $\alpha \geq 0.95$ ***A statistically significant number of statements have statistically significant support in one school only.***
This would prove beyond all reasonable doubt that there is a single definitive system of alchemy.

D. ***A statistically significant number of statements have more than one school of statistically significant support.***
This would prove beyond all reasonable doubt that there are multiple schools of alchemy, each possessing its own system.

ALCHEMY AS A SCIENCE OR SPIRITUAL DISCIPLINE

Before we begin the statistical analysis it is required that I address a serious misconception concerning alchemy that exists in popular opinion today, to ensure that the reader does not harbor pre-existing bias. This is the perpetuated idea that alchemy is a spiritual discipline.

I will address first the European alchemists, from which the vast majority of the sources originate.

The spiritual interpretation of alchemy in the West has a relatively short history. Its evolution can be traced and has been called-out as fictitious repeatedly by modern historians – though this has made little or no difference to mass popular opinion. The spiritual interpretation of alchemy arose in the 19th and early 20th centuries, along with the Theosophical movement and occult revival, and was popularized by Carl Jung, the famous psychiatrist, who was known for his deep interest in the occult. There is no evidence of any spiritual interpretation of alchemy in any texts prior to the 19th century.

> *The spiritual interpretation of alchemy that was made famous by Jung in fact reflects religious convictions typical of nineteenth-century occultism and is not supported by the antique and medieval alchemical sources.*
> Kripa, Jeffrey John, and Glenn W. Shuck. *On the Edge of the Future*. 2005. Indiana University Press. Print

The Victorian occult revival was a period of immense interest in all things metaphysical and supernatural; with the discovery of electricity and the uses of magnetism many things previously considered magic were now called science, and the public was unsure as to where this ended. Alchemy became a popular subject of interest and debate. As often happens when there is a popular question to which there is no absolute answer, various different people published their own opinions and over time the opinions of these individuals became established in popular belief.

> *Some readers may be surprised that the Philosophers' Stone is a physical, chemical substance, since many popular treatments of alchemy emphasize the "spiritual" dimensions of alchemy, thus distinguishing it strongly from more familiar chemistry. This "spiritual interpretation" is, however, predominantly a product of the Victorian occult revival.*

Achinstein, Peter. *Scientific Evidence: Philosophical Theories & Applications*. 2005. The Johns Hopkins University Press. Print

The unfortunate consequences of this misconception are perpetuated to this day and represent the contents of virtually every book and article written about alchemy without properly performed academic research, or reference to academic research, and even some academic books and papers whose authors did not feel the necessity to do proper research and under which the peer review process failed, most likely due to lack of understanding of the subject matter by both authors and reviewers. Unfortunately the authors of contemporary alchemical literature appear to have developed a distain for the scientific method, probably due to the lack of positive interest from the scientific community in the field of alchemy; and this has caused alchemy as a research topic to become stuck in the zeitgeist of the previous century, which happens to be an entirely fictitious misconception supported neither by the authentic sources, nor by the research of modern scholars.

> *much of the contemporary historical writing on alchemy has unwittingly absorbed themes drawn from nineteenth century occultism. Anachronistic promoters of so-called spiritual alchemy in that period, such as Mary Anne Atwood and Ethan Allen Hitchcock, avoided the embarrassing fact that many alchemical recipes do not make obvious chemical sense by arguing that such recipes were really not about chemistry at all, but veiled prescriptions for perfecting the alchemist's soul.*
> Neman, William R. and Anthony Grafton. *Secrets of Nature: Astrology and Alchemy in Early Modern Europe*. 2006. The MIT Press. Print

To make matters worse, in the 19th and 20th centuries the cult following which evolved around the newly founded spiritual interpretation of alchemy saw to the adulteration of alchemical works in order to support their own interests.

> *Hundreds of books, including adulterated "translations" of alchemical classics, appeared in the second half of the nineteenth century, all but a very few embracing this new "spiritual interpretation" of alchemy.*
> Force, James E. and Sarah Hutton. *Newton and Newtonianism*. 2005. Springer. Print

The turning point at which traditional alchemy faded away and then reemerged under its fictitious new spiritual guise is marked by a series of historical events. Up until a point alchemy evolved hand in hand with other scientific fields, medicine and mathematics, and like the scientific frontier, was centered in Germany from the time of the first printing presses until the mid-17th century, when Francis Bacon's scientific method and the founding of the Royal Society brought England to the center of the scientific world. Alchemy followed accordingly and enjoyed its heyday

until the latter part of the 17th century when Robert Boyle of the Royal Society attacked the cryptic language of the alchemists in his book "The Sceptical Chymist" in 1671. Interestingly Boyle was not arguing against alchemy, but against its use of elaborate and unintelligible metaphor. "The Sceptical Chymist" marked the peak of alchemy and the beginning of the end, with the number of new alchemical publications gradually slowing, until the death of James Price in 1783, a fellow of the Royal Society who committed suicide by drinking prussic acid when the society demanded he replicate his alchemical transmutations in their presence. Price's death was also the death of the traditional alchemical method as no authentic works on alchemy were published after this date.

> *the alchemy that began to re-emerge near the end of the eighteenth century was very different from that known in the seventeenth, for it had become deeply tinctured by its Enlightenment association with magic and other supernatural practices. Thus the protagonist Johann Wolfgang von Goethe's Faust is a world-weary, disillusioned alchemist who is also a master of the black arts, and thus a very different figure from the laborious workshop chymists of the seventeenth century as depicted by Teniers and other genre painters or the vast majority of authentic alchemical publications with date from the seventeenth century.*
>
> Wamberg, Jacob. *Art & Alchemy*. 2006. Museum Tusculanum Press. Print

> *A purely spiritual alchemy would never explain the existence of alchemical laboratories in which physicians honestly and fanatically sought for occult medicines.*
>
> Cavendish, Richard, and Brian Innes. *Man, Myth & Magic*. 1983. Marshall Cavendish. Print

The history of the Chinese alchemy of Taoism is not dissimilar to that of European alchemy. Both Chinese and European alchemy were flavored by the dominant philosophy of their time and place, Christianity and Taoism respectively, and both were eventually taken with an exclusively spiritual interpretation. For Taoism this transition happened more slowly over the previous millennium.

As the following Taoist quotes illustrate, as far back as the 11th century the Taoist alchemists felt it necessary to define the difference between Tao obtained through spiritual practices and Tao obtained through consumption of chin tan (divine medicine), what is known in the European alchemical tradition as the Philosophers' Stone.

> [350] *Tan is the supremely priceless valuable medicine of the material body. Successful compounding leads to endless changes;' it makes it possible for one to ascend to meet the chéntsung (true men) and further to solve the (problem) of wushéng (non-living) by its skillful use.*

[351] *Even if you are able to apprehend the true nature of Buddhism (i.e., to become of a Buddha), you will not be able to avoid giving up your body here and acquiring another body there. What can be better than compounding the great tan at the same time? Then you can overcome wu to (no leak) to become a chénjén (true man, hsien).*

[337] *I suppose that you can also practice both "breathing" and "thinking" (in order to acquire Tao). All these necessarily differ from the affairs of chin tan*

~ Po-tuan, Chang. *Wu Chen P'ien, Essay on the Understanding of Truth.* 1078 AD. Alchemical Tract

Neither the Taoist alchemist sources nor the European alchemist sources indicate that their authors followed any spiritual beliefs or practices beyond those of their respective religions of Taoism and Christianity.

The truth or falsity of the "spiritual" interpretation of alchemy can be finally put to rest by analyzing the statistically significant statements of this study for any evidence that the authors intended their writings to be interpreted in a purely spiritual sense, as opposed to writing about an actual physical process. This will be addressed in the final analysis.

FINAL WORD ON SOURCES

I should address one final concern people might raise about the sources used in this study.

Those people who call themselves alchemical practitioners today fall largely into two categories: those who wrongly believe alchemy is a spiritual discipline, whom I have already addressed, and those who believe alchemy is practical. For the latter a small handful of manuscripts are fashionable and most widely esteemed, these all coming exclusively from France during the mid-late 19th and early 20th centuries, some of the more popular examples being Recreations Hermetique and the two works of Fulcanelli. These French manuscripts are contemporary with the spiritual interpretation and were written during the occult revival, a century after the demise of traditional alchemy, and so are excluded from this study based on these conditions (i.e. they are distinctly separate in time from the traditional alchemical literature.) But to slightly deflect the inevitability of some people accusing me of deliberately excluding these works, I shall address them in this chapter.

The French manuscripts were practical, some with chemical instructions and others focusing more on symbology, such as Fulcanelli's works. While it might appear on initial inspection that the French manuscripts were the opposite of the spiritual alchemy books of the same period, the two were in fact brothers. In retrospect we associate the occult revival with pseudoscience and hocus-pocus, but we should remember that the cause of the occult revival was the advancement of science and technology resulting in what seemed like magic becoming reality; such as: artificial lighting, long distance communication, and horseless carriages. The spiritual alchemy books then, and their practical brother the French manuscripts, were both a product of the same anti-skeptical anything-can-happen belief system dominating Europe and the United States during the 19th and early 20th centuries, and especially popular in Paris.

The reason why the French manuscripts were specific to France is likely to have been because they were all based off the teachings of one person or group. This is evident because the French manuscripts share premises (e.g. "the Stone becomes dangerous if multiplied too many times") which are flatly contradicted by alchemical tracts prior to the 19th century, and from all other parts of the world (see quotes #538, #849, #859.) In this sense we can say that the French manuscripts do indeed represent a separate 'school' of alchemy as they agree between themselves but not with the other tracts. Though they do not represent a separate

school of alchemy for the purpose of this study, for the same reason that the spiritual alchemy books don't represent a separate school, because this study focuses exclusively on traditional alchemical sources from pre-19th century.

The question remains: *are the French manuscripts authentic alchemical tracts?* Consider the question from this angle: the French manuscripts were published after the end of traditional alchemy, during the occult revival, span 100 years and 1 country; and are contradicted by all other alchemical tracts spanning thousands of years, many countries and drastically different cultures. The two are mutually exclusive: they cannot both be correct as each directly contradicts the other. Either could be right, or neither could be right, but it is not possible for both to be right; nor is it possible for them to represent different methods with the same goal due to the direct contradictions. Furthermore, if the French manuscripts were correct, then that would mean that authentic alchemy did not exist until the 19th century; in which case the existence of all other alchemical tracts would become nonsensical.

To conclude, the value of the French manuscripts is dependent on the results of this study. If this study proves that the traditional sources do indeed represent a single specific and replicable chemical procedure and accompanying philosophical theory, then (due to the mutual exclusivity) the anomaly of the French manuscripts lose all weight. Whereas if this study fails to prove any agreement between the traditional tracts then the French manuscripts might elicit further study.

STUDY

I will present all premises, and alongside each premise: all quotations which support, all quotations which contradict the premise, and the statistical significance of each premise.

Each premise will be analyzed for statistical significance and if it achieves the alpha level of 0.95 or better then the premise will labeled an alchemical 'law.' If the premise fails to meet the alpha level then it is not statistically significant. Premises with a probability of 0.90-0.95 are labeled *'probably significant,'* as detailed earlier.

I have opted to display the statistical significance in 8 significant figures. While this may seem extreme, I feel it better illustrates the difference between the premises.

Only the frequency of sources are counted for statistical significance; for obvious reasons two or more quotations from a single source only count as one support. All quotations are therefore grouped together by their source. The exception to this rule is if a single source has both a supporting and a contradictory quotation, in which case both will be counted.

The number in square brackets preceding each quotation is the quote identifier which can be used to look up the quotation on the database available online at:
www.alchemy.ws/quotes

The order of the premises is not relevant to the study, but since they have to be in some order I have put them in an order than makes sense to me. I will begin by analyzing premises related to reading the alchemical sources, then premises related to philosophy of alchemy, and finally the chemical procedure.

Below each premise is my commentary.

1. Many alchemical tracts must be read for one to gain a correct picture of alchemy

..... *Statistical Significance* .....

Supporting sources: 5
Contradicting sources: 0
Statistical significance: 0.9990234

This premise is statistically significant

..... *Supporting Quotations* .....

[880] *as Norton saith:- "Trust not therefore to Reading of one Book; But in many Authors' Works ye may look. Liber librum aperit, saith Arnold the great Clerk; Anaxagoras said the same for his Work, Who that slothful is in many Books to see, Such one in Practice, prompt shall never be." The Reason he gives for thus Reading and Comparing many Books, is, that "Every each of them taught but one point, or twain. Whereby his Fellows were made certain, How that he was to them a Brother, For every of them understood each other."*
~ A Lover of Philalethes. *A Short Enquiry Concerning the Hermetic Art*. 1714 AD. Alchemical Tract

[191] *Your best plan will be to read many books on Alchemy*
[621] *The treasures of Hermes are not laid open in one book: perhaps one writer may render clear to you what another fails to explain.*
[700] *For all the authors who deal with this subject write about it in obscure language, and not one of them declares it plainly; nay, they beseech God to remove them suddenly out of this world, if they ever write books about the grand secret. For many of them have been fearful of committing to paper more than was right about this science; and not one of them has given more than one or two plain hints respecting it. They did not write with the object of divulging their secret to the world, but in an obscurely allusive style, in order that they might be able to recognize those who understood their meaning as brothers and fellow adepts. Hence you must not be content with reading only one book, but you should study a variety of authors; because, according to the learned Arnold, one book opens up the understanding of another. The same thought is expressed by the learned Anaxagoras, who testifies that if a man will not take the trouble of reading many books, he can never attain to a practical knowledge of our Art.*

~ Norton, Thomas. *The Chemical Treatise, Or, The Ordinal of Alchemy*. 1477 AD. Alchemical Tract

[161] *For he who does not read books cannot apprehend the details of our Art; he who knows nothing about the theory of our Art, will find its practice very difficult. Geber, in the Prologue of his Sum of Perfection, exhorts the student to pore over his volumes by day and by night, and to revolve them diligently in his mind, that so he may perceive the drift of our directions. Galen declares that theory and practice mutually correct and supplement each other. True theory is borne out by practice; false theory is shamed and disgraced by it. Moreover, when the science is obscure, and has been handed down after the manner of a dark tradition, there is all the more reason for reference to the adepts of the past therein. For which reason, says the philosopher in the second book of Ethics: In things which are obscure it is necessary to have recourse to open testimonies. So also Morienus: While every thing is distinguished according to its effects, the facts concerning it are more fully confirmed by the testimony of many. Rhasis (c. 70) bids us pin our faith to the ancient sages.*
~ Bonus, Peter. *The New Pearl of Great Price*. 1338 AD. Alchemical Tract

[189] *be diligent in searching the books of the learned in this science; for one book openeth another; think and meditate of these things profoundly;*
~ Artephius. *The Secret Book of Artephius*. 12th Cen. (?). Alchemical Tract

[228] *Woe unto you, sons of the Doctrine! For one who plants trees does not look for fruit, save in due season; he also who sows seeds does not expect to reap, except at harvest time. How, then, should ye desire to attain this offering when ye have read but a single book, or have adventured only the first regimen? But the Philosophers have plainly stated that the truth is not to be discerned except after error, and nothing creates greater pain at heart than error in this Art, while each imagines that he has almost the whole world, and yet finds nothing in his hands. Woe unto you!*

[229] *we have ordered you to read frequently, and, moreover, ponder diligently over the things which we have narrated.*
~ Anonymous. *The Turba Philosophorum*. Alchemical Tract

..... ***Commentary*** .....

In order to achieve a proper understanding of alchemy the different alchemical sources should be considered as parts of a whole. Each author only gives a few minor hints, so only when considered collectively do the alchemical tracts begin to make sense.

2. The complete instructions are never found in one book

..... ***Statistical Significance*** .....

Supporting sources: 2
Contradicting sources: 0
Statistical significance: 0.9375000

This premise is probably significant, but ***not*** *statistically significant*

..... ***Supporting Quotations*** .....

[621] *The treasures of Hermes are not laid open in one book: perhaps one writer may render clear to you what another fails to explain.*
~ Norton, Thomas. *The Chemical Treatise, Or, The Ordinal of Alchemy*. 1477 AD. Alchemical Tract

[615] *Philosophers have concealed the manner of making it, as the Key of their Magistery, and in truth, I have read above one hundred books of this Art, and in none of them I found the perfecting of this Mercury and Permanent Water and have seen great and learned men in this Science, among whom I have not found one that had this secret, except one able Physician, who told me he had been 36 years in earnest prosecution before he obtained it.*
~ Trevisan, Count Bernard. *Verbum Dismissum*. 15th Cen. Alchemical Tract

..... ***Commentary*** .....

There does not exist a single alchemical manuscript which details the entire process. Each gives only a few hints.

3. The genuine alchemists all agree with one another, differing only on superficial points or on using different terminology

..... ***Statistical Significance*** .....

Supporting sources: 8
Contradicting sources: 0
Statistical significance: 0.9999847

This premise is statistically significant

..... ***Supporting Quotations*** .....

[875] *This Art, of bringing all Imperfect Metals to Perfection, hath been asserted for Truth, by Men of almost every Degree, in most Ages of the World; many of whose Books are extant. They have declared, that they have made and possessed this great Treasure, which not only brings all Imperfect Metals to the Perfection of Sol and Luna (according to the Quality of the Medicine), but healeth all manner of Diseases in Human Bodies, even renewing Youth and prolonging Life. Those Authors, from Age to Age, have justified one another's Testimony; alledging, as a farther Proof of the Art, that all that have understood it, have written most agreeingly of it, though contemporary, and unknown to one another in Person, or by Writing. How far these Men's Writings have obtain'd, a very little Enquiry may serve; for most men look upon these (Alchymic) Books only as Cunningly devised Fables, and the Art itself as altogether impossible. To which the (Alchymic) Authors answer, That it is not Lawful, nor Commendable to reprobate an Art, by Judges who are ignorant of its Laws as well as the Facts; and that the Ignorant Negative of such, is by no means sufficient to set aside the Affirmative Knowledge of so many Men of Unquestionable Credit, Piety, and Virtue, supported by Arguments and Circumstances of Uncontestible Force.*

[881] *This Harmony in Authors, that have written of the Art at the same time, and unknown one to another, a Modern Adept of the same Nation with the two before mentioned, has brought as a convincing Argument (among others) to prove its Being; and which, with me, has great Weight, and seems to serve his purpose.*
~ A Lover of Philalethes. *A Short Enquiry Concerning the Hermetic Art*. 1714 AD. Alchemical Tract

[89] *The Sages have used different names for the substance, and have told us to make the indestructible water white and red. They have also*

apparently indicated various methods, but they really agree with each other in regard to all essentials, and it is only their mystic language that causes a semblance of disagreement.
~ Anonymous. *The Glory of the World, Or, Table of Paradise*. 1526 AD. Alchemical Tract

[63] *our Sages, in expounding the truth, veil it under obscure and allegorical expressions, but nevertheless agree with each other so marvellously that they all seem to speak, as it were, with one mouth. They do not confound one thing with another, nor do they wish to lead the earnest enquirer astray. They express themselves in mystic phrases to hide the truth from the unworthy and impious, lest they should seem to be casting pearls before swine, and giving the holy thing to be trodden underfoot by those who think only of indulging their lustful desires.*

[291] *Sages wrote at different times, and in different languages, yet their works exhibit so marvellous an agreement, that any true philosopher may easily see that all their hearts had been gladdened by God in the discovery of this stone, and that they all had performed this work with their own hands. Now, as the truth of their views is perceived by their agreement, so the disagreement of certain others marks them as false philosophers. For, not knowing the foundation of this glorious Art, and making up fanciful theories out of their own heads, they exhibit their ignorance to all.*
~ An Anonymous German Philosopher. *The Golden Tract Concerning the Stone of the Philosophers*. 16-7th Cen. (?). Alchemical Tract

[452] *Hermes, surnamed Trismegistus, is generally regarded as the father of this Art; but there are different opinions with regard to his identity. Some say he was Moses; all agree that he was a very clear-sighted philosopher, the first extant author on the subject, and was also of Egyptian extraction. Others say that Enoch invented the Art, and, before the coming of the Flood, described it on the so-called emerald tables, which were afterwards found by Hermes in the valley of Hebron. Many assert that it was known to Adam, who revealed it to Seth; that Noah carried the secret with him into the Ark, and that God revealed it to Solomon. But I do not agree with those who claim for our Art a mystical origin, and thus only make it ridiculous in the eyes of a scornful world. If it is founded on the eternal verities of Nature, why need I trouble my head with the problem whether this or that antediluvian personage had a knowledge of it? Enough for me to know that it is now true and possible, that it has been exercised by the initiated for many centuries, and under the most distant latitudes; it may also be observed that though most of these write in an obscure, figurative, allegorical, and altogether perplexing style, and though some of them have actually mixed falsehood with truth, in order to confound the ignorant, yet they, though existing in many series of ages, differing in tongue and nation, have not diversely*

handled one operation, but do all exhibit a most marvellous and striking agreement in regard to the main features of their teaching—an agreement which is absolutely inexplicable, except on the supposition that our Art is something more than a mere labyrinth of perplexing words.
~ Philalethes, Eirenaeus. *The Metamorphosis of Metals*. 1694 AD. Alchemical Tract

[164] *The substance of our Art is one, and admits of no variation or substitute, and so also the mode of our Art is one. The unity of our Art is proved by the fact that, though the Sages exhibit considerable diversity in their methods of expressing themselves, yet they all understand each other. The very fact that Greek understands Greek, and Latin Latin, and Arab Arab, proves the unity of each language; and it is the same with our Art. Amidst the greatest apparent diversity there is a wonderful substantial agreement in the works of the Sages; they differ in words, names, and metaphors, but they agree in reference to things.*

[642] *If, therefore, thou shalt rightly consider those things which I shall say unto thee, as also the testimonies of the ancients, well and fully shalt thou know that we agree in all things, and so all of us reveal the same truths. This was the deliberate conviction of Hermes, in his Secreta, who is styled the father and prophet of the Sages, of Pythagorus, Anaxagoras, Socrates, Plato, Democritus, Aristotle, Zeno, Heraclitus, Diogenes, Lucas, Hippocrates, Hamec, Thebit, Geber, Rhasis, Haly, Morienus, Theophilus, Parmenides, Mellisus, Empedocles, Abohaly, Abinceni, Homer, Ptolomeus, Virgil, Ovid, and many other philosophers and lovers of truth, whose names would be too tedious to record. Of most of these we have seen and studied the works, and can testify that they were, without a single exception, adepts, and brothers of this most glorious order, and that they knew what they were speaking about. . . . To the initiated it is clear that Moses, Daniel, Solomon, several of the prophets, and the evangelist St John, possessed the knowledge of this Art*
~ Bonus, Peter. *The New Pearl of Great Price*. 1338 AD. Alchemical Tract

[257] *Give yourself wholly to study, and be not flighty or double-minded. Let your mind be like a firm Rock, in which all the various sayings of the Sages are reduced to the unity of their common meaning. For a man who is easily influenced in different directions is not likely to find the right path.*
~ Valentinus, Basilius. *The Practica*. 1618 AD. Alchemical Tract

[173] *But although the said philosophers have treated this subject with so great a variety of method, and used many peculiar and singular expressions, curious parables, and strange and fanciful words, yet they all agree in pointing out the same goal, and one and the same Matter as essential to the right conduct of the Art.*
~ Anonymous. *The Sophic Hydrolith, Or, Water Stone of the Wise*. 17th Cen. Alchemical Tract

[835] *Though the ancient Philosophers have written diversely of this science, concealing under a multitude of names the true principles of the Art; yet have they not done it but upon important considerations, as we shall hereafter make appear. And though they are different in their expressions, yet are they not any way discordant one from another, but all aiming at one end, and speaking of the same thing, they have thought fit (above all the rest) to name the proper Agent, by a term, strange, nay sometimes contrary to its nature and qualities.*
~ Anonymous. *The True Book of the Learned Greek Abbot Synesius*. 16-7th Cen. Alchemical Tract

..... ***Commentary*** .....

The alchemists wrote cryptically and it is this cryptic manner which makes the different alchemists appear to be implying different premises or instructions from one another. However, in most cases the alchemists are shown to be in perfect agreement if only the metaphors each use are correctly understood.

4. Some alchemical tracts are forgeries and do not contain any genuine alchemical knowledge

..... ***Statistical Significance*** .....

Supporting sources: 6
Contradicting sources: 0
Statistical significance: 0.9997559

This premise is statistically significant

..... ***Supporting Quotations*** .....

[120] *I considered in my mind the great number of deceitful books and forged Alchemistic "receipts", which have been put in circulation by heartless impostors, though they do not contain even a spark of truth --- and how many persons have been and are still daily led astray by them?*
~ Sendivogius, Michael. *The New Chemical Light*. 17th Cen. Alchemical Tract

[264] *under the name of this glorious Art there is to be found much false teaching which is put forward by pseudo-alchemists, whose writings are nothing but imposture and deceit, and are yet highly esteemed by people of the simpler sort. These charlatans induce their dupes to waste much money and time on that which can profit them nothing; for unless a thing be well begun, it can never be brought to a good end. Yet most men, who, nowadays, have devoted themselves to this exalted art of chemistry, are pursuing a wrong course, and are deceivers or deceived. The deceivers are conscious of their own ignorance, and try to veil it under an obscure and allegorical style. The less they really know, the more pompous and the more unintelligible do their speculations become. But the reader, who is puzzled by their perplexing style, may at least comfort himself with the assurance that he knows as much about the matter as the authors. That assurance must serve for a kind of clue to the endless labyrinth of their false sublimations, calcinations, distillations, solutions, coagulations, putrefactions, and corruptions. Nevertheless, we may almost every day see foolish persons spend their whole substance on those absurd experiments, being induced to do so by the aforesaid pseudo-alchemists, who impose on them with a false process, and fanciful perversions of Nature.*

[270] *For if there were not so many books put forward by ignorant writers, many thousands of persons who at the present moment are hopelessly floundering about in a sea of specious book-learning would have been led by the light of their own unaided intellects to the knowledge of this precious secret; they are prevented, these many years, from seeing*

the plain truth by a vast mass of printed nonsense which commands their reverence, because they do not understand it.
~ Anonymous. The Only True Way. 1677 AD. Alchemical Tract

[418] *Because many have written of the Philosopher's Stone without any knowledge of the art; and the few books extent, written by our learned predecessors and true masters hereupon, are either lost or concealed in the collections of such (however despised) as are lovers and seekers of natural secrets, we have taken a resolution to communicate our knowledge in this matter, to the intent that those who are convinced the Philosophical Work is no fiction, but grounded in the possibility of Nature, may be faithfully directed in their studies, and have an undoubted criterion to distinguish between such authors as are genuine sons of science and those who are spurious, as writing by hearsay only.*
~ Anonymous. *On the Philosophers' Stone*. 17th Cen. (?). Alchemical Tract

[616] *We have further to complain of those who mutilate and falsify the works of true seekers after natural Wisdom and Art, for I have clearly discovered defects, alterations, and foreign matter in the Triumphal Chariot of Fr. Basilius, and also in the writings of A. von Suchten and Theophrastus. More especially, dear Friends, have we to complain of the devilish cunning way in which the works of Theophrastus have hitherto been suppressed, only a few of which (and those to be reckoned the very worst) having appeared in print.*
~ Figulus, Benedictus. *A Golden and Blessed Casket of Nature's Marvels*. 1607 AD. Alchemical Tract

[611] *for those writers, however many they be, are either themselves in error, or else they write falsely out of sheer envy, and put forth receipts whilst not ignorant of the truth.*
~ Paracelsus, Theophrastus. *The Aurora of the Philosophers*. 1575 AD. Alchemical Tract

[625] *Throw away your volumes of "Recipes," for they are full of falsehood and fraud. Do not believe them, but give diligent heed to the maxim, that nothing is wrought without its own proper cause. This is the mistake into which those self-styled "Practical Sages" fall. They do not place knowledge on a firm foundation by enquiring into the cause of things. You should therefore constantly bear this momentous rule in mind: never to set about an experiment until you fully comprehend the why and the how. He who would make good progress in this Art should also diligently eschew all falsehood.*
~ Norton, Thomas. *The Chemical Treatise, Or, The Ordinal of Alchemy*. 1477 AD. Alchemical Tract

..... ***Commentary*** .....

It must not be thought that all alchemical tracts are equal. One of the greatest difficulties in deciphering the alchemical writings is identifying the authentic from the fraudulent tracts. Fortunately this issue is no obstacle for this study.

5. Sometimes genuine alchemists lie about alchemical principles to mislead the reader

..... ***Statistical Significance*** .....

Supporting sources: 4
Contradicting sources: 2
Statistical significance: 0.6031497

*This premise is **not** statistically significant*

..... ***Supporting Quotations*** .....

[635] *the substance of our Stone is one, so is the method of its preparation. Therefore, do not listen to those ignorant and fraudulent alchemists who speak of many different kinds of sublimation and distillation.*
~ An Unknown German Sage. *A Very Brief Tract Concerning the Philosophical Stone*. 15-7th Cen. (?). Alchemical Tract

[115] *all the preparations of the stone, as of Geber, Albertus Magnus, and the rest, are sophistical. Their purgations, cementations, sublimations, distillations, rectifications, circulations, putrefactions, conjunctions, solutions, ascensions, coagulations, calcinations, and incinerations are utterly profitless, both in the tripod, in the athanor, in the reverberatory furnace, in the melting furnace, the accidioneum, in dung, ashes, sand, or what not; and also in the cucurbite, the pelican, retort, phial, fixatory, and the rest. The same opinion must be passed on the sublimation of Mercury by mineral spirits, for the white and the red, as by vitriol, saltpetre, alum, crocuses, etc., concerning all which subjects that sophist, John de Rupescissa, romances in his treatise on the White and Red Philosophic Stone. Taken altogether, these are merely deceitful dreams. Avoid also the particular sophistry of Geber; for example, his sevenfold sublimations or mortifications, and also the revivifications of Mercury, with his preparations of salts of urine, or salts made by a sepulchre, all which things are untrustworthy.*

[611] *for those writers, however many they be, are either themselves in error, or else they write falsely out of sheer envy, and put forth receipts whilst not ignorant of the truth.*
~ Paracelsus, Theophrastus. *The Aurora of the Philosophers*. 1575 AD. Alchemical Tract

[453] *it may also be observed that though most of these write in an obscure, figurative, allegorical, and altogether perplexing style, and*

though some of them have actually mixed falsehood with truth, in order to confound the ignorant, yet they, though existing in many series of ages, differing in tongue and nation, have not diversely handled one operation, but do all exhibit a most marvellous and striking agreement in regard to the main features of their teaching—an agreement which is absolutely inexplicable, except on the supposition that our Art is something more than a mere labyrinth of perplexing words.

[613] *Again, there are others who really have a true knowledge of the secret, but who grudge others the light which has irradiated their own path; and who therefore write about it in hopelessly puzzling language, which the perplexed beginner cannot possibly understand. To this class belong Geber, Arnold, and Lullius, who would have done much better service to the student, if they had never dipped pen in ink. The consequence is that every one who takes up this study at once finds himself lost in a most perplexing labyrinth of falsehood and uncertainty, in which he has no clue.*

~ Philalethes, Eirenaeus. *The Metamorphosis of Metals*. 1694 AD. Alchemical Tract

[862] *I observe that in their delivery of mysteries they have, as in all things else, imitated Nature, who dispenses not her light without her shadows. They have provided a veil for their art, not so much for obscurity as ornament: and yet I cannot deny that some of them have rather buried the truth than dressed it.*

~ Vaughan, Thomas. *Aula Lucis, or, The House of Light*. 1651 AD. Alchemical Tract

..... *Contradicting Quotations* .....

[606] *I make known to all ingenuous students of this Art that the Sages are in the habit of using words which may convey either a true or a false impression; the former to their own disciples and children, the latter to the ignorant, the foolish, and the unworthy. Bear in mind that the philosophers themselves never make a false assertion. The mistake (if any) lies not with them, but with those whose dulness makes them slow to apprehend the meaning. Hence it comes that, instead of the waters of the Sages, these inexperienced persons take pyrites, salts, metals, and divers other substances which, though very expensive, are of no use whatever for our purpose.*

[609] *Jealous Sages have named many waters and metals and stones, simply for the purpose of deceiving you; herein the philosophers would warn us that they have used secrecy, lest the whole mystery should be manifested before all the world. Those who follow the letter of their directions are sure to be led astray, and to miss entirely the true foundation of our Art. The fault, however, lies not with the Sages so much with the ignorance of their readers.*

~ Anonymous. *The Glory of the World, Or, Table of Paradise*. 1526 AD. Alchemical Tract

[684] *though the phraseology of the Sages be obscure, it must not therefore be supposed that their books contain a single deliberate falsehood. There are many passages in the writings of Morienus, Geber, and others, where this charge is indignantly rebutted. Those for whom the knowledge of Alchemy is intended, will be able, in course of time and study, to understand even the most obscure of Alchemistic treatises: for they will be in a position to look at them from the right point of view.*
~ Bonus, Peter. *The New Pearl of Great Price*. 1338 AD. Alchemical Tract

..... ***Commentary*** .....

Some alchemical authors are of the opinion that alchemical authors lie deliberately in their works, but this argument is refuted by other quotes which argue that the alchemists don't lie but instead convey a false impression, the understanding of which is available to those who study diligently. Overall this is not statistically significant either way so we can't say definitively whether genuine alchemists tell outright lies, or whether these are not lies but instead cunningly crafted deceptions.

For practical purposes a cunningly crafted deception can be considered a lie – it is as useful as such.

6. True alchemical statements are apparent where there is no contradiction

..... *Statistical Significance* .....

Supporting sources: 2
Contradicting sources: 0
Statistical significance: 0.9375000

This premise is probably significant, but ***not*** *statistically significant*

..... *Supporting Quotations* .....

[246] *the Truth and foundation of this Art is apparent, for Truth is where there appears no contradiction. Therefore also can false Alchemists be easily detected in this one point alone.*
~ Suchten, Alexander von. *An Explanation of the Natural Philosopher's Tincture, of Paracelsus*. 16th Cen. Alchemical Tract

[291] *Sages wrote at different times, and in different languages, yet their works exhibit so marvellous an agreement, that any true philosopher may easily see that all their hearts had been gladdened by God in the discovery of this stone, and that they all had performed this work with their own hands. Now, as the truth of their views is perceived by their agreement, so the disagreement of certain others marks them as false philosophers. For, not knowing the foundation of this glorious Art, and making up fanciful theories out of their own heads, they exhibit their ignorance to all.*
~ An Anonymous German Philosopher. *The Golden Tract Concerning the Stone of the Philosophers*. 16th - 17th Cen. (?). Alchemical Tract

..... *Commentary* .....

This premise is self-evident, but for the purposes of our study this premise has one too few supporting quotations and so is not statistically significant enough to be considered definitive.

7. Different alchemists appear to be in open contradiction to one another

..... *Statistical Significance* .....

Supporting sources: 2
Contradicting sources: 0
Statistical significance: 0.9375000

*This premise is probably significant, but **not** statistically significant*

..... ***Supporting Quotations*** .....

[885] *The Philosophers, you very well know, take the liberty of seemingly contradicting themselves, and one another: Sometimes asserting the Work to be very easie; other times that 'tis very difficult or hard. One while, that 'tis short; then again that 'tis very tedious. Again, that 'tis done with little Expense, and an easie Labour; then complaining of the charge and Toil. Sometimes affirming their Matter to be but one only thing, other times that 'tis compounded of several. One while the Work is to be done with a gentle Fire, another time that 'tis not perform'd without a strong. Then again, that 'tis equal, and of the same degree; and yet that 'tis daily increased. These are the Difficulties with many more that might be named which Inquirers lie under. And yet the Philosophers affirm, they all vanish when the Key of this Art is once attain'd, which is the Chalibs of Philosophers. No longer will a Tyro relish a false Writer, or be to seek to reconcile the true. For that as soon as the first Gate is opened, all the rest will fly open of themselves.*
~ A Lover of Philalethes. *A Short Enquiry Concerning the Hermetic Art*. 1714 AD. Alchemical Tract

[601] *The expressions used by the different Masters often appear to be in open contradiction one to another; moreover, they are so obscurely worded that of ten readers each one would understand them in a different sense. Only the most ingenious and clear-sighted men have a chance of finding their way through this pathless thicket of contradictions and obscure metaphors.*
~ Bonus, Peter. *The New Pearl of Great Price*. 1338 AD. Alchemical Tract

..... ***Commentary*** .....

Different alchemists do appear to directly contradict one another on almost every aspect of alchemy. To the casual reader it would appear that

the alchemists are in disagreement, and this appears to be the general consensus. On closer inspection however, the disagreements are either superficial or manufactured for the purpose of deceiving those who are not already in-the-know.

8. Some alchemists wrote not to teach anything, but only to communicate with other alchemists

..... ***Statistical Significance*** .....

Supporting sources: 2
Contradicting sources: 0
Statistical significance: 0.9375000

This premise is probably significant, but ***not*** *statistically significant*

..... ***Supporting Quotations*** .....

[407] *I, BEING an anonymous adept, a lover of learning, and a philosopher, have decreed to write this little treatise of medicinal, chemical, and physical arcana, in the year 1645 after the Birth of Christ, and in the 23rd year of my age, to assist in conducting my straying brethren out of the labyrinth of error, and with the further object of making myself known to other Sages, holding aloft a torch which may be visible far and wide to those who are groping in the darkness of ignorance. The contents of this Book are not fables, but real experiments which I have seen, touched, and handled, as an adept will easily conclude from these lines. I have written more plainly about this Art than any of my predecessors; sometimes I have found myself on the very verge of breaking my vow, and once or twice had to lay down my pen for a season; but I could not resist the inward prompting of God, which impelled me to persevere in the most loving course, who alone knows the heart, and to whom only be glory for ever. Hence, I undoubtedly gather that in this last age of the world, many will become blessed by this arcanum, through what I have thus faithfully written, for I have not willingly left anything doubtful to the young beginner. I know many who with me do enjoy this secret, and am persuaded that many more will also rejoice in its possession. Let the holy Will of God perform what it pleases, though I confess myself an unworthy instrument through whom such great things should be effected.* ~ An Anonymous Sage and Lover of Truth. *An Open Entrance to the Closed Palace of the King*. 1645 AD. Alchemical Tract

[700] *For all the authors who deal with this subject write about it in obscure language, and not one of them declares it plainly; nay, they beseech God to remove them suddenly out of this world, if they ever write books about the grand secret. For many of them have been fearful of committing to paper more than was right about this science; and not one*

of them has given more than one or two plain hints respecting it. They did not write with the object of divulging their secret to the world, but in an obscurely allusive style, in order that they might be able to recognize those who understood their meaning as brothers and fellow adepts. Hence you must not be content with reading only one book, but you should study a variety of authors; because, according to the learned Arnold, one book opens up the understanding of another. The same thought is expressed by the learned Anaxagoras, who testifies that if a man will not take the trouble of reading many books, he can never attain to a practical knowledge of our Art.

~ Norton, Thomas. *The Chemical Treatise, Or, The Ordinal of Alchemy*. 1477 AD. Alchemical Tract

..... ***Commentary*** .....

According to what is written in the alchemical tracts, the authors were not necessarily writing for the purpose of teaching alchemy to students. Instead they may have been writing for the express purpose of proving to other alchemists that they possessed a competent understanding of alchemy in order to seek each other out.

Clearly if the alchemical tract was published anonymously then this act would be redundant. In this case one has to presume that this particular premise applies only to those tracts which were not published anonymously. Alternatively the author could have embedded their identity in the form of a cipher or anagram.

9. Do not believe any statement if you do not understand how and why it is the case

..... ***Statistical Significance*** .....

Supporting sources: 3
Contradicting sources: 0
Statistical significance: 0.9843750

This premise is statistically significant

..... ***Supporting Quotations*** .....

[270] *For if there were not so many books put forward by ignorant writers, many thousands of persons who at the present moment are hopelessly floundering about in a sea of specious book-learning would have been led by the light of their own unaided intellects to the knowledge of this precious secret; they are prevented, these many years, from seeing the plain truth by a vast mass of printed nonsense which commands their reverence, because they do not understand it.*

[272] *Always mistrust that which you do not understand (i.e., in studying this art).*
~ Anonymous. *The Only True Way*. 1677 AD. Alchemical Tract

[195]*When learned scholars and those who frequent the schools hear of the melancholy fate of these foolish persons, they ought to take warning, and remember that the same things may happen to themselves, if they are not constantly on their guard. For many of them are but too ready lightly to receive all conclusions, however false, if they only find them boldly asserted in books.*

[625] *Throw away your volumes of "Recipes," for they are full of falsehood and fraud. Do not believe them, but give diligent heed to the maxim, that nothing is wrought without its own proper cause. This is the mistake into which those self-styled "Practical Sages" fall. They do not place knowledge on a firm foundation by enquiring into the cause of things. You should therefore constantly bear this momentous rule in mind: never to set about an experiment until you fully comprehend the why and the how. He who would make good progress in this Art should also diligently eschew all falsehood.*
~ Norton, Thomas. *The Chemical Treatise, Or, The Ordinal of Alchemy*. 1477 AD. Alchemical Tract

[882] *Take this from one: that knows best the Sense of what he has written; where we speak most plainly, there be most circumspect, (for we*

do not go about to betray the Secrets of Nature) especially in those places which seem to give Receipts so plain as you would desire, suspect either a Metaphor, or else be sure that something is suppressed which thou wilt hardly find (without Inspiration) of thyself; yet to a Son of Art, we have written that which never heretofore was by any reveal'd.
~ A Lover of Philalethes. *A Short Enquiry Concerning the Hermetic Art*. 1714 AD. Alchemical Tract

..... ***Commentary*** .....

This premise is true universally, but to speak specifically: be very suspicious of any statement made in alchemy if you don't understand the reason for how and why it is the case. Especially be distrustful of exaggerated statements, and also those that are too easy – both of these are potential traps.

10. Alchemy is a secret

..... *Statistical Significance* .....

Supporting sources: 14
Contradicting sources: 0
Statistical significance: 1.0000000

This premise is statistically significant

..... *Supporting Quotations* .....

[877] *"Tho' we say in many places, take this, and take that; yet we mean, that it behoveth thee to take One Thing. For these things are so set down by the envious Philosophers to deceive the Unwary. Do'st thou, Fool, believe, that we do openly teach the Secret of Secrets? And do'st thou take our Words according to the literal Sound? Know assuredly, he that takes the Words of other Philosophers according to the ordinary Signification and Sound of them, he doth already wander in the midst of the Labyrinth, having lost Ariadne's Thread, and hath as good as appointed his money to Perdition."*
~ A Lover of Philalethes. *A Short Enquiry Concerning the Hermetic Art*. 1714 AD. Alchemical Tract

[407] *I, BEING an anonymous adept, a lover of learning, and a philosopher, have decreed to write this little treatise of medicinal, chemical, and physical arcana, in the year 1645 after the Birth of Christ, and in the 23rd year of my age, to assist in conducting my straying brethren out of the labyrinth of error, and with the further object of making myself known to other Sages, holding aloft a torch which may be visible far and wide to those who are groping in the darkness of ignorance. The contents of this Book are not fables, but real experiments which I have seen, touched, and handled, as an adept will easily conclude from these lines. I have written more plainly about this Art than any of my predecessors; sometimes I have found myself on the very verge of breaking my vow, and once or twice had to lay down my pen for a season; but I could not resist the inward prompting of God, which impelled me to persevere in the most loving course, who alone knows the heart, and to whom only be glory for ever. Hence, I undoubtedly gather that in this last age of the world, many will become blessed by this arcanum, through what I have thus faithfully written, for I have not willingly left anything doubtful to the young beginner. I know many who with me do enjoy this secret, and am persuaded that many more will also rejoice in its possession. Let the*

holy Will of God perform what it pleases, though I confess myself an unworthy instrument through whom such great things should be effected.
~ An Anonymous Sage and Lover of Truth. *An Open Entrance to the Closed Palace of the King*. 1645 AD. Alchemical Tract

[81] *A science kept secret, a hidden treasure, what is its use?*
~ Magnus, Albertus. *Compound of Compounds*. 13th Cen. Alchemical Tract

[456] *For Adam, created by God full of understanding and perfect knowledge of natural things, doubtless knew those which were capable of prolonging human life and securing immunity from disease. Doubtless he also taught the same to some of his descendants, and they again to others. Hence many of the fathers lived to the age of 700, 800, and more years; but some did not live so long, this secret not being revealed to all.*
~ Figulus, Benedictus. *Man, the Best and Most Perfect of God's Creatures*. 1607 AD. Alchemical Tract

[32] *Lacinius -- I fear most that this book may make the matter too clear to the vulgar herd, thus bestowing God's most precious earthly gift upon the wicked and undeserving, in defiance of the ancient precept. Bonus -- That rule was more applicable to men of old than to our present state of Christian liberty. Heathen Sages might be fearful of spreading this knowledge too commonly, but Christ has taught us the true use of riches to relieve the wants of the poor and needy. Lacinius -- Why, then, do our masters follow in the footsteps of the ancients, and predict ruin to mankind from the "profanation" of this mystery? John de Rupescissa conjures his readers not to make the Art known to the wicked and unbelieving, as such a course would ruin the Christian faith. Bonus -- Do you imagine that the faith of Jesus Christ, the Son of God, can be overthrown by these means? Has it not always grown most rapidly, precisely where it has been most severely opposed? But Christ Himself has given us a sovereign rule for our guidance in this matter: "Freely ye have received, freely give." What is the use of concealed diamonds, or a hidden treasure, to the world? What is the use of a lighted candle if it be placed under a bushel? It is the innate selfishness of the human heart which makes these persons seek a pious pretext for keeping this knowledge from mankind. Lacinius -- I know some men who are so jealous of the preservation of this secret that they will hardly read their own books, and would not for all the world allow any one else to look at them, just as if they feared that the Stone would at once leap forth from the book, if it were only opened, and that it would soon lie about in every gutter. These persons are such skinflints withal that they would rather remain in ignorance than spend a single penny in search of the Stone. I suppose they expect the knowledge to be showered down upon them from heaven. Surely we have reason to pray that such people may be delivered from their own blinding meanness and illiberality. Bonus -- Would that a ray of Divine light might illumine the gross darkness of their understandings! But I am afraid that their folly is past praying for. If*

indeed they could be brought to see that this world is under Divine rule and governance, that no mortal can approach God but by God, that even the light cannot be perceived without light, they might come to understand that, without the special grace of God, this ineffable gift is not bestowed on any man. Lacinius -- How can those harpies reply to that argument? Bonus -- They are in a state of frenzied ignorance, which prevents them from perceiving the difficulties of the task; and so the Stone which they find is the Stone of Sisyphus. For "they are few whom Jupiter loves, or whom their manly perfection exalts to the stars." When, indeed, the Stone is found, our friends, who now laugh and sneer at us, will be at a loss how to express their love.

~ Lacinius, Janus. *Nuncupatory Discourse*. 14-5th Cen. (?). Alchemical Tract

[696] *The time draws near when, as Sendivogius has observed, the confection of the Stone will be discovered as plainly as the making of cheese from rennet. But we warn the reader not to imitate Midas in the fable, by seeking the noble tincture in metals out of covetousness; for the true wise men seek only a medicine for human infirmities, and esteem gold but as it furnishes them with the means of independence and the exercise of universal beneficence. They communicate their talents, without vain glory or ostentation, to such as are worthy searchers of Nature, but concealing their names as much as possible, while living, as well as their knowledge of the mystery from the world.*

[698] *the philosophers have hitherto industriously kept that a profound secret; some out of selfish disposition, though otherwise good men. Others, who wished only for worthy persons to whom they might impart it, could not write of it openly, because covetousness and vanity have been governing principles in the world: and, being wise men, they knew that it was not the will of the most High to inflame and cherish such odious tempers, the genuine offspring of pride and self-love, but to banish them out of the earth, wherefore they have been withheld hitherto. But we, finding no restraint on our mind in that respect, shall declare what we know: and the rather because we judge the time is come to demolish the golden calf, so long had in veneration by all ranks of men, insomuch that worth is estimated by the money a man possesses; and such is the inequality of possessions that mankind are almost reducible to the rich, who are rioting in extravagance, and the poor, who are in extreme want, smarting under the iron hand of oppression. Now the measure of inequality among the rich hastens to its limit, and the cry of the poor is come before the Lord: 'Who will give them to eat till they shall be satisfied?" Hereafter the rich shall see the vanity of their possessions when compared with the treasures communicated by this secret; for the riches it bestows are a blessing from God, and not the squeezing of oppression. Besides, its chief excellence consists in making a medicine capable of healing all diseases to which the human body is liable, and prolonging life to the utmost limits ordained by the Creator of all things. There want not*

other reasons for the manifestation of the process; for skepticism has gone hand in hand with luxury and oppression
~ Anonymous. *On the Philosophers' Stone*. 17th Cen. (?). Alchemical Tract

[946] *If therefore Nature be follicitous in hiding these things, lest they should be indifferently prostrated to all, or Hogs get to the honey-pots; no wonder if Ancient and Modern Philosophers, have invented so many enigmatical Figures, and hidden Fables, to cover and cloath this Science with; For they known well enough, that ceremonious Nature, would never have hid her self under so many different Forms and Species, but have appeared naked, but that her Venerable Secrets would thereby incur that contempt, which always accompanies common things.*

[948] *Nature set this ignivomous Dragon, in the door of the Garden, to keep the Tree of golden Apples, that is, the knowledge of her hidden Secrets, which our prudent Ancestours would not deliver in writing, but onely by word of mouth, to such as they thought worthy of such knowledge: And this is the cause, why those great and admirable Sciences, have in progress of time vanished, and are accounted as Fables and Tales.*
~ Combachius, Lodovicus. *Sal, Lumen & Spiritus, Mundi Philosophici*. 1656 AD. Alchemical Tract

[113] *Whoever obtained this Stone overshadowed it with various enigmatical figures, deceptive resemblances, comparisons, and fictitious titles, so that its matter might remain occult. Very little or no knowledge of it therefore can be had from them.*
~ Paracelsus, Theophrastus. *The Aurora of the Philosophers*. 1575 AD. Alchemical Tract

[686] *When the philosophers had discovered it, with great diligence and labour, they straightway concealed it under a strange tongue, and in parables, lest the same should become known to the unworthy, and the pearls be cast before swine. For if everyone knew it, all work and industry would cease; man would desire nothing but this one thing, people would live wickedly, and the world be ruined, seeing that they would provoke God by reason of their avarice and superfluity. For eye hath not seen, nor ear heard, nor hath the heart of man understood what Heaven hath naturally incorporated with this Spirit.*
~ Paracelsus, Theophrastus. *The Book of the Revelation of Hermes*. 16th Cen. Alchemical Tract

[699] *To this objection, we answer what we know to be true, that the science of this Art has never been fully revealed to anyone who has not approved himself worthy by a good and noble life, and who has not shewn himself to be deserving of this gracious gift by his love of truth, virtue, and knowledge. From those who are otherwise minded this knowledge must ever remain concealed. Nor can anyone attain to this Art, unless there be some person sent by God to instruct him in it. For the matter is so glorious and wonderful that it cannot be fully delivered to any one but by word of*

mouth. Moreover, if any man would receive it, he must take a great and sacred oath, that as we his teachers refuse high rank and fame, so he will not be too eager for these frivolous distinctions, and that he will not be so presumptuous as to make the secret known to his own son; for propinquity of blood, or affinity, should be held of no account in this our Magistery. Nearness of blood, as such, does not entitle anyone to be let into the secret, but only virtue, whether in those near to us or in strangers. Therefore you should carefully test and examine the life, character, and mental aptitude of any person who would be initiated in this Art, and then you should bind him, by a sacred oath, not to let our Magistery be commonly or vulgarly known. Only when he begins to grow old and feeble, he may reveal it to one person, but not to more—and that one man must be virtuous, and generally approved by his fellows. For this Magistery must always remain a secret science, and the reason that compels us to be so careful is obvious. If any wicked man should learn to practise this Art, the event would be fraught with great danger to Christendom. For such a man would overstep all bounds of moderation, and would remove from their hereditary thrones those legitimate princes who rule over the peoples of Christendom. And the punishment of this wickedness would fall upon him who had instructed that unworthy person in our Art. In order, then, to avoid such an outbreak of overweening pride, he who possesses the knowledge of this Art, should be scrupulously careful how he delivers it to another, and should regard it as the peculiar privilege of those who excel in virtue.

~ Norton, Thomas. *The Chemical Treatise, Or, The Ordinal of Alchemy*. 1477 AD. Alchemical Tract

[687] *I am well aware that I am now declaring a secret which must for ever remain hidden from the wise of this world, and from those who are established in their own conceits.*

[760] *The Stone is mystic, or secret, because it is found in a secret place, in an universally despised substance where no one looks for the greatest treasure of the world. Hence it may well be called The HIDDEN STONE.*

~ Anonymous. *The Glory of the World, Or, Table of Paradise*. 1526 AD. Alchemical Tract

[63] *our Sages, in expounding the truth, veil it under obscure and allegorical expressions, but nevertheless agree with each other so marvellously that they all seem to speak, as it were, with one mouth. They do not confound one thing with another, nor do they wish to lead the earnest enquirer astray. They express themselves in mystic phrases to hide the truth from the unworthy and impious, lest they should seem to be casting pearls before swine, and giving the holy thing to be trodden underfoot by those who think only of indulging their lustful desires.*

~ An Anonymous German Philosopher. *The Golden Tract Concerning the Stone of the Philosophers*. 16-7th Cen. (?). Alchemical Tract

[684] *Now because this Art was revealed by God to His obedient servants, it is the duty of all Sages not to reveal it to any unworthy person. It is true that whoever understands a science, or art, knows how to teach it; nor would jealousy or envy become a wise man: but the Sages have expressed their knowledge in mysterious terms in order that it might be made known to no person except such as were chosen by God Himself. But though the phraseology of the Sages be obscure, it must not therefore be supposed that their books contain a single deliberate falsehood. There are many passages in the writings of Morienus, Geber, and others, where this charge is indignantly rebutted. Those for whom the knowledge of Alchemy is intended, will be able, in course of time and study, to understand even the most obscure of Alchemistic treatises: for they will be in a position to look at them from the right point of view. It is only the wise and God-fearing whom we invite to this banquet: let those who are not bidden refrain from attempting to cross our threshold. The books of the Sages are only for the Sons of Knowledge. The Sages, says Hermes, are not jealous of the obedient, gentle, and lowly student: it is the profane, the vicious, and the ignorant to whom they desire to give a wide berth. Therefore, I conjure you, my friends, not to make known this science to any foolish, ignorant, or unworthy person. God-fearing Sages, adds Alphidius, have never carried their jealousy so far as to refuse to unveil this mystery to men of their own way of thinking. But they have carefully concealed it from the multitude, lest there be an end of all sowing, planting, reaping, and of agriculture and work generally. These are very good and humane reasons, then, why this Art should not be revealed to everybody. Moreover, it is delivered to us in obscure terms, in order that the student may be compelled to work hard in its pursuit. We do not prize that which costs us nothing; it is our highest delight to reap some great benefit as the reward of our labour. Therefore, it would not be good for you if this knowledge were to come to you after reading one book, or after spending a few days in its investigation. But if you are worthy, if you possess energy and the spirit of perseverance, if you are ready to study diligently by day and by night, if you place yourself under the guidance of God, you will find the coveted knowledge in God's own good time. Do not be satisfied with alteration of metals, like our modern sophists, but aim at transmutation; and do not suffer them to lead you aside with their sophistical jargon and their absurd and baseless pretensions. Knowledge is one, as truth is one; and let me add that our knowledge and our truth are both very simple and straightforward. If you once depart from the unity and truth of Nature, you are involved in the bewildering mazes of confusion and error.*
~ Bonus, Peter. *The New Pearl of Great Price*. 1338 AD. Alchemical Tract

[222] *It was different in the days of Zosimus, who tells us that in Egypt the divine art of operating on minera belonged to the Kings, and the alchemists of the Nile no more worked in their own interest than the minters of coin. The increase of the King's riches was the only end in view,*

and for this reason the priests who were acquainted with the mineral secrets did not dare to disclose them publicly.
~ Anonymous. *The Turba Philosophorum*. Alchemical Tract

..... ***Commentary*** .....

Alchemy has been a secret for as long as there are records of it. The alchemists tend to accuse each other of keeping the secret out of jealousy, in this context that means feeling they are better than everyone else and exclusively deserve this special gift. The excuse the alchemists use to justify their own secrecy tends to be that all labor would cease if the secret were free, thus collapsing civilization, and so the secret must be kept in order to preserve harmony.

11. Alchemists took a vow of secrecy

..... *Statistical Significance* .....

Supporting sources: 3
Contradicting sources: 0
Statistical significance: 0.9843750

This premise is statistically significant

..... *Supporting Quotations* .....

[407] *I, BEING an anonymous adept, a lover of learning, and a philosopher, have decreed to write this little treatise of medicinal, chemical, and physical arcana, in the year 1645 after the Birth of Christ, and in the 23rd year of my age, to assist in conducting my straying brethren out of the labyrinth of error, and with the further object of making myself known to other Sages, holding aloft a torch which may be visible far and wide to those who are groping in the darkness of ignorance. The contents of this Book are not fables, but real experiments which I have seen, touched, and handled, as an adept will easily conclude from these lines. I have written more plainly about this Art than any of my predecessors; sometimes I have found myself on the very verge of breaking my vow, and once or twice had to lay down my pen for a season; but I could not resist the inward prompting of God, which impelled me to persevere in the most loving course, who alone knows the heart, and to whom only be glory for ever. Hence, I undoubtedly gather that in this last age of the world, many will become blessed by this arcanum, through what I have thus faithfully written, for I have not willingly left anything doubtful to the young beginner. I know many who with me do enjoy this secret, and am persuaded that many more will also rejoice in its possession. Let the holy Will of God perform what it pleases, though I confess myself an unworthy instrument through whom such great things should be effected.*

~ An Anonymous Sage and Lover of Truth. *An Open Entrance to the Closed Palace of the King*. 1645 AD. Alchemical Tract

[699] *To this objection, we answer what we know to be true, that the science of this Art has never been fully revealed to anyone who has not approved himself worthy by a good and noble life, and who has not shewn himself to be deserving of this gracious gift by his love of truth, virtue, and knowledge. From those who are otherwise minded this knowledge must ever remain concealed. Nor can anyone attain to this Art, unless there be some person sent by God to instruct him in it. For the matter is so glorious and wonderful that it cannot be fully delivered to any one but by word of*

mouth. Moreover, if any man would receive it, he must take a great and sacred oath, that as we his teachers refuse high rank and fame, so he will not be too eager for these frivolous distinctions, and that he will not be so presumptuous as to make the secret known to his own son; for propinquity of blood, or affinity, should be held of no account in this our Magistery. Nearness of blood, as such, does not entitle anyone to be let into the secret, but only virtue, whether in those near to us or in strangers. Therefore you should carefully test and examine the life, character, and mental aptitude of any person who would be initiated in this Art, and then you should bind him, by a sacred oath, not to let our Magistery be commonly or vulgarly known. Only when he begins to grow old and feeble, he may reveal it to one person, but not to more—and that one man must be virtuous, and generally approved by his fellows. For this Magistery must always remain a secret science, and the reason that compels us to be so careful is obvious. If any wicked man should learn to practise this Art, the event would be fraught with great danger to Christendom. For such a man would overstep all bounds of moderation, and would remove from their hereditary thrones those legitimate princes who rule over the peoples of Christendom. And the punishment of this wickedness would fall upon him who had instructed that unworthy person in our Art. In order, then, to avoid such an outbreak of overweening pride, he who possesses the knowledge of this Art, should be scrupulously careful how he delivers it to another, and should regard it as the peculiar privilege of those who excel in virtue.
~ Norton, Thomas. *The Chemical Treatise, Or, The Ordinal of Alchemy*. 1477 AD. Alchemical Tract

[627] *The just and pious reader will regard my undertaking with a kindly eye, and not suffer seeming contradictions to mislead him: the theory of and practice of this Art, and the laws which obtain in the Republic of the Chemists, forbade me to write more openly or plainly.*
~ Madathanas, Henry. *The Golden Age Restored*. 1622 AD. Alchemical Tract

..... ***Commentary*** .....

The alchemists' 'vow' or 'oath' is not discussed in detail, but is present in a statistically significant number of sources, enough to imply it was relatively widespread. It seems that the vow was to only ever tell one other person the secret to alchemy.

The most interesting aspect of the vow is that it proves that in the majority of cases the secret was verbally passed from one person to another, as opposed to being deduced from reading alchemical tracts. Otherwise there would have been no one to whom to make the vow.

12. Alchemists were afraid of being discovered

..... *Statistical Significance* .....

Supporting sources: 5
Contradicting sources: 0
Statistical significance: 0.9990234

This premise is statistically significant

..... *Supporting Quotations* .....

[386] *So long as the secret is possessed by a comparatively small number of philosophers, their lot is anything but a bright and happy one; surrounded as we are on every side by the cruel greed and the prying suspicion of the multitude, we are doomed, like Cain, to wander over the earth homeless and friendless. Not for us are the soothing influences of domestic happiness; not for us the delightful confidences of friendship. Men who covet our golden secret pursue us from place to place, and fear closes our lips, when love tempts us to open ourselves freely to a brother. Thus we feel prompted at times to burst forth into the desolate exclamation of Cain: "Whoever finds me will slay me." Yet we are not the murderers of our brethren; we are anxious only to do good to our fellow-men. But even our kindness and charitable compassion are rewarded with black ingratitude—ingratitude that cries to heaven for vengeance. It was only a short time ago that, after visiting the plague-stricken haunts of a certain city, and restoring the sick to perfect health by means of my miraculous medicine, I found myself surrounded by a yelling mob, who demanded that I should give to them my Elixir of the Sages; and it was only by changing my dress and my name, by shaving off my beard and putting on a wig, that I was enabled to save my life, and escape from the hands of those wicked men. And even when our lives are not threatened, it is not pleasant to find ourselves, wherever we go, the central objects of human greed. [...] I know of several persons who were found strangled in their beds, simply because they were suspected of possessing this secret, though, in reality, they knew no more about it than their murderers; it was enough for some desperate ruffians, that a mere whisper of suspicion had been breathed against their victims. Men are so eager to have this Medicine that your very caution will arouse their suspicions, and endanger your safety. Again, if you desire to sell any large quantity of your gold and silver, you will be unable to do so without imminent risk of discovery. The very fact that anyone has a great*

mass of bullion for sale would in most places excite suspicion. This feeling will be strengthened when people test the quality of our gold; for it is much finer and purer than any of the gold which is brought from Barbary, or from the Guinea Coast; and our silver is better even than that which is conveyed home by the Spanish silver fleet. If, in order to baffle discovery, you mix these precious metals with alloy, you render yourself liable, in England and Holland at least, to capital punishment; for in those countries no one is permitted to tamper with the precious metals, except the officers of the mint, and the licensed goldsmiths. I remember once going, in the disguise of a foreign merchant, to a goldsmith's shop, and offering him 600 pounds worth of our pure silver for sale. He subjected it to the usual tests, and then said: "This silver is artificially prepared." When I asked him why he thought so, his answer was: "I am not a novice in my profession, and know very well the exact quality of the silver which is brought from the different mines." When I heard these words I took myself away with great secrecy and dispatch, leaving the silver in the hands of the goldsmith. On this account, and by reason of the many and great difficulties which beset us, the possessors of this Stone, on every side, we do elect to remain hidden, and will communicate the Art to those who are worthily covetous of our secrets, and then mark what public good will befall.

~ An Anonymous Sage and Lover of Truth. *An Open Entrance to the Closed Palace of the King*. 1645 AD. Alchemical Tract

[385] *No doubt the gentle reader has learned by the works of Sendivogius that whenever he sheaved himself openly to the powerful, he went in constant fear of his life. Experience teaches that many philosophers who gave no thought to their personal safety, have been killed and deprived of their tincture by greedy and powerful robbers; and it stands to reason that any one going about with a great treasure in his hand, must fall a prey to brigands. Sendivogius concealed his name by an anagram. Thus also a short time ago another philosopher and Brother of the Golden Cross, whose real name has long been familiar to me, concealed it beneath an anagram, and made himself known to his friends by an enigmatical designation. Why then should I place myself at the mercy of this impure world?*

~ An Anonymous German Philosopher. *The Golden Tract Concerning the Stone of the Philosophers*. 16th - 17th Cen. (?). Alchemical Tract

[689] *In the first place, let him carry on his operations with great secrecy in order that no scornful or scurrilous person may know of them; for nothing discourages the beginner so much as the mockery, taunts, and well-meant advice of foolish outsiders. Moreover, if he does not succeed, secrecy will save him from derision; if he does succeed, it will safeguard him against the persecution of greedy and cruel tyrants.*

~ Philalethes, Eirenaeus. *The Metamorphosis of Metals*. 1694 AD. Alchemical Tract

[387] *Whenever I have revealed myself to the great, it has always been to my peril and loss.*
~ Sendivogius, Michael. *The New Chemical Light*. 17th Cen. Alchemical Tract

[692] *"God gives this Art to the sincere and good, nor can the world purchase it with all its gold. The vulgar know nothing of this Mystery, for if any man be impious, he seeks the Stone in vain. He who holds it in silence dwells where he would, and fears neither accidents, nor thieves, nor any evil. For this reason this sacred gift is granted to few: it is in the hands of God, and He gives it to whomsoever He will."*
~ Anonymous. *The Sophic Hydrolith, Or, Water Stone of the Wise*. 17th Cen. Alchemical Tract

..... ***Commentary*** .....

In times when alchemy was taken more seriously than it is today, being suspected of possessing the Philosophers' Stone would inevitably result in someone attempting to steal it. This was the case regardless of whether the suspected person did indeed possess the Stone, and regardless of whether the Stone existed at all.

13. Alchemy is a physical science

..... *Statistical Significance* .....

Supporting sources: 5
Contradicting sources: 0
Statistical significance: 0.9990234

This premise is statistically significant

..... *Supporting Quotations* .....

[182] *This mineral water can be extracted only from those things which contain it; and that thing from which it is most easily obtained is difficult to discover, as is also the mode of its extraction. It dissolves gold without violence, is friendly to it washes away its impurities, and is white, warm, and clear. Without our Mercury, Alchemy could not be a science, but only a vain and empty pretence. If you can obtain it, you have the key of the whole work, with which you can open the most secret chambers of knowledge. Its nature is the same as that of gold, but its substance is different, and the preparation of it causes a great stench.*

~ Philalethes, Eirenaeus. *A Brief Guide to the Celestial Ruby*. 1694 AD. Alchemical Tract

[414] *And because the philosophers had so obscurely set forth this science in strange involvings of words and shadows of figures, the stone of the philosophers was doubted by a very many men.*

[415] *Tell me by the immortal God, what is more unjust than for men to hate what they are ignorant of? And then if the thing do deserve hatred, what is of all things more shallow? What more abject? Or what greater madness and potage is there, than to condemn that science in which you have concerned yourself just nothing at? Who hast never learned either Nature or the majesty of Nature, or the property or the occult operations of metals. The councellour also babbles and crokes, and the pettyfoggers of the law, the greatest haters of philosophy, who with the hammer of a venal tongue coin themselves money out of the tears of the miserable: who shipping over the most sacred of laws, have by the intricacies of their expositions persecuted all the world with their frauds. But why do I go after jeers and satyrs? Let these crabbed fellows and their followers remain perpetually in their opinion, who know nothing. Which is honest, which is pleasant, which is delightful, which lastly is anything elevated above a vulgar doctrine: and who have attained at nothing glorious and famous, but perhaps at some plebian business from the black sons of Cadamus. But to which purpose are these? I have made the choice of this*

stone of the philosophers familiar to me; and I very often call it the only Minerva, and the greatest pearl of all occult philosophy, or of magic, not indeed of the superstitious, but of the natural. Yet it seems in the opinion of the unlearned to degenerate far from a better study: which is decreed and ordained by the divine will.
~ Ficinus, Marsilius. *Book of the Chemical Art*. 15th Cen. Alchemical Tract

[946] *If therefore Nature be follicitous in hiding these things, lest they should be indifferently prostrated to all, or Hogs get to the honey-pots; no wonder if Ancient and Modern Philosophers, have invented so many enigmatical Figures, and hidden Fables, to cover and cloath this Science with; For they known well enough, that ceremonious Nature, would never have hid her self under so many different Forms and Species, but have appeared naked, but that her Venerable Secrets would thereby incur that contempt, which always accompanies common things.*

[948] *Nature set this ignivomous Dragon, in the door of the Garden, to keep the Tree of golden Apples, that is, the knowledge of her hidden Secrets, which our prudent Ancestours would not deliver in writing, but onely by word of mouth, to such as they thought worthy of such knowledge: And this is the cause, why those great and admirable Sciences, have in progress of time vanished, and are accounted as Fables and Tales.*
~ Combachius, Lodovicus. *Sal, Lumen & Spiritus, Mundi Philosophici*. 1656 AD. Alchemical Tract

[77] *In many ancient Books there are found many definitions of this Art, the intentions whereof we must consider in this Chapter. For Hermes said of this Science: Alchemy is a Corporal Science simply composed of one and by one, naturally conjoining things more precious, by knowledge and effect, and converting them by a natural commixtion into a better kind. A certain other said: Alchemy is a Science, teaching how to transform any kind of metal into another: and that by a proper medicine, as it appeared by many Philosophers' Books. Alchemy therefore is a science teaching how to make and compound a certain medicine, which is called Elixir, the which when it is cast upon metals or imperfect bodies, does fully perfect them in the very projection.*
~ Bacon, Roger. *The Mirror of Alchemy*. 13th Cen. Alchemical Tract

[162] *We have here, as in medicine, practice founded upon sound and well-tested speculative knowledge; and here also, as in medicine, we can be practically successful, only if our knowledge be strictly in accordance with the facts of Nature. Alchemy is an operative science, and produces effects by supplying natural conditions, e.g., by the action of fire. Medicine is either preventive or curative; it either teaches us the conditions of health, and instructs us how to avoid disease, or, when we are ill, it provides the exact remedy which our disease requires. Alchemy has no need of conservative or preventive action; but it instructs us how to restore and cure, as it were, the diseases of metals, and to bring them back to a*

state of perfect health, in which state all metals are either silver or gold. The difficulties of our Art are great, especially on account of the disagreement which apparently prevails amongst its most authoritative exponents. The second difficulty of our Art is that of carrying out practically the clearest and most straightforward printed directions. This difficulty might be got over by watching the operations of some great master; but in the nature of the case, only few can enjoy so high a privilege. The third difficulty consists in the fantastic tricks and absurdly barren devices of fraudulent professors of this Art, in consequence of which many find it impossible to believe in the reality of our operations. And the claims of the Art itself appear so miraculous, and so far exalted above the ordinary course of Nature, that the vulgar herd are of necessity led to regard the Alchemist as a kind of sorcerer or magician, and to place his pretensions in the same class with those of the man who professes to work signs and wonders. These are but a few of the difficulties in which the study of our Art is involved; and if there be so many obstacles in the way of its investigation, how much more difficult must be the discovery of its methods? Nevertheless, I stoutly maintain that the Art of Alchemy is clear and true, and founded upon Nature; that its products are as truly silver and gold as the precious metals which are produced in the bowels of the earth;

[169] *There are three parts of Philosophy: that which deals with matter in motion, or physics; that which is concerned with matter at rest, or mathematics; and that which abstracts from both matter and motion, or metaphysics. Alchemy belongs neither to the second nor to the third of these departments of science; consequently, it takes its place in the first department, or that of physical science, for it deals with real being joined to motion and matter, and not with metaphysics, which are divine, and have regard to real being separated from motion and matter. Each physical science deals with a certain division of matter, and so does our Magistery. Science is possible by means of the fact that the universe is the work of an Intelligence to which our reason corresponds. The Divine Intelligence has subjected all natural and supernatural phenomena to the rule of certain laws, which laws our reason was created capable of apprehending, and this state of things is the preliminary condition of all science whatsoever. Our reason is either practical or speculative, according to the class of mundane relations with which it deals; and thus we have speculative philosophy, or science, and practical philosophy, or art. Our Magistery is speculative in so far as it teaches us the nature and relations of metals; it is practical in so far as it teaches us how to utilise this knowledge for the production of the Philosopher's Stone, and the transmutation of common metals into gold and silver.*

~ Bonus, Peter. *The New Pearl of Great Price*. 1338 AD. Alchemical Tract

..... ***Commentary*** .....

This statistic alone destroys the spiritual interpretation of alchemy. There are zero references in alchemical tracts prior to the 19th century that suggest alchemy is not a physical science and there are 5 different sources that specifically define alchemy as a physical science.

14. Alchemy is about making the Philosophers' Stone

..... *Statistical Significance* .....

Supporting sources: 6
Contradicting sources: 0
Statistical significance: 0.9997559

This premise is statistically significant

..... *Supporting Quotations* .....

[77] *In many ancient Books there are found many definitions of this Art, the intentions whereof we must consider in this Chapter. For Hermes said of this Science: Alchemy is a Corporal Science simply composed of one and by one, naturally conjoining things more precious, by knowledge and effect, and converting them by a natural commixtion into a better kind. A certain other said: Alchemy is a Science, teaching how to transform any kind of metal into another: and that by a proper medicine, as it appeared by many Philosophers' Books. Alchemy therefore is a science teaching how to make and compound a certain medicine, which is called Elixir, the which when it is cast upon metals or imperfect bodies, does fully perfect them in the very projection.*
~ Bacon, Roger. *The Mirror of Alchemy*. 13th Cen. Alchemical Tract

[169] *There are three parts of Philosophy: that which deals with matter in motion, or physics; that which is concerned with matter at rest, or mathematics; and that which abstracts from both matter and motion, or metaphysics. Alchemy belongs neither to the second nor to the third of these departments of science; consequently, it takes its place in the first department, or that of physical science, for it deals with real being joined to motion and matter, and not with metaphysics, which are divine, and have regard to real being separated from motion and matter. Each physical science deals with a certain division of matter, and so does our Magistery. Science is possible by means of the fact that the universe is the work of an Intelligence to which our reason corresponds. The Divine Intelligence has subjected all natural and supernatural phenomena to the rule of certain laws, which laws our reason was created capable of apprehending, and this state of things is the preliminary condition of all science whatsoever. Our reason is either practical or speculative, according to the class of mundane relations with which it deals; and thus we have speculative philosophy, or science, and practical philosophy, or*

art. Our Magistery is speculative in so far as it teaches us the nature and relations of metals; it is practical in so far as it teaches us how to utilise this knowledge for the production of the Philosopher's Stone, and the transmutation of common metals into gold and silver.

[398] *Alchemy, which undertakes to transmute the base metals into gold and silver. Whatsoever has the power to transmute imperfect and complete metals has the power to make gold and silver. Now, this quality is possessed by the Stone which the philosophers make known to us.*

[395] *In the case of a science which is familiarly known to a great body of learned men, the mere fact that they all believe in it supersedes the necessity of proof. But this rule does not apply to the Art of Alchemy, whose pretensions, therefore, need to be carefully and jealously sifted. The arguments which make against the justice of those claims must be fairly stated, and it will be for the professors of the Art to turn back the edge of all adverse reasoning. Every ordinary art (as we learn in the second book of the Physics) is either dispositive of substance, or productive of form, or it teaches the use of something. Our Art, however, does not belong to any one of these categories; it may be described indeed as both dispositive and productive, but it does not teach the use of anything. It truly instructs us how to know the one substance exclusively designed by Nature for a certain purpose and it also acquaints us with the natural method of treating and manipulating this substance, a knowledge which may be either practically or speculatively present in the mind of the master. There are other crafts which are not artificial, but natural, such as the arts of medicine, of horticulture, and glass-blowing. They are arts insofar as they require an operator; but they are natural insofar as they are based upon facts of Nature. Such is the Art of Alchemy. Some arts systematize the creations of the human mind, as, for instance, those of grammar, logic, and rhetoric; but Alchemy does not belong to this class. Yet Alchemy resembles other arts in the following respect, that its practice must be preceded by theory and investigation; for before we can know how to do a thing, we must understand all the conditions and circumstances under which it is produced. If we rightly apprehend the cause or causes of a thing (for there often is a multiplicity or complication of causes), we also know how to produce that thing. But it must further be considered that no one can claim to be heard in regard to the truth or falsity of this Art who does not clearly understand the matter at issue; and we may lay it down as a rule that those who set up as judges of this question without a clear insight into the conditions of the controversy should be regarded as persons who are talking wildly and at random.*

~ Bonus, Peter. *The New Pearl of Great Price*. 1338 AD. Alchemical Tract

[730] *The ancient teacher Hieronymus says that it was formerly ordained among the Jews that no one under the age of 30 years might read the first Chapter of Genesis. Be this true or not, it is certainly not the custom among the Jews at the present time. Yet it is undeniable that man*

by a right contemplation and understanding of this Chapter, may gain a knowledge of many Arcana and secrets of creation. Not to mention other things, this Chapter is especially suitable to our Chemical Art. Indeed, of all books concerning the Theory and Practice of the Philosopher's Stone, I know not of one which, from beginning to end, could more plainly and graphically describe our Art, than the Almighty Himself has done in that whole process of His great Creation.
~ Suchten, Alexander von. *An Explanation of the Natural Philosopher's Tincture, of Paracelsus*. 16th Cen. Alchemical Tract

[180] *all that are in search of this precious Tincture are called alchemists*
~ Anonymous. *The Sophic Hydrolith, Or, Water Stone of the Wise*. 17th Cen. Alchemical Tract

[652] *He that has once found this Art, can have nothing else in all the world to wish for, than that he may be allowed to serve his God in peace and safety. He will not care for pomp or dazzling outward show. But if he lived a thousand years, and daily entertained a million people, he could never come to want, since he has at hand the means of indefinitely multiplying the Stone both in weight and virtue, and thus of changing all imperfect metals in the world into gold. In the second place, he has it in his power to make stones and diamonds far more precious than any that are naturally procured. In the third place, he has an Universal Medicine, with which he can cure every conceivable disease, and, indeed, as to the quantity of his Medicine, he might heal all sick people in the world. Now to the King Eternal, Immortal, and sole Almighty, be everlasting praise for these His unspeakable gifts and invaluable treasures. I exhort all that possess this Treasure, to use it to the praise of God, and the good of their neighbours, in order that they may not at the last day be eternally doomed for their ingratitude to their Creator.*
~ An Anonymous Sage and Lover of Truth. *An Open Entrance to the Closed Palace of the King*. 1645 AD. Alchemical Tract

..... ***Commentary*** .....

Alchemy is exclusively concerned, from a practical perspective, with making the Philosophers' Stone. There is no mention of any intermediate, beginner's level or 'Lesser Work;' only the Philosophers' Stone or nothing.

This premise is a dire contrast with opinions forwarded by modern self-proclaimed alchemical practitioners, who are largely of the opinion that there are lesser works and/or different types of Stone. The alchemists themselves, however, define alchemy and 'alchemists' as those who are exclusively concerned with the creation of the Philosophers' Stone.

15. Alchemists have always been ridiculed

..... *Statistical Significance* .....

Supporting sources: 5
Contradicting sources: 0
Statistical significance: 0.9990234

This premise is statistically significant

..... *Supporting Quotations* .....

[416] *permit me to transcribe a passage from the works of Helmontius (Arbor Vitæ, folio 630): "I cannot but believe that there is such a thing as a gold and silver making Stone. At the same time, I cannot shut my eyes to the fact that hundreds of painstaking Alchemists are daily being led astray by impostors or ignorant professors of the Spagyric Art." For this reason I shall not be astonished if—immediately upon perusing my book—multitudes of these deluded victims start up, and contradict the assertion which I have made in regard to the truth of this Art. One of these gentry denounces Alchemy as a work of the Devil; another describes it as sheer nonsense and humbug; a third admits the possibility of transmuting metals into gold, but maintains that the whole process costs more money than it is worth. But I do not wonder at these opinions. It is a hackneyed saying of human nature that we gape at those things whose purpose we do not understand, but we investigate things pleasurable to know. The Sages should therefore remember the words of Seneca (De Moribus): "You are not yet blessed, if the multitude does not laugh at you." But I do not care whether they believe or contradict my teaching about the transmutation of metals; I rest calmly satisfied in the knowledge that I have seen it with my own eyes, and performed it with my own hands. Even in our degenerate age these wonders are still possible; even now the Medicine is prepared which is worth twenty tons of gold, nay, more, for it has virtue to bestow that which all the gold of the world cannot buy, viz., health. Blessed is that physician who knows our soothing medicinal Potion of Mercury, the great panacea of death and disease. But God does not reveal this glorious knowledge to all men indiscriminately; and some men are so obtuse (with a judicial blindness) that they wonder at the activity of the simplest forces of Nature, as, for instance, the attractive power which the magnet exercises upon the steel. But (whether they believe it or not) there is a corresponding magnetic force in gold which attracts Mercury, in silver which attracts copper, and so with all other metals, minerals, stones,*

herbs, plants, etc. [...] We must not be surprised at this persistent opposition to truth: the light of the sun pains the eyes of owls.
~ Helvetius, John Frederick. *Golden Calf*. 17th Cen. Alchemical Tract

[32] *Lacinius -- I fear most that this book may make the matter too clear to the vulgar herd, thus bestowing God's most precious earthly gift upon the wicked and undeserving, in defiance of the ancient precept. Bonus -- That rule was more applicable to men of old than to our present state of Christian liberty. Heathen Sages might be fearful of spreading this knowledge too commonly, but Christ has taught us the true use of riches to relieve the wants of the poor and needy. Lacinius -- Why, then, do our masters follow in the footsteps of the ancients, and predict ruin to mankind from the "profanation" of this mystery? John de Rupescissa conjures his readers not to make the Art known to the wicked and unbelieving, as such a course would ruin the Christian faith. Bonus -- Do you imagine that the faith of Jesus Christ, the Son of God, can be overthrown by these means? Has it not always grown most rapidly, precisely where it has been most severely opposed? But Christ Himself has given us a sovereign rule for our guidance in this matter: "Freely ye have received, freely give." What is the use of concealed diamonds, or a hidden treasure, to the world? What is the use of a lighted candle if it be placed under a bushel? It is the innate selfishness of the human heart which makes these persons seek a pious pretext for keeping this knowledge from mankind. Lacinius -- I know some men who are so jealous of the preservation of this secret that they will hardly read their own books, and would not for all the world allow any one else to look at them, just as if they feared that the Stone would at once leap forth from the book, if it were only opened, and that it would soon lie about in every gutter. These persons are such skinflints withal that they would rather remain in ignorance than spend a single penny in search of the Stone. I suppose they expect the knowledge to be showered down upon them from heaven. Surely we have reason to pray that such people may be delivered from their own blinding meanness and illiberality. Bonus -- Would that a ray of Divine light might illumine the gross darkness of their understandings! But I am afraid that their folly is past praying for. If indeed they could be brought to see that this world is under Divine rule and governance, that no mortal can approach God but by God, that even the light cannot be perceived without light, they might come to understand that, without the special grace of God, this ineffable gift is not bestowed on any man. Lacinius -- How can those harpies reply to that argument? Bonus -- They are in a state of frenzied ignorance, which prevents them from perceiving the difficulties of the task; and so the Stone which they find is the Stone of Sisyphus. For "they are few whom Jupiter loves, or whom their manly perfection exalts to the stars." When, indeed, the Stone is found, our friends, who now laugh and sneer at us, will be at a loss how to express their love.*
~ Lacinius, Janus. *Nuncupatory Discourse*. 14-5th Cen. (?). Alchemical Tract

[354] *Of the numerous things in the world, the Art and the Tao are the most difficult to comprehend. How then can people of ordinary endowment pass the judgement that there cannot possibly be a way to immortality? If one harbors doubts about the Tao merely because of popular disbelief, then he is assuming the mass to be wise people. How numerous then will the wise ones in this world be! Furthermore, those who understand the Tao and work for its attainment -- are they not the most stupid, even more stupid than the common people? Many fear to attempt to seek for immortality, lest they should fail and expose themselves to ridicule as victims of folly and deception. But supposing that the common people are not infallible and that their idea about the Tao is one mistake they make among ten thousand sound judgements, will not those who have laughed by laughed at by the ones who succeed despite discouragement and ridicule? Even the sun and moon cannot shine of everything; how can the people's mind be so omniscient as to be entirely trustworthy?*

[357] *In compounding the medicine the chief thing to be guarded against is the ridicule of the disbeliever.*
~ Hung, Ko. *On The Gold Medicine and On The Yellow and The White*. 4th Cen. Alchemical Tract

[689] *In the first place, let him carry on his operations with great secrecy in order that no scornful or scurrilous person may know of them; for nothing discourages the beginner so much as the mockery, taunts, and well-meant advice of foolish outsiders. Moreover, if he does not succeed, secrecy will save him from derision; if he does succeed, it will safeguard him against the persecution of greedy and cruel tyrants.*
~ Philalethes, Eirenaeus. *The Metamorphosis of Metals*. 1694 AD. Alchemical Tract

[402] *When, indeed, the Stone is found, our friends, who now laugh and sneer at us, will be at a loss how to express their love.*
~ Bonus, Peter. *The New Pearl of Great Price*. 1338 AD. Alchemical Tract

..... ***Commentary*** .....

It seems that alchemy has never been an academically credible field for study. Then and now it is ridiculed by those who have never even attempted to understand it.

16. Alchemists were jealous

..... *Statistical Significance* .....

Supporting sources: 3
Contradicting sources: 1
Statistical significance: 0.7500000

*This premise is **not** statistically significant*

..... *Supporting Quotations* .....

[32] *I know some men who are so jealous of the preservation of this secret that they will hardly read their own books, and would not for all the world allow any one else to look at them, just as if they feared that the Stone would at once leap forth from the book, if it were only opened, and that it would soon lie about in every gutter. These persons are such skinflints withal that they would rather remain in ignorance than spend a single penny in search of the Stone. I suppose they expect the knowledge to be showered down upon them from heaven. Surely we have reason to pray that such people may be delivered from their own blinding meanness and illiberality.*
~ Lacinius, Janus. *Nuncupatory Discourse*. 14-5th Cen. (?). Alchemical Tract

[608] *Good Heavens! How skilfully the Sages have contrived to conceal this matter. It would surely have been far better if they had abstained from writing altogether. For the extreme obscurity of their style has overwhelmed thousands in ruin, and plunged them into the deepest poverty, especially those who set about this task without even the slightest knowledge of Nature, or of the requirements of our Art. What the Sages write is strictly true; but you cannot understand it unless you are already initiated in the secrets of this Art. Yea, even if you were a Doctor of the Doctors, and a Light of the World, you would be able to see no meaning in their words without this knowledge. They have written, but you are none the wiser. They half wished to communicate the secret to their posterity; but a jealous feeling prevented them from doing so in plain language.*

[609] *Jealous Sages have named many waters and metals and stones, simply for the purpose of deceiving you; herein the philosophers would warn us that they have used secrecy, lest the whole mystery should be manifested before all the world. Those who follow the letter of their directions are sure to be led astray, and to miss entirely the true foundation of our Art. The fault, however, lies not with the Sages so much with the ignorance of their readers.*

~ Anonymous. *The Glory of the World, Or, Table of Paradise*. 1526 AD. Alchemical Tract

[265] *Nature uses only one substance in her work of developing and perfecting the metals, and that this substance includes everything that is required. Now, this substance appears to call for no special treatment, except that of digestion by gentle heat, which must be continued until it has reached its highest possible degree of development. For this simple heating process the cunning sophists have substituted solutions, coagulations, calcinations, putrefactions, sublimations, and other fantastical operations - which are only different names for the same thing; and thereby they have multiplied a thousand-fold the difficulties of this undertaking, and given rise to the popular notion that it is a most arduous, hazardous, and ruinously expensive enterprise. This they have simply done out of jealousy and malice, to put others off the right track, and to involve them in poverty and ruin. But they will find it difficult to justify their conduct before God, who has commanded us to love our neighbours as ourselves. For out of sheer malice they have rendered the road of truth impassable, and perplexed a simple natural process with such an elaborate tissue of circumstantial nomenclature, as to make the amelioration of the metals appear a hopelessly difficult task. For while you heat, you also putrefy, or decompose, as you may see by the changes which a grain of wheat undergoes in the ground under the influence of the rain and of the sun; you know that it must first decay before new life can spring forth. It is this process which they have denominated putrefaction and solution. Again when you heat, you also sublime, and to this coction they have applied the terms sublimation and multiplication, that the simple man might err more easily. In like manner coagulation takes place in heating; for they say that coagulation takes place when humidity is changed into the nature of fire, so as to be able to resist the action of fire, without evaporating, or being consumed. And heating also includes that which they call "circulation," or conjunction, or the union of fire with water to prevent complete combustion. Thus you see that that which they have called by so many names is really but one simple process.*
~ Anonymous. *The Only True Way*. 1677 AD. Alchemical Tract

..... Contradicting Quotations .....

[684] *Now because this Art was revealed by God to His obedient servants, it is the duty of all Sages not to reveal it to any unworthy person. It is true that whoever understands a science, or art, knows how to teach it; nor would jealousy or envy become a wise man: but the Sages have expressed their knowledge in mysterious terms in order that it might be made known to no person except such as were chosen by God Himself. But though the phraseology of the Sages be obscure, it must not therefore be supposed that their books contain a single deliberate falsehood. There are*

many passages in the writings of Morienus, Geber, and others, where this charge is indignantly rebutted. Those for whom the knowledge of Alchemy is intended, will be able, in course of time and study, to understand even the most obscure of Alchemistic treatises: for they will be in a position to look at them from the right point of view. It is only the wise and God-fearing whom we invite to this banquet: let those who are not bidden refrain from attempting to cross our threshold. The books of the Sages are only for the Sons of Knowledge. The Sages, says Hermes, are not jealous of the obedient, gentle, and lowly student: it is the profane, the vicious, and the ignorant to whom they desire to give a wide berth. Therefore, I conjure you, my friends, not to make known this science to any foolish, ignorant, or unworthy person. God-fearing Sages, adds Alphidius, have never carried their jealousy so far as to refuse to unveil this mystery to men of their own way of thinking. But they have carefully concealed it from the multitude, lest there be an end of all sowing, planting, reaping, and of agriculture and work generally. These are very good and humane reasons, then, why this Art should not be revealed to everybody. Moreover, it is delivered to us in obscure terms, in order that the student may be compelled to work hard in its pursuit. We do not prize that which costs us nothing; it is our highest delight to reap some great benefit as the reward of our labour. Therefore, it would not be good for you if this knowledge were to come to you after reading one book, or after spending a few days in its investigation. But if you are worthy, if you possess energy and the spirit of perseverance, if you are ready to study diligently by day and by night, if you place yourself under the guidance of God, you will find the coveted knowledge in God's own good time. Do not be satisfied with alteration of metals, like our modern sophists, but aim at transmutation; and do not suffer them to lead you aside with their sophistical jargon and their absurd and baseless pretensions. Knowledge is one, as truth is one; and let me add that our knowledge and our truth are both very simple and straightforward. If you once depart from the unity and truth of Nature, you are involved in the bewildering mazes of confusion and error.
~ Bonus, Peter. *The New Pearl of Great Price*. 1338 AD. Alchemical Tract

..... ***Commentary*** .....

Clearly some alchemists were jealous and some were not. Bonus' argument that never would *'jealousy or envy become a wise man'* should not be believed as there is no evidence that the Philosophers' Stone protects one from their own imagination. On the contrary, the writings of the alchemists, and a quick glance at ancient Greek mythology, suggest that immortals often become their own worst enemy due to jealousy and paranoia.

There were many more quotations referring to jealousy that I did not include here as they were not implying clearly enough that alchemists were

jealous in this context. Jealousy is a recurring theme in alchemical tracts and is not always used negatively, for example *The Turba Philosophorum* refers to alchemists as 'jealous' almost affectionately. The association of jealousy and alchemy clearly predates Western alchemical writings as it is already well established in early writings, such as *The Turba Philosophorum*.

17. It is impossible for an ignorant person to obtain the Stone

..... ***Statistical Significance*** .....

Supporting sources: 2
Contradicting sources: 0
Statistical significance: 0.9375000

*This premise is probably significant, but **not** statistically significant*

..... ***Supporting Quotations*** .....

[699] *To this objection, we answer what we know to be true, that the science of this Art has never been fully revealed to anyone who has not approved himself worthy by a good and noble life, and who has not shewn himself to be deserving of this gracious gift by his love of truth, virtue, and knowledge. From those who are otherwise minded this knowledge must ever remain concealed. Nor can anyone attain to this Art, unless there be some person sent by God to instruct him in it. For the matter is so glorious and wonderful that it cannot be fully delivered to any one but by word of mouth. Moreover, if any man would receive it, he must take a great and sacred oath, that as we his teachers refuse high rank and fame, so he will not be too eager for these frivolous distinctions, and that he will not be so presumptuous as to make the secret known to his own son; for propinquity of blood, or affinity, should be held of no account in this our Magistery. Nearness of blood, as such, does not entitle anyone to be let into the secret, but only virtue, whether in those near to us or in strangers. Therefore you should carefully test and examine the life, character, and mental aptitude of any person who would be initiated in this Art, and then you should bind him, by a sacred oath, not to let our Magistery be commonly or vulgarly known. Only when he begins to grow old and feeble, he may reveal it to one person, but not to more—and that one man must be virtuous, and generally approved by his fellows. For this Magistery must always remain a secret science, and the reason that compels us to be so careful is obvious. If any wicked man should learn to practise this Art, the event would be fraught with great danger to Christendom. For such a man would overstep all bounds of moderation, and would remove from their hereditary thrones those legitimate princes who rule over the peoples of Christendom. And the punishment of this wickedness would fall upon him who had instructed that unworthy person in our Art. In order, then, to avoid such an outbreak of overweening pride, he who possesses the knowledge of this Art, should*

be scrupulously careful how he delivers it to another, and should regard it as the peculiar privilege of those who excel in virtue.
~ Norton, Thomas. *The Chemical Treatise, Or, The Ordinal of Alchemy*. 1477 AD. Alchemical Tract

[180] *But I wonder still more that there are to be found some men, who not only study this Art, but even try to practice it, and yet do not quite know whether it proceeds by natural and legitimate magic, or whether it is not after all a necromantic, or black art, which is exercised by the illegitimate aid of the powers of hell. No, my good friend. The Devil, wicked angels, and wicked men, have no power but that which God suffers them to possess—and with our present glorious Art they positively have nothing whatever to do. It is entirely in the hand of God, who imparts it to whom He will, and takes it away from whom He will; and He does not suffer any votaries of pleasure, or evil spirits, to partake of it. He gives it only to the pure, true, and humble of heart. This excellence is neither known, nor understood, by the majority of the present generation; and when the sound of it strikes upon their ears, and they do not comprehend it, they straightway call it foolishness. On account of this their blindness, that spirit will always be hidden from their minds, and will at length be entirely taken away from them. . . . I am aware that I here lay myself open to the objection that it is possible to enumerate several men who actually possessed this Stone, or Tincture, and with it transmuted base metals into gold and silver; and who yet were not good men, but vain, profligate, and without knowledge of God. To this objection, I answer that from whencesoever these men may have obtained the Tincture, I certainly never will believe that they prepared it—i.e., the true and right Tincture—themselves. The tragic end of many of these men, and the headlong destruction brought upon them by their Tincture, prove but too clearly the truth of what I say. Moreover, all that call themselves alchemists are not therefore necessarily true possessors of the Stone. For, as in other branches of knowledge, there are found many different schools and sects, so all that are in search of this precious Tincture are called alchemists, without necessarily deserving the name.*
~ Anonymous. *The Sophic Hydrolith, Or, Water Stone of the Wise*. 17th Cen. Alchemical Tract

..... ***Commentary*** .....

Norton is of the opinion that God decides who receives the Stone, and hence it will never be received by one who is unworthy. He later contradicts himself by saying that he who '*possesses the knowledge of this Art, should be scrupulously careful how he delivers it to another*' seeing as this would be redundant if God were in control of the situation. The mention of the oath and that the secret can only be received by verbal

communication gives us a clue as to how Norton himself received the secret and why he thinks the way he does.

The author of *The Sophic Hydrolith* has a more empirical view. The interesting part of this quote is that the anonymous author defines an alchemist broadly as *'all that are in search of this precious Tincture.'*

18. Alchemists don't care about wealth

..... *Statistical Significance* .....

Supporting sources: 4
Contradicting sources: 0
Statistical significance: 0.9960938

This premise is statistically significant

..... *Supporting Quotations* .....

[487] *But now concerning (and chiefly in this our age) the ungodly and accursed Gold-making, which hath gotten so much the upper hand, whereby under colour of it, many runagates and roguish people do use great villanies, and cozen and abuse the credit, which is given them: yea now adays men of discretion do hold the transmutation of Mettals to be the highest point, and fastigium in Philosophy, this is all their intent, and desire, and that God would be most esteemed by them, and honored, which could make great store of Gold, and in abundance, the which with unpremeditate prayers, they hope to attain of the alknowing God, and searcher of all hearts: we therefore do by these presents publickly testifie, That the true Philosophers are far of another minde, esteeming little the making of Gold, which is but a parergon; for besides that they have a thousand better things.*
~ The Rosicrucians. *Fama Fraternitatis*. 1614 AD. Alchemical Tract

[696] *The time draws near when, as Sendivogius has observed, the confection of the Stone will be discovered as plainly as the making of cheese from rennet. But we warn the reader not to imitate Midas in the fable, by seeking the noble tincture in metals out of covetousness; for the true wise men seek only a medicine for human infirmities, and esteem gold but as it furnishes them with the means of independence and the exercise of universal beneficence. They communicate their talents, without vain glory or ostentation, to such as are worthy searchers of Nature, but concealing their names as much as possible, while living, as well as their knowledge of the mystery from the world.*
~ Anonymous. *On the Philosophers' Stone*. 17th Cen. (?). Alchemical Tract

[625] *God has provided that no one should succeed in attaining to this Blessed Art, who loves that which is false rather than that which is true. If any man would obtain grace of God to discover the secrets of this Art, he should be a lover of justice and truth; nor let him be too eager in his own mind to follow this Art on account of its outward advantages. He who*

would enjoy the fruit of his labour, should be satisfied with such wealth as is sufficient.
~ Norton, Thomas. *The Chemical Treatise, Or, The Ordinal of Alchemy*. 1477 AD. Alchemical Tract

[486] *let not him who desires this knowledge for the purpose of procuring wealth and pleasure think that he will ever attain to it. . . . Those, therefore, that desire this Art as a means of procuring temporal honour, pleasure, and wealth, are the most foolish of men; and they can never obtain that which they seek at so great an expense of money, time, and trouble, and which fills their hearts, their minds, and all their thoughts. For this reason the Sages have expressed a profound contempt for worldly wealth (not as though it were in itself a bad thing, seeing that it is highly commended in Holy Scripture as an excellent gift of God, but because of its vile abuse). They despised it because it seemed to hinder men from following the good and the true, and to introduce a mischievous confusion into their conceptions of right and wrong*
~ Anonymous. *The Sophic Hydrolith, Or, Water Stone of the Wise*. 17th Cen. Alchemical Tract

..... ***Commentary*** .....

None of the alchemical authors come across as being interested in the profiteering possibilities that would accompany a substance capable of transmuting any metal into silver or gold.

Personally I am of the opinion that anyone who sees the monetary value as greater than the medicinal and philosophical value of the Stone must be too naïve to ever decipher the formula, or complete it.

19. Bad things would happen if the secret were released

..... *Statistical Significance* .....

Supporting sources: 7
Contradicting sources: 0
Statistical significance: 0.9999390

This premise is statistically significant

..... *Supporting Quotations* .....

[686] *When the philosophers had discovered it, with great diligence and labour, they straightway concealed it under a strange tongue, and in parables, lest the same should become known to the unworthy, and the pearls be cast before swine. For if everyone knew it, all work and industry would cease; man would desire nothing but this one thing, people would live wickedly, and the world be ruined, seeing that they would provoke God by reason of their avarice and superfluity. For eye hath not seen, nor ear heard, nor hath the heart of man understood what Heaven hath naturally incorporated with this Spirit.*
~ Paracelsus, Theophrastus. *The Book of the Revelation of Hermes*. 16th Cen. Alchemical Tract

[699] *To this objection, we answer what we know to be true, that the science of this Art has never been fully revealed to anyone who has not approved himself worthy by a good and noble life, and who has not shewn himself to be deserving of this gracious gift by his love of truth, virtue, and knowledge. From those who are otherwise minded this knowledge must ever remain concealed. Nor can anyone attain to this Art, unless there be some person sent by God to instruct him in it. For the matter is so glorious and wonderful that it cannot be fully delivered to any one but by word of mouth. Moreover, if any man would receive it, he must take a great and sacred oath, that as we his teachers refuse high rank and fame, so he will not be too eager for these frivolous distinctions, and that he will not be so presumptuous as to make the secret known to his own son; for propinquity of blood, or affinity, should be held of no account in this our Magistery. Nearness of blood, as such, does not entitle anyone to be let into the secret, but only virtue, whether in those near to us or in strangers. Therefore you should carefully test and examine the life, character, and mental aptitude of any person who would be initiated in this Art, and then you should bind him, by a sacred oath, not to let our Magistery be commonly or vulgarly*

known. Only when he begins to grow old and feeble, he may reveal it to one person, but not to more and that one man must be virtuous, and generally approved by his fellows. For this Magistery must always remain a secret science, and the reason that compels us to be so careful is obvious. If any wicked man should learn to practise this Art, the event would be fraught with great danger to Christendom. For such a man would overstep all bounds of moderation, and would remove from their hereditary thrones those legitimate princes who rule over the peoples of Christendom. And the punishment of this wickedness would fall upon him who had instructed that unworthy person in our Art. In order, then, to avoid such an outbreak of overweening pride, he who possesses the knowledge of this Art, should be scrupulously careful how he delivers it to another, and should regard it as the peculiar privilege of those who excel in virtue.
~ Norton, Thomas. *The Chemical Treatise, Or, The Ordinal of Alchemy*. 1477 AD. Alchemical Tract

[404] *For the Matter is only one thing, and would remain one thing, though a hundred thousand books had been written about it, because this Art is so great a treasure that the whole world would not be a sufficient compensation for it. It is described in obscure terms, yet openly named by all, and known to all. But if all knew its secret, no one would work, and it would lose its value. On this account it would he impious to describe it in universally intelligible language. He to whom God will reveal it, may understand these dark expressions. But because most men do not understand them, they are inclined to regard our Art as impossible, and the Sages are branded as wicked men and swindlers. Learned doctors, who thus speak of us, have it before their eyes every day, but they do not understand it, because they never attend to it. And then, forsooth, they deny the possibility of finding the Stone; nor will any one ever be able to convince them of the reality of our Art, so long as they blindly follow their own bent and inclination. In short, they are too wise to discern it, since it transcends the range of the human intellect, and must be humbly received at the hand of God.*
~ Anonymous. *The Glory of the World, Or, Table of Paradise*. 1526 AD. Alchemical Tract

[210] *"For if," says Monarcha, in a certain passage, "they had described it in an universally intelligible manner, and placed it within the reach of every labourer and porter, it would have been a great theft, and no true mystery; moreover, many evils would arise from such a profanation of the arcanum, which would also be manifestly contrary to God's will."*
~ Madathanas, Henry. *The Golden Age Restored*. 1622 AD. Alchemical Tract

[684] *Now because this Art was revealed by God to His obedient servants, it is the duty of all Sages not to reveal it to any unworthy person. It is true that whoever understands a science, or art, knows how to teach*

it; nor would jealousy or envy become a wise man: but the Sages have expressed their knowledge in mysterious terms in order that it might be made known to no person except such as were chosen by God Himself. But though the phraseology of the Sages be obscure, it must not therefore be supposed that their books contain a single deliberate falsehood. There are many passages in the writings of Morienus, Geber, and others, where this charge is indignantly rebutted. Those for whom the knowledge of Alchemy is intended, will be able, in course of time and study, to understand even the most obscure of Alchemistic treatises: for they will be in a position to look at them from the right point of view. It is only the wise and God-fearing whom we invite to this banquet: let those who are not bidden refrain from attempting to cross our threshold. The books of the Sages are only for the Sons of Knowledge. The Sages, says Hermes, are not jealous of the obedient, gentle, and lowly student: it is the profane, the vicious, and the ignorant to whom they desire to give a wide berth. Therefore, I conjure you, my friends, not to make known this science to any foolish, ignorant, or unworthy person. God-fearing Sages, adds Alphidius, have never carried their jealousy so far as to refuse to unveil this mystery to men of their own way of thinking. But they have carefully concealed it from the multitude, lest there be an end of all sowing, planting, reaping, and of agriculture and work generally. These are very good and humane reasons, then, why this Art should not be revealed to everybody. Moreover, it is delivered to us in obscure terms, in order that the student may be compelled to work hard in its pursuit. We do not prize that which costs us nothing; it is our highest delight to reap some great benefit as the reward of our labour. Therefore, it would not be good for you if this knowledge were to come to you after reading one book, or after spending a few days in its investigation. But if you are worthy, if you possess energy and the spirit of perseverance, if you are ready to study diligently by day and by night, if you place yourself under the guidance of God, you will find the coveted knowledge in God's own good time. Do not be satisfied with alteration of metals, like our modern sophists, but aim at transmutation; and do not suffer them to lead you aside with their sophistical jargon and their absurd and baseless pretensions. Knowledge is one, as truth is one; and let me add that our knowledge and our truth are both very simple and straightforward. If you once depart from the unity and truth of Nature, you are involved in the bewildering mazes of confusion and error.
~ Bonus, Peter. *The New Pearl of Great Price*. 1338 AD. Alchemical Tract

[690] *But that the secret might not be lost, but rather continued and preserved to posterity, they expounded it most faithfully, both in their writings and in oral teaching to their faithful disciples, for the benefit of posterity; nevertheless, they so clothed and concealed the truth in allegorical language that even now only very few are able to understand their instruction and turn it to practical account. For this practice they had a very good reason; they wished to force those who seek this wisdom*

to feel their dependence on God (in Whose hand are all things), to obtain it through instant prayer, and, when it has been revealed to them, to give all the glory to Him. Moreover, they did not wish the pearls to be cast before swine. For they knew that if it were made known to the wicked world, men would greedily desire nothing but this one thing, neglect all labour, and give themselves up to a dissolute and degraded life.
~ Anonymous. *The Sophic Hydrolith, Or, Water Stone of the Wise*. 17th Cen. Alchemical Tract

[239] *God hath concealed this from the crowd lest the world should be devastated.*
~ Anonymous. *The Turba Philosophorum*. Alchemical Tract

..... ***Commentary*** .....

The alchemists were well aware that the status-quo could not continue if everyone had eternal health and the ability to manufacture silver and gold. Civilization as it stands would collapse and something else would take its place; whether that be anarchy or a new civilization for better or worse.

This assumes that the status-quo is a good thing. If the current state of civilization was not desirable then its release would start to look more like a good idea.

20. The secret should not be released

..... *Statistical Significance* .....

Supporting sources: 7
Contradicting sources: 4
Statistical significance: 0.5647247

*This premise is **not** statistically significant*

..... *Supporting Quotations* .....

686, 699, 404, 210, 684, 690, 239
(All of the supporting quotations from the previous premise.)

..... *Contradicting Quotations* .....

[81] *A science kept secret, a hidden treasure, what is its use?*
~ Magnus, Albertus. *Compound of Compounds*. 13th Cen. Alchemical Tract

[698] *the philosophers have hitherto industriously kept that a profound secret; some out of selfish disposition, though otherwise good men. Others, who wished only for worthy persons to whom they might impart it, could not write of it openly, because covetousness and vanity have been governing principles in the world: and, being wise men, they knew that it was not the will of the most High to inflame and cherish such odious tempers, the genuine offspring of pride and self-love, but to banish them out of the earth, wherefore they have been withheld hitherto. But we, finding no restraint on our mind in that respect, shall declare what we know: and the rather because we judge the time is come to demolish the golden calf, so long had in veneration by all ranks of men, insomuch that worth is estimated by the money a man possesses; and such is the inequality of possessions that mankind are almost reducible to the rich, who are rioting in extravagance, and the poor, who are in extreme want, smarting under the iron hand of oppression. Now the measure of inequality among the rich hastens to its limit, and the cry of the poor is come before the Lord: 'Who will give them to eat till they shall be satisfied?" Hereafter the rich shall see the vanity of their possessions when compared with the treasures communicated by this secret; for the riches it bestows are a blessing from God, and not the squeezing of oppression. Besides, its chief excellence consists in making a medicine capable of healing all diseases to which the human body is liable, and prolonging life to the utmost limits ordained by the Creator of all things. There want not*

other reasons for the manifestation of the process; for skepticism has gone hand in hand with luxury and oppression
~ Anonymous. *On the Philosophers' Stone*. 17th Cen. (?). Alchemical Tract

[688] *XLIV. ALEXANDER: The good need not remain concealed on account of the bad men that might abuse it. For God rules over all, according to His Divine Will.*
~ Anonymous. *The Glory of the World, Or, Table of Paradise*. 1526 AD. Alchemical Tract

[32] *Lacinius -- I fear most that this book may make the matter too clear to the vulgar herd, thus bestowing God's most precious earthly gift upon the wicked and undeserving, in defiance of the ancient precept. Bonus -- That rule was more applicable to men of old than to our present state of Christian liberty. Heathen Sages might be fearful of spreading this knowledge too commonly, but Christ has taught us the true use of riches to relieve the wants of the poor and needy. Lacinius -- Why, then, do our masters follow in the footsteps of the ancients, and predict ruin to mankind from the "profanation" of this mystery? John de Rupescissa conjures his readers not to make the Art known to the wicked and unbelieving, as such a course would ruin the Christian faith. Bonus -- Do you imagine that the faith of Jesus Christ, the Son of God, can be overthrown by these means? Has it not always grown most rapidly, precisely where it has been most severely opposed? But Christ Himself has given us a sovereign rule for our guidance in this matter: "Freely ye have received, freely give." What is the use of concealed diamonds, or a hidden treasure, to the world? What is the use of a lighted candle if it be placed under a bushel? It is the innate selfishness of the human heart which makes these persons seek a pious pretext for keeping this knowledge from mankind. Lacinius -- I know some men who are so jealous of the preservation of this secret that they will hardly read their own books, and would not for all the world allow any one else to look at them, just as if they feared that the Stone would at once leap forth from the book, if it were only opened, and that it would soon lie about in every gutter. These persons are such skinflints withal that they would rather remain in ignorance than spend a single penny in search of the Stone. I suppose they expect the knowledge to be showered down upon them from heaven. Surely we have reason to pray that such people may be delivered from their own blinding meanness and illiberality. Bonus -- Would that a ray of Divine light might illumine the gross darkness of their understandings! But I am afraid that their folly is past praying for. If indeed they could be brought to see that this world is under Divine rule and governance, that no mortal can approach God but by God, that even the light cannot be perceived without light, they might come to understand that, without the special grace of God, this ineffable gift is not bestowed on any man. Lacinius -- How can those harpies reply to that argument? Bonus -- They are in a state of frenzied ignorance, which prevents them*

from perceiving the difficulties of the task; and so the Stone which they find is the Stone of Sisyphus. For "they are few whom Jupiter loves, or whom their manly perfection exalts to the stars." When, indeed, the Stone is found, our friends, who now laugh and sneer at us, will be at a loss how to express their love.
~ Lacinius, Janus. *Nuncupatory Discourse*. 14-5th Cen. (?). Alchemical Tract

..... *Commentary* .....

This particular premise is ambiguous. It is clear from the previous premise that the alchemists were of the opinion that *'Bad things would happen if the secret were released'* which strongly implies that these same authors also think that it should not be released. But in fact the two are not mutually exclusive; it is possible for them to believe that bad things would happen but that it still should be released – but this again would be an assumption on our part.

What is clear is that there are most certainly two schools of thought on this premise; some alchemists believing the secret should be kept and some that it should be released. So regardless of our assumption on whether bad things happening represents an opinion to keep the secret, this premise is not statistically significant as representing a single school of thought for all sources.

It is worth noting that *The Glory of the World, Or, Table of Paradise* has both supporting and contradicting quotes, although the latter appears to be a quote itself from another tract.

21. The alchemists spoke in metaphors

..... *Statistical Significance* .....

Supporting sources: 32
Contradicting sources: 0
Statistical significance: 1.0000000

This premise is statistically significant

..... *Supporting Quotations* .....

[516] *When I speak of water, I do not mean aquafortis, royal water, or any other corrosive whatsoever, for these waters, instead of dissolving metals, only corrode, mar, and corrupt them, without destroying their old form, to which task they are insufficient, as they are not of a metallic nature.*
~ Philalethes, Eirenaeus. *A Brief Guide to the Celestial Ruby*. 1694 AD. Alchemical Tract

[39] *The glass, or vessel, is called the Mother.*

[489] *Philosophers' Mercury is nothing else but a water or fire, both Elements having long been digested together with natural heat, resulting in a dry water*

[493] *Philosophers' Sulphur, Tincture, Ferment, designate one and the same thing.*
~ Figulus, Benedictus. *A Golden and Blessed Casket of Nature's Marvels*. 1607 AD. Alchemical Tract

[850] *the Philosophers wilfully speak concerning them in terms obscure, that those who have not the eyes of a lynx, shall be duped, & lose themselves in this labyrinth, whence it is right difficult to extricate oneself. Indeed as one imagines they are treating of one operation, they are often times speaking of another: take care then lest you be taken in*
~ Desiderius, Sanctus. *A Letter to the True Disciples of Hermes*. 16-8th Cen. Alchemical Tract

[877] *"Tho' we say in many places, take this, and take that; yet we mean, that it behoveth thee to take One Thing. For these things are so set down by the envious Philosophers to deceive the Unwary. Do'st thou, Fool, believe, that we do openly teach the Secret of Secrets? And do'st thou take our Words according to the literal Sound? Know assuredly, he that takes the Words of other Philosophers according to the ordinary Signification and Sound of them, he doth already wander in the midst of*

the Labyrinth, having lost Ariadne's Thread, and hath as good as appointed his money to Perdition."

[882] *Take this from one: that knows best the Sense of what he has written; where we speak most plainly, there be most circumspect, (for we do not go about to betray the Secrets of Nature) especially in those places which seem to give Receipts so plain as you would desire, suspect either a Metaphor, or else be sure that something is suppressed which thou wilt hardly find (without Inspiration) of thyself; yet to a Son of Art, we have written that which never heretofore was by any reveal'd.*

~ A Lover of Philalethes. *A Short Enquiry Concerning the Hermetic Art*. 1714 AD. Alchemical Tract

[367] *I know that the Sages describe this simple process under a great number of misleading names. But this puzzling variety of nomenclature is only intended to veil the fact that nothing is required but simple coction.*

[513] *Of course, we do not mean the water of the clouds, as the foolish say, but a permanent water*

[514] *the beginner must be on his guard against being misled by their manner of speaking, and the multiplicity of names which they give to our substance*

~ An Unknown German Sage. *A Very Brief Tract Concerning the Philosophical Stone*. 15-7th Cen. (?). Alchemical Tract

[141] *Alexander sets forth, in his Epistle, that all the Philosophers apply the name of fire to everything that is hot, of water to all that is flexible, and of earth or stone to whatsoever is coagulated.*

[143] *body, soul, and spirit are not three things, but different aspects of the same thing. As bond between body and soul, the spirit is said to prevail during the Magistery from beginning to end; so long as the substance is volatile and flees from the fire, it is called soul; when it becomes able to resist the action of the fire, it is called body. The force of the body should prevail over the force of the soul, and instead of the body being carried upward with the soul, the soul remains with the body, the work is crowned with success, and the spirit will bind with the two in indissoluble union forever. Since, then, the body perfects and retains the soul, and imparts real being to it and the whole work, while the soul manifests its power in this body, and all this is accomplished through the mediation of the spirit, it has been well said that the body and the form are one and the same thing, the other two being called the substance.*

[517] *Our sulphur, say they, is not the sulphur of the multitude, because common sulphur burns with a black smoke and is consumed; but the sulphur of the Sages burns with a white smoke and is perfected thereby.*

~ Bonus, Peter (?). *An Excellent Introduction to the Art of Alchemy*. 14th Cen. (?). Alchemical Tract

[511] *Hence it is clear that our Mercury is not common mercury; for all common mercury is a male that is corporal, specific, and dead, while our Mercury is spiritual, female, living, and life-giving.*

[512] *I have spoken about Mercury, Sulphur, the vessel, their treatment, etc, etc.; and, of course, all these things are to be understood with a grain of salt. You must understand that in the preceding chapters I have spoken metaphorically; if you take my words in a literal sense, you will reap no harvest except your outlay. For instance, when I name the principal substances Mercury and gold—I do not mean common gold in the state in which it is sold at the goldsmiths—but it must be prepared by means of our Art. You may find our gold in common gold and silver; but it is easier to make the Stone than to get its first-substance out of common gold.*

~ An Anonymous Sage and Lover of Truth. *An Open Entrance to the Closed Palace of the King*. 1645 AD. Alchemical Tract

[520] *When we call all these Operations ours, they are not all to be understood according to the common Operations of the Sophisters of Metals, whose Industry consists only in disguising of Subjects from their Form, and their Nature: but ours are really to transfigure our Subject, yet conserving its Nature, Quality, and Property.*

~ Urbigerus, Baro. *Aphorisms of Urbigerus*. 1690 AD. Alchemical Tract

[862] *I observe that in their delivery of mysteries they have, as in all things else, imitated Nature, who dispenses not her light without her shadows. They have provided a veil for their art, not so much for obscurity as ornament: and yet I cannot deny that some of them have rather buried the truth than dressed it.*

[870] *separate the eagle from the green lion; then clip his wings, and you have performed a miracle. But these, you will say, are blind terms, and no man knows what to make of them. True indeed, but they are such as are received from the philosophers. Howsoever, that I may deal plainly with you, the eagle is the water, for it is volatile and flies up in clouds, as an eagle does; but I speak not of any common water whatsoever. The green lion is the body, or magical earth, with which you must clip the wings of the eagle; that is to say, you must fix her, so that she may fly no more.*

~ Vaughan, Thomas. *Aula Lucis, or, The House of Light*. 1651 AD. Alchemical Tract

[414] *And because the philosophers had so obscurely set forth this science in strange involvings of words and shadows of figures, the stone of the philosophers was doubted by a very many men.*

~ Ficinus, Marsilius. *Book of the Chemical Art*. 15th Cen. Alchemical Tract

[358] *Our fellow-workers must be able to recognize the true lead and mercury, which are neither common cinnabar or mercury*

~ Po-tuan, Chang. *Four Hundred Word Chin Tan*. 11th Cen. Alchemical Tract

[484] *Our vessel being warily heated at the first for fear of its cracking, an ebullition of the contained matter is brought on, so that the moisture is alternately circulated in white fumes above, and condensed below, which may continue for a month or two, nay longer, increasing the heat gradually to another degree, as your matter discovers a disposition for fixing, by the vapor continuing at longer intervals condensed, and rising in a lesser quantity, of an ash color, or other dark shades, which it will assume as a medium to perfect blackness, the first desirable stage in our harvest. Other colors may be exhibited in this part of the work without danger, if they pass transiently; but if a faint redness, like that of the corn poppy, continues, the matter is in danger of vitrifying, either from an impatient urging of the fire, or the moisture not being sufficiently predominant. An ingenious artist can remedy this by opening his vessel and adding more of the corrected mercury, sealing it up as before; but a novice would do much better to prevent it by governing his fire according to the appearances of his matter, with judgment and patience, increasing it if the moisture manifests its predominancy too long, and slacking if the dry prevails, till such time as the vapors become dark; and after they have continued for some time at rest, a pellicle or film on the matter shows its disposition for fixing, retaining the vapor captive for some time, till it breaks through at different places on its surface (much like the bituminous substance of coal in a soldering fire), with darker clouds, but quickly dissipated, and growing less in quantity, till the whole substance resembles molten pitch, or the aforesaid bituminous substance, bubbling less and less, resting in one entire black substance at the bottom of your glass. This is called the blackness of black, the head of the crow, etc., and is esteemed a desirable stage in our philosophical generation, being the perfect putrefaction of our seed, which will ere long show its vital principle by a glorious manifestation of Seminal Virtue.*
~ Anonymous. *On the Philosophers' Stone*. 17th Cen. (?). Alchemical Tract

[891] *Let me intreat you to take notice by the way, that when you finde any mention of heaven, earth, soul, spirits; or our heaven, &c. these are not meant the celestial heaven, or natural earth; but terms used by the Philosophers to obscure their saying from the wicked;*

[946] *If therefore Nature be follicitous in hiding these things, lest they should be indifferently prostrated to all, or Hogs get to the honey-pots; no wonder if Ancient and Modern Philosophers, have invented so many enigmatical Figures, and hidden Fables, to cover and cloath this Science with; For they known well enough, that ceremonious Nature, would never have hid her self under so many different Forms and Species, but have appeared naked, but that her Venerable Secrets would thereby incur that contempt, which always accompanies common things.*
~ Combachius, Lodovicus. *Sal, Lumen & Spiritus, Mundi Philosophici*. 1656 AD. Alchemical Tract

[113] *Whoever obtained this Stone overshadowed it with various enigmatical figures, deceptive resemblances, comparisons, and fictitious titles, so that its matter might remain occult. Very little or no knowledge of it therefore can be had from them.*

[115] *all the preparations of the stone, as of Geber, Albertus Magnus, and the rest, are sophistical. Their purgations, cementations, sublimations, distillations, rectifications, circulations, putrefactions, conjunctions, solutions, ascensions, coagulations, calcinations, and incinerations are utterly profitless, both in the tripod, in the athanor, in the reverberatory furnace, in the melting furnace, the accidioneum, in dung, ashes, sand, or what not; and also in the cucurbite, the pelican, retort, phial, fixatory, and the rest. The same opinion must be passed on the sublimation of Mercury by mineral spirits, for the white and the red, as by vitriol, saltpetre, alum, crocuses, etc., concerning all which subjects that sophist, John de Rupescissa, romances in his treatise on the White and Red Philosophic Stone. Taken altogether, these are merely deceitful dreams. Avoid also the particular sophistry of Geber; for example, his sevenfold sublimations or mortifications, and also the revivifications of Mercury, with his preparations of salts of urine, or salts made by a sepulchre, all which things are untrustworthy.*
~ Paracelsus, Theophrastus. *The Aurora of the Philosophers*. 1575 AD. Alchemical Tract

[18] *by however many names it be called, let no one imagine different spirits, for, say what one will, there is but one spirit working everywhere and in all things.*
~ Paracelsus, Theophrastus. *The Book Concerning the Tincture of the Philosophers*. 16th Cen. Alchemical Tract

[624] *For all that before me have written on this matter have rendered their books obscure and unintelligible by an exaggerated use of poetical imagery, parables, and metaphors which grievously obstruct the path of those who first enter on this field of knowledge. This is the reason that a beginner, who strives to put their precepts into practice, only loses his trouble and his money, as is daily seen. Hermes, Rhasis, Geber, Avicenna, Merlin, Hortulanus, Democritus, Morienus, Bacon, Raymond, Aristotle, and many others, have concealed their meaning under a veil of obscurity. Hence their books, which they have handed down to us, have been a source of endless error and delusion to the vulgar and the learned, and, in spite of the beautiful conceits which abound in their writings, no one has been able to find a path through the wilderness of their words; yea, many have been reduced to despair.*

[700] *For all the authors who deal with this subject write about it in obscure language, and not one of them declares it plainly; nay, they beseech God to remove them suddenly out of this world, if they ever write books about the grand secret. For many of them have been fearful of*

committing to paper more than was right about this science; and not one of them has given more than one or two plain hints respecting it. They did not write with the object of divulging their secret to the world, but in an obscurely allusive style, in order that they might be able to recognize those who understood their meaning as brothers and fellow adepts. Hence you must not be content with reading only one book, but you should study a variety of authors; because, according to the learned Arnold, one book opens up the understanding of another. The same thought is expressed by the learned Anaxagoras, who testifies that if a man will not take the trouble of reading many books, he can never attain to a practical knowledge of our Art.

~ Norton, Thomas. *The Chemical Treatise, Or, The Ordinal of Alchemy*. 1477 AD. Alchemical Tract

[515] *When he speaks of rain and dew I am contented to think, he means something else than what is vulgarly so called. And I doubt not but his Salt petri is something different from that which is combustible and common. The Philosophers Dew, if I know it at all is a dry water, and their salt-peter is a most white incombustible body of a gummy aerial nature, and indeed, if my eyes have not deceived me, it is so aerial and unctuous that it will no more mingle with water than common oil will.*

~ Nollius, Henry. *The Chemists Key*. 1617 AD. Alchemical Tract

[22] *the Lion is said to be green in the threefold aspect. First in respect of his attractive power, for here the Central Sun is like to the Celestial Sun and make the world flourishing and green. Secondly, it is called the green Lion, because as yet the Gold is incomplete nor fixed in any body, and therefore is called living Gold. Thirdly, it is called a Lion by reason of its very great strength, reference being had to the Animal Lion, for as all beasts obey the lion, so all metallic bodies do give place to this living Gold.*

[29] *Mercury, in the beginning of the work is called water, then the blackness appearing earth, then being sublimated air, and being made red is called fire.*

~ Anonymous. *The Crowning of Nature*. 16-7th Cen. (?). Alchemical Tract

[160] *we need, of course, a furnace of clay, a vessel of glass, and a triple fire; but we do not call these three our vessel, our fire, or our furnace, because ordinary sophists employ these things as well as the Sages; when we speak of our vessel, our furnace, and our fire, the terms are to be interpreted in accordance with the explanation which we gave above. Of this fire a Sage might well say: "Behold, the fire, which I will shew you, is water"; - and again, "The vessel of the Sages is their water." Another Sage says, that all our operations take place in our humid fire, in our secret furnace, and our hidden vessel, and thereby clearly shews that there must be a fire, vessel, and furnace, other than those which ignorant Alchemists possess in greater perfection and abundance than we. Our appliances are part of our substance, and are described by Sendivogius,*

for instance, as the "vessel of Nature," and the "fire of Nature." This practice is followed by Flamellus, Artephius, Lullius, and all other Sages; and I tell you that these three appliances are, after all, only one; for the nature of our substance is one.

[637] *This water, though one, is not simple, but compounded of two things: the vessel and the fire of the Sages, and the bond which holds the two together. So when we speak of our vessel, and our fire, we mean by both expressions, our water; nor is our furnace anything diverse or distinct from our water. There is then one vessel, one furnace, one fire, and all these make up one water. The fire digests, the vessel whitens and penetrates, the furnace is the bond which comprises and encloses all, and all these three are our Mercury. There are many kinds of fire (and of water) in our Magistery, but all these only represent different aspects of our Mercury.*

[780] *we need, of course, a furnace of clay, a vessel of glass, and a triple fire; but we do not call these three our vessel, our fire, or our furnace, because ordinary sophists employ these things as well as the Sages;*

~ Philalethes, Eirenaeus. *The Fount of Chemical Truth.* 1694 AD. Alchemical Tract

[91] *Malignant men have darkened our Art, perverting it with many words; they have called our earth, and our Sun, or gold, by many misleading names. Their salting, dissolving, subliming, growing, pounding, reducing to an acid, and white sulphur, their coction of the fiery vapour, its coagulation, and transmutation into red sulphur, are nothing but different aspects of one and the same thing*

[102] *if you fail through not taking our meaning, you must blame your own unspeakable stupidity, which follows the letter, but not the spirit of our directions.*

[404] *For the Matter is only one thing, and would remain one thing, though a hundred thousand books had been written about it, because this Art is so great a treasure that the whole world would not be a sufficient compensation for it. It is described in obscure terms, yet openly named by all, and known to all. But if all knew its secret, no one would work, and it would lose its value. On this account it would he impious to describe it in universally intelligible language. He to whom God will reveal it, may understand these dark expressions. But because most men do not understand them, they are inclined to regard our Art as impossible, and the Sages are branded as wicked men and swindlers. Learned doctors, who thus speak of us, have it before their eyes every day, but they do not understand it, because they never attend to it. And then, forsooth, they deny the possibility of finding the Stone; nor will any one ever be able to convince them of the reality of our Art, so long as they blindly follow their own bent and inclination. In short, they are too wise to discern it, since it*

transcends the range of the human intellect, and must be humbly received at the hand of God.

[510] *But the common mercury is useless for our purpose — for it is volatile, while our mercury is fixed and constant. Therefore have nothing to do with the common mercury*

[606] *I make known to all ingenuous students of this Art that the Sages are in the habit of using words which may convey either a true or a false impression; the former to their own disciples and children, the latter to the ignorant, the foolish, and the unworthy. Bear in mind that the philosophers themselves never make a false assertion. The mistake (if any) lies not with them, but with those whose dulness makes them slow to apprehend the meaning. Hence it comes that, instead of the waters of the Sages, these inexperienced persons take pyrites, salts, metals, and divers other substances which, though very expensive, are of no use whatever for our purpose.*

[607] *The Sages have written about many waters, stones, and metals, for the purpose of deceiving you.*

[608] *Good Heavens! How skilfully the Sages have contrived to conceal this matter. It would surely have been far better if they had abstained from writing altogether. For the extreme obscurity of their style has overwhelmed thousands in ruin, and plunged them into the deepest poverty, especially those who set about this task without even the slightest knowledge of Nature, or of the requirements of our Art. What the Sages write is strictly true; but you cannot understand it unless you are already initiated in the secrets of this Art. Yea, even if you were a Doctor of the Doctors, and a Light of the World, you would be able to see no meaning in their words without this knowledge. They have written, but you are none the wiser. They half wished to communicate the secret to their posterity; but a jealous feeling prevented them from doing so in plain language.*

[609] *Jealous Sages have named many waters and metals and stones, simply for the purpose of deceiving you; herein the philosophers would warn us that they have used secrecy, lest the whole mystery should be manifested before all the world. Those who follow the letter of their directions are sure to be led astray, and to miss entirely the true foundation of our Art. The fault, however, lies not with the Sages so much with the ignorance of their readers.*

~ Anonymous. *The Glory of the World, Or, Table of Paradise*. 1526 AD. Alchemical Tract

[54] *That which is left at the bottom of the distilling vessel is our salt — that is to say, our earth.*

[63] *our Sages, in expounding the truth, veil it under obscure and allegorical expressions, but nevertheless agree with each other so marvellously that they all seem to speak, as it were, with one mouth. They do not confound one thing with another, nor do they wish to lead the earnest enquirer astray. They express themselves in mystic phrases to hide*

the truth from the unworthy and impious, lest they should seem to be casting pearls before swine, and giving the holy thing to be trodden underfoot by those who think only of indulging their lustful desires.
~ An Anonymous German Philosopher. *The Golden Tract Concerning the Stone of the Philosophers*. 16-7th Cen. (?). Alchemical Tract

[452] *Hermes, surnamed Trismegistus, is generally regarded as the father of this Art; but there are different opinions with regard to his identity. Some say he was Moses; all agree that he was a very clear-sighted philosopher, the first extant author on the subject, and was also of Egyptian extraction. Others say that Enoch invented the Art, and, before the coming of the Flood, described it on the so-called emerald tables, which were afterwards found by Hermes in the valley of Hebron. Many assert that it was known to Adam, who revealed it to Seth; that Noah carried the secret with him into the Ark, and that God revealed it to Solomon. But I do not agree with those who claim for our Art a mystical origin, and thus only make it ridiculous in the eyes of a scornful world. If it is founded on the eternal verities of Nature, why need I trouble my head with the problem whether this or that antediluvian personage had a knowledge of it? Enough for me to know that it is now true and possible, that it has been exercised by the initiated for many centuries, and under the most distant latitudes; it may also be observed that though most of these write in an obscure, figurative, allegorical, and altogether perplexing style, and though some of them have actually mixed falsehood with truth, in order to confound the ignorant, yet they, though existing in many series of ages, differing in tongue and nation, have not diversely handled one operation, but do all exhibit a most marvellous and striking agreement in regard to the main features of their teaching—an agreement which is absolutely inexplicable, except on the supposition that our Art is something more than a mere labyrinth of perplexing words.*

[614] *Some boastful and arrogant sophists, who have read in books that our Mercury is not common Mercury, and who know that it is called by different names, do not blush to come forward as pretenders to a knowledge of this Art, and take upon themselves to describe this solvent as diaphanous and limpid, or as a metallic gum which is permiscible with metals, though they do not in reality know anything whatsoever about it. The same may be said of those who would extract our Mercury from herbs or other still more fantastic substances. These gentry know not why the Sages do not use Mercury such as is sold by apothecaries as their substance. They are aware of the fact, but are unacquainted with its causes; and the consequence is the idea which they have that anything which changes the nature of common Mercury, will convert it into that of the Sages. But in regard to these foolish persons, I have already expressed our opinion.*
~ Philalethes, Eirenaeus. *The Metamorphosis of Metals*. 1694 AD. Alchemical Tract

[672.] My meaning is to be apprehended not so much from the outward form of my words, as from the inward spirit of Nature.

[673.] The substance of our Art is one, and choice of no particular substance, and so also the mode of our Art is one. The unity of our Art is proved by the fact that, though the Sages exhibit considerable diversity in their methods of expressing themselves, yet they all understand each other. The very fact that Greek understands Greek, and Latin Latin, and Arab Arab, proves the unity of each language, and it is the same with our Art. Amidst the greatest apparent diversity there is a wonderful substantial agreement in the works of the Sages: they differ in words, names, and metaphors, but they agree in reference to things.

[674.] Each individual Sage has invented one or more names of his own, of which the appropriateness is patent only to those who are acquainted with the facts to which they refer. They are generally derived from some process or change of colour which our substance undergoes in the course of our Magistery.

[675.] The expressions used by the different Masters often appear to be in open contradiction one to another; moreover, they are so obscurely worded that if ten readers each one would understand them in a different sense. Only the most ingenious and clear-sighted men have a chance of finding their way through this pathless labyrinth of contradictions and obscure metaphors.

[676.] Every other science and art is clearly reasoned, the different propositions follow each other in their logical order, and each assertion is explained and demonstrated by what has gone before. But in the books of our Sages the only method which prevails is that of chaos; there is everywhere studied obscurity of expression, and all the writers seem to begin, not with first principles, but with that which is quite strange and unknown to the student. The consequence is that one seems to flounder along through these works, with only here and there a glimmering of light, which vanishes as soon as one approaches it more closely. Such is the opinion of Rosinus, Anonymous, and other Sages.

[677.] So one can exercise our Magistery in the absence of the practical teaching of experience, without which the most diligent poring over books would be useless. The words of the Sages may mean anything or nothing to one who is not acquainted with the facts which they describe. If the son of knowledge will persevere in the practical study of our Art, it will in due time turn upon his enchanted vision. The study of books cannot be dispensed with, but the study of books alone is not sufficient. There must be a profound natural faculty for interpreting the significance of those symbols and analogies of the philosophers, which in one place have one meaning and in another a different. For, as Morienus tells us, all books on Alchemy are figuratively written. By theory and practice working together, you will be led to the fruition of the most precious Arcanum, which is the

greatest and most wonderful treasure of this world. If you think that you have understood the directions of the Sages, put your impression to a practical test; if you were mistaken, Nature will take good care to correct your error, and if you will follow her guidance and take her suggestions, she may, after several experiments, put you in the right path.

[605] *It has been set forth by the Sages in the most perplexing and misleading manner, in order to baffle foolish and idly curious persons, who look rather at the sound than at the meaning of what is said. Yet, in spite of foolish and ignorant people, the Art is one, and it is true. Were it stripped of all figures and parables, it would be possible to compress it into the space of eight or twelve lines.*

[684] *Now because this Art was revealed by God to His obedient servants, it is the duty of all Sages not to reveal it to any unworthy person. It is true that whoever understands a science, or art, knows how to teach it; nor would jealousy or envy become a wise man: but the Sages have expressed their knowledge in mysterious terms in order that it might be made known to no person except such as were chosen by God Himself. But though the phraseology of the Sages be obscure, it must not therefore be supposed that their books contain a single deliberate falsehood. There are many passages in the writings of Morienus, Geber, and others, where this charge is indignantly rebutted. Those for whom the knowledge of Alchemy is intended, will be able, in course of time and study, to understand even the most obscure of Alchemistic treatises: for they will be in a position to look at them from the right point of view. It is only the wise and God-fearing whom we invite to this banquet: let those who are not bidden refrain from attempting to cross our threshold. The books of the Sages are only for the Sons of Knowledge. The Sages, says Hermes, are not jealous of the obedient, gentle, and lowly student: it is the profane, the vicious, and the ignorant to whom they desire to give a wide berth. Therefore, I conjure you, my friends, not to make known this science to any foolish, ignorant, or unworthy person. God-fearing Sages, adds Alphidius, have never carried their jealousy so far as to refuse to unveil this mystery to men of their own way of thinking. But they have carefully concealed it from the multitude, lest there be an end of all sowing, planting, reaping, and of agriculture and work generally. These are very good and humane reasons, then, why this Art should not be revealed to everybody. Moreover, it is delivered to us in obscure terms, in order that the student may be compelled to work hard in its pursuit. We do not prize that which costs us nothing; it is our highest delight to reap some great benefit as the reward of our labour. Therefore, it would not be good for you if this knowledge were to come to you after reading one book, or after spending a few days in its investigation. But if you are worthy, if you possess energy and the spirit of perseverance, if you are ready to study diligently by day and by night, if you place yourself under the guidance of God, you will find the coveted knowledge in God's own good time. Do not be satisfied with*

alteration of metals, like our modern sophists, but aim at transmutation; and do not suffer them to lead you aside with their sophistical jargon and their absurd and baseless pretensions. Knowledge is one, as truth is one; and let me add that our knowledge and our truth are both very simple and straightforward. If you once depart from the unity and truth of Nature, you are involved in the bewildering mazes of confusion and error.

[731] *The proper duration of our Magistery, and the day and hour of is nativity and generation, are also shrouded in obscurity. Its conception, indeed, takes place in a single moment; here we are to notice the conjunction of the purified elements and the germ of the whole matter; but if we do not know this, we know nothing of the entire Magistery. There are certain signs which occur with great regularity, at their own proper times and seasons, in the development of this Stone; but if we do not understand what they are, we are as hopelessly in the dark as before. The same remark applies to the exact proportions in which the different elements enter into its composition. The time required for the whole operation is stated by Rhasis to be one year; Rosinus fixes it at nine month; others at seven; others at forty, and yet others at eighty, days. Still we know that as the hatching of a chicken is always accomplished in the same period, so a certain number of days or months, and no more, must be required for this work. The difficulty connected with the time also involves the secret of the fire, which is the greatest mystery of the Art. The day when the Stone will be finished may be predicted from certain signs, if they are only known to us, just as the day when an infant will be born may be predicted from the time when it first begins to move in its mother's womb. These critical periods, however, are nowhere clearly and straightforwardly declared to us; and there is all the more need of care, vigilance, and attention on our part.*

~ Bonus, Peter. *The New Pearl of Great Price*. 1338 AD. Alchemical Tract

[274] *when they speak of sulphur, you must understand them to allude to elementary fire, and by mercury you must understand the liquid. In a similar lying spirit they have called fire (elementary) "our Sun," and the liquid "our Moon," or the elementary fire soul, and the elementary liquid spirit*

~ Anonymous. *The Only True Way*. 1677 AD. Alchemical Tract

[1] *truly our dissolution, is only the reducing of the hard body into a liquid form*

[8] *Notwithstanding the philosophers have subtily delivered themselves, and clouded their instructions with enigmatical and typical phrases and words, to the end that their art might not only be hidden and so continued, but also be had in the greater veneration. Thus they advise to decoct, to commix, and to conjoin, to sublime, to bake, to grind, and to congeal; to make equal, to putrefy, to make white, and to make red; of all*

which things, the order, management, and way of working is all one, which is only to decoct.

[14] *look not upon the multitude, or diversity of names, which are dark and obscure, they are chiefly given to the diversity of colours appearing in the work.*

~ Bacon, Roger (Pseudo). *The Root of the World*. 13-7th Cen. Alchemical Tract

[620] *Now the whole magistery may be perfected, work, as in the generation of man, and of every vegetable; put the seed once into the womb, and shut it up well. Thus you may see that you need not many things, and that this our work requires no great charges, for that there is but one stone, there is but one medicine, one vessel, one order of working, and one successive disposition to the white and to the red. And although we say in many places, take this, and take that, yet we understand, that it behoves us to take but one thing, and put it once into the vessel, until the work be perfected. But these things are so set down by obscure philosophers to deceive the unwary, as we have before spoken; for is not this "ars cabalistica" or a secret and a hidden art? Is it not an art full of secrets? And believest thou O fool that we plainly teach this secret of secrets, taking our words according to their literal signification? Truly, I tell thee, that as for myself, I am no ways self seeking, or envious as others are; but he that takes the words of the other philosophers according to their common signification, he even already, having lost Ariadne's clue of thread, wanders in the midst of the labyrinth, multiplies errors, and casts away his money for naught.*

~ Artephius. *The Secret Book of Artephius*. 12th Cen. (?). Alchemical Tract

[173] *But although the said philosophers have treated this subject with so great a variety of method, and used many peculiar and singular expressions, curious parables, and strange and fanciful words, yet they all agree in pointing out the same goal, and one and the same Matter as essential to the right conduct of the Art.*

[690] *But that the secret might not be lost, but rather continued and preserved to posterity, they expounded it most faithfully, both in their writings and in oral teaching to their faithful disciples, for the benefit of posterity; nevertheless, they so clothed and concealed the truth in allegorical language that even now only very few are able to understand their instruction and turn it to practical account. For this practice they had a very good reason; they wished to force those who seek this wisdom to feel their dependence on God (in Whose hand are all things), to obtain it through instant prayer, and, when it has been revealed to them, to give all the glory to Him. Moreover, they did not wish the pearls to be cast before swine. For they knew that if it were made known to the wicked world, men would greedily desire nothing but this one thing, neglect all labour, and give themselves up to a dissolute and degraded life.*

~ Anonymous. *The Sophic Hydrolith, Or, Water Stone of the Wise*. 17th Cen. Alchemical Tract

[835] *Though the ancient Philosophers have written diversely of this science, concealing under a multitude of names the true principles of the Art; yet have they not done it but upon important considerations, as we shall hereafter make appear. And though they are different in their expressions, yet are they not any way discordant one from another, but all aiming at one end, and speaking of the same thing, they have thought fit (above all the rest) to name the proper Agent, by a term, strange, nay sometimes contrary to its nature and qualities.*

[837] *Philosophers have expressed themselves only by similitudes and figures, as I have told you. This they did, so that the science might not be discovered by the ignorant, which if it should once happen, all were lost: but that it might be comprehended only by those patient souls, and subtilised understandings, which being sequestered from the soilness of this world, are cleansed from the filth of that terrene dunghill of avarice, whereby the ignorant are chained to the earthiness of this world*
~ Anonymous. *The True Book of the Learned Greek Abbot Synesius*. 16-7th Cen. Alchemical Tract

[213] *This stone, therefore, is not a stone, because it is more precious; without it Nature never operates anything; its name is one, yet we have called it by many names on account of the excellence of its nature.*

[224] *all ye seekers after this Art, dismiss the multitude of obscure names, for the nature is one water;*

[237] *know ye that we have given many names to it, which are all true -- an example of which, for those that possess understanding, is to be traced in corn that is being ground. For after grinding it is called by another name, and after it has been passed through the sieve, and the various substances have been separated one from another, each of these has its own name, and yet fundamentally there is but one name, to wit, corn, from which many names are distinguished.*

[238] *when ye hear of the sea in the books of the envious, know that they signify humour, while by the basket they signify the vessel, and by the medicine they mean Nature, because it germinates and flowers.*
~ Anonymous. *The Turba Philosophorum*. Alchemical Tract

[519] *the property of Sulphur is to coagulate or congeal Mercury, nevertheless this Sulphur, this Arsenick and this Mercury are not those the vulgar think of which are not those venomous Spirits the Apothecaries sell*

[572] *all the Philosophers have imposed divers names on our Stone. Wherefore leave the plurality of names and regard only the compound, which is but once to be placed in one Vessel, from whence it is not to be taken till the Elementary Rotations be accomplished, that the force and active Virtue of our Mercury should be nourished and not be suffocated and entirely lost, for the seeds of Vegetables in the Earth are not*

propagated by growth and multiplication if their force and generative Virtue be taken from them by any strange quality whatsoever.
~ Trevisan, Count Bernard. *Verbum Dismissum.* 15th Cen. Alchemical Tract

[340] *In the use of lead it is not allowable to employ the vulgar lead.*
~ Po-tuan, Chang. *Wu Chen P'ien, Essay on the Understanding of Truth.* 1078 AD. Alchemical Tract

..... ***Commentary*** .....

This premise has the largest support of all: 71 quotations from 32 different sources. It is evident then that the alchemists did write metaphorically.

22. The alchemists were deliberately obscure to hide the secret

..... *Statistical Significance* .....

Supporting sources: 16
Contradicting sources: 0
Statistical significance: 1.0000000

This premise is statistically significant

..... *Supporting Quotations* .....

[36] *The long method is the open secret of Philosophy, but it is a veil and an evasion.*
~ Figulus, Benedictus. *A Golden and Blessed Casket of Nature's Marvels*. 1607 AD. Alchemical Tract

[850] *the Philosophers wilfully speak concerning them in terms obscure, that those who have not the eyes of a lynx, shall be duped, & lose themselves in this labyrinth, whence it is right difficult to extricate oneself. Indeed as one imagines they are treating of one operation, they are often times speaking of another: take care then lest you be taken in*
~ Desiderius, Sanctus. *A Letter to the True Disciples of Hermes*. 16-8th Cen. Alchemical Tract

[877] *"Tho' we say in many places, take this, and take that; yet we mean, that it behoveth thee to take One Thing. For these things are so set down by the envious Philosophers to deceive the Unwary. Do'st thou, Fool, believe, that we do openly teach the Secret of Secrets? And do'st thou take our Words according to the literal Sound? Know assuredly, he that takes the Words of other Philosophers according to the ordinary Signification and Sound of them, he doth already wander in the midst of the Labyrinth, having lost Ariadne's Thread, and hath as good as appointed his money to Perdition."*
~ A Lover of Philalethes. *A Short Enquiry Concerning the Hermetic Art*. 1714 AD. Alchemical Tract

[514] *the beginner must be on his guard against being misled by their manner of speaking, and the multiplicity of names which they give to our substance*
~ An Unknown German Sage. *A Very Brief Tract Concerning the Philosophical Stone*. 15-7th Cen. (?). Alchemical Tract

[862] *I observe that in their delivery of mysteries they have, as in all things else, imitated Nature, who dispenses not her light without her shadows. They have provided a veil for their art, not so much for obscurity as ornament: and yet I cannot deny that some of them have rather buried the truth than dressed it.*
~ Vaughan, Thomas. *Aula Lucis, or, The House of Light*. 1651 AD. Alchemical Tract

[891] *Let me intreat you to take notice by the way, that when you finde any mention of heaven, earth, soul, spirits; or our heaven, &c. these are not meant the celestial heaven, or natural earth; but terms used by the Philosophers to obscure their saying from the wicked;*

[946] *If therefore Nature be follicitous in hiding these things, lest they should be indifferently prostrated to all, or Hogs get to the honey-pots; no wonder if Ancient and Modern Philosophers, have invented so many enigmatical Figures, and hidden Fables, to cover and cloath this Science with; For they known well enough, that ceremonious Nature, would never have hid her self under so many different Forms and Species, but have appeared naked, but that her Venerable Secrets would thereby incur that contempt, which always accompanies common things.*
~ Combachius, Lodovicus. *Sal, Lumen & Spiritus, Mundi Philosophici*. 1656 AD. Alchemical Tract

[113] *Whoever obtained this Stone overshadowed it with various enigmatical figures, deceptive resemblances, comparisons, and fictitious titles, so that its matter might remain occult. Very little or no knowledge of it therefore can be had from them.*
~ Paracelsus, Theophrastus. *The Aurora of the Philosophers*. 1575 AD. Alchemical Tract

[623] *Let me warn the unlearned that they must study this Art with fear and trembling, lest they be led astray by the false delusions of those who counsel many costly experiments, and use high sounding words.*

[624] *For all that before me have written on this matter have rendered their books obscure and unintelligible by an exaggerated use of poetical imagery, parables, and metaphors which grievously obstruct the path of those who first enter on this field of knowledge. This is the reason that a beginner, who strives to put their precepts into practice, only loses his trouble and his money, as is daily seen. Hermes, Rhasis, Geber, Avicenna, Merlin, Hortulanus, Democritus, Morienus, Bacon, Raymond, Aristotle, and many others, have concealed their meaning under a veil of obscurity. Hence their books, which they have handed down to us, have been a source of endless error and delusion to the vulgar and the learned, and, in spite of the beautiful conceits which abound in their writings, no one has been able to find a path through the wilderness of their words; yea, many have been reduced to despair.*

[700] *For all the authors who deal with this subject write about it in obscure language, and not one of them declares it plainly; nay, they beseech God to remove them suddenly out of this world, if they ever write books about the grand secret. For many of them have been fearful of committing to paper more than was right about this science; and not one of them has given more than one or two plain hints respecting it. They did not write with the object of divulging their secret to the world, but in an obscurely allusive style, in order that they might be able to recognize those who understood their meaning as brothers and fellow adepts. Hence you must not be content with reading only one book, but you should study a variety of authors; because, according to the learned Arnold, one book opens up the understanding of another. The same thought is expressed by the learned Anaxagoras, who testifies that if a man will not take the trouble of reading many books, he can never attain to a practical knowledge of our Art.*

~ Norton, Thomas. *The Chemical Treatise, Or, The Ordinal of Alchemy*. 1477 AD. Alchemical Tract

[606] *I make known to all ingenuous students of this Art that the Sages are in the habit of using words which may convey either a true or a false impression; the former to their own disciples and children, the latter to the ignorant, the foolish, and the unworthy. Bear in mind that the philosophers themselves never make a false assertion. The mistake (if any) lies not with them, but with those whose dulness makes them slow to apprehend the meaning. Hence it comes that, instead of the waters of the Sages, these inexperienced persons take pyrites, salts, metals, and divers other substances which, though very expensive, are of no use whatever for our purpose.*

[607] *The Sages have written about many waters, stones, and metals, for the purpose of deceiving you.*

[608] *Good Heavens! How skilfully the Sages have contrived to conceal this matter. It would surely have been far better if they had abstained from writing altogether. For the extreme obscurity of their style has overwhelmed thousands in ruin, and plunged them into the deepest poverty, especially those who set about this task without even the slightest knowledge of Nature, or of the requirements of our Art. What the Sages write is strictly true; but you cannot understand it unless you are already initiated in the secrets of this Art. Yea, even if you were a Doctor of the Doctors, and a Light of the World, you would be able to see no meaning in their words without this knowledge. They have written, but you are none the wiser. They half wished to communicate the secret to their posterity; but a jealous feeling prevented them from doing so in plain language.*

[609] *Jealous Sages have named many waters and metals and stones, simply for the purpose of deceiving you; herein the philosophers would warn us that they have used secrecy, lest the whole mystery should be manifested before all the world. Those who follow the letter of their*

directions are sure to be led astray, and to miss entirely the true foundation of our Art. The fault, however, lies not with the Sages so much with the ignorance of their readers.
~ Anonymous. *The Glory of the World, Or, Table of Paradise*. 1526 AD. Alchemical Tract

[627] *The just and pious reader will regard my undertaking with a kindly eye, and not suffer seeming contradictions to mislead him: the theory of and practice of this Art, and the laws which obtain in the Republic of the Chemists, forbade me to write more openly or plainly.*
~ Madathanas, Henry. *The Golden Age Restored*. 1622 AD. Alchemical Tract

[63] *our Sages, in expounding the truth, veil it under obscure and allegorical expressions, but nevertheless agree with each other so marvellously that they all seem to speak, as it were, with one mouth. They do not confound one thing with another, nor do they wish to lead the earnest enquirer astray. They express themselves in mystic phrases to hide the truth from the unworthy and impious, lest they should seem to be casting pearls before swine, and giving the holy thing to be trodden underfoot by those who think only of indulging their lustful desires.*
~ An Anonymous German Philosopher. *The Golden Tract Concerning the Stone of the Philosophers*. 16-7th Cen. (?). Alchemical Tract

[613] *They are ignorant mechanics who, not having skill and brains enough for an honest trade, must needs meddle with our Art, and, of course, soon lose all they possess. Others, again, are only just less ignorant than these persons; they are in too great a hurry to make gold before they have mastered even the rudiments of natural science; of course they fail, spend all they have, borrow money from their friends, amuse themselves and others with hopes of infinite wealth, learn to talk a barbarous semi-philosophical jargon, and afford a capital handle to those who have an interest in abusing our Art. Again, there are others who really have a true knowledge of the secret, but who grudge others the light which has irradiated their own path; and who therefore write about it in hopelessly puzzling language, which the perplexed beginner cannot possibly understand. To this class belong Geber, Arnold, and Lullius, who would have done much better service to the student, if they had never dipped pen in ink. The consequence is that every one who takes up this study at once finds himself lost in a most perplexing labyrinth of falsehood and uncertainty, in which he has no clue.*
~ Philalethes, Eirenaeus. *The Metamorphosis of Metals*. 1694 AD. Alchemical Tract

[619] *Do not be put out by the seeming contradictions with which, in accordance with the custom of the Sages, I have had to conceal my real meaning a little. There is no rose found without thorns.*
~ Sendivogius, Michael. *The New Chemical Light*. 17th Cen. Alchemical Tract

[605] *It has been set forth by the Sages in the most perplexing and misleading manner, in order to baffle foolish and idly curious persons, who look rather at the sound than at the meaning of what is said. Yet, in spite of foolish and ignorant people, the Art is one, and it is true. Were it stripped of all figures and parables, it would be possible to compress it into the space of eight or twelve lines.*

[684] *Now because this Art was revealed by God to His obedient servants, it is the duty of all Sages not to reveal it to any unworthy person. It is true that whoever understands a science, or art, knows how to teach it; nor would jealousy or envy become a wise man: but the Sages have expressed their knowledge in mysterious terms in order that it might be made known to no person except such as were chosen by God Himself. But though the phraseology of the Sages be obscure, it must not therefore be supposed that their books contain a single deliberate falsehood. There are many passages in the writings of Morienus, Geber, and others, where this charge is indignantly rebutted. Those for whom the knowledge of Alchemy is intended, will be able, in course of time and study, to understand even the most obscure of Alchemistic treatises: for they will be in a position to look at them from the right point of view. It is only the wise and God-fearing whom we invite to this banquet: let those who are not bidden refrain from attempting to cross our threshold. The books of the Sages are only for the Sons of Knowledge. The Sages, says Hermes, are not jealous of the obedient, gentle, and lowly student: it is the profane, the vicious, and the ignorant to whom they desire to give a wide berth. Therefore, I conjure you, my friends, not to make known this science to any foolish, ignorant, or unworthy person. God-fearing Sages, adds Alphidius, have never carried their jealousy so far as to refuse to unveil this mystery to men of their own way of thinking. But they have carefully concealed it from the multitude, lest there be an end of all sowing, planting, reaping, and of agriculture and work generally. These are very good and humane reasons, then, why this Art should not be revealed to everybody. Moreover, it is delivered to us in obscure terms, in order that the student may be compelled to work hard in its pursuit. We do not prize that which costs us nothing; it is our highest delight to reap some great benefit as the reward of our labour. Therefore, it would not be good for you if this knowledge were to come to you after reading one book, or after spending a few days in its investigation. But if you are worthy, if you possess energy and the spirit of perseverance, if you are ready to study diligently by day and by night, if you place yourself under the guidance of God, you will find the coveted knowledge in God's own good time. Do not be satisfied with alteration of metals, like our modern sophists, but aim at transmutation; and do not suffer them to lead you aside with their sophistical jargon and their absurd and baseless pretensions. Knowledge is one, as truth is one; and let me add that our knowledge and our truth are both very simple and*

straightforward. If you once depart from the unity and truth of Nature, you are involved in the bewildering mazes of confusion and error.
~ Bonus, Peter. *The New Pearl of Great Price*. 1338 AD. Alchemical Tract

[620] *Now the whole magistery may be perfected, work, as in the generation of man, and of every vegetable; put the seed once into the womb, and shut it up well. Thus you may see that you need not many things, and that this our work requires no great charges, for that there is but one stone, there is but one medicine, one vessel, one order of working, and one successive disposition to the white and to the red. And although we say in many places, take this, and take that, yet we understand, that it behoves us to take but one thing, and put it once into the vessel, until the work be perfected. But these things are so set down by obscure philosophers to deceive the unwary, as we have before spoken; for is not this "ars cabalistica" or a secret and a hidden art? Is it not an art full of secrets? And believest thou O fool that we plainly teach this secret of secrets, taking our words according to their literal signification? Truly, I tell thee, that as for myself, I am no ways self seeking, or envious as others are; but he that takes the words of the other philosophers according to their common signification, he even already, having lost Ariadne's clue of thread, wanders in the midst of the labyrinth, multiplies errors, and casts away his money for naught.*
~ Artephius. *The Secret Book of Artephius*. 12th Cen. (?). Alchemical Tract

[690] *But that the secret might not be lost, but rather continued and preserved to posterity, they expounded it most faithfully, both in their writings and in oral teaching to their faithful disciples, for the benefit of posterity; nevertheless, they so clothed and concealed the truth in allegorical language that even now only very few are able to understand their instruction and turn it to practical account. For this practice they had a very good reason; they wished to force those who seek this wisdom to feel their dependence on God (in Whose hand are all things), to obtain it through instant prayer, and, when it has been revealed to them, to give all the glory to Him. Moreover, they did not wish the pearls to be cast before swine. For they knew that if it were made known to the wicked world, men would greedily desire nothing but this one thing, neglect all labour, and give themselves up to a dissolute and degraded life.*
~ Anonymous. *The Sophic Hydrolith, Or, Water Stone of the Wise*. 17th Cen. Alchemical Tract

..... ***Commentary*** .....

According to these quotes, the alchemists did not write because they wanted to be understood by the masses. The alchemical tracts were a test meant only for the occasional reader to pass, if said reader proved themselves worthy, either by somehow deciphering the enigmas, or by divine inspiration (according to the more religious authors.)

23. The alchemists became carried away with inventing elaborate enigmas, some of which are too obscure to ever be deciphered

..... ***Statistical Significance*** .....

Supporting sources: 6
Contradicting sources: 0
Statistical significance: 0.9997559

This premise is statistically significant

..... ***Supporting Quotations*** .....

[113] *Whoever obtained this Stone overshadowed it with various enigmatical figures, deceptive resemblances, comparisons, and fictitious titles, so that its matter might remain occult. Very little or no knowledge of it therefore can be had from them.*
~ Paracelsus, Theophrastus. *The Aurora of the Philosophers*. 1575 AD. Alchemical Tract

[862] *I observe that in their delivery of mysteries they have, as in all things else, imitated Nature, who dispenses not her light without her shadows. They have provided a veil for their art, not so much for obscurity as ornament: and yet I cannot deny that some of them have rather buried the truth than dressed it.*
~ Vaughan, Thomas. *Aula Lucis, or, The House of Light*. 1651 AD. Alchemical Tract

[624] *For all that before me have written on this matter have rendered their books obscure and unintelligible by an exaggerated use of poetical imagery, parables, and metaphors which grievously obstruct the path of those who first enter on this field of knowledge. This is the reason that a beginner, who strives to put their precepts into practice, only loses his trouble and his money, as is daily seen. Hermes, Rhasis, Geber, Avicenna, Merlin, Hortulanus, Democritus, Morienus, Bacon, Raymond, Aristotle, and many others, have concealed their meaning under a veil of obscurity. Hence their books, which they have handed down to us, have been a source of endless error and delusion to the vulgar and the learned, and, in spite of the beautiful conceits which abound in their writings, no one has been able to find a path through the wilderness of their words; yea, many have been reduced to despair.*

23. The alchemists became carried away with inventing elaborate enigmas, some of which are too obscure to ever be deciphered

~ Norton, Thomas. *The Chemical Treatise, Or, The Ordinal of Alchemy*. 1477 AD. Alchemical Tract

[626] *I have, indeed, studied the writings, parables, and various figures of the philosophers with singular industry, and laboured hard to solve their manifold wonderful enigmas, most of which are simply the vain products of their imaginations. It was long before experience taught me that all their obscure verbiage and high pretensions are mere folly and empty phantasms (as is amply testified by our leading Sages).*
~ Madathanas, Henry. *The Golden Age Restored*. 1622 AD. Alchemical Tract

[610] *We may justly wonder that the Sages who have written about this most precious and secret Art, have thought it necessary to invent so many occult and allegorical expressions, by means of which our Art is concealed not only from the unworthy, but from earnest and diligent students of the truth.*
~ Anonymous. *The Glory of the World, Or, Table of Paradise*. 1526 AD. Alchemical Tract

[269] *Those ancient writers were constantly at the greatest pains to obscure their style with such a perplexing variety of allegorical expressions as to render it impossible for the ordinary reader to understand their meaning.*
~ Anonymous. *The Only True Way*. 1677 AD. Alchemical Tract

..... ***Commentary*** .....

Some of the more elaborate alchemical allegories and metaphors were not written for the purpose of teaching anything. It would be futile then to attempt to decipher a passage which is undecipherable. Many students of alchemy get caught in this trap and as a result get tangled up in a web of complexity while chasing ghosts. The correct way to read the texts is to not get caught up on trying to force an interpretation on a passage which one does not understand, but to ignore any information which does not make sense and come back to it at a later time, when one's understanding may have been expanded by something written in another text.

24. Ignore the obscure metaphors

..... *Statistical Significance* .....

Supporting sources: 3
Contradicting sources: 0
Statistical significance: 0.9843750

This premise is statistically significant

..... *Supporting Quotations* .....

[626] *I have, indeed, studied the writings, parables, and various figures of the philosophers with singular industry, and laboured hard to solve their manifold wonderful enigmas, most of which are simply the vain products of their imaginations. It was long before experience taught me that all their obscure verbiage and high pretensions are mere folly and empty phantasms (as is amply testified by our leading Sages).*
~ Madathanas, Henry. *The Golden Age Restored*. 1622 AD. Alchemical Tract

[14] *look not upon the multitude, or diversity of names, which are dark and obscure, they are chiefly given to the diversity of colours appearing in the work.*
~ Bacon, Roger (Pseudo). *The Root of the World*. 13-7th Cen. Alchemical Tract

[224] *all ye seekers after this Art, dismiss the multitude of obscure names, for the nature is one water;*

[242] *Do not then be deceived by the multiplicity of names, but rest assured that it is one thing, unto which nothing alien is added. Investigate the place thereof, and add nothing that is foreign. Unless the names were multiplied, so that the vulgar might be deceived, many would deride our wisdom.*
~ Anonymous. *The Turba Philosophorum*. Alchemical Tract

..... *Commentary* .....

Alchemical tracts often contain bizarre and exaggeratedly obscure metaphors. These are not helpful and are best ignored.

25. There are no separate Mineral, Animal & Vegetable Stones; these are metaphors

..... *Statistical Significance* .....

Supporting sources: 3
Contradicting sources: 0
Statistical significance: 0.9843750

This premise is statistically significant

..... *Supporting Quotations* .....

[114] *they called their matter vegetable, because, as in the case of natural trees, they also in their time produce various flowers. So, too, the matter of the Stone shews most beautiful colours in the production of its flowers. The comparison, also, is apt, because a certain matter rises out of the philosophical earth, as if it were a thicket of branches and sprouts: like a sponge growing on the earth. They say, therefore, that the fruit of their tree tends towards heaven. So, then, they put forth that the whole thing hinged upon natural vegetables, though not as to its matter, because their stone contains within itself a body, soul, and spirit, as vegetables do. . . . it is evident that the philosophers called their Stone animal, because in their final operations the virtue of this most excellent fiery mystery caused an obscure liquid to exude drop by drop from the matter in their vessels. Hence they predicted that, in the last times, there should come a most pure man upon the earth, by whom the redemption of the world should be brought about; and that this man should send forth bloody drops of a red colour, by means of which he should redeem the world from sin. In the same way, after its own kind, the blood of their Stone freed the leprous metals from their infirmities and contagion. On these grounds, therefore, they supposed they were justified in saying that their Stone was animal. Concerning this mystery Mercurius speaks as follows to King Calid: – "This mystery it is permitted only to the prophets of God to know. Hence it comes to pass that this Stone is called animal, because in its blood a soul lies hid. It is likewise composed of body, spirit, and soul. For the same reason they called it their microcosm, because it has the likeness of all things in the world, and thence they termed it animal, as Plato named the great world an animal".*
~ Paracelsus, Theophrastus. *The Aurora of the Philosophers*. 1575 AD.
Alchemical Tract

[23] *three principle Stones are known by philosophers, (to wit) the Mineral of the Wise men, or the Mineral, Animal, and Vegetable Stone of them, threefold in name, one in being. Whereupon saith one of the Ancients, there are three Stones and three Salts of which the whole magistery consisteth, (to wit) Mineral, Animal, and Vegetable (Mercury is mineral; the Moon is plant, because she receiveth into herself two colours, white and red ; and the Sun is animal because he receiveth three, (to wit) constriction, white and red).*
~ Anonymous. *The Crowning of Nature*. 16-7th Cen. (?). Alchemical Tract

[258] *Ancient writers have, indeed, described our Stone as the vegetable Stone. But that name was suggested to them by the fact that it grows and increase in size, like a plant.*
~ Valentinus, Basilius. *The Practica*. 1618 AD. Alchemical Tract

..... ***Commentary*** .....

There is only the Philosophers' Stone. There are no lesser Stones, or separate Stones for the different kingdoms of mineral, animal and vegetable. The implication of that idea is a metaphor meant to deceive the unwary.

26. Green lion is a metaphor

..... *Statistical Significance* .....

Supporting sources: 3
Contradicting sources: 0
Statistical significance: 0.9843750

This premise is statistically significant

..... *Supporting Quotations* .....

[890] *speaking of the Green Lion, he saith, Which, I pray thee, do not think is called so from any other Cause but its Colour: For unless thy Matter shall be green, not only in that immediate State before 'tis reduced into Water, but also after the Water of Gold is made of it. Why 'tis called a Lion, is hinted by another, viz., Having Power to overcome, and reduce Bodies to their first Matter, and to make fixed things volatile and spiritual; whence 'tis fitly called a Lion. Some are who derive the Name Green from the Rawness or Unripeness of the Subject, and not from the Colour, viz.:- "Whose Colour doubtless is not so, And that your Wisdom do well know; But our Lion wanting Maturity, Is called Green, from Unripeness, trust me." - The Hunting of the Green Lion. Another says:- "For it is because of its transcendent Force It hath, and for the Rawness of its Source, Of which the liice is no where to be seen, That it of them is named their Lion green. Our subject is no ways malleable; It is metalline, and its Colour sable." - Sophic Feast. These are some more of the seeming Contradictions, which Philosophers warn us not to be deceived with, but to learn to Reconcile.*
~ A Lover of Philalethes. *A Short Enquiry Concerning the Hermetic Art*. 1714 AD. Alchemical Tract

[870] *separate the eagle from the green lion; then clip his wings, and you have performed a miracle. But these, you will say, are blind terms, and no man knows what to make of them. True indeed, but they are such as are received from the philosophers. Howsoever, that I may deal plainly with you, the eagle is the water, for it is volatile and flies up in clouds, as an eagle does; but I speak not of any common water whatsoever. The green lion is the body, or magical earth, with which you must clip the wings of the eagle; that is to say, you must fix her, so that she may fly no more.*
~ Vaughan, Thomas. *Aula Lucis, or, The House of Light*. 1651 AD. Alchemical Tract

[22] *the Lion is said to be green in the threefold aspect. First in respect of his attractive power, for here the Central Sun is like to the Celestial Sun*

and make the world flourishing and green. Secondly, it is called the green Lion, because as yet the Gold is incomplete nor fixed in any body, and therefore is called living Gold. Thirdly, it is called a Lion by reason of its very great strength, reference being had to the Animal Lion, for as all beasts obey the lion, so all metallic bodies do give place to this living Gold.
~ Anonymous. *The Crowning of Nature*. 16-7th Cen. (?). Alchemical Tract

..... *Commentary* .....

Green does not refer to the color, but follows an archaic definition whereby it signifies raw-ness in the sense that young plants often start very green and then change color as they mature.

27. Most metaphors describe the colors

..... *Statistical Significance* .....

Supporting sources: 3
Contradicting sources: 0
Statistical significance: 0.9843750

This premise is statistically significant

..... *Supporting Quotations* .....

[55] *As a matter of fact, when the Stone has assumed its ebony colour they are in the habit of comparing it to all black things.*
~ An Anonymous German Philosopher. *The Golden Tract Concerning the Stone of the Philosophers*. 16-7th Cen. (?). Alchemical Tract

[167] *each individual Sage has invented one or more names of his own, of which the appropriateness is patent only to those who are acquainted with the facts to which they refer. They are generally derived from some process or change of colour which our substance undergoes in the course of our Magistery.*
~ Bonus, Peter. *The New Pearl of Great Price*. 1338 AD. Alchemical Tract

[14] *look not upon the multitude, or diversity of names, which are dark and obscure, they are chiefly given to the diversity of colours appearing in the work.*
~ Bacon, Roger (Pseudo). *The Root of the World*. 13-7th Cen. Alchemical Tract

..... *Commentary* .....

The different colors of the work are easy pickings for the alchemists to obscure into an infinite number of elaborate metaphors. 'Black' could be crow or a shadow cast by a corpse. 'Red' could be the blood of a noble prince... you get the picture.

28. There are 3 colors: black, white, red

..... *Statistical Significance* .....

Supporting sources: 12
Contradicting sources: 0
Statistical significance: 0.9999999

This premise is statistically significant

..... *Supporting Quotations* .....

[320] *In the course of this change from white to black, the substance naturally passes through a variety of intermediate colours; but these colours (being more or less accidental) are not invariably the same, and depend very much on the original proportion in which the two substances are combined. In the second stage, during which the substance changes from black to white, it is already far purer, the colours are more lucid, and more to be depended upon. In the two phases there are intermediate colours; but in the first they are more dingy and obscure than in the second, and very much less numerous. In the progress of the substance from blackness to whiteness (i.e., the second phase of our Magistery), the most beautiful colours are seen in a variety such as eclipses the glory of the rainbow; before the perfection of blackness is reached, there are also some transition colours, such as black, azure, and yellow and the meaning of these colours is that your substance is not yet completely decayed; while the body is dying, the colours are seen, until black night shrouds the whole horizon in pitchy gloom. But when the process of resurrection begins (in the second phase), the hues are more numerous and splendid, because the body is now beginning to be glorified, and has become pure and spiritual. But in what order do the colours of which we speak appear? To this question no definite answer can be given, because in this first phase there are so much uncertainty and variation. But the colours will be the clearer and more distinct, the purer your water of life is. The four principal colours (white, black, white, red), always follow in the same order; but the order of the intermediate colours cannot be so certainly determined, and you ought to be content if within the first 40 days you get the black colour. There is only one caution you should bear in mind, in regard to this point: if a reddish colour appears before the black (especially if the substance begins to look dry and powdery at the same time), you may be almost sure that you have marred your substance by too violent a fire. You should be very careful, then, about the regulation of your fire; if the fire be just hot*

enough, but not too hot, the inward chemical action of our water will do the rest.
~ Philalethes, Eirenaeus. *A Brief Guide to the Celestial Ruby*. 1694 AD. Alchemical Tract

[313] *This dissolution first imparts a black appearance to the body. The substance should then turn white, and finally red. The blackness exhibits an intermediate stage between fixedness and volatility. So long as there is blackness, the female principle prevails, till the substance enters into the white stage.*
~ An Unknown German Sage. *A Very Brief Tract Concerning the Philosophical Stone*. 15-7th Cen. (?). Alchemical Tract

[73] *The constant and essential Colors, that appear in the Digestion of the Matter, and before it comes to a Perfection, are three, viz. Black, which signifies the Putrefaction and Conjunction of the Elements; White, which demonstrates its Purification; and Red, which demonstrates its Maturation. The rest of the Colors, that appear and disappear in the Progress of the Work, are only accidental, and unconstant.*
~ Urbigerus, Baro. *Aphorisms of Urbigerus*. 1690 AD. Alchemical Tract

[937] *it assumes all colours before it egrede; beginning first with black, which is the prime sign of earthiness, adustion, and corruption, and the antecessor of putrefaction and corruption; and then passes through other middle colours, till at length it put on whiteness, which is the airy colour; and then ascends to a fiery colour, or redness.*
~ Combachius, Lodovicus. *Sal, Lumen & Spiritus, Mundi Philosophici*. 1656 AD. Alchemical Tract

[117] *The white and the red spring from one root without any intermediary. It is dissolved by itself, it copulates by itself, grows white, grows red, is made crocus-coloured and black by itself, marries itself and conceives in itself. It is therefore to be decocted, to be baked, to be fused; it ascends, and it descends. All these operations are a single operation and produced by the fire alone.*
~ Paracelsus, Theophrastus. *The Aurora of the Philosophers*. 1575 AD. Alchemical Tract

[89] *The Sages have used different names for the substance, and have told us to make the indestructible water white and red. They have also apparently indicated various methods, but they really agree with each other in regard to all essentials, and it is only their mystic language that causes a semblance of disagreement.*

[633] *The Sages say that the Stone dissolves itself, coagulates itself, mortifies itself, and is quickened by its own inherent power, and that it changes itself to black, white, and red*
~ Anonymous. *The Glory of the World, Or, Table of Paradise*. 1526 AD. Alchemical Tract

[80] *it dissolves itself, it coagulates itself, it putrifies itself, it colors itself, it mortifies itself, it quickens itself it makes itself black, it makes itself white, it makes itself red.*
~ Bacon, Roger. *The Mirror of Alchemy*. 13th Cen. Alchemical Tract

[13] *our stone is from one thing only, as is aforesaid, and it is performed by one act or work, with decoction: and by one digestion, or operation, which is the changing of it first to black, then to white, thirdly, to red*
~ Bacon, Roger (Pseudo). *The Root of the World*. 13-7th Cen. Alchemical Tract

[190] *For our earth putrefies and becomes black, then it is putrefied in lifting up or separation; afterwards being dried, its blackness goes away from it, and then it is whitened, and the feminine dominion of the darkness and humidity perisheth; then also the white vapor penetrates through the new body, and the spirits are bound up or fixed in the dryness. And that which is corrupting, deformed and black through the moisture, vanishes away; so the new body rises again clear, pure, white and immortal, obtaining the victory over all its enemies. And as heat working upon that which is moist, causeth or generates blackness, which is the prime or first color, so always by decoction more and more heat working upon that which is dry begets whiteness, which is the second color; and then working upon that which is purely and perfectly dry, it produces citrinity and redness, thus much for colors.*
~ Artephius. *The Secret Book of Artephius*. 12th Cen. (?). Alchemical Tract

[175] *Combine two things, decompose them, let them become black. Digest them and change them to white by your skill; at last let the compound change to a deep red, let it be coagulated, and fix it; and you will be a favoured man. If, afterwards, you cause it to ferment, you will have conducted the whole work prosperously. Then tinge therewith whatsoever you will, and it will multiply to you infinite treasure.*
~ Anonymous. *The Sophic Hydrolith, Or, Water Stone of the Wise*. 17th Cen. Alchemical Tract

[221] *Venerate the king and his wife, and do not burn them, since you know not when you may have need of these things, which improve the king and his wife. Cook them, therefore, until they become black, then white, afterwards red*
~ Anonymous. *The Turba Philosophorum*. Alchemical Tract

[382] *The way nevertheless of working to the Black, to the White, and to the Red is always one, to wit, bake and decoct the Compound in feeding with our Permanent Water, to wit, decoct.*

[789] *It is to be noted also that our Stone in digestion is moved to all the colours in the World, but three are principal, of which good care and notice are to be taken, to wit, Black colour, which is first and it is the key of the Beginning of the Work; of the Second kind or degree, the White*

colour is the Second, and the Red is the third, whereof it is said that the thing of which the head is Red, the feet White, and the eyes Black is our Magistery.
~ Trevisan, Count Bernard. *Verbum Dismissum.* 15th Cen. Alchemical Tract

..... ***Commentary*** .....

The alchemists are in agreement that the three major colors that appear during the work are: black, white & red (in that order.)

Philalethes mention a white color before the black as well as after. This is correct but the initial white (before black) is not considered one of the developmental colors; it is the color of the refined salt during the preparation stage in the first part of the work, which when putrefied then turns black.

29. Look for the signs

..... *Statistical Significance* .....

Supporting sources: 4
Contradicting sources: 0
Statistical significance: 0.9960938

This premise is statistically significant

..... *Supporting Quotations* .....

[410] *study Nature, read the books of genuine Sages, who are neither impostors nor jealous churls, and study them day and night; let him not be too eager to carry out every idea practically before he has thoroughly tested it, and found it to be in harmony not only with the teaching of all the Sages, but also of Nature herself. Not until then let him gird himself for the practical part of the work, and let him constantly modify his operations until he sees the signs which are described by the Sages. Nor let him despair though he take many false steps; for the greatest philosophers have learned most by their mistakes.*
~ Philalethes, Eirenaeus. *The Metamorphosis of Metals*. 1694 AD. Alchemical Tract

[731] *The proper duration of our Magistery, and the day and hour of is nativity and generation, are also shrouded in obscurity. Its conception, indeed, takes place in a single moment; here we are to notice the conjunction of the purified elements and the germ of the whole matter; but if we do not know this, we know nothing of the entire Magistery. There are certain signs which occur with great regularity, at their own proper times and seasons, in the development of this Stone; but if we do not understand what they are, we are as hopelessly in the dark as before. The same remark applies to the exact proportions in which the different elements enter into its composition. The time required for the whole operation is stated by Rhasis to be one year; Rosinus fixes it at nine month; others at seven; others at forty, and yet others at eighty, days. Still we know that as the hatching of a chicken is always accomplished in the same period, so a certain number of days or months, and no more, must be required for this work. The difficulty connected with the time also involves the secret of the fire, which is the greatest mystery of the Art. The day when the Stone will be finished may be predicted from certain signs, if they are only known to us, just as the day when an infant will be born may be predicted from the time when it first begins to move in its mother's womb. These critical periods, however, are nowhere clearly and straightforwardly declared to*

us; and there is all the more need of care, vigilance, and attention on our part.

[732] *I knew a man says Gregory, who began the work in the right way, and achieved the White Tincture; but when there was some delay about the appearance of the Red Colour, he gave up in despair, etc. This man knew the simple elements of our Art, their purification, commixtion, and the different signs which were to appear; he was ignorant only of the day and hour in which the conjunction of the simple elements and the completion of the work might be expected; and because he did not know what to do at the right time, the whole Magistery vanished from his sight. For the White Stone was net yet fixed, and, being exposed to too much heat, it evaporated.*

~ Bonus, Peter. *The New Pearl of Great Price*. 1338 AD. Alchemical Tract

[737] *Haste slowly -- for it is of the greatest importance that the influence of the fire should be brought to bear gently and gradually. In the meantime you will observe various chemical changes (e.g., of colour) in the distilling vessel, to which you must pay careful attention. For if they appear in due order, it is a sign that your undertaking will be brought to a prosperous issue.*

~ Anonymous. *The Sophic Hydrolith, Or, Water Stone of the Wise*. 17th Cen. Alchemical Tract

[789] *It is to be noted also that our Stone in digestion is moved to all the colours in the World, but three are principal, of which good care and notice are to be taken, to wit, Black colour, which is first and it is the key of the Beginning of the Work; of the Second kind or degree, the White colour is the Second, and the Red is the third, whereof it is said that the thing of which the head is Red, the feet White, and the eyes Black is our Magistery.*

~ Trevisan, Count Bernard. *Verbum Dismissum*. 15th Cen. Alchemical Tract

..... ***Commentary*** .....

The only way to know that one is on the right track, and because the entire process takes so long (a number of years), is to pay close attention to the given signs – the most obvious being the colors.

30. Many colors appear between the signs, but they are unimportant

..... *Statistical Significance* .....

Supporting sources: 8
Contradicting sources: 0
Statistical significance: 0.9999847

This premise is statistically significant

..... *Supporting Quotations* .....

[320] *In the course of this change from white to black, the substance naturally passes through a variety of intermediate colours; but these colours (being more or less accidental) are not invariably the same, and depend very much on the original proportion in which the two substances are combined. In the second stage, during which the substance changes from black to white, it is already far purer, the colours are more lucid, and more to be depended upon. In the two phases there are intermediate colours; but in the first they are more dingy and obscure than in the second, and very much less numerous. In the progress of the substance from blackness to whiteness (i.e., the second phase of our Magistery), the most beautiful colours are seen in a variety such as eclipses the glory of the rainbow; before the perfection of blackness is reached, there are also some transition colours, such as black, azure, and yellow and the meaning of these colours is that your substance is not yet completely decayed; while the body is dying, the colours are seen, until black night shrouds the whole horizon in pitchy gloom. But when the process of resurrection begins (in the second phase), the hues are more numerous and splendid, because the body is now beginning to be glorified, and has become pure and spiritual. But in what order do the colours of which we speak appear? To this question no definite answer can be given, because in this first phase there are so much uncertainty and variation. But the colours will be the clearer and more distinct, the purer your water of life is. The four principal colours (white, black, white, red), always follow in the same order; but the order of the intermediate colours cannot be so certainly determined, and you ought to be content if within the first 40 days you get the black colour. There is only one caution you should bear in mind, in regard to this point: if a reddish colour appears before the black (especially if the substancê begins to look dry and powdery at the same time), you may be almost sure that you have marred your substance by too violent a fire. You should be*

very careful, then, about the regulation of your fire; if the fire be just hot enough, but not too hot, the inward chemical action of our water will do the rest.
~ Philalethes, Eirenaeus. *A Brief Guide to the Celestial Ruby*. 1694 AD. Alchemical Tract

[822] *Before the final whiteness of the first stage is attained, the substance turns first of a black, then of an orange, and then of a reddish colour (which, however, is quite different from the final redness of the last stage). These colours, however, need not trouble you, since they are evanescent and merely transitional.*
~ An Unknown German Sage. *A Very Brief Tract Concerning the Philosophical Stone*. 15-7th Cen. (?). Alchemical Tract

[820] *after the putrefaction and conception, which has taken place at the bottom of the vessel, there is once more a change of colours and a circulating sublimation. This Reign, or Regimen, lasts only three weeks. During this period you see all conceivable colours concerning which no definite account can be given. The "showers" that fall will become more numerous as the close of this reign approaches, and its termination is signalized by the appearance of a snowy white streaky deposit on the sides of the vessel. Rejoice, then, for you have successfully accomplished the regimen of Jupiter. What you must be particularly careful about in this operation, is to prevent the young ones of the Crow from going back to the nest when they have once left it; secondly, to let your earth get neither too dry by an immoderate sublimation of the moisture, nor yet to swamp and smother it with the moisture. These ends will be attained by the proper regulation of the outward heat.*

[821] *While it passes from blackness to whiteness, a great variety of colours are observed; nor is it at once perfectly white; at first it is simply white afterwards it is of a dazzling, snowy splendour.*
~ An Anonymous Sage and Lover of Truth. *An Open Entrance to the Closed Palace of the King*. 1645 AD. Alchemical Tract

[73] *The constant and essential Colors, that appear in the Digestion of the Matter, and before it comes to a Perfection, are three, viz. Black, which signifies the Putrefaction and Conjunction of the Elements; White, which demonstrates its Purification; and Red, which demonstrates its Maturation. The rest of the Colors, that appear and disappear in the Progress of the Work, are only accidental, and unconstant.*
~ Urbigerus, Baro. *Aphorisms of Urbigerus*. 1690 AD. Alchemical Tract

[813] *When the putrefaction of our seed has been thus completed, the fire may be increased till glorious colors appear, which the Sons of Art have called Cauda Pavonis, or the Peacock's Tail. These colors come and go, as heat is administered approaching to the third degree, till all is of a beautiful green, and as it ripens assumes a perfect whiteness, which is the White Tincture, transmuting the inferior metals into silver, and very*

powerful as a medicine. But as the artist well knows it is capable of a higher concoction, he goes on increasing his fire till it assumes a yellow, then an orange or citron color; and then boldly gives a heat of the fourth degree, till it acquires a redness like blood taken from a sound person, which is a manifest sign of its thorough concoction and fitness for the uses intended.

~ Anonymous. *On the Philosophers' Stone*. 17th Cen. (?). Alchemical Tract

[817] *When you find it black, know that in blackness whiteness is hidden, and you must extract the same from his most subtle blackness. But after putrifaction it waxes red, not with a true redness, of which one says: It is often red, and often of a citrine color, it often melts, and is often coagulated, before true whiteness.*

[818] *There appears also before whiteness the peacocks color, whereon one says thus, Know you that all the colors in the world, or that may be imagined, appear before whiteness, and afterward true whiteness follows.*

~ Bacon, Roger. *The Mirror of Alchemy*. 13th Cen. Alchemical Tract

[11] *between the white and the red appear all colours, even to the utmost imagination. --- For the varieties of which the philosophers have given various names, and almost innumerable; some for obscuring it, some for envy's sake. The cause of the appearance of such variety of colours in the operation of your medicine, is from the extension of the blackness; for as much as blackness and whiteness be the extreme colours, all the other colours are but means between them. Therefore as often as any degree or portion of blackness descends, so often another and another colour appears, until it comes to whiteness.*

[826] *And many times it shall be changed from colour to colour, till such times as it comes to the fixed whiteness. Synon saith, all the colours of the world will appear in it when the black humidity is dried up. But value none of these colours, for they be not the true tincture: yea, many times it becomes citrine and reddish, and many times it is dried, and becomes liquid again, before the whiteness will appear.*

~ Bacon, Roger (Pseudo). *The Root of the World*. 13-7th Cen. Alchemical Tract

[206] *before Whiteness appeareth, all the Colours that may be thought of are seen and perceived in this work, of which care need not be had, but only to Whiteness that must be expected with great constancy.*

[789] *It is to be noted also that our Stone in digestion is moved to all the colours in the World, but three are principal, of which good care and notice are to be taken, to wit, Black colour, which is first and it is the key of the Beginning of the Work; of the Second kind or degree, the White colour is the Second, and the Red is the third, whereof it is said that the thing of which the head is Red, the feet White, and the eyes Black is our Magistery.*

~ Trevisan, Count Bernard. *Verbum Dismissum*. 15th Cen. Alchemical Tract

..... *Commentary* .....

Between the signs there are many transient colors, an effect sometimes referred to as the 'peacock's tail.' In modern vocabulary we could use the slightly improved and more literal example of comparing it to the color pattern that appears in a slick of oil – which is remarkably similar to the color pattern seen on the tail of a peacock.

This is caused by an effect which is familiar to modern science as birefringence.

These transient colors are not important, except in showing you that a change is occurring.

31. The substances described are metaphorical

..... *Statistical Significance* .....

Supporting sources: 6
Contradicting sources: 0
Statistical significance: 0.9997559

This premise is statistically significant

..... *Supporting Quotations* .....

[513] *Of course, we do not mean the water of the clouds, as the foolish say, but a permanent water*
~ An Unknown German Sage. *A Very Brief Tract Concerning the Philosophical Stone*. 15-7th Cen. (?). Alchemical Tract

[517] *Our sulphur, say they, is not the sulphur of the multitude, because common sulphur burns with a black smoke and is consumed; but the sulphur of the Sages burns with a white smoke and is perfected thereby.*
~ Bonus, Peter (?). *An Excellent Introduction to the Art of Alchemy*. 14th Cen. (?). Alchemical Tract

[511] *Hence it is clear that our Mercury is not common mercury; for all common mercury is a male that is corporal, specific, and dead, while our Mercury is spiritual, female, living, and life-giving.*

[512] *I have spoken about Mercury, Sulphur, the vessel, their treatment, etc, etc.; and, of course, all these things are to be understood with a grain of salt. You must understand that in the preceding chapters I have spoken metaphorically; if you take my words in a literal sense, you will reap no harvest except your outlay. For instance, when I name the principal substances Mercury and gold. I do not mean common gold in the state in which it is sold at the goldsmiths but it must be prepared by means of our Art. You may find our gold in common gold and silver; but it is easier to make the Stone than to get its first-substance out of common gold.*
~ An Anonymous Sage and Lover of Truth. *An Open Entrance to the Closed Palace of the King*. 1645 AD. Alchemical Tract

[515] *When he speaks of rain and dew I am contented to think, he means something else than what is vulgarly so called. And I doubt not but his Salt petri is something different from that which is combustible and common. The Philosophers Dew, if I know it at all is a dry water, and their*

salt-peter is a most white incombustible body of a gummy aerial nature, and indeed, if my eyes have not deceived me, it is so aerial and unctuous that it will no more mingle with water than common oil will.
~ Nollius, Henry. *The Chemists Key*. 1617 AD. Alchemical Tract

[510] *But the common mercury is useless for our purpose - for it is volatile, while our mercury is fixed and constant. Therefore have nothing to do with the common mercury*
~ Anonymous. *The Glory of the World, Or, Table of Paradise*. 1526 AD. Alchemical Tract

[519] *the property of Sulphur is to coagulate or congeal Mercury, nevertheless this Sulphur, this Arsenick and this Mercury are not those the vulgar think of which are not those venomous Spirits the Apothecaries sell*
~ Trevisan, Count Bernard. *Verbum Dismissum*. 15th Cen. Alchemical Tract

..... ***Commentary*** .....

It should already be quite evident that specifically mentioned substances, e.g. sulphur, mercury, etc. are metaphorical. The author is borrowing a characteristic from the mentioned substance, i.e. mercury is fluid, not saying that substance should be used.

32. Many metaphors are used for one substance

..... *Statistical Significance* .....

Supporting sources: 11
Contradicting sources: 0
Statistical significance: 0.9999998

This premise is statistically significant

..... *Supporting Quotations* .....

[493] *Philosophers' Sulphur, Tincture, Ferment, designate one and the same thing.*
~ Figulus, Benedictus. *A Golden and Blessed Casket of Nature's Marvels*. 1607 AD. Alchemical Tract

[877] *"Tho' we say in many places, take this, and take that; yet we mean, that it behoveth thee to take One Thing. For these things are so set down by the envious Philosophers to deceive the Unwary. Do'st thou, Fool, believe, that we do openly teach the Secret of Secrets? And do'st thou take our Words according to the literal Sound? Know assuredly, he that takes the Words of other Philosophers according to the ordinary Signification and Sound of them, he doth already wander in the midst of the Labyrinth, having lost Ariadne's Thread, and hath as good as appointed his money to Perdition."*
~ A Lover of Philalethes. *A Short Enquiry Concerning the Hermetic Art*. 1714 AD. Alchemical Tract

[514] *the beginner must be on his guard against being misled by their manner of speaking, and the multiplicity of names which they give to our substance*
~ An Unknown German Sage. *A Very Brief Tract Concerning the Philosophical Stone*. 15-7th Cen. (?). Alchemical Tract

[141] *Alexander sets forth, in his Epistle, that all the Philosophers apply the name of fire to everything that is hot, of water to all that is flexible, and of earth or stone to whatsoever is coagulated.*

[143] *body, soul, and spirit are not three things, but different aspects of the same thing. As bond between body and soul, the spirit is said to prevail during the Magistery from beginning to end; so long as the substance is volatile and flees from the fire, it is called soul; when it becomes able to resist the action of the fire, it is called body. The force of*

the body should prevail over the force of the soul, and instead of the body being carried upward with the soul, the soul remains with the body, the work is crowned with success, and the spirit will bind with the two in indissoluble union forever. Since, then, the body perfects and retains the soul, and imparts real being to it and the whole work, while the soul manifests its power in this body, and all this is accomplished through the mediation of the spirit, it has been well said that the body and the form are one and the same thing, the other two being called the substance.
~ Bonus, Peter (?). *An Excellent Introduction to the Art of Alchemy*. 14th Cen. (?). Alchemical Tract

[18] *by however many names it be called, let no one imagine different spirits, for, say what one will, there is but one spirit working everywhere and in all things.*
~ Paracelsus, Theophrastus. *The Book Concerning the Tincture of the Philosophers*. 16th Cen. Alchemical Tract

[29] *Mercury, in the beginning of the work is called water, then the blackness appearing earth, then being sublimated air, and being made red is called fire.*
~ Anonymous. *The Crowning of Nature*. 16-7th Cen. (?). Alchemical Tract

[637] *This water, though one, is not simple, but compounded of two things: the vessel and the fire of the Sages, and the bond which holds the two together. So when we speak of our vessel, and our fire, we mean by both expressions, our water; nor is our furnace anything diverse or distinct from our water. There is then one vessel, one furnace, one fire, and all these make up one water. The fire digests, the vessel whitens and penetrates, the furnace is the bond which comprises and encloses all, and all these three are our Mercury. There are many kinds of fire (and of water) in our Magistery, but all these only represent different aspects of our Mercury.*
~ Philalethes, Eirenaeus. *The Fount of Chemical Truth*. 1694 AD. Alchemical Tract

[89] *The Sages have used different names for the substance, and have told us to make the indestructible water white and red. They have also apparently indicated various methods, but they really agree with each other in regard to all essentials, and it is only their mystic language that causes a semblance of disagreement.*
~ Anonymous. *The Glory of the World, Or, Table of Paradise*. 1526 AD. Alchemical Tract

[44] *it is clearer than day that the substance of our Blessed Stone is one (although different sages call it by different names), and that Nature has made it ready to the hand of the adept, having willed this one thing, and no other thing in all the world, to be the material of the Stone. This Matter lies before the eyes of all; everybody sees it, touches it, loves it, but*

knows it not. It is glorious and vile, precious and of small account, and is found everywhere.

[55] *As a matter of fact, when the Stone has assumed its ebony colour they are in the habit of comparing it to all black things.*

[64] *The Sages, then, do well to call their gold earth or water; for they have a perfect right to term it whatever they like. So they have frequently called their Stone their gold, their super-perfect gold, their regenerate gold, and by many other names besides. If any one does not perceive their meaning at the first glance, he must blame his own ignorance, not their jealousy.*

~ An Anonymous German Philosopher. *The Golden Tract Concerning the Stone of the Philosophers*. 16-7th Cen. (?). Alchemical Tract

[165] *It is true that in the books of the Sages the impression is conveyed as if there were many substances and many methods: but they only mean different aspects or stages of the same thing. . . . If there seems to be many methods, they are all only aspects and subdivisions of our one method.*

~ Bonus, Peter. *The New Pearl of Great Price*. 1338 AD. Alchemical Tract

[213] *This stone, therefore, is not a stone, because it is more precious; without it Nature never operates anything; its name is one, yet we have called it by many names on account of the excellence of its nature.*

. [224] *all ye seekers after this Art, dismiss the multitude of obscure names, for the nature is one water;*

[237] *know ye that we have given many names to it, which are all true -- an example of which, for those that possess understanding, is to be traced in corn that is being ground. For after grinding it is called by another name, and after it has been passed through the sieve, and the various substances have been separated one from another, each of these has its own name, and yet fundamentally there is but one name, to wit, corn, from which many names are distinguished.*

[240] *composition is two-fold -- one is humid, the other is dry. When they are cooked prudently they become one, and are called the good thing of several names.*

~ Anonymous. *The Turba Philosophorum*. Alchemical Tract

..... Commentary .....

The clearest quotes here are #141 and #237. The former explains that when alchemists use terms like 'water' and 'earth' they mean whatever is in liquid or solid state, respectively – the same meaning applies to 'spirit' and 'body.' The latter explains how different names are given to the substance in different stages, just like how grain can be called flour after being ground, yet it is still the same substance.

33. Many metaphors are used for one process

..... *Statistical Significance* .....

Supporting sources: 4
Contradicting sources: 0
Statistical significance: 0.9960938

This premise is statistically significant

..... *Supporting Quotations* .....

[91] *Malignant men have darkened our Art, perverting it with many words; they have called our earth, and our Sun, or gold, by many misleading names. Their salting, dissolving, subliming, growing, pounding, reducing to an acid, and white sulphur, their coction of the fiery vapour, its coagulation, and transmutation into red sulphur, are nothing but different aspects of one and the same thing*
~ Anonymous. *The Glory of the World, Or, Table of Paradise*. 1526 AD. Alchemical Tract

[165] *It is true that in the books of the Sages the impression is conveyed as if there were many substances and many methods: but they only mean different aspects or stages of the same thing. . . . If there seems to be many methods, they are all only aspects and subdivisions of our one method.*
~ Bonus, Peter. *The New Pearl of Great Price*. 1338 AD. Alchemical Tract

[265] *Nature uses only one substance in her work of developing and perfecting the metals, and that this substance includes everything that is required. Now, this substance appears to call for no special treatment, except that of digestion by gentle heat, which must be continued until it has reached its highest possible degree of development. For this simple heating process the cunning sophists have substituted solutions, coagulations, calcinations, putrefactions, sublimations, and other fantastical operations - which are only different names for the same thing; and thereby they have multiplied a thousand-fold the difficulties of this undertaking, and given rise to the popular notion that it is a most arduous, hazardous, and ruinously expensive enterprise. This they have simply done out of jealousy and malice, to put others off the right track, and to involve them in poverty and ruin. But they will find it difficult to justify their conduct before God, who has commanded us to love our neighbours as ourselves. For out of sheer malice they have rendered the road of truth impassable, and perplexed a simple natural process with such an elaborate tissue of circumstantial nomenclature, as to make the amelioration of the metals appear a hopelessly difficult task. For while*

you heat, you also putrefy, or decompose, as you may see by the changes which a grain of wheat undergoes in the ground under the influence of the rain and of the sun; you know that it must first decay before new life can spring forth. It is this process which they have denominated putrefaction and solution. Again when you heat, you also sublime, and to this coction they have applied the terms sublimation and multiplication, that the simple man might err more easily. In like manner coagulation takes place in heating; for they say that coagulation takes place when humidity is changed into the nature of fire, so as to be able to resist the action of fire, without evaporating, or being consumed. And heating also includes that which they call "circulation," or conjunction, or the union of fire with water to prevent complete combustion. Thus you see that that which they have called by so many names is really but one simple process.
~ Anonymous. *The Only True Way*. 1677 AD. Alchemical Tract

[842] *note, that to dissolve, to calcine, to tinge, to whiten, to renew, to bath, to wash, to coagulate, to imbibe, to decoct, to fix, to grind, to dry, and to distil, are all one, and signify no more than to concoct Nature, until such time as it be perfect.*
~ Anonymous. *The True Book of the Learned Greek Abbot Synesius*. 16-7th Cen. Alchemical Tract

..... ***Commentary*** .....

There is only one process involved in the Work. Because of this the alchemists have to elongate the process, which they do usually by writing as if the operator must perform a whole host of processes, all of which in reality occur naturally and of their own accord when the operator performs the one simple process: coction.

34. Chemical procedure names are to be interpreted philosophically

..... *Statistical Significance* .....

Supporting sources: 7
Contradicting sources: 0
Statistical significance: 0.9999390

This premise is statistically significant

..... ***Supporting Quotations*** .....

[66] *Our Philosophical Distillations consist only in the right Separation of our Spiritual and Mercurial Water from all its poisonous oily Substance, which is of no use at all in our Art, and from the Caput Mortuum, which is left behind after the first Distillation.*

[520] *When we call all these Operations ours, they are not all to be understood according to the common Operations of the Sophisters of Metals, whose Industry consists only in disguising of Subjects from their Form, and their Nature: but ours are really to transfigure our Subject, yet conserving its Nature, Quality, and Property.*
~ Urbigerus, Baro. *Aphorisms of Urbigerus*. 1690 AD. Alchemical Tract

[115] *all the preparations of the stone, as of Geber, Albertus Magnus, and the rest, are sophistical. Their purgations, cementations, sublimations, distillations, rectifications, circulations, putrefactions, conjunctions, solutions, ascensions, coagulations, calcinations, and incinerations are utterly profitless, both in the tripod, in the athanor, in the reverberatory furnace, in the melting furnace, the accidioneum, in dung, ashes, sand, or what not; and also in the cucurbite, the pelican, retort, phial, fixatory, and the rest. The same opinion must be passed on the sublimation of Mercury by mineral spirits, for the white and the red, as by vitriol, saltpetre, alum, crocuses, etc., concerning all which subjects that sophist, John de Rupescissa, romances in his treatise on the White and Red Philosophic Stone. Taken altogether, these are merely deceitful dreams. Avoid also the particular sophistry of Geber; for example, his sevenfold sublimations or mortifications, and also the revivifications of Mercury, with his preparations of salts of urine, or salts made by a sepulchre, all which things are untrustworthy.*

[117] *The white and the red spring from one root without any intermediary. It is dissolved by itself, it copulates by itself, grows white, grows red, is made crocus-coloured and black by itself, marries itself and*

conceives in itself. It is therefore to be decocted, to be baked, to be fused; it ascends, and it descends. All these operations are a single operation and produced by the fire alone.

[118] *This is the opinion of the philosophers, that when they have put their matter into the more secret fire, and when with a moderated philosophical heat it is cherished on every side, beginning to pass into corruption, it grows black. This operation they term putrefaction, and they call the blackness by the name of the Crow's Head. The ascent and descent thereof they term distillation, ascension, and descension. The exsiccation they call coagulation; and the dealbation they call calcination; while because it becomes fluid and soft in the heat they make mention of ceration. When it ceases to ascend and remains liquid at the bottom, they say fixation is present. In this manner it is the terms of philosophical operations are to bc understood, and not otherwise.*

[555] *From the fact that the philosophers make mention of certain preparations, such as putrefaction, distillation, sublimation, calcination, coagulation, dealbation, rubification, ceration, fixation, and the like, you should understand that in their universal substance, Nature herself fulfils all the operations in the matter spoken of, and not the operator*
~ Paracelsus, Theophrastus. *The Aurora of the Philosophers*. 1575 AD. Alchemical Tract

[91] *Malignant men have darkened our Art, perverting it with many words; they have called our earth, and our Sun, or gold, by many misleading names. Their salting, dissolving, subliming, growing, pounding, reducing to an acid, and white sulphur, their coction of the fiery vapour, its coagulation, and transmutation into red sulphur, are nothing but different aspects of one and the same thing*
~ Anonymous. *The Glory of the World, Or, Table of Paradise*. 1526 AD. Alchemical Tract

[125] *digestion is the same as solution, and putrefaction the same as destruction.*
~ Sendivogius, Michael. *The New Chemical Light*. 17th Cen. Alchemical Tract

[265] *Nature uses only one substance in her work of developing and perfecting the metals, and that this substance includes everything that is required. Now, this substance appears to call for no special treatment, except that of digestion by gentle heat, which must be continued until it has reached its highest possible degree of development. For this simple heating process the cunning sophists have substituted solutions, coagulations, calcinations, putrefactions, sublimations, and other fantastical operations - which are only different names for the same thing; and thereby they have multiplied a thousand-fold the difficulties of this undertaking, and given rise to the popular notion that it is a most arduous, hazardous, and ruinously expensive enterprise. This they have simply done out of jealousy and malice, to put others off the right track, and to involve*

them in poverty and ruin. But they will find it difficult to justify their conduct before God, who has commanded us to love our neighbours as ourselves. For out of sheer malice they have rendered the road of truth impassable, and perplexed a simple natural process with such an elaborate tissue of circumstantial nomenclature, as to make the amelioration of the metals appear a hopelessly difficult task. For while you heat, you also putrefy, or decompose, as you may see by the changes which a grain of wheat undergoes in the ground under the influence of the rain and of the sun; you know that it must first decay before new life can spring forth. It is this process which they have denominated putrefaction and solution. Again when you heat, you also sublime, and to this coction they have applied the terms sublimation and multiplication, that the simple man might err more easily. In like manner coagulation takes place in heating; for they say that coagulation takes place when humidity is changed into the nature of fire, so as to be able to resist the action of fire, without evaporating, or being consumed. And heating also includes that which they call "circulation," or conjunction, or the union of fire with water to prevent complete combustion. Thus you see that that which they have called by so many names is really but one simple process.
~ Anonymous. *The Only True Way*. 1677 AD. Alchemical Tract

[1] *truly our dissolution, is only the reducing of the hard body into a liquid form*
~ Bacon, Roger (Pseudo). *The Root of the World*. 13-7th Cen. Alchemical Tract

[842] *note, that to dissolve, to calcine, to tinge, to whiten, to renew, to bath, to wash, to coagulate, to imbibe, to decoct, to fix, to grind, to dry, and to distil, are all one, and signify no more than to concoct Nature, until such time as it be perfect.*
~ Anonymous. *The True Book of the Learned Greek Abbot Synesius*. 16-7th Cen. Alchemical Tract

..... ***Commentary*** .....

As in the previous premise, specific chemical procedure names are in almost all cases meant as a deception. That does not mean they are not performed, but rather that they occur by themselves as long as the operator has the substance under suitable conditions.

35. Imitate nature

..... *Statistical Significance* .....

Supporting sources: 24
Contradicting sources: 1
Statistical significance: 0.9999999

This premise is statistically significant

..... *Supporting Quotations* .....

[590] *Nor can we attain to true alchemy, until we begin to follow Nature, and to be guided by a knowledge of her principles. Where the study of Alchemy is rightly carried on, it is mightily advanced by Nature.*

[591] *All we have to do is to imitate Nature, and use the instruments with which she combines the elements, and which she uses in moulding minerals, and in giving its form to the quicksilver. If we act otherwise, we destroy thy works, and sever the golden chain which thou hast forged.*
~ Mehung, John A. *A Demonstration of Nature*. 16-17th Cen. Alchemical Tract

[16] *if we would explore Nature in our Philosophy, and attain the desired successful results, we must tread the books of Nature with our feet.*
~ Figulus, Benedictus. *A Golden and Blessed Casket of Nature's Marvels*. 1607 AD. Alchemical Tract

[505] *The metals which we dig up out of the earth are, as it were, torn up by the roots, and, their growth having come to a standstill, they can undergo no further development into gold, but must always retain their present form, unless something is done for them by our Art. Hence we must begin at the point where Nature had to leave off: we must purge away all impurity, and the sulphureous alloy, as Nature herself would have done if her operation had not been accidentally, or violently, disturbed. She would have matured the original substance, and brought it to perfection by gentle heat, and, in a longer or shorter period of time, she would have transmuted it into gold. In this work Nature is ceaselessly occupied while the metals are still in the earth;*
~ A German Sage. *A Tract of Great Price Concerning the Philosophical Stone*. 1423 AD. Alchemical Tract

[248] *Besides within there is ordained a double force, Which always acts and suffers, As a female and male when together --- Even as a chicken grows in the shell, By the action of the one and the suffering of the other in turn, And by cherishing heat externally applied*

~ Suchten, Alexander von. *An Explanation of the Natural Philosopher's Tincture, of Paracelsus*. 16th Cen. Alchemical Tract

[527] *To understand aright, how out of this our Chaos we are to form our Philosophical Microcosm, we must first of necessity rightly comprehend the great Mystery and Proceeding in the Creation of the Macrocosm: it being extremely necessary to imitate and use the very same Method in the Creation of our little one, that the Creator of all things has used in the Formation of the great One.*
~ Urbigerus, Baro. *Aphorisms of Urbigerus*. 1690 AD. Alchemical Tract

[866] *you are to consider that Nature distills not beyond the body, as the chemist does in the recipient. She draws the water up from the earth, and to the same earth does she return it; and hence it is that she generates by circular and reasonable imbibitions. Secondly, you must observe that she prepares her moisture before she imbibes the body therewith, and that by a most admirable preparation. Her method in this point is very obvious and open to all the world, so that if men were not blind I would not need to speak of it. Her water - we see - she rarefies into clouds, and by this means does she rack and tenter-stretch the body, so that all the parts thereof are exposed to a searching, spiritual purgatory of wind and fire. For her wind passes quite through the clouds and cleanses them; and when they are well cleansed then comes Nature in with her fire and fixes it in ente jure sapphirico.*
~ Vaughan, Thomas. *Aula Lucis, or, The House of Light*. 1651 AD. Alchemical Tract

[554] *Nature must serve as the foundation and the mode of science: the Art also works according to Nature as far as it can. It is necessary then, that the Artist observe Nature and operate as she operates.*
~ Magnus, Albertus. *Compound of Compounds*. 13th Cen. Alchemical Tract

[33] *be patient, and follow always in the footsteps of Nature*
~ Lacinius, Janus. *Nuncupatory Discourse*. 14-5th Cen. (?). Alchemical Tract

[256] *reject all authors or practitioners who advance anything contrary to this established verity, remembering the simplicity of Nature in her operations, observing her frugal method in the production, and consummate wisdom in the dissolution of things; always endeavoring at something perfect in a new production.*

[592] *If this whole process of Nature, most wonderful in her operations, was not constantly repeated before our eyes, the simple process of vegetation would be equally problematical with that of the philosophers; yet how can the metals increase, nay, how can anything be multiplied without seed? The true artists never pretend to multiply metals without it, and can it be denied that Nature still follows her first appointment? She always fructifies the seed when it is put into a proper matrix. Does not she obey an ingenious artist, who knows her operations,*

with her possibilities, and attempts nothing beyond them? A husbandman meliorates his ground with compost, burns the weeds, and makes use of other operations. He steeps his seed in various preparations, only taking care not to destroy its vital principle; indeed, it never comes into his head to roast it, or to boil it, in which he shows more knowledge of Nature than some would-be philosophers do. Nature, like a liberal mother, rewards him with a more plentiful harvest, in proportion as he has meliorated her seed and furnished a more suitable matrix for its increase. The intelligent gardener goes farther; he knows how to shorten the process of vegetation, or retard it. He gathers roses, cuts salads, and pulls green peas in winter. Are the curious inclined to admire plants and fruit of other climates? He can produce them in his stoves to perfection. Nature follows his directions unconstrained, always willing to obtain her end, viz., the perfection of her offspring.

~ Anonymous. *On the Philosophers' Stone*. 17th Cen. (?). Alchemical Tract

[913] *I must recur to the first Creation, which I shall decypher by a familiar example of an Operation made in imitation of Nature, and by the same Rule and Model by which this great Universe was framed. I said before, That Water or the humid Nature, as Hermes calls it, upon which Moses saith, That the Spirit of the Lord moved, was the principle of all things. And here the Question will be, How that great and confused heap of Waters was so divided, that this ample and gross Terrestrial Mass proceeded thence; and by what medium so different things were procreated of the Earth? I shall answer to these Questions onely what experience hath taught me: It is therefore naturally probable, that in the middle of these Waters, by way of separation, there was a certain collection of sediments or setlings; wherein I follow the Text of Moses, who saith, That God Separated the water from the water; for there are two kindes of Waters, to wit, elevative and congelative Waters: the former then elevating itself in a vapour, left the other fixed in the bottom; as those that cost Sea or Fountain-Salt daily experience;*

[919] *Nature, the most sagacious Agent, shews us by her proper operations that in all things we must first consider the end for which we undertake any matter, and then finde out means to attain the end. A prudent Searcher of Natures secrets then should have perfect knowledge of the principles, progress and qualities of matter, both internal and external, lest in his search he confound his end with his means; and forsaking the high-way which Nature hath trodden from the Foundation of the World, turn into by-paths, and phantastical unknown and unfrequented tracts.*

~ Combachius, Lodovicus. *Sal, Lumen & Spiritus, Mundi Philosophici*. 1656 AD. Alchemical Tract

[555] *From the fact that the philosophers make mention of certain preparations, such as putrefaction, distillation, sublimation, calcination,*

coagulation, dealbation, rubification, ceration, fixation, and the like, you should understand that in their universal substance, Nature herself fulfils all the operations in the matter spoken of, and not the operator
~ Paracelsus, Theophrastus. *The Aurora of the Philosophers*. 1575 AD. Alchemical Tract

[377] *strive to follow as closely as possible in the footsteps of Nature.*
~ Norton, Thomas.. *The Chemical Treatise, Or, The Ordinal of Alchemy*. 1477 AD. Alchemical Tract

[558] *he that perfectly knows the ways of Generation, will easily come to be acquainted with the true menstruum of every body, which in our philosophy is the most useful and difficult matter to come by; yea, he will find out a way or Process; which if he, by a right Imitation of Nature will wisely practice, he shall out of a convenient body (dissolved first, and digested in its own most natural and proper Vinegar) perfectly extracted and attain to a most noble and precious medicine*
~ Nollius, Henry. *The Chemists Key*. 1617 AD. Alchemical Tract

[20] *the true Philosophers have considered of no other Mystery than Nature itself, and a possibility of Nature, which Natural simplicity may indeed suffice those that rely on it, for Nature doth work most of all from its aptness of its own virtue and beginning, as it doth demonstrate, only needing a little help of Art.*
~ Anonymous. *The Crowning of Nature*. 16-7th Cen. (?). Alchemical Tract

[106] *all that would exercise this Art must know the properties of the most noble substance thereof, and follow the guidance of Nature. But many enquirers conduct their operations at haphazard, they grope in the dark, and do not know whether their art be an imitation of Nature, or not. Yet they undertake to correct, and intensify, the operation of Nature. Of such persons Arnold says that they approach our Art as the ass goes up to the crib, not knowing for what it opens its mouth. For they do not know what they would do, nor are they aware that they must listen to the teaching of Nature. They seek to do the works of Nature, but they will not watch the hand of her whom they pretend to imitate.*

[552] *Our wise Teacher Plato says: "Every husbandman who sows good seed, first chooses a fertile field, ploughs and manures it well, and weeds it of all tares; he also takes care that his own grain is free from every foreign admixture. When he has committed the seed to the ground, he needs moisture, or rain, to decompose the grain, and to raise it to new life. He also requires fire, that is, the warmth of the Sun, to bring it to maturity." The needs of our Art are of an analogous nature. First, you must prepare your seed, i.e., cleanse your Matter from all impurity, by a method which you will find set forth at length in the Dicta of the Sages which I subjoin to this Treatise. Then you must have good soil in which to sow your Mercury and Sun; this earth must first be weeded of all foreign elements if it is to yield a good crop.*

~ Anonymous. *The Glory of the World, Or, Table of Paradise*. 1526 AD. Alchemical Tract

[52] *in the mineral kingdom, as well as in the vegetable and animal kingdoms, Nature seeks and demands a gradual attainment of perfection, and a gradual approximation to the highest standard of purity and excellence.*
~ An Anonymous German Philosopher. *The Golden Tract Concerning the Stone of the Philosophers*. 16-7th Cen. (?). Alchemical Tract

[410] *study Nature, read the books of genuine Sages, who are neither impostors nor jealous churls, and study them day and night; let him not be too eager to carry out every idea practically before he has thoroughly tested it, and found it to be in harmony not only with the teaching of all the Sages, but also of Nature herself. Not until then let him gird himself for the practical part of the work, and let him constantly modify his operations until he sees the signs which are described by the Sages. Nor let him despair though he take many false steps; for the greatest philosophers have learned most by their mistakes.*
~ Philalethes, Eirenaeus. *The Metamorphosis of Metals*. 1694 AD. Alchemical Tract

[79] *If therefore we intend to immitate nature, we must needs have such a furnace like unto the Mountains, not in greatness, but in continual heat, so that the fire put in, when it ascends, may find no vent: but that the heat may beat upon the vessel being close shut, containing in it the matter of the stone: which vessel must be round, with a small neck, made of glass or some earth, representing the nature or close knitting together of glass: the mouth whereof must be signed or sealed with a covering of the same matter, or with lute.*
~ Bacon, Roger. *The Mirror of Alchemy*. 13th Cen. Alchemical Tract

[122] *Students of Nature should be such as is Nature herself --- true, simple, patient, constant, and so on;*

[123] *Nature performs whatsoever the sperm requires of her, and is, as it were only the instrument of some artisan. The seed if anything is more useful to the artist than Nature herself; for Nature without seed is, what a goldsmith is without silver and gold, or a husbandman without seed corn. Wherever there is seed, Nature will work through it, whether it be good or bad.*

[129] *I warn you that if you would attain to this knowledge . . . you should not be ready to imagine all manner of subtleties and refinements of which Nature knows nothing. Remain rather in the way of her simplicity, for therein you are far more likely to put your finger on the subject than if you abide in the midst of subtleties.*

[413] *I have, in the course of my life, met with a good many who fancied that they had a perfect understanding of the writings of the Sages; but their subtle style of interpretation was in glaring contrast with the*

simplicity of Nature, and they laughed at what they were pleased to call the rustic crudeness of my remarks. I have also frequently attempted to explain our Art to others by word of mouth; but though they called themselves Sages, they would not Believe that there is such water in our sea, and attributed my remarks to temporary insanity.

[579] *if Art would produce any solid and permanent effect, it must follow in the footsteps of Nature, and be guided by her methods. It must trust itself to the guidance of Nature as far as Nature will lead, and go beyond her by still adhering to her rules.*

[580] *Now in our Art you should closely imitate these natural processes. There should be the Central Heat, the change of the water into air, the driving upward of the air, its diffusion through the pores of the earth, its reappearance as condensed but volatilized water.*
~ Sendivogius, Michael. *The New Chemical Light*. 17th Cen. Alchemical Tract

[172] *there is no natural process which Art cannot imitate by simply following in the footsteps of Nature and availing itself of every short cut which may be suggested by the opportunity of the case.*

[543] *Nature, says Florus, is one, and if any man strays away from her guidance, he mars his labour.*

[544] *In changing the base metals into gold and silver by the projection of the Stone, it follows (by an accelerated process) the method of nature, and therefore is natural.*

[684] *Now because this Art was revealed by God to His obedient servants, it is the duty of all Sages not to reveal it to any unworthy person. It is true that whoever understands a science, or art, knows how to teach it; nor would jealousy or envy become a wise man: but the Sages have expressed their knowledge in mysterious terms in order that it might be made known to no person except such as were chosen by God Himself. But though the phraseology of the Sages be obscure, it must not therefore be supposed that their books contain a single deliberate falsehood. There are many passages in the writings of Morienus, Geber, and others, where this charge is indignantly rebutted. Those for whom the knowledge of Alchemy is intended, will be able, in course of time and study, to understand even the most obscure of Alchemistic treatises: for they will be in a position to look at them from the right point of view. It is only the wise and God-fearing whom we invite to this banquet: let those who are not bidden refrain from attempting to cross our threshold. The books of the Sages are only for the Sons of Knowledge. The Sages, says Hermes, are not jealous of the obedient, gentle, and lowly student: it is the profane, the vicious, and the ignorant to whom they desire to give a wide berth. Therefore, I conjure you, my friends, not to make known this science to any foolish, ignorant, or unworthy person. God-fearing Sages, adds Alphidius, have never carried their jealousy so far as to refuse to unveil this mystery to men of their own way of thinking. But they have carefully concealed it from the multitude, lest there be an end of all sowing, planting, reaping, and of*

agriculture and work generally. These are very good and humane reasons, then, why this Art should not be revealed to everybody. Moreover, it is delivered to us in obscure terms, in order that the student may be compelled to work hard in its pursuit. We do not prize that which costs us nothing; it is our highest delight to reap some great benefit as the reward of our labour. Therefore, it would not be good for you if this knowledge were to come to you after reading one book, or after spending a few days in its investigation. But if you are worthy, if you possess energy and the spirit of perseverance, if you are ready to study diligently by day and by night, if you place yourself under the guidance of God, you will find the coveted knowledge in God's own good time. Do not be satisfied with alteration of metals, like our modern sophists, but aim at transmutation; and do not suffer them to lead you aside with their sophistical jargon and their absurd and baseless pretensions. Knowledge is one, as truth is one; and let me add that our knowledge and our truth are both very simple and straightforward. If you once depart from the unity and truth of Nature, you are involved in the bewildering mazes of confusion and error.
~ Bonus, Peter. *The New Pearl of Great Price*. 1338 AD. Alchemical Tract

[265] *Nature uses only one substance in her work of developing and perfecting the metals, and that this substance includes everything that is required. Now, this substance appears to call for no special treatment, except that of digestion by gentle heat, which must be continued until it has reached its highest possible degree of development. For this simple heating process the cunning sophists have substituted solutions, coagulations, calcinations, putrefactions, sublimations, and other fantastical operations - which are only different names for the same thing; and thereby they have multiplied a thousand-fold the difficulties of this undertaking, and given rise to the popular notion that it is a most arduous, hazardous, and ruinously expensive enterprise. This they have simply done out of jealousy and malice, to put others off the right track, and to involve them in poverty and ruin. But they will find it difficult to justify their conduct before God, who has commanded us to love our neighbours as ourselves. For out of sheer malice they have rendered the road of truth impassable, and perplexed a simple natural process with such an elaborate tissue of circumstantial nomenclature, as to make the amelioration of the metals appear a hopelessly difficult task. For while you heat, you also putrefy, or decompose, as you may see by the changes which a grain of wheat undergoes in the ground under the influence of the rain and of the sun; you know that it must first decay before new life can spring forth. It is this process which they have denominated putrefaction and solution. Again when you heat, you also sublime, and to this coction they have applied the terms sublimation and multiplication, that the simple man might err more easily. In like manner coagulation takes place in heating; for they say that coagulation takes place when humidity is changed into the nature of fire, so as to be able to resist the action of fire,*

without evaporating, or being consumed. And heating also includes that which they call "circulation," or conjunction, or the union of fire with water to prevent complete combustion. Thus you see that that which they have called by so many names is really but one simple process.

[268] *Let us follow the guidance of Nature: she will not lead us astray.*
~ Anonymous. *The Only True Way*. 1677 AD. Alchemical Tract

[9] *digest, and digest again, and be not weary; the most exquisite and industrious artist can never attain to perfection by too much haste, but only by a long and continual decoction and digestion, for so nature works, and art must in some measure imitate nature.*
~ Bacon, Roger (Pseudo). *The Root of the World*. 13-7th Cen. Alchemical Tract

[174] *no one should set about the study of this Art without a just appreciation of natural processes. Now Nature may truly be described as being one, true, simple, and perfect in her own essence, and as being animated by an invisible spirit.*
~ Anonymous. *The Sophic Hydrolith, Or, Water Stone of the Wise*. 17th Cen. Alchemical Tract

[230] *when ye read in the books of the Philosophers that Nature is one only, and that she overcomes all things: Know that they are one thing and one composite. Do ye not see that the complexion of a man is formed out of a soul and body; thus, also, must ye conjoin these, because the Philosophers, when they prepared the matters and conjoined spouses mutually in love with each other, behold there ascended from them a golden water!*
~ Anonymous. *The Turba Philosophorum*. Alchemical Tract

..... ***Contradicting Quotations*** .....

[170] *A mistake is often made in attempting to imitate too closely the exact methods of Nature, instead of following the great principles of Nature only.*
~ Bonus, Peter. *The New Pearl of Great Price*. 1338 AD. Alchemical Tract

..... ***Commentary*** .....

Alchemy is an entirely natural science. The alchemist does not force anything, but rather aids the substance to develop where it naturally wants to go by removing any impediment and assuring the optimal conditions.

The contradicting quotation is not truly contradicting because it does not contradict the premise *'Imitate nature.'* It only warns not to too closely imitate every tiny detail of nature; we are attempting to accelerate nature after all.

36. Use nature to interpret alchemy

..... *Statistical Significance* .....

Supporting sources: 6
Contradicting sources: 0
Statistical significance: 0.9997559

This premise is statistically significant

..... *Supporting Quotations* .....

[590] *Nor can we attain to true alchemy, until we begin to follow Nature, and to be guided by a knowledge of her principles. Where the study of Alchemy is rightly carried on, it is mightily advanced by Nature.*
~ Mehung, John A. *A Demonstration of Nature*. 16-17th Cen. Alchemical Tract

[856] *Consider the example of nature, & you shall see that the earth produces no fruit, but that it is penetrated by its humidity, & that the humidity continues sterile; but that it be held, & fixed by the dryness of the earth.*
~ Desiderius, Sanctus. *A Letter to the True Disciples of Hermes*. 16-8th Cen. Alchemical Tract

[887] *Nay indeed, if a Man would read little, and think much upon the ways of Nature, he might easilie hit this Art; and before that, never.*
~ A Lover of Philalethes. *A Short Enquiry Concerning the Hermetic Art*. 1714 AD. Alchemical Tract

[919] *Nature, the most sagacious Agent, shews us by her proper operations that in all things we must first consider the end for which we undertake any matter, and then finde out means to attain the end. A prudent Searcher of Natures secrets then should have perfect knowledge of the principles, progress and qualities of matter, both internal and external, lest in his search he confound his end with his means; and forsaking the high-way which Nature hath trodden from the Foundation of the World, turn into by-paths, and phantastical unknown and unfrequented tracts.*
~ Combachius, Lodovicus. *Sal, Lumen & Spiritus, Mundi Philosophici*. 1656 AD. Alchemical Tract

[406] *Hermes is right in saying that our Art is true, and has been rightly handed down by the Sages; all doubts concerning it have arisen through false interpretation of the mystic language of the philosophers. But, since they are loth to confess their own ignorance, their readers prefer to say that the words of the Sages are imposture and falsehood. The*

fault really lies with the ignorant reader, who does not understand the style of the Philosophers. If, in the interpretation of our books, they would suffer themselves to be guided by the teaching of Nature, rather than by their own foolish notions, they would not miss the mark so hopelessly.
~ Anonymous. *The Glory of the World, Or, Table of Paradise*. 1526 AD.
Alchemical Tract

[738] *Of the time required for the whole process, it is impossible to say anything very definite; and, indeed, the Sages have put forward the most conflicting opinions on this point -- no doubt because some have been occupied with it longer than others. But if any man will carefully observe the working of Nature, and be guided by her teaching, and in all things hold a middle course, he will gain his object sooner than one that trusts too blindly to his own wisdom. But I tell thee not to go beyond the middle point of the letter X either in the former or latter stage of the operation, but to take one half (V) for the time of the solution and the other half for the composition. Then, again, for the final union, the number XX should be thy guide (unless anything unforeseen should occur). Be satisfied with that space of time. On the other hand, do not try to hurry on the consummation, for one hour's mistake may throw thee back a whole month. If thou strivest unduly to shorten the time thou wilt produce an abortion. Many persons have, through their ignorance, or self-opinionated haste, obtained a Nihilixir instead of the hoped for Elixir.*
~ Anonymous. *The Sophic Hydrolith, Or, Water Stone of the Wise*. 17th Cen.
Alchemical Tract

..... ***Commentary*** .....

Alchemy can only truly be understood by gaining an understanding of how and why nature operates as it does.

How and why does it rain? Why is the Earth round? How and why does the wind blow? Why do trees grow in the top layer of soil and not underground? Why do almost all complex organisms come in male and female varieties? Why does matter arrange into specific elements?

37. Alchemy is an acceleration of nature

..... *Statistical Significance* .....

Supporting sources: 5
Contradicting sources: 0
Statistical significance: 0.9990234

This premise is statistically significant

..... *Supporting Quotations* .....

[570] *The whole process which we employ closely resembles that followed by Nature in the bowels of the earth, except that it is much shorter.*
~ Philalethes, Eirenaeus. *A Brief Guide to the Celestial Ruby*. 1694 AD. Alchemical Tract

[94] *By means of our Art, we do in one month what Nature cannot accomplish in a thousand years: for we purify the parts, and then join them together in an inseparable and indissoluble union.*

[551] *Now, by the special grace of God, it is possible to bring this natural fire to bear on imperfect metals by means of our Art, and to supply the conditions of metallic growth without any of the hindrances which in a natural state prevent perfection. Thus by applying our natural fire, we can do more towards "fixing" imperfect bodies and metals in a moment, than the Sun in a thousand years. For this reason our Stone has also power to cure all things that grow, acting on each one according to its kind. . . . You see that it is not so incredible, after all, that all metals should be transmuted into gold and silver, and all animal bodies delivered from every kind of disease; and I hope and trust that God will permit you practically to experience the truth of this assertion.*
~ Anonymous. *The Glory of the World, Or, Table of Paradise*. 1526 AD. Alchemical Tract

[565] *the Transmutation of Metals, from an imperfect to a perfect state, is a real and true achievement, and that by the co-operation of Nature and Art. The only thing that distinguishes one metal from another, is its degree of maturity, which is, of course, greatest in the most precious metals; the difference between gold and lead is not one of substance, but of digestion; in the baser metal the coction has not been such as to purge out its metallic impurities. If by any means this superfluous impure matter could be organically removed from the baser metals, they would become gold and silver. So miners tell us that lead has in many cases developed*

into silver in the bowels of the earth; and we contend that the same effect is produced in a much shorter time by means of our Art.
~ Philalethes, Eirenaeus. *The Metamorphosis of Metals*. 1694 AD. Alchemical Tract

[544] *In changing the base metals into gold and silver by the projection of the Stone, it follows (by an accelerated process) the method of nature, and therefore is natural.*
~ Bonus, Peter. *The New Pearl of Great Price*. 1338 AD. Alchemical Tract

[582] *Thus the wise man does that by art in a short time, which nature cannot perform in less than the revolution of a thousand years. Yet notwithstanding, it is not we that make the metal, but nature herself that does it. --- Nor do or can we change one thing into another; but it is nature that changes them. We are no more than mere servants in the work.*
~ Bacon, Roger (Pseudo). *The Root of the World*. 13-7th Cen. Alchemical Tract

..... ***Commentary*** .....

Alchemy is the acceleration of nature; an alchemist does not perform the operations himself, but aids nature in performing its own operations on the substance by providing suitable conditions for nature to do this more efficiently than it could otherwise do.

38. Don't begin until you understand nature

..... *Statistical Significance* .....

Supporting sources: 5
Contradicting sources: 0
Statistical significance: 0.9990234

This premise is statistically significant

..... *Supporting Quotations* .....

[106] *all that would exercise this Art must know the properties of the most noble substance thereof, and follow the guidance of Nature. But many enquirers conduct their operations at haphazard, they grope in the dark, and do not know whether their art be an imitation of Nature, or not. Yet they undertake to correct, and intensify, the operation of Nature. Of such persons Arnold says that they approach our Art as the ass goes up to the crib, not knowing for what it opens its mouth. For they do not know what they would do, nor are they aware that they must listen to the teaching of Nature. They seek to do the works of Nature, but they will not watch the hand of her whom they pretend to imitate.*
~ Anonymous. *The Glory of the World, Or, Table of Paradise*. 1526 AD. Alchemical Tract

[45] *I advise no one to approach this Art unless he knows the principle and the regimen of Nature: if he be acquainted with these, little is wanting to him except one thing, nor need he put himself to a great expense, since the stone is one, the medicine is one, the vessel one, the rule one, the disposition one.*
~ An Anonymous German Philosopher. *The Golden Tract Concerning the Stone of the Philosophers*. 16-7th Cen. (?). Alchemical Tract

[410] *study Nature, read the books of genuine Sages, who are neither impostors nor jealous churls, and study them day and night; let him not be too eager to carry out every idea practically before he has thoroughly tested it, and found it to be in harmony not only with the teaching of all the Sages, but also of Nature herself. Not until then let him gird himself for the practical part of the work, and let him constantly modify his operations until he sees the signs which are described by the Sages. Nor let him despair though he take many false steps; for the greatest philosophers have learned most by their mistakes.*
~ Philalethes, Eirenaeus. *The Metamorphosis of Metals*. 1694 AD. Alchemical Tract

[128] *if you have knowledge of Nature, a continuous fire, and the right substance, you ought to succeed.*

[129] *I warn you that if you would attain to this knowledge . . . you should not be ready to imagine all manner of subtleties and refinements of which Nature knows nothing. Remain rather in the way of her simplicity, for therein you are far more likely to put your finger on the subject than if you abide in the midst of subtleties.*
~ Sendivogius, Michael. *The New Chemical Light*. 17th Cen. Alchemical Tract

[174] *no one should set about the study of this Art without a just appreciation of natural processes. Now Nature may truly be described as being one, true, simple, and perfect in her own essence, and as being animated by an invisible spirit.*
~ Anonymous. *The Sophic Hydrolith, Or, Water Stone of the Wise*. 17th Cen. Alchemical Tract

..... ***Commentary*** .....

An understanding of nature is required because alchemy is only an acceleration of nature, following the rules and methods of nature. Therefore it would be pointless to attempt alchemy if one does not understand nature. That would be like trying to write before you can read.

39. Don't experiment wildly, follow only the straight path of nature

..... *Statistical Significance* .....

Supporting sources: 2
Contradicting sources: 0
Statistical significance: 0.9375000

This premise is probably significant, but ***not*** *statistically significant*

..... *Supporting Quotations* .....

[874] *Study then and despair not; but study no curiosities. It is a plain, straight path that Nature walks in; and I call God to witness that I write not this to amaze men; but I write that which I know to be certainly true.*
~ Vaughan, Thomas. *Aula Lucis, or, The House of Light*. 1651 AD. Alchemical Tract

[919] *Nature, the most sagacious Agent, shews us by her proper operations that in all things we must first consider the end for which we undertake any matter, and then finde out means to attain the end. A prudent Searcher of Natures secrets then should have perfect knowledge of the principles, progress and qualities of matter, both internal and external, lest in his search he confound his end with his means; and forsaking the high-way which Nature hath trodden from the Foundation of the World, turn into by-paths, and phantastical unknown and unfrequented tracts.*

[939] *Nature walks always in the same tract, and never forsakes her ways.*
~ Combachius, Lodovicus. *Sal, Lumen & Spiritus, Mundi Philosophici*. 1656 AD. Alchemical Tract

..... *Commentary* .....

Experimentation is necessary to prove or disprove an idea, but there is no point having ideas and experimenting on them if they are not founded on natural principles. There is only one right way and an infinite number of wrong ways.

One can spend their whole life chasing wild geese if they wish too, but nothing will come of it.

40. Nature completes the operation, not manually

..... ***Statistical Significance*** .....

Supporting sources: 11
Contradicting sources: 0
Statistical significance: 0.9999998

This premise is statistically significant

..... ***Supporting Quotations*** .....

[181] *the Artist has only to look on while Nature gradually matures his substance.*
~ Philalethes, Eirenaeus. *A Brief Guide to the Celestial Ruby*. 1694 AD. Alchemical Tract

[641] *Then, again, thou sayest that the Stone is prepared of one thing, of one substance, in one vessel, the four (elements) composing one essence in which is one agent which begins and completes the work; man, thou sayest, need do nothing but add a little heat, and leave the rest to thy wisdom. For all that is needed is already contained in the substance, in perfection, beginning, middle, and end, as the whole man, the whole animal, the whole flower is contained each in its proper seed. Now, in the human seed the human specific-substance is also included, as flesh, blood, hair, &c.; and thus every seed contains all the peculiar properties of its species. In the whole world men spring from human seed, plants from plants, animals from animals. Now I know that when once the seed is enclosed in the female vessel, no further trouble or work of any kind is required - everything is brought to perfection by thy gradual and silent working. And the generation of the Stone, thou sayest, is performed in a similar manner. Only one substance is required, which contains within itself air, water, and fire - in short, everything that is needed for the completion of this work. No further handling of any kind is necessary, and a gentle fire is sufficient to rouse the internal warmth, just as an infant in the womb is cherished by natural heat. The only thing in which man must aid thee, is, by preparing the substance, removing all that is superfluous, enclosing this simple earth, which is combined with its water, in a vessel, and subjecting it to the action of gentle heat in a suitable alembic.*
~ Mehung, John A. *A Demonstration of Nature*. 16-17th Cen. Alchemical Tract

[40] *The dissolution of Sol should be effected by Nature, not by handiwork.*

~ Figulus, Benedictus. *A Golden and Blessed Casket of Nature's Marvels*. 1607 AD. Alchemical Tract

[600] *this water is to be prepared with no foreign matter in the world, but alone by Nature, with Nature, and out of Nature.*
~ Anonymous. *An Anonymous Treatise Concerning the Philosopher's Stone*. 17th Cen. (?). Alchemical Tract

[873] *He coagulates himself and dissolves himself, and passes all the color - and this by virtue of its own inward sulphur or fire, which wants nothing but excitation, or, to speak plainly, a simple, natural coction.*
~ Vaughan, Thomas. *Aula Lucis, or, The House of Light*. 1651 AD. Alchemical Tract

[117] *The white and the red spring from one root without any intermediary. It is dissolved by itself, it copulates by itself, grows white, grows red, is made crocus-coloured and black by itself, marries itself and conceives in itself. It is therefore to be decocted, to be baked, to be fused; it ascends, and it descends. All these operations are a single operation and produced by the fire alone.*

[555] *From the fact that the philosophers make mention of certain preparations, such as putrefaction, distillation, sublimation, calcination, coagulation, dealbation, rubification, ceration, fixation, and the like, you should understand that in their universal substance, Nature herself fulfils all the operations in the matter spoken of, and not the operator*

[556] *Nature herself has within herself the proper separator, who again joins together what he has put asunder, without the aid of man. She knows best the proportion of every element, which man does not know, however misleading writers romance in their frivolous and false recipes about this volatile gold.*
~ Paracelsus, Theophrastus. *The Aurora of the Philosophers*. 1575 AD. Alchemical Tract

[597] *Our Fountain dissolves, coagulates, and makes itself, without addition of any thing: None of which can common mercury do, neither can it be coagulated without addition of other species.*
~ Nollius, Henry. *The Chemists Key*. 1617 AD. Alchemical Tract

[85] *You should also know that in our Art we distinguish two things; the body and the spirit: the former being constant, or fixed, while the other is volatile. These two must be changed, the one into the other: the body must become water, and the water body. Then again the body becomes water by its own internal operation, and the two, i.e., the dry and the liquid, must once more be joined together in an inseparable union. This conjunction could not take place if the two had not been obtained from one thing; for an abiding union is possible only between things of the same nature. Of this kind is the union which takes place in our Art; for the*

constituent parts of the Matter are joined together by the operation of nature, and not by any human hand.

[633] *The Sages say that the Stone dissolves itself, coagulates itself, mortifies itself, and is quickened by its own inherent power, and that it changes itself to black, white, and red*
~ Anonymous. *The Glory of the World, Or, Table of Paradise*. 1526 AD. Alchemical Tract

[80] *it dissolves itself, it coagulates itself, it putrifies itself, it colors itself, it mortifies itself, it quickens itself it makes itself black, it makes itself white, it makes itself red.*
~ Bacon, Roger. *The Mirror of Alchemy*. 13th Cen. Alchemical Tract

[582] *Thus the wise man does that by art in a short time, which nature cannot perform in less than the revolution of a thousand years. Yet notwithstanding, it is not we that make the metal, but nature herself that does it. --- Nor do or can we change one thing into another; but it is nature that changes them. We are no more than mere servants in the work.*
~ Bacon, Roger (Pseudo). *The Root of the World*. 13-7th Cen. Alchemical Tract

[223] *the part which is light and spiritual rises to the top, but that which is thick and heavy remains below in the vessel. Now this is the contrition of the Philosophers, namely, that which is not sublimated sinks down, but that which becomes a spiritual powder rises to the top of the vessel, and this is the contrition of decoction, not of the hands.*
~ Anonymous. *The Turba Philosophorum*. Alchemical Tract

..... ***Commentary*** .....

The operations in alchemy are performed by nature. The alchemist only ensures the conditions are right so that nature can operate effectively.

41. The Stone is called a microcosm

..... *Statistical Significance* .....

Supporting sources: 6
Contradicting sources: 0
Statistical significance: 0.9997559

This premise is statistically significant

..... *Supporting Quotations* .....

[67] *This Philosophic Earth, containing our principal Subject, after it has been separated from all the Waters, is very gently to be dried by some external Heat, to free it from its extraneous Humidity, that it may be in a proper Capacity to receive the Celestial Moisture of our Argentin Water, to which it unites its most noble Fruits, with which our Philosophical Microcosm is generated, nourished, and saturated.*

[527] *To understand aright, how out of this our Chaos we are to form our Philosophical Microcosm, we must first of necessity rightly comprehend the great Mystery and Proceeding in the Creation of the Macrocosm: it being extremely necessary to imitate and use the very same Method in the Creation of our little one, that the Creator of all things has used in the Formation of the great One.*
~ Urbigerus, Baro. *Aphorisms of Urbigerus*. 1690 AD. Alchemical Tract

[522] *Besides the science of the stone is so sublime and magnificent, that therein almost all Nature and the whole universe of beings is beheld, as in a certain clear looking glass. For it is like a lesser world*

[524] *Some Philosophers have compared the work of the stone to the creation of the world. Likewise to the generation of man, and to his naturalness.*
~ Ficinus, Marsilius. *Book of the Chemical Art*. 15th Cen. Alchemical Tract

[521] *For of this composition, combining as it does the virtues of all things, there may truly be said that in one drop the whole world is present.*
~ Figulus, Benedictus. *Man, the Best and Most Perfect of God's Creatures*. 1607 AD. Alchemical Tract

[114] *they called their matter vegetable, because, as in the case of natural trees, they also in their time produce various flowers. So, too, the matter of the Stone shews most beautiful colours in the production of its flowers. The comparison, also, is apt, because a certain matter rises out of the philosophical earth, as if it were a thicket of branches and sprouts: like a sponge growing on the earth. They say, therefore, that the fruit of*

their tree tends towards heaven. So, then, they put forth that the whole thing hinged upon natural vegetables, though not as to its matter, because their stone contains within itself a body, soul, and spirit, as vegetables do. . . . it is evident that the philosophers called their Stone animal, because in their final operations the virtue of this most excellent fiery mystery caused an obscure liquid to exude drop by drop from the matter in their vessels. Hence they predicted that, in the last times, there should come a most pure man upon the earth, by whom the redemption of the world should be brought about; and that this man should send forth bloody drops of a red colour, by means of which he should redeem the world from sin. In the same way, after its own kind, the blood of their Stone freed the leprous metals from their infirmities and contagion. On these grounds, therefore, they supposed they were justified in saying that their Stone was animal. Concerning this mystery Mercurius speaks as follows to King Calid: - "This mystery it is permitted only to the prophets of God to know. Hence it comes to pass that this Stone is called animal, because in its blood a soul lies hid. It is likewise composed of body, spirit, and soul. For the same reason they called it their microcosm, because it has the likeness of all things in the world, and thence they termed it animal, as Plato named the great world an animal".

~ Paracelsus, Theophrastus. *The Aurora of the Philosophers*. 1575 AD. Alchemical Tract

[526] *The ancient writers call our Stone a microcosm; and there can be no doubt that its composition greatly resembles that of the world in which we live*

~ Norton, Thomas. *The Chemical Treatise, Or, The Ordinal of Alchemy*. 1477 AD. Alchemical Tract

[159] *Our Stone is called a little world, because it contains within itself the active and the passive, the motor and the thing moved, the fixed and the volatile, the mature and the crude -- which, being homogeneous, help and perfect each other.*

~ Philalethes, Eirenaeus. *The Fount of Chemical Truth*. 1694 AD. Alchemical Tract

..... Commentary .....

Everything that happens to develop the Stone is the same as what happens on Earth on a daily basis (the Earth is going through the same process.) This is why it is necessary to understand nature in order to make the Stone, since the Stone is a microcosm of the world.

42. It follows the principle of yin-yang

..... *Statistical Significance* .....

Supporting sources: 6
Contradicting sources: 0
Statistical significance: 0.9997559

This premise is statistically significant

..... *Supporting Quotations* .....

[855] *these two substances, which are of the same nature, but of two different sexes, embrace each the other with the selfsame love, & satisfaction as do man & woman*
~ Desiderius, Sanctus. *A Letter to the True Disciples of Hermes*. 16-8th Cen. Alchemical Tract

[145] *Hence the philosophers say: make the woman rise over the man, and the man rise over the woman.*
~ Bonus, Peter (?). *An Excellent Introduction to the Art of Alchemy*. 14th Cen. (?). Alchemical Tract

[248] *Besides within there is ordained a double force, Which always acts and suffers, As a female and male when together --- Even as a chicken grows in the shell, By the action of the one and the suffering of the other in turn, And by cherishing heat externally applied*
~ Suchten, Alexander von. *An Explanation of the Natural Philosopher's Tincture, of Paracelsus*. 16th Cen. Alchemical Tract

[159] *Our Stone is called a little world, because it contains within itself the active and the passive, the motor and the thing moved, the fixed and the volatile, the mature and the crude -- which, being homogeneous, help and perfect each other.*
~ Philalethes, Eirenaeus. *The Fount of Chemical Truth*. 1694 AD. Alchemical Tract

[49] *Know that the secret of the work consists in male and female, i.e., an active and a passive principle.*
~ An Anonymous German Philosopher. *The Golden Tract Concerning the Stone of the Philosophers*. 16-7th Cen. (?). Alchemical Tract

[334] *Yin and yang, when they are of the same sort, with interlock with each other.*

[335] *In the vegetable world grass and trees are actuated by yin and yang. They could not grow in the absence of either one of these two forces. At the beginning, yang dominates and is indicated by the budding of green leaves. Then, after the development of the blossoms, yin (destructive) follows. This principle of the Tao of constancy has long been the common practice of nature; but how many can understand (the principle of) chén*

yüan (true spring) which can alter this process (of nature)? I advise all of you, who wish to learn Tao, not to begin your work before you understand the principle of yin and yang.

[348] *The female substance is held within the male. Yin embraces the essence of yang. The medicine will be produced by the harmonious action of the two and converts a man into a soul of a hsien or of a sage.*
~ Po-tuan, Chang. *Wu Chen P'ien, Essay on the Understanding of Truth.* 1078 AD. Alchemical Tract

..... *Commentary* .....

It is interesting how Taoist the medieval Western alchemists sound here. The yin-yang principle is extremely relevant in alchemy.

43. Generation requires opposites (binary, yin-yang)

..... *Statistical Significance* .....

Supporting sources: 2
Contradicting sources: 0
Statistical significance: 0.9375000

This premise is probably significant, but ***not*** *statistically significant*

..... *Supporting Quotations* .....

[902] *thus you have an account how and why Hermes called the Sun Father, and the Moon Mother to this universal matter: for the heat of the Sun, and the moisture of the Moon, generate all things; because heat and moisture in due temperament, cause conception; and upon conception, Life and Generation. And though Fire and Water be contraries, yet one can do no good without the congress of the other: but by their diverse actions, all things conceive, and are conceived.*
~ Combachius, Lodovicus. *Sal, Lumen & Spiritus, Mundi Philosophici*. 1656 AD. Alchemical Tract

[586] *Earth without water can produce nothing, nor can water quicken anything into growth without earth; and as earth and water are mutually indispensable in the production of fruit, so fire cannot operate without air, or air without fire. For fire has no life without air; and without fire air possesses neither heat nor dryness.*
~ Valentinus, Basilius. *The Twelve Keys*. 1618 AD. Alchemical Tract

..... *Commentary* .....

Development requires the action of two mutually beneficial, and yet opposing forces. The continual to-and-fro of these forces is what causes development to occur. With only one force it has nothing to act upon and so cannot change; two forces are required for development.

44. Each level reflects the superior and inferior

..... *Statistical Significance* .....

Supporting sources: 2
Contradicting sources: 0
Statistical significance: 0.9375000

*This premise is probably significant, but **not** statistically significant*

..... *Supporting Quotations* .....

[523] *God wrought out his compacted being of the world by certain harmony and musical proportion alleyed to one another, that which are in the superior world are in the inferior also, but in a terrestrial manner: that which likeness are in the inferiors, may also be seen in the superious, in a celestial manner indeed, and according to the cause.*
~ Ficinus, Marsilius. *Book of the Chemical Art*. 15th Cen. Alchemical Tract

[549] *My beloved sons and disciples, and all ye that are students of this Art; I herewith, in the fulness of Christian faith and charity, do make known to you that the Philosopher's Stone grows not only on "our" tree, but is found, as far as its effect and operation are concerned, in the fruit of all other trees, in all created things, in animals, and vegetables, in things that grow, and in things that do not grow. For when it rises, being stirred and distilled by the Sun and the Moon, it imparts their own peculiar form and properties to all living creatures by a divine grace; it gives to flowers their special form and colour, whether it be black, red, yellow, green, or white; in the same way all metals and minerals derive their peculiar qualities from the operation of this Stone. All things, I say, are endowed with their characteristic qualities by the operation of this Stone, i.e., the conjunction of the Sun and Moon. For the Sun is the Father, and the Moon the Mother of this Stone, and the Stone unites in itself the virtues of both its parents. Such are the peculiar properties of our Stone, by which it may be known. If you understand the operation, the form, and the qualities, of this Stone, you will be able to prepare it; but if you do not, I faithfully counsel you to give up all thought of ever accomplishing this task. Observe, furthermore, how the seeds of all things that grow, as, for instance, grains of wheat or barley, spring forth from the ground, by the operation of the Stone, and the developing influences of Sun and Moon; how they grow up into the air, are gradually matured, and bring forth fruit, which again must be sown in its own proper soil. The field is prepared for*

the grain, being well ploughed up, and manured with well rotted dung; for the earth consumes and assimilates the manure, as the body assimilates its food, and separates the subtle from the gross Therewith it calls forth the life of the seed, and nourishes it with its own proper milk, as a mother nourishes her infant, and causes it to increase in size, and to grow upward. The earth separates, I say, the good from the bad, and imparts it as nutriment to all growing things; for the destruction of one thing is the generation of another. It is the same in our Art, where the liquid receives its proper nutriment from the earth. Hence the earth is the Mother of all things that grow; and it must be manured, ploughed, harrowed, and well prepared, in order that the corn may grow, and triumph over the tares, and not be choked by them. A grain of wheat is raised from the ground through the distillation of the moisture of the Sun and Moon, if it has been sown in its own proper earth. The Sun and Moon must also impel it to bring forth fruit, if it is to bring forth fruit at all. For the Sun is the Father, and the Moon the Mother, of all things that grow. In the same way, in our soil, and out of our seed, our Stone grows through the distilling of the Sun and Moon; and as it grows it rises upwards, as it were, into the air, while its root remains in the ground. That which is above is even as that which is below; the same law prevails; there is no error or mistake. Again, as herbs grow upward, put forth glorious flowers and blossoms, and bear fruit, so our grain blossoms, matures its fruit, is threshed, sifted, purged of its chaff, and again put in the earth, which, however, must previously have been well manured, harrowed, and otherwise prepared. When it has been placed in its natural soil, and watered with rain and dew, the moisture of heaven, and roused into life by the warmth of the Sun and Moon, it produces fruit after its own kind. These two sowings are peculiar characteristics of our Art. For the Sun and Moon are our grain, which we put into our soil, as soul and spirit—and such as are the father and the mother will be the children that they generate. Thus, my sons, you know our Stone, our earth, our grain, our meal, our ferment, our manure, our verdigris, our Sun and Moon. You understand our whole magistery, and may joyfully congratulate yourselves that you have at length risen above the level of those blind charlatans of whom I spoke.

~ Anonymous. *The Glory of the World, Or, Table of Paradise*. 1526 AD.
Alchemical Tract

..... ***Commentary*** .....

The same principles are followed by everything in creation, but their manifestation appear different on each level.

If we understand one thing philosophically, then we understand everything philosophically. So by observing and understanding the natural world around us one can gain an understanding of everything from alchemy to the universe as a whole.

45. The Stone can be compared to natural things

..... *Statistical Significance* .....

Supporting sources: 3
Contradicting sources: 0
Statistical significance: 0.9843750

This premise is statistically significant

..... *Supporting Quotations* .....

[201] *our Stone may go on growing in quantity, and becoming more excellent in quality, during an infinite period of time; and in this respect it bears a marvellous analogy to the birth and growth of human beings.*
~ Norton, Thomas. *The Chemical Treatise, Or, The Ordinal of Alchemy*. 1477 AD. Alchemical Tract

[166] *Our Stone, from its all-compehensive nature, may be compared to all things in the world. In its origin and sublimation, and in the conjunction of its elements, there are analogies to things heavenly, earthly, and infernal, to the corporeal and the incorporeal, to things corruptible and incorruptible, visible and invisible, to spirit, soul, and body, and their union and separation, to the creation of the world, its elements, and their qualities, to all animals, vegetables, and minerals, to generation and corruption, to life and death, to virtues and vices, to unity and multitude, to actuality and potentiality, to conception and birth, to male and female, to boy and old man, to the vigorous and the weak, to the victor and the vanquished, to peace and war, to white and red, and all colours, to the beauty of Paradise, to the terrors of the infernal abyss.*
~ Bonus, Peter. *The New Pearl of Great Price*. 1338 AD. Alchemical Tract

[232] *You must know that the envious have described this arcanum in the shade; in physical reasoning and astronomy, and the art of images; they have also likened it to trees; they have ambiguously concealed it by the names of metals, vapours, and reptiles; as is generally perceived in all their work.*
~ Anonymous. *The Turba Philosophorum*. Alchemical Tract

..... *Commentary* .....

All natural things operate and develop under the same principles, and so all natural things can be compared.

46. Seeds can only spring up after their kind

..... *Statistical Significance* .....

Supporting sources: 3
Contradicting sources: 0
Statistical significance: 0.9843750

This premise is statistically significant

..... *Supporting Quotations* .....

[702] *Seeds can only spring up after their kind, and bear fruit after their kind. So minerals do not become something else, but return to that from which they arose.*
~ Bonus, Peter (?). *An Excellent Introduction to the Art of Alchemy*. 14th Cen. (?). Alchemical Tract

[219] *When thou hast attained, my child, to the understanding of these things by way of a preliminary, consider creation and generation as a whole, and know that man is able to bring forth man, the lion begets the lion, and the dog procreates the dog. Should it happen that a creature is produced contrary to nature, it is a monster which is engendered, and the same hath no consistence. Nature charms nature, and nature triumphs through nature. The adepts having participated in the divine power, and having succeeded by the divine assistance, illuminated by the fruit of the prayers of Isis, made preparations with certain metallic minera, without having resource to other (unsuitable) substances. Thus they succeeded by means of the substantial nature in triumphing over the matter employed in the preparations. In fact, even as I have previously said that wheat begets wheat, and man sows man, so also gold serves for the increase of gold, and like things generally for the reproduction of their like. Now hath the mystery been revealed.*
~ Anonymous. *Isis to Horus*. Alchemical Tract

[581] *there is no true generation, but of things agreeing in nature. So that things be not made but according to their natures. The elder or oak trees will not bring forth pears; nor can you gather grapes of thorns, or figs of thistles, things bring not forth, but only their like, or what agrees with the in nature, each tree its own fruit.*
~ Bacon, Roger (Pseudo). *The Root of the World*. 13-7th Cen. Alchemical Tract

..... *Commentary* .....

A seed contains the instructions for how something is to grow. This information comes from the parent of the seed. Hence if you want to grow a tree you had better use a seed from the type of tree you want, and if you want a chicken you would be more successful to take a chicken egg than a goose egg seeing as only chicken eggs become chickens.

Why is this relevant, and why do we need to be told this simple fact? It is extremely relevant and is not considered by most people before they think about what they are trying to achieve.

47. Alchemy does not require knowledge of astrology

..... *Statistical Significance* .....

Supporting sources: 2
Contradicting sources: 0
Statistical significance: 0.9375000

*This premise is probably significant, but **not** statistically significant*

..... *Supporting Quotations* .....

[298] *About the motions of the stars or planets, you need not trouble yourself.*
~ An Unknown German Sage. *A Very Brief Tract Concerning the Philosophical Stone*. 15-7th Cen. (?). Alchemical Tract

[297] *It is true that the generation of some earthly things is dependent on the influences and movements of heavenly bodies, for the introduction of their form, but it is not needful for us to know of them, nor indeed is it possible, except in a confused way, as, for example, in the seasons of the year which are caused by the movements of the sun, and determine the sowing and the growth of plants, with the sexual commerce of horses, asses, hawks, falcons, etc., which are capable of producing offspring only at certain periods of the solar year. But the rule does not apply to men, pigeons, and fowls. If we wish to generate worms in a putrefying body, we need not attend to the season of the year, but only to certain conditions of warmth, etc., which it is easy for us to bring about by artificial means. In the same way, a certain degree of equable warmth will always hatch the eggs of the domestic hen. The same principle may be observed in the generation of lime, vitriol, salt, and soon. To operations of this kind the heavenly influences appear to be always favourable; and all Sages are unanimous in saying that our Magistery belongs to this class, because it may be performed at any time or period of the year. It is only indispensable, says Rhasis, that all other necessary conditions should be properly necessary conditions should be properly fulfilled, and then the stellar influences will not be wanting. And this dictum is substantially confirmed by Lilium and others. So also Plato states that the celestial influences are poured down according to the value of the matter. Wherever, indeed, it is necessary to infuse a new accidental form, the sites; aspects, and conjunctions of the heavenly bodies must be carefully*

observed. But as the Art of Alchemy makes no demand of this kind, the knowledge required for such an operation is not needed.
~ Bonus, Peter. *The New Pearl of Great Price*. 1338 AD. Alchemical Tract

..... ***Commentary*** .....

Some people have the idea that alchemy *should* for some reason be dependent on the position of the stars. This is not the case because the Stone is not [ideally] subject to external factors but developed under extremely controlled conditions.

48. Everything is made from one thing: quintessence

..... *Statistical Significance* .....

Supporting sources: 10
Contradicting sources: 0
Statistical significance: 0.9999990

This premise is statistically significant

..... *Supporting Quotations* .....

[796] *The stone also is in everything, that is, Nature is in everything. And because Nature has in itself all names, and Nature is all the world, therefore the stone has many names and is said to be in everything: although one is nearer than another*
~ Ficinus, Marsilius. *Book of the Chemical Art*. 15th Cen. Alchemical Tract

[19] *The thing that fire has not touched is accessible and known to all men, of much superfluity, to be found everywhere, and by all. It is a part of man, begets and is begotten by man, is heavy in weight, soft (or at least not hard) to the touch, not rough, sweet to the taste but of a sharp nature, sweet to the smell but at the same time having a fetid and sepulchral odour, pleasant to sight and hearing, yet of obtuse sound, not the less fire for being almost wholly earth, nor yet simply water, neither very acute nor obtuse but mediocre in quality*
~ Figulus, Benedictus. *Man, the Best and Most Perfect of God's Creatures*. 1607 AD. Alchemical Tract

[907] *The Universal Spirit is the general Genus, and common to every Genus: for if we cast our eyes into the inferiour or elementary World, we see it divided into three subalternals, to wit, animal, vegetable, and mineral kindes, and yet the same in all, onely operating diversely according to the diversity of its forms. And hence the infinite variety of Creatures arises; for else there would be only one species in the Universe*
[908] *The Spirit is one, equal in all, and differing in nothing but purity and subtility*
[940] *all things in the world were made out of one subject, by mediation of one God*
~ Combachius, Lodovicus. *Sal, Lumen & Spiritus, Mundi Philosophici*. 1656 AD. Alchemical Tract

[363] *Things in the universe are all produced from the single ch'i (ethereal essence) which embodies both the will of the clear sky and the will of the clouded earth.*
~ Anonymous. *Shih Hsing-lin, Disciple of Chang Po-tuan, And Hsieh Tao-kuang, Disciple of Shih Hsling-lin*. 11-3th Cen. (?). Alchemical Tract

[112] *The Magi in their wisdom asserted that all creatures might be brought to one unified substance, which substance they affirm may, by purifications and purgations, attain to so high a degree of subtlety, such divine nature and occult property, as to work wonderful results. For they considered that by returning to the earth, and by a supreme magical separation, a certain perfect substance would come forth, which is at length, by many industrious and prolonged preparations, exalted and raised up above the range of vegetable substances into mineral, above mineral into metallic, and above perfect metallic substances into a perpetual and divine Quintessence, including in itself the essence of all celestial and terrestrial creatures. The Arabs and Greeks, by the occult characters and hieroglyphic descriptions of the Persians and the Egyptians, attained to secret and abstruse mysteries.*
~ Paracelsus, Theophrastus. *The Aurora of the Philosophers*. 1575 AD. Alchemical Tract

[17] *It is sought by many and found by few. It is beheld from afar and found near; for it exists in every thing, in every place, and at all times. It has the powers of all creatures; its action is sound in all elements, and the qualities of all things are therein, even in the highest perfection.*

[18] *by however many names it be called, let no one imagine different spirits, for, say what one will, there is but one spirit working everywhere and in all things.*

[76] *It is beheld from afar and found near; for it exists in every thing, in every place, and at all times.*
~ Paracelsus, Theophrastus. *The Book Concerning the Tincture of the Philosophers*. 16th Cen. Alchemical Tract

[727] *God being before all things, when He was alone created one Substance, which He called the first matter and of that substance he created the Elements, and from them created all things.*
~ Anonymous. *The Crowning of Nature*. 16-7th Cen. (?). Alchemical Tract

[728] *In the beginning when, according to the testimony of Scripture, God made heaven and earth, there was only one Matter, neither wet nor dry, neither earth, nor air, nor fire, nor light, nor darkness, but one single substance, resembling vapour or mist, invisible and impalpable. It was called Hyle, or the first Matter. If a thing is once more to be made out of nothing, that "nothing" must be united, and become one thing; out of this one thing must arise a palpable substance, out of the palpable substance one body, to which a living soul must be given—whence through the grace of God, it obtains its specific form.*

[549] *My beloved sons and disciples, and all ye that are students of this Art; I herewith, in the fulness of Christian faith and charity, do make known to you that the Philosopher's Stone grows not only on "our" tree, but is found, as far as its effect and operation are concerned, in the fruit of all other trees, in all created things, in animals, and vegetables, in things that grow, and in things that do not grow. For when it rises, being stirred and distilled by the Sun and the Moon, it imparts their own peculiar form and properties to all living creatures by a divine grace; it gives to flowers their special form and colour, whether it be black, red, yellow, green, or white; in the same way all metals and minerals derive their peculiar qualities from the operation of this Stone. All things, I say, are endowed with their characteristic qualities by the operation of this Stone, i.e., the conjunction of the Sun and Moon. For the Sun is the Father, and the Moon the Mother of this Stone, and the Stone unites in itself the virtues of both its parents. Such are the peculiar properties of our Stone, by which it may be known. If you understand the operation, the form, and the qualities, of this Stone, you will be able to prepare it; but if you do not, I faithfully counsel you to give up all thought of ever accomplishing this task. Observe, furthermore, how the seeds of all things that grow, as, for instance, grains of wheat or barley, spring forth from the ground, by the operation of the Stone, and the developing influences of Sun and Moon; how they grow up into the air, are gradually matured, and bring forth fruit, which again must be sown in its own proper soil. The field is prepared for the grain, being well ploughed up, and manured with well rotted dung; for the earth consumes and assimilates the manure, as the body assimilates its food, and separates the subtle from the gross Therewith it calls forth the life of the seed, and nourishes it with its own proper milk, as a mother nourishes her infant, and causes it to increase in size, and to grow upward. The earth separates, I say, the good from the bad, and imparts it as nutriment to all growing things; for the destruction of one thing is the generation of another. It is the same in our Art, where the liquid receives its proper nutriment from the earth. Hence the earth is the Mother of all things that grow; and it must be manured, ploughed, harrowed, and well prepared, in order that the corn may grow, and triumph over the tares, and not be choked by them. A grain of wheat is raised from the ground through the distillation of the moisture of the Sun and Moon, if it has been sown in its own proper earth. The Sun and Moon must also impel it to bring forth fruit, if it is to bring forth fruit at all. For the Sun is the Father, and the Moon the Mother, of all things that grow. In the same way, in our soil, and out of our seed, our Stone grows through the distilling of the Sun and Moon; and as it grows it rises upwards, as it were, into the air, while its root remains in the ground. That which is above is even as that which is below; the same law prevails; there is no error or mistake. Again, as herbs grow upward, put forth glorious flowers and blossoms, and bear fruit, so our grain blossoms, matures its fruit, is threshed, sifted, purged*

of its chaff, and again put in the earth, which, however, must previously have been well manured, harrowed, and otherwise prepared. When it has been placed in its natural soil, and watered with rain and dew, the moisture of heaven, and roused into life by the warmth of the Sun and Moon, it produces fruit after its own kind. These two sowings are peculiar characteristics of our Art. For the Sun and Moon are our grain, which we put into our soil, as soul and spirit—and such as are the father and the mother will be the children that they generate. Thus, my sons, you know our Stone, our earth, our grain, our meal, our ferment, our manure, our verdigris, our Sun and Moon. You understand our whole magistery, and may joyfully congratulate yourselves that you have at length risen above the level of those blind charlatans of whom I spoke.

[728] *In the beginning when, according to the testimony of Scripture, God made heaven and earth, there was only one Matter, neither wet nor dry, neither earth, nor air, nor fire, nor light, nor darkness, but one single substance, resembling vapour or mist, invisible and impalpable. It was called Hyle, or the first Matter. If a thing is once more to be made out of nothing, that "nothing" must be united, and become one thing; out of this one thing must arise a palpable substance, out of the palpable substance one body, to which a living soul must be given—whence through the grace of God, it obtains its specific form.*

~ Anonymous. *The Glory of the World, Or, Table of Paradise*. 1526 AD. Alchemical Tract

[41] *As concerns the Matter, it is one, and contains within itself all that is needed. Out of it the artist prepares whatever he wants.*

[42] *Know that the object of your desire is one thing, out of which all things are made.*

~ An Anonymous German Philosopher. *The Golden Tract Concerning the Stone of the Philosophers*. 16-7th Cen. (?). Alchemical Tract

[127] *Nature is one, our Art is one but the workmen are many. Nature, then, generates things through the Will of God out of the first Matter (the product of the elements) which is known to God alone.*

~ Sendivogius, Michael. *The New Chemical Light*. 17th Cen. Alchemical Tract

..... ***Commentary*** .....

According to alchemical philosophy, everything is made and develops from one invisible and intangible substance known as the quintessence. This is not as wild an idea as it sounds, since in modern times we could say that everything in made of energy. Hence it would be not be unreasonable to presume that quintessence is energy.

49. Quintessence nourishes all things

..... *Statistical Significance* .....

Supporting sources: 5
Contradicting sources: 0
Statistical significance: 0.9990234

This premise is statistically significant

..... *Supporting Quotations* .....

[898] *All things are nourished by the same, by which they were produced. Now that all things breathe, live, augment and grow by this Mundane Spirit, resolve and die without it, is plain. Whatsoever therefore subsists, is made by it; and this Spirit is nothing else but a simple and subtile essence, which the Philosophers call a Quintessence, because it may be separated from gross corporeity, and the superfluities of the four Elements, and so made of wonderful activity in its operations; and it is now diffused over all the parts of the World; and through it, the Soul is dilated with all its vertues; which vertues are communicated most to such Bodies as participate most of this Spirit; for the Soul is infused by, and transmitted from the superiour Bodies, as from the Sun, which acts most powerfully in this case; for this Spirit being calefied by the heat of the Sun, acquires abundance of Life, which multiplies and enlivens the seeds of all things, which thereby encrease and grow to a determine magnitude, according to the species and form of each thing*

[909] *This Spirit alters and penetrates all things, though never so gross; mollifies hard things, hardens soft things, and augments, nourishes and conserves all things.*

~ Combachius, Lodovicus. *Sal, Lumen & Spiritus, Mundi Philosophici*. 1656 AD. Alchemical Tract

[549] *My beloved sons and disciples, and all ye that are students of this Art; I herewith, in the fulness of Christian faith and charity, do make known to you that the Philosopher's Stone grows not only on "our" tree, but is found, as far as its effect and operation are concerned, in the fruit of all other trees, in all created things, in animals, and vegetables, in things that grow, and in things that do not grow. For when it rises, being stirred and distilled by the Sun and the Moon, it imparts their own peculiar form and properties to all living creatures by a divine grace; it gives to flowers their special form and colour, whether it be black, red, yellow, green, or white; in the same way all metals and minerals derive their peculiar qualities from the operation of this Stone. All things, I say, are*

endowed with their characteristic qualities by the operation of this Stone, i.e., the conjunction of the Sun and Moon. For the Sun is the Father, and the Moon the Mother of this Stone, and the Stone unites in itself the virtues of both its parents. Such are the peculiar properties of our Stone, by which it may be known. If you understand the operation, the form, and the qualities, of this Stone, you will be able to prepare it; but if you do not, I faithfully counsel you to give up all thought of ever accomplishing this task. Observe, furthermore, how the seeds of all things that grow, as, for instance, grains of wheat or barley, spring forth from the ground, by the operation of the Stone, and the developing influences of Sun and Moon; how they grow up into the air, are gradually matured, and bring forth fruit, which again must be sown in its own proper soil. The field is prepared for the grain, being well ploughed up, and manured with well rotted dung; for the earth consumes and assimilates the manure, as the body assimilates its food, and separates the subtle from the gross Therewith it calls forth the life of the seed, and nourishes it with its own proper milk, as a mother nourishes her infant, and causes it to increase in size, and to grow upward. The earth separates, I say, the good from the bad, and imparts it as nutriment to all growing things; for the destruction of one thing is the generation of another. It is the same in our Art, where the liquid receives its proper nutriment from the earth. Hence the earth is the Mother of all things that grow; and it must be manured, ploughed, harrowed, and well prepared, in order that the corn may grow, and triumph over the tares, and not be choked by them. A grain of wheat is raised from the ground through the distillation of the moisture of the Sun and Moon, if it has been sown in its own proper earth. The Sun and Moon must also impel it to bring forth fruit, if it is to bring forth fruit at all. For the Sun is the Father, and the Moon the Mother, of all things that grow. In the same way, in our soil, and out of our seed, our Stone grows through the distilling of the Sun and Moon; and as it grows it rises upwards, as it were, into the air, while its root remains in the ground. That which is above is even as that which is below; the same law prevails; there is no error or mistake. Again, as herbs grow upward, put forth glorious flowers and blossoms, and bear fruit, so our grain blossoms, matures its fruit, is threshed, sifted, purged of its chaff, and again put in the earth, which, however, must previously have been well manured, harrowed, and otherwise prepared. When it has been placed in its natural soil, and watered with rain and dew, the moisture of heaven, and roused into life by the warmth of the Sun and Moon, it produces fruit after its own kind. These two sowings are peculiar characteristics of our Art. For the Sun and Moon are our grain, which we put into our soil, as soul and spirit—and such as are the father and the mother will be the children that they generate. Thus, my sons, you know our Stone, our earth, our grain, our meal, our ferment, our manure, our verdigris, our Sun and Moon. You understand our whole magistery, and

may joyfully congratulate yourselves that you have at length risen above the level of those blind charlatans of whom I spoke.
~ Anonymous. *The Glory of the World, Or, Table of Paradise*. 1526 AD. Alchemical Tract

[839] *Quintessence, which is a virtue or power that is imperishable, permanent, and perpetually victorious, nay it is a clear light, which sheds true goodness into every Soul that once has tasted of it. It is the knot and link of all the Elements, which it contains in itself, as being also the Spirit which nourishes all things, and by the assistance whereof Nature works in the Universe.*
~ Anonymous. *The True Book of the Learned Greek Abbot Synesius*. 16-7th Cen. Alchemical Tract

[211] *The beginning of all things is a certain nature; it is perpetual, infinite; it nourishes and decocts all things.*
~ Anonymous. *The Turba Philosophorum*. Alchemical Tract

[584] *For all herbs, trees, and roots, and all metals and minerals, receive their growth and nutriment from the spirit of the earth, which is the spirit of life. This spirit is itself fed by the stars, and is thereby rendered capable of imparting nutriment to all things that grow, and of nursing them as a mother does her child while it is yet in the womb. The minerals are hidden in the womb of the earth, and nourished by her with the spirit which she receives from above. Thus the power of growth that I speak of is imparted not by the earth, but by the life-giving spirit that is in it. If the earth were deserted by this spirit, it would be dead, and no longer able to afford nourishment to anything.*
~ Valentinus, Basilius. *The Twelve Keys*. 1618 AD. Alchemical Tract

..... ***Commentary*** .....

Whenever an organism consumes another for its own nourishment it is in actuality consuming the quintessence – or energy – of the prey.

50. Quintessence is impalpable

..... *Statistical Significance* .....

Supporting sources: 3
Contradicting sources: 0
Statistical significance: 0.9843750

This premise is statistically significant

..... *Supporting Quotations* .....

[795] *The stone which the philosophers do seek is an invisible and impalpable spirit;*
~ Ficinus, Marsilius. *Book of the Chemical Art*. 15th Cen. Alchemical Tract

[728] *In the beginning when, according to the testimony of Scripture, God made heaven and earth, there was only one Matter, neither wet nor dry, neither earth, nor air, nor fire, nor light, nor darkness, but one single substance, resembling vapour or mist, invisible and impalpable. It was called Hyle, or the first Matter. If a thing is once more to be made out of nothing, that "nothing" must be united, and become one thing; out of this one thing must arise a palpable substance, out of the palpable substance one body, to which a living soul must be given—whence through the grace of God, it obtains its specific form.*
~ Anonymous. *The Glory of the World, Or, Table of Paradise*. 1526 AD. Alchemical Tract

[174] *no one should set about the study of this Art without a just appreciation of natural processes. Now Nature may truly be described as being one, true, simple, and perfect in her own essence, and as being animated by an invisible spirit.*
~ Anonymous. *The Sophic Hydrolith, Or, Water Stone of the Wise*. 17th Cen. Alchemical Tract

..... *Commentary* .....

The quintessence, of which all things are made, is itself both invisible and impalpable.

51. Air contains the hidden food of life

..... *Statistical Significance* .....

Supporting sources: 2
Contradicting sources: 0
Statistical significance: 0.9375000

This premise is probably significant, but ***not*** *statistically significant*

..... *Supporting Quotations* .....

[903] *Winde in nothing but Air moved and agitated, as we may learn from the respiration of Animals, which blow Winde when they breath Air. Winde then is Air, and Air is wholly vital, and the breath of Life: for without Air nothing can live or subsist: for whatsoever is deprived thereof, is suffocated and dies, yea, Plants themselves that are destituted of free Air, without, and are in respect of others, dry and dead. We therefore have some Reason to say, that Air is a vital Spirit, penetrating all things, communicating Life and consistence to all; binding, moving, and filling all: By this Air then, the Universal Spirit that lies hid and shut in all things is generated and manifested; by this it is ingrossed, formed, and made more apt for Generation.*
~ Combachius, Lodovicus. *Sal, Lumen & Spiritus, Mundi Philosophici*. 1656 AD. Alchemical Tract

[790] *Man is made of earth, and lives through air; for air contains the hidden food of life, of which the invisible spirit, when congealed, is better than the whole world.*
~ Sendivogius, Michael. *The New Chemical Light*. 17th Cen. Alchemical Tract

..... *Commentary* .....

While we may not ordinarily consider air to be the primary form of nourishment one needs only to consider how long we can survive for without breathing, in contrast to how long we can survive without food or water. This puts the three in perspective. The majority of our nourishment is obtained from the air.

52. All things have seed

..... *Statistical Significance* .....

Supporting sources: 3
Contradicting sources: 0
Statistical significance: 0.9843750

This premise is statistically significant

..... *Supporting Quotations* .....

[563] *Everything generated or begotten is generated and born of his own specific seed (1) and in his proper (2) matrix.*
~ Nollius, Henry. *The Chemists Key*. 1617 AD. Alchemical Tract

[50] *God has bound each thing to its own genus and species, so that it cannot change from one genus to another. If any one tried to make a man or a tree out of a stone, or a monkey or lead out of a plant, or an animal or a plant out of lead, he would be prevented from doing so by the eternal order of the Great King. If such a thing were possible, all classes of natural objects could be changed into one. But, because such a change would put an end to the world, the Ruler of the Universe does not permit it. Nay, what is more, He not only restricted everything to its own kind, but gave each created thing its own seed, by which it might be propagated after its own manner—always remaining in its own class, and not overstepping the bounds of some other species. If any one wished to change a man into a horse, an apple into a lettuce, a diamond or any other jewel into gold, he would make an enormous mistake.*
~ An Anonymous German Philosopher. *The Golden Tract Concerning the Stone of the Philosophers*. 16-7th Cen. (?). Alchemical Tract

[259] *To each creature God gave its own seed, wherewith to propagate its kind, that in this way there might always be an increase of men and animals, plants and metals. Man was not to be able to produce new seed: he was only permitted to educe new forms of life out of that which already existed. The creating of seed God reserved to Himself.*
~ Valentinus, Basilius. *The Practica*. 1618 AD. Alchemical Tract

..... *Commentary* .....

The alchemists believe that all things have seed, including metals and minerals.

53. All things have their own proper environment

..... *Statistical Significance* .....

Supporting sources: 2
Contradicting sources: 0
Statistical significance: 0.9375000

*This premise is probably significant, but **not** statistically significant*

..... *Supporting Quotations* .....

[194] *Metals are never multiplied. Such a thing would be contrary to Nature's methods. Nature never multiplies anything, except in either one or the other of these two ways: either by decay, which we call putrefaction, or in the case of animate creatures, by propagation. In the case of metals, there can be no propagation, though our Stone exhibits something like it. Putrefaction destroys and corrupts, but in order to be fruitful, it must go forward in some convenient place. Metals are generated in the earth; for above ground they are subject to rust: hence above ground is the place of the corruption of metals and of their gradual destruction. The cause which we assign for this fact is that above ground they are not in their proper element, and an unnatural position is destructive to natural objects, as we see, for instance, that fishes die when they are taken out of the water; and as it is natural for men, beasts, and birds to live in the air, so stones and metals are naturally generated under the earth. Physicians and apothecaries do not look for aquatic flowers on arid hills. God in His wisdom has ordained that everything should grow in its own proper place. I know that some deny this principle, and assert that metals are multiplied. For, they say, the veins of silver, lead, tin, and iron which we find in the earth, are sometimes rich and sometimes poor; and such diversity would be totally inexplicable if the metals did not multiply or grow. This fact then is thought to prove that metals grow underground—and if they grow underground, why, it is asked, should they not grow above ground, in a vessel which protects them from the influences of fire, water, and air? Our answer to this argument is that it proves nothing, because the conditions are not the same in the two cases. For the only efficient cause of metals is the mineral virtue, which is not found in every kind of earth, but only in certain places and chosen mines, into which the celestial sphere pours its rays in a straight direction year by year, and according to the arrangement of the metallic substance in these places, this or that metal is gradually*

formed. Only few parts of the earth are suitable for such generation—how, then, can they be multiplied above the earth? Every person of average intelligence knows that in the case of congealed water, or ice, the water, before it becomes hardened, is more plentiful in some places than in others. Before its congelation, it exists in small quantities in brooks and ditches, while more considerable veins of it are found in lakes and rivers. Afterwards, large quantities of ice are seen where there was much water; but it would manifestly be absurd to say that the ice must have grown or multiplied in the lakes and rivers, because they contain greater masses of it than ditches or brooks. In the same way, the metals do not necessarily grow in the mountains, because in some places they exist in larger quantities than in others.

[593] *Metals are never multiplied. Such a thing would be contrary to Nature's methods. Nature never multiplies anything, except in either one or the other of these two ways: either by decay, which we call putrefaction, or in the case of animate creatures, by propagation. In the case of metals, there can be no propagation, though our Stone exhibits something like it. Putrefaction destroys and corrupts, but in order to be fruitful, it must go forward in some convenient place. Metals are generated in the earth; for above ground they are subject to rust: hence above ground is the place of the corruption of metals and of their gradual destruction. The cause which we assign for this fact is that above ground they are not in their proper element, and an unnatural position is destructive to natural objects, as we see, for instance, that fishes die when they are taken out of the water; and as it is natural for men, beasts, and birds to live in the air, so stones and metals are naturally generated under the earth. Physicians and apothecaries do not look for aquatic flowers on arid hills. God in His wisdom has ordained that everything should grow in its own proper place. I know that some deny this principle, and assert that metals are multiplied. For, they say, the veins of silver, lead, tin, and iron which we find in the earth, are sometimes rich and sometimes poor; and such diversity would be totally inexplicable if the metals did not multiply or grow. This fact then is thought to prove that metals grow underground—and if they grow underground, why, it is asked, should they not grow above ground, in a vessel which protects them from the influences of fire, water, and air? Our answer to this argument is that it proves nothing, because the conditions are not the same in the two cases. For the only efficient cause of metals is the mineral virtue, which is not found in every kind of earth, but only in certain places and chosen mines, into which the celestial sphere pours its rays in a straight direction year by year, and according to the arrangement of the metallic substance in these places, this or that metal is gradually formed. Only few parts of the earth are suitable for such generation—how, then, can they be multiplied above the earth?*

~ Norton, Thomas. *The Chemical Treatise, Or, The Ordinal of Alchemy*. 1477 AD. Alchemical Tract

[563] *Everything generated or begotten is generated and born of his own specific seed (1) and in his proper (2) matrix.*
~ Nollius, Henry. *The Chemists Key*. 1617 AD. Alchemical Tract

..... *Commentary* .....

All things grow and develop within under the conditions and in the environment they were intended for. For fish this is under water. For metals this is underground. For humans this is the point at which three states of matter meet.

54. Metals develop

..... *Statistical Significance* .....

Supporting sources: 4
Contradicting sources: 0
Statistical significance: 0.9960938

This premise is statistically significant

..... *Supporting Quotations* .....

[502] *If, however, this pure quicksilver floats upward in a pure mineral earth, without any gross alloy, it is hardened into the pure and white sulphur of Nature by being subjected to a very moderate degree of gentle heat, and at length assumes the specific form of silver. Like all the other metals it may still be developed into gold, if it remain under the influence of its natural heat. But if the same pure, unalloyed quicksilver be subjected to a higher degree of natural heat, it is transmuted into the pure red sulphur of Nature, and becomes gold without first passing through the stage of silver. In this form it remains, because gold is the highest possible stage of metallic development.*
~ A German Sage. *A Tract of Great Price Concerning the Philosophical Stone*. 1423 AD. Alchemical Tract

[499] *the generation of metals is circular, that is, one passes easily from one to another following a circle, the cousin metals having similar properties; it is because of this that silver changes more readily into gold than any other metal.*
~ Magnus, Albertus. *Compound of Compounds*. 13th Cen. Alchemical Tract

[550] *As it is with plants, so it is with metals. While they lie in the heart of the earth, in their natural ore, they grow, and are developed, day by day, through the influence of the four elements: their fire is the splendour of the Sun and Moon; the earth conceives in her womb the splendour of the Sun, and by it the seeds of the metals are well and equally warmed, just like the grain in the fields. Through this warmth there is produced in the earth a vapour or spirit, which rises upward and carries with it the most subtle elements. It might well be called a fifth element: for it is a quintessence, and contains the most volatile parts of all the elements. This vapour strives to float upward through the summit of the mountains, but, being covered with great rocks, they prevent it from doing so: for when it strikes against them, it is compelled to descend again. It is drawn up by the Sun, it is forced down again by the rocks, and as it falls the vapour is*

transmuted into a liquid, i.e., sulphur and mercury. Of each of these a part is left behind—but that which is volatile rises and descends again, more and more of it remaining behind, and becoming fixed after each descent. This "fixed" substance is the metals, which cleave so firmly to the earth and the stones that they must be smelted out in a red-hot furnace. The grosser the stones and the earth of the mountains are, the less pure will the metal be; the more subtle the soil and the stones are, the more subtle will be the vapour, and the sulphur and mercury formed by its condensation—and the purer these latter are, the purer, of course, will the metals themselves be. When the earth and the stones of the mountain are gross, the sulphur and mercury must partake of this grossness, and cannot attain to their proper development. Hence arise the different metals, each after its own kind. For as each tree of the field has its own peculiar shape, appearance, and fruit, so each mountain bears its own particular ore; those stones and that earth being the soil in which the metals grow.
~ Anonymous. *The Glory of the World, Or, Table of Paradise*. 1526 AD.
Alchemical Tract

[497] *the great process of development into silver and gold is constantly going on. This appears from the fact that miners often find solid pieces of pure silver in tin and lead mines, and also from the experience of others who have met with pure gold in metallic veins of iron --- though this latter occurrence is more rarely observed, on account of the great impurity of iron. In some silver mines, again, quantities of solid gold have been discovered, as, for instance, in Serbia; at first, the whole appears to be silver, but in the refiner's crucible the gold is subsequently separated from the less precious metal. Thus it is the teaching of experience that Nature is continually at work changing other metals into gold, because, though, in a certain sense, they are complete in themselves, they have not yet reached the highest perfection of which they are capable, and to which Nature has destined them --- just as the human embryo and the little children are complete and perfect as far as they go, but have not attained to their ultimate goal of manhood. Gold is found in different forms, either mixed with a coarse rocky substance, or in a solid condition, or amongst the sand in the beds of rivers, being washed out of the mines by water. Golden sand is also found in the deserts of India, where there are no rivers. Silver is never found mixed with the sand of rivers, but mostly in the shape of ore in mines, or like a vein running through a rock. Lead and tin occur mostly in the shape of ore, and sometimes they are mingled with earth. The same facts have become commonly observed with regard to iron and the other metals. When different metals are discovered in the same mine, the less pure of the two will generally have a tendency to ascend and leave what remains more force to develop in the right direction.*

[498] *The substance of common metals is the same as that of gold; if, then, the form of gold, or the elixir, be added to them, they must become gold. As the common metals become gold and silver by means of a natural*

process, it is quite possible that the same result should be brought about by means of the alchemist's art.
~ Bonus, Peter. *The New Pearl of Great Price*. 1338 AD. Alchemical Tract

..... *Commentary* .....

The alchemists believe strongly that metals develop from one element to another in the course of their life, if the conditions allow for it.

55. Metals have seed

..... *Statistical Significance* .....

Supporting sources: 7
Contradicting sources: 0
Statistical significance: 0.9999390

This premise is statistically significant

..... *Supporting Quotations* .....

[575] *From horse, man, bull, are respectively generated horse, man, and bull. Likewise all vegetables, herbs, trees, shrubs, cast their own seeds on to the ground, which, in course of time, produce species similar to themselves. Indeed, the minerals and metals lying hid in the very center of the earth have also undergone the same changes, although their seed and generations are not visibly shown, as in the preceding orders --- for, by reason of the great mass of the earth concealing the hidden, contained seed, the same is by many believed neither to grow nor to generate.*
~ Figulus, Benedictus. *Man, the Best and Most Perfect of God's Creatures*. 1607 AD. Alchemical Tract

[509] *All philosophers affirm, with one consent, that metals have a seed by which they are increased, and that this seminal quality is the same in all of them*

[592] *If this whole process of Nature, most wonderful in her operations, was not constantly repeated before our eyes, the simple process of vegetation would be equally problematical with that of the philosophers; yet how can the metals increase, nay, how can anything be multiplied without seed? The true artists never pretend to multiply metals without it, and can it be denied that Nature still follows her first appointment? She always fructifies the seed when it is put into a proper matrix. Does not she obey an ingenious artist, who knows her operations, with her possibilities, and attempts nothing beyond them? A husbandman meliorates his ground with compost, burns the weeds, and makes use of other operations. He steeps his seed in various preparations, only taking care not to destroy its vital principle; indeed, it never comes into his head to roast it, or to boil it, in which he shows more knowledge of Nature than some would-be philosophers do. Nature, like a liberal mother, rewards him with a more plentiful harvest, in proportion as he has meliorated her seed and furnished a more suitable matrix for its increase. The intelligent gardener goes farther; he knows how to shorten the process of vegetation, or retard it. He gathers roses, cuts salads, and pulls green peas in winter.*

Are the curious inclined to admire plants and fruit of other climates? He can produce them in his stoves to perfection. Nature follows his directions unconstrained, always willing to obtain her end, viz., the perfection of her offspring.
~ Anonymous. *On the Philosophers' Stone*. 17th Cen. (?). Alchemical Tract

[152] *If it be asked whether all metals have seed, my answer is, that the seed of all metals is the same [...] All metallic seed is the seed of gold; for gold is the intention of Nature in regard to all metals.*
~ Philalethes, Eirenaeus. *The Metamorphosis of Metals*. 1694 AD. Alchemical Tract

[124] *all things are produced of a liquid air or a vapour which the elements distil into the centre of the earth by a continual motion, and that as soon as the Archeus has received it, his wisdom sublimes it through the pores, and distributes it to each place, producing different things according to the diverse places in which it is deposited. Some think that each metal has its own seed. But this is a great mistake for there is only one Seed. The sperm which appears in Saturn is the same as that which is found in gold, silver, copper, &c.; their difference is caused by the place, and by the time during which Nature was at work upon them, the procreation of silver being achieved sooner than that of gold, and so with the other metals.*

[507] *all things are produced of a liquid air or a vapour, which the elements distil into the centre of the earth by a continual motion, and that as soon as the Archeus has received it, his wisdom sublimes it through the pores, and distributes it to each place, producing different things according to the diverse places in which it is deposited. Some think that each metal has its own seed. But this is a great mistake, for there is only one seed. The sperm which appears in Saturn is the same as that which is found in gold, silver, copper, &c.; their difference is caused by the place, and by the time during which Nature was at work upon them, the procreation of silver being achieved sooner than that of gold, and so with the other metals. The vapour which is sublimed by heat from the centre of the earth, passes either through cold or warm places. If the place be warm and pure, and contain adhering to it a certain fatness of sulphur, the vapour (or Mercury of the Sages) joins itself to its fatness, and sublimes it together with itself. If in the course of its further sublimation this unctuous vapour reaches other places where the earth has already been subtilized, purified, and rendered moist by previous ascending vapours, it fills the pores of this earth, and with it becomes gold. But if this unctuous moisture be carried to impure and cold places, it becomes lead; if the earth be pure and mingled with sulphur, it becomes copper. For the purer the place is, the more beautiful and perfect will the metal be. We must also note that the vapour is constantly ascending, and in its ascent from the earth's centre to its superficies, it purifies the places through which it passes.*

Hence precious metals are found now where none existed a thousand years ago, for this vapour, by its continual progress, ever subtilizes the crude and impure, and as continually carries away the pure with itself. This is the circulation and reiteration of Nature. All places are being more and more purified: and the purer they become, the nobler are their products.
~ Sendivogius, Michael. *The New Chemical Light*. 17th Cen. Alchemical Tract

[498] *The substance of common metals is the same as that of gold; if, then, the form of gold, or the elixir, be added to them, they must become gold. As the common metals become gold and silver by means of a natural process, it is quite possible that the same result should be brought about by means of the alchemist's art.*
~ Bonus, Peter. *The New Pearl of Great Price*. 1338 AD. Alchemical Tract

..... ***Commentary*** .....

According to the alchemists all metals have seed, that is to say that they have some form of instruction on what form to take – something that makes them stabilize into a metallic element.

56. Metals all share the same seed

..... *Statistical Significance* .....

Supporting sources: 4
Contradicting sources: 0
Statistical significance: 0.9960938

This premise is statistically significant

..... *Supporting Quotations* .....

[509] *All philosophers affirm, with one consent, that metals have a seed by which they are increased, and that this seminal quality is the same in all of them*
~ Anonymous. *On the Philosophers' Stone*. 17th Cen. (?). Alchemical Tract

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[507] *all things are produced of a liquid air or a vapour, which the elements distil into the centre of the earth by a continual motion, and that as soon as the Archeus has received it, his wisdom sublimes it through the pores, and distributes it to each place, producing different things according to the diverse places in which it is deposited. Some think that each metal has its own seed. But this is a great mistake, for there is only one seed. The sperm which appears in Saturn is the same as that which is found in gold, silver, copper, &c.; their difference is caused by the place, and by the time during which Nature was at work upon them, the procreation of silver being achieved sooner than that of gold, and so with*

the other metals. The vapour which is sublimed by heat from the centre of the earth, passes either through cold or warm places. If the place be warm and pure, and contain adhering to it a certain fatness of sulphur, the vapour (or Mercury of the Sages) joins itself to its fatness, and sublimes it together with itself. If in the course of its further sublimation this unctuous vapour reaches other places where the earth has already been subtilized, purified, and rendered moist by previous ascending vapours, it fills the pores of this earth, and with it becomes gold. But if this unctuous moisture be carried to impure and cold places, it becomes lead; if the earth be pure and mingled with sulphur, it becomes copper. For the purer the place is, the more beautiful and perfect will the metal be. We must also note that the vapour is constantly ascending, and in its ascent from the earth's centre to its superficies, it purifies the places through which it passes. Hence precious metals are found now where none existed a thousand years ago, for this vapour, by its continual progress, ever subtilizes the crude and impure, and as continually carries away the pure with itself. This is the circulation and reiteration of Nature. All places are being more and more purified: and the purer they become, the nobler are their products.
~ Sendivogius, Michael. *The New Chemical Light*. 17th Cen. Alchemical Tract

[498] *The substance of common metals is the same as that of gold; if, then, the form of gold, or the elixir, be added to them, they must become gold. As the common metals become gold and silver by means of a natural process, it is quite possible that the same result should be brought about by means of the alchemist's art.*
~ Bonus, Peter. *The New Pearl of Great Price*. 1338 AD. Alchemical Tract

..... ***Commentary*** .....

There is only one form of seed for all metals, which is that of gold. Therefore all other metals are intended to be gold, but have not yet reached maturity due to imperfect conditions for their development.

57. Metals only develop inside the earth

..... *Statistical Significance* .....

Supporting sources: 3
Contradicting sources: 0
Statistical significance: 0.9843750

This premise is statistically significant

..... *Supporting Quotations* .....

[503] *Those metals, indeed, which have been torn up by the roots, that is to say, that have been dug up from their own proper soil in the veins of the earth, can no longer proceed in that course of development which they pursued in their native abode; yet, as much as in them lies, they strive to be perfected.*

[505] *The metals which we dig up out of the earth are, as it were, torn up by the roots, and, their growth having come to a standstill, they can undergo no further development into gold, but must always retain their present form, unless something is done for them by our Art. Hence we must begin at the point where Nature had to leave off: we must purge away all impurity, and the sulphureous alloy, as Nature herself would have done if her operation had not been accidentally, or violently, disturbed. She would have matured the original substance, and brought it to perfection by gentle heat, and, in a longer or shorter period of time, she would have transmuted it into gold. In this work Nature is ceaselessly occupied while the metals are still in the earth;*
~ A German Sage. *A Tract of Great Price Concerning the Philosophical Stone*. 1423 AD. Alchemical Tract

[593] *Metals are never multiplied. Such a thing would be contrary to Nature's methods. Nature never multiplies anything, except in either one or the other of these two ways: either by decay, which we call putrefaction, or in the case of animate creatures, by propagation. In the case of metals, there can be no propagation, though our Stone exhibits something like it. Putrefaction destroys and corrupts, but in order to be fruitful, it must go forward in some convenient place. Metals are generated in the earth; for above ground they are subject to rust: hence above ground is the place of the corruption of metals and of their gradual destruction. The cause which we assign for this fact is that above ground they are not in their proper element, and an unnatural position is destructive to natural objects, as we see, for instance, that fishes die when they are taken out of the water; and as it is natural for men, beasts, and birds to live in the air, so stones and*

metals are naturally generated under the earth. Physicians and apothecaries do not look for aquatic flowers on arid hills. God in His wisdom has ordained that everything should grow in its own proper place. I know that some deny this principle, and assert that metals are multiplied. For, they say, the veins of silver, lead, tin, and iron which we find in the earth, are sometimes rich and sometimes poor; and such diversity would be totally inexplicable if the metals did not multiply or grow. This fact then is thought to prove that metals grow underground—and if they grow underground, why, it is asked, should they not grow above ground, in a vessel which protects them from the influences of fire, water, and air? Our answer to this argument is that it proves nothing, because the conditions are not the same in the two cases. For the only efficient cause of metals is the mineral virtue, which is not found in every kind of earth, but only in certain places and chosen mines, into which the celestial sphere pours its rays in a straight direction year by year, and according to the arrangement of the metallic substance in these places, this or that metal is gradually formed. Only few parts of the earth are suitable for such generation—how, then, can they be multiplied above the earth?
~ Norton, Thomas. *The Chemical Treatise, Or, The Ordinal of Alchemy*. 1477 AD. Alchemical Tract

[568] *The first substance of common Mercury is that of all other metals, viz., our Mercury. So long as it remains in the veins of the earth, in a place perfectly adapted to its generation, and is sheltered from crude air, it retains its inward movement and heat, which are the cause of all metallic development. But if it be marred by any accident, or if the place become unfit for it, the inward movement is stopped, and the germinal life chilled like that of an egg which a hen has left after sitting on it for some time. This is the reason why those who have attempted to digest common Mercury by means of artificial heat have failed as ludicrously as any one who should endeavour to incubate artificially an addled egg. The difference between the egg and the metal is that our Art is capable of making good the damage, but not by artificial means. We have a crude, undigested, frigid, unmatured metallic mass, which wants the form of our Mercury, for which it must exchange its own, if it is to become that which we seek.*
~ Philalethes, Eirenaeus. *The Metamorphosis of Metals*. 1694 AD. Alchemical Tract

..... ***Commentary*** .....

Metals only grow and develop in their own proper environment, which is underground. If a metal is removed from this environment it will cannot continue its development but will stay as it is. In a way it could be considered dead.

58. Alchemy is analogous to generation in plants, animals & minerals

..... *Statistical Significance* .....

Supporting sources: 9
Contradicting sources: 0
Statistical significance: 0.9999962

This premise is statistically significant

..... ***Supporting Quotations*** .....

[570] *The whole process which we employ closely resembles that followed by Nature in the bowels of the earth, except that it is much shorter.*
~ Philalethes, Eirenaeus. *A Brief Guide to the Celestial Ruby*. 1694 AD. Alchemical Tract

[641] *Then, again, thou sayest that the Stone is prepared of one thing, of one substance, in one vessel, the four (elements) composing one essence in which is one agent which begins and completes the work; man, thou sayest, need do nothing but add a little heat, and leave the rest to thy wisdom. For all that is needed is already contained in the substance, in perfection, beginning, middle, and end, as the whole man, the whole animal, the whole flower is contained each in its proper seed. Now, in the human seed the human specific-substance is also included, as flesh, blood, hair, &c.; and thus every seed contains all the peculiar properties of its species. In the whole world men spring from human seed, plants from plants, animals from animals. Now I know that when once the seed is enclosed in the female vessel, no further trouble or work of any kind is required—everything is brought to perfection by thy gradual and silent working. And the generation of the Stone, thou sayest, is performed in a similar manner. Only one substance is required, which contains within itself air, water, and fire—in short, everything that is needed for the completion of this work. No further handling of any kind is necessary, and a gentle fire is sufficient to rouse the internal warmth, just as an infant in the womb is cherished by natural heat. The only thing in which man must aid thee, is, by preparing the substance, removing all that is superfluous, enclosing this simple earth, which is combined with its water, in a vessel, and subjecting it to the action of gentle heat in a suitable alembic.*
~ Mehung, John A. *A Demonstration of Nature*. 16-17th Cen. Alchemical Tract

[886] *Common Wheat in a Barn, is as dead as common Gold in a chest; tho' both these have a Life, i.e., of Existence, and Power to increase their Kind; which Life must die, before the Power is brought to Action; and when this is done, they are properly called living Gold, and living Wheat, and not before. Now, how comes Wheat to be so, we are pretty well appriz'd, viz., tis sown in its proper Vessel, the Earth; it is moistened with its proper Humidity and is digested by its proper Heat, and so it grows and increases. And if we are to take Nature for our Example, Gold must be proceeded with after the same manner; tho' the Vessel, the Humidity and Heat differ, for a Metal and: for a Vegetable, yet both are liable to the Deficiencies and Excess of these things.*
~ A Lover of Philalethes. *A Short Enquiry Concerning the Hermetic Art*. 1714 AD. Alchemical Tract

[703] *We will now proceed to illustrate our meaning still further by the help of some analogies. The first analogy we shall select is the generation of the foetus in the mother's womb. The generation of the foetus is brought about by the male sperm, in conjunction with the female menstrual blood. The latter is the substance, the former the active principle. As soon as the form is generated, the sperm is purged off. In generation, the male contributes the form and the active principle, the female contributes the substance and the body. The sperm is to the menstrual blood what the carpenter is to the wood in producing a bench, hence the sperm is not part of the thing generated. So gold is caused by sulphur as the efficient or active means and by quicksilver as the substantial or passive means. And as the sperm informs with a form similar to itself, and not foreign, so is it in like manner with sulphur. The outward sulphur acts by digestion upon the inward sulphur which is latent in the quicksilver, and causes it to inform, coagulate, colour, and fix the quicksilver into the form of gold or of the Stone of the Philosophers. It should also be observed that the sperm generates out of the substance first the heart, thus impressing upon the heart the generative virtue which belongs to it as part of the living body. Then the sperm is separated from the heart, because now the heart is able of itself to form the other members by means of the generative power imparted to it by the sperm. When the sperm has generated the heart, its work is done, and all that remains is performed by the heart. The same principle holds good in the germination of plants. When the seed, in which all the generative force is at first inherent, has sent forth the germ or shoot, the seed itself withers and decays, as something which has henceforth become useless, and the power of generating the rest of the plant is now inherent in the germ or shoot. When the germ has once been formed, it no longer needs the seed, but produces leaves, flowers, and seed out of itself. Thus the germ is, like the heart, generated and then separated from its sperm.*
~ Bonus, Peter (?). *An Excellent Introduction to the Art of Alchemy*. 14th Cen. (?). Alchemical Tract

[587] *It is evident that all little trees, flowers and small herbs are produced from water and the union of a subtle earth. And if you endeavor to produce a tree or an herb, you must not take earth or water, but rather that which is from them, as a scion or a seed, which being committed to the bosom of the earth, the parent of all things, and cherished with a nutriment of their own nature, and called forth by the darting of the solar light, do in due time break out into the superficies of the earth, into the species of a tree or an herb. In like manner that divine art teaches how to take the seed our of the more perfect body; which being put into the philosophical earth prepared by art and continually decocted by a temperate heat into a white or red powder, is said to have converted the inferior bodies into the nature of the superior.*
~ Ficinus, Marsilius. *Book of the Chemical Art*. 15th Cen. Alchemical Tract

[560] *the sovereign true medicine must be sought and prepared, ad modum Generationis, after the same method that natural generations are performed.*
~ Nollius, Henry. *The Chemists Key*. 1617 AD. Alchemical Tract

[549] *My beloved sons and disciples, and all ye that are students of this Art; I herewith, in the fulness of Christian faith and charity, do make known to you that the Philosopher's Stone grows not only on "our" tree, but is found, as far as its effect and operation are concerned, in the fruit of all other trees, in all created things, in animals, and vegetables, in things that grow, and in things that do not grow. For when it rises, being stirred and distilled by the Sun and the Moon, it imparts their own peculiar form and properties to all living creatures by a divine grace; it gives to flowers their special form and colour, whether it be black, red, yellow, green, or white; in the same way all metals and minerals derive their peculiar qualities from the operation of this Stone. All things, I say, are endowed with their characteristic qualities by the operation of this Stone, i.e., the conjunction of the Sun and Moon. For the Sun is the Father, and the Moon the Mother of this Stone, and the Stone unites in itself the virtues of both its parents. Such are the peculiar properties of our Stone, by which it may be known. If you understand the operation, the form, and the qualities, of this Stone, you will be able to prepare it; but if you do not, I faithfully counsel you to give up all thought of ever accomplishing this task. Observe, furthermore, how the seeds of all things that grow, as, for instance, grains of wheat or barley, spring forth from the ground, by the operation of the Stone, and the developing influences of Sun and Moon; how they grow up into the air, are gradually matured, and bring forth fruit, which again must be sown in its own proper soil. The field is prepared for the grain, being well ploughed up, and manured with well rotted dung; for the earth consumes and assimilates the manure, as the body assimilates its food, and separates the subtle from the gross Therewith it calls forth the life of the seed, and nourishes it with its own proper milk, as a mother*

nourishes her infant, and causes it to increase in size, and to grow upward. The earth separates, I say, the good from the bad, and imparts it as nutriment to all growing things; for the destruction of one thing is the generation of another. It is the same in our Art, where the liquid receives its proper nutriment from the earth. Hence the earth is the Mother of all things that grow; and it must be manured, ploughed, harrowed, and well prepared, in order that the corn may grow, and triumph over the tares, and not be choked by them. A grain of wheat is raised from the ground through the distillation of the moisture of the Sun and Moon, if it has been sown in its own proper earth. The Sun and Moon must also impel it to bring forth fruit, if it is to bring forth fruit at all. For the Sun is the Father, and the Moon the Mother, of all things that grow. In the same way, in our soil, and out of our seed, our Stone grows through the distilling of the Sun and Moon; and as it grows it rises upwards, as it were, into the air, while its root remains in the ground. That which is above is even as that which is below; the same law prevails; there is no error or mistake. Again, as herbs grow upward, put forth glorious flowers and blossoms, and bear fruit, so our grain blossoms, matures its fruit, is threshed, sifted, purged of its chaff, and again put in the earth, which, however, must previously have been well manured, harrowed, and otherwise prepared. When it has been placed in its natural soil, and watered with rain and dew, the moisture of heaven, and roused into life by the warmth of the Sun and Moon, it produces fruit after its own kind. These two sowings are peculiar characteristics of our Art. For the Sun and Moon are our grain, which we put into our soil, as soul and spirit—and such as are the father and the mother will be the children that they generate. Thus, my sons, you know our Stone, our earth, our grain, our meal, our ferment, our manure, our verdigris, our Sun and Moon. You understand our whole magistery, and may joyfully congratulate yourselves that you have at length risen above the level of those blind charlatans of whom I spoke.

[552] *Our wise Teacher Plato says: "Every husbandman who sows good seed, first chooses a fertile field, ploughs and manures it well, and weeds it of all tares; he also takes care that his own grain is free from every foreign admixture. When he has committed the seed to the ground, he needs moisture, or rain, to decompose the grain, and to raise it to new life. He also requires fire, that is, the warmth of the Sun, to bring it to maturity." The needs of our Art are of an analogous nature. First, you must prepare your seed, i.e., cleanse your Matter from all impurity, by a method which you will find set forth at length in the Dicta of the Sages which I subjoin to this Treatise. Then you must have good soil in which to sow your Mercury and Sun; this earth must first be weeded of all foreign elements if it is to yield a good crop.*

~ Anonymous. *The Glory of the World, Or, Table of Paradise*. 1526 AD.
Alchemical Tract

[2] *Also another philosopher, in his Breveloquium saith, as there are three things in a natural egg, viz., the shell, the white, and the yolk, so likewise there are three things corresponding to the philosophers' stone, the glass vessel, the white liquor, and the citrine body. And as of the yolk and white, with a little heat, a bird is made, (the shell being whole, until the coming forth or hatching of the chicken), so it is in the work of the philosophers' stone.*
~ Bacon, Roger (Pseudo). *The Root of the World*. 13-7th Cen. Alchemical Tract

[620] *Now the whole magistery may be perfected, work, as in the generation of man, and of every vegetable; put the seed once into the womb, and shut it up well. Thus you may see that you need not many things, and that this our work requires no great charges, for that there is but one stone, there is but one medicine, one vessel, one order of working, and one successive disposition to the white and to the red. And although we say in many places, take this, and take that, yet we understand, that it behoves us to take but one thing, and put it once into the vessel, until the work be perfected. But these things are so set down by obscure philosophers to deceive the unwary, as we have before spoken; for is not this "ars cabalistica" or a secret and a hidden art? Is it not an art full of secrets? And believest thou O fool that we plainly teach this secret of secrets, taking our words according to their literal signification? Truly, I tell thee, that as for myself, I am no ways self seeking, or envious as others are; but he that takes the words of the other philosophers according to their common signification, he even already, having lost Ariadne's clue of thread, wanders in the midst of the labyrinth, multiplies errors, and casts away his money for naught.*
~ Artephius. *The Secret Book of Artephius*. 12th Cen. (?). Alchemical Tract

..... ***Commentary*** .....

If we consider the generation of plants, animals and minerals, this will help us understand the generation of the Philosophers' Stone.

59. There is only one Stone

..... *Statistical Significance* .....

Supporting sources: 5
Contradicting sources: 0
Statistical significance: 0.9990234

This premise is statistically significant

..... *Supporting Quotations* .....

[130] *there is but one Philosophers' Stone, and there is but one Medicine, to which nothing foreign is added, and from which nothing is removed, except that which is foreign to it.*
~ Bonus, Peter. *The Epistle of Bonus of Ferrara*. 14th Cen. Alchemical Tract

[45] *I advise no one to approach this Art unless he knows the principle and the regimen of Nature: if he be acquainted with these, little is wanting to him except one thing, nor need he put himself to a great expense, since the stone is one, the medicine is one, the vessel one, the rule one, the disposition one.*

[47] *The stone is one, the medicine one, which, however, according to the philosophers, is called Rebis (Two-thing), being composed of two things, namely, a body and spirit*
~ An Anonymous German Philosopher. *The Golden Tract Concerning the Stone of the Philosophers*. 16-7th Cen. (?). Alchemical Tract

[628] *Know you that in one thing, to wit, the stone, by one way, to wit, decoction, and in one vessel the whole mastery is performed.*
~ Bacon, Roger. *The Mirror of Alchemy*. 13th Cen. Alchemical Tract

[638] *For the knowledge of this art consisteth not in the multiplicity, or great number of things, but in unity; our stone is but one, the matter is one, and the vessel is one. The government is one, and the disposition is one. The whole art and work thereof is one, and begins in one manner, and in one manner it is finished.*
~ Bacon, Roger (Pseudo). *The Root of the World*. 13-7th Cen. Alchemical Tract

[620] *Now the whole magistery may be perfected, work, as in the generation of man, and of every vegetable; put the seed once into the womb, and shut it up well. Thus you may see that you need not many things, and that this our work requires no great charges, for that there is but one stone, there is but one medicine, one vessel, one order of working, and one successive disposition to the white and to the red. And although we say in*

many places, take this, and take that, yet we understand, that it behoves us to take but one thing, and put it once into the vessel, until the work be perfected. But these things are so set down by obscure philosophers to deceive the unwary, as we have before spoken; for is not this "ars cabalistica" or a secret and a hidden art? Is it not an art full of secrets? And believest thou O fool that we plainly teach this secret of secrets, taking our words according to their literal signification? Truly, I tell thee, that as for myself, I am no ways self seeking, or envious as others are; but he that takes the words of the other philosophers according to their common signification, he even already, having lost Ariadne's clue of thread, wanders in the midst of the labyrinth, multiplies errors, and casts away his money for naught.

~ Artephius. *The Secret Book of Artephius*. 12th Cen. (?). Alchemical Tract

..... ***Commentary*** .....

There is only one Stone, although it does come in two forms (as you will learn.) There are no other types of Philosophers' Stone, it is only possible for there to be one since everything in the world is made from only one thing.

60. The Stone comes in White and Red

..... *Statistical Significance* .....

Supporting sources: 10
Contradicting sources: 0
Statistical significance: 0.9999990

This premise is statistically significant

..... *Supporting Quotations* .....

[798] *first it prepares the white tincture, and then the red. For the Sun and Moon are prepared by the same method, and yield the red and white tincture, respectively*
~ Flamell, Nicholas. *A Short Tract, or Philosophical Summary*. 15th Cen. Alchemical Tract

[587] *It is evident that all little trees, flowers and small herbs are produced from water and the union of a subtle earth. And if you endeavor to produce a tree or an herb, you must not take earth or water, but rather that which is from them, as a scion or a seed, which being committed to the bosom of the earth, the parent of all things, and cherished with a nutriment of their own nature, and called forth by the darting of the solar light, do in due time break out into the superficies of the earth, into the species of a tree or an herb. In like manner that divine art teaches how to take the seed our of the more perfect body; which being put into the philosophical earth prepared by art and continually decocted by a temperate heat into a white or red powder, is said to have converted the inferior bodies into the nature of the superior.*
~ Ficinus, Marsilius. *Book of the Chemical Art*. 15th Cen. Alchemical Tract

[801] *cook perfectly the white Elixir to give it the color of cinnabar, starting there in order to make the red Elixir.*

[802] *Take the White Stone and divide it into two parts; you will raise one part to the state of the white Elixir, as has been said much earlier (of the kind of which you will have an indefinite amount). Put the other part in a new bed of the Philosophers, clean, tidy, transparent, spherical and place it in the furnace for digestion. Increase the fire until by its force and strength the matter is changed to a very red stone*
~ Magnus, Albertus. *Compound of Compounds*. 13th Cen. Alchemical Tract

[785] *We know that there are only two Stones, the white and the red.*
~ Paracelsus, Theophrastus. *The Aurora of the Philosophers*. 1575 AD. Alchemical Tract

[630] *there is one Philosophers' Stone, because there is one essence, and one method, both in the red and white Medicine. The red Medicine is merely a further development of the white.*
~ Bonus, Peter. *The Epistle of Bonus of Ferrara*. 14th Cen. Alchemical Tract

[629] *From the one substance is evolved, first the White, and then the Red Tincture; there is one vessel one goal, and one method.*

[732] *I knew a man says Gregory, who began the work in the right way, and achieved the White Tincture; but when there was some delay about the appearance of the Red Colour, he gave up in despair, etc. This man knew the simple elements of our Art, their purification, commixtion, and the different signs which were to appear; he was ignorant only of the day and hour in which the conjunction of the simple elements and the completion of the work might be expected; and because he did not know what to do at the right time, the whole Magistery vanished from his sight. For the White Stone was net yet fixed, and, being exposed to too much heat, it evaporated.*
~ Bonus, Peter. *The New Pearl of Great Price*. 1338 AD. Alchemical Tract

[8] *Notwithstanding the philosophers have subtily delivered themselves, and clouded their instructions with enigmatical and typical phrases and words, to the end that their art might not only be hidden and so continued, but also be had in the greater veneration. Thus they advise to decoct, to commix, and to conjoin, to sublime, to bake, to grind, and to congeal; to make equal, to putrefy, to make white, and to make red; of all which things, the order, management, and way of working is all one, which is only to decoct.*

[12] *The matters then of the white and red, among themselves, differ not in respect to their essence; but for the red elixir needs more subtilization, and longer digestion, and a hotter fire in the course of the operation, than the white, because the end of the white work, is the beginning of the red work; and that which is complete in the one, is to be begun in the others.*
~ Bacon, Roger (Pseudo). *The Root of the World*. 13-7th Cen. Alchemical Tract

[620] *Now the whole magistery may be perfected, work, as in the generation of man, and of every vegetable; put the seed once into the womb, and shut it up well. Thus you may see that you need not many things, and that this our work requires no great charges, for that there is but one stone, there is but one medicine, one vessel, one order of working, and one successive disposition to the white and to the red. And although we say in many places, take this, and take that, yet we understand, that it behoves us to take but one thing, and put it once into the vessel, until the work be perfected. But these things are so set down by obscure philosophers to deceive the unwary, as we have before spoken; for is not this "ars cabalistica" or a secret and a hidden art? Is it not an art full of secrets? And believest thou O fool that we plainly teach this secret of secrets, taking*

our words according to their literal signification? Truly, I tell thee, that as for myself, I am no ways self seeking, or envious as others are; but he that takes the words of the other philosophers according to their common signification, he even already, having lost Ariadne's clue of thread, wanders in the midst of the labyrinth, multiplies errors, and casts away his money for naught.

[811] *This white substance, if you will make it red, you must continually decoct it in a dry fire till it be rubified, or become red as blood, which is nothing but water, fire, and true tincture. And so by a continual dry fire, the whiteness is changed, removed, perfected, made citrine, and still digested till it become to a true red and fixed color. And consequently by how much more it is heightened in color, and made a true tincture of perfect redness. Wherefore with a dry fire, and a dry calcination, without any moisture, you must decoct this compositum, till it be invested with a most perfect red color, and then it will be the true and perfect elixir.*
~ Artephius. *The Secret Book of Artephius*. 12th Cen. (?). Alchemical Tract

[836] *almighty God together with this Universe, created two stones, that is to say, the White and the Red, both which are under one and the same subject, and afterwards multiplied in such abundance, that everyone may take as much as he please thereof.*
~ Anonymous. *The True Book of the Learned Greek Abbot Synesius*. 16-7th Cen. Alchemical Tract

[806] *When the White Stone is accomplished, you must dissolve one part of it, and so calcine it (as some will have it) by long decoction till it becomes like impalpable Ashes, so soft not to be touched, coloured Citrine.*
~ Trevisan, Count Bernard. *Verbum Dismissum*. 15th Cen. Alchemical Tract

..... ***Commentary*** .....

While there is only one Stone, it is stable in two different forms: White or Red. It should be obvious that the forms are named after the colors that they appear.

The Red Stone is the one most usually mentioned and it is only this one that has the power to transmute metals into gold (by allowing them to develop to where they want to be according to their seed instruction.) The White Stone lacks this power and can only transmute metals into silver, which is almost gold but lacking the final step.

61. The Red Stone and White Stone are made following the same method, red being a further development of white

..... ***Statistical Significance*** .....

Supporting sources: 3
Contradicting sources: 0
Statistical significance: 0.9843750

This premise is statistically significant

..... ***Supporting Quotations*** .....

[117] *The white and the red spring from one root without any intermediary. It is dissolved by itself, it copulates by itself, grows white, grows red, is made crocus-coloured and black by itself, marries itself and conceives in itself. It is therefore to be decocted, to be baked, to be fused; it ascends, and it descends. All these operations are a single operation and produced by the fire alone.*
~ Paracelsus, Theophrastus. *The Aurora of the Philosophers*. 1575 AD. Alchemical Tract

[630] *there is one Philosophers' Stone, because there is one essence, and one method, both in the red and white Medicine. The red Medicine is merely a further development of the white.*
~ Bonus, Peter. *The Epistle of Bonus of Ferrara*. 14th Cen. Alchemical Tract

[12] *The matters then of the white and red, among themselves, differ not in respect to their essence; but for the red elixir needs more subtilization, and longer digestion, and a hotter fire in the course of the operation, than the white, because the end of the white work, is the beginning of the red work; and that which is complete in the one, is to be begun in the others.*
~ Bacon, Roger (Pseudo). *The Root of the World*. 13-7th Cen. Alchemical Tract

..... ***Commentary*** .....

The Red Stone and the White Stone are two forms of the same thing, the Red being only a more developed version of the White Stone.

62. The method is simple

..... *Statistical Significance* .....

Supporting sources: 4
Contradicting sources: 0
Statistical significance: 0.9960938

This premise is statistically significant

..... *Supporting Quotations* .....

[256] *reject all authors or practitioners who advance anything contrary to this established verity, remembering the simplicity of Nature in her operations, observing her frugal method in the production, and consummate wisdom in the dissolution of things; always endeavoring at something perfect in a new production.*
~ Anonymous. *On the Philosophers' Stone*. 17th Cen. (?). Alchemical Tract

[129] *I warn you that if you would attain to this knowledge . . . you should not be ready to imagine all manner of subtleties and refinements of which Nature knows nothing. Remain rather in the way of her simplicity, for therein you are far more likely to put your finger on the subject than if you abide in the midst of subtleties.*

· [457] *We have made such mighty strides in advance that if the ancient Masters of our science, Hermes and Geber and Raymond Lullius, were to rise from the dead, they would be treated by our modern Alchemists, not as Sages, but as only humble learners. They would seem very poor scholars in our modern lore of futile distillations, circulations, calcinations, and in all the other countless operations wherewith modern research has so famously enriched our Art, though without understanding the sense of the ancient writings. In all these respects, our learning is vastly superior to theirs. Only one thing is unfortunately wanting to us which they possessed, namely, the knack they had of actually preparing the Philosopher's Stone. Perhaps, then, their simple methods were after all the best;*
~ Sendivogius, Michael. *The New Chemical Light*. 17th Cen. Alchemical Tract

[605] *It has been set forth by the Sages in the most perplexing and misleading manner, in order to baffle foolish and idly curious persons, who look rather at the sound than at the meaning of what is said. Yet, in spite of foolish and ignorant people, the Art is one, and it is true. Were it stripped of all figures and parables, it would be possible to compress it into the space of eight or twelve lines.*
~ Bonus, Peter. *The New Pearl of Great Price*. 1338 AD. Alchemical Tract

[174] *no one should set about the study of this Art without a just appreciation of natural processes. Now Nature may truly be described as*

being one, true, simple, and perfect in her own essence, and as being animated by an invisible spirit.
~ Anonymous. *The Sophic Hydrolith, Or, Water Stone of the Wise*. 17th Cen. Alchemical Tract

..... *Commentary* .....

The method for producing the Philosophers' Stone is very simple. This is why the alchemical writings are so confusing and obscure; they have to be to hide how simple it is. Otherwise there would be very little to say.

63. The work is easy

..... *Statistical Significance* .....

Supporting sources: 3
Contradicting sources: 0
Statistical significance: 0.9843750

This premise is statistically significant

..... *Supporting Quotations* .....

[620] *Now the whole magistery may be perfected, work, as in the generation of man, and of every vegetable; put the seed once into the womb, and shut it up well. Thus you may see that you need not many things, and that this our work requires no great charges, for that there is but one stone, there is but one medicine, one vessel, one order of working, and one successive disposition to the white and to the red. And although we say in many places, take this, and take that, yet we understand, that it behoves us to take but one thing, and put it once into the vessel, until the work be perfected. But these things are so set down by obscure philosophers to deceive the unwary, as we have before spoken; for is not this "ars cabalistica" or a secret and a hidden art? Is it not an art full of secrets? And believest thou O fool that we plainly teach this secret of secrets, taking our words according to their literal signification? Truly, I tell thee, that as for myself, I am no ways self seeking, or envious as others are; but he that takes the words of the other philosophers according to their common signification, he even already, having lost Ariadne's clue of thread, wanders in the midst of the labyrinth, multiplies errors, and casts away his money for naught.*
~ Artephius. *The Secret Book of Artephius*. 12th Cen. (?). Alchemical Tract

[361] *This (art) is a matter for inference. Our comrades of Tao all know the idea. Yet, after they know it, a number of the followers-of-learning-the-truth still prefer to practice the method of keep-on-thinking and of exercising the ch'i (ethereal essence). (But the art, the preparation of chin tan) is also very easy. Anyone who has taken the dose will realize its incomparable efficacy. It removes any illness at first, then prolongs one's life. It is formed by cooking with fire, and is changed into a body of yang (i. e. into a mass of potency). Those who desire to learn Tao should think the matter over for themselves. Do not permit yourself to be ensnared by the small talismans of other doctrines.*
~ Po-tuan, Chang. *Three Alchemical Poems*. 11th Cen. Alchemical Tract

[346] *If a determined scholar wants to learn Tao, he may live in a city or hold office at the same time without any inconvenience. The work is easy and the medicine is not far away. If the secret is disclosed, it will be so simple that everyone may get a good laugh.*

[378] *The work is easy and the medicine is not far away. If the secret is disclosed, it will be so simple that everyone may get a good laugh.*
~ Po-tuan, Chang. *Wu Chen P'ien, Essay on the Understanding of Truth*. 1078 AD. Alchemical Tract

..... *Commentary* .....

Not only is the method simple, but the work is easy. Most of it consists only of heating the substance at the correct temperature. It is even easier in modern times with electrical equipment capable of regulating the heat without intervention.

64. Patience

..... *Statistical Significance* .....

Supporting sources: 12
Contradicting sources: 0
Statistical significance: 0.9999999

This premise is statistically significant

..... *Supporting Quotations* .....

[735] *You must not yield to despondency, or attempt to hasten the chemical process of dissolution. For if you do so by means of violent heat, the substance will be prematurely parched up into a red powder, and the active vital principle in it will become passive, being knocked on the head, as it were, with a hammer.*

[736] *Patience is, therefore, the great cardinal virtue in Alchemy.*
~ Philalethes, Eirenaeus. *A Brief Guide to the Celestial Ruby*. 1694 AD. Alchemical Tract

[884] *The Philosophers agree with one Voice, that one worthy of this Science must be strictly Virtuous, leading a holy Life, or God will not prosper him: He must have a competent Understanding, or he will not be able to conceive: He must be Diligent and Laborious, or he will not be able to work out what he conceives; and he must be private or he will not quietly enjoy that which he works out. To these must be added Patience and Leisure, together with a Competent Fortune; which is the more necessary in this Study, because it requires, as is already said the whole Man to find out the means, and then a careful Application is absolutely necessary to accomplish the Work.*
~ A Lover of Philalethes. *A Short Enquiry Concerning the Hermetic Art*. 1714 AD. Alchemical Tract

[155] *The greatest secret of our operation is no other than a cohobation of the nature of one thing above the other, until the most digested virtue be extracted out of the digested body of the crude one. But there are hereto requisite: Firstly, an exact measurement and preparation of the ingredients required; secondly, an exact fulfilment of all external conditions; thirdly a proper regulation of the fire; fourthly, a good knowledge of the natural properties of the substances; and fifthly, patience, in order that the work may not be marred by overgreat haste.*

[803] *As you are now approaching the end of the work, the substance receives a golden tinge, and the Virgin's Milk which you give your*

substance to drink has assumed a deep orange colour. Pray to God to keep you from haste and impatience at this stage of the work; consider that you have now waited for seven months, and that it would be foolish to let one hour rob you of the fruits of all your labour. Therefore be more and more careful the nearer you approach perfection. Then you will first observe an orange-coloured sweat breaking out on the body; next there will be vapour of an orange hue. Soon the body below becomes tinged with violet and a darkish purple. At the end of fourteen or fifteen days, the substance will be, for the most part, humid and ponderous, and yet the wind still bears it in its womb. Towards the 26th day of the Reign it will begin to get dry, and to become liquid and solid in turn (about a hundred times a day); then it becomes granulated; then again it is welded together into one mass, and so it goes on changing for about a fortnight. At length, however, an unexpectedly glorious light will burst from your substance, and the end will arrive three days afterwards. The substance will be granulated, like atoms of gold (or motes in the Sun), and turn a deep red—a red the intensity of which makes it seem black like very pure blood in a clotted state. This is the Great Wonder of Wonders, which has not its like on earth.
~ An Anonymous Sage and Lover of Truth. *An Open Entrance to the Closed Palace of the King*. 1645 AD. Alchemical Tract

[33] *be patient, and follow always in the footsteps of Nature*
~ Lacinius, Janus. *Nuncupatory Discourse*. 14-5th Cen. (?). Alchemical Tract

[196] *in this Art it will always be true that the man who is in a hurry will never be without matter of complaint. Rest assured also that haste will precipitate you from the pinnacle of truth. It is the Devil's subtlest device to ensnare us; for this haste is an ignis-fatuus by which he causes us to wander from the right path. The man who has found grace stoutly sets his face against hurry; he does so as a matter of habit, for in a moment of time haste may mar your whole work.*

[204] *Few students possess the gift of perseverance. They are in a great hurry and the work seems too long. They wish you to do violence to Nature, and the zeal of some is so much like a straw fire that at the end of six months it has quite burned down. Many change their minds after a week, some after twenty-four hours. Some believe in our Art most fervently for a month; but at the end of the month they will have nothing more to do with it. For such persons it would be better to stay their hands at once than to waste their time with the study of our Art. Let these butterflies flutter whither they will. But let us, before we put our hands to this work, learn with our hearts the truth of the saying; "Let us do everything from beginning to end strenuously, and yet softly and gently." All foolish and doubleminded people must necessarily be fickle and unstable; and it is natural that simple folk, who have been stripped of all their savings by heartless impostors, should conceive a deep-seated aversion to our Art. But only men of constant and persevering minds are fitted to be students*

thereof. If any such man undertakes the study of this science, whether he be a layman or a priest, a merchant, a knight, an abbot, or a gentleman, he is not likely to fail of success: for his mind is in harmony with his work.

[450] *The substance you must prepare with gentle heat, and so long as there is no violent effervescence, you may keep it over the fire: you should gradually consume it by gentle coction, but it must not be suffered to throw up great bubbles, as such a course would be indicative of haste.*

[743] *Nobody sooner mars our work, than he who is in too great a hurry to complete it. The man who would bring this matter to perfection, should set about it cautiously and heedfully.*

[744] *The greater haste we make, the less will be our speed.*

[745] *"let the enquirer be patient and of an even temper, for those who are in a hurry will never reach the goal." The length of time required for the purification of the substance, is a stone of stumbling to many who will not believe in it.*

~ Norton, Thomas. *The Chemical Treatise, Or, The Ordinal of Alchemy*. 1477 AD. Alchemical Tract

[734] *Bear in mind that the chief error in this Art is haste*

~ Bonus, Peter. *The Epistle of Bonus of Ferrara*. 14th Cen. Alchemical Tract

[122] *Students of Nature should be such as is Nature herself --- true, simple, patient, constant, and so on;*

~ Sendivogius, Michael. *The New Chemical Light*. 17th Cen. Alchemical Tract

[3] *The vessel being well and perfectly closed, and never so much as once opened till the perfection or end of the work; so that you see the vessel is to be kept close, that the spirit may not get out and vanish. Therefore saith Rhasis, keep thy vessel and its junctures close and firm, for the conservation of the spirit. And another saith, close they vessel well, and as you are not to cease from the work, or let it cool, so neither are you to make too much haste, neither by too great a heat, nor too soon opening of it. You must take special care that the humidity, which is the spirit, gets not out of the vessel; for then you will have nothing but a dead body remaining, and the work will come to nothing.*

[9] *digest, and digest again, and be not weary; the most exquisite and industrious artist can never attain to perfection by too much haste, but only by a long and continual decoction and digestion, for so nature works, and art must in some measure imitate nature.*

[741] *Therefore saith Rhasis, pursue your business incessantly, beware of instability of mind, and too great expectations, by a too hasty and precipitate pursuit, lest you lose your end.*

~ Bacon, Roger (Pseudo). *The Root of the World*. 13-7th Cen. Alchemical Tract

[737] *Haste slowly -- for it is of the greatest importance that the influence of the fire should be brought to bear gently and gradually. In the meantime you will observe various chemical changes (e.g., of colour) in the distilling vessel, to which you must pay careful attention. For if they*

appear in due order, it is a sign that your undertaking will be brought to a prosperous issue.

[738] *Of the time required for the whole process, it is impossible to say anything very definite; and, indeed, the Sages have put forward the most conflicting opinions on this point -- no doubt because some have been occupied with it longer than others. But if any man will carefully observe the working of Nature, and be guided by her teaching, and in all things hold a middle course, he will gain his object sooner than one that trusts too blindly to his own wisdom. But I tell thee not to go beyond the middle point of the letter X either in the former or latter stage of the operation, but to take one half (V) for the time of the solution and the other half for the composition. Then, again, for the final union, the number XX should be thy guide (unless anything unforeseen should occur). Be satisfied with that space of time. On the other hand, do not try to hurry on the consummation, for one hour's mistake may throw thee back a whole month. If thou strivest unduly to shorten the time thou wilt produce an abortion. Many persons have, through their ignorance, or self-opinionated haste, obtained a Nihilixir instead of the hoped for Elixir.*
~ Anonymous. *The Sophic Hydrolith, Or, Water Stone of the Wise*. 17th Cen. Alchemical Tract

[840] *make not too much haste to come to an end of your work.*
~ Anonymous. *The True Book of the Learned Greek Abbot Synesius*. 16-7th Cen. Alchemical Tract

[236] *unless ye have patience, ye err in ruling, and corrupt the work. Cook, therefore, the same in a gentle fire until ye see that it is dissolved.*
~ Anonymous. *The Turba Philosophorum*. Alchemical Tract

[742] *you must exercise considerable patience in preparing our Elixir, if it is to become all that you wish it to become. No fruit can grow from a flower that has been plucked before the time. He who is in too great a hurry, can bring nothing to perfection, but is almost sure to spoil that which he has in hand.*
~ Valentinus, Basilius. *The Twelve Keys*. 1618 AD. Alchemical Tract

..... ***Commentary*** .....

Patience is absolutely necessary. It takes years to make the Stone and many have been spoiled by one moment of impatience.

65. It takes a long time

..... *Statistical Significance* .....

Supporting sources: 11
Contradicting sources: 0
Statistical significance: 0.9999998

This premise is statistically significant

..... *Supporting Quotations* .....

[319] *But as soon as the highest degree of intense blackness has been reached (there being no idle intervals in our work), that colour begins little by little to yield to another. The time during which this blackness is developed is very long, and so is the time during which it disappears; but it is only for one moment that the blackness neither increases nor decreases: for things find rest only in that which is the end of their being, but blackness is not the end of our substance.*
~ Philalethes, Eirenaeus. *A Brief Guide to the Celestial Ruby*. 1694 AD. Alchemical Tract

[375] *Time brings Roses.*
~ Suchten, Alexander von. *A Dialogue*. 16-7th Cen. (?). Alchemical Tract

[158] *We must not suppose that when our gold is placed in our Mercury it is swallowed up by it in the twinkling of an eye. [...] Know that at first the two do not affect each other at all, and that only in course of time the body absorbs some of the water, and thus causes each to partake of the other's nature. Only part of the water is sublimed; the rest gradually penetrates the pores of the body, which are thereby more and more softened*

[733] *You should not suffer yourself to be deluded into the belief that when your matters are joined, namely, our Sun and Mercury, the "setting of the Sun" can be brought about in a few days. We ourselves waited a tedious time before a reconciliation was made between the fire and the water.*
~ An Anonymous Sage and Lover of Truth. *An Open Entrance to the Closed Palace of the King*. 1645 AD. Alchemical Tract

[484] *Our vessel being warily heated at the first for fear of its cracking, an ebullition of the contained matter is brought on, so that the moisture is alternately circulated in white fumes above, and condensed below, which may continue for a month or two, nay longer, increasing the heat gradually to another degree, as your matter discovers a disposition*

for fixing, by the vapor continuing at longer intervals condensed, and rising in a lesser quantity, of an ash color, or other dark shades, which it will assume as a medium to perfect blackness, the first desirable stage in our harvest. Other colors may be exhibited in this part of the work without danger, if they pass transiently; but if a faint redness, like that of the corn poppy, continues, the matter is in danger of vitrifying, either from an impatient urging of the fire, or the moisture not being sufficiently predominant. An ingenious artist can remedy this by opening his vessel and adding more of the corrected mercury, sealing it up as before; but a novice would do much better to prevent it by governing his fire according to the appearances of his matter, with judgment and patience, increasing it if the moisture manifests its predominancy too long, and slacking if the dry prevails, till such time as the vapors become dark; and after they have continued for some time at rest, a pellicle or film on the matter shows its disposition for fixing, retaining the vapor captive for some time, till it breaks through at different places on its surface (much like the bituminous substance of coal in a soldering fire), with darker clouds, but quickly dissipated, and growing less in quantity, till the whole substance resembles molten pitch, or the aforesaid bituminous substance, bubbling less and less, resting in one entire black substance at the bottom of your glass. This is called the blackness of black, the head of the crow, etc., and is esteemed a desirable stage in our philosophical generation, being the perfect putrefaction of our seed, which will ere long show its vital principle by a glorious manifestation of Seminal Virtue.
~ Anonymous. *On the Philosophers' Stone*. 17th Cen. (?). Alchemical Tract

[192] *perfected by long labour and the lapse of time.*

[204] *Few students possess the gift of perseverance. They are in a great hurry and the work seems too long. They wish you to do violence to Nature, and the zeal of some is so much like a straw fire that at the end of six months it has quite burned down. Many change their minds after a week, some after twenty-four hours. Some believe in our Art most fervently for a month; but at the end of the month they will have nothing more to do with it. For such persons it would be better to stay their hands at once than to waste their time with the study of our Art. Let these butterflies flutter whither they will. But let us, before we put our hands to this work, learn with our hearts the truth of the saying; "Let us do everything from beginning to end strenuously, and yet softly and gently." All foolish and doubleminded people must necessarily be fickle and unstable; and it is natural that simple folk, who have been stripped of all their savings by heartless impostors, should conceive a deep-seated aversion to our Art. But only men of constant and persevering minds are fitted to be students thereof. If any such man undertakes the study of this science, whether he be a layman or a priest, a merchant, a knight, an abbot, or a gentleman, he is not likely to fail of success: for his mind is in harmony with his work.*

[745] *"let the enquirer be patient and of an even temper, for those who are in a hurry will never reach the goal." The length of time required for the purification of the substance, is a stone of stumbling to many who will not believe in it.*

[746] *If our great work, with all that belongs to it, could be accomplished in three years, artists might account themselves fortunate; for when it has once been brought to a satisfactory conclusion, there is no need to undertake it a second time*
~ Norton, Thomas. *The Chemical Treatise, Or, The Ordinal of Alchemy*. 1477 AD. Alchemical Tract

[472] *Much water dissolves quickly, but then the coagulation which follows takes the longer; on which the ignorant, not knowing the nature of this work, fall into desperation when they perceive that the work does not coagulate in due time.*
~ Nollius, Henry. *The Chemists Key*. 1617 AD. Alchemical Tract

[88] *Mercury is nothing but water and salt, which have been subjected for a long space of time to natural heat so as to be united into one.*
~ Anonymous. *The Glory of the World, Or, Table of Paradise*. 1526 AD. Alchemical Tract

[52] *in the mineral kingdom, as well as in the vegetable and animal kingdoms, Nature seeks and demands a gradual attainment of perfection, and a gradual approximation to the highest standard of purity and excellence.*
~ An Anonymous German Philosopher. *The Golden Tract Concerning the Stone of the Philosophers*. 16-7th Cen. (?). Alchemical Tract

[739] *we must expect the growth of the quickened spirit to be slow and gradual.*
~ Anonymous. *The Sophic Hydrolith, Or, Water Stone of the Wise*. 17th Cen. Alchemical Tract

[217] *Know also that if ye rule it ignorantly, ye shall see nothing of those colours. I knew a certain person who commenced this work, and operated the natures of truth, who, when the redness was somewhat slow in appearing, imagined that he had made a mistake, and so relinquished the work.*
~ Anonymous. *The Turba Philosophorum*. Alchemical Tract

[329] *The wonderfully effective management of the fire will not be (completed) in a single morning.*
~ Po-tuan, Chang. *Wu Chen P'ien, Essay on the Understanding of Truth*. 1078 AD. Alchemical Tract

..... ***Commentary*** .....

It takes a long, long, long time. Longer. 5-8 years.

66. The time it takes is obscure

..... *Statistical Significance* .....

Supporting sources: 3
Contradicting sources: 0
Statistical significance: 0.9843750

This premise is statistically significant

..... *Supporting Quotations* .....

[748] *Compare Aurel. Augurell., Book III: "Ye scarcely will anyone so exactly compute the years, As not either to diminish or add to their number For suitable material will sometimes accelerate the process, and unsuitable retard the same. Or intense heat will by a little exceed the measure, but water by much. And time and place will vary".*
~ Suchten, Alexander von. *An Explanation of the Natural Philosopher's Tincture, of Paracelsus.* 16th Cen. Alchemical Tract

[731] *The proper duration of our Magistery, and the day and hour of is nativity and generation, are also shrouded in obscurity. Its conception, indeed, takes place in a single moment; here we are to notice the conjunction of the purified elements and the germ of the whole matter; but if we do not know this, we know nothing of the entire Magistery. There are certain signs which occur with great regularity, at their own proper times and seasons, in the development of this Stone; but if we do not understand what they are, we are as hopelessly in the dark as before. The same remark applies to the exact proportions in which the different elements enter into its composition. The time required for the whole operation is stated by Rhasis to be one year; Rosinus fixes it at nine month; others at seven; others at forty, and yet others at eighty, days. Still we know that as the hatching of a chicken is always accomplished in the same period, so a certain number of days or months, and no more, must be required for this work. The difficulty connected with the time also involves the secret of the fire, which is the greatest mystery of the Art. The day when the Stone will be finished may be predicted from certain signs, if they are only known to us, just as the day when an infant will be born may be predicted from the time when it first begins to move in its mother's womb. These critical periods, however, are nowhere clearly and straightforwardly declared to us; and there is all the more need of care, vigilance, and attention on our part.*

[732] *I knew a man says Gregory, who began the work in the right way, and achieved the White Tincture; but when there was some delay*

about the appearance of the Red Colour, he gave up in despair, etc. This man knew the simple elements of our Art, their purification, commixtion, and the different signs which were to appear; he was ignorant only of the day and hour in which the conjunction of the simple elements and the completion of the work might be expected; and because he did not know what to do at the right time, the whole Magistery vanished from his sight. For the White Stone was net yet fixed, and, being exposed to too much heat, it evaporated.
~ Bonus, Peter. *The New Pearl of Great Price*. 1338 AD. Alchemical Tract

[738] *Of the time required for the whole process, it is impossible to say anything very definite; and, indeed, the Sages have put forward the most conflicting opinions on this point -- no doubt because some have been occupied with it longer than others. But if any man will carefully observe the working of Nature, and be guided by her teaching, and in all things hold a middle course, he will gain his object sooner than one that trusts too blindly to his own wisdom. But I tell thee not to go beyond the middle point of the letter X either in the former or latter stage of the operation, but to take one half (V) for the time of the solution and the other half for the composition. Then, again, for the final union, the number XX should be thy guide (unless anything unforeseen should occur). Be satisfied with that space of time. On the other hand, do not try to hurry on the consummation, for one hour's mistake may throw thee back a whole month. If thou strivest unduly to shorten the time thou wilt produce an abortion. Many persons have, through their ignorance, or self-opinionated haste, obtained a Nihilixir instead of the hoped for Elixir.*
~ Anonymous. *The Sophic Hydrolith, Or, Water Stone of the Wise*. 17th Cen. Alchemical Tract

..... ***Commentary*** .....

Hiding the length of time was a great way to ensure that no one but the most dedicated would ever make the Stone for themselves.

The actual length of time can't be said for certain because it depends on the quality of the substance, the ambient temperature, pressure, exactly what the operator did, etc. There are many factors.

67. Periods of time mentioned are not to be taken literally

..... *Statistical Significance* .....

Supporting sources: 2
Contradicting sources: 0
Statistical significance: 0.9375000

This premise is probably significant, but ***not*** *statistically significant*

..... *Supporting Quotations* .....

[740] *The Wise reduce years to months, months to weeks, weeks to days.*
~ Figulus, Benedictus. *A Golden and Blessed Casket of Nature's Marvels*. 1607 AD. Alchemical Tract

[209] *You must also distinguish in this admirable work the days, months and years of the philosophers.*
~ Ficinus, Marsilius. *Book of the Chemical Art*. 15th Cen. Alchemical Tract

..... *Commentary* .....

Often if the alchemists say 3 months they mean 3 years, or 7 days is 7 months, etc. Or they are just making up numbers to deceive the unwary.

68. Development occurs gradually

..... *Statistical Significance* .....

Supporting sources: 4
Contradicting sources: 0
Statistical significance: 0.9960938

This premise is statistically significant

..... *Supporting Quotations* .....

[318] *The first colour which appears after the silver colour of the amalgamated body, is not perfect blackness, but only a darkish white; the blackness becomes more pronounced day by day, until the substance assumes a brilliant black colour. This black is a sign that the dissolution is accomplished, which does not come about in one hour, but gradually, by a continuous process;*

[319] *But as soon as the highest degree of intense blackness has been reached (there being no idle intervals in our work), that colour begins little by little to yield to another. The time during which this blackness is developed is very long, and so is the time during which it disappears; but it is only for one moment that the blackness neither increases nor decreases: for things find rest only in that which is the end of their being, but blackness is not the end of our substance.*

~ Philalethes, Eirenaeus. *A Brief Guide to the Celestial Ruby*. 1694 AD.
Alchemical Tract

[641] *Then, again, thou sayest that the Stone is prepared of one thing, of one substance, in one vessel, the four (elements) composing one essence in which is one agent which begins and completes the work; man, thou sayest, need do nothing but add a little heat, and leave the rest to thy wisdom. For all that is needed is already contained in the substance, in perfection, beginning, middle, and end, as the whole man, the whole animal, the whole flower is contained each in its proper seed. Now, in the human seed the human specific-substance is also included, as flesh, blood, hair, &c.; and thus every seed contains all the peculiar properties of its species. In the whole world men spring from human seed, plants from plants, animals from animals. Now I know that when once the seed is enclosed in the female vessel, no further trouble or work of any kind is required—everything is brought to perfection by thy gradual and silent working. And the generation of the Stone, thou sayest, is performed in a similar manner. Only one substance is required, which contains within itself air, water, and fire—in short, everything that is needed for the*

completion of this work. No further handling of any kind is necessary, and a gentle fire is sufficient to rouse the internal warmth, just as an infant in the womb is cherished by natural heat. The only thing in which man must aid thee, is, by preparing the substance, removing all that is superfluous, enclosing this simple earth, which is combined with its water, in a vessel, and subjecting it to the action of gentle heat in a suitable alembic.
~ Mehung, John A. *A Demonstration of Nature*. 16-17th Cen. Alchemical Tract

[821] *While it passes from blackness to whiteness, a great variety of colours are observed; nor is it at once perfectly white; at first it is simply white—afterwards it is of a dazzling, snowy splendour.*
~ An Anonymous Sage and Lover of Truth. *An Open Entrance to the Closed Palace of the King*. 1645 AD. Alchemical Tract

[52] *in the mineral kingdom, as well as in the vegetable and animal kingdoms, Nature seeks and demands a gradual attainment of perfection, and a gradual approximation to the highest standard of purity and excellence.*
~ An Anonymous German Philosopher. *The Golden Tract Concerning the Stone of the Philosophers*. 16-7th Cen. (?). Alchemical Tract

..... ***Commentary*** .....

All good things take time. The development of the Stone is extremely slow, so slow that it is not worth looking at it more than once a month or you will never notice any change.

69. Don't disturb it

..... *Statistical Significance* .....

Supporting sources: 3
Contradicting sources: 0
Statistical significance: 0.9843750

This premise is statistically significant

..... *Supporting Quotations* .....

[185] *You need the patience of the husbandman, who, after committing the seed to the earth, does not disturb the soil every day to see whether it is growing.*
~ Philalethes, Eirenaeus. *A Brief Guide to the Celestial Ruby*. 1694 AD. Alchemical Tract

[312] *Let the heaven stoop to the earth, till the latter has conceived heavenly seed. When you see the substances mingle in your distilling vessel, and assume the appearance of clotted and burnt blood, be sure that the female has received the seed of the male. About seventeen days afterwards your substance will begin to wear a yellow, thick, misty, or foamy appearance. At this time, you must take care not to let the embryo escape from your vessel; for it will give out a greenish, yellow, black, and bluish vapour and strive to burst the vessel. If you allow these vapours (which are continuous when the Embryo is formed) to escape, your work will be hopelessly marred. Nor should you allow any of the odour to make its way through any little hole or outlet; for the evaporation would considerably weaken the strength of the Stone. Hence the true Sage seals up the mouth of his vessel most carefully. Let me advise you, moreover, not to neglect your fire, or move or open the vessel, or slacken the process of decoction, until you find that the quantity of the liquid begins to diminish; if this happens after thirty days, rejoice, and know that you are on the right road. Then be doubly careful, and you will, at the end of another fortnight, find that the earth has become quite dry and of a deep black. This is the death of the compound; the winds have ceased, and there is a great calm. . . . The substance has now become of a uniform colour, namely, as black as pitch, and neither vapours, or winds, or any other signs of life are seen; the whole is dry as dust, with the exception of some pitch-like substance, which now and then bubbles up; all presents an image of eternal death.*
~ An Anonymous Sage and Lover of Truth. *An Open Entrance to the Closed Palace of the King*. 1645 AD. Alchemical Tract

[316] *The body putrefying must not be removed out of the matrix in which the putrefaction was begun until that which is intended be fully perfected.*
~ Nollius, Henry. *The Chemists Key*. 1617 AD. Alchemical Tract

..... ***Commentary*** .....

Once the vessel has been sealed, don't open it again. And try not to knock it or disturb it.

70. There is only one method

..... *Statistical Significance* .....

Supporting sources: 8
Contradicting sources: 5
Statistical significance: 0.5000000

*This premise is **not** statistically significant*

..... *Supporting Quotations* .....

[634] *By one operation and way, by one substance, and by one mixing, the whole work is accomplished, while its purity is also one, and it is perfected in two stages, each consisting of a dissolution and a coction, with the repetition of these.*

[635] *the substance of our Stone is one, so is the method of its preparation. Therefore, do not listen to those ignorant and fraudulent alchemists who speak of many different kinds of sublimation and distillation.*

~ An Unknown German Sage. *A Very Brief Tract Concerning the Philosophical Stone*. 15-7th Cen. (?). Alchemical Tract

[630] *there is one Philosophers' Stone, because there is one essence, and one method, both in the red and white Medicine. The red Medicine is merely a further development of the white.*
~ Bonus, Peter. *The Epistle of Bonus of Ferrara*. 14th Cen. Alchemical Tract

[89] *The Sages have used different names for the substance, and have told us to make the indestructible water white and red. They have also apparently indicated various methods, but they really agree with each other in regard to all essentials, and it is only their mystic language that causes a semblance of disagreement.*
~ Anonymous. *The Glory of the World, Or, Table of Paradise*. 1526 AD. Alchemical Tract

[628] *Know you that in one thing, to wit, the stone, by one way, to wit, decoction, and in one vessel the whole mastery is performed.*
~ Bacon, Roger. *The Mirror of Alchemy*. 13th Cen. Alchemical Tract

[165] *It is true that in the books of the Sages the impression is conveyed as if there were many substances and many methods: but they only mean different aspects or stages of the same thing. . . . If there seems to be many methods, they are all only aspects and subdivisions of our one method.*

[629] *From the one substance is evolved, first the White, and then the Red Tincture; there is one vessel one goal, and one method.*
~ Bonus, Peter. *The New Pearl of Great Price*. 1338 AD. Alchemical Tract

[273] *There are many false ways, but there can be only one that is true.*

[275] *there is only one true substance, and one true method.*
~ Anonymous. *The Only True Way*. 1677 AD. Alchemical Tract

[638] *For the knowledge of this art consisteth not in the multiplicity, or great number of things, but in unity; our stone is but one, the matter is one, and the vessel is one. The government is one, and the disposition is one. The whole art and work thereof is one, and begins in one manner, and in one manner it is finished.*
~ Bacon, Roger (Pseudo). *The Root of the World*. 13-7th Cen. Alchemical Tract

[620] *Now the whole magistery may be perfected, work, as in the generation of man, and of every vegetable; put the seed once into the womb, and shut it up well. Thus you may see that you need not many things, and that this our work requires no great charges, for that there is but one stone, there is but one medicine, one vessel, one order of working, and one successive disposition to the white and to the red. And although we say in many places, take this, and take that, yet we understand, that it behoves us to take but one thing, and put it once into the vessel, until the work be perfected. But these things are so set down by obscure philosophers to deceive the unwary, as we have before spoken; for is not this "ars cabalistica" or a secret and a hidden art? Is it not an art full of secrets? And believest thou O fool that we plainly teach this secret of secrets, taking our words according to their literal signification? Truly, I tell thee, that as for myself, I am no ways self seeking, or envious as others are; but he that takes the words of the other philosophers according to their common signification, he even already, having lost Ariadne's clue of thread, wanders in the midst of the labyrinth, multiplies errors, and casts away his money for naught.*
~ Artephius. *The Secret Book of Artephius*. 12th Cen. (?). Alchemical Tract

..... *Contradicting Quotations* .....

[156] *If you seek our gold in a substance intermediate between perfection and imperfection, you will find it: but otherwise, you must unbar the gates of common gold by the first preparatory process (ch. xv.), by which the charm of its body is broken, and the husband enabled to do his work. If you choose the former course, you shall use only gentle heat; in the latter case, you will require a fierce fire. But here you will be hopelessly lost in a labyrinth, if you do not know your way out of it. But whether you choose our gold, or common gold, you will in either case need an even and continual fire. If you take our gold, you will finish the work a*

few months sooner, and the Elixir will be ten times more precious than that prepared from common gold. If you work with "our gold," you will be assisted in its calcination, putrefaction, and dealbation by its gentle inward (natural) heat. But in the case of common gold, this heat has to be applied externally by foreign substances, so as to render it fit for union with the Virgin's Milk. In neither case, however, can anything be effected without the aid of fire.

[157] *if you know our Art, extract our gold from our Mercury (this is the shorter way), and thus perform the whole operation with one substance (viz., Mercury); if you can do this, you will have attained to the perfection of philosophy. In this method, there is no superfluous trouble: the whole work, from beginning to end, is based upon one broad foundation --- whereas if you take common gold, you must operate on two substances, and both will have to be purified by an elaborate process. If you diligently consider what I have said, you have in your hand a means of unravelling all the apparent contradictions of the Sages. They speak of three operations: the first, by which the inward natural heat expels all cold through the aid of external fire, the second, wherein gold is purged with our Mercury, through the mediation of Venus, and under the influence of a fierce fire; the third, in which common gold is mixed with our Mercury, and the ferment of Sulphur added. But if you will receive my advice, you will not be put out by any wilful obscurity on the part of the Sages.*

[390] *Hereof I have now determined to write much, although in the beginning of this Book I decreed to bury it in silence. This is the one great sophism of all adepts; some speak of this common gold and silver, and say the truth, and others say that we cannot use it, and they too, say the truth. But in the presence of God. I will call all our adepts to account, and charge them with jealous surliness. I, too, had determined to tread the same path, but God's hand confounded my scheme. I say then, that both ways are true, and come to the same thing in the end—but there is a vast difference at the beginning.*

~ An Anonymous Sage and Lover of Truth. *An Open Entrance to the Closed Palace of the King*. 1645 AD. Alchemical Tract

[393] *if you know how to amalgamate our Mercury simplex with your common Gold, which is dissolved, vivified, and renewed by it, you may be sure of effecting the Great Elixir, although neither so quick. So natural, nor so rich, as you might have done without it. And this is our third way. The Amalgamation of our Mercury simplex with common Gold consists only in the right Proportion, and in the indissoluble Union of both, which is done without any external Heat in a very short time, without which exact Proportion and right Union nothing of any Moment is to be expected from their Marriage. Know then, that this right Proportion is ten parts of our Mercury simplex to one of your finest common Gold in filings, which is dissolved in it, like Ice in common Water, after an imperceptible manner, and as soon as the Dissolution is over, the Coagulation and Putrefaction*

presently follow, which Effect, it you find not, 'tis a sign, that the Mercury exceeds its due Proportion. Now when your Gold has been thus well amalgamated, united, putrefied, and inseparably digested with our Mercury simplex, you will then have only our Philosophical Sulfur, in which time one might easily have performed the whole Work, working without common: Gold.
~ Urbigerus, Baro. *Aphorisms of Urbigerus*. 1690 AD. Alchemical Tract

[391] *they called that thing, the transmuting stone of the philosophers. For the making whereof several operations have been invented by several philosophers, that that might be completed by art which was left by Nature; since Nature herself is always inclined toward her own perfection.*
~ Ficinus, Marsilius. *Book of the Chemical Art*. 15th Cen. Alchemical Tract

[389] *many ways have been sought to the Tincture of the Philosophers, which finally all came to the same scope and end.*
~ Paracelsus, Theophrastus. *The Book Concerning the Tincture of the Philosophers*. 16th Cen. Alchemical Tract

[388] *It appears indeed as if there were many roads to our Art, and not one only. Geber avers that there are many ways to produce one effect. The same opinion is expressed by Rhasis in his book on the Perfect Magistery, where he speaks of bodies and spirits, and their purification and divers and manifold composition.*
~ Bonus, Peter. *The New Pearl of Great Price*. 1338 AD. Alchemical Tract

..... ***Commentary*** .....

Here we have a clear distinction: some alchemists claim that there exist several methods, and some claim that there is only one method.

Two sources (the first two under Contradicting Quotes) specifically mention that there are at least two methods: one using a single substance, and one using gold and another unnamed substance. It may be relevant to note that both sources are from the 17th century making them relatively new.

There is nothing definitive that we can draw from these quotes, except that there were most certainly multiple schools of thought on this premise. Possibilities include:

1. There is only one method and alchemists saying otherwise are lying.
2. There is only one main method but there are different ways to do the same thing, it being a matter of opinion as to whether subtle differences in the general method constitute a new method or not.
3. There are multiple methods which are vastly different (at least in part.)
4. There are multiple methods but not all of the authors knew of this.

That said, if there were different methods then we would expect to see multiple schools of thought on many of the practical instructions for making the Stone. Since this is not the case then the evidence is not looking good for different methods.

My personal opinion is that there may have been a gold method but if there was then it had not been practiced in so long that none of the surviving alchemical writings wrote about how to practically achieve this method. Some did not even know it existed, or did not consider it relevant since it is so much less efficient. Furthermore, the difference was only in the initial preparation of the substance(s) and would not have been considered as making any difference to the philosophy of alchemy, therefore some authors may even have considered it a variant on the same method instead of a different method.

It is necessary here to understand that the authors we are reading, who wrote hundreds of years ago, were themselves reading alchemical writings from hundreds of years before them – most of which have not survived. There is a vast tradition of alchemy that extends back in history of which we only see the tail-end.

71. The work consists of a first part and a second part

..... *Statistical Significance* .....

Supporting sources: 5
Contradicting sources: 0
Statistical significance: 0.9990234

This premise is statistically significant

..... *Supporting Quotations* .....

[857] *The water, which rises by distillation, carries up with it a portion of this fiery salt; such that the affusion of the water upon the body several times over reiterated, impregnates, fertilises, & fecundates our Mercury, & renders it proper to fixation.; the which is the term of the second working*
~ Desiderius, Sanctus. *A Letter to the True Disciples of Hermes*. 16-8th Cen. Alchemical Tract

[634] *By one operation and way, by one substance, and by one mixing, the whole work is accomplished, while its purity is also one, and it is perfected in two stages, each consisting of a dissolution and a coction, with the repetition of these.*
~ An Unknown German Sage. *A Very Brief Tract Concerning the Philosophical Stone*. 15-7th Cen. (?). Alchemical Tract

[279] *Know, my brother, that the exact preparation of the Eagles of the Sages, is the highest effort of our Art. In this first section of our work, nothing is to be done without hard and persevering toil; though it is quite true that afterwards the substance develops under the influence of gentle heat without any imposition of hands. The Sages tell us that their Eagles must be taken to devour the Lion, and that they gain the victory all the sooner if they are very numerous; also that the number of the work varies between 7 and 9. The Mercury of the Sages is the Bird of Hermes (now called a goose, now a pheasant). But the Eagles are always mentioned in the plural, and number from 3 to 10. Yet this is not to be understood as if there should be so many weights or parts of the water to one of the earth, but the water must be taken so oftentimes acuated or sharpened as there are Eagles numbered. This acuation is made by sublimation. There is, then, one sublimation of the Mercury of the Sages, when one Eagle is mentioned, and the seventh sublimation will so strengthen your Mercury, that the Bath of your King will be ready.*

~ An Anonymous Sage and Lover of Truth. *An Open Entrance to the Closed Palace of the King*. 1645 AD. Alchemical Tract

[276] *The first operation, which is done by hand, is the first stage of the work, which consists in Sublimation and Purification. The second operation, in which the artist has nothing to do but look on, is the second stage of the work.*
~ Bonus, Peter. *The New Pearl of Great Price*. 1338 AD. Alchemical Tract

[231] *When thou wast treating of the first work, lo! thou didst turn unto the second! How ambiguous hast thou made thy book, and how obscure are thy words!*
~ Anonymous. *The Turba Philosophorum*. Alchemical Tract

..... ***Commentary*** .....

There are two parts to the Great Work (the method of producing the Philosophers' Stone), these are termed the First Part and the Second Part.

72. The first part requires manual labor while the second part does not

..... *Statistical Significance* .....

Supporting sources: 2
Contradicting sources: 0
Statistical significance: 0.9375000

*This premise is probably significant, but **not** statistically significant*

..... *Supporting Quotations* .....

[279] *Know, my brother, that the exact preparation of the Eagles of the Sages, is the highest effort of our Art. In this first section of our work, nothing is to be done without hard and persevering toil; though it is quite true that afterwards the substance develops under the influence of gentle heat without any imposition of hands. The Sages tell us that their Eagles must be taken to devour the Lion, and that they gain the victory all the sooner if they are very numerous; also that the number of the work varies between 7 and 9. The Mercury of the Sages is the Bird of Hermes (now called a goose, now a pheasant). But the Eagles are always mentioned in the plural, and number from 3 to 10. Yet this is not to be understood as if there should be so many weights or parts of the water to one of the earth, but the water must be taken so oftentimes acuated or sharpened as there are Eagles numbered. This acuation is made by sublimation. There is, then, one sublimation of the Mercury of the Sages, when one Eagle is mentioned, and the seventh sublimation will so strengthen your Mercury, that the Bath of your King will be ready.*
~ An Anonymous Sage and Lover of Truth. *An Open Entrance to the Closed Palace of the King*. 1645 AD. Alchemical Tract

[276] *The first operation, which is done by hand, is the first stage of the work, which consists in Sublimation and Purification. The second operation, in which the artist has nothing to do but look on, is the second stage of the work.*
~ Bonus, Peter. *The New Pearl of Great Price*. 1338 AD. Alchemical Tract

..... *Commentary* .....

The First Part is the preparation of the ingredients, while in the second part we only watch and wait.

73. The first part and second part are confused

..... *Statistical Significance* .....

Supporting sources: 3
Contradicting sources: 0
Statistical significance: 0.9843750

This premise is statistically significant

..... *Supporting Quotations* .....

[876] *"If you consider how the Parts of Works Be out of Order set by the Old Clerks."*
~ A Lover of Philalethes. *A Short Enquiry Concerning the Hermetic Art*. 1714 AD. Alchemical Tract

[612] *The great difficulty which discourages all beginners is not of Nature's making: the Sages have created it by speaking of the longer operation when they mean the shorter one, and vice versâ.*
~ An Anonymous Sage and Lover of Truth. *An Open Entrance to the Closed Palace of the King*. 1645 AD. Alchemical Tract

[231] *When thou wast treating of the first work, lo! thou didst turn unto the second! How ambiguous hast thou made thy book, and how obscure are thy words!*
~ Anonymous. *The Turba Philosophorum*. Alchemical Tract

..... *Commentary* .....

Alchemists love to confuse the process by hopping sporadically between the two parts; trying to convince the reader than they must not do something in the first part, and to do all kinds of fruitless chemical operations in the second part.

This also allows the author to sow confusion by not revealing that the Work consists of two parts and then claiming both that nothing should be done, and that something should be done, at the same time... and then claim that everything they said was the truth.

74. The logical order is deliberately confused

..... *Statistical Significance* .....

Supporting sources: 4
Contradicting sources: 0
Statistical significance: 0.9960938

This premise is statistically significant

..... *Supporting Quotations* .....

[876] *"If you consider how the Parts of Works Be out of Order set by the Old Clerks."*

[883] *For he has so interwoven one Work with another, one Regimen with another (by way of Balance, as I said before, for Discoveries) that little less than the Knowledge of all in Theory, will prevent our falling into constant Error*

~ A Lover of Philalethes. *A Short Enquiry Concerning the Hermetic Art*. 1714 AD. Alchemical Tract

[612] *The great difficulty which discourages all beginners is not of Nature's making: the Sages have created it by speaking of the longer operation when they mean the shorter one, and vice versâ.*

~ An Anonymous Sage and Lover of Truth. *An Open Entrance to the Closed Palace of the King*. 1645 AD. Alchemical Tract

[602] *Every other science and art is closely reasoned; the different propositions follow each other in their logical order; and each assertion is explained and demonstrated by what has gone before. But in the books of our Sages the only method which prevails is that of chaos; there is everywhere studied obscurity of expression; and all the writers seem to begin, not with first principles, but with that which is quite strange and unknown to the student. The consequence is that one seems to flounder along through these works, with only here and there a glimmering of light, which vanishes as soon as one approaches it more closely. Such is the opinion of Rosinus, Anaxagoras, and other Sages.*

~ Bonus, Peter. *The New Pearl of Great Price*. 1338 AD. Alchemical Tract

[231] *When thou wast treating of the first work, lo! thou didst turn unto the second! How ambiguous hast thou made thy book, and how obscure are thy words!*

~ Anonymous. *The Turba Philosophorum*. Alchemical Tract

..... *Commentary* .....

The order of operation never clearly stated in any alchemical tract I have read. All of them will start somewhere in the middle, or at the end, and then jump around, explaining everything out of context.

75. It's all about heat

..... *Statistical Significance* .....

Supporting sources: 6
Contradicting sources: 0
Statistical significance: 0.9997559

This premise is statistically significant

..... *Supporting Quotations* .....

[641] *Then, again, thou sayest that the Stone is prepared of one thing, of one substance, in one vessel, the four (elements) composing one essence in which is one agent which begins and completes the work; man, thou sayest, need do nothing but add a little heat, and leave the rest to thy wisdom. For all that is needed is already contained in the substance, in perfection, beginning, middle, and end, as the whole man, the whole animal, the whole flower is contained each in its proper seed. Now, in the human seed the human specific-substance is also included, as flesh, blood, hair, &c.; and thus every seed contains all the peculiar properties of its species. In the whole world men spring from human seed, plants from plants, animals from animals. Now I know that when once the seed is enclosed in the female vessel, no further trouble or work of any kind is required—everything is brought to perfection by thy gradual and silent working. And the generation of the Stone, thou sayest, is performed in a similar manner. Only one substance is required, which contains within itself air, water, and fire—in short, everything that is needed for the completion of this work. No further handling of any kind is necessary, and a gentle fire is sufficient to rouse the internal warmth, just as an infant in the womb is cherished by natural heat. The only thing in which man must aid thee, is, by preparing the substance, removing all that is superfluous, enclosing this simple earth, which is combined with its water, in a vessel, and subjecting it to the action of gentle heat in a suitable alembic.*
~ Mehung, John A. *A Demonstration of Nature*. 16-17th Cen. Alchemical Tract

[117] *The white and the red spring from one root without any intermediary. It is dissolved by itself, it copulates by itself, grows white, grows red, is made crocus-coloured and black by itself, marries itself and conceives in itself. It is therefore to be decocted, to be baked, to be fused; it ascends, and it descends. All these operations are a single operation and produced by the fire alone.*

[119] *Fire alone is the whole work and the entire art.*

~ Paracelsus, Theophrastus. *The Aurora of the Philosophers*. 1575 AD. Alchemical Tract

[96] *the first principle of our Art is fire. Heat impels Nature to work, and in its working are manifested Body, Spirit, and Soul; that is, earth and water.*
~ Anonymous. *The Glory of the World, Or, Table of Paradise*. 1526 AD. Alchemical Tract

[265] *Nature uses only one substance in her work of developing and perfecting the metals, and that this substance includes everything that is required. Now, this substance appears to call for no special treatment, except that of digestion by gentle heat, which must be continued until it has reached its highest possible degree of development. For this simple heating process the cunning sophists have substituted solutions, coagulations, calcinations, putrefactions, sublimations, and other fantastical operations - which are only different names for the same thing; and thereby they have multiplied a thousand-fold the difficulties of this undertaking, and given rise to the popular notion that it is a most arduous, hazardous, and ruinously expensive enterprise. This they have simply done out of jealousy and malice, to put others off the right track, and to involve them in poverty and ruin. But they will find it difficult to justify their conduct before God, who has commanded us to love our neighbours as ourselves. For out of sheer malice they have rendered the road of truth impassable, and perplexed a simple natural process with such an elaborate tissue of circumstantial nomenclature, as to make the amelioration of the metals appear a hopelessly difficult task. For while you heat, you also putrefy, or decompose, as you may see by the changes which a grain of wheat undergoes in the ground under the influence of the rain and of the sun; you know that it must first decay before new life can spring forth. It is this process which they have denominated putrefaction and solution. Again when you heat, you also sublime, and to this coction they have applied the terms sublimation and multiplication, that the simple man might err more easily. In like manner coagulation takes place in heating; for they say that coagulation takes place when humidity is changed into the nature of fire, so as to be able to resist the action of fire, without evaporating, or being consumed. And heating also includes that which they call "circulation," or conjunction, or the union of fire with water to prevent complete combustion. Thus you see that that which they have called by so many names is really but one simple process.*
~ Anonymous. *The Only True Way*. 1677 AD. Alchemical Tract

[2] *Also another philosopher, in his Breveloquium saith, as there are three things in a natural egg, viz., the shell, the white, and the yolk, so likewise there are three things corresponding to the philosophers' stone, the glass vessel, the white liquor, and the citrine body. And as of the yolk and white, with a little heat, a bird is made, (the shell being whole, until*

the coming forth or hatching of the chicken), so it is in the work of the philosophers' stone.

[7] *by a temperate and gentle heat continued, you must make the pure and perfect body.*

~ Bacon, Roger (Pseudo). *The Root of the World.* 13-7th Cen. Alchemical Tract

[178] *in our chemical operation the regulation of the fire, and a most patient and careful tempering of its heat, was of the greatest importance for the proper digestion of the substance.*

~ Anonymous. *The Sophic Hydrolith, Or, Water Stone of the Wise*. 17th Cen. Alchemical Tract

..... ***Commentary*** .....

Everything else is already supplied, we need only supply the heat.

76. Be gentle with the heat

..... *Statistical Significance* .....

Supporting sources: 21
Contradicting sources: 0
Statistical significance: 1.0000000

This premise is statistically significant

..... *Supporting Quotations* .....

[320] *In the course of this change from white to black, the substance naturally passes through a variety of intermediate colours; but these colours (being more or less accidental) are not invariably the same, and depend very much on the original proportion in which the two substances are combined. In the second stage, during which the substance changes from black to white, it is already far purer, the colours are more lucid, and more to be depended upon. In the two phases there are intermediate colours; but in the first they are more dingy and obscure than in the second, and very much less numerous. In the progress of the substance from blackness to whiteness (i.e., the second phase of our Magistery), the most beautiful colours are seen in a variety such as eclipses the glory of the rainbow; before the perfection of blackness is reached, there are also some transition colours, such as black, azure, and yellow—and the meaning of these colours is that your substance is not yet completely decayed; while the body is dying, the colours are seen, until black night shrouds the whole horizon in pitchy gloom. But when the process of resurrection begins (in the second phase), the hues are more numerous and splendid, because the body is now beginning to be glorified, and has become pure and spiritual. But in what order do the colours of which we speak appear? To this question no definite answer can be given, because in this first phase there are so much uncertainty and variation. But the colours will be the clearer and more distinct, the purer your water of life is. The four principal colours (white, black, white, red), always follow in the same order; but the order of the intermediate colours cannot be so certainly determined, and you ought to be content if within the first 40 days you get the black colour. There is only one caution you should bear in mind, in regard to this point: if a reddish colour appears before the black (especially if the substance begins to look dry and powdery at the same time), you may be almost sure that you have marred your substance by toô violent a fire. You should be very careful, then, about the regulation of*

your fire; if the fire be just hot enough, but not too hot, the inward chemical action of our water will do the rest.

[444] *the external fire of the furnace should be neither too violent (in order that the equilibrium of chemical forces in the substance may not be disturbed), nor yet too gentle, so that the action of the inward fire may not languish for want of outward heat. It should be just such as to keep up an equable vital warmth.*

[735] *You must not yield to despondency, or attempt to hasten the chemical process of dissolution. For if you do so by means of violent heat, the substance will be prematurely parched up into a red powder, and the active vital principle in it will become passive, being knocked on the head, as it were, with a hammer.*

~ Philalethes, Eirenaeus. *A Brief Guide to the Celestial Ruby*. 1694 AD. Alchemical Tract

[640] *If you, my son, wish to prepare this precious Stone, you need not put yourself to any great expense. All that you want is leisure, and some place where you can be without any fear of interruption. Reduce the Matter which is one, to powder, put it, together with its water, in a well-closed vessel, and expose it to continuous, gentle heat, which will then begin to operate, while the moisture favours the decomposition.*

[641] *Then, again, thou sayest that the Stone is prepared of one thing, of one substance, in one vessel, the four (elements) composing one essence in which is one agent which begins and completes the work; man, thou sayest, need do nothing but add a little heat, and leave the rest to thy wisdom. For all that is needed is already contained in the substance, in perfection, beginning, middle, and end, as the whole man, the whole animal, the whole flower is contained each in its proper seed. Now, in the human seed the human specific-substance is also included, as flesh, blood, hair, &c.; and thus every seed contains all the peculiar properties of its species. In the whole world men spring from human seed, plants from plants, animals from animals. Now I know that when once the seed is enclosed in the female vessel, no further trouble or work of any kind is required—everything is brought to perfection by thy gradual and silent working. And the generation of the Stone, thou sayest, is performed in a similar manner. Only one substance is required, which contains within itself air, water, and fire—in short, everything that is needed for the completion of this work. No further handling of any kind is necessary, and a gentle fire is sufficient to rouse the internal warmth, just as an infant in the womb is cherished by natural heat. The only thing in which man must aid thee, is, by preparing the substance, removing all that is superfluous, enclosing this simple earth, which is combined with its water, in a vessel, and subjecting it to the action of gentle heat in a suitable alembic.*

~ Mehung, John A. *A Demonstration of Nature*. 16-17th Cen. Alchemical Tract

[824] *White Medicine is brought to perfection in the third degree of fire, which must not be exceeded lest the work --- for whiteness --- be destroyed.*
~ Figulus, Benedictus. *A Golden and Blessed Casket of Nature's Marvels*. 1607 AD. Alchemical Tract

[879] *This Distillation, Hermes, as well as many others, declares must be made by a gentle Fire, by little and little, with great Discretion, lest the thick he mixed with the thin, the subtile with the gross, or the foul with that which is clean.*
~ A Lover of Philalethes. *A Short Enquiry Concerning the Hermetic Art*. 1714 AD. Alchemical Tract

[434] *let the mercury be taken, and warmed day and night in an alembic over a gentle fire. Yet it should not be a coal or a wood fire, but a clear and pellucid heat, like that of the Sun itself - a gentle and even warmth.*
~ Flamell, Nicholas. *A Short Tract, or Philosophical Summary*. 15th Cen. Alchemical Tract

[505] *The metals which we dig up out of the earth are, as it were, torn up by the roots, and, their growth having come to a standstill, they can undergo no further development into gold, but must always retain their present form, unless something is done for them by our Art. Hence we must begin at the point where Nature had to leave off: we must purge away all impurity, and the sulphureous alloy, as Nature herself would have done if her operation had not been accidentally, or violently, disturbed. She would have matured the original substance, and brought it to perfection by gentle heat, and, in a longer or shorter period of time, she would have transmuted it into gold. In this work Nature is ceaselessly occupied while the metals are still in the earth;*
~ A German Sage. *A Tract of Great Price Concerning the Philosophical Stone*. 1423 AD. Alchemical Tract

[441] *beware of too fierce a degree of heat; for if the moisture of the substance be dried up, our work must come to nought.*

[442] *Know also that the union must be brought about by a gentle fire, since the elements cannot stand a fierce fire, until the union has taken place. When the gentle heat is applied, the elements devour and consume each other, and yet again, on the other hand, comfort and strengthen each other, and teach each other to stand the test of fire*

[557] *When the male and the female principle have been together for a space of forty nights, there is an emission of moist warm seed; and to the same God has liberally given much blood to heat it. This seed develops into an embryo which is supported with a little milk over a moderate fire, and grows stronger day by day. Its growth must be aided by warmth; but the heat of the fire should be temperate, like that of the Sun.*

~ An Unknown German Sage. *A Very Brief Tract Concerning the Philosophical Stone*. 15-7th Cen. (?). Alchemical Tract

[156] *If you seek our gold in a substance intermediate between perfection and imperfection, you will find it: but otherwise, you must unbar the gates of common gold by the first preparatory process (ch. xv.), by which the charm of its body is broken, and the husband enabled to do his work. If you choose the former course, you shall use only gentle heat; in the latter case, you will require a fierce fire. But here you will be hopelessly lost in a labyrinth, if you do not know your way out of it. But whether you choose our gold, or common gold, you will in either case need an even and continual fire. If you take our gold, you will finish the work a few months sooner, and the Elixir will be ten times more precious than that prepared from common gold. If you work with "our gold," you will be assisted in its calcination, putrefaction, and dealbation by its gentle inward (natural) heat. But in the case of common gold, this heat has to be applied externally by foreign substances, so as to render it fit for union with the Virgin's Milk. In neither case, however, can anything be effected without the aid of fire.*

[440] *The regulation of the fire is a matter of great importance at this juncture; if you make it too fierce, and thus cause sublimation at this stage, everything will be irrecoverably spoilt. Be content, therefore, to remain, as it were, in prison for forty days and nights, even as was the good Trevisan, and employ only gentle heat.*

[467] *Our pure and homogeneous Mercury, having conceived inward Sulphur (through our Art), coagulates itself under the influence of gentle outward heat, like the cream of milk — a subtle earth floating on the water. When it is united to the Sun, it is not only not coagulated, but the composite substance becomes softer day by day; the bodies are almost dissolved; and the spirits begin to be coagulated, with a black colour*

[468] *In the beginning there is so much moisture that if the fire be too fierce it will dry up the liquid too quickly, and you will prematurely obtain a dry red powder, from which the principle of life has flown; if the fire be not strong enough the substance will not be properly matured. Too powerful a fire prevents the true union of the substances. True union only takes place in water. Bodies collide, but do not unite; only liquids (and spirits) can truly mingle their substance. Hence our homogeneous metallic water must be allowed to do its work properly, and should not be dried up, until this perfect mutual absorption has taken place in a natural manner. Premature drying only destroys the germ of life, strikes the active principle on the head as with a hammer, and renders it passive*

[804] *too fierce a fire would render your substance insoluble and prevent its granulation.*

~ An Anonymous Sage and Lover of Truth. *An Open Entrance to the Closed Palace of the King*. 1645 AD. Alchemical Tract

[68] *In case the Earth should be totally destroyed by the violent external Heat, although it is most certain, you cannot carry on our noble Creation any farther with it*
~ Urbigerus, Baro. *Aphorisms of Urbigerus*. 1690 AD. Alchemical Tract

[587] *It is evident that all little trees, flowers and small herbs are produced from water and the union of a subtle earth. And if you endeavor to produce a tree or an herb, you must not take earth or water, but rather that which is from them, as a scion or a seed, which being committed to the bosom of the earth, the parent of all things, and cherished with a nutriment of their own nature, and called forth by the darting of the solar light, do in due time break out into the superficies of the earth, into the species of a tree or an herb. In like manner that divine art teaches how to take the seed our of the more perfect body; which being put into the philosophical earth prepared by art and continually decocted by a temperate heat into a white or red powder, is said to have converted the inferior bodies into the nature of the superior.*
~ Ficinus, Marsilius. *Book of the Chemical Art*. 15th Cen. Alchemical Tract

[484] *Our vessel being warily heated at the first for fear of its cracking, an ebullition of the contained matter is brought on, so that the moisture is alternately circulated in white fumes above, and condensed below, which may continue for a month or two, nay longer, increasing the heat gradually to another degree, as your matter discovers a disposition for fixing, by the vapor continuing at longer intervals condensed, and rising in a lesser quantity, of an ash color, or other dark shades, which it will assume as a medium to perfect blackness, the first desirable stage in our harvest. Other colors may be exhibited in this part of the work without danger, if they pass transiently; but if a faint redness, like that of the corn poppy, continues, the matter is in danger of vitrifying, either from an impatient urging of the fire, or the moisture not being sufficiently predominant. An ingenious artist can remedy this by opening his vessel and adding more of the corrected mercury, sealing it up as before; but a novice would do much better to prevent it by governing his fire according to the appearances of his matter, with judgment and patience, increasing it if the moisture manifests its predominancy too long, and slacking if the dry prevails, till such time as the vapors become dark; and after they have continued for some time at rest, a pellicle or film on the matter shows its disposition for fixing, retaining the vapor captive for some time, till it breaks through at different places on its surface (much like the bituminous substance of coal in a soldering fire), with darker clouds, but quickly dissipated, and growing less in quantity, till the whole substance resembles molten pitch, or the aforesaid bituminous substance, bubbling less and less, resting in one entire black substance at the bottom of your glass. This is called the blackness of black, the head of the crow, etc., and is esteemed a desirable stage in our philosophical generation, being the*

perfect putrefaction of our seed, which will ere long show its vital principle by a glorious manifestation of Seminal Virtue.
~ Anonymous. *On the Philosophers' Stone*. 17th Cen. (?). Alchemical Tract

[450] *The substance you must prepare with gentle heat, and so long as there is no violent effervescence, you may keep it over the fire: you should gradually consume it by gentle coction, but it must not be suffered to throw up great bubbles, as such a course would be indicative of haste.*

[814] *the redness of this delectable Stone is contained in its whiteness, and may be brought out, and made to appear to the Artist's ravished gaze by the gently compelling heat of fire.*
~ Norton, Thomas. *The Chemical Treatise, Or, The Ordinal of Alchemy*. 1477 AD. Alchemical Tract

[443] *a gentle heat dissolves the salt in the liquor without violence and disperses it into the matter after a natural manner that the body may now conveniently putrefy; but if the liquor were agitated by an excessive heat the matter in it would be destroyed or spoiled so that it could neither be animated nor receive such a putrefaction as is convenient for it, and therefore nothing (in this case) could be generated out of the matter.*
~ Nollius, Henry. *The Chemists Key*. 1617 AD. Alchemical Tract

[88] *Mercury is nothing but water and salt, which have been subjected for a long space of time to natural heat so as to be united into one.*

[90] *First, subject the Matter to gentle coction, of a temperature such as that with which a hen hatches her eggs, lest the moisture be burnt up, and the spirit of our earth destroyed. Let the phial be tightly closed that the earth may crush our substance, and enable its spirit to be extracted.*

[99] *According to the same fashion of gentle coction, all that is fetid and black is gradually purged out of our Stone.*

[462] *The two must be united by a gentle and continuous fire, affording the same degree of warmth as that with which a hen hatches her eggs.*

[465] *the body must receive its spirit to drink gradually, and little by little, until it recovers its life, and health, and strength, which takes place by means of the same gentle heat which digests food in the stomach, and matures fruit in its place.*
~ Anonymous. *The Glory of the World, Or, Table of Paradise*. 1526 AD. Alchemical Tract

[435] *let your fire be gentle, and easy, which being always equal, may continue burning: and let it not increase, for if it does, you shall suffer great loss*
~ Bacon, Roger. *The Mirror of Alchemy*. 13th Cen. Alchemical Tract

[732] *I knew a man says Gregory, who began the work in the right way, and achieved the White Tincture; but when there was some delay about the appearance of the Red Colour, he gave up in despair, etc. This*

man knew the simple elements of our Art, their purification, commixtion, and the different signs which were to appear; he was ignorant only of the day and hour in which the conjunction of the simple elements and the completion of the work might be expected; and because he did not know what to do at the right time, the whole Magistery vanished from his sight. For the White Stone was net yet fixed, and, being exposed to too much heat, it evaporated.
~ Bonus, Peter. *The New Pearl of Great Price*. 1338 AD. Alchemical Tract

[3] *The vessel being well and perfectly closed, and never so much as once opened till the perfection or end of the work; so that you see the vessel is to be kept close, that the spirit may not get out and vanish. Therefore saith Rhasis, keep thy vessel and its junctures close and firm, for the conservation of the spirit. And another saith, close they vessel well, and as you are not to cease from the work, or let it cool, so neither are you to make too much haste, neither by too great a heat, nor too soon opening of it. You must take special care that the humidity, which is the spirit, gets not out of the vessel; for then you will have nothing but a dead body remaining, and the work will come to nothing.*

[4] *you are to understand that the body is to be dissolved with the spirit; --- with which they are mixed by an easy and gentle decoction, so that the body may be spiritualized by it. Ascanius also saith, a gentle fire gives health, but too much or great a heat will not conserve or unite the elements, but on the contrary divide them, waste the humidity, and destroy the whole work.*

[5] *the gentle or temperate fire is that only which completes the mixture, makes thick, and perfects the work*

[6] *in the beginning of the mixture, you ought to mix the elements, being sincere and made pure, clean and rectified with a gentle fire, by a slow and natural digestion, and to beware of too much fire, till you know they are conjoined.*

[7] *by a temperate and gentle heat continued, you must make the pure and perfect body.*

[445] *Therefore saith Rhasis, be very diligent and careful in the sublimation and liquefaction of the matter, that you increase not your fire too much, whereby the water may ascend to the highest part of the vessel. For then wanting a place of refrigeration, it will stick fast there, whereby the sulphur of the elements will not be perfected. For indeed in this work, it is necessary that they be many times elevated, or sublimed, and depressed again. And the gentle or temperate fire is that only which completes the mixture, makes thick, and perfects the work.*

[446] *The happy prosecution of the whole work, consists in the exact temperament of the fire; therefore beware of too much heat, lest you come to solution before the time, viz., before the mater is ripe; for that will bring you to despair of attaining the end of your hopes.*

[447] *Close up well they vessel, and pursue to the end. For there is no generation of things, but by putrefaction, by keeping out the air, and a continual internal motion, with an equal and gentle heat.*
~ Bacon, Roger (Pseudo). *The Root of the World*. 13-7th Cen. Alchemical Tract

[188] *digest with a gentle fire, as it were for the hatching of chickens, so long till the bodies are dissolved, and their perfectly conjoined tincture is extracted, mark this well. But it is not extracted all at once, but it is drawn out by little and little, day by day, and hour by hour, till after a long time, the solution thereof is completed, and that which is dissolved always swims atop. And while this dissolution is in hand, let the fire be gentle and continual, till the bodies are dissolved into a viscous and most subtile water, and the whole tincture be educed, in color first black, which is the sign of a true dissolution.*
~ Artephius. *The Secret Book of Artephius*. 12th Cen. (?). Alchemical Tract

[178] *in our chemical operation the regulation of the fire, and a most patient and careful tempering of its heat, was of the greatest importance for the proper digestion of the substance.*

[476] *For as seed, when cast into the ground, is destroyed and rendered useless by an excess of moisture and rain, so our work cannot prosper unless the water is judiciously administered. All this being done, let the phial be carefully closed and sealed, to prevent the compound from evaporating or losing its odour; and place it in the furnace, there exposing it to a gentle, continuous, airy, vaporous, and well-tempered heat, resembling the degree of warmth with which the hen hatches her eggs.*

[737] *Haste slowly -- for it is of the greatest importance that the influence of the fire should be brought to bear gently and gradually. In the meantime you will observe various chemical changes (e.g., of colour) in the distilling vessel, to which you must pay careful attention. For if they appear in due order, it is a sign that your undertaking will be brought to a prosperous issue.*
~ Anonymous. *The Sophic Hydrolith, Or, Water Stone of the Wise*. 17th Cen. Alchemical Tract

[847] *Then take the earth which you shall have reserved in a vessel of glass, with its distilled water, and with a soft and gentle fire, such as was that of Distillation, or purification, or rather one somewhat stronger, continue it, till such time as the earth be dry and white, and by reason of its drought, drunk up all its water. This done, put to it some of the abovesaid water, and so, as at the beginning, continue on the same decoction, until that earth is become absolutely white, cleansed and clear, and have drunk all its water. And note that the said earth will be washed from its blackness by the decoction, as I have said, because it is easily putrefied by its own water, and is cleansed, which is the end of the Magistery, and then be sure to keep that white earth very carefully. For that is the White Mercury, White Magnesia, Foliated earth. Then take this*

white earth rectified as abovesaid, and put it into its vessel upon the ashes, to a fire of Sublimation, and let it have a very strong fire until all the coagulated water which is within, come into the alembic, and the earth remain in the bottom well calcined.
~ Anonymous. *The True Book of the Learned Greek Abbot Synesius*. 16-7th Cen. Alchemical Tract

[220] *Place Citrine with his wife after the conjunction into the bath; do not kindle the bath excessively, lest they be deprived of sense and motion; cause them to remain in the bath until their body, and the colour thereof, shall become a certain unity, whereupon restore unto it the sweat thereof; again suffer it to die; then give it rest, and beware lest ye evaporate them by burning them in too strong a fire.*

[221] *Venerate the king and his wife, and do not burn them, since you know not when you may have need of these things, which improve the king and his wife. Cook them, therefore, until they become black, then white, afterwards red*

[225] *place it in its vessel, the mouth of which close carefully, and cook with a gentle fire until it liquefy, and all become water therein!*

[236] *unless ye have patience, ye err in ruling, and corrupt the work. Cook, therefore, the same in a gentle fire until ye see that it is dissolved.*
~ Anonymous. *The Turba Philosophorum*. Alchemical Tract

..... Commentary .....

Nature does not use excess heat when developing plants or animals. Too much heat kills things. So why would we use excess heat to produce the Stone? Excess heat is only used to reduce things, never to develop things.

77. The degree of heat must be exact

..... *Statistical Significance* .....

Supporting sources: 3
Contradicting sources: 0
Statistical significance: 0.9843750

This premise is statistically significant

..... *Supporting Quotations* .....

[444] *the external fire of the furnace should be neither too violent (in order that the equilibrium of chemical forces in the substance may not be disturbed), nor yet too gentle, so that the action of the inward fire may not languish for want of outward heat. It should be just such as to keep up an equable vital warmth.*
~ Philalethes, Eirenaeus. *A Brief Guide to the Celestial Ruby*. 1694 AD. Alchemical Tract

[945] *Writers differ about the structure of the Fire, though they all aim at one and the same scope, to wit, That is should be so made, that the fugitive Spirit should flie away, before the persequent suffered any thing from the Fire; [...] But they must minde, lest ascending too high, the Sun melt their Winds, and burn their Feathers, and so precipitate them into the Sea. But let them imitate wise Dadalus, who held the mean betwixt two extremes, because, if he had flown too low, the Water would have loaden his Wings; if too high, the Sun would have melted his Wax.*
~ Combachius, Lodovicus. *Sal, Lumen & Spiritus, Mundi Philosophici*. 1656 AD. Alchemical Tract

[446] *The happy prosecution of the whole work, consists in the exact temperament of the fire; therefore beware of too much heat, lest you come to solution before the time, viz., before the mater is ripe; for that will bring you to despair of attaining the end of your hopes.*
~ Bacon, Roger (Pseudo). *The Root of the World*. 13-7th Cen. Alchemical Tract

..... *Commentary* .....

It is very important to ensure the degree of heat is exactly right. What is the right degree is something that is known by understanding what you are currently trying to achieve in that particular stage of the Work. Usually it's either the first point of dryness or the circulation of the moisture.

78. The heat must be continuous

..... *Statistical Significance* .....

Supporting sources: 11
Contradicting sources: 0
Statistical significance: 0.9999998

This premise is statistically significant

..... ***Supporting Quotations*** .....

[640] *If you, my son, wish to prepare this precious Stone, you need not put yourself to any great expense. All that you want is leisure, and some place where you can be without any fear of interruption. Reduce the Matter which is one, to powder, put it, together with its water, in a well-closed vessel, and expose it to continuous, gentle heat, which will then begin to operate, while the moisture favours the decomposition.*
~ Mehung, John A. *A Demonstration of Nature*. 16-17th Cen. Alchemical Tract

[434] *let the mercury be taken, and warmed day and night in an alembic over a gentle fire. Yet it should not be a coal or a wood fire, but a clear and pellucid heat, like that of the Sun itself - a gentle and even warmth.*
~ Flamell, Nicholas. *A Short Tract, or Philosophical Summary*. 15th Cen. Alchemical Tract

[312] *Let the heaven stoop to the earth, till the latter has conceived heavenly seed. When you see the substances mingle in your distilling vessel, and assume the appearance of clotted and burnt blood, be sure that the female has received the seed of the male. About seventeen days afterwards your substance will begin to wear a yellow, thick, misty, or foamy appearance. At this time, you must take care not to let the embryo escape from your vessel; for it will give out a greenish, yellow, black, and bluish vapour and strive to burst the vessel. If you allow these vapours (which are continuous when the Embryo is formed) to escape, your work will be hopelessly marred. Nor should you allow any of the odour to make its way through any little hole or outlet; for the evaporation would considerably weaken the strength of the Stone. Hence the true Sage seals up the mouth of his vessel most carefully. Let me advise you, moreover, not to neglect your fire, or move or open the vessel, or slacken the process of decoction, until you find that the quantity of the liquid begins to diminish; if this happens after thirty days, rejoice, and know that you are on the right road. Then be doubly careful, and you will, at the end of*

another fortnight, find that the earth has become quite dry and of a deep black. This is the death of the compound; the winds have ceased, and there is a great calm. . . . The substance has now become of a uniform colour, namely, as black as pitch, and neither vapours, or winds, or any other signs of life are seen; the whole is dry as dust, with the exception of some pitch-like substance, which now and then bubbles up; all presents an image of eternal death.
~ An Anonymous Sage and Lover of Truth. *An Open Entrance to the Closed Palace of the King*. 1645 AD. Alchemical Tract

[462] *The two must be united by a gentle and continuous fire, affording the same degree of warmth as that with which a hen hatches her eggs.*
~ Anonymous. *The Glory of the World, Or, Table of Paradise*. 1526 AD. Alchemical Tract

[79] *If therefore we intend to immitate nature, we must needs have such a furnace like unto the Mountains, not in greatness, but in continual heat, so that the fire put in, when it ascends, may find no vent: but that the heat may beat upon the vessel being close shut, containing in it the matter of the stone: which vessel must be round, with a small neck, made of glass or some earth, representing the nature or close knitting together of glass: the mouth whereof must be signed or sealed with a covering of the same matter, or with lute.*

[435] *let your fire be gentle, and easy, which being always equal, may continue burning: and let it not increase, for if it does, you shall suffer great loss*
~ Bacon, Roger. *The Mirror of Alchemy*. 13th Cen. Alchemical Tract

[128] *if you have knowledge of Nature, a continuous fire, and the right substance, you ought to succeed.*
~ Sendivogius, Michael. *The New Chemical Light*. 17th Cen. Alchemical Tract

[265] *Nature uses only one substance in her work of developing and perfecting the metals, and that this substance includes everything that is required. Now, this substance appears to call for no special treatment, except that of digestion by gentle heat, which must be continued until it has reached its highest possible degree of development. For this simple heating process the cunning sophists have substituted solutions, coagulations, calcinations, putrefactions, sublimations, and other fantastical operations - which are only different names for the same thing; and thereby they have multiplied a thousand-fold the difficulties of this undertaking, and given rise to the popular notion that it is a most arduous, hazardous, and ruinously expensive enterprise. This they have simply done out of jealousy and malice, to put others off the right track, and to involve them in poverty and ruin. But they will find it difficult to justify their conduct before God, who has commanded us to love our neighbours as ourselves. For out of sheer malice they have rendered the road of truth*

impassable, and perplexed a simple natural process with such an elaborate tissue of circumstantial nomenclature, as to make the amelioration of the metals appear a hopelessly difficult task. For while you heat, you also putrefy, or decompose, as you may see by the changes which a grain of wheat undergoes in the ground under the influence of the rain and of the sun; you know that it must first decay before new life can spring forth. It is this process which they have denominated putrefaction and solution. Again when you heat, you also sublime, and to this coction they have applied the terms sublimation and multiplication, that the simple man might err more easily. In like manner coagulation takes place in heating; for they say that coagulation takes place when humidity is changed into the nature of fire, so as to be able to resist the action of fire, without evaporating, or being consumed. And heating also includes that which they call "circulation," or conjunction, or the union of fire with water to prevent complete combustion. Thus you see that that which they have called by so many names is really but one simple process.
~ Anonymous. *The Only True Way*. 1677 AD. Alchemical Tract

[7] *by a temperate and gentle heat continued, you must make the pure and perfect body.*
~ Bacon, Roger (Pseudo). *The Root of the World*. 13-7th Cen. Alchemical Tract

[188] *digest with a gentle fire, as it were for the hatching of chickens, so long till the bodies are dissolved, and their perfectly conjoined tincture is extracted, mark this well. But it is not extracted all at once, but it is drawn out by little and little, day by day, and hour by hour, till after a long time, the solution thereof is completed, and that which is dissolved always swims atop. And while this dissolution is in hand, let the fire be gentle and continual, till the bodies are dissolved into a viscous and most subtile water, and the whole tincture be educed, in color first black, which is the sign of a true dissolution.*
~ Artephius. *The Secret Book of Artephius*. 12th Cen. (?). Alchemical Tract

[476] *For as seed, when cast into the ground, is destroyed and rendered useless by an excess of moisture and rain, so our work cannot prosper unless the water is judiciously administered. All this being done, let the phial be carefully closed and sealed, to prevent the compound from evaporating or losing its odour; and place it in the furnace, there exposing it to a gentle, continuous, airy, vaporous, and well-tempered heat, resembling the degree of warmth with which the hen hatches her eggs.*
~ Anonymous. *The Sophic Hydrolith, Or, Water Stone of the Wise*. 17th Cen. Alchemical Tract

[331] *The fire and the season are to be maintained day and night so that they will conform to the principle of heaven. It is known that the great work can be carried out in cities, and that it is unnecessary to watch over solitude in the large mountain. Everyone has a chance of getting the*

medicine of long life, but unfortunately most people are unintelligent and allow the medicine to be wasted.
~ Po-tuan, Chang. *Wu Chen P'ien, Essay on the Understanding of Truth.* 1078 AD. Alchemical Tract

..... *Commentary* .....

There is no point when heat is not used. It must be continuous.

79. The way of working is one

..... *Statistical Significance* .....

Supporting sources: 10
Contradicting sources: 0
Statistical significance: 0.9999990

This premise is statistically significant

..... *Supporting Quotations* .....

[117] *The white and the red spring from one root without any intermediary. It is dissolved by itself, it copulates by itself, grows white, grows red, is made crocus-coloured and black by itself, marries itself and conceives in itself. It is therefore to be decocted, to be baked, to be fused; it ascends, and it descends. All these operations are a single operation and produced by the fire alone.*
~ Paracelsus, Theophrastus. *The Aurora of the Philosophers*. 1575 AD. Alchemical Tract

[91] *Malignant men have darkened our Art, perverting it with many words; they have called our earth, and our Sun, or gold, by many misleading names. Their salting, dissolving, subliming, growing, pounding, reducing to an acid, and white sulphur, their coction of the fiery vapour, its coagulation, and transmutation into red sulphur, are nothing but different aspects of one and the same thing*
~ Anonymous. *The Glory of the World, Or, Table of Paradise*. 1526 AD. Alchemical Tract

[45] *I advise no one to approach this Art unless he knows the principle and the regimen of Nature: if he be acquainted with these, little is wanting to him except one thing, nor need he put himself to a great expense, since the stone is one, the medicine is one, the vessel one, the rule one, the disposition one.*
~ An Anonymous German Philosopher. *The Golden Tract Concerning the Stone of the Philosophers*. 16-7th Cen. (?). Alchemical Tract

[628] *Know you that in one thing, to wit, the stone, by one way, to wit, decoction, and in one vessel the whole mastery is performed.*
~ Bacon, Roger. *The Mirror of Alchemy*. 13th Cen. Alchemical Tract

[127] *Nature is one, our Art is one but the workmen are many. Nature, then, generates things through the Will of God out of the first Matter (the product of the elements) which is known to God alone.*
~ Sendivogius, Michael. *The New Chemical Light*. 17th Cen. Alchemical Tract

[164] *The substance of our Art is one, and admits of no variation or substitute, and so also the mode of our Art is one. The unity of our Art is proved by the fact that, though the Sages exhibit considerable diversity in their methods of expressing themselves, yet they all understand each other. The very fact that Greek understands Greek, and Latin Latin, and Arab Arab, proves the unity of each language; and it is the same with our Art. Amidst the greatest apparent diversity there is a wonderful substantial agreement in the works of the Sages; they differ in words, names, and metaphors, but they agree in reference to things.*

[543] *Nature, says Florus, is one, and if any man strays away from her guidance, he mars his labour.*

~ Bonus, Peter. *The New Pearl of Great Price*. 1338 AD. Alchemical Tract

[265] *Nature uses only one substance in her work of developing and perfecting the metals, and that this substance includes everything that is required. Now, this substance appears to call for no special treatment, except that of digestion by gentle heat, which must be continued until it has reached its highest possible degree of development. For this simple heating process the cunning sophists have substituted solutions, coagulations, calcinations, putrefactions, sublimations, and other fantastical operations - which are only different names for the same thing; and thereby they have multiplied a thousand-fold the difficulties of this undertaking, and given rise to the popular notion that it is a most arduous, hazardous, and ruinously expensive enterprise. This they have simply done out of jealousy and malice, to put others off the right track, and to involve them in poverty and ruin. But they will find it difficult to justify their conduct before God, who has commanded us to love our neighbours as ourselves. For out of sheer malice they have rendered the road of truth impassable, and perplexed a simple natural process with such an elaborate tissue of circumstantial nomenclature, as to make the amelioration of the metals appear a hopelessly difficult task. For while you heat, you also putrefy, or decompose, as you may see by the changes which a grain of wheat undergoes in the ground under the influence of the rain and of the sun; you know that it must first decay before new life can spring forth. It is this process which they have denominated putrefaction and solution. Again when you heat, you also sublime, and to this coction they have applied the terms sublimation and multiplication, that the simple man might err more easily. In like manner coagulation takes place in heating; for they say that coagulation takes place when humidity is changed into the nature of fire, so as to be able to resist the action of fire, without evaporating, or being consumed. And heating also includes that which they call "circulation," or conjunction, or the union of fire with water to prevent complete combustion. Thus you see that that which they have called by so many names is really but one simple process.*

~ Anonymous. *The Only True Way*. 1677 AD. Alchemical Tract

[8] *Notwithstanding the philosophers have subtily delivered themselves, and clouded their instructions with enigmatical and typical phrases and words, to the end that their art might not only be hidden and so continued, but also be had in the greater veneration. Thus they advise to decoct, to commix, and to conjoin, to sublime, to bake, to grind, and to congeal; to make equal, to putrefy, to make white, and to make red; of all which things, the order, management, and way of working is all one, which is only to decoct.*

[13] *our stone is from one thing only, as is aforesaid, and it is performed by one act or work, with decoction: and by one digestion, or operation, which is the changing of it first to black, then to white, thirdly, to red*

~ Bacon, Roger (Pseudo). *The Root of the World*. 13-7th Cen. Alchemical Tract

[620] *Now the whole magistery may be perfected, work, as in the generation of man, and of every vegetable; put the seed once into the womb, and shut it up well. Thus you may see that you need not many things, and that this our work requires no great charges, for that there is but one stone, there is but one medicine, one vessel, one order of working, and one successive disposition to the white and to the red. And although we say in many places, take this, and take that, yet we understand, that it behoves us to take but one thing, and put it once into the vessel, until the work be perfected. But these things are so set down by obscure philosophers to deceive the unwary, as we have before spoken; for is not this "ars cabalistica" or a secret and a hidden art? Is it not an art full of secrets? And believest thou O fool that we plainly teach this secret of secrets, taking our words according to their literal signification? Truly, I tell thee, that as for myself, I am no ways self seeking, or envious as others are; but he that takes the words of the other philosophers according to their common signification, he even already, having lost Ariadne's clue of thread, wanders in the midst of the labyrinth, multiplies errors, and casts away his money for naught.*

~ Artephius. *The Secret Book of Artephius*. 12th Cen. (?). Alchemical Tract

[382] *The way nevertheless of working to the Black, to the White, and to the Red is always one, to wit, bake and decoct the Compound in feeding with our Permanent Water, to wit, decoct.*

~ Trevisan, Count Bernard. *Verbum Dismissum.* 15th Cen. Alchemical Tract

..... ***Commentary*** .....

There is only one thing that you do, hence: the way of working is one. Even the First Part is really the same as the Second Part, except that you are manually performing nature's operations and removing the superfluous components to give the substance a head start.

80. Only coction is required for the Stone's development

..... *Statistical Significance* .....

Supporting sources: 9
Contradicting sources: 0
Statistical significance: 0.9999962

This premise is statistically significant

..... *Supporting Quotations* .....

[640] *If you, my son, wish to prepare this precious Stone, you need not put yourself to any great expense. All that you want is leisure, and some place where you can be without any fear of interruption. Reduce the Matter which is one, to powder, put it, together with its water, in a well-closed vessel, and expose it to continuous, gentle heat, which will then begin to operate, while the moisture favours the decomposition.*
~ Mehung, John A. *A Demonstration of Nature*. 16-17th Cen. Alchemical Tract

[367] *I know that the Sages describe this simple process under a great number of misleading names. But this puzzling variety of nomenclature is only intended to veil the fact that nothing is required but simple coction.*
~ An Unknown German Sage. *A Very Brief Tract Concerning the Philosophical Stone*. 15-7th Cen. (?). Alchemical Tract

[873] *He coagulates himself and dissolves himself, and passes all the color — and this by virtue of its own inward sulphur or fire, which wants nothing but excitation, or, to speak plainly, a simple, natural coction.*
~ Vaughan, Thomas. *Aula Lucis, or, The House of Light*. 1651 AD. Alchemical Tract

[117] *The white and the red spring from one root without any intermediary. It is dissolved by itself, it copulates by itself, grows white, grows red, is made crocus-coloured and black by itself, marries itself and conceives in itself. It is therefore to be decocted, to be baked, to be fused; it ascends, and it descends. All these operations are a single operation and produced by the fire alone.*
~ Paracelsus, Theophrastus. *The Aurora of the Philosophers*. 1575 AD. Alchemical Tract

[149] *All that is wanted for the perfect development of an imperfect substance, is the gentle, digestive action of a homogeneous agent.*

~ Philalethes, Eirenaeus. *The Metamorphosis of Metals*. 1694 AD. Alchemical Tract

[78] *God has given to nature a straight way, to wit, continual concoction, and you like fools despise it, or else know it not.*

[628] *Know you that in one thing, to wit, the stone, by one way, to wit, decoction, and in one vessel the whole mastery is performed.*
~ Bacon, Roger. *The Mirror of Alchemy*. 13th Cen. Alchemical Tract

[265] *Nature uses only one substance in her work of developing and perfecting the metals, and that this substance includes everything that is required. Now, this substance appears to call for no special treatment, except that of digestion by gentle heat, which must be continued until it has reached its highest possible degree of development. For this simple heating process the cunning sophists have substituted solutions, coagulations, calcinations, putrefactions, sublimations, and other fantastical operations - which are only different names for the same thing; and thereby they have multiplied a thousand-fold the difficulties of this undertaking, and given rise to the popular notion that it is a most arduous, hazardous, and ruinously expensive enterprise. This they have simply done out of jealousy and malice, to put others off the right track, and to involve them in poverty and ruin. But they will find it difficult to justify their conduct before God, who has commanded us to love our neighbours as ourselves. For out of sheer malice they have rendered the road of truth impassable, and perplexed a simple natural process with such an elaborate tissue of circumstantial nomenclature, as to make the amelioration of the metals appear a hopelessly difficult task. For while you heat, you also putrefy, or decompose, as you may see by the changes which a grain of wheat undergoes in the ground under the influence of the rain and of the sun; you know that it must first decay before new life can spring forth. It is this process which they have denominated putrefaction and solution. Again when you heat, you also sublime, and to this coction they have applied the terms sublimation and multiplication, that the simple man might err more easily. In like manner coagulation takes place in heating; for they say that coagulation takes place when humidity is changed into the nature of fire, so as to be able to resist the action of fire, without evaporating, or being consumed. And heating also includes that which they call "circulation," or conjunction, or the union of fire with water to prevent complete combustion. Thus you see that that which they have called by so many names is really but one simple process.*
~ Anonymous. *The Only True Way*. 1677 AD. Alchemical Tract

[8] *Notwithstanding the philosophers have subtily delivered themselves, and clouded their instructions with enigmatical and typical phrases and words, to the end that their art might not only be hidden and so continued, but also be had in the greater veneration. Thus they advise to decoct, to commix, and to conjoin, to sublime, to bake, to grind, and to*

congeal; to make equal, to putrefy, to make white, and to make red; of all which things, the order, management, and way of working is all one, which is only to decoct.

[9] *digest, and digest again, and be not weary; the most exquisite and industrious artist can never attain to perfection by too much haste, but only by a long and continual decoction and digestion, for so nature works, and art must in some measure imitate nature.*

[13] *our stone is from one thing only, as is aforesaid, and it is performed by one act or work, with decoction: and by one digestion, or operation, which is the changing of it first to black, then to white, thirdly, to red*

~ Bacon, Roger (Pseudo). *The Root of the World*. 13-7th Cen. Alchemical Tract

[842] *note, that to dissolve, to calcine, to tinge, to whiten, to renew, to bath, to wash, to coagulate, to imbibe, to decoct, to fix, to grind, to dry, and to distil, are all one, and signify no more than to concoct Nature, until such time as it be perfect.*

~ Anonymous. *The True Book of the Learned Greek Abbot Synesius*. 16-7th Cen. Alchemical Tract

..... ***Commentary*** .....

Coction is gentle digesting the substance at precisely the right temperature. All of the other operations happen naturally if the substance is subjected to coction.

81. The moisture is repeatedly distilled and returned to the body

..... *Statistical Significance* .....

Supporting sources: 9
Contradicting sources: 0
Statistical significance: 0.9999962

This premise is statistically significant

..... *Supporting Quotations* .....

[854] *moisten often the earth with its own water, & you shall have, that which you seek.*

[857] *The water, which rises by distillation, carries up with it a portion of this fiery salt; such that the affusion of the water upon the body several times over reiterated, impregnates, fertilises, & fecundates our Mercury, & renders it proper to fixation.; the which is the term of the second working*

[858] *Cultivate therefore & with care this precious earth; water it often of its own humidity, & dry it out as many times, & you shall increase no less its qualities, than its weight, & its fecundity.*
~ Desiderius, Sanctus. *A Letter to the True Disciples of Hermes*. 16-8th Cen. Alchemical Tract

[186] *by artificial distillation, the spirit can be separated from phlegmatic wateriness and earthy impurity, a residue remaining. From which residue, after calcinations, is extracted a white salt which --- added to the spirit, and repeatedly distilled --- produces a spirit mightily strengthened and sharpened by this salt*
~ Anonymous. *An Anonymous Treatise Concerning the Philosopher's Stone*. 17th Cen. (?). Alchemical Tract

[594] *The steady warmth of the sun ripens every fruit, and the warmer the sun (yet not too dry and alternating with due rains), the better do fruits mature and turn out.*
~ Suchten, Alexander von. *An Explanation of the Natural Philosopher's Tincture, of Paracelsus*. 16th Cen. Alchemical Tract

[866] *you are to consider that Nature distills not beyond the body, as the chemist does in the recipient. She draws the water up from the earth,. and to the same earth does she return it; and hence it is that she generates by circular and reasonable imbibitions. Secondly, you must observe that*

she prepares her moisture before she imbibes the body therewith, and that by a most admirable preparation. Her method in this point is very obvious and open to all the world, so that if men were not blind I would not need to speak of it. Her water — we see — she rarefies into clouds, and by this means does she rack and tenter-stretch the body, so that all the parts thereof are exposed to a searching, spiritual purgatory of wind and fire. For her wind passes quite through the clouds and cleanses them; and when they are well cleansed then comes Nature in with her fire and fixes it in ente jure sapphirico.
~ Vaughan, Thomas. *Aula Lucis, or, The House of Light*. 1651 AD. Alchemical Tract

[484] *Our vessel being warily heated at the first for fear of its cracking, an ebullition of the contained matter is brought on, so that the moisture is alternately circulated in white fumes above, and condensed below, which may continue for a month or two, nay longer, increasing the heat gradually to another degree, as your matter discovers a disposition for fixing, by the vapor continuing at longer intervals condensed, and rising in a lesser quantity, of an ash color, or other dark shades, which it will assume as a medium to perfect blackness, the first desirable stage in our harvest. Other colors may be exhibited in this part of the work without danger, if they pass transiently; but if a faint redness, like that of the corn poppy, continues, the matter is in danger of vitrifying, either from an impatient urging of the fire, or the moisture not being sufficiently predominant. An ingenious artist can remedy this by opening his vessel and adding more of the corrected mercury, sealing it up as before; but a novice would do much better to prevent it by governing his fire according to the appearances of his matter, with judgment and patience, increasing it if the moisture manifests its predominancy too long, and slacking if the dry prevails, till such time as the vapors become dark; and after they have continued for some time at rest, a pellicle or film on the matter shows its disposition for fixing, retaining the vapor captive for some time, till it breaks through at different places on its surface (much like the bituminous substance of coal in a soldering fire), with darker clouds, but quickly dissipated, and growing less in quantity, till the whole substance resembles molten pitch, or the aforesaid bituminous substance, bubbling less and less, resting in one entire black substance at the bottom of your glass. This is called the blackness of black, the head of the crow, etc., and is esteemed a desirable stage in our philosophical generation, being the perfect putrefaction of our seed, which will ere long show its vital principle by a glorious manifestation of Seminal Virtue.*
~ Anonymous. *On the Philosophers' Stone*. 17th Cen. (?). Alchemical Tract

[905] *the Philosophers operations consist onely in extracting Water from the Earth, and reducing it to the Earth till the Earth Putrefie: for the*

Earth putrefied, when this Water is purified; which, being once pure, will by God's help, direct and perfect the whole Magistry.
~ Combachius, Lodovicus. *Sal, Lumen & Spiritus, Mundi Philosophici*. 1656 AD. Alchemical Tract

[110] *the water is embraced by the body, and the seed of the body, or the fixed salt, makes the water pregnant. For the water dissolves the body, and bears upward with it some particles of the fixed salt; and the oftener this process is repeated, the thicker does the water become. Hence the repetition of the process is a most important point.*

[111] *The water, then, must be poured upon the body, and heated with it, till the body is dissolved, and then again extracted till the body is coagulated. Thus the body must be well broken up, and purified by washing. This process of affusion and extraction must be repeated until all the salt, or potency and efficacy, has been extracted from the body. This is the case when the water becomes white and thick, and, in the cold, hard and solid like ice, while in the heat it melts like butter.*
~ Anonymous. *The Glory of the World, Or, Table of Paradise*. 1526 AD. Alchemical Tract

[322] *the earthly Body of the Sun is totally solved, and decomposed, and robbed of all strength (the Body, which was first of a muddy impurity, changing to a coal-black colour, called by the Sages the Raven's Head, within the space of forty days), and is thus despoiled of its Soul. The Soul is borne upward, and the Body, being severed from the Soul, lies for some time, as if dead, at the bottom of the still, like ashes. But if the fire is increased, and well tempered, the Soul gradually descends again in drops, and saturates and moistens its Body, and so prevents it from being completely burned and consumed. Then, again, it ascends and descends, the process being repeated*
~ Anonymous. *The Sophic Hydrolith, Or, Water Stone of the Wise*. 17th Cen. Alchemical Tract

[261] *Know that when the moisture of the earth ascends in the form of a vapour, it is condensed in the upper regions, and precipitated to the earth by its own weight. Thus the earth regains the moisture of which it had been deprived, and receives strength to put forth buds and herbs. In the same way you must repeatedly distil the water which you have extracted from the earth, and then again restore it to your earth*
~ Valentinus, Basilius. *The Twelve Keys*. 1618 AD. Alchemical Tract

..... ***Commentary*** .....

The circulation of the moisture, like rain on Earth, energizes and develops the substance.

82. The circulation is to continuously imbibe the substance

..... *Statistical Significance* .....

Supporting sources: 2
Contradicting sources: 0
Statistical significance: 0.9375000

*This premise is probably significant, but **not** statistically significant*

..... *Supporting Quotations* .....

[866] *you are to consider that Nature distills not beyond the body, as the chemist does in the recipient. She draws the water up from the earth, and to the same earth does she return it; and hence it is that she generates by circular and reasonable imbibitions. Secondly, you must observe that she prepares her moisture before she imbibes the body therewith, and that by a most admirable preparation. Her method in this point is very obvious and open to all the world, so that if men were not blind I would not need to speak of it. Her water — we see — she rarefies into clouds, and by this means does she rack and tenter-stretch the body, so that all the parts thereof are exposed to a searching, spiritual purgatory of wind and fire. For her wind passes quite through the clouds and cleanses them; and when they are well cleansed then comes Nature in with her fire and fixes it in ente jure sapphirico.*
~ Vaughan, Thomas. *Aula Lucis, or, The House of Light*. 1651 AD. Alchemical Tract

[573] *It is then expedient to understand the manner of this Circulation, which verily is nothing else but to imbibe, refresh, or moisten the Compound in due weight or proportion with our Mercurial Water, which Philosophers command to be called Permanent Water, in which Imbibitions the Compound is digested and congealed to its natural accomplishment.*
~ Trevisan, Count Bernard. *Verbum Dismissum*. 15th Cen. Alchemical Tract

..... *Commentary* .....

As the body imbibes the moisture the two react together.

83. Solid becomes liquid; liquid becomes solid

..... *Statistical Significance* .....

Supporting sources: 4
Contradicting sources: 0
Statistical significance: 0.9960938

This premise is statistically significant

..... *Supporting Quotations* .....

[380] *Because the Philosophical sublimation resulted in a deprivation of humidity, the volatile became fixed, the soft became hard and the aqueous became earthy, according to Geber.*
~ Magnus, Albertus. *Compound of Compounds*. 13th Cen. Alchemical Tract

[85] *You should also know that in our Art we distinguish two things—the body and the spirit: the former being constant, or fixed, while the other is volatile. These two must be changed, the one into the other: the body must become water, and the water body. Then again the body becomes water by its own internal operation, and the two, i.e., the dry and the liquid, must once more be joined together in an inseparable union. This conjunction could not take place if the two had not been obtained from one thing; for an abiding union is possible only between things of the same nature. Of this kind is the union which takes place in our Art; for the constituent parts of the Matter are joined together by the operation of nature, and not by any human hand.*

[104] *when the reunion takes place, the body becomes spirit, and the spirit becomes body, the earth is changed into water and becomes volatile, the water is transmuted into body, and becomes fixed. When bodies become spirits, and spirits bodies, your work is finished; for then that which rises upward and that which descends downward become one body.*
~ Anonymous. *The Glory of the World, Or, Table of Paradise*. 1526 AD. Alchemical Tract

[241] *Whosoever does not liquify and coagulate errs greatly.*
~ Anonymous. *The Turba Philosophorum*. Alchemical Tract

[145] *Hence the philosophers say: make the woman rise over the man, and the man rise over the woman.*
~ Bonus, Peter (?). *An Excellent Introduction to the Art of Alchemy*. 14th Cen. (?). Alchemical Tract

..... *Commentary* .....

Change of state is a requirement for generation and development. Think about it: you eat solid food, it gets digested into a liquid, and then reformed into a solid as part of you. In the early developmental stages of a fetus inside an egg it becomes liquid and solid in turn.

84. Only one vessel is required

..... *Statistical Significance* .....

Supporting sources: 10
Contradicting sources: 0
Statistical significance: 0.9999990

This premise is statistically significant

..... *Supporting Quotations* .....

[641] *Then, again, thou sayest that the Stone is prepared of one thing, of one substance, in one vessel, the four (elements) composing one essence in which is one agent which begins and completes the work; man, thou sayest, need do nothing but add a little heat, and leave the rest to thy wisdom. For all that is needed is already contained in the substance, in perfection, beginning, middle, and end, as the whole man, the whole animal, the whole flower is contained each in its proper seed. Now, in the human seed the human specific-substance is also included, as flesh, blood, hair, &c.; and thus every seed contains all the peculiar properties of its species. In the whole world men spring from human seed, plants from plants, animals from animals. Now I know that when once the seed is enclosed in the female vessel, no further trouble or work of any kind is required—everything is brought to perfection by thy gradual and silent working. And the generation of the Stone, thou sayest, is performed in a similar manner. Only one substance is required, which contains within itself air, water, and fire—in short, everything that is needed for the completion of this work. No further handling of any kind is necessary, and a gentle fire is sufficient to rouse the internal warmth, just as an infant in the womb is cherished by natural heat. The only thing in which man must aid thee, is, by preparing the substance, removing all that is superfluous, enclosing this simple earth, which is combined with its water, in a vessel, and subjecting it to the action of gentle heat in a suitable alembic.*
~ Mehung, John A. *A Demonstration of Nature*. 16-17th Cen. Alchemical Tract

[779] *Only one vessel is required for the whole process*
~ An Unknown German Sage. *A Very Brief Tract Concerning the Philosophical Stone*. 15-7th Cen. (?). Alchemical Tract

[639] *No true Adept or perfect Artist can deny, but that the whole Work of the Great Elixir may from the very beginning to the end be performed on one only Furnace, in one only sort of Vessel, and by one only Person alone, at a very small charge.*

~ Urbigerus, Baro. *Aphorisms of Urbigerus*. 1690 AD. Alchemical Tract

[777] *the philosophers understand one vessel alone in all the operations up to the perfection of the red stone.*
~ Paracelsus, Theophrastus. *The Aurora of the Philosophers*. 1575 AD. Alchemical Tract

[637] *This water, though one, is not simple, but compounded of two things: the vessel and the fire of the Sages, and the bond which holds the two together. So when we speak of our vessel, and our fire, we mean by both expressions, our water; nor is our furnace anything diverse or distinct from our water. There is then one vessel, one furnace, one fire, and all these make up one water. The fire digests, the vessel whitens and penetrates, the furnace is the bond which comprises and encloses all, and all these three are our Mercury. There are many kinds of fire (and of water) in our Magistery, but all these only represent different aspects of our Mercury.*
~ Philalethes, Eirenaeus. *The Fount of Chemical Truth*. 1694 AD. Alchemical Tract

[45] *I advise no one to approach this Art unless he knows the principle and the regimen of Nature: if he be acquainted with these, little is wanting to him except one thing, nor need he put himself to a great expense, since the stone is one, the medicine is one, the vessel one, the rule one, the disposition one.*
~ An Anonymous German Philosopher. *The Golden Tract Concerning the Stone of the Philosophers*. 16-7th Cen. (?). Alchemical Tract

[628] *Know you that in one thing, to wit, the stone, by one way, to wit, decoction, and in one vessel the whole mastery is performed.*
~ Bacon, Roger. *The Mirror of Alchemy*. 13th Cen. Alchemical Tract

[629] *From the one substance is evolved, first the White, and then the Red Tincture; there is one vessel one goal, and one method.*
~ Bonus, Peter. *The New Pearl of Great Price*. 1338 AD. Alchemical Tract

[638] *For the knowledge of this art consisteth not in the multiplicity, or great number of things, but in unity; our stone is but one, the matter is one, and the vessel is one. The government is one, and the disposition is one. The whole art and work thereof is one, and begins in one manner, and in one manner it is finished.*

[784] *The vessel for our stone is but one, in which the whole magistery or elixir is performed and perfected; this is a cucurbit, hose bottom is round like an egg, or an urinal, smooth within, that it may ascend and descend the more easily, covered with a limbeck round and smooth every where, and not very high, and whose bottom is round also like an egg. Its largeness ought to be such, that the medicine or matter may not fill above a fourth part of it, made of strong durable glass, clear and transparent, that you may see through it, all the colours appertaining to, and appearing*

in the work; in which the spirit moving continually, cannot pass or fly away. Let it also be so closed, that as nothing can go out of it, so nothing can enter into it; [...] And though the philosophers oftentimes say, that the matter is to be put into the vessel, and closed up fast, yet it is sufficient for the operator, once to put the said matter in, once to close it up, and so to keep it even to the very perfection and finishing of the work.
~ Bacon, Roger (Pseudo). *The Root of the World*. 13-7th Cen. Alchemical Tract

[620] *Now the whole magistery may be perfected, work, as in the generation of man, and of every vegetable; put the seed once into the womb, and shut it up well. Thus you may see that you need not many things, and that this our work requires no great charges, for that there is but one stone, there is but one medicine, one vessel, one order of working, and one successive disposition to the white and to the red. And although we say in many places, take this, and take that, yet we understand, that it behoves us to take but one thing, and put it once into the vessel, until the work be perfected. But these things are so set down by obscure philosophers to deceive the unwary, as we have before spoken; for is not this "ars cabalistica" or a secret and a hidden art? Is it not an art full of secrets? And believest thou O fool that we plainly teach this secret of secrets, taking our words according to their literal signification? Truly, I tell thee, that as for myself, I am no ways self seeking, or envious as others are; but he that takes the words of the other philosophers according to their common signification, he even already, having lost Ariadne's clue of thread, wanders in the midst of the labyrinth, multiplies errors, and casts away his money for naught.*
~ Artephius. *The Secret Book of Artephius*. 12th Cen. (?). Alchemical Tract

..... ***Commentary*** .....

The alchemists agree unanimously that only one vessel is required. Unfortunately they don't necessarily agree on what a vessel is; Philalethes says the vessel is a metaphor in quote #637, but the others appear to be speaking literally about the vessel – perhaps.

It is clear that the Second Part of the Work requires only one vessel, but the First Part?

I would say that yes, it is theoretically possible to do the entire Work, including the First Part, with only one vessel. The theory and philosophy of alchemy does not require any more than a single round vessel which acts as a microcosm in which the whole Work is performed by a natural circulation of the moisture under the correct degree of heat.

That said, the First Part of the Work allows for some manual intervention to give the Work a kick-start, such as the manual distillation of the moisture from the body (as opposed to this happening naturally in

the second part.) Obviously this manual intervention is easier and more efficient if we use multiple apparatus, such as a larger flasks and an alembic or retort. Are these apparatus considered vessels? Probably not, but it doesn't matter either way: just because the alchemists claim that only one vessel is required does not mean that we are forced to use only one piece of apparatus for the whole process; we can use whatever we want as long as we are imitating natural processes.

85. The vessel must be hermetically sealed

..... *Statistical Significance* .....

Supporting sources: 13
Contradicting sources: 0
Statistical significance: 1.0000000

This premise is statistically significant

..... *Supporting Quotations* .....

[781] *you should take care to seal up your vessel properly, to prevent the spirit from evaporating. Consider how carefully Nature has closed up the female womb to prevent anything from escaping or entering that might prove hurtful to the young life; and quite as much (if not more) care is required in our Magistery. For when the embryo is being formed, great winds arise, which must not be allowed to escape—or else our labour will have been all in vain.*
~ Philalethes, Eirenaeus. *A Brief Guide to the Celestial Ruby*. 1694 AD. Alçhemical Tract

[640] *If you, my son, wish to prepare this precious Stone, you need not put yourself to any great expense. All that you want is leisure, and some place where you can be without any fear of interruption. Reduce the Matter which is one, to powder, put it, together with its water, in a well-closed vessel, and expose it to continuous, gentle heat, which will then begin to operate, while the moisture favours the decomposition.*
~ Mehung, John A. *A Demonstration of Nature*. 16-17th Cen. Alchemical Tract

[783] *Thou canst not hatch the chicken by breaking the egg-shell; similarly, thou canst have no result by opening the vessel and exposing the matter to the air.*
~ Figulus, Benedictus. *A Golden and Blessed Casket of Nature's Marvels*. 1607 AD. Alchemical Tract

[312] *Let the heaven stoop to the earth, till the latter has conceived heavenly seed. When you see the substances mingle in your distilling vessel, and assume the appearance of clotted and burnt blood, be sure that the female has received the seed of the male. About seventeen days afterwards your substance will begin to wear a yellow, thick, misty, or foamy appearance. At this time, you must take care not to let the embryo escape from your vessel; for it will give out a greenish, yellow, black, and bluish vapour and strive to burst the vessel. If you allow these vapours (which are continuous when the Embryo is formed) to escape, your work*

will be hopelessly marred. Nor should you allow any of the odour to make its way through any little hole or outlet; for the evaporation would considerably weaken the strength of the Stone. Hence the true Sage seals up the mouth of his vessel most carefully. Let me advise you, moreover, not to neglect your fire, or move or open the vessel, or slacken the process of decoction, until you find that the quantity of the liquid begins to diminish; if this happens after thirty days, rejoice, and know that you are on the right road. Then be doubly careful, and you will, at the end of another fortnight, find that the earth has become quite dry and of a deep black. This is the death of the compound; the winds have ceased, and there is a great calm. . . . The substance has now become of a uniform colour, namely, as black as pitch, and neither vapours, or winds, or any other signs of life are seen; the whole is dry as dust, with the exception of some pitch-like substance, which now and then bubbles up; all presents an image of eternal death.

[778] *Let your glass distilling vessel be round or oval; large enough to hold neither more nor much less than an ounce of distilled water in the body thereof. Let the height of the vessel's neck be about one palm, hand-breath, or span, and let the glass be clear and thick [...] Let the mouth of the vessel be very carefully and effectually secured by means of a thick layer of sealing-wax.*

~ An Anonymous Sage and Lover of Truth. *An Open Entrance to the Closed Palace of the King*. 1645 AD. Alchemical Tract

[482] *The seed and its earth being thus prepared, nothing remains but a judicious conjunction of them together; for it too much moisture prevails, the philosophical egg may burst before it can go through the heat necessary for its hatching. To speak without a figure. Our subject must now be enclosed in a small glass vial, made strong enough to bear a due heat, which is to be raised gradually to the highest degree: the best form for this vessel being that of an oil flask, with a long neck; but these are much too thin in substance for this operation. In such a vessel the mixture is to be sealed hermetically, and digested so long till it is fixed into a dry concretion; but, if, as we observed, the moisture should predominate, there is great danger of the vessel bursting, with a vapor which cannot be concentered by the fixing quality in the matter. The intention is, nevertheless, to fix our subject in the heat, and so render its future destruction impossible.*

~ Anonymous. *On the Philosophers' Stone*. 17th Cen. (?). Alchemical Tract

[90] *First, subject the Matter to gentle coction, of a temperature such as that with which a hen hatches her eggs, lest the moisture be burnt up, and the spirit of our earth destroyed. Let the phial be tightly closed that the earth may crush our substance, and enable its spirit to be extracted.*

~ Anonymous. *The Glory of the World, Or, Table of Paradise*. 1526 AD. Alchemical Tract

[79] *If therefore we intend to immitate nature, we must needs have such a furnace like unto the Mountains, not in greatness, but in continual heat, so that the fire put in, when it ascends, may find no vent: but that the heat may beat upon the vessel being close shut, containing in it the matter of the stone: which vessel must be round, with a small neck, made of glass or some earth, representing the nature or close knitting together of glass: the mouth whereof must be signed or sealed with a covering of the same matter, or with lute.*

[436] *If therefore we intend to immitate nature, we must needs have such a furnace like unto the Mountains, not in greatness, but in continual heat, so that the fire put in it, when it ascends, may find no vent: but that the heat may beat upon the vessel being closed shut, containing in it the matter of the stone: which vessel must be round, with a small neck, made of glass or some earth*

~ Bacon, Roger. *The Mirror of Alchemy*. 13th Cen. Alchemical Tract

[3] *The vessel being well and perfectly closed, and never so much as once opened till the perfection or end of the work; so that you see the vessel is to be kept close, that the spirit may not get out and vanish. Therefore saith Rhasis, keep thy vessel and its junctures close and firm, for the conservation of the spirit. And another saith, close they vessel well, and as you are not to cease from the work, or let it cool, so neither are you to make too much haste, neither by too great a heat, nor too soon opening of it. You must take special care that the humidity, which is the spirit, gets not out of the vessel; for then you will have nothing but a dead body remaining, and the work will come to nothing.*

[447] *Close up well they vessel, and pursue to the end. For there is no generation of things, but by putrefaction, by keeping out the air, and a continual internal motion, with an equal and gentle heat.*

[784] *The vessel for our stone is but one, in which the whole magistery or elixir is performed and perfected; this is a cucurbit, hose bottom is round like an egg, or an urinal, smooth within, that it may ascend and descend the more easily, covered with a limbeck round and smooth every where, and not very high, and whose bottom is round also like an egg. Its largeness ought to be such, that the medicine or matter may not fill above a fourth part of it, made of strong durable glass, clear and transparent, that you may see through it, all the colours appertaining to, and appearing in the work; in which the spirit moving continually, cannot pass or fly away. Let it also be so closed, that as nothing can go out of it, so nothing can enter into it; [...] And though the philosophers oftentimes say, that the matter is to be put into the vessel, and closed up fast, yet it is sufficient for the operator, once to put the said matter in, once to close it up, and so to keep it even to the very perfection and finishing of the work.*

~ Bacon, Roger (Pseudo). *The Root of the World*. 13-7th Cen. Alchemical Tract

[187] *Let therefore the hard and the dry bodies be put into our first water in a vessel, which close well, and let them there abide till they be dissolved*

[620] *Now the whole magistery may be perfected, work, as in the generation of man, and of every vegetable; put the seed once into the womb, and shut it up well. Thus you may see that you need not many things, and that this our work requires no great charges, for that there is but one stone, there is but one medicine, one vessel, one order of working, and one successive disposition to the white and to the red. And although we say in many places, take this, and take that, yet we understand, that it behoves us to take but one thing, and put it once into the vessel, until the work be perfected. But these things are so set down by obscure philosophers to deceive the unwary, as we have before spoken; for is not this "ars cabalistica" or a secret and a hidden art? Is it not an art full of secrets? And believest thou O fool that we plainly teach this secret of secrets, taking our words according to their literal signification? Truly, I tell thee, that as for myself, I am no ways self seeking, or envious as others are; but he that takes the words of the other philosophers according to their common signification, he even already, having lost Ariadne's clue of thread, wanders in the midst of the labyrinth, multiplies errors, and casts away his money for naught.*
~ Artephius. *The Secret Book of Artephius*. 12th Cen. (?). Alchemical Tract

[476] *For as seed, when cast into the ground, is destroyed and rendered useless by an excess of moisture and rain, so our work cannot prosper unless the water is judiciously administered. All this being done, let the phial be carefully closed and sealed, to prevent the compound from evaporating or losing its odour; and place it in the furnace, there exposing it to a gentle, continuous, airy, vaporous, and well-tempered heat, resembling the degree of warmth with which the hen hatches her eggs.*
~ Anonymous. *The Sophic Hydrolith, Or, Water Stone of the Wise*. 17th Cen. Alchemical Tract

[841] *Shut your vessel well, that what is within may not breathe out, and so you may bring it to some effect.*
~ Anonymous. *The True Book of the Learned Greek Abbot Synesius*. 16-7th Cen. Alchemical Tract

[225] *place it in its vessel, the mouth of which close carefully, and cook with a gentle fire until it liquefy, and all become water therein!*
~ Anonymous. *The Turba Philosophorum*. Alchemical Tract

[782] *The Matrix of the mother after Conception remains shut up or the Fruit will be lost, so our Stone ought always to remain closed in its Vessel, nor any strange thing ought to be added*
~ Trevisan, Count Bernard. *Verbum Dismissum*. 15th Cen. Alchemical Tract

..... *Commentary* .....

If the vessel were not hermetically sealed then the substance would evaporate.

The term 'hermetically sealed' originates from its use in alchemy. Hermes is said by some to be the founder of alchemy (some also claim he is the biblical Noah) and alchemy is often called the 'hermetic art.'

86. The vessel must be round

..... *Statistical Significance* .....

Supporting sources: 4
Contradicting sources: 0
Statistical significance: 0.9960938

This premise is statistically significant

..... *Supporting Quotations* .....

[778] *Let your glass distilling vessel be round or oval; large enough to hold neither more nor much less than an ounce of distilled water in the body thereof. Let the height of the vessel's neck be about one palm, hand-breath, or span, and let the glass be clear and thick [...] Let the mouth of the vessel be very carefully and effectually secured by means of a thick layer of sealing-wax.*
~ An Anonymous Sage and Lover of Truth. *An Open Entrance to the Closed Palace of the King*. 1645 AD. Alchemical Tract

[482] *The seed and its earth being thus prepared, nothing remains but a judicious conjunction of them together; for it too much moisture prevails, the philosophical egg may burst before it can go through the heat necessary for its hatching. To speak without a figure. Our subject must now be enclosed in a small glass vial, made strong enough to bear a due heat, which is to be raised gradually to the highest degree: the best form for this vessel being that of an oil flask, with a long neck; but these are much too thin in substance for this operation. In such a vessel the mixture is to be sealed hermetically, and digested so long till it is fixed into a dry concretion; but, if, as we observed, the moisture should predominate, there is great danger of the vessel bursting, with a vapor which cannot be concentered by the fixing quality in the matter. The intention is, nevertheless, to fix our subject in the heat, and so render its future destruction impossible.*
~ Anonymous. *On the Philosophers' Stone*. 17th Cen. (?). Alchemical Tract

[79] *If therefore we intend to immitate nature, we must needs have such a furnace like unto the Mountains, not in greatness, but in continual heat, so that the fire put in, when it ascends, may find no vent: but that the heat may beat upon the vessel being close shut, containing in it the matter of the stone: which vessel must be round, with a small neck, made of glass or some earth, representing the nature or close knitting together of glass:*

the mouth whereof must be signed or sealed with a covering of the same matter, or with lute.

[436] *If therefore we intend to immitate nature, we must needs have such a furnace like unto the Mountains, not in greatness, but in continual heat, so that the fire put in it, when it ascends, may find no vent: but that the heat may beat upon the vessel being closed shut, containing in it the matter of the stone: which vessel must be round, with a small neck, made of glass or some earth*
~ Bacon, Roger. *The Mirror of Alchemy*. 13th Cen. Alchemical Tract

[784] *The vessel for our stone is but one, in which the whole magistery or elixir is performed and perfected; this is a cucurbit, hose bottom is round like an egg, or an urinal, smooth within, that it may ascend and descend the more easily, covered with a limbeck round and smooth every where, and not very high, and whose bottom is round also like an egg. Its largeness ought to be such, that the medicine or matter may not fill above a fourth part of it, made of strong durable glass, clear and transparent, that you may see through it, all the colours appertaining to, and appearing in the work; in which the spirit moving continually, cannot pass or fly away. Let it also be so closed, that as nothing can go out of it, so nothing can enter into it; [...] And though the philosophers oftentimes say, that the matter is to be put into the vessel, and closed up fast, yet it is sufficient for the operator, once to put the said matter in, once to close it up, and so to keep it even to the very perfection and finishing of the work.*
~ Bacon, Roger (Pseudo). *The Root of the World*. 13-7th Cen. Alchemical Tract

..... ***Commentary*** .....

Circulation requires a round vessel. The Earth is round. Eggs are round. The vessel must be round… or egg shaped.

87. The vessel must have a long neck

..... *Statistical Significance* .....

Supporting sources: 2
Contradicting sources: 2
Statistical significance: 0.0000000

*This premise is **not** statistically significant*

..... *Supporting Quotations* .....

[778] *Let your glass distilling vessel be round or oval; large enough to hold neither more nor much less than an ounce of distilled water in the body thereof. Let the height of the vessel's neck be about one palm, hand-breath, or span, and let the glass be clear and thick [...] Let the mouth of the vessel be very carefully and effectually secured by means of a thick layer of sealing-wax.*
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[482] *The seed and its earth being thus prepared, nothing remains but a judicious conjunction of them together; for it too much moisture prevails, the philosophical egg may burst before it can go through the heat necessary for its hatching. To speak without a figure. Our subject must now be enclosed in a small glass vial, made strong enough to bear a due heat, which is to be raised gradually to the highest degree: the best form for this vessel being that of an oil flask, with a long neck; but these are much too thin in substance for this operation. In such a vessel the mixture is to be sealed hermetically, and digested so long till it is fixed into a dry concretion; but, if, as we observed, the moisture should predominate, there is great danger of the vessel bursting, with a vapor which cannot be concentered by the fixing quality in the matter. The intention is, nevertheless, to fix our subject in the heat, and so render its future destruction impossible.*
~ Anonymous. *On the Philosophers' Stone*. 17th Cen. (?). Alchemical Tract

..... *Contradicting Quotations* .....

[436] *If therefore we intend to immitate nature, we must needs have such a furnace like unto the Mountains, not in greatness, but in continual heat, so that the fire put in it, when it ascends, may find no vent: but that the heat may beat upon the vessel being closed shut, containing in it the*

matter of the stone: which vessel must be round, with a small neck, made of glass or some earth
~ Bacon, Roger. *The Mirror of Alchemy*. 13th Cen. Alchemical Tract

[784] *The vessel for our stone is but one, in which the whole magistery or elixir is performed and perfected; this is a cucurbit, hose bottom is round like an egg, or an urinal, smooth within, that it may ascend and descend the more easily, covered with a limbeck round and smooth every where, and not very high, and whose bottom is round also like an egg. Its largeness ought to be such, that the medicine or matter may not fill above a fourth part of it, made of strong durable glass, clear and transparent, that you may see through it, all the colours appertaining to, and appearing in the work; in which the spirit moving continually, cannot pass or fly away. Let it also be so closed, that as nothing can go out of it, so nothing can enter into it; [...] And though the philosophers oftentimes say, that the matter is to be put into the vessel, and closed up fast, yet it is sufficient for the operator, once to put the said matter in, once to close it up, and so to keep it even to the very perfection and finishing of the work.*
~ Bacon, Roger (Pseudo). *The Root of the World*. 13-7th Cen. Alchemical Tract

..... ***Commentary*** .....

The two contradicting quotes are from the same author: Roger Bacon. However, it is evident that there is no statistical significance here: some alchemists opted for a long neck flask and others for a short neck flask.

A long neck flask would allow both more surface area for condensation and greater distance from the heat source for condensation, but the preference really depends on the ambient temperature, the size and shape of the flask, and the volume of the substance.

88. The vessel should be made of glass

..... Statistical Significance .....

Supporting sources: 6
Contradicting sources: 0
Statistical significance: 0.9997559

This premise is statistically significant

..... Supporting Quotations .....

[778] *Let your glass distilling vessel be round or oval; large enough to hold neither more nor much less than an ounce of distilled water in the body thereof. Let the height of the vessel's neck be about one palm, hand-breath, or span, and let the glass be clear and thick [...] Let the mouth of the vessel be very carefully and effectually secured by means of a thick layer of sealing-wax.*
~ An Anonymous Sage and Lover of Truth. *An Open Entrance to the Closed Palace of the King*. 1645 AD. Alchemical Tract

[482] *The seed and its earth being thus prepared, nothing remains but a judicious conjunction of them together; for it too much moisture prevails, the philosophical egg may burst before it can go through the heat necessary for its hatching. To speak without a figure. Our subject must now be enclosed in a small glass vial, made strong enough to bear a due heat, which is to be raised gradually to the highest degree: the best form for this vessel being that of an oil flask, with a long neck; but these are much too thin in substance for this operation. In such a vessel the mixture is to be sealed hermetically, and digested so long till it is fixed into a dry concretion; but, if, as we observed, the moisture should predominate, there is great danger of the vessel bursting, with a vapor which cannot be concentered by the fixing quality in the matter. The intention is, nevertheless, to fix our subject in the heat, and so render its future destruction impossible.*
~ Anonymous. *On the Philosophers' Stone*. 17th Cen. (?). Alchemical Tract

[780] *we need, of course, a furnace of clay, a vessel of glass, and a triple fire; but we do not call these three our vessel, our fire, or our furnace, because ordinary sophists employ these things as well as the Sages;*
~ Philalethes, Eirenaeus. *The Fount of Chemical Truth*. 1694 AD. Alchemical Tract

[79] *If therefore we intend to immitate nature, we must needs have such a furnace like unto the Mountains, not in greatness, but in continual heat, so that the fire put in, when it ascends, may find no vent: but that the heat may beat upon the vessel being close shut, containing in it the matter of the stone: which vessel must be round, with a small neck, made of glass or some earth, representing the nature or close knitting together of glass: the mouth whereof must be signed or sealed with a covering of the same matter, or with lute.*
~ Bacon, Roger. *The Mirror of Alchemy*. 13th Cen. Alchemical Tract

[784] *The vessel for our stone is but one, in which the whole magistery or elixir is performed and perfected; this is a cucurbit, hose bottom is round like an egg, or an urinal, smooth within, that it may ascend and descend the more easily, covered with a limbeck round and smooth every where, and not very high, and whose bottom is round also like an egg. Its largeness ought to be such, that the medicine or matter may not fill above a fourth part of it, made of strong durable glass, clear and transparent, that you may see through it, all the colours appertaining to, and appearing in the work; in which the spirit moving continually, cannot pass or fly away. Let it also be so closed, that as nothing can go out of it, so nothing can enter into it; [...] And though the philosophers oftentimes say, that the matter is to be put into the vessel, and closed up fast, yet it is sufficient for the operator, once to put the said matter in, once to close it up, and so to keep it even to the very perfection and finishing of the work.*
~ Bacon, Roger (Pseudo). *The Root of the World*. 13-7th Cen. Alchemical Tract

[847] *Then take the earth which you shall have reserved in a vessel of glass, with its distilled water, and with a soft and gentle fire, such as was that of Distillation, or purification, or rather one somewhat stronger, continue it, till such time as the earth be dry and white, and by reason of its drought, drunk up all its water. This done, put to it some of the abovesaid water, and so, as at the beginning, continue on the same decoction, until that earth is become absolutely white, cleansed and clear, and have drunk all its water. And note that the said earth will be washed from its blackness by the decoction, as I have said, because it is easily putrefied by its own water, and is cleansed, which is the end of the Magistery, and then be sure to keep that white earth very carefully. For that is the White Mercury, White Magnesia, Foliated earth. Then take this white earth rectified as abovesaid, and put it into its vessel upon the ashes, to a fire of Sublimation, and let it have a very strong fire until all the coagulated water which is within, come into the alembic, and the earth remain in the bottom well calcined.*
~ Anonymous. *The True Book of the Learned Greek Abbot Synesius*. 16-7th Cen. Alchemical Tract

..... ***Commentary*** .....

Good glass is cheap these days. All of the flasks used should be made of lab-grade borosilicate glass.

89. The ingredient is known to all people

..... *Statistical Significance* .....

Supporting sources: 7
Contradicting sources: 0
Statistical significance: 0.9999390

This premise is statistically significant

..... *Supporting Quotations* .....

[771] *There is something which everyone recognizes, and whoever does not recognize it will rarely, perhaps never find it. The wise man will keep it and the fool will throw it away, and the reduction comes easily to the man who knows it.*
~ Anonymous. *A Magnificent and Select Tract on Philosophical Water*. 13-7th Cen. (?). Alchemical Tract

[764] *Know that our Mercury is before the eyes of all men, though it is known to few. When it is prepared, its splendour is most admirable; but the sight is vouchsafed to none, save the sons of knowledge. Do not despise it, therefore, when you see it in sordid guise; for if you do, you will never accomplish our Magistery—and if you can change its countenance, the transformation will be glorious. For our water is a most pure virgin, and is loved of many, but meets all her wooers in foul garments, in order that she may be able to distinguish the worthy from the unworthy.*
~ Philalethes, Eirenaeus. *The Fount of Chemical Truth*. 1694 AD. Alchemical Tract

[404] *For the Matter is only one thing, and would remain one thing, though a hundred thousand books had been written about it, because this Art is so great a treasure that the whole world would not be a sufficient compensation for it. It is described in obscure terms, yet openly named by all, and known to all. But if all knew its secret, no one would work, and it would lose its value. On this account it would he impious to describe it in universally intelligible language. He to whom God will reveal it, may understand these dark expressions. But because most men do not understand them, they are inclined to regard our Art as impossible, and the Sages are branded as wicked men and swindlers. Learned doctors, who thus speak of us, have it before their eyes every day, but they do not understand it, because they never attend to it. And then, forsooth, they deny the possibility of finding the Stone; nor will any one ever be able to convince them of the reality of our Art, so long as they blindly follow their*

own bent and inclination. In short, they are too wise to discern it, since it transcends the range of the human intellect, and must be humbly received at the hand of God.

[752] *It issues in a secret place, and its waters flow over all the world. It is familiar to all, yet none knows the principle, reason, or way to find the spring*

[756] *The two are really only one very limpid water, which is so bitter as to be quite undrinkable. The quantity of this water is so great that it flows over the whole earth, yet leads to nothing but the knowledge of this Art. The same also is misused too often by those who desire it. Take also the "fire," and in it you will find the Stone, and nowhere else in the whole world. It is familiar to all men, both young and old, is found in the country, in the village, in the town, in all things created by God; yet it is despised by all. Rich and poor handle it every day. It is cast into the street by servant maids. Children play with it. Yet no one prizes it, though, next to the human soul, it is the most beautiful and the most precious thing upon earth, and has power to pull down kings and princes. Nevertheless, it is esteemed the vilest and meanest of earthly things. It is cast away and rejected by all.*
~ Anonymous. *The Glory of the World, Or, Table of Paradise*. 1526 AD. Alchemical Tract

[44] *it is clearer than day that the substance of our Blessed Stone is one (although different sages call it by different names), and that Nature has made it ready to the hand of the adept, having willed this one thing, and no other thing in all the world, to be the material of the Stone. This Matter lies before the eyes of all; everybody sees it, touches it, loves it, but knows it not. It is glorious and vile, precious and of small account, and is found everywhere.*
~ An Anonymous German Philosopher. *The Golden Tract Concerning the Stone of the Philosophers*. 16-7th Cen. (?). Alchemical Tract

[768] *Our substance is openly displayed before the eyes of all, and yet is not known.*
~ Sendivogius, Michael. *The New Chemical Light*. 17th Cen. Alchemical Tract

[749] *This Art is noble, brief, and easy. It requires one thing, which everybody knows. It is in many things, yet it is one thing. It is found everywhere, yet it is most precious. You must fix it and tame it in the fire; you must make it rise, and again descend.*
~ Bonus, Peter. *The New Pearl of Great Price*. 1338 AD. Alchemical Tract

[767] *Men have it before their eyes, handle it with their hands, yet know it not, though they constantly tread it under their feet. . . [the matter is] very common, and may be everywhere obtained in abundance;*
~ Anonymous. *The Sophic Hydrolith, Or, Water Stone of the Wise*. 17th Cen. Alchemical Tract

..... *Commentary* .....

The ingredient of which the Philosophers' Stone is made is something that everyone is familiar with. Everyone.

90. The ingredient is found everywhere

..... *Statistical Significance* .....

Supporting sources: 9
Contradicting sources: 0
Statistical significance: 0.9999962

This premise is statistically significant

..... *Supporting Quotations* .....

[775] *Although some Persons, possessed with foolish Notions, dream, that the first Matter is to be found only in some particular places, at such and such times of the year, and by the Virtue of a Magical Magnet; yet we are most certain (according to our Divine Master Hermes) that, all these Suppositions being false, it is to be found every where, at all times and only by our Science.*
~ Urbigerus, Baro. *Aphorisms of Urbigerus*. 1690 AD. Alchemical Tract

[761] *The substance of the Stone of the Philosophers is common: one finds it everywhere, it is a viscous water like the Mercury that one extracts from the earth. Our viscous water is found everywhere, even in the Latrines, certain philosophers have said.*
~ Magnus, Albertus. *Compound of Compounds*. 13th Cen. Alchemical Tract

[364] *When bamboo ware is broken, bamboo is needed for repairing. When a man's energy wears out, lead is required for re-strengthening. Think the matter over. (The medicine) may be found directly in front of your eyes. The trouble is that the common people cannot perceive it. . . . The wonderful pill of longevity occurs in your own house and yard. It may appear in a single moment.*
~ Anonymous. *Shih Hsing-lin, Disciple of Chang Po-tuan, And Hsieh Tao-kuang, Disciple of Shih Hsling-lin*. 11-3th Cen. (?). Alchemical Tract

[752] *It issues in a secret place, and its waters flow over all the world. It is familiar to all, yet none knows the principle, reason, or way to find the spring*

[756] *The two are really only one very limpid water, which is so bitter as to be quite undrinkable. The quantity of this water is so great that it flows over the whole earth, yet leads to nothing but the knowledge of this Art. The same also is misused too often by those who desire it. Take also the "fire," and in it you will find the Stone, and nowhere else in the whole world. It is familiar to all men, both young and old, is found in the country, in the village, in the town, in all things created by God; yet it is despised*

by all. Rich and poor handle it every day. It is cast into the street by servant maids. Children play with it. Yet no one prizes it, though, next to the human soul, it is the most beautiful and the most precious thing upon earth, and has power to pull down kings and princes. Nevertheless, it is esteemed the vilest and meanest of earthly things. It is cast away and rejected by all.
~ Anonymous. *The Glory of the World, Or, Table of Paradise*. 1526 AD. Alchemical Tract

[44] *it is clearer than day that the substance of our Blessed Stone is one (although different sages call it by different names), and that Nature has made it ready to the hand of the adept, having willed this one thing, and no other thing in all the world, to be the material of the Stone. This Matter lies before the eyes of all; everybody sees it, touches it, loves it, but knows it not. It is glorious and vile, precious and of small account, and is found everywhere.*
~ An Anonymous German Philosopher. *The Golden Tract Concerning the Stone of the Philosophers*. 16-7th Cen. (?). Alchemical Tract

[749] *This Art is noble, brief, and easy. It requires one thing, which everybody knows. It is in many things, yet it is one thing. It is found everywhere, yet it is most precious. You must fix it and tame it in the fire; you must make it rise, and again descend.*
~ Bonus, Peter. *The New Pearl of Great Price*. 1338 AD. Alchemical Tract

· [767] *Men have it before their eyes, handle it with their hands, yet know it not, though they constantly tread it under their feet. . . [the matter is] very common, and may be everywhere obtained in abundance;*
~ Anonymous. *The Sophic Hydrolith, Or, Water Stone of the Wise*. 17th Cen. Alchemical Tract

[362] *The wonderful Tao exists not far away from your own body. It is not necessarily found in the high mountains or in unknown waters.*
~ Po-tuan, Chang. *Three Alchemical Poems*. 11th Cen. Alchemical Tract

[339] *This kind of precious thing will be found in every house. Nevertheless, ignorant people are not able to recognize it.*
~ Po-tuan, Chang. *Wu Chen P'ien, Essay on the Understanding of Truth*. 1078 AD. Alchemical Tract

..... ***Commentary*** .....

The ingredient of which the Philosophers' Stone is made is something that is found everywhere in abundance.

91. The ingredient is looked down on

..... *Statistical Significance* .....

Supporting sources: 7
Contradicting sources: 0
Statistical significance: 0.9999390

This premise is statistically significant

..... *Supporting Quotations* .....

[773] *Ancient writers call it a thing of small price, because it is lightly esteemed by the merchants, and no one that finds it cares to pick it up, any more than if it were an ounce of dirt. Few will believe that it is a pearl of great price, for it is known to none but the wise.*
~ Norton, Thomas. *The Chemical Treatise, Or, The Ordinal of Alchemy*. 1477 AD. Alchemical Tract

[764] *Know that our Mercury is before the eyes of all men, though it is known to few. When it is prepared, its splendour is most admirable; but the sight is vouchsafed to none, save the sons of knowledge. Do not despise it, therefore, when you see it in sordid guise; for if you do, you will never accomplish our Magistery—and if you can change its countenance, the transformation will be glorious. For our water is a most pure virgin, and is loved of many, but meets all her wooers in foul garments, in order that she may be able to distinguish the worthy from the unworthy.*
~ Philalethes, Eirenaeus. *The Fount of Chemical Truth*. 1694 AD. Alchemical Tract

[753] *For this reason, that Sage might well exclaim, "O water of a harsh and bitter taste!" For, in truth, the spring is difficult to find; but he who knows it may reach it easily, without any expense, labour, or trouble. The water is, of its own nature, harsh and bitter, so that no one can partake of it; and, because it is of little use to the majority of mankind, the Sage doth also exclaim, "O water, that art lightly esteemed by the vulgar, who do not perceive thy great virtues, in thee lie, as it were, hid the four elements. Thou hast power to dissolve, and conserve, and join nature, such as is possessed by no other thing upon earth."*

[754] *It is called Rebis (Two-thing), is a Stone, Salt, one body, and, to the majority of mankind, a vile and despised thing.*

[756] *The two are really only one very limpid water, which is so bitter as to be quite undrinkable. The quantity of this water is so great that it flows over the whole earth, yet leads to nothing but the knowledge of this*

Art. The same also is misused too often by those who desire it. Take also the "fire," and in it you will find the Stone, and nowhere else in the whole world. It is familiar to all men, both young and old, is found in the country, in the village, in the town, in all things created by God; yet it is despised by all. Rich and poor handle it every day. It is cast into the street by servant maids. Children play with it. Yet no one prizes it, though, next to the human soul, it is the most beautiful and the most precious thing upon earth, and has power to pull down kings and princes. Nevertheless, it is esteemed the vilest and meanest of earthly things. It is cast away and rejected by all.

[758] *For no one would dream of buying the true Matter at the apothecary's; nay, that tradesman daily casts it into the street as worthless refuse.*

[759] *XXXVII. PYTHAGORAS, in his Fourth Table, says: How wonderful is the agreement of Sages in the midst of difference! They all say that they have prepared the Stone out of a substance which by the vulgar is looked upon as the vilest thing on earth. Indeed, if we were to tell the vulgar herd the ordinary name of our substance, they would look upon our assertion as a daring falsehood. But if they were acquainted with its virtue and efficacy, they would not despise that which is, in reality, the most precious thing in the world. God has concealed this mystery from the foolish, the ignorant, the wicked, and the scornful, in order that they may not use it for evil purposes.*

. [760] *The Stone is mystic, or secret, because it is found in a secret place, in an universally despised substance where no one looks for the greatest treasure of the world. Hence it may well be called The HIDDEN STONE.*

~ Anonymous. *The Glory of the World, Or, Table of Paradise*. 1526 AD. Alchemical Tract

[44] *it is clearer than day that the substance of our Blessed Stone is one (although different sages call it by different names), and that Nature has made it ready to the hand of the adept, having willed this one thing, and no other thing in all the world, to be the material of the Stone. This Matter lies before the eyes of all; everybody sees it, touches it, loves it, but knows it not. It is glorious and vile, precious and of small account, and is found everywhere.*

~ An Anonymous German Philosopher. *The Golden Tract Concerning the Stone of the Philosophers*. 16-7th Cen. (?). Alchemical Tract

[770] *it is cast out upon the dunghill as a vile thing, and is hidden from the eyes or understandings of ignorant men. [...] The philosophers' stone is converted from a vile thing, into a precious substance;*

~ Bacon, Roger (Pseudo). *The Root of the World*. 13-7th Cen. Alchemical Tract

[766] *by the ignorant and the beginner it is thought to be the vilest and meanest of things. It is sought by many Sages, and found by few;*

~ Anonymous. *The Sophic Hydrolith, Or, Water Stone of the Wise*. 17th Cen. Alchemical Tract

[765] *when you shall be acquainted with the causes of this disposition you will admire that a Matter so corrupt should contain in itself such a heavenly like nature*
~ Trevisan, Count Bernard. *Verbum Dismissum*. 15th Cen. Alchemical Tract

..... ***Commentary*** .....

Everybody is familiar with the substance of which the Philosophers' Stone is made, but unfortunately everyone also looks down on it. They would laugh if they heard it was the ingredient for making the Philosophers' Stone, as if it were a silly idea that something so great could be made of something so vile.

92. The ingredient is very common

..... *Statistical Significance* .....

Supporting sources: 3
Contradicting sources: 0
Statistical significance: 0.9843750

This premise is statistically significant

..... *Supporting Quotations* .....

[761] *The substance of the Stone of the Philosophers is common: one finds it everywhere, it is a viscous water like the Mercury that one extracts from the earth. Our viscous water is found everywhere, even in the Latrines, certain philosophers have said.*
~ Magnus, Albertus. *Compound of Compounds*. 13th Cen. Alchemical Tract

[755] *Our Matter is one of the commonest things upon earth, and contains within itself the four elements. It is, indeed, nothing short of marvellous that so many seek so ordinary a thing, and yet are unable to find it.*
~ Anonymous. *The Glory of the World, Or, Table of Paradise*. 1526 AD. Alchemical Tract

[767] *Men have it before their eyes, handle it with their hands, yet know it not, though they constantly tread it under their feet. . . [the matter is] very common, and may be everywhere obtained in abundance;*
~ Anonymous. *The Sophic Hydrolith, Or, Water Stone of the Wise*. 17th Cen. Alchemical Tract

..... *Commentary* .....

As the quotes say: the ingredient is one of the most common things on Earth.

93. The ingredient is one water

..... *Statistical Significance* .....

Supporting sources: 4
Contradicting sources: 0
Statistical significance: 0.9960938

This premise is statistically significant

..... *Supporting Quotations* .....

[761] *The substance of the Stone of the Philosophers is common: one finds it everywhere, it is a viscous water like the Mercury that one extracts from the earth. Our viscous water is found everywhere, even in the Latrines, certain philosophers have said.*
~ Magnus, Albertus. *Compound of Compounds*. 13th Cen. Alchemical Tract

[637] *This water, though one, is not simple, but compounded of two things: the vessel and the fire of the Sages, and the bond which holds the two together. So when we speak of our vessel, and our fire, we mean by both expressions, our water; nor is our furnace anything diverse or distinct from our water. There is then one vessel, one furnace, one fire, and all these make up one water. The fire digests, the vessel whitens and penetrates, the furnace is the bond which comprises and encloses all, and all these three are our Mercury. There are many kinds of fire (and of water) in our Magistery, but all these only represent different aspects of our Mercury.*
~ Philalethes, Eirenaeus. *The Fount of Chemical Truth*. 1694 AD. Alchemical Tract

[756] *The two are really only one very limpid water, which is so bitter as to be quite undrinkable. The quantity of this water is so great that it flows over the whole earth, yet leads to nothing but the knowledge of this Art. The same also is misused too often by those who desire it. Take also the "fire," and in it you will find the Stone, and nowhere else in the whole world. It is familiar to all men, both young and old, is found in the country, in the village, in the town, in all things created by God; yet it is despised by all. Rich and poor handle it every day. It is cast into the street by servant maids. Children play with it. Yet no one prizes it, though, next to the human soul, it is the most beautiful and the most precious thing upon earth, and has power to pull down kings and princes. Nevertheless, it is esteemed the vilest and meanest of earthly things. It is cast away and rejected by all.*

~ Anonymous. *The Glory of the World, Or, Table of Paradise*. 1526 AD. Alchemical Tract

[224] *all ye seekers after this Art, dismiss the multitude of obscure names, for the nature is one water;*
~ Anonymous. *The Turba Philosophorum*. Alchemical Tract

..... *Commentary* .....

The ingredient of which the Philosophers' Stone is made is a single substance, and it is a liquid.

94. Only one thing is the matter of the Stone

..... ***Statistical Significance*** .....

Supporting sources: 16
Contradicting sources: 0
Statistical significance: 1.0000000

This premise is statistically significant

..... ***Supporting Quotations*** .....

[788] *It is prepared from one substance, with which the art of chemistry is conversant, to which nothing is added, from which nothing is taken away, except that its superfluities are removed.*
~ Philalethes, Eirenaeus. *A Brief Guide to the Celestial Ruby*. 1694 AD. Alchemical Tract

[640] *If you, my son, wish to prepare this precious Stone, you need not put yourself to any great expense. All that you want is leisure, and some place where you can be without any fear of interruption. Reduce the Matter which is one, to powder, put it, together with its water, in a well-closed vessel, and expose it to continuous, gentle heat, which will then begin to operate, while the moisture favours the decomposition.*

[641] *Then, again, thou sayest that the Stone is prepared of one thing, of one substance, in one vessel, the four (elements) composing one essence in which is one agent which begins and completes the work; man, thou sayest, need do nothing but add a little heat, and leave the rest to thy wisdom. For all that is needed is already contained in the substance, in perfection, beginning, middle, and end, as the whole man, the whole animal, the whole flower is contained each in its proper seed. Now, in the human seed the human specific-substance is also included, as flesh, blood, hair, &c.; and thus every seed contains all the peculiar properties of its species. In the whole world men spring from human seed, plants from plants, animals from animals. Now I know that when once the seed is enclosed in the female vessel, no further trouble or work of any kind is required—everything is brought to perfection by thy gradual and silent working. And the generation of the Stone, thou sayest, is performed in a similar manner. Only one substance is required, which contains within itself air, water, and fire—in short, everything that is needed for the completion of this work. No further handling of any kind is necessary, and a gentle fire is sufficient to rouse the internal warmth, just as an infant in the womb is cherished by natural heat. The only thing in which man must aid thee, is, by preparing the substance, removing all that is superfluous,*

enclosing this simple earth, which is combined with its water, in a vessel, and subjecting it to the action of gentle heat in a suitable alembic.
~ Mehung, John A. *A Demonstration of Nature*. 16-17th Cen. Alchemical Tract

[877] *"Tho' we say in many places, take this, and take that; yet we mean, that it behoveth thee to take One Thing. For these things are so set down by the envious Philosophers to deceive the Unwary. Do'st thou, Fool, believe, that we do openly teach the Secret of Secrets? And do'st thou take our Words according to the literal Sound? Know assuredly, he that takes the Words of other Philosophers according to the ordinary Signification and Sound of them, he doth already wander in the midst of the Labyrinth, having lost Ariadne's Thread, and hath as good as appointed his money to Perdition."*
~ A Lover of Philalethes. *A Short Enquiry Concerning the Hermetic Art*. 1714 AD. Alchemical Tract

[634] *By one operation and way, by one substance, and by one mixing, the whole work is accomplished, while its purity is also one, and it is perfected in two stages, each consisting of a dissolution and a coction, with the repetition of these.*

[635] *the substance of our Stone is one, so is the method of its preparation. Therefore, do not listen to those ignorant and fraudulent alchemists who speak of many different kinds of sublimation and distillation.*
~, An Unknown German Sage. *A Very Brief Tract Concerning the Philosophical Stone*. 15-7th Cen. (?). Alchemical Tract

[245] *This Magisterium proceeds from one root, which afterwards is expanded into several things, returning again to one*

[287] *If you begin with one thing you must first make two of it.*
~ Suchten, Alexander von. *An Explanation of the Natural Philosopher's Tincture, of Paracelsus*. 16th Cen. Alchemical Tract

[636] *Our fountain must be prepared out of two saline substances, yet of one root, otherwise it is impossible that it pass or be acknowledged for ours.*
~ Nollius, Henry. *The Chemists Key*. 1617 AD. Alchemical Tract

[637] *This water, though one, is not simple, but compounded of two things: the vessel and the fire of the Sages, and the bond which holds the two together. So when we speak of our vessel, and our fire, we mean by both expressions, our water; nor is our furnace anything diverse or distinct from our water. There is then one vessel, one furnace, one fire, and all these make up one water. The fire digests, the vessel whitens and penetrates, the furnace is the bond which comprises and encloses all, and all these three are our Mercury. There are many kinds of fire (and of water) in our Magistery, but all these only represent different aspects of our Mercury.*

~ Philalethes, Eirenaeus. *The Fount of Chemical Truth*. 1694 AD. Alchemical Tract

[404] *For the Matter is only one thing, and would remain one thing, though a hundred thousand books had been written about it, because this Art is so great a treasure that the whole world would not be a sufficient compensation for it. It is described in obscure terms, yet openly named by all, and known to all. But if all knew its secret, no one would work, and it would lose its value. On this account it would he impious to describe it in universally intelligible language. He to whom God will reveal it, may understand these dark expressions. But because most men do not understand them, they are inclined to regard our Art as impossible, and the Sages are branded as wicked men and swindlers. Learned doctors, who thus speak of us, have it before their eyes every day, but they do not understand it, because they never attend to it. And then, forsooth, they deny the possibility of finding the Stone; nor will any one ever be able to convince them of the reality of our Art, so long as they blindly follow their own bent and inclination. In short, they are too wise to discern it, since it transcends the range of the human intellect, and must be humbly received at the hand of God.*

[464] *This is the first Matter, and may be divided into water and earth, which two are again joined together by gentle heat*

[632] *Know also that there is only one thing in the whole world that enters into the composition of the Stone, and that, therefore, all coagulation, and admixture, of different ingredients, would shew you to be on a wrong scent altogether.*

[757] *For the Stone is prepared out of nothing in the whole world, except this substance, which is essentially one. He who is unacquainted therewith can never attain the Art. It is that one thing which is not dug up from mines, or from the caverns of the earth, like gold, silver, sulphur, salt, &c., but is found in the form which God originally imparted to it. It is formed and manifested by an excessive thickening of air; as soon as it leaves its body, it is clearly seen, but it vanishes without a trace as soon as it touches the earth, and, as it is never seen again, it must therefore be caught while it is still in the air.*

~ Anonymous. *The Glory of the World, Or, Table of Paradise*. 1526 AD. Alchemical Tract

[41] *As concerns the Matter, it is one, and contains within itself all that is needed. Out of it the artist prepares whatever he wants.*

[42] *Know that the object of your desire is one thing, out of which all things are made.*

[44] *it is clearer than day that the substance of our Blessed Stone is one (although different sages call it by different names), and that Nature has made it ready to the hand of the adept, having willed this one thing, and no other thing in all the world, to be the material of the Stone. This*

Matter lies before the eyes of all; everybody sees it, touches it, loves it, but knows it not. It is glorious and vile, precious and of small account, and is found everywhere.

[45] *I advise no one to approach this Art unless he knows the principle and the regimen of Nature: if he be acquainted with these, little is wanting to him except one thing, nor need he put himself to a great expense, since the stone is one, the medicine is one, the vessel one, the rule one, the disposition one.*

~ An Anonymous German Philosopher. *The Golden Tract Concerning the Stone of the Philosophers*. 16-7th Cen. (?). Alchemical Tract

[128] *if you have knowledge of Nature, a continuous fire, and the right substance, you ought to succeed.*

~ Sendivogius, Michael. *The New Chemical Light*. 17th Cen. Alchemical Tract

[629] *From the one substance is evolved, first the White, and then the Red Tincture; there is one vessel one goal, and one method.*

[749] *This Art is noble, brief, and easy. It requires one thing, which everybody knows. It is in many things, yet it is one thing. It is found everywhere, yet it is most precious. You must fix it and tame it in the fire; you must make it rise, and again descend.*

~ Bonus, Peter. *The New Pearl of Great Price*. 1338 AD. Alchemical Tract

[265] *Nature uses only one substance in her work of developing and perfecting the metals, and that this substance includes everything that is required. Now, this substance appears to call for no special treatment, except that of digestion by gentle heat, which must be continued until it has reached its highest possible degree of development. For this simple heating process the cunning sophists have substituted solutions, coagulations, calcinations, putrefactions, sublimations, and other fantastical operations - which are only different names for the same thing; and thereby they have multiplied a thousand-fold the difficulties of this undertaking, and given rise to the popular notion that it is a most arduous, hazardous, and ruinously expensive enterprise. This they have simply done out of jealousy and malice, to put others off the right track, and to involve them in poverty and ruin. But they will find it difficult to justify their conduct before God, who has commanded us to love our neighbours as ourselves. For out of sheer malice they have rendered the road of truth impassable, and perplexed a simple natural process with such an elaborate tissue of circumstantial nomenclature, as to make the amelioration of the metals appear a hopelessly difficult task. For while you heat, you also putrefy, or decompose, as you may see by the changes which a grain of wheat undergoes in the ground under the influence of the rain and of the sun; you know that it must first decay before new life can spring forth. It is this process which they have denominated putrefaction and solution. Again when you heat, you also sublime, and to this coction they have applied the terms sublimation and multiplication, that the simple*

man might err more easily. In like manner coagulation takes place in heating; for they say that coagulation takes place when humidity is changed into the nature of fire, so as to be able to resist the action of fire, without evaporating, or being consumed. And heating also includes that which they call "circulation," or conjunction, or the union of fire with water to prevent complete combustion. Thus you see that that which they have called by so many names is really but one simple process.

[275] *there is only one true substance, and one true method.*
~ Anonymous. *The Only True Way*. 1677 AD. Alchemical Tract

[620] *Now the whole magistery may be perfected, work, as in the generation of man, and of every vegetable; put the seed once into the womb, and shut it up well. Thus you may see that you need not many things, and that this our work requires no great charges, for that there is but one stone, there is but one medicine, one vessel, one order of working, and one successive disposition to the white and to the red. And although we say in many places, take this, and take that, yet we understand, that it behoves us to take but one thing, and put it once into the vessel, until the work be perfected. But these things are so set down by obscure philosophers to deceive the unwary, as we have before spoken; for is not this "ars cabalistica" or a secret and a hidden art? Is it not an art full of secrets? And believest thou O fool that we plainly teach this secret of secrets, taking our words according to their literal signification? Truly, I tell thee, that as for myself, I am no ways self seeking, or envious as others are; but he that takes the words of the other philosophers according to their common signification, he even already, having lost Ariadne's clue of thread, wanders in the midst of the labyrinth, multiplies errors, and casts away his money for naught.*
~ Artephius. *The Secret Book of Artephius*. 12th Cen. (?). Alchemical Tract

[173] *But although the said philosophers have treated this subject with so great a variety of method, and used many peculiar and singular expressions, curious parables, and strange and fanciful words, yet they all agree in pointing out the same goal, and one and the same Matter as essential to the right conduct of the Art.*
~ Anonymous. *The Sophic Hydrolith, Or, Water Stone of the Wise*. 17th Cen. Alchemical Tract

[843] *as in the beginning, there was only one, so in this matter, all proceeds from one and returns to one*
~ Anonymous. *The True Book of the Learned Greek Abbot Synesius*. 16-7th Cen. Alchemical Tract

[224] *all ye seekers after this Art, dismiss the multitude of obscure names, for the nature is one water;*

[242] *Do not then be deceived by the multiplicity of names, but rest assured that it is one thing, unto which nothing alien is added. Investigate the place thereof, and add nothing that is foreign. Unless the names were*

multiplied, so that the vulgar might be deceived, many would deride our wisdom.

~ Anonymous. *The Turba Philosophorum*. Alchemical Tract

..... ***Commentary*** .....

The Stone is made out of only one single substance.

95. The work begins with separation

..... *Statistical Significance* .....

Supporting sources: 4
Contradicting sources: 0
Statistical significance: 0.9960938

This premise is statistically significant

..... *Supporting Quotations* .....

[183] *The first dealbation reduces the substance to its two principles, sulphur and quicksilver, the first of which is fixed, while the other is volatile.*
~ Philalethes, Eirenaeus. *A Brief Guide to the Celestial Ruby*. 1694 AD. Alchemical Tract

[287] *If you begin with one thing you must first make two of it.*
~ Suchten, Alexander von. *An Explanation of the Natural Philosopher's Tincture, of Paracelsus*. 16th Cen. Alchemical Tract

[920] *Separation is the beginning of all things, and the first operation of the Universal Body;*
[922] *Nature begins all her actions from Separation.*
~ Combachius, Lodovicus. *Sal, Lumen & Spiritus, Mundi Philosophici*. 1656 AD. Alchemical Tract

[108] *we must understand that so long as our substance is still gross and undivided, it can produce no fruit. It must first be divided, the subtle from the gross, or the water from the earth.*
~ Anonymous. *The Glory of the World, Or, Table of Paradise*. 1526 AD. Alchemical Tract

..... *Commentary* .....

Once you have the ingredient, the first things to be done is to separate it into two things. This is the beginning of the Work.

96. Two things are made from one thing

..... *Statistical Significance* .....

Supporting sources: 8
Contradicting sources: 0
Statistical significance: 0.9999847

This premise is statistically significant

..... *Supporting Quotations* .....

[183] *The first dealbation reduces the substance to its two principles, sulphur and quicksilver, the first of which is fixed, while the other is volatile.*
~ Philalethes, Eirenaeus. *A Brief Guide to the Celestial Ruby*. 1694 AD. Alchemical Tract

[245] *This Magisterium proceeds from one root, which afterwards is expanded into several things, returning again to one*

[249] *If you begin with one thing you must first make two of it. But, by taking two, such as Earth and Water --- Nature having educed this Binary from one --- you are saved the trouble, and have only to generate the third, which, as aforesaid, is always hidden in one of these two.*
~ Suchten, Alexander von. *An Explanation of the Natural Philosopher's Tincture, of Paracelsus*. 16th Cen. Alchemical Tract

[636] *Our fountain must be prepared out of two saline substances, yet of one root, otherwise it is impossible that it pass or be acknowledged for ours.*
~ Nollius, Henry. *The Chemists Key*. 1617 AD. Alchemical Tract

[637] *This water, though one, is not simple, but compounded of two things: the vessel and the fire of the Sages, and the bond which holds the two together. So when we speak of our vessel, and our fire, we mean by both expressions, our water; nor is our furnace anything diverse or distinct from our water. There is then one vessel, one furnace, one fire, and all these make up one water. The fire digests, the vessel whitens and penetrates, the furnace is the bond which comprises and encloses all, and all these three are our Mercury. There are many kinds of fire (and of water) in our Magistery, but all these only represent different aspects of our Mercury.*
~ Philalethes, Eirenaeus. *The Fount of Chemical Truth*. 1694 AD. Alchemical Tract

[85] *You should also know that in our Art we distinguish two things—the body and the spirit: the former being constant, or fixed, while the other is volatile. These two must be changed, the one into the other: the body must become water, and the water body. Then again the body becomes water by its own internal operation, and the two, i.e., the dry and the liquid, must once more be joined together in an inseparable union. This conjunction could not take place if the two had not been obtained from one thing; for an abiding union is possible only between things of the same nature. Of this kind is the union which takes place in our Art; for the constituent parts of the Matter are joined together by the operation of nature, and not by any human hand.*

[101] *The body receives nothing but its own spirit; for it has retained its soul, and what has been extracted from a body can be joined to nothing but that same body. The spirit delights in nothing so much as in its own soul, and its own body.*

[108] *we must understand that so long as our substance is still gross and undivided, it can produce no fruit. It must first be divided, the subtle from the gross, or the water from the earth.*

[464] *This is the first Matter, and may be divided into water and earth, which two are again joined together by gentle heat*
~ Anonymous. *The Glory of the World, Or, Table of Paradise*. 1526 AD. Alchemical Tract

[46] *Our medicine is composed out of two things having one essence, namely, through the mercurial union of a solid and a liquid, a spiritual and a corporeal, a cold and a moist, a warm and a dry, and in no other way can it be made.*

[47] *The stone is one, the medicine one, which, however, according to the philosophers, is called Rebis (Two-thing), being composed of two things, namely, a body and spirit*

[48] *Rebis is two things, and these two things are one thing, namely, water joined to a body, by which the body is dissolved into a spirit,*
~ An Anonymous German Philosopher. *The Golden Tract Concerning the Stone of the Philosophers*. 16-7th Cen. (?). Alchemical Tract

[282] *it must be purged of its watery and earthy nature (for at first it appears an earthy, heavy, thick, slimy, and misty body), and all that is thick, nebulous, opaque, and dark in it must be removed, that thus, by a final sublimation, the heart and inner soul contained in it may be separated and reduced to a precious essence.*
~ Anonymous. *The Sophic Hydrolith, Or, Water Stone of the Wise*. 17th Cen. Alchemical Tract

[230] *when ye read in the books of the Philosophers that Nature is one only, and that she overcomes all things: Know that they are one thing and one composite. Do ye not see that the complexion of a man is formed out of a soul and body; thus, also, must ye conjoin these, because the*

Philosophers, when they prepared the matters and conjoined spouses mutually in love with each other, behold there ascended from them a golden water!

~ Anonymous. *The Turba Philosophorum*. Alchemical Tract

..... *Commentary* .....

The initial ingredient is separated into two things, both of which come from this one thing that we begin with.

97. There are two things

..... *Statistical Significance* .....

Supporting sources: 19
Contradicting sources: 0
Statistical significance: 1.0000000

This premise is statistically significant

..... **Supporting Quotations** .....

[183] *The first dealbation reduces the substance to its two principles, sulphur and quicksilver, the first of which is fixed, while the other is volatile.*

[320] *In the course of this change from white to black, the substance naturally passes through a variety of intermediate colours; but these colours (being more or less accidental) are not invariably the same, and depend very much on the original proportion in which the two substances are combined. In the second stage, during which the substance changes from black to white, it is already far purer, the colours are more lucid, and more to be depended upon. In the two phases there are intermediate colours; but in the first they are more dingy and obscure than in the second, and very much less numerous. In the progress of the substance from blackness to whiteness (i.e., the second phase of our Magistery), the most beautiful colours are seen in a variety such as eclipses the glory of the rainbow; before the perfection of blackness is reached, there are also some transition colours, such as black, azure, and yellow—and the meaning of these colours is that your substance is not yet completely decayed; while the body is dying, the colours are seen, until black night shrouds the whole horizon in pitchy gloom. But when the process of resurrection begins (in the second phase), the hues are more numerous and splendid, because the body is now beginning to be glorified, and has become pure and spiritual. But in what order do the colours of which we speak appear? To this question no definite answer can be given, because in this first phase there are so much uncertainty and variation. But the colours will be the clearer and more distinct, the purer your water of life is. The four principal colours (white, black, white, red), always follow in the same order; but the order of the intermediate colours cannot be so certainly determined, and you ought to be content if within the first 40 days you get the black colour. There is only one caution you should bear in mind, in regard to this point: if a reddish colour appears before the black (especially if the substance begins to look dry and powdery at the same*

time), you may be almost sure that you have marred your substance by too violent a fire. You should be very careful, then, about the regulation of your fire; if the fire be just hot enough, but not too hot, the inward chemical action of our water will do the rest.
~ Philalethes, Eirenaeus. *A Brief Guide to the Celestial Ruby*. 1694 AD. Alchemical Tract

[490] *The Stone is composed of Sulphur and Mercury. [...] Sulphur and Mercury are the ingredients of the stone.*

[832] *Male and female --- i.e., Sol and Mercury --- coalesce into one.*
~ Figulus, Benedictus. *A Golden and Blessed Casket of Nature's Marvels*. 1607 AD. Alchemical Tract

[854] *moisten often the earth with its own water, & you shall have, that which you seek.*

[855] *these two substances, which are of the same nature, but of two different sexes, embrace each the other with the selfsame love, & satisfaction as do man & woman*
~ Desiderius, Sanctus. *A Letter to the True Disciples of Hermes*. 16-8th Cen. Alchemical Tract

[557] *When the male and the female principle have been together for a space of forty nights, there is an emission of moist warm seed; and to the same God has liberally given much blood to heat it. This seed develops into an embryo which is supported with a little milk over a moderate fire, and grows stronger day by day. Its growth must be aided by warmth; but the heat of the fire should be temperate, like that of the Sun.*
~ An Unknown German Sage. *A Very Brief Tract Concerning the Philosophical Stone*. 15-7th Cen. (?). Alchemical Tract

[284] *by artificial distillation, the spirit can be separated from phlegmatic wateriness and earthy impurity, a residue remaining. From which residue, after calcinations, is extracted a white salt*

[834] *now know and understand that this Stone is composed of two things, Body and Spirit, to wit, male and female seed*
~ Anonymous. *An Anonymous Treatise Concerning the Philosopher's Stone*. 17th Cen. (?). Alchemical Tract

[249] *If you begin with one thing you must first make two of it. But, by taking two, such as Earth and Water --- Nature having educed this Binary from one --- you are saved the trouble, and have only to generate the third, which, as aforesaid, is always hidden in one of these two.*
~ Suchten, Alexander von. *An Explanation of the Natural Philosopher's Tincture, of Paracelsus*. 16th Cen. Alchemical Tract

[830] *This gold is our male, and it is sexually joined to a more crude white gold — the female seed: the two together being indissolubly united, constitute our fruitful Hermaphrodite. [...] The two (the passive and active principle) combined we call our Hermaphrodite.*

~ An Anonymous Sage and Lover of Truth. *An Open Entrance to the Closed Palace of the King*. 1645 AD. Alchemical Tract

[67] *This Philosophic Earth, containing our principal Subject, after it has been separated from all the Waters, is very gently to be dried by some external Heat, to free it from its extraneous Humidity, that it may be in a proper Capacity to receive the Celestial Moisture of our Argentin Water, to which it unites its most noble Fruits, with which our Philosophical Microcosm is generated, nourished, and saturated.*
~ Urbigerus, Baro. *Aphorisms of Urbigerus*. 1690 AD. Alchemical Tract

[285] *it exists under two forms; the moisture which was extracted, and the residuum, being our Philosophical Earth. The water contains its seminal virtue, and the earth is a proper receptacle, wherein it may fructify. Let the water, then, be separated and kept for use; calcine the earth, for an impurity adheres to it which can only be taken away by fire, and that, too, of the strongest degree; for here there is no danger of destroying the seminal quality, and our earth must be highly purified before it can ripen the seed.*
~ Anonymous. *On the Philosophers' Stone*. 17th Cen. (?). Alchemical Tract

[904] *there are two parts; one volatile, which is elevated in form of a vapour, and then condensed and resolved into Water; and this they call the Spirit; the other more fixed, residing in the bottom of the Vessel, which they call the Body.*

[905] *the Philosophers operations consist onely in extracting Water from the Earth, and reducing it to the Earth till the Earth Putrefie: for the Earth putrefied, when this Water is purified; which, being once pure, will by God's help, direct and perfect the whole Magistry.*
~ Combachius, Lodovicus. *Sal, Lumen & Spiritus, Mundi Philosophici*. 1656 AD. Alchemical Tract

[636] *Our fountain must be prepared out of two saline substances, yet of one root, otherwise it is impossible that it pass or be acknowledged for ours.*
~ Nollius, Henry. *The Chemists Key*. 1617 AD. Alchemical Tract

[461] *But thou must know this, My Son, the Putrefaction of the Philosophers is not sordid nor unclean, but it is a mixing of the water with the Earth, and the Earth with the water, by little and little, until the whole body is become one. Hence Morien "in the Putrefaction of our brass, the spirits are united with the body and are dried up in it. For unless the water should be dried up with or by the Earth, the colours would not appear".*

[828] *the Philosophers say that our Mystery is nothing else but the male and female and their conjunction.*
~ Anonymous. *The Crowning of Nature*. 16-7th Cen. (?). Alchemical Tract

[159] *Our Stone is called a little world, because it contains within itself the active and the passive, the motor and the thing moved, the fixed*

and the volatile, the mature and the crude -- which, being homogeneous, help and perfect each other.

[637] *This water, though one, is not simple, but compounded of two things: the vessel and the fire of the Sages, and the bond which holds the two together. So when we speak of our vessel, and our fire, we mean by both expressions, our water; nor is our furnace anything diverse or distinct from our water. There is then one vessel, one furnace, one fire, and all these make up one water. The fire digests, the vessel whitens and penetrates, the furnace is the bond which comprises and encloses all, and all these three are our Mercury. There are many kinds of fire (and of water) in our Magistery, but all these only represent different aspects of our Mercury.*

~ Philalethes, Eirenaeus. *The Fount of Chemical Truth*. 1694 AD. Alchemical Tract

[85] *You should also know that in our Art we distinguish two things—the body and the spirit: the former being constant, or fixed, while the other is volatile. These two must be changed, the one into the other: the body must become water, and the water body. Then again the body becomes water by its own internal operation, and the two, i.e., the dry and the liquid, must once more be joined together in an inseparable union. This conjunction could not take place if the two had not been obtained from one thing; for an abiding union is possible only between things of the same nature. Of this kind is the union which takes place in our Art; for the constituent parts of the Matter are joined together by the operation of nature, and not by any human hand.*

[88] *Mercury is nothing but water and salt, which have been subjected for a long space of time to natural heat so as to be united into one.*

[93] *The Sages rejoice when the bodies are dissolved; for our Stone is prepared with two waters. It drives away all sickness from the diseased body, whether it be human or metallic.*

[96] *the first principle of our Art is fire. Heat impels Nature to work, and in its working are manifested Body, Spirit, and Soul; that is, earth and water.*

[104] *when the reunion takes place, the body becomes spirit, and the spirit becomes body, the earth is changed into water and becomes volatile, the water is transmuted into body, and becomes fixed. When bodies become spirits, and spirits bodies, your work is finished; for then that which rises upward and that which descends downward become one body.*

[108] *we must understand that so long as our substance is still gross and undivided, it can produce no fruit. It must first be divided, the subtle from the gross, or the water from the earth.*

~ Anonymous. *The Glory of the World, Or, Table of Paradise*. 1526 AD. Alchemical Tract

[46] *Our medicine is composed out of two things having one essence, namely, through the mercurial union of a solid and a liquid, a spiritual and a corporeal, a cold and a moist, a warm and a dry, and in no other way can it be made.*

[47] *The stone is one, the medicine one, which, however, according to the philosophers, is called Rebis (Two-thing), being composed of two things, namely, a body and spirit*

~ An Anonymous German Philosopher. *The Golden Tract Concerning the Stone of the Philosophers*. 16-7th Cen. (?). Alchemical Tract

[825] *decoct the male and the (female or) vapour together, until such time as they shall become one dry body; for except they be dry, the divers or various colours will not appear. --- For it will ever be black, whilst that humidity or moisture has the dominion; but if that be once wasted, then it emits divers colours, after many and several ways.*

~ Bacon, Roger (Pseudo). *The Root of the World*. 13-7th Cen. Alchemical Tract

[175] *Combine two things, decompose them, let them become black. Digest them and change them to white by your skill; at last let the compound change to a deep red, let it be coagulated, and fix it; and you will be a favoured man. If, afterwards, you cause it to ferment, you will have conducted the whole work prosperously. Then tinge therewith whatsoever you will, and it will multiply to you infinite treasure.*

~ Anonymous. *The Sophic Hydrolith, Or, Water Stone of the Wise*. 17th Cen. Alchemical Tract

[221] *Venerate the king and his wife, and do not burn them, since you know not when you may have need of these things, which improve the king and his wife. Cook them, therefore, until they become black, then white, afterwards red*

[240] *composition is two-fold -- one is humid, the other is dry. When they are cooked prudently they become one, and are called the good thing of several names.*

~ Anonymous. *The Turba Philosophorum*. Alchemical Tract

[328] *The great medicines which await the search will not search for you. If you have them in hand and do not work at compounding them, you are merely ignorant. If you are learning to be a hsien (immortal), you should learn to be a heavenly hsien. The most accurate means (for the purpose) is chin tan (gold medicine). The two things, when put into contact with each other, will indicate harmonius properties.*

~ Po-tuan, Chang. *Wu Chen P'ien, Essay on the Understanding of Truth*. 1078 AD. Alchemical Tract

..... ***Commentary*** .....

The Stone is made out of two things, these first having been separated out of our one ingredient.

98. The two things are a liquid and a solid

..... *Statistical Significance* .....

Supporting sources: 9
Contradicting sources: 0
Statistical significance: 0.9999962

This premise is statistically significant

..... *Supporting Quotations* .....

[474] *all elements of the Stone must be first purified, and then evenly mixed in the right proportions, so that the resultant compound may be permanent. . . They must all be first separated and severally purified, and then recombined in even proportions --- that is to say, when the water has been purified, we must add to it the purified earth*
~ Bonus, Peter (?). *An Excellent Introduction to the Art of Alchemy*. 14th Cen. (?). Alchemical Tract

[249] *If you begin with one thing you must first make two of it. But, by taking two, such as Earth and Water --- Nature having educed this Binary from one --- you are saved the trouble, and have only to generate the third, which, as aforesaid, is always hidden in one of these two.*
~ Suchten, Alexander von. *An Explanation of the Natural Philosopher's Tincture, of Paracelsus*. 16th Cen. Alchemical Tract

[67] *This Philosophic Earth, containing our principal Subject, after it has been separated from all the Waters, is very gently to be dried by some external Heat, to free it from its extraneous Humidity, that it may be in a proper Capacity to receive the Celestial Moisture of our Argentin Water, to which it unites its most noble Fruits, with which our Philosophical Microcosm is generated, nourished, and saturated.*
~ Urbigerus, Baro. *Aphorisms of Urbigerus*. 1690 AD. Alchemical Tract

[904] *there are two parts; one volatile, which is elevated in form of a vapour, and then condensed and resolved into Water; and this they call the Spirit; the other more fixed, residing in the bottom of the Vessel, which they call the Body.*
~ Combachius, Lodovicus. *Sal, Lumen & Spiritus, Mundi Philosophici*. 1656 AD. Alchemical Tract

[461] *But thou must know this, My Son, the Putrefaction of the Philosophers is not sordid nor unclean, but it is a mixing of the water with the Earth, and the Earth with the water, by little and little, until the whole body is become one. Hence Morien "in the Putrefaction of our brass, the*

spirits are united with the body and are dried up in it. For unless the water should be dried up with or by the Earth, the colours would not appear".
~ Anonymous. *The Crowning of Nature*. 16-7th Cen. (?). Alchemical Tract

[85] *You should also know that in our Art we distinguish two things—the body and the spirit: the former being constant, or fixed, while the other is volatile. These two must be changed, the one into the other: the body must become water, and the water body. Then again the body becomes water by its own internal operation, and the two, i.e., the dry and the liquid, must once more be joined together in an inseparable union. This conjunction could not take place if the two had not been obtained from one thing; for an abiding union is possible only between things of the same nature. Of this kind is the union which takes place in our Art; for the constituent parts of the Matter are joined together by the operation of nature, and not by any human hand.*

[86] *When you have found the water which contains our Stone, you must take nothing away from it, nor add anything to it: for it must be entirely prepared by means of that which it contains within itself. Then extract the water in an alembic, and separate the liquid from the dry. The body will then remain alone on the glass, while the water runs down into the lower part. Thereupon unite the water once more to the body*

[88] *Mercury is nothing but water and salt, which have been subjected for a long space of time to natural heat so as to be united into one.*

[108] *we must understand that so long as our substance is still gross and undivided, it can produce no fruit. It must first be divided, the subtle from the gross, or the water from the earth.*

[463] *The humid must be separated from the dry, and again joined to it.*

[464] *This is the first Matter, and may be divided into water and earth, which two are again joined together by gentle heat*
~ Anonymous. *The Glory of the World, Or, Table of Paradise*. 1526 AD. Alchemical Tract

[46] *Our medicine is composed out of two things having one essence, namely, through the mercurial union of a solid and a liquid, a spiritual and a corporeal, a cold and a moist, a warm and a dry, and in no other way can it be made.*

[48] *Rebis is two things, and these two things are one thing, namely, water joined to a body, by which the body is dissolved into a spirit,*
~ An Anonymous German Philosopher. *The Golden Tract Concerning the Stone of the Philosophers*. 16-7th Cen. (?). Alchemical Tract

[187] *Let therefore the hard and the dry bodies be put into our first water in a vessel, which close well, and let them there abide till they be dissolved*
~ Artephius. *The Secret Book of Artephius*. 12th Cen. (?). Alchemical Tract

[240] *composition is two-fold -- one is humid, the other is dry. When they are cooked prudently they become one, and are called the good thing of several names.*
~ Anonymous. *The Turba Philosophorum*. Alchemical Tract

..... ***Commentary*** .....

Once we have the initial ingredient this is separated into a liquid and a solid, by distillation.

99. The Stone is made of volatile and fixed

..... ***Statistical Significance*** .....

Supporting sources: 5
Contradicting sources: 0
Statistical significance: 0.9990234

This premise is statistically significant

..... ***Supporting Quotations*** .....

[183] *The first dealbation reduces the substance to its two principles, sulphur and quicksilver, the first of which is fixed, while the other is volatile.*
~ Philalethes, Eirenaeus. *A Brief Guide to the Celestial Ruby*. 1694 AD. Alchemical Tract

[143] *body, soul, and spirit are not three things, but different aspects of the same thing. As bond between body and soul, the spirit is said to prevail during the Magistery from beginning to end; so long as the substance is volatile and flees from the fire, it is called soul; when it becomes able to resist the action of the fire, it is called body. The force of the body should prevail over the force of the soul, and instead of the body being carried upward with the soul, the soul remains with the body, the work is crowned with success, and the spirit will bind with the two in indissoluble union forever. Since, then, the body perfects and retains the soul, and imparts real being to it and the whole work, while the soul manifests its power in this body, and all this is accomplished through the mediation of the spirit, it has been well said that the body and the form are one and the same thing, the other two being called the substance.*
~ Bonus, Peter (?). *An Excellent Introduction to the Art of Alchemy*. 14th Cen. (?). Alchemical Tract

[21] *the spirit will be mingled with and drunk up in them, and so they are both become one and the same and will not be separated, as neither water mixed with water cannot be discerned, so although the Philosopher's Stone be divided into two principles (to wit) into the superior part which ascendeth, and into the inferior part which remaineth in bottom fixed, yet notwithstanding these two parts doth concord in virtue.*
~ Anonymous. *The Crowning of Nature*. 16-7th Cen. (?). Alchemical Tract

[159] *Our Stone is called a little world, because it contains within itself the active and the passive, the motor and the thing moved, the fixed*

and the volatile, the mature and the crude -- which, being homogeneous, help and perfect each other.
~ Philalethes, Eirenaeus. *The Fount of Chemical Truth*. 1694 AD. Alchemical Tract

[85] *You should also know that in our Art we distinguish two things—the body and the spirit: the former being constant, or fixed, while the other is volatile. These two must be changed, the one into the other: the body must become water, and the water body. Then again the body becomes water by its own internal operation, and the two, i.e., the dry and the liquid, must once more be joined together in an inseparable union. This conjunction could not take place if the two had not been obtained from one thing; for an abiding union is possible only between things of the same nature. Of this kind is the union which takes place in our Art; for the constituent parts of the Matter are joined together by the operation of nature, and not by any human hand.*

[104] *when the reunion takes place, the body becomes spirit, and the spirit becomes body, the earth is changed into water and becomes volatile, the water is transmuted into body, and becomes fixed. When bodies become spirits, and spirits bodies, your work is finished; for then that which rises upward and that which descends downward become one body.*
~ Anonymous. *The Glory of the World, Or, Table of Paradise*. 1526 AD. Alchemical Tract

..... Commentary .....

'Volatile' and 'fixed' are similar but broader terms than liquid and solid. The physical meaning of these changes depending on the context. At this stage is means the same as liquid and solid, but it is also possible to refer to a solid as 'volatile.'

These terms are relative. If the context refers to a liquid and a solid then the liquid is volatile and the solid is fixed. If the context refers only to a solid then the volatile part of it is that which either sublimes or dissolves first, or the most reactive part of it.

100. Body and spirit are solid and liquid

..... *Statistical Significance* .....

Supporting sources: 3
Contradicting sources: 0
Statistical significance: 0.9843750

This premise is statistically significant

..... *Supporting Quotations* .....

[852] *when by distillation we draw off the water, the which is the soul & spirit, the body remains in the depths of the vessel, as a dead earth, black, & dregs, the which be it said, should not be held in despite; for in our subject, there is no thing which is not good.*
~ Desiderius, Sanctus. *A Letter to the True Disciples of Hermes*. 16-8th Cen. Alchemical Tract

[904] *there are two parts; one volatile, which is elevated in form of a vapour, and then condensed and resolved into Water; and this they call the Spirit; the other more fixed, residing in the bottom of the Vessel, which they call the Body.*
~ Combachius, Lodovicus. *Sal, Lumen & Spiritus, Mundi Philosophici*. 1656 AD. Alchemical Tract

[96] *the first principle of our Art is fire. Heat impels Nature to work, and in its working are manifested Body, Spirit, and Soul; that is, earth and water.*

[104] *when the reunion takes place, the body becomes spirit, and the spirit becomes body, the earth is changed into water and becomes volatile, the water is transmuted into body, and becomes fixed. When bodies become spirits, and spirits bodies, your work is finished; for then that which rises upward and that which descends downward become one body.*
~ Anonymous. *The Glory of the World, Or, Table of Paradise*. 1526 AD. Alchemical Tract

..... *Commentary* .....

Whenever you see the term 'body' in an alchemical tract it is referring to the solid part of the substance at this stage in the process. Likewise 'spirit' refers to the liquid part of the substance. The 'soul' is contained within the spirit and it intangible, so we don't need to worry about that too much.

101. Mercury is the moisture

..... *Statistical Significance* .....

Supporting sources: 3
Contradicting sources: 1
Statistical significance: 0.7500000

*This premise is **not** statistically significant*

..... *Supporting Quotations* .....

[183] *The first dealbation reduces the substance to its two principles, sulphur and quicksilver, the first of which is fixed, while the other is volatile.*
~ Philalethes, Eirenaeus. *A Brief Guide to the Celestial Ruby*. 1694 AD. Alchemical Tract

[29] *Mercury, in the beginning of the work is called water, then the blackness appearing earth, then being sublimated air, and being made red is called fire.*
~ Anonymous. *The Crowning of Nature*. 16-7th Cen. (?). Alchemical Tract

[266] *they call it "our mercury," by which they mean nothing but moisture*

[274] *when they speak of sulphur, you must understand them to allude to elementary fire, and by mercury you must understand the liquid. In a similar lying spirit they have called fire (elementary) "our Sun," and the liquid "our Moon," or the elementary fire soul, and the elementary liquid spirit*
~ Anonymous. *The Only True Way*. 1677 AD. Alchemical Tract

..... *Contradicting Quotations* .....

[495] *Mercury is the Element of Earth, in which a seed of Sol must be implanted.*
~ Figulus, Benedictus. *A Golden and Blessed Casket of Nature's Marvels*. 1607 AD. Alchemical Tract

..... *Commentary* .....

'Quicksilver' is another word for mercury. It is right that this is not significant because although there is general agreement in the metaphors,

such as mercury referring to the moisture, this being true in most cases it is not 100% consistent and so can't be considered as a written-in-stone rule.

102. The two things can be called male and female

..... *Statistical Significance* .....

Supporting sources: 12
Contradicting sources: 0
Statistical significance: 0.9999999

This premise is statistically significant

..... *Supporting Quotations* .....

[832] *Male and female --- i.e., Sol and Mercury --- coalesce into one.*
~ Figulus, Benedictus. *A Golden and Blessed Casket of Nature's Marvels*. 1607 AD. Alchemical Tract

[855] *these two substances, which are of the same nature, but of two different sexes, embrace each the other with the selfsame love, & satisfaction as do man & woman*
~ Desiderius, Sanctus. *A Letter to the True Disciples of Hermes*. 16-8th Cen. Alchemical Tract

[139] *That which is called the spirit, is the active, or male principle*
[557] *When the male and the female principle have been together for a space of forty nights, there is an emission of moist warm seed; and to the same God has liberally given much blood to heat it. This seed develops into an embryo which is supported with a little milk over a moderate fire, and grows stronger day by day. Its growth must be aided by warmth; but the heat of the fire should be temperate, like that of the Sun.*
~ An Unknown German Sage. *A Very Brief Tract Concerning the Philosophical Stone*. 15-7th Cen. (?). Alchemical Tract

[834] *now know and understand that this Stone is composed of two things, Body and Spirit, to wit, male and female seed*
~ Anonymous. *An Anonymous Treatise Concerning the Philosopher's Stone*. 17th Cen. (?). Alchemical Tract

[145] *Hence the philosophers say: make the woman rise over the man, and the man rise over the woman.*
[701] *I must repeat that the male and the female are the same in the same subject, and yet have different and even contrary qualities. It is like the male and female principles in any vegetable seed, or the active and the passive principle in an egg. Thus, when the Stone first comes into existence, it has in it a mixture of the male and female principles, but at*

first it is liquid, fluent, volatile, bright, and capable of coagulation, i.e., female. The coagulum in its womb is solid, permanent, fixed, and produces coagulation in the other, i.e., is male. The female that flees is passive, white, and easily caught by the male; the male that pursues is red, and seizes and holds the female with great strength.
~ Bonus, Peter (?). *An Excellent Introduction to the Art of Alchemy*. 14th Cen. (?). Alchemical Tract

[312] *Let the heaven stoop to the earth, till the latter has conceived heavenly seed. When you see the substances mingle in your distilling vessel, and assume the appearance of clotted and burnt blood, be sure that the female has received the seed of the male. About seventeen days afterwards your substance will begin to wear a yellow, thick, misty, or foamy appearance. At this time, you must take care not to let the embryo escape from your vessel; for it will give out a greenish, yellow, black, and bluish vapour and strive to burst the vessel. If you allow these vapours (which are continuous when the Embryo is formed) to escape, your work will be hopelessly marred. Nor should you allow any of the odour to make its way through any little hole or outlet; for the evaporation would considerably weaken the strength of the Stone. Hence the true Sage seals up the mouth of his vessel most carefully. Let me advise you, moreover, not to neglect your fire, or move or open the vessel, or slacken the process of decoction, until you find that the quantity of the liquid begins to diminish; if this happens after thirty days, rejoice, and know that you are on the right road. Then be doubly careful, and you will, at the end of another fortnight, find that the earth has become quite dry and of a deep black. This is the death of the compound; the winds have ceased, and there is a great calm. . . . The substance has now become of a uniform colour, namely, as black as pitch, and neither vapours, or winds, or any other signs of life are seen; the whole is dry as dust, with the exception of some pitch-like substance, which now and then bubbles up; all presents an image of eternal death.*

[830] *This gold is our male, and it is sexually joined to a more crude white gold — the female seed: the two together being indissolubly united, constitute our fruitful Hermaphrodite. [...] The two (the passive and active principle) combined we call our Hermaphrodite.*
~ An Anonymous Sage and Lover of Truth. *An Open Entrance to the Closed Palace of the King*. 1645 AD. Alchemical Tract

[25] *let putefraction be made with moist gentle fire of hot and moist dung, and in no ways with others, so that nothing may ascend. Because if any thing should ascend a separation would partly be made, which ought not to be done, until the male and female are perfectly joined together, and one received the other, the sign whereof is the superficies in the nature of perfect solution*

[828] *the Philosophers say that our Mystery is nothing else but the male and female and their conjunction.*
~ Anonymous. *The Crowning of Nature*. 16-7th Cen. (?). Alchemical Tract

[98] *The Body is the Moon, or Mother, and the distilled water, or male principle, rises upward from the earth; and for that reason is sometimes called Moon. For it is the water of the Moon, or Body. It has left the Body, and must enter it again before our Art can be perfected. Hence the Body, or Moon, has well been designated the female principle, and the water, or Sun, the male principle, for reasons which have been set forth at length in this book.*

[103] *This extracted water is regarded as the male principle, and the earth, or body, as the female principle.*

[109] *as the male is useless for purposes of generation until it be united to the female, so our earth is dead till it is quickened by the union with water.*
~ Anonymous. *The Glory of the World, Or, Table of Paradise*. 1526 AD. Alchemical Tract

[49] *Know that the secret of the work consists in male and female, i.e., an active and a passive principle.*

[827] *our prepared material is also called male and female, active and passive.*
~ An Anonymous German Philosopher. *The Golden Tract Concerning the Stone of the Philosophers*. 16-7th Cen. (?). Alchemical Tract

[325] *This blackness the philosophers call the first conjunction; --- for then the male and female are joined together, and it is the sign of perfect mixtion.*

[825] *decoct the male and the (female or) vapour together, until such time as they shall become one dry body; for except they be dry, the divers or various colours will not appear. --- For it will ever be black, whilst that humidity or moisture has the dominion; but if that be once wasted, then it emits divers colours, after many and several ways.*
~ Bacon, Roger (Pseudo). *The Root of the World*. 13-7th Cen. Alchemical Tract

[215] *when the male and female are conjoined there is not produced a volatile wife, but a spiritual composite.*
~ Anonymous. *The Turba Philosophorum*. Alchemical Tract

[833] *The male without the female is looked upon as only half a body, nor can the female without the male be regarded as more complete. For neither can bring forth fruit so long as it remains alone. But if the two be conjugally united, there is a perfect body, and their seed is placed in a condition in which it can yield increase.*
~ Valentinus, Basilius. *The Twelve Keys*. 1618 AD. Alchemical Tract

..... ***Commentary*** .....

The solid and liquid are the male and female principles.

103. The body is female, the water is male

..... *Statistical Significance* .....

Supporting sources: 2
Contradicting sources: 1
Statistical significance: 0.5000000

*This premise is **not** statistically significant*

..... *Supporting Quotations* .....

[139] *That which is called the spirit, is the active, or male principle*
~ An Unknown German Sage. *A Very Brief Tract Concerning the Philosophical Stone*. 15-7th Cen. (?). Alchemical Tract

[98] *The Body is the Moon, or Mother, and the distilled water, or male principle, rises upward from the earth; and for that reason is sometimes called Moon. For it is the water of the Moon, or Body. It has left the Body, and must enter it again before our Art can be perfected. Hence the Body, or Moon, has well been designated the female principle, and the water, or Sun, the male principle, for reasons which have been set forth at length in this book.*

[103] *This extracted water is regarded as the male principle, and the earth, or body, as the female principle.*

[829] *the Body, or Moon, has well been designated the female principle, and the water, or Sun, the male principle*
~ Anonymous. *The Glory of the World, Or, Table of Paradise*. 1526 AD. Alchemical Tract

..... *Contradicting Quotations*

.....

[488] *It is a marvellous fact that our Mercury contains active sulphur and yet preserves the form and all the properties of Mercury. [...] Without Sulphur, our Mercury would never be properly coagulated for our supernatural work; it is the male substance, while Mercury may be called the female;*
~ An Anonymous Sage and Lover of Truth. *An Open Entrance to the Closed Palace of the King*. 1645 AD. Alchemical Tract

..... *Commentary* .....

Most of the alchemists agree that the body is the female and the water male, which makes sense in terms of the female providing the egg which

is penetrated and impregnated by the male principle, i.e. water. Not all alchemists agree though, as is usual with the metaphors.

104. Separate the pure from the impure

..... *Statistical Significance* .....

Supporting sources: 7
Contradicting sources: 0
Statistical significance: 0.9999390

This premise is statistically significant

..... *Supporting Quotations* .....

[851] *separation of the Elements is achieved solely in the raising of those parts that are subtle, & pure, above those that are crass & earthy. He who is competent to sublime the stone in manner Philosophic, justly merits the title Philosopher, for he knows the fire of the Wise, the which is the unique & sole instrument, capable of operating such sublimation.*
~ Desiderius, Sanctus. *A Letter to the True Disciples of Hermes*. 16-8th Cen. Alchemical Tract

[186] *by artificial distillation, the spirit can be separated from phlegmatic wateriness and earthy impurity, a residue remaining. From which residue, after calcinations, is extracted a white salt which --- added to the spirit, and repeatedly distilled --- produces a spirit mightily strengthened and sharpened by this salt*
~ Anonymous. *An Anonymous Treatise Concerning the Philosopher's Stone*. 17th Cen. (?). Alchemical Tract

[923] *Separation then in general, is nothing but the division and distinction of things dissimilar from one another; as of the Heaven from the Earth, Sun From Moon, and the like; as also the pure from the impure, heat from cold, dry from moist, and the contrary.*

[933] *nothing can exert its vertue, till the confusion of its purity and impurity be separated;*
~ Combachius, Lodovicus. *Sal, Lumen & Spiritus, Mundi Philosophici*. 1656 AD. Alchemical Tract

[95] *Know that if you bury anything in earth, and it rots, as food is digested in the human body, and the gross is separated from the subtle, and that which is fetid from that which is pure, then that which is pure is the first Matter which has been set free by decay. If you understand this, you know the true Art.*
~ Anonymous. *The Glory of the World, Or, Table of Paradise*. 1526 AD. Alchemical Tract

[598] *This is a great and certain truth, that the clean ought to be separated from the unclean; for nothing can give that which it has not. For the pure substance is of one simple essence, void of all heterogeneity; but that which is impure and unclean, consists of heterogene parts, is not simple, but compounded (to wit of pure and impure) and apt to putrefy and corrupt. Therefore let nothing enter into your composition, which is alien or foreign to the matter, as all impurity is; for nothing goes to the composition of our stone, that proceedeth not from it neither in part nor in whole. If any strange or foreign thing be mixed with it, it is immediately corrupted, and by that corruption your work becomes frustrated.*
~ Bacon, Roger (Pseudo). *The Root of the World*. 13-7th Cen. Alchemical Tract

[283] *This compositum then has its mundification or cleaning, by our moist fire, which by dissolving and subliming that which is pure and white, it cast forth its feces or filth like a voluntary vomit, for in such a dissolution and natural sublimation or lifting up, there is a loosening or untying of the elements, and a cleansing and separating of the pure from the impure. So that the pure and white substance ascends upwards and the impure and earthy remains fixed in the bottom of the water and the vessel. This must be taken away and removed, because it is of no value, taking only the middle white substance, flowing and melted or dissolved, rejecting the feculent earth, which remains below in the bottom. These feces were separated partly by the water, and are the dross and terra damnata, which is of no value, nor can do any such service as the clear, white, pure and clear matter, which is wholly and only to be taken and made use of.*

[384] *This separation of the pure from the impure is not done with hands, but nature herself does it, and brings it to perfection by a circular operation.*
~ Artephius. *The Secret Book of Artephius*. 12th Cen. (?). Alchemical Tract

[282] *it must be purged of its watery and earthy nature (for at first it appears an earthy, heavy, thick, slimy, and misty body), and all that is thick, nebulous, opaque, and dark in it must be removed, that thus, by a final sublimation, the heart and inner soul contained in it may be separated and reduced to a precious essence.*
~ Anonymous. *The Sophic Hydrolith, Or, Water Stone of the Wise*. 17th Cen. Alchemical Tract

..... ***Commentary*** .....

Substances cannot develop while being held back by the presence of impurities. The pure and impure must be separated and the impure removed. The impure is that which does not distill and is not soluble.

105. Purify by separation

..... *Statistical Significance* .....

Supporting sources: 6
Contradicting sources: 0
Statistical significance: 0.9997559

This premise is statistically significant

..... *Supporting Quotations* .....

[851] *separation of the Elements is achieved solely in the raising of those parts that are subtle, & pure, above those that are crass & earthy. He who is competent to sublime the stone in manner Philosophic, justly merits the title Philosopher, for he knows the fire of the Wise, the which is the unique & sole instrument, capable of operating such sublimation.*
~ Desiderius, Sanctus. *A Letter to the True Disciples of Hermes*. 16-8th Cen. Alchemical Tract

[918] *Natures scope in Separation, is to enliven and abandon Death, which comes from no other cause but superabundance of Excrements suffocating the pure substance; but here I mean natural not violent Death;*

[925] *Nature hath ordained this for a Law, That that partakes more of corporeity, should dwell about that that's most corporeal; and that which is more corruptible and inquinated, about that that's likest to it; but the Earth is the lowest of Bodies; and therefore most gross and corruptible. Nothing therefore can proceed from it, but what is like it; unless its corruption and impurity be stayed by the Art of Separation, and all its pure substance extracted from its Body; which a true Philosopher may by industry effect.*

[926] *Nature is constrained by a certain necessity, to make use of Separation; which is effected by division of the pure from the impure, the subtile from the gross, and the salutary from the destructive part. But because this admirable Agent works her operations in darkness, labouring in bodies by a secret digestion, she never exceeds simple perfection*

[927] *Philosophers prudently endeavour to separate their substance from their corruptive Mass; and after this Separation in Natures way, to wit, by Digestion and Sublimation, to carry them to the highest degree of purity; getting them by Regeneration a new form, taking away their former Nature, Qualities, and Proprieties, and changing their impure Bodies into Spirits full of purity, their moisture and cold into dryness and heat: practicing and effecting this, not onely in some species or simple, but in the great Body of the World also, which is our Universal Spirit: for unless the Universal Nature of all things be renewed, it is impossible to bring it to a state of incorruption. Regeneration then is the first Fruits of Separation; but as a Grain can of it self generate nothing unless it die and*

putrefie in the Earth, so it is impossible any thing should be renewed or regenerated, save by precedent mortification. Mortification then is the first step to Separation, and the onely tract to that end; for as long as Bodies remain in their old Corruption and origine, Separation cannot reach them, unless putrefaction and mortification lead the way;

[933] *nothing can exert its vertue, till the confusion of its purity and impurity be separated;*

[936] *a body often dissolved, acquires easie penetration, and ready ingession; as also more potent strength to change the state of the patient, from sickness, to sanity; from weakness, to vigour; from declination, to restauration and perfect health: and these are the ordinary ways of all separations, which have no other scope, then the purgings of pure substances from excrements, and elevating of their terrestrial grossness to a fiery purity, and from imperfection to perfection*

[943] *to sublimate, is properly and Philosophically, no more than to perfect and exact matters from imperfection to perfection.*
~ Combachius, Lodovicus. *Sal, Lumen & Spiritus, Mundi Philosophici*. 1656 AD. Alchemical Tract

[95] *Know that if you bury anything in earth, and it rots, as food is digested in the human body, and the gross is separated from the subtle, and that which is fetid from that which is pure, then that which is pure is the first Matter which has been set free by decay. If you understand this, you know the true Art.*
~ Anonymous. *The Glory of the World, Or, Table of Paradise*. 1526 AD. Alchemical Tract

[283] *This compositum then has its mundification or cleaning, by our moist fire, which by dissolving and subliming that which is pure and white, it cast forth its feces or filth like a voluntary vomit, for in such a dissolution and natural sublimation or lifting up, there is a loosening or untying of the elements, and a cleansing and separating of the pure from the impure. So that the pure and white substance ascends upwards and the impure and earthy remains fixed in the bottom of the water and the vessel. This must be taken away and removed, because it is of no value, taking only the middle white substance, flowing and melted or dissolved, rejecting the feculent earth, which remains below in the bottom. These feces were separated partly by the water, and are the dross and terra damnata, which is of no value, nor can do any such service as the clear, white, pure and clear matter, which is wholly and only to be taken and made use of.*
~ Artephius. *The Secret Book of Artephius*. 12th Cen. (?). Alchemical Tract

[282] *it must be purged of its watery and earthy nature (for at first it appears an earthy, heavy, thick, slimy, and misty body), and all that is thick, nebulous, opaque, and dark in it must be removed, that thus, by a final sublimation, the heart and inner soul contained in it may be separated and reduced to a precious essence.*

~ Anonymous. *The Sophic Hydrolith, Or, Water Stone of the Wise*. 17th Cen. Alchemical Tract

[223] *the part which is light and spiritual rises to the top, but that which is thick and heavy remains below in the vessel. Now this is the contrition of the Philosophers, namely, that which is not sublimated sinks down, but that which becomes a spiritual powder rises to the top of the vessel, and this is the contrition of decoction, not of the hands.*
~ Anonymous. *The Turba Philosophorum*. Alchemical Tract

..... ***Commentary*** .....

A compound cannot be purified unless it is separated into its components, only then does the impure manifest itself.

106. The water must come from the body

..... *Statistical Significance* .....

Supporting sources: 4
Contradicting sources: 0
Statistical significance: 0.9960938

This premise is statistically significant

..... *Supporting Quotations* .....

[640] *If you, my son, wish to prepare this precious Stone, you need not put yourself to any great expense. All that you want is leisure, and some place where you can be without any fear of interruption. Reduce the Matter which is one, to powder, put it, together with its water, in a well-closed vessel, and expose it to continuous, gentle heat, which will then begin to operate, while the moisture favours the decomposition.*
~ Mehung, John A. *A Demonstration of Nature*. 16-17th Cen. Alchemical Tract

[854] *moisten often the earth with its own water, & you shall have, that which you seek.*
~ Desiderius, Sanctus. *A Letter to the True Disciples of Hermes*. 16-8th Cen. Alchemical Tract

[866] *you are to consider that Nature distills not beyond the body, as the chemist does in the recipient. She draws the water up from the earth, and to the same earth does she return it; and hence it is that she generates by circular and reasonable imbibitions. Secondly, you must observe that she prepares her moisture before she imbibes the body therewith, and that by a most admirable preparation. Her method in this point is very obvious and open to all the world, so that if men were not blind I would not need to speak of it. Her water — we see — she rarefies into clouds, and by this means does she rack and tenter-stretch the body, so that all the parts thereof are exposed to a searching, spiritual purgatory of wind and fire. For her wind passes quite through the clouds and cleanses them; and when they are well cleansed then comes Nature in with her fire and fixes it in ente jure sapphirico.*
~ Vaughan, Thomas. *Aula Lucis, or, The House of Light*. 1651 AD. Alchemical Tract

[261] *Know that when the moisture of the earth ascends in the form of a vapour, it is condensed in the upper regions, and precipitated to the earth by its own weight. Thus the earth regains the moisture of which it had been deprived, and receives strength to put forth buds and herbs. In*

the same way you must repeatedly distil the water which you have extracted from the earth, and then again restore it to your earth
~ Valentinus, Basilius. *The Twelve Keys*. 1618 AD. Alchemical Tract

..... *Commentary* .....

The two substances on which you operate are solid and liquid. The two must originate from the same source, the one ingredient that you started with. You cannot use the spirit from one substance and the body from another substance.

107. Distillation is used to separate the substance

..... *Statistical Significance* .....

Supporting sources: 8
Contradicting sources: 0
Statistical significance: 0.9999847

This premise is statistically significant

..... *Supporting Quotations* .....

[852] *when by distillation we draw off the water, the which is the soul & spirit, the body remains in the depths of the vessel, as a dead earth, black, & dregs, the which be it said, should not be held in despite; for in our subject, there is no thing which is not good.*

[857] *The water, which rises by distillation, carries up with it a portion of this fiery salt; such that the affusion of the water upon the body several times over reiterated, impregnates, fertilises, & fecundates our Mercury, & renders it proper to fixation.; the which is the term of the second working*

~ Desiderius, Sanctus. *A Letter to the True Disciples of Hermes*. 16-8th Cen. Alchemical Tract

[186] *by artificial distillation, the spirit can be separated from phlegmatic wateriness and earthy impurity, a residue remaining. From which residue, after calcinations, is extracted a white salt which --- added to the spirit, and repeatedly distilled --- produces a spirit mightily strengthened and sharpened by this salt*

[284] *by artificial distillation, the spirit can be separated from phlegmatic wateriness and earthy impurity, a residue remaining. From which residue, after calcinations, is extracted a white salt*

~ Anonymous. *An Anonymous Treatise Concerning the Philosopher's Stone*. 17th Cen. (?). Alchemical Tract

[66] *Our Philosophical Distillations consist only in the right Separation of our Spiritual and Mercurial Water from all its poisonous oily Substance, which is of no use at all in our Art, and from the Caput Mortuum, which is left behind after the first Distillation.*

~ Urbigerus, Baro. *Aphorisms of Urbigerus*. 1690 AD. Alchemical Tract

[904] *there are two parts; one volatile, which is elevated in form of a vapour, and then condensed and resolved into Water; and this they call*

the Spirit; the other more fixed, residing in the bottom of the Vessel, which they call the Body.
~ Combachius, Lodovicus. *Sal, Lumen & Spiritus, Mundi Philosophici*. 1656 AD. Alchemical Tract

[280] *When this spirit is drawn off from them they remain as dead earth behind, because they have lost their spirit by distillation.*
~ Nollius, Henry. *The Chemists Key*. 1617 AD. Alchemical Tract

[277] *First, by a light fire equally temperated and continued, water is to be gotten. Then the fire is to be made a little more vigorous and stronger, until the fire be received mixed with the fire. That which remains burned in the bottom is the dry earth where the crystalline Salt of the Stone lieth hid.*
~ Anonymous. *The Crowning of Nature*. 16-7th Cen. (?). Alchemical Tract

[86] *When you have found the water which contains our Stone, you must take nothing away from it, nor add anything to it: for it must be entirely prepared by means of that which it contains within itself. Then extract the water in an alembic, and separate the liquid from the dry. The body will then remain alone on the glass, while the water runs down into the lower part. Thereupon unite the water once more to the body*

[98] *The Body is the Moon, or Mother, and the distilled water, or male principle, rises upward from the earth; and for that reason is sometimes called Moon. For it is the water of the Moon, or Body. It has left the Body, and must enter it again before our Art can be perfected. Hence the Body, or Moon, has well been designated the female principle, and the water, or Sun, the male principle, for reasons which have been set forth at length in this book.*

[437] *The water, or fire, being subtle, ascends, while the body is hard, and remains where it is. The separation must be accomplished by gentle heat, i.e., in the temperate bath of the Sages, which acts slowly, and is neither too hot nor too cold. Then the Stone ascends to heaven, and again descends from heaven to earth. The spirit and body are first separated, then again joined together by gentle coction, of a temperature resembling that with which a hen hatches her eggs.*
~ Anonymous. *The Glory of the World, Or, Table of Paradise*. 1526 AD. Alchemical Tract

[846] *When the earth is separated from its water, then must the vessel be set on the ashes, as is usual in a distilling furnace, and the water be distilled by a gentle fire at the beginning, so that the water come so gently that you may distinctly number as far as forty names, or pronounce fifty six words*
~ Anonymous. *The True Book of the Learned Greek Abbot Synesius*. 16-7th Cen. Alchemical Tract

..... *Commentary* .....

Spirit and body are separated by distillation. In a sense distillation is only heating, except the distillate is caught when it condenses. So it would also be fair to say that the two are separated only by heat.

108. Use an alembic for distillation

..... *Statistical Significance* .....

Supporting sources: 3
Contradicting sources: 0
Statistical significance: 0.9843750

This premise is statistically significant

..... *Supporting Quotations* .....

[434] *let the mercury be taken, and warmed day and night in an alembic over a gentle fire. Yet it should not be a coal or a wood fire, but a clear and pellucid heat, like that of the Sun itself - a gentle and even warmth.*
~ Flamell, Nicholas. *A Short Tract, or Philosophical Summary*. 15th Cen. Alchemical Tract

[86] *When you have found the water which contains our Stone, you must take nothing away from it, nor add anything to it: for it must be entirely prepared by means of that which it contains within itself. Then extract the water in an alembic, and separate the liquid from the dry. The body will then remain alone on the glass, while the water runs down into the lower part. Thereupon unite the water once more to the body*
~ Anonymous. *The Glory of the World, Or, Table of Paradise*. 1526 AD. Alchemical Tract

[847] *Then take the earth which you shall have reserved in a vessel of glass, with its distilled water, and with a soft and gentle fire, such as was that of Distillation, or purification, or rather one somewhat stronger, continue it, till such time as the earth be dry and white, and by reason of its drought, drunk up all its water. This done, put to it some of the abovesaid water, and so, as at the beginning, continue on the same decoction, until that earth is become absolutely white, cleansed and clear, and have drunk all its water. And note that the said earth will be washed from its blackness by the decoction, as I have said, because it is easily putrefied by its own water, and is cleansed, which is the end of the Magistery, and then be sure to keep that white earth very carefully. For that is the White Mercury, White Magnesia, Foliated earth. Then take this white earth rectified as abovesaid, and put it into its vessel upon the ashes, to a fire of Sublimation, and let it have a very strong fire until all the coagulated water which is within, come into the alembic, and the earth remain in the bottom well calcined.*

~ Anonymous. *The True Book of the Learned Greek Abbot Synesius*. 16-7th Cen. Alchemical Tract

..... *Commentary* .....

An alembic is the most efficient method of distillation at low temperatures. Modern distillation apparatus is not suitable because it requires the vapor to ascend too high before condensing, which requires the liquid to be heated at boiling for the vapor to ascend this high. We want to distill efficiently at below boiling temperatures. An alembic takes advantage of the fact that gasses cool as they expand to condense the vapor closer to the heat source, which means the distillation can be performed at a much lower temperature.

109. The distillation must be done slowly

..... *Statistical Significance* .....

Supporting sources: 5
Contradicting sources: 0
Statistical significance: 0.9990234

This premise is statistically significant

..... *Supporting Quotations* .....

[853] *one must needs wash it carefully with its own spirit, for that the balm, the fixed salt, which is the blood of our stone, be thus extracted; herein then lies the essential mystery of this operation, the which shall be accomplished only should you observe an adequate digestion, & slow distillation.*
~ Desiderius, Sanctus. *A Letter to the True Disciples of Hermes*. 16-8th Cen. Alchemical Tract

[879] *This Distillation, Hermes, as well as many others, declares must be made by a gentle Fire, by little and little, with great Discretion, lest the thick he mixed with the thin, the subtile with the gross, or the foul with that which is clean.*
~ A Lover of Philalethes. *A Short Enquiry Concerning the Hermetic Art*. 1714 AD. Alchemical Tract

[277] *First, by a light fire equally temperated and continued, water is to be gotten. Then the fire is to be made a little more vigorous and stronger, until the fire be received mixed with the fire. That which remains burned in the bottom is the dry earth where the crystalline Salt of the Stone lieth hid.*
~ Anonymous. *The Crowning of Nature*. 16-7th Cen. (?). Alchemical Tract

[437] *The water, or fire, being subtle, ascends, while the body is hard, and remains where it is. The separation must be accomplished by gentle heat, i.e., in the temperate bath of the Sages, which acts slowly, and is neither too hot nor too cold. Then the Stone ascends to heaven, and again descends from heaven to earth. The spirit and body are first separated, then again joined together by gentle coction, of a temperature resembling that with which a hen hatches her eggs.*
~ Anonymous. *The Glory of the World, Or, Table of Paradise*. 1526 AD. Alchemical Tract

[846] *When the earth is separated from its water, then must the vessel be set on the ashes, as is usual in a distilling furnace, and the water be*

distilled by a gentle fire at the beginning, so that the water come so gently that you may distinctly number as far as forty names, or pronounce fifty six words

~ Anonymous. *The True Book of the Learned Greek Abbot Synesius*. 16-7th Cen. Alchemical Tract

..... ***Commentary*** .....

Don't be impatient. The distillation must be done slowly and at low heat.

110. Return the distilled water back to its body

..... *Statistical Significance* .....

Supporting sources: 5
Contradicting sources: 0
Statistical significance: 0.9990234

This premise is statistically significant

..... *Supporting Quotations* .....

[857] *The water, which rises by distillation, carries up with it a portion of this fiery salt; such that the affusion of the water upon the body several times over reiterated, impregnates, fertilises, & fecundates our Mercury, & renders it proper to fixation.; the which is the term of the second working*
~ Desiderius, Sanctus. *A Letter to the True Disciples of Hermes*. 16-8th Cen. Alchemical Tract

[186] *by artificial distillation, the spirit can be separated from phlegmatic wateriness and earthy impurity, a residue remaining. From which residue, after calcinations, is extracted a white salt which --- added to the spirit, and repeatedly distilled --- produces a spirit mightily strengthened and sharpened by this salt*
~ Anonymous. *An Anonymous Treatise Concerning the Philosopher's Stone*. 17th Cen. (?). Alchemical Tract

[866] *you are to consider that Nature distills not beyond the body, as the chemist does in the recipient. She draws the water up from the earth, and to the same earth does she return it; and hence it is that she generates by circular and reasonable imbibitions. Secondly, you must observe that she prepares her moisture before she imbibes the body therewith, and that by a most admirable preparation. Her method in this point is very obvious and open to all the world, so that if men were not blind I would not need to speak of it. Her water — we see — she rarefies into clouds, and by this means does she rack and tenter-stretch the body, so that all the parts thereof are exposed to a searching, spiritual purgatory of wind and fire. For her wind passes quite through the clouds and cleanses them; and when they are well cleansed then comes Nature in with her fire and fixes it in ente jure sapphirico.*
~ Vaughan, Thomas. *Aula Lucis, or, The House of Light*. 1651 AD. Alchemical Tract

[86] *When you have found the water which contains our Stone, you must take nothing away from it, nor add anything to it: for it must be entirely prepared by means of that which it contains within itself. Then extract the water in an alembic, and separate the liquid from the dry. The body will then remain alone on the glass, while the water runs down into the lower part. Thereupon unite the water once more to the body*

[98] *The Body is the Moon, or Mother, and the distilled water, or male principle, rises upward from the earth; and for that reason is sometimes called Moon. For it is the water of the Moon, or Body. It has left the Body, and must enter it again before our Art can be perfected. Hence the Body, or Moon, has well been designated the female principle, and the water, or Sun, the male principle, for reasons which have been set forth at length in this book.*

[463] *The humid must be separated from the dry, and again joined to it.*

~ Anonymous. *The Glory of the World, Or, Table of Paradise*. 1526 AD. Alchemical Tract

[261] *Know that when the moisture of the earth ascends in the form of a vapour, it is condensed in the upper regions, and precipitated to the earth by its own weight. Thus the earth regains the moisture of which it had been deprived, and receives strength to put forth buds and herbs. In the same way you must repeatedly distil the water which you have extracted from the earth, and then again restore it to your earth*

~ Valentinus, Basilius. *The Twelve Keys*. 1618 AD. Alchemical Tract

..... ***Commentary*** .....

After the liquid part of the substance is distilled it must be poured back over the solid part, and then distilled again.

111. Each separated part must be separately purified before recombining

..... *Statistical Significance* .....

Supporting sources: 4
Contradicting sources: 0
Statistical significance: 0.9960938

This premise is statistically significant

..... *Supporting Quotations* .....

[474] *all elements of the Stone must be first purified, and then evenly mixed in the right proportions, so that the resultant compound may be permanent. . . They must all be first separated and severally purified, and then recombined in even proportions --- that is to say, when the water has been purified, we must add to it the purified earth*
~ Bonus, Peter (?). *An Excellent Introduction to the Art of Alchemy*. 14th Cen. (?). Alchemical Tract

[71] *Before you come to the Union of your Elements, your clarifyed Earth is before all things to be digested in a moderate and continual Heat of Ashes, to free it from any unnatural Moisture, that it might have attracted after its Purification, to be in a fit Capacity to receive your Mercury simplex, by which it is to be nourished in its Infancy.*

[72] *Take great Care, that you do not begin your Imbibitions of your Earth, before you find it to be very well purifyed, clarifyed, dryed, and brought to be very subtil, and extremely frangible: for it would be a great Detriment as well to your Work, as to your Mercury; and, although it should not spoil your Work, yet it would be to you a great loss of Time.*
~ Urbigerus, Baro. *Aphorisms of Urbigerus*. 1690 AD. Alchemical Tract

[94] *By means of our Art, we do in one month what Nature cannot accomplish in a thousand years: for we purify the parts, and then join them together in an inseparable and indissoluble union.*

[105] *unless the body be purged of its grossness, it cannot be united to its spirit; but when it has put off its gross nature, the spirit joins itself to it, and delights in it, because both have been freed from all impurity.*
~ Anonymous. *The Glory of the World, Or, Table of Paradise*. 1526 AD. Alchemical Tract

[62] *Sow gold, i.e., the soul and quickening virtue, into the white earth, which by preparation has been made white and pure and freed from all its grossness.*
~ An Anonymous German Philosopher. *The Golden Tract Concerning the Stone of the Philosophers*. 16-7th Cen. (?). Alchemical Tract

..... ***Commentary*** .....

The parts are separated, purified separately, and then recombined. Although that does not necessarily mean that the purification is a manual operation – it could be a natural by-product of the separation.

112. The number of distillations should be 3-10

..... *Statistical Significance* .....

Supporting sources: 2
Contradicting sources: 0
Statistical significance: 0.9375000

*This premise is probably significant, but **not** statistically significant*

..... *Supporting Quotations* .....

[288] *For the highest degree of purification, wash seven times in Jordan*
~ Suchten, Alexander von. *An Explanation of the Natural Philosopher's Tincture, of Paracelsus*. 16th Cen. Alchemical Tract

[279] *Know, my brother, that the exact preparation of the Eagles of the Sages, is the highest effort of our Art. In this first section of our work, nothing is to be done without hard and persevering toil; though it is quite true that afterwards the substance develops under the influence of gentle heat without any imposition of hands. The Sages tell us that their Eagles must be taken to devour the Lion, and that they gain the victory all the sooner if they are very numerous; also that the number of the work varies between 7 and 9. The Mercury of the Sages is the Bird of Hermes (now called a goose, now a pheasant). But the Eagles are always mentioned in the plural, and number from 3 to 10. Yet this is not to be understood as if there should be so many weights or parts of the water to one of the earth, but the water must be taken so oftentimes acuated or sharpened as there are Eagles numbered. This acuation is made by sublimation. There is, then, one sublimation of the Mercury of the Sages, when one Eagle is mentioned, and the seventh sublimation will so strengthen your Mercury, that the Bath of your King will be ready.*
~ An Anonymous Sage and Lover of Truth. *An Open Entrance to the Closed Palace of the King*. 1645 AD. Alchemical Tract

..... *Commentary* .....

The liquid must be distilled and returned several times. More is better.

113. The distillate dissolves gold

..... ***Statistical Significance*** .....

Supporting sources: 2
Contradicting sources: 0
Statistical significance: 0.9375000

This premise is probably significant, but ***not*** *statistically significant*

..... ***Supporting Quotations*** .....

[182] *This mineral water can be extracted only from those things which contain it; and that thing from which it is most easily obtained is difficult to discover, as is also the mode of its extraction. It dissolves gold without violence, is friendly to it washes away its impurities, and is white, warm, and clear. Without our Mercury, Alchemy could not be a science, but only a vain and empty pretence. If you can obtain it, you have the key of the whole work, with which you can open the most secret chambers of knowledge. Its nature is the same as that of gold, but its substance is different, and the preparation of it causes a great stench.*
~ Philalethes, Eirenaeus. *A Brief Guide to the Celestial Ruby*. 1694 AD. Alchemical Tract

[539] *when you have finished the stone, dissolve it in our mercury again, wherein you have previously dissolved a few grains of pure gold. This operation is done without trouble, both substances readily liquefying. Put it into your vessel, as before, and go through the process. There is no danger in the management, but breaking your vessel; and every time it is thus treated its virtues are increased, in a ratio of ten to one hundred, a thousand, ten thousand, etc., both in medicinal and transmuting qualities; so that a small quantity may suffice for the purposes of an artist during the remaining term of his life.*
~ Anonymous. *On the Philosophers' Stone*. 17th Cen. (?). Alchemical Tract

..... ***Commentary*** .....

Apparently the well refined distillate of the substance is capable of dissolving gold.

114. The body is left behind after distillation

..... *Statistical Significance* .....

Supporting sources: 10
Contradicting sources: 0
Statistical significance: 0.9999990

This premise is statistically significant

..... *Supporting Quotations* .....

[852] *when by distillation we draw off the water, the which is the soul & spirit, the body remains in the depths of the vessel, as a dead earth, black, & dregs, the which be it said, should not be held in despite; for in our subject, there is no thing which is not good.*
~ Desiderius, Sanctus. *A Letter to the True Disciples of Hermes*. 16-8th Cen. Alchemical Tract

[186] *by artificial distillation, the spirit can be separated from phlegmatic wateriness and earthy impurity, a residue remaining. From which residue, after calcinations, is extracted a white salt which --- added to the spirit, and repeatedly distilled --- produces a spirit mightily strengthened and sharpened by this salt*

[284] *by artificial distillation, the spirit can be separated from phlegmatic wateriness and earthy impurity, a residue remaining. From which residue, after calcinations, is extracted a white salt*
~ Anonymous. *An Anonymous Treatise Concerning the Philosopher's Stone*. 17th Cen. (?). Alchemical Tract

[66] *Our Philosophical Distillations consist only in the right Separation of our Spiritual and Mercurial Water from all its poisonous oily Substance, which is of no use at all in our Art, and from the Caput Mortuum, which is left behind after the first Distillation.*
~ Urbigerus, Baro. *Aphorisms of Urbigerus*. 1690 AD. Alchemical Tract

[904] *there are two parts; one volatile, which is elevated in form of a vapour, and then condensed and resolved into Water; and this they call the Spirit; the other more fixed, residing in the bottom of the Vessel, which they call the Body.*

[915] *as soon as this elevative Water feels the action of Fire, it begins to flie from it by vaporation; and so the collection is gradually diminished, till onely a little heap of Salt be left in the bottom*
~ Combachius, Lodovicus. *Sal, Lumen & Spiritus, Mundi Philosophici*. 1656 AD. Alchemical Tract

[280] *When this spirit is drawn off from them they remain as dead earth behind, because they have lost their spirit by distillation.*
~ Nollius, Henry. *The Chemists Key*. 1617 AD. Alchemical Tract

[277] *First, by a light fire equally temperated and continued, water is to be gotten. Then the fire is to be made a little more vigorous and stronger, until the fire be received mixed with the fire. That which remains burned in the bottom is the dry earth where the crystalline Salt of the Stone lieth hid.*
~ Anonymous. *The Crowning of Nature*. 16-7th Cen. (?). Alchemical Tract

[132] *In the sublimation of Mercury you will see a most white earth, like snow, and, as it were, a dead powder adhering to the sides of the aludel. Reiterate sublimation thereon, without the faeces remaining below. Soon that which ascends will settle in the shape of a white, flaky powder. These are the superior ashes, while that which remains below is the foul sediment and should be removed.*
~ Bonus, Peter. *The Epistle of Bonus of Ferrara*. 14th Cen. Alchemical Tract

[86] *When you have found the water which contains our Stone, you must take nothing away from it, nor add anything to it: for it must be entirely prepared by means of that which it contains within itself. Then extract the water in an alembic, and separate the liquid from the dry. The body will then remain alone on the glass, while the water runs down into the lower part. Thereupon unite the water once more to the body*

[98] *The Body is the Moon, or Mother, and the distilled water, or male principle, rises upward from the earth; and for that reason is sometimes called Moon. For it is the water of the Moon, or Body. It has left the Body, and must enter it again before our Art can be perfected. Hence the Body, or Moon, has well been designated the female principle, and the water, or Sun, the male principle, for reasons which have been set forth at length in this book.*

[437] *The water, or fire, being subtle, ascends, while the body is hard, and remains where it is. The separation must be accomplished by gentle heat, i.e., in the temperate bath of the Sages, which acts slowly, and is neither too hot nor too cold. Then the Stone ascends to heaven, and again descends from heaven to earth. The spirit and body are first separated, then again joined together by gentle coction, of a temperature resembling that with which a hen hatches her eggs.*
~ Anonymous. *The Glory of the World, Or, Table of Paradise*. 1526 AD. Alchemical Tract

[54] *That which is left at the bottom of the distilling vessel is our salt — that is to say, our earth.*
~ An Anonymous German Philosopher. *The Golden Tract Concerning the Stone of the Philosophers*. 16-7th Cen. (?). Alchemical Tract

[207] *a Stone, Crystalline, White as Snow, rising from the bottom of the vessel sticking to the sides of it, the remainder of its resting in the bottom of the vessel*
~ Trevisan, Count Bernard. *Verbum Dismissum.* 15th Cen. Alchemical Tract

..... ***Commentary*** .....

The 'body' is the matter that remains in the bottom of the distilling vessel after all of the liquid has been distilled away.

115. The salt is hidden in the body left behind after distillation

..... ***Statistical Significance*** .....

Supporting sources: 3
Contradicting sources: 0
Statistical significance: 0.9843750

This premise is statistically significant

..... ***Supporting Quotations*** .....

[186] *by artificial distillation, the spirit can be separated from phlegmatic wateriness and earthy impurity, a residue remaining. From which residue, after calcinations, is extracted a white salt which --- added to the spirit, and repeatedly distilled --- produces a spirit mightily strengthened and sharpened by this salt*
~ Anonymous. *An Anonymous Treatise Concerning the Philosopher's Stone.* 17th Cen. (?). Alchemical Tract

[277] *First, by a light fire equally temperated and continued, water is to be gotten. Then the fire is to be made a little more vigorous and stronger, until the fire be received mixed with the fire. That which remains burned in the bottom is the dry earth where the crystalline Salt of the Stone lieth hid.*
~ Anonymous. *The Crowning of Nature*. 16-7th Cen. (?). Alchemical Tract

[111] *The water, then, must be poured upon the body, and heated with it, till the body is dissolved, and then again extracted till the body is coagulated. Thus the body must be well broken up, and purified by washing. This process of affusion and extraction must be repeated until all the salt, or potency and efficacy, has been extracted from the body. This is the case when the water becomes white and thick, and, in the cold, hard and solid like ice, while in the heat it melts like butter.*
~ Anonymous. *The Glory of the World, Or, Table of Paradise*. 1526 AD. Alchemical Tract

..... ***Commentary*** .....

The solid matter that is sought is not all of the matter left behind after distillation, but only part of it. The part we want is called 'salt.' It is in fact a salt, although this was intended as a metaphor by the alchemists, the

usage of the word 'salt' has evolved and we could now literally refer to it as a salt.

116. The salt is extracted from the earth by high-heat calcination

..... *Statistical Significance* .....

Supporting sources: 9
Contradicting sources: 3
Statistical significance: 0.8750000

*This premise is **not** statistically significant*

..... ***Supporting Quotations*** .....

[888] *this stout fixed Body must be Calcined, and reduced into as fine a Calx as possible*
~ A Lover of Philalethes. *A Short Enquiry Concerning the Hermetic Art*. 1714 AD. Alchemical Tract

[284] *by artificial distillation, the spirit can be separated from phlegmatic wateriness and earthy impurity, a residue remaining. From which residue, after calcinations, is extracted a white salt*
~ Anonymous. *An Anonymous Treatise Concerning the Philosopher's Stone*. 17th Cen. (?). Alchemical Tract

[289] *When the Earth has lost its Soul, the remainder of it is the true Magnet, attracting the Salt of Nature from the combustible Fire after a violent Calcination for several hours*
~ Urbigerus, Baro. *Aphorisms of Urbigerus*. 1690 AD. Alchemical Tract

[285] *it exists under two forms; the moisture which was extracted, and the residuum, being our Philosophical Earth. The water contains its seminal virtue, and the earth is a proper receptacle, wherein it may fructify. Let the water, then, be separated and kept for use; calcine the earth, for an impurity adheres to it which can only be taken away by fire, and that, too, of the strongest degree; for here there is no danger of destroying the seminal quality, and our earth must be highly purified before it can ripen the seed.*
~ Anonymous. *On the Philosophers' Stone*. 17th Cen. (?). Alchemical Tract

[911] *let us impose a Body on a common Fire and we shall see, that what is inflammable in it, will be totally consumed, and redacted to a few Ashes; which Ashes also will participate of a fiery Nature; and for their last subject and matter, turn into a certain Salt, whose sole Parent and Multiplier, Fire must needs be. And though these should be further turned, yet Salt would always be left*

[929] *all things may be burned; so that after combustion, Ashes will remain, which the Fire cannot devour, he prudently concludes, That in those Ashes there remains something not subject to the vigour of Fire and Flame. And further incumbent on his work, he findes a kinde of Salt, not produced by Fire, but rather the Victor over Fire, like the pure Gold of every burnt Body. This Salt is the last matter resting in the Anatomy of Bodies, and not Ashes; whence this Salt was ultimately extracted, and out of which, nothing further can be extracted;*

[930] *the ultimate operation of Fire is to make Salt; and Salt is nothing but dry Water, which acquires and conserves its ficcity by Fire, and thence it is of like Nature to it.*

~ Combachius, Lodovicus. *Sal, Lumen & Spiritus, Mundi Philosophici*. 1656 AD. Alchemical Tract

[277] *First, by a light fire equally temperated and continued, water is to be gotten. Then the fire is to be made a little more vigorous and stronger, until the fire be received mixed with the fire. That which remains burned in the bottom is the dry earth where the crystalline Salt of the Stone lieth hid.*

~ Anonymous. *The Crowning of Nature*. 16-7th Cen. (?). Alchemical Tract

[847] *Then take the earth which you shall have reserved in a vessel of glass, with its distilled water, and with a soft and gentle fire, such as was that of Distillation, or purification, or rather one somewhat stronger, continue it, till such time as the earth be dry and white, and by reason of its drought, drunk up all its water. This done, put to it some of the abovesaid water, and so, as at the beginning, continue on the same decoction, until that earth is become absolutely white, cleansed and clear, and have drunk all its water. And note that the said earth will be washed from its blackness by the decoction, as I have said, because it is easily putrefied by its own water, and is cleansed, which is the end of the Magistery, and then be sure to keep that white earth very carefully. For that is the White Mercury, White Magnesia, Foliated earth. Then take this white earth rectified as abovesaid, and put it into its vessel upon the ashes, to a fire of Sublimation, and let it have a very strong fire until all the coagulated water which is within, come into the alembic, and the earth remain in the bottom well calcined.*

~ Anonymous. *The True Book of the Learned Greek Abbot Synesius*. 16-7th Cen. Alchemical Tract

[218] *the fire should be gentle in liquefaction, but when it is turned to earth make the same intense*

~ Anonymous. *The Turba Philosophorum*. Alchemical Tract

[262] *By burning anything to ashes you may gain its salt. If in this dissolution the sulphur and mercury be kept apart, and restored to its salt, you may once more obtain that form which was destroyed by the process of combustion.*

~ Valentinus, Basilius. *The Twelve Keys*. 1618 AD. Alchemical Tract

..... *Contradicting Quotations* .....

[853] *one must needs wash it carefully with its own spirit, for that the balm, the fixed salt, which is the blood of our stone, be thus extracted; herein then lies the essential mystery of this operation, the which shall be accomplished only should you observe an adequate digestion, & slow distillation.*

[860] *you may calcinate our stone, not by a vulgar calcination, the which is achieved by the violence of the fire; but by the calcination Philosophic, the which is natural through & through.*

[861] *there is this difference, between vulgar calcination, effected by the force of fire, & natural calcination; that the first destroys the body, & consumes the greater part of its radical humidity; but that the second not only conserves the humidity of the body, it calcinates; but also considerably augments it.*

~ Desiderius, Sanctus. *A Letter to the True Disciples of Hermes*. 16-8th Cen. Alchemical Tract

[68] *In case the Earth should be totally destroyed by the violent external Heat, although it is most certain, you cannot carry on our noble Creation any farther with it*

~ Urbigerus, Baro. *Aphorisms of Urbigerus*. 1690 AD. Alchemical Tract

[935] *if any would by continual calcination, separate the more simple parts of the compound, and reduce the salt what hath the essence of salt; he thereby creates much loss, for the intemperate and continual violence of the fire, will sublimate and evaporate a great part of that which is with such labour fought, so that nothing will remain, but a small quantity of the soluble matter, with a great deal of dregs; and besides, that matter may by long abode in the fire, be made into glass: it is better therefore to flie to frequent reiterations, then violate nature by the excess of any precinitancy. I found such an inconvenience once in calcinating common Chrystal, which while I desired to purge from its extrements, and by long ignition to reduce to its true essence, I found both it and its excrements made into glass, and thence useless for my purpose*

~ Combachius, Lodovicus. *Sal, Lumen & Spiritus, Mundi Philosophici*. 1656 AD. Alchemical Tract

..... *Commentary* .....

It is agreed that the salt must be calcined, but the degree of heat used for the calcination is controversial. It must first be understood that 'to calcine' in alchemy-speak only means to make something into a calx, which does not necessarily require heat, even if using fire for this is

traditional. It is also to be remembered that the alchemists usually do not mean exactly what they say.

Some of the quotes do specifically state to use high heat. Quotation #285 even goes as far to say the fire should be 'of the strongest degree' because 'there is no danger of destroying the seminal quality' (which is attached to the distilled water.) Even *The Turba Philosophorum* says that the heat is to be gentle on the moisture but hot on the earth.

The contradicting quotes claim that the calcination is philosophical and does not require any extreme violent heat.

We have clear support here for both violent calcination and philosophical calcination. While violent calcination has much more support, the philosophical calcination is more in accordance with how alchemy is usually interpreted.

In actuality everyone is partially correct but none of these quotes explain the true problem. The problem is that a certain degree of high-heat must be used to separate the salt from the superfluity but the same heat will also cause the salt to sublime, whereby it is lost, and too much heat will cause it to fuse which changes its properties and makes it worthless for our purpose. So what is needed is a precise degree of heat for a precise amount of time to first extract the salt, and then to separate it from the remainder of the body by taking advantage of the properties of salt which are not possessed by the superfluity. The salt should then be further refined with philosophical calcinations. In theory the entire calcination could be done philosophically, but that would take too much time and our purpose here is to accelerate nature.

I will not explain here how this is done in plain terms because I want the reader to think for themselves.

117. The preparation of the ingredient causes a great stench

..... *Statistical Significance* .....

Supporting sources: 2
Contradicting sources: 0
Statistical significance: 0.9375000

This premise is probably significant, but ***not*** *statistically significant*

..... ***Supporting Quotations*** .....

[182] *This mineral water can be extracted only from those things which contain it; and that thing from which it is most easily obtained is difficult to discover, as is also the mode of its extraction. It dissolves gold without violence, is friendly to it washes away its impurities, and is white, warm, and clear. Without our Mercury, Alchemy could not be a science, but only a vain and empty pretence. If you can obtain it, you have the key of the whole work, with which you can open the most secret chambers of knowledge. Its nature is the same as that of gold, but its substance is different, and the preparation of it causes a great stench.*
~ Philalethes, Eirenaeus. *A Brief Guide to the Celestial Ruby*. 1694 AD. Alchemical Tract

[878] *in the very first of this Operation or Distillation, a white Fume with a stinking smell exhales.*
~ A Lover of Philalethes. *A Short Enquiry Concerning the Hermetic Art*. 1714 AD. Alchemical Tract

..... ***Commentary*** .....

The initial calcination of the substance causes a terrible stench. It is probably poisonous, and so much be performed outside and not around people.

118. Fire removes impurities

..... *Statistical Significance* .....

Supporting sources: 2
Contradicting sources: 0
Statistical significance: 0.9375000

This premise is probably significant, but ***not*** *statistically significant*

..... *Supporting Quotations* .....

[37] *Poison and stench are removed by fire, without other addition, and it alone cleanses all things.*

[38] *Fire, by its penetrative and acute virtue, purifies and matures a hundred times more than water.*
~ Figulus, Benedictus. *A Golden and Blessed Casket of Nature's Marvels*. 1607 AD. Alchemical Tract

[928] *our Restorer Jesus hath taught us two ways to Regeneration; one by the Water of Baptism, and the other by the Fire of the Holy Ghost. Water washes away the spots, and Fire consumes and separates all impurity from the pure essence;*
~ Combachius, Lodovicus. *Sal, Lumen & Spiritus, Mundi Philosophici*. 1656 AD. Alchemical Tract

..... *Commentary* .....

Fire purifies, but in a destructive manner.

119. The good salt is that which ascends

..... *Statistical Significance* .....

Supporting sources: 5
Contradicting sources: 0
Statistical significance: 0.9990234

This premise is statistically significant

..... *Supporting Quotations* .....

[132] *In the sublimation of Mercury you will see a most white earth, like snow, and, as it were, a dead powder adhering to the sides of the aludel. Reiterate sublimation thereon, without the faeces remaining below. Soon that which ascends will settle in the shape of a white, flaky powder. These are the superior ashes, while that which remains below is the foul sediment and should be removed.*
~ Bonus, Peter. *The Epistle of Bonus of Ferrara*. 14th Cen. Alchemical Tract

[383] *that part of the body which is dissolved, ever ascends or rises to the top, above all the other undissolved matter which remains yet at bottom. Therefore saith Avicen, that which is spiritual in the vessel ascends up to the top of the matter, and that which is yet gross and thick, remains in the bottom of the vessel.*
~ Bacon, Roger (Pseudo). *The Root of the World*. 13-7th Cen. Alchemical Tract

[283] *This compositum then has its mundification or cleaning, by our moist fire, which by dissolving and subliming that which is pure and white, it cast forth its feces or filth like a voluntary vomit, for in such a dissolution and natural sublimation or lifting up, there is a loosening or untying of the elements, and a cleansing and separating of the pure from the impure. So that the pure and white substance ascends upwards and the impure and earthy remains fixed in the bottom of the water and the vessel. This must be taken away and removed, because it is of no value, taking only the middle white substance, flowing and melted or dissolved, rejecting the feculent earth, which remains below in the bottom. These feces were separated partly by the water, and are the dross and terra damnata, which is of no value, nor can do any such service as the clear, white, pure and clear matter, which is wholly and only to be taken and made use of.*
~ Artephius. *The Secret Book of Artephius*. 12th Cen. (?). Alchemical Tract

[223] *the part which is light and spiritual rises to the top, but that which is thick and heavy remains below in the vessel. Now this is the contrition of the Philosophers, namely, that which is not sublimated sinks*

down, but that which becomes a spiritual powder rises to the top of the vessel, and this is the contrition of decoction, not of the hands.
~ Anonymous. *The Turba Philosophorum*. Alchemical Tract

[207] *a Stone, Crystalline, White as Snow, rising from the bottom of the vessel sticking to the sides of it, the remainder of its resting in the bottom of the vessel*
~ Trevisan, Count Bernard. *Verbum Dismissum*. 15th Cen. Alchemical Tract

..... *Commentary* .....

The part of the body we want is that salt which is most volatile, and therefore most prone to sublimation.

120. The salt is soluble

..... *Statistical Significance* .....

Supporting sources: 3
Contradicting sources: 0
Statistical significance: 0.9843750

This premise is statistically significant

..... *Supporting Quotations* .....

[251] *Remember Geber's rule: "That no Solution should be made, except in its own blood, and that calcined things are more soluble than noncalcined. For, by calcinations, they are reduced to the natures of Salts and Alums, which alone are soluble".*
~ Suchten, Alexander von. *An Explanation of the Natural Philosopher's Tincture, of Paracelsus*. 16th Cen. Alchemical Tract

[804] *too fierce a fire would render your substance insoluble and prevent its granulation.*
~ An Anonymous Sage and Lover of Truth. *An Open Entrance to the Closed Palace of the King*. 1645 AD. Alchemical Tract

[912] *nothing is so dissoluble as Salt; which by how much it is burned, is by so much easier dissolved, unless it be turned into Glass.*

[935] *if any would by continual calcination, separate the more simple parts of the compound, and reduce the salt what hath the essence of salt; he thereby creates much loss, for the intemperate and continual violence of the fire, will sublimate and evaporate a great part of that which is with such labour fought, so that nothing will remain, but a small quantity of the soluble matter, with a great deal of dregs; and besides, that matter may by long abode in the fire, be made into glass: it is better therefore to flie to frequent reiterations, then violate nature by the excess of any precinitancy. I found such an inconvenience once in calcinating common Chrystal, which while I desired to purge from its extrements, and by long ignition to reduce to its true essence, I found both it and its excrements made into glass, and thence useless for my purpose*
~ Combachius, Lodovicus. *Sal, Lumen & Spiritus, Mundi Philosophici*. 1656 AD. Alchemical Tract

..... *Commentary* .....

The part of the body we want is soluble.

121. Calcined things are more soluble

..... *Statistical Significance* .....

Supporting sources: 3
Contradicting sources: 0
Statistical significance: 0.9843750

This premise is statistically significant

..... *Supporting Quotations* .....

[889] *everything Calcined is of easier Solution, because the Parts of the Calcined Body, more subtilated by Fire, are more easily mixed with Water*
~ A Lover of Philalethes. *A Short Enquiry Concerning the Hermetic Art*. 1714 AD. Alchemical Tract

[251] *Remember Geber's rule: "That no Solution should be made, except in its own blood, and that calcined things are more soluble than noncalcined. For, by calcinations, they are reduced to the natures of Salts and Alums, which alone are soluble".*
~ Suchten, Alexander von. *An Explanation of the Natural Philosopher's Tincture, of Paracelsus*. 16th Cen. Alchemical Tract

[912] *nothing is so dissoluble as Salt; which by how much it is burned, is by so much easier dissolved, unless it be turned into Glass.*
~ Combachius, Lodovicus. *Sal, Lumen & Spiritus, Mundi Philosophici*. 1656 AD. Alchemical Tract

..... *Commentary* .....

Calcination makes things more soluble.

122. Some of the salt is distilled with the water

..... *Statistical Significance* .....

Supporting sources: 3
Contradicting sources: 0
Statistical significance: 0.9843750

This premise is statistically significant

..... *Supporting Quotations* .....

[857] *The water, which rises by distillation, carries up with it a portion of this fiery salt; such that the affusion of the water upon the body several times over reiterated, impregnates, fertilises, & fecundates our Mercury, & renders it proper to fixation.; the which is the term of the second working*
~ Desiderius, Sanctus. *A Letter to the True Disciples of Hermes*. 16-8th Cen. Alchemical Tract

[110] *the water is embraced by the body, and the seed of the body, or the fixed salt, makes the water pregnant. For the water dissolves the body, and bears upward with it some particles of the fixed salt; and the oftener this process is repeated, the thicker does the water become. Hence the repetition of the process is a most important point.*
~ Anonymous. *The Glory of the World, Or, Table of Paradise*. 1526 AD. Alchemical Tract

[283] *This compositum then has its mundification or cleaning, by our moist fire, which by dissolving and subliming that which is pure and white, it cast forth its feces or filth like a voluntary vomit, for in such a dissolution and natural sublimation or lifting up, there is a loosening or untying of the elements, and a cleansing and separating of the pure from the impure. So that the pure and white substance ascends upwards and the impure and earthy remains fixed in the bottom of the water and the vessel. This must be taken away and removed, because it is of no value, taking only the middle white substance, flowing and melted or dissolved, rejecting the feculent earth, which remains below in the bottom. These feces were separated partly by the water, and are the dross and terra damnata, which is of no value, nor can do any such service as the clear, white, pure and clear matter, which is wholly and only to be taken and made use of.*
~ Artephius. *The Secret Book of Artephius*. 12th Cen. (?). Alchemical Tract

..... *Commentary* .....

It is untrue that distillation is 100% efficient, and perhaps that is not its intention. If this were not the case vodka companies would not advertise their products as being triple-distilled – some particles will always distill over with the liquid, especially those that are soluble or prone to sublimation.

123. The water purifies the salt

..... *Statistical Significance* .....

Supporting sources: 5
Contradicting sources: 0
Statistical significance: 0.9990234

This premise is statistically significant

..... *Supporting Quotations* .....

[182] *This mineral water can be extracted only from those things which contain it; and that thing from which it is most easily obtained is difficult to discover, as is also the mode of its extraction. It dissolves gold without violence, is friendly to it washes away its impurities, and is white, warm, and clear. Without our Mercury, Alchemy could not be a science, but only a vain and empty pretence. If you can obtain it, you have the key of the whole work, with which you can open the most secret chambers of knowledge. Its nature is the same as that of gold, but its substance is different, and the preparation of it causes a great stench.*
~ Philalethes, Eirenaeus. *A Brief Guide to the Celestial Ruby*. 1694 AD. Alchemical Tract

[290] *The Extraction, Purification, and Clarification of our Earth or Salt of Nature is to be performed by our Mercury simplex: which being put upon the reverberated Earth, will presently draw to it self, and unite it self with it, yet separable by gentle Distillation, after which the clarifyed Salt of the Philosophers is at hand.*
~ Urbigerus, Baro. *Aphorisms of Urbigerus*. 1690 AD. Alchemical Tract

[111] *The water, then, must be poured upon the body, and heated with it, till the body is dissolved, and then again extracted till the body is coagulated. Thus the body must be well broken up, and purified by washing. This process of affusion and extraction must be repeated until all the salt, or potency and efficacy, has been extracted from the body. This is the case when the water becomes white and thick, and, in the cold, hard and solid like ice, while in the heat it melts like butter.*

[311] *When the moist and the dry have been separated, the dry which lies at the bottom, and is called our Stone, is as black as a raven. It must be subjected to the coction of our water (separated from it), until it loses its blackness, and becomes as white as dazzling marble.*
~ Anonymous. *The Glory of the World, Or, Table of Paradise*. 1526 AD. Alchemical Tract

[283] *This compositum then has its mundification or cleaning, by our moist fire, which by dissolving and subliming that which is pure and white, it cast forth its feces or filth like a voluntary vomit, for in such a dissolution and natural sublimation or lifting up, there is a loosening or untying of the elements, and a cleansing and separating of the pure from the impure. So that the pure and white substance ascends upwards and the impure and earthy remains fixed in the bottom of the water and the vessel. This must be taken away and removed, because it is of no value, taking only the middle white substance, flowing and melted or dissolved, rejecting the feculent earth, which remains below in the bottom. These feces were separated partly by the water, and are the dross and terra damnata, which is of no value, nor can do any such service as the clear, white, pure and clear matter, which is wholly and only to be taken and made use of.*
~ Artephius. *The Secret Book of Artephius*. 12th Cen. (?). Alchemical Tract

[847] *Then take the earth which you shall have reserved in a vessel of glass, with its distilled water, and with a soft and gentle fire, such as was that of Distillation, or purification, or rather one somewhat stronger, continue it, till such time as the earth be dry and white, and by reason of its drought, drunk up all its water. This done, put to it some of the abovesaid water, and so, as at the beginning, continue on the same decoction, until that earth is become absolutely white, cleansed and clear, and have drunk all its water. And note that the said earth will be washed from its blackness by the decoction, as I have said, because it is easily putrefied by its own water, and is cleansed, which is the end of the Magistery, and then be sure to keep that white earth very carefully. For that is the White Mercury, White Magnesia, Foliated earth. Then take this white earth rectified as abovesaid, and put it into its vessel upon the ashes, to a fire of Sublimation, and let it have a very strong fire until all the coagulated water which is within, come into the alembic, and the earth remain in the bottom well calcined.*
~ Anonymous. *The True Book of the Learned Greek Abbot Synesius*. 16-7th Cen. Alchemical Tract

..... ***Commentary*** .....

The salt can be purified by repeatedly dissolving and then drying it.

124. The salt is white when pure

..... *Statistical Significance* .....

Supporting sources: 8
Contradicting sources: 0
Statistical significance: 0.9999847

This premise is statistically significant

..... *Supporting Quotations* .....

[186] *by artificial distillation, the spirit can be separated from phlegmatic wateriness and earthy impurity, a residue remaining. From which residue, after calcinations, is extracted a white salt which --- added to the spirit, and repeatedly distilled --- produces a spirit mightily strengthened and sharpened by this salt*
~ Anonymous. *An Anonymous Treatise Concerning the Philosopher's Stone*. 17th Cen. (?). Alchemical Tract

[820] *after the putrefaction and conception, which has taken place at the bottom of the vessel, there is once more a change of colours and a circulating sublimation. This Reign, or Regimen, lasts only three weeks. During this period you see all conceivable colours concerning which no definite account can be given. The "showers" that fall will become more numerous as the close of this reign approaches, and its termination is signalized by the appearance of a snowy white streaky deposit on the sides of the vessel. Rejoice, then, for you have successfully accomplished the regimen of Jupiter. What you must be particularly careful about in this operation, is to prevent the young ones of the Crow from going back to the nest when they have once left it; secondly, to let your earth get neither too dry by an immoderate sublimation of the moisture, nor yet to swamp and smother it with the moisture. These ends will be attained by the proper regulation of the outward heat.*
~ An Anonymous Sage and Lover of Truth. *An Open Entrance to the Closed Palace of the King*. 1645 AD. Alchemical Tract

[132] *In the sublimation of Mercury you will see a most white earth, like snow, and, as it were, a dead powder adhering to the sides of the aludel. Reiterate sublimation thereon, without the faeces remaining below. Soon that which ascends will settle in the shape of a white, flaky powder. These are the superior ashes, while that which remains below is the foul sediment and should be removed.*
~ Bonus, Peter. *The Epistle of Bonus of Ferrara*. 14th Cen. Alchemical Tract

[111] *The water, then, must be poured upon the body, and heated with it, till the body is dissolved, and then again extracted till the body is coagulated. Thus the body must be well broken up, and purified by washing. This process of affusion and extraction must be repeated until all the salt, or potency and efficacy, has been extracted from the body. This is the case when the water becomes white and thick, and, in the cold, hard and solid like ice, while in the heat it melts like butter.*
~ Anonymous. *The Glory of the World, Or, Table of Paradise*. 1526 AD. Alchemical Tract

[62] *Sow gold, i.e., the soul and quickening virtue, into the white earth, which by preparation has been made white and pure and freed from all its grossness.*
~ An Anonymous German Philosopher. *The Golden Tract Concerning the Stone of the Philosophers*. 16-7th Cen. (?). Alchemical Tract

[283] *This compositum then has its mundification or cleaning, by our moist fire, which by dissolving and subliming that which is pure and white, it cast forth its feces or filth like a voluntary vomit, for in such a dissolution and natural sublimation or lifting up, there is a loosening or untying of the elements, and a cleansing and separating of the pure from the impure. So that the pure and white substance ascends upwards and the impure and earthy remains fixed in the bottom of the water and the vessel. This must be taken away and removed, because it is of no value, taking only the middle white substance, flowing and melted or dissolved, rejecting the feculent earth, which remains below in the bottom. These feces were separated partly by the water, and are the dross and terra damnata, which is of no value, nor can do any such service as the clear, white, pure and clear matter, which is wholly and only to be taken and made use of.*
~ Artephius. *The Secret Book of Artephius*. 12th Cen. (?). Alchemical Tract

[847] *Then take the earth which you shall have reserved in a vessel of glass, with its distilled water, and with a soft and gentle fire, such as was that of Distillation, or purification, or rather one somewhat stronger, continue it, till such time as the earth be dry and white, and by reason of its drought, drunk up all its water. This done, put to it some of the abovesaid water, and so, as at the beginning, continue on the same decoction, until that earth is become absolutely white, cleansed and clear, and have drunk all its water. And note that the said earth will be washed from its blackness by the decoction, as I have said, because it is easily putrefied by its own water, and is cleansed, which is the end of the Magistery, and then be sure to keep that white earth very carefully. For that is the White Mercury, White Magnesia, Foliated earth. Then take this white earth rectified as abovesaid, and put it into its vessel upon the ashes, to a fire of Sublimation, and let it have a very strong fire until all the coagulated water which is within, come into the alembic, and the earth remain in the bottom well calcined.*

~ Anonymous. *The True Book of the Learned Greek Abbot Synesius*. 16-7th Cen. Alchemical Tract

[207] *a Stone, Crystalline, White as Snow, rising from the bottom of the vessel sticking to the sides of it, the remainder of its resting in the bottom of the vessel*

[281] *as this mercury hath been by some one sublimed, it hath appeared cloathed with so great Whiteness as the Snow on the highest mountains, under a most subtile, crystalline splendour, from whence proceeds at the opening of the Vessel, so great, so sweet, so excellent an odour*

~ Trevisan, Count Bernard. *Verbum Dismissum*. 15th Cen. Alchemical Tract

..... ***Commentary*** .....

When pure the salt is white and transparent.

125. When the salt is pure it emits a sweet fragrance

..... *Statistical Significance* .....

Supporting sources: 2
Contradicting sources: 0
Statistical significance: 0.9375000

*This premise is probably significant, but **not** statistically significant*

..... *Supporting Quotations* .....

[278] *when its [the salt's] impurity is purged away, it emits a most sweet fragrance*
~ Anonymous. *The Glory of the World, Or, Table of Paradise*. 1526 AD. Alchemical Tract

[281] *as this mercury hath been by some one sublimed, it hath appeared cloathed with so great Whiteness as the Snow on the highest mountains, under a most subtile, crystalline splendour, from whence proceeds at the opening of the Vessel, so great, so sweet, so excellent an odour*
~ Trevisan, Count Bernard. *Verbum Dismissum*. 15th Cen. Alchemical Tract

..... *Commentary* .....

There is a sweet flowery smell, a bit like cheap perfume, which occurs when the salt has started to sublime. This smell shows that you have refined salts, but it also shows that you are losing them by sublimation.

126. Do not add any foreign matter

..... *Statistical Significance* .....

Supporting sources: 8
Contradicting sources: 0
Statistical significance: 0.9999847

This premise is statistically significant

..... *Supporting Quotations* .....

[600] *this water is to be prepared with no foreign matter in the world, but alone by Nature, with Nature, and out of Nature.*
~ Anonymous. *An Anonymous Treatise Concerning the Philosopher's Stone*. 17th Cen. (?). Alchemical Tract

[871] *in this matter all the essential principles or ingredients of the Elixir are already shut up by Nature, and that we must not presume to add anything to this matter but what we have formerly drawn out of it;*
~ Vaughan, Thomas. *Aula Lucis, or, The House of Light*. 1651 AD. Alchemical Tract

[130] *there is but one Philosophers' Stone, and there is but one Medicine, to which nothing foreign is added, and from which nothing is removed, except that which is foreign to it.*
[131] *Do not introduce into it, then, any powder, or water, or any other foreign substane, because no heterogeneous material can possibly enter into its composition. If any foreign matter be added to it, it is straightaway corrupted, and does not become what you desire.*
~ Bonus, Peter. *The Epistle of Bonus of Ferrara*. 14th Cen. Alchemical Tract

[595] *you must not introduce any foreign matter, neither dust, nor any other thing.*
~ An Anonymous German Philosopher. *The Golden Tract Concerning the Stone of the Philosophers*. 16-7th Cen. (?). Alchemical Tract

[598] *This is a great and certain truth, that the clean ought to be separated from the unclean; for nothing can give that which it has not. For the pure substance is of one simple essence, void of all heterogeneity; but that which is impure and unclean, consists of heterogene parts, is not simple, but compounded (to wit of pure and impure) and apt to putrefy and corrupt. Therefore let nothing enter into your composition, which is alien or foreign to the matter, as all impurity is; for nothing goes to the composition of our stone, that proceedeth not from it neither in part nor*

in whole. If any strange or foreign thing be mixed with it, it is immediately corrupted, and by that corruption your work becomes frustrated.
~ Bacon, Roger (Pseudo). *The Root of the World*. 13-7th Cen. Alchemical Tract

[242] *Do not then be deceived by the multiplicity of names, but rest assured that it is one thing, unto which nothing alien is added. Investigate the place thereof, and add nothing that is foreign. Unless the names were multiplied, so that the vulgar might be deceived, many would deride our wisdom.*
~ Anonymous. *The Turba Philosophorum*. Alchemical Tract

[599] *our Masters require a pure, immaculate body, that is untainted with any foreign admixture*
~ Valentinus, Basilius. *The Twelve Keys*. 1618 AD. Alchemical Tract

[782] *The Matrix of the mother after Conception remains shut up or the Fruit will be lost, so our Stone ought always to remain closed in its Vessel, nor any strange thing ought to be added*
~ Trevisan, Count Bernard. *Verbum Dismissum*. 15th Cen. Alchemical Tract

..... ***Commentary*** .....

Start with one ingredient and add nothing, not even dust.

127. Nothing is added or taken away, except the superfluities

..... *Statistical Significance* .....

Supporting sources: 7
Contradicting sources: 0
Statistical significance: 0.9999390

This premise is statistically significant

..... *Supporting Quotations* .....

[788] *It is prepared from one substance, with which the art of chemistry is conversant, to which nothing is added, from which nothing is taken away, except that its superfluities are removed.*
~ Philalethes, Eirenaeus. *A Brief Guide to the Celestial Ruby*. 1694 AD. Alchemical Tract

[641] *Then, again, thou sayest that the Stone is prepared of one thing, of one substance, in one vessel, the four (elements) composing one essence in which is one agent which begins and completes the work; man, thou sayest, need do nothing but add a little heat, and leave the rest to thy wisdom. For all that is needed is already contained in the substance, in perfection, beginning, middle, and end, as the whole man, the whole animal, the whole flower is contained each in its proper seed. Now, in the human seed the human specific-substance is also included, as flesh, blood, hair, &c.; and thus every seed contains all the peculiar properties of its species. In the whole world men spring from human seed, plants from plants, animals from animals. Now I know that when once the seed is enclosed in the female vessel, no further trouble or work of any kind is required—everything is brought to perfection by thy gradual and silent working. And the generation of the Stone, thou sayest, is performed in a similar manner. Only one substance is required, which contains within itself air, water, and fire—in short, everything that is needed for the completion of this work. No further handling of any kind is necessary, and a gentle fire is sufficient to rouse the internal warmth, just as an infant in the womb is cherished by natural heat. The only thing in which man must aid thee, is, by preparing the substance, removing all that is superfluous, enclosing this simple earth, which is combined with its water, in a vessel, and subjecting it to the action of gentle heat in a suitable alembic.*
~ Mehung, John A. *A Demonstration of Nature*. 16-17th Cen. Alchemical Tract

[631] *Our art doth not consist in the plurality of things for it is one matter (to wit) of metals in which consisteth our Mystery, to which we have not added any strange thing, neither do we diminish unless that in the preparation we remove superfluity*
~ Anonymous. *The Crowning of Nature*. 16-7th Cen. (?). Alchemical Tract

[130] *there is but one Philosophers' Stone, and there is but one Medicine, to which nothing foreign is added, and from which nothing is removed, except that which is foreign to it.*
~ Bonus, Peter. *The Epistle of Bonus of Ferrara*. 14th Cen. Alchemical Tract

[86] *When you have found the water which contains our Stone, you must take nothing away from it, nor add anything to it: for it must be entirely prepared by means of that which it contains within itself. Then extract the water in an alembic, and separate the liquid from the dry. The body will then remain alone on the glass, while the water runs down into the lower part. Thereupon unite the water once more to the body*

[552] *Our wise Teacher Plato says: "Every husbandman who sows good seed, first chooses a fertile field, ploughs and manures it well, and weeds it of all tares; he also takes care that his own grain is free from every foreign admixture. When he has committed the seed to the ground, he needs moisture, or rain, to decompose the grain, and to raise it to new life. He also requires fire, that is, the warmth of the Sun, to bring it to maturity." The needs of our Art are of an analogous nature. First, you must prepare your seed, i.e., cleanse your Matter from all impurity, by a method which you will find set forth at length in the Dicta of the Sages which I subjoin to this Treatise. Then you must have good soil in which to sow your Mercury and Sun; this earth must first be weeded of all foreign elements if it is to yield a good crop.*
~ Anonymous. *The Glory of the World, Or, Table of Paradise*. 1526 AD. Alchemical Tract

[43] *Our stone is one, one medicine, to which we add nothing, from which we take nothing away, only removing that which is superfluous.*
~ An Anonymous German Philosopher. *The Golden Tract Concerning the Stone of the Philosophers*. 16-7th Cen. (?). Alchemical Tract

[844] *one only Stone wherein consists the whole Magistery; to which you shall not add any strange thing, save that in the preparation thereof you shall take away from it whatsoever is superfluous*
~ Anonymous. *The True Book of the Learned Greek Abbot Synesius*. 16-7th Cen. Alchemical Tract

..... ***Commentary*** .....

The impure part of the substance must be removed, but other than this nothing is added or taken away.

128. The superfluity is the part of the body that is not the salt

..... *Statistical Significance* .....

Supporting sources: 4
Contradicting sources: 0
Statistical significance: 0.9960938

This premise is statistically significant

..... *Supporting Quotations* .....

[132] *In the sublimation of Mercury you will see a most white earth, like snow, and, as it were, a dead powder adhering to the sides of the aludel. Reiterate sublimation thereon, without the faeces remaining below. Soon that which ascends will settle in the shape of a white, flaky powder. These are the superior ashes, while that which remains below is the foul sediment and should be removed.*
~ Bonus, Peter. *The Epistle of Bonus of Ferrara*. 14th Cen. Alchemical Tract

[283] *This compositum then has its mundification or cleaning, by our moist fire, which by dissolving and subliming that which is pure and white, it cast forth its feces or filth like a voluntary vomit, for in such a dissolution and natural sublimation or lifting up, there is a loosening or untying of the elements, and a cleansing and separating of the pure from the impure. So that the pure and white substance ascends upwards and the impure and earthy remains fixed in the bottom of the water and the vessel. This must be taken away and removed, because it is of no value, taking only the middle white substance, flowing and melted or dissolved, rejecting the feculent earth, which remains below in the bottom. These feces were separated partly by the water, and are the dross and terra damnata, which is of no value, nor can do any such service as the clear, white, pure and clear matter, which is wholly and only to be taken and made use of.*
~ Artephius. *The Secret Book of Artephius*. 12th Cen. (?). Alchemical Tract

[845] *It is not vulgar but Philosophical, whereby we take away from the Stone whatever is superfluous, which, in effect is nothing else but the elevation of the non-fixed part by fume and vapor, for the fixed part should remain in the bottom*
~ Anonymous. *The True Book of the Learned Greek Abbot Synesius*. 16-7th Cen. Alchemical Tract

[223] *the part which is light and spiritual rises to the top, but that which is thick and heavy remains below in the vessel. Now this is the contrition of the Philosophers, namely, that which is not sublimated sinks down, but that which becomes a spiritual powder rises to the top of the vessel, and this is the contrition of decoction, not of the hands.*
~ Anonymous. *The Turba Philosophorum*. Alchemical Tract

..... ***Commentary*** .....

The impurity that must be removed is all of the body, which is left behind after distillation, except the salt.

129. The body and spirit are complimentary

..... *Statistical Significance* .....

Supporting sources: 5
Contradicting sources: 0
Statistical significance: 0.9990234

This premise is statistically significant

..... *Supporting Quotations* .....

[442] *Know also that the union must be brought about by a gentle fire, since the elements cannot stand a fierce fire, until the union has taken place. When the gentle heat is applied, the elements devour and consume each other, and yet again, on the other hand, comfort and strengthen each other, and teach each other to stand the test of fire*
~ An Unknown German Sage. *A Very Brief Tract Concerning the Philosophical Stone*. 15-7th Cen. (?). Alchemical Tract

[143] *body, soul, and spirit are not three things, but different aspects of the same thing. As bond between body and soul, the spirit is said to prevail during the Magistery from beginning to end; so long as the substance is volatile and flees from the fire, it is called soul; when it becomes able to resist the action of the fire, it is called body. The force of the body should prevail over the force of the soul, and instead of the body being carried upward with the soul, the soul remains with the body, the work is crowned with success, and the spirit will bind with the two in indissoluble union forever. Since, then, the body perfects and retains the soul, and imparts real being to it and the whole work, while the soul manifests its power in this body, and all this is accomplished through the mediation of the spirit, it has been well said that the body and the form are one and the same thing, the other two being called the substance.*
~ Bonus, Peter (?). *An Excellent Introduction to the Art of Alchemy*. 14th Cen. (?). Alchemical Tract

[248] *Besides within there is ordained a double force, Which always acts and suffers, As a female and male when together --- Even as a chicken grows in the shell, By the action of the one and the suffering of the other in turn, And by cherishing heat externally applied*
~ Suchten, Alexander von. *An Explanation of the Natural Philosopher's Tincture, of Paracelsus*. 16th Cen. Alchemical Tract

[21] *the spirit will be mingled with and drunk up in them, and so they are both become one and the same and will not be separated, as neither*

water mixed with water cannot be discerned, so although the Philosopher's Stone be divided into two principles (to wit) into the superior part which ascendeth, and into the inferior part which remaineth in bottom fixed, yet notwithstanding these two parts doth concord in virtue.

[25] *let putefraction be made with moist gentle fire of hot and moist dung, and in no ways with others, so that nothing may ascend. Because if any thing should ascend a separation would partly be made, which ought not to be done, until the male and female are perfectly joined together, and one received the other, the sign whereof is the superficies in the nature of perfect solution*

[26] *as substantial bodies, and fixed upon the fire, cannot manifest their qualities, neither do live or are lifted up of themselves, unless by the benefit of spirituality, they are first purified and vivificated, so neither can spiritual accidence manifest their permanent virtue, except they are united and perpetuated with fixed bodies. For then and not before, the body inbreatheth the spirit, teaching him by vigorating, to reluct, strive or struggle against the fire, and the spirit embraceth the body teaching him to pierce through gross bodies, actually to subtilize thick ones, and to generally cure all infirmities and diseases.*

~ Anonymous. *The Crowning of Nature*. 16-7th Cen. (?). Alchemical Tract

[159] *Our Stone is called a little world, because it contains within itself the active and the passive, the motor and the thing moved, the fixed and the volatile, the mature and the crude -- which, being homogeneous, help and perfect each other.*

~ Philalethes, Eirenaeus. *The Fount of Chemical Truth*. 1694 AD. Alchemical Tract

..... ***Commentary*** .....

The body and spirit and the solid and liquid, which by this stage are refined to salt and distillate. The two complement each other, that is to say that they will react together.

130. The body and spirit are to be combined

..... *Statistical Significance* .....

Supporting sources: 17
Contradicting sources: 0
Statistical significance: 1.0000000

This premise is statistically significant

..... *Supporting Quotations* .....

[640] *If you, my son, wish to prepare this precious Stone, you need not put yourself to any great expense. All that you want is leisure, and some place where you can be without any fear of interruption. Reduce the Matter which is one, to powder, put it, together with its water, in a well-closed vessel, and expose it to continuous, gentle heat, which will then begin to operate, while the moisture favours the decomposition.*
~ Mehung, John A. *A Demonstration of Nature*. 16-17th Cen. Alchemical Tract

[832] *Male and female --- i.e., Sol and Mercury --- coalesce into one.*
~ Figulus, Benedictus. *A Golden and Blessed Casket of Nature's Marvels*. 1607 AD. Alchemical Tract

[557] *When the male and the female principle have been together for a space of forty nights, there is an emission of moist warm seed; and to the same God has liberally given much blood to heat it. This seed develops into an embryo which is supported with a little milk over a moderate fire, and grows stronger day by day. Its growth must be aided by warmth; but the heat of the fire should be temperate, like that of the Sun.*
~ An Unknown German Sage. *A Very Brief Tract Concerning the Philosophical Stone*. 15-7th Cen. (?). Alchemical Tract

[143] *body, soul, and spirit are not three things, but different aspects of the same thing. As bond between body and soul, the spirit is said to prevail during the Magistery from beginning to end; so long as the substance is volatile and flees from the fire, it is called soul; when it becomes able to resist the action of the fire, it is called body. The force of the body should prevail over the force of the soul, and instead of the body being carried upward with the soul, the soul remains with the body, the work is crowned with success, and the spirit will bind with the two in indissoluble union forever. Since, then, the body perfects and retains the soul, and imparts real being to it and the whole work, while the soul manifests its power in this body, and all this is accomplished through the*

mediation of the spirit, it has been well said that the body and the form are one and the same thing, the other two being called the substance.

[474] *all elements of the Stone must be first purified, and then evenly mixed in the right proportions, so that the resultant compound may be permanent. . . They must all be first separated and severally purified, and then recombined in even proportions --- that is to say, when the water has been purified, we must add to it the purified earth*
~ Bonus, Peter (?). *An Excellent Introduction to the Art of Alchemy*. 14th Cen. (?). Alchemical Tract

[245] *This Magisterium proceeds from one root, which afterwards is expanded into several things, returning again to one*
~ Suchten, Alexander von. *An Explanation of the Natural Philosopher's Tincture, of Paracelsus*. 16th Cen. Alchemical Tract

[158] *We must not suppose that when our gold is placed in our Mercury it is swallowed up by it in the twinkling of an eye. [...] Know that at first the two do not affect each other at all, and that only in course of time the body absorbs some of the water, and thus causes each to partake of the other's nature. Only part of the water is sublimed; the rest gradually penetrates the pores of the body, which are thereby more and more softened*

[733] *You should not suffer yourself to be deluded into the belief that when your matters are joined, namely, our Sun and Mercury, the "setting of the Sun" can be brought about in a few days. We ourselves waited a tedious time before a reconciliation was made between the fire and the water.*

[830] *This gold is our male, and it is sexually joined to a more crude white gold — the female seed: the two together being indissolubly united, constitute our fruitful Hermaphrodite. [...] The two (the passive and active principle) combined we call our Hermaphrodite.*
~ An Anonymous Sage and Lover of Truth. *An Open Entrance to the Closed Palace of the King*. 1645 AD. Alchemical Tract

[67] *This Philosophic Earth, containing our principal Subject, after it has been separated from all the Waters, is very gently to be dried by some external Heat, to free it from its extraneous Humidity, that it may be in a proper Capacity to receive the Celestial Moisture of our Argentin Water, to which it unites its most noble Fruits, with which our Philosophical Microcosm is generated, nourished, and saturated.*

[71] *Before you come to the Union of your Elements, your clarifyed Earth is before all things to be digested in a moderate and continual Heat of Ashes, to free it from any unnatural Moisture, that it might have attracted after its Purification, to be in a fit Capacity to receive your Mercury simplex, by which it is to be nourished in its Infancy.*

[72] *Take great Care, that you do not begin your Imbibitions of your Earth, before you find it to be very well purifyed, clarifyed, dryed, and*

brought to be very subtil, and extremely frangible: for it would be a great Detriment as well to your Work, as to your Mercury; and, although it should not spoil your Work, yet it would be to you a great loss of Time.
~ Urbigerus, Baro. *Aphorisms of Urbigerus*. 1690 AD. Alchemical Tract

[471] *When this spirit by due coction is once united with its body they can never be separated again.*
~ Nollius, Henry. *The Chemists Key*. 1617 AD. Alchemical Tract

[21] *the spirit will be mingled with and drunk up in them, and so they are both become one and the same and will not be separated, as neither water mixed with water cannot be discerned, so although the Philosopher's Stone be divided into two principles (to wit) into the superior part which ascendeth, and into the inferior part which remaineth in bottom fixed, yet notwithstanding these two parts doth concord in virtue.*

[25] *let putefraction be made with moist gentle fire of hot and moist dung, and in no ways with others, so that nothing may ascend. Because if any thing should ascend a separation would partly be made, which ought not to be done, until the male and female are perfectly joined together, and one received the other, the sign whereof is the superficies in the nature of perfect solution*

[461] *But thou must know this, My Son, the Putrefaction of the Philosophers is not sordid nor unclean, but it is a mixing of the water with the Earth, and the Earth with the water, by little and little, until the whole body is become one. Hence Morien "in the Putrefaction of our brass, the spirits are united with the body and are dried up in it. For unless the water should be dried up with or by the Earth, the colours would not appear".*

[828] *the Philosophers say that our Mystery is nothing else but the male and female and their conjunction.*
~ Anonymous. *The Crowning of Nature*. 16-7th Cen. (?). Alchemical Tract

[85] *You should also know that in our Art we distinguish two things—the body and the spirit: the former being constant, or fixed, while the other is volatile. These two must be changed, the one into the other: the body must become water, and the water body. Then again the body becomes water by its own internal operation, and the two, i.e., the dry and the liquid, must once more be joined together in an inseparable union. This conjunction could not take place if the two had not been obtained from one thing; for an abiding union is possible only between things of the same nature. Of this kind is the union which takes place in our Art; for the constituent parts of the Matter are joined together by the operation of nature, and not by any human hand.*

[88] *Mercury is nothing but water and salt, which have been subjected for a long space of time to natural heat so as to be united into one.*

[94] *By means of our Art, we do in one month what Nature cannot accomplish in a thousand years: for we purify the parts, and then join them together in an inseparable and indissoluble union.*

[100] *If the spirit is gradually added to the body, it is entirely coagulated into the body*

[101] *The body receives nothing but its own spirit; for it has retained its soul, and what has been extracted from a body can be joined to nothing but that same body. The spirit delights in nothing so much as in its own soul, and its own body.*

[104] *when the reunion takes place, the body becomes spirit, and the spirit becomes body, the earth is changed into water and becomes volatile, the water is transmuted into body, and becomes fixed. When bodies become spirits, and spirits bodies, your work is finished; for then that which rises upward and that which descends downward become one body.*

[105] *unless the body be purged of its grossness, it cannot be united to its spirit; but when it has put off its gross nature, the spirit joins itself to it, and delights in it, because both have been freed from all impurity.*

[109] *as the male is useless for purposes of generation until it be united to the female, so our earth is dead till it is quickened by the union with water.*

[437] *The water, or fire, being subtle, ascends, while the body is hard, and remains where it is. The separation must be accomplished by gentle heat, i.e., in the temperate bath of the Sages, which acts slowly, and is neither too hot nor too cold. Then the Stone ascends to heaven, and again descends from heaven to earth. The spirit and body are first separated, then again joined together by gentle coction, of a temperature resembling that with which a hen hatches her eggs.*

[464] *This is the first Matter, and may be divided into water and earth, which two are again joined together by gentle heat*

~ Anonymous. *The Glory of the World, Or, Table of Paradise*. 1526 AD. Alchemical Tract

[47] *The stone is one, the medicine one, which, however, according to the philosophers, is called Rebis (Two-thing), being composed of two things, namely, a body and spirit*

[62] *Sow gold, i.e., the soul and quickening virtue, into the white earth, which by preparation has been made white and pure and freed from all its grossness.*

~ An Anonymous German Philosopher. *The Golden Tract Concerning the Stone of the Philosophers*. 16-7th Cen. (?). Alchemical Tract

[4] *you are to understand that the body is to be dissolved with the spirit; --- with which they are mixed by an easy and gentle decoction, so that the body may be spiritualized by it. Ascanius also saith, a gentle fire gives health, but too much or great a heat will not conserve or unite the elements, but on the contrary divide them, waste the humidity, and destroy the whole work.*

[325] *This blackness the philosophers call the first conjunction; --- for then the male and female are joined together, and it is the sign of perfect mixtion.*

[825] *decoct the male and the (female or) vapour together, until such time as they shall become one dry body; for except they be dry, the divers or various colours will not appear. --- For it will ever be black, whilst that humidity or moisture has the dominion; but if that be once wasted, then it emits divers colours, after many and several ways.*
~ Bacon, Roger (Pseudo). *The Root of the World*. 13-7th Cen. Alchemical Tract

[187] *Let therefore the hard and the dry bodies be put into our first water in a vessel, which close well, and let them there abide till they be dissolved*

[481] *digest with a gentle fire, as it were for the hatching of chickens, so long till the bodies are dissolved, and their perfectly conjoined tincture is extracted . . . And then the one will be mixed with the other, and so embrace one another that it shall not be possible any more to separate them, but the spirit, with a real agreement, will be unified with the body, and make one permanent or fixed substance.*
~ Artephius. *The Secret Book of Artephius*. 12th Cen. (?). Alchemical Tract

[175] *Combine two things, decompose them, let them become black. Digest them and change them to white by your skill; at last let the compound change to a deep red, let it be coagulated, and fix it; and you will be a favoured man. If, afterwards, you cause it to ferment, you will have conducted the whole work prosperously. Then tinge therewith whatsoever you will, and it will multiply to you infinite treasure.*
~ Anonymous. *The Sophic Hydrolith, Or, Water Stone of the Wise*. 17th Cen. Alchemical Tract

[215] *when the male and female are conjoined there is not produced a volatile wife, but a spiritual composite.*

[220] *Place Citrine with his wife after the conjunction into the bath; do not kindle the bath excessively, lest they be deprived of sense and motion; cause them to remain in the bath until their body, and the colour thereof, shall become a certain unity, whereupon restore unto it the sweat thereof; again suffer it to die; then give it rest, and beware lest ye evaporate them by burning them in too strong a fire.*

[230] *when ye read in the books of the Philosophers that Nature is one only, and that she overcomes all things: Know that they are one thing and one composite. Do ye not see that the complexion of a man is formed out of a soul and body; thus, also, must ye conjoin these, because the Philosophers, when they prepared the matters and conjoined spouses mutually in love with each other, behold there ascended from them a golden water!*
~ Anonymous. *The Turba Philosophorum*. Alchemical Tract

[833] *The male without the female is looked upon as only half a body, nor can the female without the male be regarded as more complete. For neither can bring forth fruit so long as it remains alone. But if the two be conjugally united, there is a perfect body, and their seed is placed in a condition in which it can yield increase.*
~ Valentinus, Basilius. *The Twelve Keys*. 1618 AD. Alchemical Tract

[328] *The great medicines which await the search will not search for you. If you have them in hand and do not work at compounding them, you are merely ignorant. If you are learning to be a hsien (immortal), you should learn to be a heavenly hsien. The most accurate means (for the purpose) is chin tan (gold medicine). The two things, when put into contact with each other, will indicate harmonius properties.*
~ Po-tuan, Chang. *Wu Chen P'ien, Essay on the Understanding of Truth*. 1078 AD. Alchemical Tract

..... ***Commentary*** .....

The body and spirit must be combined together, to become one again.

131. The salt must be powdered before being imbibed

..... *Statistical Significance* .....

Supporting sources: 3
Contradicting sources: 0
Statistical significance: 0.9843750

This premise is statistically significant

..... *Supporting Quotations* .....

[640] *If you, my son, wish to prepare this precious Stone, you need not put yourself to any great expense. All that you want is leisure, and some place where you can be without any fear of interruption. Reduce the Matter which is one, to powder, put it, together with its water, in a well-closed vessel, and expose it to continuous, gentle heat, which will then begin to operate, while the moisture favours the decomposition.*
~ Mehung, John A. *A Demonstration of Nature*. 16-17th Cen. Alchemical Tract

[888] *this stout fixed Body must be Calcined, and reduced into as fine a Calx as possible*
~ A Lover of Philalethes. *A Short Enquiry Concerning the Hermetic Art*. 1714 AD. Alchemical Tract

[483] *it is very proper that the purified earth be reduced by manual operation to an impalpable fineness, and then its corrected mercury must be added, incorporating both together till the earth will imbibe no more. This operation will require time, with some degree of the artist's patience; for however the humidity may seem disproportionate, on letting it rest awhile, a dryness on the surface of your matter will show that it is capable of imbibing more, so that the operation is to be repeated till it is fully saturated*
~ Anonymous. *On the Philosophers' Stone*. 17th Cen. (?). Alchemical Tract

..... *Commentary* .....

Before combining the salt with the moisture, ensure that the salt is crushed so that it will most quickly absorb the moisture.

132. Moisture protects the body from being burnt

..... *Statistical Significance* .....

Supporting sources: 2
Contradicting sources: 0
Statistical significance: 0.9375000

This premise is probably significant, but ***not*** *statistically significant*

..... *Supporting Quotations* .....

[473] *the Laton should receive neither too much nor too little to drink. If it receive too much, it will not be able to give it out, and a nebulous tempest will arise; if too little, it will be burnt to cinders.*
~ Philalethes, Eirenaeus. *A Brief Guide to the Celestial Ruby*. 1694 AD. Alchemical Tract

[322] *the earthly Body of the Sun is totally solved, and decomposed, and robbed of all strength (the Body, which was first of a muddy impurity, changing to a coal-black colour, called by the Sages the Raven's Head, within the space of forty days), and is thus despoiled of its Soul. The Soul is borne upward, and the Body, being severed from the Soul, lies for some time, as if dead, at the bottom of the still, like ashes. But if the fire is increased, and well tempered, the Soul gradually descends again in drops, and saturates and moistens its Body, and so prevents it from being completely burned and consumed. Then, again, it ascends and descends, the process being repeated*
~ Anonymous. *The Sophic Hydrolith, Or, Water Stone of the Wise*. 17th Cen. Alchemical Tract

..... *Commentary* .....

Moisture protects bodies from excess heat.

133. The distillate must be added gradually

..... *Statistical Significance* .....

Supporting sources: 6
Contradicting sources: 0
Statistical significance: 0.9997559

This premise is statistically significant

..... *Supporting Quotations* .....

[136] *The humour must then be proportioned both for quantity and receptivity. The humour is proportioned for quantity when so much of it is taken in by the body as is sufficient for its subtilisation. It is proportioned for receptivity or the manner of reception, when the humour is not suddenly and at once, but gently and by degrees, or by little and little, taken in and drunk up by the body or seed: For a sudden imbibation of the humour cannot so conveniently vivify the seed, but causes by its sudden and unequal penetration, that some parts of the body or seed are insufficiently opened or dissolved;*
~ Nollius, Henry. *The Chemists Key*. 1617 AD. Alchemical Tract

[461] *But thou must know this, My Son, the Putrefaction of the Philosophers is not sordid nor unclean, but it is a mixing of the water with the Earth, and the Earth with the water, by little and little, until the whole body is become one. Hence Morien "in the Putrefaction of our brass, the spirits are united with the body and are dried up in it. For unless the water should be dried up with or by the Earth, the colours would not appear".*
~ Anonymous. *The Crowning of Nature*. 16-7th Cen. (?). Alchemical Tract

[459] *it is necessary at the beginning to give the earth little water, just as an infant has to be given at first little nutriment, and then gradually more. This should be repeated over and over again, with great patience, more and more water being poured over the earth each time, but not more than the earth can conveniently drink up;*
~ Bonus, Peter. *The Epistle of Bonus of Ferrara*. 14th Cen. Alchemical Tract

[100] *If the spirit is gradually added to the body, it is entirely coagulated into the body*

[465] *the body must receive its spirit to drink gradually, and little by little, until it recovers its life, and health, and strength, which takes place by means of the same gentle heat which digests food in the stomach, and matures fruit in its place.*

~ Anonymous. *The Glory of the World, Or, Table of Paradise*. 1526 AD. Alchemical Tract

[847] *Then take the earth which you shall have reserved in a vessel of glass, with its distilled water, and with a soft and gentle fire, such as was that of Distillation, or purification, or rather one somewhat stronger, continue it, till such time as the earth be dry and white, and by reason of its drought, drunk up all its water. This done, put to it some of the abovesaid water, and so, as at the beginning, continue on the same decoction, until that earth is become absolutely white, cleansed and clear, and have drunk all its water. And note that the said earth will be washed from its blackness by the decoction, as I have said, because it is easily putrefied by its own water, and is cleansed, which is the end of the Magistery, and then be sure to keep that white earth very carefully. For that is the White Mercury, White Magnesia, Foliated earth. Then take this white earth rectified as abovesaid, and put it into its vessel upon the ashes, to a fire of Sublimation, and let it have a very strong fire until all the coagulated water which is within, come into the alembic, and the earth remain in the bottom well calcined.*

~ Anonymous. *The True Book of the Learned Greek Abbot Synesius*. 16-7th Cen. Alchemical Tract

[227] *I direct you not to pour on the whole of the water at one time, lest the Ixir be submerged, but pour it gradually*

~ Anonymous. *The Turba Philosophorum*. Alchemical Tract

..... ***Commentary*** .....

The moisture must be added to the salt very slowly, as in over several months.

134. During imbibing the substance must not dry out

..... *Statistical Significance* .....

Supporting sources: 2
Contradicting sources: 0
Statistical significance: 0.9375000

*This premise is probably significant, but **not** statistically significant*

..... *Supporting Quotations* .....

[473] *the Laton should receive neither too much nor too little to drink. If it receive too much, it will not be able to give it out, and a nebulous tempest will arise; if too little, it will be burnt to cinders.*
~ Philalethes, Eirenaeus. *A Brief Guide to the Celestial Ruby*. 1694 AD. Alchemical Tract

[468] *In the beginning there is so much moisture that if the fire be too fierce it will dry up the liquid too quickly, and you will prematurely obtain a dry red powder, from which the principle of life has flown; if the fire be not strong enough the substance will not be properly matured. Too powerful a fire prevents the true union of the substances. True union only takes place in water. Bodies collide, but do not unite; only liquids (and spirits) can truly mingle their substance. Hence our homogeneous metallic water must be allowed to do its work properly, and should not be dried up, until this perfect mutual absorption has taken place in a natural manner. Premature drying only destroys the germ of life, strikes the active principle on the head as with a hammer, and renders it passive*
~ An Anonymous Sage and Lover of Truth. *An Open Entrance to the Closed Palace of the King*. 1645 AD. Alchemical Tract

..... *Commentary* .....

According to these two sources, you must ensure that the salt does not become dry once you have started the process.

This is impossible if you are using the correct degree of heat.

135. If the substance appears dry, add more water

..... *Statistical Significance* .....

Supporting sources: 2
Contradicting sources: 0
Statistical significance: 0.9375000

*This premise is probably significant, but **not** statistically significant*

..... *Supporting Quotations* .....

[485] *The Infant being dry, the Imbibition is to be repeated again, and this Method is to be used, until the Matter has received its weight of the Mercury: at which time if you do not find it to flow like Wax, and be whiter then any Snow, and very fixt, you must proceed with your Imbibitions, until you perceive the same.*
~ Urbigerus, Baro. *Aphorisms of Urbigerus*. 1690 AD. Alchemical Tract

. [483] *it is very proper that the purified earth be reduced by manual operation to an impalpable fineness, and then its corrected mercury must be added, incorporating both together till the earth will imbibe no more. This operation will require time, with some degree of the artist's patience; for however the humidity may seem disproportionate, on letting it rest awhile, a dryness on the surface of your matter will show that it is capable of imbibing more, so that the operation is to be repeated till it is fully saturated*
~ Anonymous. *On the Philosophers' Stone*. 17th Cen. (?). Alchemical Tract

..... *Commentary* .....

It should be obvious that more moisture is added whenever the salt begins to appear dry.

136. It must be dissolved

..... *Statistical Significance* .....

Supporting sources: 5
Contradicting sources: 0
Statistical significance: 0.9990234

This premise is statistically significant

..... *Supporting Quotations* .....

[558] *he that perfectly knows the ways of Generation, will easily come to be acquainted with the true menstruum of every body, which in our philosophy is the most useful and difficult matter to come by; yea, he will find out a way or Process; which if he, by a right Imitation of Nature will wisely practice, he shall out of a convenient body (dissolved first, and digested in its own most natural and proper Vinegar) perfectly extracted and attain to a most noble and precious medicine*
~ Nollius, Henry. *The Chemists Key*. 1617 AD. Alchemical Tract

[633] *The Sages say that the Stone dissolves itself, coagulates itself, mortifies itself, and is quickened by its own inherent power, and that it changes itself to black, white, and red*
~ Anonymous. *The Glory of the World, Or, Table of Paradise*. 1526 AD. Alchemical Tract

[10] *continue it upon a temperate or gentle balneo, so long till it be perfectly dissolved into water, and made impalpable, and that the whole tincture be extracted into the blackness, which is the sign of its dissolution.*
~ Bacon, Roger (Pseudo). *The Root of the World*. 13-7th Cen. Alchemical Tract

[187] *Let therefore the hard and the dry bodies be put into our first water in a vessel, which close well, and let them there abide till they be dissolved*

[188] *digest with a gentle fire, as it were for the hatching of chickens, so long till the bodies are dissolved, and their perfectly conjoined tincture is extracted, mark this well. But it is not extracted all at once, but it is drawn out by little and little, day by day, and hour by hour, till after a long time, the solution thereof is completed, and that which is dissolved always swims atop. And while this dissolution is in hand, let the fire be gentle and continual, till the bodies are dissolved into a viscous and most subtile water, and the whole tincture be educed, in color first black, which is the sign of a true dissolution.*
~ Artephius. *The Secret Book of Artephius*. 12th Cen. (?). Alchemical Tract

[225] *place it in its vessel, the mouth of which close carefully, and cook with a gentle fire until it liquefy, and all become water therein!*

[236] *unless ye have patience, ye err in ruling, and corrupt the work. Cook, therefore, the same in a gentle fire until ye see that it is dissolved.*
~ Anonymous. *The Turba Philosophorum*. Alchemical Tract

..... ***Commentary*** .....

Dissolution is a fundamental component of alchemy, and all kinds of natural generation.

137. The body is dissolved by the water

..... *Statistical Significance* .....

Supporting sources: 3
Contradicting sources: 0
Statistical significance: 0.9843750

This premise is statistically significant

..... *Supporting Quotations* .....

[158] *We must not suppose that when our gold is placed in our Mercury it is swallowed up by it in the twinkling of an eye. [...] Know that at first the two do not affect each other at all, and that only in course of time the body absorbs some of the water, and thus causes each to partake of the other's nature. Only part of the water is sublimed; the rest gradually penetrates the pores of the body, which are thereby more and more softened*

[467] *Our pure and homogeneous Mercury, having conceived inward Sulphur (through our Art), coagulates itself under the influence of gentle outward heat, like the cream of milk — a subtle earth floating on the water. When it is united to the Sun, it is not only not coagulated, but the composite substance becomes softer day by day; the bodies are almost dissolved; and the spirits begin to be coagulated, with a black colour*
~ An Anonymous Sage and Lover of Truth. *An Open Entrance to the Closed Palace of the King*. 1645 AD. Alchemical Tract

[104] *when the reunion takes place, the body becomes spirit, and the spirit becomes body, the earth is changed into water and becomes volatile, the water is transmuted into body, and becomes fixed. When bodies become spirits, and spirits bodies, your work is finished; for then that which rises upward and that which descends downward become one body.*

[111] *The water, then, must be poured upon the body, and heated with it, till the body is dissolved, and then again extracted till the body is coagulated. Thus the body must be well broken up, and purified by washing. This process of affusion and extraction must be repeated until all the salt, or potency and efficacy, has been extracted from the body. This is the case when the water becomes white and thick, and, in the cold, hard and solid like ice, while in the heat it melts like butter.*
~ Anonymous. *The Glory of the World, Or, Table of Paradise*. 1526 AD. Alchemical Tract

[48] *Rebis is two things, and these two things are one thing, namely, water joined to a body, by which the body is dissolved into a spirit,*
~ An Anonymous German Philosopher. *The Golden Tract Concerning the Stone of the Philosophers.* 16-7th Cen. (?). Alchemical Tract

..... ***Commentary*** .....

When the salt is super-saturated it becomes a liquid crystal; neither solid nor liquid but something in-between.

138. The liquid is coagulated

..... *Statistical Significance* .....

Supporting sources: 3
Contradicting sources: 0
Statistical significance: 0.9843750

This premise is statistically significant

..... *Supporting Quotations* .....

[467] *Our pure and homogeneous Mercury, having conceived inward Sulphur (through our Art), coagulates itself under the influence of gentle outward heat, like the cream of milk — a subtle earth floating on the water. When it is united to the Sun, it is not only not coagulated, but the composite substance becomes softer day by day; the bodies are almost dissolved; and the spirits begin to be coagulated, with a black colour*
~ An Anonymous Sage and Lover of Truth. *An Open Entrance to the Closed Palace of the King*. 1645 AD. Alchemical Tract

[438] *Maintain the heat evenly, so that the perspiration of the matter will sublime, until it sweats no longer, that nothing rises or descends, That it begins to putrefy, to suffocate, to coagulate and to fix by maintaining the constancy of the fire. It will not raise more of the exalted, smoky substance, and our Mercury will remain on the bottom, dry, robbed of its humidity, putrefied, coagulated, changed to a black earth, that one calls Head of the Raven, a dry and earthy element.*
~ Magnus, Albertus. *Compound of Compounds*. 13th Cen. Alchemical Tract

[100] *If the spirit is gradually added to the body, it is entirely coagulated into the body*

[104] *when the reunion takes place, the body becomes spirit, and the spirit becomes body, the earth is changed into water and becomes volatile, the water is transmuted into body, and becomes fixed. When bodies become spirits, and spirits bodies, your work is finished; for then that which rises upward and that which descends downward become one body.*

[633] *The Sages say that the Stone dissolves itself, coagulates itself, mortifies itself, and is quickened by its own inherent power, and that it changes itself to black, white, and red*
~ Anonymous. *The Glory of the World, Or, Table of Paradise*. 1526 AD. Alchemical Tract

..... *Commentary* .....

As stated in the previous premise, the salt and moisture become one super-saturated liquid crystal.

139. The Stone is nourished with its own water until saturated

..... *Statistical Significance* .....

Supporting sources: 5
Contradicting sources: 0
Statistical significance: 0.9990234

This premise is statistically significant

..... *Supporting Quotations* .....

[469] *The Stone must be saturated with its water, that it may imbibe it all*
~ An Unknown German Sage. *A Very Brief Tract Concerning the Philosophical Stone*. 15-7th Cen. (?). Alchemical Tract

[67] *This Philosophic Earth, containing our principal Subject, after it has been separated from all the Waters, is very gently to be dried by some external Heat, to free it from its extraneous Humidity, that it may be in a proper Capacity to receive the Celestial Moisture of our Argentin Water, to which it unites its most noble Fruits, with which our Philosophical Microcosm is generated, nourished, and saturated.*
~ Urbigerus, Baro. *Aphorisms of Urbigerus*. 1690 AD. Alchemical Tract

[483] *it is very proper that the purified earth be reduced by manual operation to an impalpable fineness, and then its corrected mercury must be added, incorporating both together till the earth will imbibe no more. This operation will require time, with some degree of the artist's patience; for however the humidity may seem disproportionate, on letting it rest awhile, a dryness on the surface of your matter will show that it is capable of imbibing more, so that the operation is to be repeated till it is fully saturated*
~ Anonymous. *On the Philosophers' Stone*. 17th Cen. (?). Alchemical Tract

[847] *Then take the earth which you shall have reserved in a vessel of glass, with its distilled water, and with a soft and gentle fire, such as was that of Distillation, or purification, or rather one somewhat stronger, continue it, till such time as the earth be dry and white, and by reason of its drought, drunk up all its water. This done, put to it some of the abovesaid water, and so, as at the beginning, continue on the same decoction, until that earth is become absolutely white, cleansed and clear, and have drunk all its water. And note that the said earth will be washed*

from its blackness by the decoction, as I have said, because it is easily putrefied by its own water, and is cleansed, which is the end of the Magistery, and then be sure to keep that white earth very carefully. For that is the White Mercury, White Magnesia, Foliated earth. Then take this white earth rectified as abovesaid, and put it into its vessel upon the ashes, to a fire of Sublimation, and let it have a very strong fire until all the coagulated water which is within, come into the alembic, and the earth remain in the bottom well calcined.

~ Anonymous. *The True Book of the Learned Greek Abbot Synesius*. 16-7th Cen. Alchemical Tract

[574] *as the Infant in the Mother's Belly ought to be nourished with natural nourishment, which is Menstrual Blood, to the end it may be increased and grow in quantity and stronger in quality, so ought our Stone to be nourished*

~ Trevisan, Count Bernard. *Verbum Dismissum*. 15th Cen. Alchemical Tract

..... ***Commentary*** .....

The addition of the moisture must be continued until the salt is entirely saturated and there is no longer a clear division beween what is salt and what is moisture.

140. The imbibing happens gradually and takes a long time

..... *Statistical Significance* .....

Supporting sources: 4
Contradicting sources: 0
Statistical significance: 0.9960938

This premise is statistically significant

..... *Supporting Quotations* .....

[158] *We must not suppose that when our gold is placed in our Mercury it is swallowed up by it in the twinkling of an eye. [...] Know that at first the two do not affect each other at all, and that only in course of time the body absorbs some of the water, and thus causes each to partake of the other's nature. Only part of the water is sublimed; the rest gradually penetrates the pores of the body, which are thereby more and more softened*

[733] *You should not suffer yourself to be deluded into the belief that when your matters are joined, namely, our Sun and Mercury, the "setting of the Sun" can be brought about in a few days. We ourselves waited a tedious time before a reconciliation was made between the fire and the water.*
~ An Anonymous Sage and Lover of Truth. *An Open Entrance to the Closed Palace of the King*. 1645 AD. Alchemical Tract

[472] *Much water dissolves quickly, but then the coagulation which follows takes the longer; on which the ignorant, not knowing the nature of this work, fall into desperation when they perceive that the work does not coagulate in due time.*
~ Nollius, Henry. *The Chemists Key*. 1617 AD. Alchemical Tract

[459] *it is necessary at the beginning to give the earth little water, just as an infant has to be given at first little nutriment, and then gradually more. This should be repeated over and over again, with great patience, more and more water being poured over the earth each time, but not more than the earth can conveniently drink up;*
~ Bonus, Peter. *The Epistle of Bonus of Ferrara*. 14th Cen. Alchemical Tract

[188] *digest with a gentle fire, as it were for the hatching of chickens, so long till the bodies are dissolved, and their perfectly conjoined tincture is extracted, mark this well. But it is not extracted all at once, but it is*

drawn out by little and little, day by day, and hour by hour, till after a long time, the solution thereof is completed, and that which is dissolved always swims atop. And while this dissolution is in hand, let the fire be gentle and continual, till the bodies are dissolved into a viscous and most subtile water, and the whole tincture be educed, in color first black, which is the sign of a true dissolution.
~ Artephius. *The Secret Book of Artephius*. 12th Cen. (?). Alchemical Tract

..... ***Commentary*** .....

Don't expect anything in alchemy to happen quickly.

141. The body and spirit are combined with gentle heat

..... *Statistical Significance* .....

Supporting sources: 6
Contradicting sources: 0
Statistical significance: 0.9997559

This premise is statistically significant

..... *Supporting Quotations* .....

[557] *When the male and the female principle have been together for a space of forty nights, there is an emission of moist warm seed; and to the same God has liberally given much blood to heat it. This seed develops into an embryo which is supported with a little milk over a moderate fire, and grows stronger day by day. Its growth must be aided by warmth; but the heat of the fire should be temperate, like that of the Sun.*
~ An Unknown German Sage. *A Very Brief Tract Concerning the Philosophical Stone*. 15-7th Cen. (?). Alchemical Tract

[443] *a gentle heat dissolves the salt in the liquor without violence and disperses it into the matter after a natural manner that the body may now conveniently putrefy; but if the liquor were agitated by an excessive heat the matter in it would be destroyed or spoiled so that it could neither be animated nor receive such a putrefaction as is convenient for it, and therefore nothing (in this case) could be generated out of the matter.*
~ Nollius, Henry. *The Chemists Key*. 1617 AD. Alchemical Tract

[25] *let putefraction be made with moist gentle fire of hot and moist dung, and in no ways with others, so that nothing may ascend. Because if any thing should ascend a separation would partly be made, which ought not to be done, until the male and female are perfectly joined together, and one received the other, the sign whereof is the superficies in the nature of perfect solution*
~ Anonymous. *The Crowning of Nature*. 16-7th Cen. (?). Alchemical Tract

[437] *The water, or fire, being subtle, ascends, while the body is hard, and remains where it is. The separation must be accomplished by gentle heat, i.e., in the temperate bath of the Sages, which acts slowly, and is neither too hot nor too cold. Then the Stone ascends to heaven, and again descends from heaven to earth. The spirit and body are first separated,*

then again joined together by gentle coction, of a temperature resembling that with which a hen hatches her eggs.

[464] *This is the first Matter, and may be divided into water and earth, which two are again joined together by gentle heat*
~ Anonymous. *The Glory of the World, Or, Table of Paradise*. 1526 AD. Alchemical Tract

[4] *you are to understand that the body is to be dissolved with the spirit; --- with which they are mixed by an easy and gentle decoction, so that the body may be spiritualized by it. Ascanius also saith, a gentle fire gives health, but too much or great a heat will not conserve or unite the elements, but on the contrary divide them, waste the humidity, and destroy the whole work.*

[6] *in the beginning of the mixture, you ought to mix the elements, being sincere and made pure, clean and rectified with a gentle fire, by a slow and natural digestion, and to beware of too much fire, till you know they are conjoined.*
~ Bacon, Roger (Pseudo). *The Root of the World*. 13-7th Cen. Alchemical Tract

[188] *digest with a gentle fire, as it were for the hatching of chickens, so long till the bodies are dissolved, and their perfectly conjoined tincture is extracted, mark this well. But it is not extracted all at once, but it is drawn out by little and little, day by day, and hour by hour, till after a long time, the solution thereof is completed, and that which is dissolved always 'swims atop. And while this dissolution is in hand, let the fire be gentle and continual, till the bodies are dissolved into a viscous and most subtile water, and the whole tincture be educed, in color first black, which is the sign of a true dissolution.*
~ Artephius. *The Secret Book of Artephius*. 12th Cen. (?). Alchemical Tract

..... ***Commentary*** .....

Gentle heat is required for the imbibing.

142. The body and spirit are to be combined at the temperature resembling that with which a hen hatches her eggs

..... ***Statistical Significance*** .....

Supporting sources: 3
Contradicting sources: 0
Statistical significance: 0.9843750

This premise is statistically significant

..... ***Supporting Quotations*** .....

[437] *The water, or fire, being subtle, ascends, while the body is hard, and remains where it is. The separation must be accomplished by gentle heat, i.e., in the temperate bath of the Sages, which acts slowly, and is neither too hot nor too cold. Then the Stone ascends to heaven, and again descends from heaven to earth. The spirit and body are first separated, then again joined together by gentle coction, of a temperature resembling that with which a hen hatches her eggs.*

[462] *The two must be united by a gentle and continuous fire, affording the same degree of warmth as that with which a hen hatches her eggs.*

~ Anonymous. *The Glory of the World, Or, Table of Paradise*. 1526 AD. Alchemical Tract

[481] *digest with a gentle fire, as it were for the hatching of chickens, so long till the bodies are dissolved, and their perfectly conjoined tincture is extracted . . . And then the one will be mixed with the other, and so embrace one another that it shall not be possible any more to separate them, but the spirit, with a real agreement, will be unified with the body, and make one permanent or fixed substance.*

~ Artephius. *The Secret Book of Artephius*. 12th Cen. (?). Alchemical Tract

[476] *For as seed, when cast into the ground, is destroyed and rendered useless by an excess of moisture and rain, so our work cannot prosper unless the water is judiciously administered. All this being done, let the phial be carefully closed and sealed, to prevent the compound from evaporating or losing its odour; and place it in the furnace, there exposing it to a gentle, continuous, airy, vaporous, and well-tempered heat, resembling the degree of warmth with which the hen hatches her eggs.*

~ Anonymous. *The Sophic Hydrolith, Or, Water Stone of the Wise*. 17th Cen. Alchemical Tract

..... *Commentary* .....

The incubation temperature of chicken eggs is around 101-102°F or 38.5°C. That is very slightly higher than human body temperature.

The alchemists would not have known the exact temperature and so this is only a rough estimation of the correct temperature, which is relative and depends upon the local conditions.

143. The body and spirit once combined can no longer be separated

..... ***Statistical Significance*** .....

Supporting sources: 5
Contradicting sources: 0
Statistical significance: 0.9990234

This premise is statistically significant

..... ***Supporting Quotations*** .....

[143] *body, soul, and spirit are not three things, but different aspects of the same thing. As bond between body and soul, the spirit is said to prevail during the Magistery from beginning to end; so long as the substance is volatile and flees from the fire, it is called soul; when it becomes able to resist the action of the fire, it is called body. The force of the body should prevail over the force of the soul, and instead of the body being carried upward with the soul, the soul remains with the body, the work is crowned with success, and the spirit will bind with the two in indissoluble union forever. Since, then, the body perfects and retains the soul, and imparts real being to it and the whole work, while the soul manifests its power in this body, and all this is accomplished through the mediation of the spirit, it has been well said that the body and the form are one and the same thing, the other two being called the substance.*
~ Bonus, Peter (?). *An Excellent Introduction to the Art of Alchemy*. 14th Cen. (?). Alchemical Tract

[471] *When this spirit by due coction is once united with its body they can never be separated again.*
~ Nollius, Henry. *The Chemists Key*. 1617 AD. Alchemical Tract

[21] *the spirit will be mingled with and drunk up in them, and so they are both become one and the same and will not be separated, as neither water mixed with water cannot be discerned, so although the Philosopher's Stone be divided into two principles (to wit) into the superior part which ascendeth, and into the inferior part which remaineth in bottom fixed, yet notwithstanding these two parts doth concord in virtue.*

[461] *But thou must know this, My Son, the Putrefaction of the Philosophers is not sordid nor unclean, but it is a mixing of the water with the Earth, and the Earth with the water, by little and little, until the whole body is become one. Hence Morien "in the Putrefaction of our brass, the*

spirits are united with the body and are dried up in it. For unless the water should be dried up with or by the Earth, the colours would not appear".
~ Anonymous. *The Crowning of Nature*. 16-7th Cen. (?). Alchemical Tract

[85] *You should also know that in our Art we distinguish two things—the body and the spirit: the former being constant, or fixed, while the other is volatile. These two must be changed, the one into the other: the body must become water, and the water body. Then again the body becomes water by its own internal operation, and the two, i.e., the dry and the liquid, must once more be joined together in an inseparable union. This conjunction could not take place if the two had not been obtained from one thing; for an abiding union is possible only between things of the same nature. Of this kind is the union which takes place in our Art; for the constituent parts of the Matter are joined together by the operation of nature, and not by any human hand.*

[94] *By means of our Art, we do in one month what Nature cannot accomplish in a thousand years: for we purify the parts, and then join them together in an inseparable and indissoluble union.*

[104] *when the reunion takes place, the body becomes spirit, and the spirit becomes body, the earth is changed into water and becomes volatile, the water is transmuted into body, and becomes fixed. When bodies become spirits, and spirits bodies, your work is finished; for then that which rises upward and that which descends downward become one body.*
~ Anonymous. *The Glory of the World, Or, Table of Paradise*. 1526 AD. Alchemical Tract

[481] *digest with a gentle fire, as it were for the hatching of chickens, so long till the bodies are dissolved, and their perfectly conjoined tincture is extracted . . . And then the one will be mixed with the other, and so embrace one another that it shall not be possible any more to separate them, but the spirit, with a real agreement, will be unified with the body, and make one permanent or fixed substance.*
~ Artephius. *The Secret Book of Artephius*. 12th Cen. (?). Alchemical Tract

..... ***Commentary*** .....

Once the salt and moisture have combined into a liquid crystal they can no longer be separated into their component parts.

144. The saturation is complete when there is a black film on the surface of the water

..... *Statistical Significance* .....

Supporting sources: 4
Contradicting sources: 0
Statistical significance: 0.9960938

This premise is statistically significant

..... *Supporting Quotations* .....

[140] *When you see a black substance floating in the water, you may know that the body has been dissolved.*
~ An Unknown German Sage. *A Very Brief Tract Concerning the Philosophical Stone*. 15-7th Cen. (?). Alchemical Tract

[467] *Our pure and homogeneous Mercury, having conceived inward Sulphur (through our Art), coagulates itself under the influence of gentle outward heat, like the cream of milk — a subtle earth floating on the water. When it is united to the Sun, it is not only not coagulated, but the composite substance becomes softer day by day; the bodies are almost dissolved; and the spirits begin to be coagulated, with a black colour*
~ An Anonymous Sage and Lover of Truth. *An Open Entrance to the Closed Palace of the King*. 1645 AD. Alchemical Tract

[484] *Our vessel being warily heated at the first for fear of its cracking, an ebullition of the contained matter is brought on, so that the moisture is alternately circulated in white fumes above, and condensed below, which may continue for a month or two, nay longer, increasing the heat gradually to another degree, as your matter discovers a disposition for fixing, by the vapor continuing at longer intervals condensed, and rising in a lesser quantity, of an ash color, or other dark shades, which it will assume as a medium to perfect blackness, the first desirable stage in our harvest. Other colors may be exhibited in this part of the work without danger, if they pass transiently; but if a faint redness, like that of the corn poppy, continues, the matter is in danger of vitrifying, either from an impatient urging of the fire, or the moisture not being sufficiently predominant. An ingenious artist can remedy this by opening his vessel and adding more of the corrected mercury, sealing it up as before; but a novice would do much better to prevent it by governing his fire according to the appearances of his matter, with judgment and patience, increasing it if the moisture manifests its predominancy too long, and slacking if the*

dry prevails, till such time as the vapors become dark; and after they have continued for some time at rest, a pellicle or film on the matter shows its disposition for fixing, retaining the vapor captive for some time, till it breaks through at different places on its surface (much like the bituminous substance of coal in a soldering fire), with darker clouds, but quickly dissipated, and growing less in quantity, till the whole substance resembles molten pitch, or the aforesaid bituminous substance, bubbling less and less, resting in one entire black substance at the bottom of your glass. This is called the blackness of black, the head of the crow, etc., and is esteemed a desirable stage in our philosophical generation, being the perfect putrefaction of our seed, which will ere long show its vital principle by a glorious manifestation of Seminal Virtue.
~ Anonymous. *On the Philosophers' Stone*. 17th Cen. (?). Alchemical Tract

[188] *digest with a gentle fire, as it were for the hatching of chickens, so long till the bodies are dissolved, and their perfectly conjoined tincture is extracted, mark this well. But it is not extracted all at once, but it is drawn out by little and little, day by day, and hour by hour, till after a long time, the solution thereof is completed, and that which is dissolved always swims atop. And while this dissolution is in hand, let the fire be gentle and continual, till the bodies are dissolved into a viscous and most subtile water, and the whole tincture be educed, in color first black, which is the sign of a true dissolution.*
~ Artephius. *The Secret Book of Artephius*. 12th Cen. (?). Alchemical Tract

..... ***Commentary*** .....

The saturation/imbibition and putrefaction are really one process, you know that the saturation is complete when the putrefaction has begun, which is indicated by a film on the surface of the [now liquid] salt.

145. It must putrefy

..... *Statistical Significance* .....

Supporting sources: 15
Contradicting sources: 0
Statistical significance: 1.0000000

This premise is statistically significant

..... *Supporting Quotations* .....

[318] *The first colour which appears after the silver colour of the amalgamated body, is not perfect blackness, but only a darkish white; the blackness becomes more pronounced day by day, until the substance assumes a brilliant black colour. This black is a sign that the dissolution is accomplished, which does not come about in one hour, but gradually, by a continuous process;*
~ Philalethes, Eirenaeus. *A Brief Guide to the Celestial Ruby*. 1694 AD. Alchemical Tract

[820] *after the putrefaction and conception, which has taken place at the bottom of the vessel, there is once more a change of colours and a circulating sublimation. This Reign, or Regimen, lasts only three weeks. During this period you see all conceivable colours concerning which no definite account can be given. The "showers" that fall will become more numerous as the close of this reign approaches, and its termination is signalized by the appearance of a snowy white streaky deposit on the sides of the vessel. Rejoice, then, for you have successfully accomplished the regimen of Jupiter. What you must be particularly careful about in this operation, is to prevent the young ones of the Crow from going back to the nest when they have once left it; secondly, to let your earth get neither too dry by an immoderate sublimation of the moisture, nor yet to swamp and smother it with the moisture. These ends will be attained by the proper regulation of the outward heat.*
~ An Anonymous Sage and Lover of Truth. *An Open Entrance to the Closed Palace of the King*. 1645 AD. Alchemical Tract

[438] *Maintain the heat evenly, so that the perspiration of the matter will sublime, until it sweats no longer, that nothing rises or descends, That it begins to putrefy, to suffocate, to coagulate and to fix by maintaining the constancy of the fire. It will not raise more of the exalted, smoky substance, and our Mercury will remain on the bottom, dry, robbed of its humidity,*

putrefied, coagulated, changed to a black earth, that one calls Head of the Raven, a dry and earthy element.
~ Magnus, Albertus. *Compound of Compounds*. 13th Cen. Alchemical Tract

[484] *Our vessel being warily heated at the first for fear of its cracking, an ebullition of the contained matter is brought on, so that the moisture is alternately circulated in white fumes above, and condensed below, which may continue for a month or two, nay longer, increasing the heat gradually to another degree, as your matter discovers a disposition for fixing, by the vapor continuing at longer intervals condensed, and rising in a lesser quantity, of an ash color, or other dark shades, which it will assume as a medium to perfect blackness, the first desirable stage in our harvest. Other colors may be exhibited in this part of the work without danger, if they pass transiently; but if a faint redness, like that of the corn poppy, continues, the matter is in danger of vitrifying, either from an impatient urging of the fire, or the moisture not being sufficiently predominant. An ingenious artist can remedy this by opening his vessel and adding more of the corrected mercury, sealing it up as before; but a novice would do much better to prevent it by governing his fire according to the appearances of his matter, with judgment and patience, increasing it if the moisture manifests its predominancy too long, and slacking if the dry prevails, till such time as the vapors become dark; and after they have continued for some time at rest, a pellicle or film on the matter shows its disposition for fixing, retaining the vapor captive for some time, till it breaks through at different places on its surface (much like the bituminous substance of coal in a soldering fire), with darker clouds, but quickly dissipated, and growing less in quantity, till the whole substance resembles molten pitch, or the aforesaid bituminous substance, bubbling less and less, resting in one entire black substance at the bottom of your glass. This is called the blackness of black, the head of the crow, etc., and is esteemed a desirable stage in our philosophical generation, being the perfect putrefaction of our seed, which will ere long show its vital principle by a glorious manifestation of Seminal Virtue.*

[813] *When the putrefaction of our seed has been thus completed, the fire may be increased till glorious colors appear, which the Sons of Art have called Cauda Pavonis, or the Peacock's Tail. These colors come and go, as heat is administered approaching to the third degree, till all is of a beautiful green, and as it ripens assumes a perfect whiteness, which is the White Tincture, transmuting the inferior metals into silver, and very powerful as a medicine. But as the artist well knows it is capable of a higher concoction, he goes on increasing his fire till it assumes a yellow, then an orange or citron color; and then boldly gives a heat of the fourth degree, till it acquires a redness like blood taken from a sound person, which is a manifest sign of its thorough concoction and fitness for the uses intended.*
~ Anonymous. *On the Philosophers' Stone*. 17th Cen. (?). Alchemical Tract

[905] *the Philosophers operations consist onely in extracting Water from the Earth, and reducing it to the Earth till the Earth Putrefie: for the Earth putrefied, when this Water is purified; which, being once pure, will by God's help, direct and perfect the whole Magistry.*

[942] *Unless it putrefie and grow black, it cannot be perfected and completed, but returns to nought.*

~ Combachius, Lodovicus. *Sal, Lumen & Spiritus, Mundi Philosophici*. 1656 AD. Alchemical Tract

[315] *The heat which promotes this putrefaction must be so mild and temperate that the liquor in which the resolving salt lies may remain still in and about the matter, and not be laved or evaporated from it.*

[317] *When all is well united by purification or putrefaction, then she continues to bake it without separating the impure, until all is become a black glittering and heavy earth*

~ Nollius, Henry. *The Chemists Key*. 1617 AD. Alchemical Tract

[24] *the body does nothing except it putrefy and it cannot putrefy except with Mercury.*

[461] *But thou must know this, My Son, the Putrefaction of the Philosophers is not sordid nor unclean, but it is a mixing of the water with the Earth, and the Earth with the water, by little and little, until the whole body is become one. Hence Morien "in the Putrefaction of our brass, the spirits are united with the body and are dried up in it. For unless the water should be dried up with or by the Earth, the colours would not appear".*

[819] *Let putrefaction and much conversion be upon him until it being well purged by sublimation he be made white.*

~ Anonymous. *The Crowning of Nature*. 16-7th Cen. (?). Alchemical Tract

[92] *Know that our Matter is not in greater agreement with human nature than with anything else, for it is developed by putrefaction and transmutation. If it were not decomposed, nothing could be generated out of it.*

[552] *Our wise Teacher Plato says: "Every husbandman who sows good seed, first chooses a fertile field, ploughs and manures it well, and weeds it of all tares; he also takes care that his own grain is free from every foreign admixture. When he has committed the seed to the ground, he needs moisture, or rain, to decompose the grain, and to raise it to new life. He also requires fire, that is, the warmth of the Sun, to bring it to maturity." The needs of our Art are of an analogous nature. First, you must prepare your seed, i.e., cleanse your Matter from all impurity, by a method which you will find set forth at length in the Dicta of the Sages which I subjoin to this Treatise. Then you must have good soil in which to sow your Mercury and Sun; this earth must first be weeded of all foreign elements if it is to yield a good crop.*

[633] *The Sages say that the Stone dissolves itself, coagulates itself, mortifies itself, and is quickened by its own inherent power, and that it changes itself to black, white, and red*
~ Anonymous. *The Glory of the World, Or, Table of Paradise*. 1526 AD. Alchemical Tract

[566] *Animals preserve their seed in their kidneys, and in due time project it into the proper womb, where it is first moulded into a tender and very watery fœtus; this fœtus is nourished by the liquid female menstruum, and thus grows until the time comes for it to be born. Then it is nourished with milk until it can bear stronger food; but this solid food does not become real nutriment until the stomach has converted it into a liquid chyle (as, for instance, bones in the stomach of the dog). In the same way the metals keep their perfect seed where it cannot be seen; but even there it is preserved in water. Thence the Artist extracts it, puts it into its own proper womb, where it is cherished and grows, until (by means of corruption) it attains to its glorification.*
~ Philalethes, Eirenaeus. *The Metamorphosis of Metals*. 1694 AD. Alchemical Tract

[817] *When you find it black, know that in blackness whiteness is hidden, and you must extract the same from his most subtle blackness. But after putrifaction it waxes red, not with a true redness, of which one says: It is often red, and often of a citrine color, it often melts, and is often coagulated, before true whiteness.*
~ Bacon, Roger. *The Mirror of Alchemy*. 13th Cen. Alchemical Tract

[265] *Nature uses only one substance in her work of developing and perfecting the metals, and that this substance includes everything that is required. Now, this substance appears to call for no special treatment, except that of digestion by gentle heat, which must be continued until it has reached its highest possible degree of development. For this simple heating process the cunning sophists have substituted solutions, coagulations, calcinations, putrefactions, sublimations, and other fantastical operations - which are only different names for the same thing; and thereby they have multiplied a thousand-fold the difficulties of this undertaking, and given rise to the popular notion that it is a most arduous, hazardous, and ruinously expensive enterprise. This they have simply done out of jealousy and malice, to put others off the right track, and to involve them in poverty and ruin. But they will find it difficult to justify their conduct before God, who has commanded us to love our neighbours as ourselves. For out of sheer malice they have rendered the road of truth impassable, and perplexed a simple natural process with such an elaborate tissue of circumstantial nomenclature, as to make the amelioration of the metals appear a hopelessly difficult task. For while you heat, you also putrefy, or decompose, as you may see by the changes which a grain of wheat undergoes in the ground under the influence of the*

rain and of the sun; you know that it must first decay before new life can spring forth. It is this process which they have denominated putrefaction and solution. Again when you heat, you also sublime, and to this coction they have applied the terms sublimation and multiplication, that the simple man might err more easily. In like manner coagulation takes place in heating; for they say that coagulation takes place when humidity is changed into the nature of fire, so as to be able to resist the action of fire, without evaporating, or being consumed. And heating also includes that which they call "circulation," or conjunction, or the union of fire with water to prevent complete combustion. Thus you see that that which they have called by so many names is really but one simple process.
~ Anonymous. *The Only True Way*. 1677 AD. Alchemical Tract

[8] *Notwithstanding the philosophers have subtily delivered themselves, and clouded their instructions with enigmatical and typical phrases and words, to the end that their art might not only be hidden and so continued, but also be had in the greater veneration. Thus they advise to decoct, to commix, and to conjoin, to sublime, to bake, to grind, and to congeal; to make equal, to putrefy, to make white, and to make red; of all which things, the order, management, and way of working is all one, which is only to decoct.*

[10] *continue it upon a temperate or gentle balneo, so long till it be perfectly dissolved into water, and made impalpable, and that the whole tincture be extracted into the blackness, which is the sign of its dissolution.*
~ Bacon, Roger (Pseudo). *The Root of the World*. 13-7th Cen. Alchemical Tract

[175] *Combine two things, decompose them, let them become black. Digest them and change them to white by your skill; at last let the compound change to a deep red, let it be coagulated, and fix it; and you will be a favoured man. If, afterwards, you cause it to ferment, you will have conducted the whole work prosperously. Then tinge therewith whatsoever you will, and it will multiply to you infinite treasure.*

[322] *the earthly Body of the Sun is totally solved, and decomposed, and robbed of all strength (the Body, which was first of a muddy impurity, changing to a coal-black colour, called by the Sages the Raven's Head, within the space of forty days), and is thus despoiled of its Soul. The Soul is borne upward, and the Body, being severed from the Soul, lies for some time, as if dead, at the bottom of the still, like ashes. But if the fire is increased, and well tempered, the Soul gradually descends again in drops, and saturates and moistens its Body, and so prevents it from being completely burned and consumed. Then, again, it ascends and descends, the process being repeated*
~ Anonymous. *The Sophic Hydrolith, Or, Water Stone of the Wise*. 17th Cen. Alchemical Tract

[220] *Place Citrine with his wife after the conjunction into the bath; do not kindle the bath excessively, lest they be deprived of sense and*

motion; cause them to remain in the bath until their body, and the colour thereof, shall become a certain unity, whereupon restore unto it the sweat thereof; again suffer it to die; then give it rest, and beware lest ye evaporate them by burning them in too strong a fire.
~ Anonymous. *The Turba Philosophorum*. Alchemical Tract

[321] *This Mass thus Blackened is the Key and sign of perfect invention of this manner of Work of the Second Regimen of our most precious Stone, wherefore saith Hermes: "This Blessing being seen, believe that you are in a good Path, and have kept in the Right Way". So that this Blackness in colour shows the true and right manner of working, for hereby the matter is made deformed and corrupt with a true Natural corruption from whence follows generation and real disposition in this Matter*
~ Trevisan, Count Bernard. *Verbum Dismissum*. 15th Cen. Alchemical Tract

..... ***Commentary*** .....

Putrefaction is a necessary stage in the creation of the Philsophers' Stone.

146. One cannot change one thing into another, except by putrefaction first

..... *Statistical Significance* .....

Supporting sources: 9
Contradicting sources: 0
Statistical significance: 0.9999962

This premise is statistically significant

..... ***Supporting Quotations*** .....

[184] *It is by means of putrefaction and decay that it attains the glorified body of its resurrection.*
~ Philalethes, Eirenaeus. *A Brief Guide to the Celestial Ruby*. 1694 AD. Alchemical Tract

[255] *To speak philosophically, we would have its soul, which is in its Essential Salt, and its spirit, which is in the Inflammable Sulphur. The body in which these resided we are not concerned for; it is mere earth, and must return from whence it came: whereas the soul and spirit are paradisiacal, if the artist can free them from their earthy prison without loss; but this can only be done by death. Understand us aright. Philosophically speaking, no more is meant than decomposition of the subject into its first principles, as the uniting them more permanently with an increase of virtue is most emphatically called a resurrection and regeneration. Now this decompounding is to be done with judgment, so as not to corrode or destroy, but divide the matter into its integral parts. At this period of the work the artist will consider what is further intended, keeping Nature in view, who, if she is properly assisted in her operations, produces from the dissolution of any subject something more excellent, as in a grain of corn, or any vegetable seed, which by cultivation may be pushed to a surprising produce; but then it must die first, as our Blessed Saviour very emphatically observes: and let this saying dwell upon the artist's imagination, that he may know what he generally intends; for the whole philosophical work, both in vegetables and minerals, is only a mortifying of the subject, and reviving it again to a more excellent life.*
~ Anonymous. *On the Philosophers' Stone*. 17th Cen. (?). Alchemical Tract

[900] *By Corruption here, we understand Mutation and passage of one form into another, which cannot be effected without the mediation of putrefaction.*

~ Combachius, Lodovicus. *Sal, Lumen & Spiritus, Mundi Philosophici*. 1656 AD. Alchemical Tract

[299] *Jesus replied, "The hour has come for the Son of Man to be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.* ***~ KJV, John 12:23-24.***

[194] *Metals are never multiplied. Such a thing would be contrary to Nature's methods. Nature never multiplies anything, except in either one or the other of these two ways: either by decay, which we call putrefaction, or in the case of animate creatures, by propagation. In the case of metals, there can be no propagation, though our Stone exhibits something like it. Putrefaction destroys and corrupts, but in order to be fruitful, it must go forward in some convenient place. Metals are generated in the earth; for above ground they are subject to rust: hence above ground is the place of the corruption of metals and of their gradual destruction. The cause which we assign for this fact is that above ground they are not in their proper element, and an unnatural position is destructive to natural objects, as we see, for instance, that fishes die when they are taken out of the water; and as it is natural for men, beasts, and birds to live in the air, so stones and metals are naturally generated under the earth. Physicians and apothecaries do not look for aquatic flowers on arid hills. God in His wisdom has ordained that everything should grow in its own proper place. I know that some deny this principle, and assert that metals are multiplied. For, they say, the veins of silver, lead, tin, and iron which we find in the earth, are sometimes rich and sometimes poor; and such diversity would be totally inexplicable if the metals did not multiply or grow. This fact then is thought to prove that metals grow underground—and if they grow underground, why, it is asked, should they not grow above ground, in a vessel which protects them from the influences of fire, water, and air? Our answer to this argument is that it proves nothing, because the conditions are not the same in the two cases. For the only efficient cause of metals is the mineral virtue, which is not found in every kind of earth, but only in certain places and chosen mines, into which the celestial sphere pours its rays in a straight direction year by year, and according to the arrangement of the metallic substance in these places, this or that metal is gradually formed. Only few parts of the earth are suitable for such generation—how, then, can they be multiplied above the earth? Every person of average intelligence knows that in the case of congealed water, or ice, the water, before it becomes hardened, is more plentiful in some places than in others. Before its congelation, it exists in small quantities in brooks and ditches, while more considerable veins of it are found in lakes and rivers. Afterwards, large quantities of ice are seen where there was much water; but it would manifestly be absurd to say that the ice must have grown or multiplied in the lakes and rivers, because they contain greater masses of*

it than ditches or brooks. In the same way, the metals do not necessarily grow in the mountains, because in some places they exist in larger quantities than in others.
~ Norton, Thomas. *The Chemical Treatise, Or, The Ordinal of Alchemy*. 1477 AD. Alchemical Tract

[92] *Know that our Matter is not in greater agreement with human nature than with anything else, for it is developed by putrefaction and transmutation. If it were not decomposed, nothing could be generated out of it.*
~ Anonymous. *The Glory of the World, Or, Table of Paradise*. 1526 AD. Alchemical Tract

[50] *God has bound each thing to its own genus and species, so that it cannot change from one genus to another. If any one tried to make a man or a tree out of a stone, or a monkey or lead out of a plant, or an animal or a plant out of lead, he would be prevented from doing so by the eternal order of the Great King. If such a thing were possible, all classes of natural objects could be changed into one. But, because such a change would put an end to the world, the Ruler of the Universe does not permit it. Nay, what is more, He not only restricted everything to its own kind, but gave each created thing its own seed, by which it might be propagated after its own manner—always remaining in its own class, and not overstepping the bounds of some other species. If any one wished to change a man into a horse, an apple into a lettuce, a diamond or any other jewel into gold, he would make an enormous mistake.*
~ An Anonymous German Philosopher. *The Golden Tract Concerning the Stone of the Philosophers*. 16-7th Cen. (?). Alchemical Tract

[265] *Nature uses only one substance in her work of developing and perfecting the metals, and that this substance includes everything that is required. Now, this substance appears to call for no special treatment, except that of digestion by gentle heat, which must be continued until it has reached its highest possible degree of development. For this simple heating process the cunning sophists have substituted solutions, coagulations, calcinations, putrefactions, sublimations, and other fantastical operations - which are only different names for the same thing; and thereby they have multiplied a thousand-fold the difficulties of this undertaking, and given rise to the popular notion that it is a most arduous, hazardous, and ruinously expensive enterprise. This they have simply done out of jealousy and malice, to put others off the right track, and to involve them in poverty and ruin. But they will find it difficult to justify their conduct before God, who has commanded us to love our neighbours as ourselves. For out of sheer malice they have rendered the road of truth impassable, and perplexed a simple natural process with such an elaborate tissue of circumstantial nomenclature, as to make the amelioration of the metals appear a hopelessly difficult task. For while*

you heat, you also putrefy, or decompose, as you may see by the changes which a grain of wheat undergoes in the ground under the influence of the rain and of the sun; you know that it must first decay before new life can spring forth. It is this process which they have denominated putrefaction and solution. Again when you heat, you also sublime, and to this coction they have applied the terms sublimation and multiplication, that the simple man might err more easily. In like manner coagulation takes place in heating; for they say that coagulation takes place when humidity is changed into the nature of fire, so as to be able to resist the action of fire, without evaporating, or being consumed. And heating also includes that which they call "circulation," or conjunction, or the union of fire with water to prevent complete combustion. Thus you see that that which they have called by so many names is really but one simple process.
~ Anonymous. *The Only True Way*. 1677 AD. Alchemical Tract

[263] *When a man drinks wine, there may be gained from his urine a clear salt, which is volatile, and renders other fixed substances volatile, causing them to rise with it in the alembic. But the same does not fix. If a man drank nothing but wine, yet for all that the salt obtained from his urine would have a different property from that gained out of the lees of wine. For it has undergone a chemical change in the human body, having become transmuted from a vegetable into an animal salt—just as horses that feed on oats, straw, etc., change those vegetable substances into flesh and fat, while the bee prepares honey out of the precious juices of flowers and herbs. The great change which takes place in these and other substances is due to putrefaction, which separates and transmutes the constituent elements.*
~ Valentinus, Basilius. *The Twelve Keys*. 1618 AD. Alchemical Tract

..... ***Commentary*** .....

Putrefaction reduces a thing back into an undetermined form, from which it can then reform into a new thing. This cannot happen if it is not putrefied.

This is the same as saying 'generations follows corruption' or 'there must be corruption before there is generation,' etc.

147. Moisture is needed for putrefaction

..... *Statistical Significance* .....

Supporting sources: 5
Contradicting sources: 0
Statistical significance: 0.9990234

This premise is statistically significant

..... *Supporting Quotations* .....

[640] *If you, my son, wish to prepare this precious Stone, you need not put yourself to any great expense. All that you want is leisure, and some place where you can be without any fear of interruption. Reduce the Matter which is one, to powder, put it, together with its water, in a well-closed vessel, and expose it to continuous, gentle heat, which will then begin to operate, while the moisture favours the decomposition.*
~ Mehung, John A. *A Demonstration of Nature*. 16-17th Cen. Alchemical Tract

[146] *All putrefaction takes place in humid substances, but the end of putrefaction is dryness and incineration.*
~ Bonus, Peter (?). *An Excellent Introduction to the Art of Alchemy*. 14th Cen. (?). Alchemical Tract

[24] *the body does nothing except it putrefy and it cannot putrefy except with Mercury.*
~ Anonymous. *The Crowning of Nature*. 16-7th Cen. (?). Alchemical Tract

[324] *Therefore saith Bonellus, when you see the blackness of the water to appear, be assured that the body is made liquid.*

[326] *Avicen saith, that heat causeth blackness first, in a moist body; then the humidity being consumed, it putteth off or loseth its blackness; and as the heat increaseth, or is continued, so it grows white.*
~ Bacon, Roger (Pseudo). *The Root of the World*. 13-7th Cen. Alchemical Tract

[190] *For our earth putrefies and becomes black, then it is putrefied in lifting up or separation; afterwards being dried, its blackness goes away from it, and then it is whitened, and the feminine dominion of the darkness and humidity perisheth; then also the white vapor penetrates through the new body, and the spirits are bound up or fixed in the dryness. And that which is corrupting, deformed and black through the moisture, vanishes away; so the new body rises again clear, pure, white and immortal, obtaining the victory over all its enemies. And as heat working upon that which is moist, causeth or generates blackness, which is the prime or first*

color, so always by decoction more and more heat working upon that which is dry begets whiteness, which is the second color; and then working upon that which is purely and perfectly dry, it produces citrinity and redness, thus much for colors.
~ Artephius. *The Secret Book of Artephius*. 12th Cen. (?). Alchemical Tract

..... *Commentary* .....

Dry things do not putrefy. Moisture is necessary.

148. For proper putrefaction the degree of moisture must be exact

..... *Statistical Significance* .....

Supporting sources: 3
Contradicting sources: 0
Statistical significance: 0.9843750

This premise is statistically significant

..... *Supporting Quotations* .....

[473] *the Laton should receive neither too much nor too little to drink. If it receive too much, it will not be able to give it out, and a nebulous tempest will arise; if too little, it will be burnt to cinders.*
~ Philalethes, Eirenaeus. *A Brief Guide to the Celestial Ruby*. 1694 AD. Alchemical Tract

[135] *The humour or liquor which serves for putrefaction must be proportionable to that body which is to be putrefied.*
~ Nollius, Henry. *The Chemists Key*. 1617 AD. Alchemical Tract

[480] *In too much water you may easily be drowned; too little water, on the other hand, soon evaporates in the heat of the sun. If, then, you would attain the longed-for goal, observe just measure in mixing the liquid substance of the Sages, lest that which is too much overpower that which is too little, and the generation be hindered. For too much rain spoils the fruit, and too much drought stunts its growth. Therefore, when Neptune has prepared his bath, measure out-carefully the exact quantity of permanent water needed, and let there be neither too little nor too much.*
~ Valentinus, Basilius. *The Twelve Keys*. 1618 AD. Alchemical Tract

..... *Commentary* .....

Putrefaction requires an exact degree of moisture. Things can be preserved by drying them or by flooding them.

149. Putrefaction should be done without cycling of moisture

..... *Statistical Significance* .....

Supporting sources: 2
Contradicting sources: 0
Statistical significance: 0.9375000

*This premise is probably significant, but **not** statistically significant*

..... *Supporting Quotations* .....

[315] *The heat which promotes this putrefaction must be so mild and temperate that the liquor in which the resolving salt lies may remain still in and about the matter, and not be laved or evaporated from it.*

[317] *When all is well united by purification or putrefaction, then she continues to bake it without separating the impure, until all is become a black glittering and heavy earth*

~ Nollius, Henry. *The Chemists Key*. 1617 AD. Alchemical Tract

[25] *let putefraction be made with moist gentle fire of hot and moist dung, and in no ways with others, so that nothing may ascend. Because if any thing should ascend a separation would partly be made, which ought not to be done, until the male and female are perfectly joined together, and one received the other, the sign whereof is the superficies in the nature of perfect solution*

~ Anonymous. *The Crowning of Nature*. 16-7th Cen. (?). Alchemical Tract

..... *Commentary* .....

The moisture should not evaporate and condense while the imbibing and putrefaction are in process.

150. The end of putrefaction is dryness

..... *Statistical Significance* .....

Supporting sources: 7
Contradicting sources: 0
Statistical significance: 0.9999390

This premise is statistically significant

..... *Supporting Quotations* .....

[146] *All putrefaction takes place in humid substances, but the end of putrefaction is dryness and incineration.*
~ Bonus, Peter (?). *An Excellent Introduction to the Art of Alchemy*. 14th Cen. (?). Alchemical Tract

[312] *Let the heaven stoop to the earth, till the latter has conceived heavenly seed. When you see the substances mingle in your distilling vessel, and assume the appearance of clotted and burnt blood, be sure that the female has received the seed of the male. About seventeen days afterwards your substance will begin to wear a yellow, thick, misty, or foamy appearance. At this time, you must take care not to let the embryo escape from your vessel; for it will give out a greenish, yellow, black, and bluish vapour and strive to burst the vessel. If you allow these vapours (which are continuous when the Embryo is formed) to escape, your work will be hopelessly marred. Nor should you allow any of the odour to make its way through any little hole or outlet; for the evaporation would considerably weaken the strength of the Stone. Hence the true Sage seals up the mouth of his vessel most carefully. Let me advise you, moreover, not to neglect your fire, or move or open the vessel, or slacken the process of decoction, until you find that the quantity of the liquid begins to diminish; if this happens after thirty days, rejoice, and know that you are on the right road. Then be doubly careful, and you will, at the end of another fortnight, find that the earth has become quite dry and of a deep black. This is the death of the compound; the winds have ceased, and there is a great calm. . . . The substance has now become of a uniform colour, namely, as black as pitch, and neither vapours, or winds, or any other signs of life are seen; the whole is dry as dust, with the exception of some pitch-like substance, which now and then bubbles up; all presents an image of eternal death.*
~ An Anonymous Sage and Lover of Truth. *An Open Entrance to the Closed Palace of the King*. 1645 AD. Alchemical Tract

[438] *Maintain the heat evenly, so that the perspiration of the matter will sublime, until it sweats no longer, that nothing rises or descends, That it begins to putrefy, to suffocate, to coagulate and to fix by maintaining the constancy of the fire. It will not raise more of the exalted, smoky substance, and our Mercury will remain on the bottom, dry, robbed of its humidity, putrefied, coagulated, changed to a black earth, that one calls Head of the Raven, a dry and earthy element.*
~ Magnus, Albertus. *Compound of Compounds*. 13th Cen. Alchemical Tract

[461] *But thou must know this, My Son, the Putrefaction of the Philosophers is not sordid nor unclean, but it is a mixing of the water with the Earth, and the Earth with the water, by little and little, until the whole body is become one. Hence Morien "in the Putrefaction of our brass, the spirits are united with the body and are dried up in it. For unless the water should be dried up with or by the Earth, the colours would not appear".*
~ Anonymous. *The Crowning of Nature*. 16-7th Cen. (?). Alchemical Tract

[311] *When the moist and the dry have been separated, the dry which lies at the bottom, and is called our Stone, is as black as a raven. It must be subjected to the coction of our water (separated from it), until it loses its blackness, and becomes as white as dazzling marble.*
~ Anonymous. *The Glory of the World, Or, Table of Paradise*. 1526 AD. Alchemical Tract

[326] *Avicen saith, that heat causeth blackness first, in a moist body; then the humidity being consumed, it putteth off or loseth its blackness; and as the heat increaseth, or is continued, so it grows white.*

[825] *decoct the male and the (female or) vapour together, until such time as they shall become one dry body; for except they be dry, the divers or various colours will not appear. --- For it will ever be black, whilst that humidity or moisture has the dominion; but if that be once wasted, then it emits divers colours, after many and several ways.*
~ Bacon, Roger (Pseudo). *The Root of the World*. 13-7th Cen. Alchemical Tract

[190] *For our earth putrefies and becomes black, then it is putrefied in lifting up or separation; afterwards being dried, its blackness goes away from it, and then it is whitened, and the feminine dominion of the darkness and humidity perisheth; then also the white vapor penetrates through the new body, and the spirits are bound up or fixed in the dryness. And that which is corrupting, deformed and black through the moisture, vanishes away; so the new body rises again clear, pure, white and immortal, obtaining the victory over all its enemies. And as heat working upon that which is moist, causeth or generates blackness, which is the prime or first color, so always by decoction more and more heat working upon that which is dry begets whiteness, which is the second color; and then working upon that which is purely and perfectly dry, it produces citrinity and redness, thus much for colors.*
~ Artephius. *The Secret Book of Artephius*. 12th Cen. (?). Alchemical Tract

..... *Commentary* .....

When the substance is wholly putrefied it will be solid once again.

151. If there is no dryness, there are no colors

..... *Statistical Significance* .....

Supporting sources: 2
Contradicting sources: 0
Statistical significance: 0.9375000

*This premise is probably significant, but **not** statistically significant*

..... *Supporting Quotations* .....

[461] *But thou must know this, My Son, the Putrefaction of the Philosophers is not sordid nor unclean, but it is a mixing of the water with the Earth, and the Earth with the water, by little and little, until the whole body is become one. Hence Morien "in the Putrefaction of our brass, the spirits are united with the body and are dried up in it. For unless the water should be dried up with or by the Earth, the colours would not appear".*
~ Anonymous. *The Crowning of Nature*. 16-7th Cen. (?). Alchemical Tract

[825] *decoct the male and the (female or) vapour together, until such time as they shall become one dry body; for except they be dry, the divers or various colours will not appear. --- For it will ever be black, whilst that humidity or moisture has the dominion; but if that be once wasted, then it emits divers colours, after many and several ways.*
~ Bacon, Roger (Pseudo). *The Root of the World*. 13-7th Cen. Alchemical Tract

..... *Commentary* .....

If the substance has not putrefied and become dry then it will not continue in its development.

152. After imbibing comes black

..... *Statistical Significance* .....

Supporting sources: 7
Contradicting sources: 0
Statistical significance: 0.9999390

This premise is statistically significant

..... *Supporting Quotations* .....

[318] *The first colour which appears after the silver colour of the amalgamated body, is not perfect blackness, but only a darkish white; the blackness becomes more pronounced day by day, until the substance assumes a brilliant black colour. This black is a sign that the dissolution is accomplished, which does not come about in one hour, but gradually, by a continuous process;*
~ Philalethes, Eirenaeus. *A Brief Guide to the Celestial Ruby*. 1694 AD. Alchemical Tract

[467] *Our pure and homogeneous Mercury, having conceived inward Sulphur (through our Art), coagulates itself under the influence of gentle outward heat, like the cream of milk — a subtle earth floating on the water. When it is united to the Sun, it is not only not coagulated, but the composite substance becomes softer day by day; the bodies are almost dissolved; and the spirits begin to be coagulated, with a black colour*
~ An Anonymous Sage and Lover of Truth. *An Open Entrance to the Closed Palace of the King*. 1645 AD. Alchemical Tract

[443] *a gentle heat dissolves the salt in the liquor without violence and disperses it into the matter after a natural manner that the body may now conveniently putrefy; but if the liquor were agitated by an excessive heat the matter in it would be destroyed or spoiled so that it could neither be animated nor receive such a putrefaction as is convenient for it, and therefore nothing (in this case) could be generated out of the matter.*
~ Nollius, Henry. *The Chemists Key*. 1617 AD. Alchemical Tract

[325] *This blackness the philosophers call the first conjunction; --- for then the male and female are joined together, and it is the sign of perfect mixtion.*
~ Bacon, Roger (Pseudo). *The Root of the World*. 13-7th Cen. Alchemical Tract

[188] *digest with a gentle fire, as it were for the hatching of chickens, so long till the bodies are dissolved, and their perfectly conjoined tincture*

is extracted, mark this well. But it is not extracted all at once, but it is drawn out by little and little, day by day, and hour by hour, till after a long time, the solution thereof is completed, and that which is dissolved always swims atop. And while this dissolution is in hand, let the fire be gentle and continual, till the bodies are dissolved into a viscous and most subtile water, and the whole tincture be educed, in color first black, which is the sign of a true dissolution.
~ Artephius. *The Secret Book of Artephius*. 12th Cen. (?). Alchemical Tract

[220] *Place Citrine with his wife after the conjunction into the bath; do not kindle the bath excessively, lest they be deprived of sense and motion; cause them to remain in the bath until their body, and the colour thereof, shall become a certain unity, whereupon restore unto it the sweat thereof; again suffer it to die; then give it rest, and beware lest ye evaporate them by burning them in too strong a fire.*

[226] *When ye see that the said water is about to become black, ye know that the body is already liquefied.*
~ Anonymous. *The Turba Philosophorum*. Alchemical Tract

[205] *Note then that when our Compound begins to be moistened with our Permanent Water, then is all the Composition turned like melted Pitch and is Black like a coal, and at this time is our Compound called Black Pitch, Burnt Soot, Melted Lead, Foul Laton, Magnesia, and the Black Bird.*
~ Trevisan, Count Bernard. *Verbum Dismissum*. 15th Cen. Alchemical Tract

..... ***Commentary*** .....

The color of putrefaction is black, which is the first of the three color signs.

153. Blackness is a sign of putrefaction

..... *Statistical Significance* .....

Supporting sources: 12
Contradicting sources: 0
Statistical significance: 0.9999999

This premise is statistically significant

..... *Supporting Quotations* .....

[318] *The first colour which appears after the silver colour of the amalgamated body, is not perfect blackness, but only a darkish white; the blackness becomes more pronounced day by day, until the substance assumes a brilliant black colour. This black is a sign that the dissolution is accomplished, which does not come about in one hour, but gradually, by a continuous process;*
~ Philalethes, Eirenaeus. *A Brief Guide to the Celestial Ruby*. 1694 AD.
Alchemical Tract

[312] *Let the heaven stoop to the earth, till the latter has conceived heavenly seed. When you see the substances mingle in your distilling vessel, and assume the appearance of clotted and burnt blood, be sure that the female has received the seed of the male. About seventeen days afterwards your substance will begin to wear a yellow, thick, misty, or foamy appearance. At this time, you must take care not to let the embryo escape from your vessel; for it will give out a greenish, yellow, black, and bluish vapour and strive to burst the vessel. If you allow these vapours (which are continuous when the Embryo is formed) to escape, your work will be hopelessly marred. Nor should you allow any of the odour to make its way through any little hole or outlet; for the evaporation would considerably weaken the strength of the Stone. Hence the true Sage seals up the mouth of his vessel most carefully. Let me advise you, moreover, not to neglect your fire, or move or open the vessel, or slacken the process of decoction, until you find that the quantity of the liquid begins to diminish; if this happens after thirty days, rejoice, and know that you are on the right road. Then be doubly careful, and you will, at the end of another fortnight, find that the earth has become quite dry and of a deep black. This is the death of the compound; the winds have ceased, and there is a great calm. . . . The substance has now become of a uniform colour, namely, as black as pitch, and neither vapours, or winds, or any other signs of life are seen; the whole is dry as dust, with the exception of some*

pitch-like substance, which now and then bubbles up; all presents an image of eternal death.
~ An Anonymous Sage and Lover of Truth. *An Open Entrance to the Closed Palace of the King*. 1645 AD. Alchemical Tract

[73] *The constant and essential Colors, that appear in the Digestion of the Matter, and before it comes to a Perfection, are three, viz. Black, which signifies the Putrefaction and Conjunction of the Elements; White, which demonstrates its Purification; and Red, which demonstrates its Maturation. The rest of the Colors, that appear and disappear in the Progress of the Work, are only accidental, and unconstant.*
~ Urbigerus, Baro. *Aphorisms of Urbigerus*. 1690 AD. Alchemical Tract

[438] *Maintain the heat evenly, so that the perspiration of the matter will sublime, until it sweats no longer, that nothing rises or descends, That it begins to putrefy, to suffocate, to coagulate and to fix by maintaining the constancy of the fire. It will not raise more of the exalted, smoky substance, and our Mercury will remain on the bottom, dry, robbed of its humidity, putrefied, coagulated, changed to a black earth, that one calls Head of the Raven, a dry and earthy element.*
~ Magnus, Albertus. *Compound of Compounds*. 13th Cen. Alchemical Tract

[484] *Our vessel being warily heated at the first for fear of its cracking, an ebullition of the contained matter is brought on, so that the moisture is alternately circulated in white fumes above, and condensed below, which may continue for a month or two, nay longer, increasing the heat gradually to another degree, as your matter discovers a disposition for fixing, by the vapor continuing at longer intervals condensed, and rising in a lesser quantity, of an ash color, or other dark shades, which it will assume as a medium to perfect blackness, the first desirable stage in our harvest. Other colors may be exhibited in this part of the work without danger, if they pass transiently; but if a faint redness, like that of the corn poppy, continues, the matter is in danger of vitrifying, either from an impatient urging of the fire, or the moisture not being sufficiently predominant. An ingenious artist can remedy this by opening his vessel and adding more of the corrected mercury, sealing it up as before; but a novice would do much better to prevent it by governing his fire according to the appearances of his matter, with judgment and patience, increasing it if the moisture manifests its predominancy too long, and slacking if the dry prevails, till such time as the vapors become dark; and after they have continued for some time at rest, a pellicle or film on the matter shows its disposition for fixing, retaining the vapor captive for some time, till it breaks through at different places on its surface (much like the bituminous substance of coal in a soldering fire), with darker clouds, but quickly dissipated, and growing less in quantity, till the whole substance resembles molten pitch, or the aforesaid bituminous substance, bubbling less and less, resting in one entire black substance at the bottom of your*

glass. This is called the blackness of black, the head of the crow, etc., and is esteemed a desirable stage in our philosophical generation, being the perfect putrefaction of our seed, which will ere long show its vital principle by a glorious manifestation of Seminal Virtue.
~ Anonymous. *On the Philosophers' Stone*. 17th Cen. (?). Alchemical Tract

[937] *it assumes all colours before it egrede; beginning first with black, which is the prime sign of earthiness, adustion, and corruption, and the antecessor of putrefaction and corruption; and then passes through other middle colours, till at length it put on whiteness, which is the airy colour; and then ascends to a fiery colour, or redness.*

[942] *Unless it putrefie and grow black, it cannot be perfected and completed, but returns to nought.*
~ Combachius, Lodovicus. *Sal, Lumen & Spiritus, Mundi Philosophici*. 1656 AD. Alchemical Tract

[118] *This is the opinion of the philosophers, that when they have put their matter into the more secret fire, and when with a moderated philosophical heat it is cherished on every side, beginning to pass into corruption, it grows black. This operation they term putrefaction, and they call the blackness by the name of the Crow's Head. The ascent and descent thereof they term distillation, ascension, and descension. The exsiccation they call coagulation; and the dealbation they call calcination; while because it becomes fluid and soft in the heat they make mention of ceration. When it ceases to ascend and remains liquid at the bottom, they say fixation is present. In this manner it is the terms of philosophical operations are to bc understood, and not otherwise.*
~ Paracelsus, Theophrastus. *The Aurora of the Philosophers*. 1575 AD. Alchemical Tract

[317] *When all is well united by purification or putrefaction, then she continues to bake it without separating the impure, until all is become a black glittering and heavy earth*
~ Nollius, Henry. *The Chemists Key*. 1617 AD. Alchemical Tract

[10] *continue it upon a temperate or gentle balneo, so long till it be perfectly dissolved into water, and made impalpable, and that the whole tincture be extracted into the blackness, which is the sign of its dissolution.*
~ Bacon, Roger (Pseudo). *The Root of the World*. 13-7th Cen. Alchemical Tract

[188] *digest with a gentle fire, as it were for the hatching of chickens, so long till the bodies are dissolved, and their perfectly conjoined tincture is extracted, mark this well. But it is not extracted all at once, but it is drawn out by little and little, day by day, and hour by hour, till after a long time, the solution thereof is completed, and that which is dissolved always swims atop. And while this dissolution is in hand, let the fire be gentle and continual, till the bodies are dissolved into a viscous and most subtile*

water, and the whole tincture be educed, in color first black, which is the sign of a true dissolution.

[190] *For our earth putrefies and becomes black, then it is putrefied in lifting up or separation; afterwards being dried, its blackness goes away from it, and then it is whitened, and the feminine dominion of the darkness and humidity perisheth; then also the white vapor penetrates through the new body, and the spirits are bound up or fixed in the dryness. And that which is corrupting, deformed and black through the moisture, vanishes away; so the new body rises again clear, pure, white and immortal, obtaining the victory over all its enemies. And as heat working upon that which is moist, causeth or generates blackness, which is the prime or first color, so always by decoction more and more heat working upon that which is dry begets whiteness, which is the second color; and then working upon that which is purely and perfectly dry, it produces citrinity and redness, thus much for colors.*

~ Artephius. *The Secret Book of Artephius*. 12th Cen. (?). Alchemical Tract

[322] *the earthly Body of the Sun is totally solved, and decomposed, and robbed of all strength (the Body, which was first of a muddy impurity, changing to a coal-black colour, called by the Sages the Raven's Head, within the space of forty days), and is thus despoiled of its Soul. The Soul is borne upward, and the Body, being severed from the Soul, lies for some time, as if dead, at the bottom of the still, like ashes. But if the fire is increased, and well tempered, the Soul gradually descends again in drops, and saturates and moistens its Body, and so prevents it from being completely burned and consumed. Then, again, it ascends and descends, the process being repeated*

~ Anonymous. *The Sophic Hydrolith, Or, Water Stone of the Wise*. 17th Cen. Alchemical Tract

[321] *This Mass thus Blackened is the Key and sign of perfect invention of this manner of Work of the Second Regimen of our most precious Stone, wherefore saith Hermes: "This Blessing being seen, believe that you are in a good Path, and have kept in the Right Way". So that this Blackness in colour shows the true and right manner of working, for hereby the matter is made deformed and corrupt with a true Natural corruption from whence follows generation and real disposition in this Matter*

~ Trevisan, Count Bernard. *Verbum Dismissum*. 15th Cen. Alchemical Tract

..... ***Commentary*** .....

You know it is putrefied when it is black, or in fact: a dark fetid color. It is unlikely to appear as a brilliant black at this stage, but the alchemists like to exaggerate things.

154. Black stage can be called all kinds of black things

..... *Statistical Significance* .....

Supporting sources: 5
Contradicting sources: 0
Statistical significance: 0.9990234

This premise is statistically significant

..... ***Supporting Quotations*** .....

[438] *Maintain the heat evenly, so that the perspiration of the matter will sublime, until it sweats no longer, that nothing rises or descends, That it begins to putrefy, to suffocate, to coagulate and to fix by maintaining the constancy of the fire. It will not raise more of the exalted, smoky substance, and our Mercury will remain on the bottom, dry, robbed of its humidity, putrefied, coagulated, changed to a black earth, that one calls Head of the Raven, a dry and earthy element.*
~ Magnus, Albertus. *Compound of Compounds*. 13th Cen. Alchemical Tract

[118] *This is the opinion of the philosophers, that when they have put their matter into the more secret fire, and when with a moderated philosophical heat it is cherished on every side, beginning to pass into corruption, it grows black. This operation they term putrefaction, and they call the blackness by the name of the Crow's Head. The ascent and descent thereof they term distillation, ascension, and descension. The exsiccation they call coagulation; and the dealbation they call calcination; while because it becomes fluid and soft in the heat they make mention of ceration. When it ceases to ascend and remains liquid at the bottom, they say fixation is present. In this manner it is the terms of philosophical operations are to bc understood, and not otherwise.*
~ Paracelsus, Theophrastus. *The Aurora of the Philosophers*. 1575 AD. Alchemical Tract

[311] *When the moist and the dry have been separated, the dry which lies at the bottom, and is called our Stone, is as black as a raven. It must be subjected to the coction of our water (separated from it), until it loses its blackness, and becomes as white as dazzling marble.*
~ Anonymous. *The Glory of the World, Or, Table of Paradise*. 1526 AD. Alchemical Tract

[55] *As a matter of fact, when the Stone has assumed its ebony colour they are in the habit of comparing it to all black things.*
~ An Anonymous German Philosopher. *The Golden Tract Concerning the Stone of the Philosophers*. 16-7th Cen. (?). Alchemical Tract

[205] *Note then that when our Compound begins to be moistened with our Permanent Water, then is all the Composition turned like melted Pitch and is Black like a coal, and at this time is our Compound called Black Pitch, Burnt Soot, Melted Lead, Foul Laton, Magnesia, and the Black Bird.*
~ Trevisan, Count Bernard. *Verbum Dismissum*. 15th Cen. Alchemical Tract

..... ***Commentary*** .....

Any metaphor that describes something black is likely a metaphor for the putrefaction of the substance.

155. If red before black then something is wrong

..... *Statistical Significance* .....

Supporting sources: 3
Contradicting sources: 0
Statistical significance: 0.9843750

This premise is statistically significant

..... *Supporting Quotations* .....

[320] *In the course of this change from white to black, the substance naturally passes through a variety of intermediate colours; but these colours (being more or less accidental) are not invariably the same, and depend very much on the original proportion in which the two substances are combined. In the second stage, during which the substance changes from black to white, it is already far purer, the colours are more lucid, and more to be depended upon. In the two phases there are intermediate colours; but in the first they are more dingy and obscure than in the second, and very much less numerous. In the progress of the substance from blackness to whiteness (i.e., the second phase of our Magistery), the most beautiful colours are seen in a variety such as eclipses the glory of the rainbow; before the perfection of blackness is reached, there are also some transition colours, such as black, azure, and yellow—and the meaning of these colours is that your substance is not yet completely decayed; while the body is dying, the colours are seen, until black night shrouds the whole horizon in pitchy gloom. But when the process of resurrection begins (in the second phase), the hues are more numerous and splendid, because the body is now beginning to be glorified, and has become pure and spiritual. But in what order do the colours of which we speak appear? To this question no definite answer can be given, because in this first phase there are so much uncertainty and variation. But the colours will be the clearer and more distinct, the purer your water of life is. The four principal colours (white, black, white, red), always follow in the same order; but the order of the intermediate colours cannot be so certainly determined, and you ought to be content if within the first 40 days you get the black colour. There is only one caution you should bear in mind, in regard to this point: if a reddish colour appears before the black (especially if the substance begins to look dry and powdery at the same time), you may be almost sure that you have marred your substance by too*

violent a fire. You should be very careful, then, about the regulation of your fire; if the fire be just hot enough, but not too hot, the inward chemical action of our water will do the rest.

[735] *You must not yield to despondency, or attempt to hasten the chemical process of dissolution. For if you do so by means of violent heat, the substance will be prematurely parched up into a red powder, and the active vital principle in it will become passive, being knocked on the head, as it were, with a hammer.*

~ Philalethes, Eirenaeus. *A Brief Guide to the Celestial Ruby*. 1694 AD. Alchemical Tract

[468] *In the beginning there is so much moisture that if the fire be too fierce it will dry up the liquid too quickly, and you will prematurely obtain a dry red powder, from which the principle of life has flown; if the fire be not strong enough the substance will not be properly matured. Too powerful a fire prevents the true union of the substances. True union only takes place in water. Bodies collide, but do not unite; only liquids (and spirits) can truly mingle their substance. Hence our homogeneous metallic water must be allowed to do its work properly, and should not be dried up, until this perfect mutual absorption has taken place in a natural manner. Premature drying only destroys the germ of life, strikes the active principle on the head as with a hammer, and renders it passive*

~ An Anonymous Sage and Lover of Truth. *An Open Entrance to the Closed Palace of the King*. 1645 AD. Alchemical Tract

[484] *Our vessel being warily heated at the first for fear of its cracking, an ebullition of the contained matter is brought on, so that the moisture is alternately circulated in white fumes above, and condensed below, which may continue for a month or two, nay longer, increasing the heat gradually to another degree, as your matter discovers a disposition for fixing, by the vapor continuing at longer intervals condensed, and rising in a lesser quantity, of an ash color, or other dark shades, which it will assume as a medium to perfect blackness, the first desirable stage in our harvest. Other colors may be exhibited in this part of the work without danger, if they pass transiently; but if a faint redness, like that of the corn poppy, continues, the matter is in danger of vitrifying, either from an impatient urging of the fire, or the moisture not being sufficiently predominant. An ingenious artist can remedy this by opening his vessel and adding more of the corrected mercury, sealing it up as before; but a novice would do much better to prevent it by governing his fire according to the appearances of his matter, with judgment and patience, increasing it if the moisture manifests its predominancy too long, and slacking if the dry prevails, till such time as the vapors become dark; and after they have continued for some time at rest, a pellicle or film on the matter shows its disposition for fixing, retaining the vapor captive for some time, till it breaks through at different places on its surface (much like the bituminous*

substance of coal in a soldering fire), with darker clouds, but quickly dissipated, and growing less in quantity, till the whole substance resembles molten pitch, or the aforesaid bituminous substance, bubbling less and less, resting in one entire black substance at the bottom of your glass. This is called the blackness of black, the head of the crow, etc., and is esteemed a desirable stage in our philosophical generation, being the perfect putrefaction of our seed, which will ere long show its vital principle by a glorious manifestation of Seminal Virtue.

~ Anonymous. *On the Philosophers' Stone*. 17th Cen. (?). Alchemical Tract

..... ***Commentary*** .....

If the heat was too high during imbibition then you may see a red color before you see the black color. This is unlikely to happen using a regulated water bath.

156. Generation follows corruption

..... *Statistical Significance* .....

Supporting sources: 4
Contradicting sources: 0
Statistical significance: 0.9960938

This premise is statistically significant

..... *Supporting Quotations* .....

[901] *Heat and Moisture then are the two Keyes of Generation; and Heat performs the office of the Male, but Moisture of the Female. Corruption arises upon the action of Heat over Moisture, and Generation follows upon Corruption;*

[927] *Philosophers prudently endeavour to separate their substance from their corruptive Mass; and after this Separation in Natures way, to wit, by Digestion and Sublimation, to carry them to the highest degree of purity; getting them by Regeneration a new form, taking away their former Nature, Qualities, and Proprieties, and changing their impure Bodies into Spirits full of purity, their moisture and cold into dryness and heat: practicing and effecting this, not onely in some species or simple, but in the great Body of the World also, which is our Universal Spirit: for unless the Universal Nature of all things be renewed, it is impossible to bring it to a state of incorruption. Regeneration then is the first Fruits of Separation; but as a Grain can of it self generate nothing unless it die and putrefie in the Earth, so it is impossible any thing should be renewed or regenerated, save by precedent mortification. Mortification then is the first step to Separation, and the onely tract to that end; for as long as Bodies remain in their old Corruption and origine, Separation cannot reach them, unless putrefaction and mortification lead the way;*

[941] *the acquisition of this life by death is naturally exercised by all Creatures continually; for all Sperm or Seed of Animals is mortified in some Matrix, and of Vegetables in the Earth, before any specification can be made.*
~ Combachius, Lodovicus. *Sal, Lumen & Spiritus, Mundi Philosophici*. 1656 AD. Alchemical Tract

[549] *My beloved sons and disciples, and all ye that are students of this Art; I herewith, in the fulness of Christian faith and charity, do make known to you that the Philosopher's Stone grows not only on "our" tree, but is found, as far as its effect and operation are concerned, in the fruit of all other trees, in all created things, in animals, and vegetables, in*

things that grow, and in things that do not grow. For when it rises, being stirred and distilled by the Sun and the Moon, it imparts their own peculiar form and properties to all living creatures by a divine grace; it gives to flowers their special form and colour, whether it be black, red, yellow, green, or white; in the same way all metals and minerals derive their peculiar qualities from the operation of this Stone. All things, I say, are endowed with their characteristic qualities by the operation of this Stone, i.e., the conjunction of the Sun and Moon. For the Sun is the Father, and the Moon the Mother of this Stone, and the Stone unites in itself the virtues of both its parents. Such are the peculiar properties of our Stone, by which it may be known. If you understand the operation, the form, and the qualities, of this Stone, you will be able to prepare it; but if you do not, I faithfully counsel you to give up all thought of ever accomplishing this task. Observe, furthermore, how the seeds of all things that grow, as, for instance, grains of wheat or barley, spring forth from the ground, by the operation of the Stone, and the developing influences of Sun and Moon; how they grow up into the air, are gradually matured, and bring forth fruit, which again must be sown in its own proper soil. The field is prepared for the grain, being well ploughed up, and manured with well rotted dung; for the earth consumes and assimilates the manure, as the body assimilates its food, and separates the subtle from the gross Therewith it calls forth the life of the seed, and nourishes it with its own proper milk, as a mother nourishes her infant, and causes it to increase in size, and to grow upward. The earth separates, I say, the good from the bad, and imparts it as nutriment to all growing things; for the destruction of one thing is the generation of another. It is the same in our Art, where the liquid receives its proper nutriment from the earth. Hence the earth is the Mother of all things that grow; and it must be manured, ploughed, harrowed, and well prepared, in order that the corn may grow, and triumph over the tares, and not be choked by them. A grain of wheat is raised from the ground through the distillation of the moisture of the Sun and Moon, if it has been sown in its own proper earth. The Sun and Moon must also impel it to bring forth fruit, if it is to bring forth fruit at all. For the Sun is the Father, and the Moon the Mother, of all things that grow. In the same way, in our soil, and out of our seed, our Stone grows through the distilling of the Sun and Moon; and as it grows it rises upwards, as it were, into the air, while its root remains in the ground. That which is above is even as that which is below; the same law prevails; there is no error or mistake. Again, as herbs grow upward, put forth glorious flowers and blossoms, and bear fruit, so our grain blossoms, matures its fruit, is threshed, sifted, purged of its chaff, and again put in the earth, which, however, must previously have been well manured, harrowed, and otherwise prepared. When it has been placed in its natural soil, and watered with rain and dew, the moisture of heaven, and roused into life by the warmth of the Sun and Moon, it produces fruit after its own kind. These two sowings are peculiar

characteristics of our Art. For the Sun and Moon are our grain, which we put into our soil, as soul and spirit—and such as are the father and the mother will be the children that they generate. Thus, my sons, you know our Stone, our earth, our grain, our meal, our ferment, our manure, our verdigris, our Sun and Moon. You understand our whole magistery, and may joyfully congratulate yourselves that you have at length risen above the level of those blind charlatans of whom I spoke.
~ Anonymous. *The Glory of the World, Or, Table of Paradise*. 1526 AD. Alchemical Tract

[447] *Close up well they vessel, and pursue to the end. For there is no generation of things, but by putrefaction, by keeping out the air, and a continual internal motion, with an equal and gentle heat.*
~ Bacon, Roger (Pseudo). *The Root of the World*. 13-7th Cen. Alchemical Tract

[321] *This Mass thus Blackened is the Key and sign of perfect invention of this manner of Work of the Second Regimen of our most precious Stone, wherefore saith Hermes: "This Blessing being seen, believe that you are in a good Path, and have kept in the Right Way". So that this Blackness in colour shows the true and right manner of working, for hereby the matter is made deformed and corrupt with a true Natural corruption from whence follows generation and real disposition in this Matter*

[571] *the corruption of one is the generation of the other.*
~ Trevisan, Count Bernard. *Verbum Dismissum*. 15th Cen. Alchemical Tract

..... ***Commentary*** .....

After putrefaction is complete then generation may begin.

157. The fire should be increased when the Stone is black and dry

..... *Statistical Significance* .....

Supporting sources: 3
Contradicting sources: 0
Statistical significance: 0.9843750

This premise is statistically significant

..... *Supporting Quotations* .....

[323] *When matter attains blackness of colour, the second degree of heat must be applied.*
~ Figulus, Benedictus. *A Golden and Blessed Casket of Nature's Marvels*. 1607 AD. Alchemical Tract

[326] *Avicen saith, that heat causeth blackness first, in a moist body; then the humidity being consumed, it putteth off or loseth its blackness; and as the heat increaseth, or is continued, so it grows white.*
~ Bacon, Roger (Pseudo). *The Root of the World*. 13-7th Cen. Alchemical Tract

[322] *the earthly Body of the Sun is totally solved, and decomposed, and robbed of all strength (the Body, which was first of a muddy impurity, changing to a coal-black colour, called by the Sages the Raven's Head, within the space of forty days), and is thus despoiled of its Soul. The Soul is borne upward, and the Body, being severed from the Soul, lies for some time, as if dead, at the bottom of the still, like ashes. But if the fire is increased, and well tempered, the Soul gradually descends again in drops, and saturates and moistens its Body, and so prevents it from being completely burned and consumed. Then, again, it ascends and descends, the process being repeated*
~ Anonymous. *The Sophic Hydrolith, Or, Water Stone of the Wise*. 17th Cen. Alchemical Tract

..... *Commentary* .....

When the Stone is black and dry the operator should increase the heat so as to start a circulation of the moisture, which then begins the purification and generation.

158. After black comes white

..... *Statistical Significance* .....

Supporting sources: 11
Contradicting sources: 0
Statistical significance: 0.9999998

This premise is statistically significant

..... *Supporting Quotations* .....

[320] *In the course of this change from white to black, the substance naturally passes through a variety of intermediate colours; but these colours (being more or less accidental) are not invariably the same, and depend very much on the original proportion in which the two substances are combined. In the second stage, during which the substance changes from black to white, it is already far purer, the colours are more lucid, and more to be depended upon. In the two phases there are intermediate colours; but in the first they are more dingy and obscure than in the second, and very much less numerous. In the progress of the substance from blackness to whiteness (i.e., the second phase of our Magistery), the most beautiful colours are seen in a variety such as eclipses the glory of the rainbow; before the perfection of blackness is reached, there are also some transition colours, such as black, azure, and yellow—and the meaning of these colours is that your substance is not yet completely decayed; while the body is dying, the colours are seen, until black night shrouds the whole horizon in pitchy gloom. But when the process of resurrection begins (in the second phase), the hues are more numerous and splendid, because the body is now beginning to be glorified, and has become pure and spiritual. But in what order do the colours of which we speak appear? To this question no definite answer can be given, because in this first phase there are so much uncertainty and variation. But the colours will be the clearer and more distinct, the purer your water of life is. The four principal colours (white, black, white, red), always follow in the same order; but the order of the intermediate colours cannot be so certainly determined, and you ought to be content if within the first 40 days you get the black colour. There is only one caution you should bear in mind, in regard to this point: if a reddish colour appears before the black (especially if the substance begins to look dry and powdery at the same time), you may be almost sure that you have marred your substance by too violent a fire. You should be very careful, then, about the regulation of your fire; if the fire be just hot enough, but not too hot, the inward chemical action of our water will do the rest.*
~ Philalethes, Eirenaeus. *A Brief Guide to the Celestial Ruby*. 1694 AD.
Alchemical Tract

[313] *This dissolution first imparts a black appearance to the body. The substance should then turn white, and finally red. The blackness exhibits an intermediate stage between fixedness and volatility. So long as there is blackness, the female principle prevails, till the substance enters into the white stage.*
~ An Unknown German Sage. *A Very Brief Tract Concerning the Philosophical Stone*. 15-7th Cen. (?). Alchemical Tract

[821] *While it passes from blackness to whiteness, a great variety of colours are observed; nor is it at once perfectly white; at first it is simply white—afterwards it is of a dazzling, snowy splendour.*
~ An Anonymous Sage and Lover of Truth. *An Open Entrance to the Closed Palace of the King*. 1645 AD. Alchemical Tract

[813] *When the putrefaction of our seed has been thus completed, the fire may be increased till glorious colors appear, which the Sons of Art have called Cauda Pavonis, or the Peacock's Tail. These colors come and go, as heat is administered approaching to the third degree, till all is of a beautiful green, and as it ripens assumes a perfect whiteness, which is the White Tincture, transmuting the inferior metals into silver, and very powerful as a medicine. But as the artist well knows it is capable of a higher concoction, he goes on increasing his fire till it assumes a yellow, then an orange or citron color; and then boldly gives a heat of the fourth degree, till it acquires a redness like blood taken from a sound person, which is a manifest sign of its thorough concoction and fitness for the uses intended.*
~ Anonymous. *On the Philosophers' Stone*. 17th Cen. (?). Alchemical Tract

[310] *Moreover by the domination of the Woman who is of the Mercurial and Lunar humidity, the blackness doth as yet appear, but here it is a little diminished in quantity as in the following Chapters you may see, for by little and little it is changed from colour to colour until the blackness doth altogether vanish away, and the Stone becomes endued with the greatest whiteness, which is a sign of perfection.*

[819] *Let putrefaction and much conversion be upon him until it being well purged by sublimation he be made white.*
~ Anonymous. *The Crowning of Nature*. 16-7th Cen. (?). Alchemical Tract

[311] *When the moist and the dry have been separated, the dry which lies at the bottom, and is called our Stone, is as black as a raven. It must be subjected to the coction of our water (separated from it), until it loses its blackness, and becomes as white as dazzling marble.*

[633] *The Sages say that the Stone dissolves itself, coagulates itself, mortifies itself, and is quickened by its own inherent power, and that it changes itself to black, white, and red*
~ Anonymous. *The Glory of the World, Or, Table of Paradise*. 1526 AD. Alchemical Tract

[817] *When you find it black, know that in blackness whiteness is hidden, and you must extract the same from his most subtle blackness. But after putrifaction it waxes red, not with a true redness, of which one says: It is often red, and often of a citrine color, it often melts, and is often coagulated, before true whiteness.*
~ Bacon, Roger. *The Mirror of Alchemy*. 13th Cen. Alchemical Tract

[326] *Avicen saith, that heat causeth blackness first, in a moist body; then the humidity being consumed, it putteth off or loseth its blackness; and as the heat increaseth, or is continued, so it grows white.*

[826] *And many times it shall be changed from colour to colour, till such times as it comes to the fixed whiteness. Synon saith, all the colours of the world will appear in it when the black humidity is dried up. But value none of these colours, for they be not the true tincture: yea, many times it becomes citrine and reddish, and many times it is dried, and becomes liquid again, before the whiteness will appear.*
~ Bacon, Roger (Pseudo). *The Root of the World*. 13-7th Cen. Alchemical Tract

[190] *For our earth putrefies and becomes black, then it is putrefied in lifting up or separation; afterwards being dried, its blackness goes away from it, and then it is whitened, and the feminine dominion of the darkness and humidity perisheth; then also the white vapor penetrates through the new body, and the spirits are bound up or fixed in the dryness. And that which is corrupting, deformed and black through the moisture, vanishes away; so the new body rises again clear, pure, white and immortal, obtaining the victory over all its enemies. And as heat working upon that which is moist, causeth or generates blackness, which is the prime or first color, so always by decoction more and more heat working upon that which is dry begets whiteness, which is the second color; and then working upon that which is purely and perfectly dry, it produces citrinity and redness, thus much for colors.*
~ Artephius. *The Secret Book of Artephius*. 12th Cen. (?). Alchemical Tract

[221] *Venerate the king and his wife, and do not burn them, since you know not when you may have need of these things, which improve the king and his wife. Cook them, therefore, until they become black, then white, afterwards red*
~ Anonymous. *The Turba Philosophorum*. Alchemical Tract

[789] *It is to be noted also that our Stone in digestion is moved to all the colours in the World, but three are principal, of which good care and notice are to be taken, to wit, Black colour, which is first and it is the key of the Beginning of the Work; of the Second kind or degree, the White colour is the Second, and the Red is the third, whereof it is said that the thing of which the head is Red, the feet White, and the eyes Black is our Magistery.*
~ Trevisan, Count Bernard. *Verbum Dismissum*. 15th Cen. Alchemical Tract

..... *Commentary* .....

The next color sign you will see after black is white.

At the white stage the White Stone is already achieved.

159. There are many colors in between black and white

..... *Statistical Significance* .....

Supporting sources: 8
Contradicting sources: 0
Statistical significance: 0.9999847

This premise is statistically significant

..... *Supporting Quotations* .....

[320] *In the course of this change from white to black, the substance naturally passes through a variety of intermediate colours; but these colours (being more or less accidental) are not invariably the same, and depend very much on the original proportion in which the two substances are combined. In the second stage, during which the substance changes from black to white, it is already far purer, the colours are more lucid, and more to be depended upon. In the two phases there are intermediate colours; but in the first they are more dingy and obscure than in the second, and very much less numerous. In the progress of the substance from blackness to whiteness (i.e., the second phase of our Magistery), the most beautiful colours are seen in a variety such as eclipses the glory of the rainbow; before the perfection of blackness is reached, there are also some transition colours, such as black, azure, and yellow—and the meaning of these colours is that your substance is not yet completely decayed; while the body is dying, the colours are seen, until black night shrouds the whole horizon in pitchy gloom. But when the process of resurrection begins (in the second phase), the hues are more numerous and splendid, because the body is now beginning to be glorified, and has become pure and spiritual. But in what order do the colours of which we speak appear? To this question no definite answer can be given, because in this first phase there are so much uncertainty and variation. But the colours will be the clearer and more distinct, the purer your water of life is. The four principal colours (white, black, white, red), always follow in the same order; but the order of the intermediate colours cannot be so certainly determined, and you ought to be content if within the first 40 days you get the black colour. There is only one caution you should bear in mind, in regard to this point: if a reddish colour appears before the black (especially if the substance begins to look dry and powdery at the same time), you may be almost sure that you have marred your substance by too*

violent a fire. You should be very careful, then, about the regulation of your fire; if the fire be just hot enough, but not too hot, the inward chemical action of our water will do the rest.
~ Philalethes, Eirenaeus. *A Brief Guide to the Celestial Ruby*. 1694 AD. Alchemical Tract

[822] *Before the final whiteness of the first stage is attained, the substance turns first of a black, then of an orange, and then of a reddish colour (which, however, is quite different from the final redness of the last stage). These colours, however, need not trouble you, since they are evanescent and merely transitional.*
~ An Unknown German Sage. *A Very Brief Tract Concerning the Philosophical Stone*. 15-7th Cen. (?). Alchemical Tract

[821] *While it passes from blackness to whiteness, a great variety of colours are observed; nor is it at once perfectly white; at first it is simply white—afterwards it is of a dazzling, snowy splendour.*
~ An Anonymous Sage and Lover of Truth. *An Open Entrance to the Closed Palace of the King*. 1645 AD. Alchemical Tract

[813] *When the putrefaction of our seed has been thus completed, the fire may be increased till glorious colors appear, which the Sons of Art have called Cauda Pavonis, or the Peacock's Tail. These colors come and go, as heat is administered approaching to the third degree, till all is of a beautiful green, and as it ripens assumes a perfect whiteness, which is the White Tincture, transmuting the inferior metals into silver, and very powerful as a medicine. But as the artist well knows it is capable of a higher concoction, he goes on increasing his fire till it assumes a yellow, then an orange or citron color; and then boldly gives a heat of the fourth degree, till it acquires a redness like blood taken from a sound person, which is a manifest sign of its thorough concoction and fitness for the uses intended.*
~ Anonymous. *On the Philosophers' Stone*. 17th Cen. (?). Alchemical Tract

[937] *it assumes all colours before it egrede; beginning first with black, which is the prime sign of earthiness, adustion, and corruption, and the antecessor of putrefaction and corruption; and then passes through other middle colours, till at length it put on whiteness, which is the airy colour; and then ascends to a fiery colour, or redness.*
~ Combachius, Lodovicus. *Sal, Lumen & Spiritus, Mundi Philosophici*. 1656 AD. Alchemical Tract

[817] *When you find it black, know that in blackness whiteness is hidden, and you must extract the same from his most subtle blackness. But after putrifaction it waxes red, not with a true redness, of which one says: It is often red, and often of a citrine color, it often melts, and is often coagulated, before true whiteness.*

[818] *There appears also before whiteness the peacocks color, whereon one says thus, Know you that all the colors in the world, or that may be imagined, appear before whiteness, and afterward true whiteness follows.*
~ Bacon, Roger. *The Mirror of Alchemy*. 13th Cen. Alchemical Tract

[826] *And many times it shall be changed from colour to colour, till such times as it comes to the fixed whiteness. Synon saith, all the colours of the world will appear in it when the black humidity is dried up. But value none of these colours, for they be not the true tincture: yea, many times it becomes citrine and reddish, and many times it is dried, and becomes liquid again, before the whiteness will appear.*
~ Bacon, Roger (Pseudo). *The Root of the World*. 13-7th Cen. Alchemical Tract

[206] *before Whiteness appeareth, all the Colours that may be thought of are seen and perceived in this work, of which care need not be had, but only to Whiteness that must be expected with great constancy.*
~ Trevisan, Count Bernard. *Verbum Dismissum*. 15th Cen. Alchemical Tract

..... ***Commentary*** .....

In between the black and white colors there are many transient colors due to the birefringence effect of crystals. None of these are important.

160. After white comes red

..... ***Statistical Significance*** .....

Supporting sources: 14
Contradicting sources: 0
Statistical significance: 1.0000000

This premise is statistically significant

..... ***Supporting Quotations*** .....

[805] *You should also bear in mind that the silver should be applied to our quicksilver before the gold, because the quicksilver is volatile, and cannot with safety be subjected all at once to great heat. Silver has the power of stirring up the inherent sulphur of the quicksilver, whereby it is coagulated into the form of the Remedy for transmuting metals into silver; and this coagulation is brought about by the gentle heat of the silver. Gold requires a much higher degree of heat, and if gold were added to the quicksilver before the silver, the greater degree of heat would at once change the quicksilver into a red sulphur, which, however, would be of no use for the purpose of making gold, because it would have lost its essential moisture; and our Art requires that the quicksilver should be first coagulated by means of silver into white sulphur, before the greater degree of heat is applied which, through gold, changes it into red sulphur. There must be whiteness before there is redness. Redness before whiteness spoils our whole substance.*
~ A German Sage. *A Tract of Great Price Concerning the Philosophical Stone.* 1423 AD. Alchemical Tract

[313] *This dissolution first imparts a black appearance to the body. The substance should then turn white, and finally red. The blackness exhibits an intermediate stage between fixedness and volatility. So long as there is blackness, the female principle prevails, till the substance enters into the white stage.*
~ An Unknown German Sage. *A Very Brief Tract Concerning the Philosophical Stone.* 15-7th Cen. (?). Alchemical Tract

[142] *Of the ferment, which is the great secret of our Art, and without which it cannot attain its goal, the Sages speak only in the very obscurest terms. They seem to use the word in two senses, meaning either the elements of the Stone itself, or that which perfects and completes the Stone. In the first sense our Stone is the leaven of all other metals, and changes them into its own nature --- a small piece of leaven leavening a whole*

lump. As leaven, though of the same nature with dough, cannot raise it, until, from being dough, it has received a new quality which it did not possess before, so our Stone cannot change metals, until it is changed itself, and has added to it a certain virtue which it did not possess before. It cannot change, or colour, unless it have first itself been changed and coloured, as we learn from the Turba Philosophorum. Ordinary leaven receives its fermenting power through the digestive virtue of gentle and hidden heat; and so our Stone is rendered capable of fermenting, converting, and altering metals by means of a certain digestive heat, which bring out its potential and latent properties, seeing that without heat, as Theophrastus tells us, neither digestion, operation, nor motion are possible. The difference between ordinary leaven and our ferment is that common leaven loses nothing of its substance in the digestive process, while digestion removes from our ferment all that is superfluous, impure, and corruptive, as is done by Nature in the preparation of gold. It is because our ferment assimilates all metals to itself, just as common leaven assimilates to itself the whole mass of dough, that it has received this name from the Sages. Hence it appears that quicksilver (being of the same substance with the metals), when fermented and changed into the same substance as the ferment, transmutes into its own nature every fusible substance of its own kind, and, as its nature is that of gold, it converts all metals into gold. It is true the action of this ferment is not quite analogous to that of leaven. For leaven changes the whole lump of dough into a kind of leaven; but our Stone, instead of converting metals into the Tincture, transmutes them only into gold. Our Stone rather changes all metals into a kind of intermediate substance, such as is the substance of gold, between that which they were before and the alternative ferment. The colour, too, of gold is intermediate between the blackness of iron, the redness of copper, the livid grey of lead, and the whiteness of silver. The degree of digestion which is obtained is also intermediate between that of copper and iron on the one hand, and that of tin and lead on the other. Its fusibility further represents the golden mean, since copper is melted with difficulty, iron with more difficulty, while tin and lead are melted with the greatest ease, and silver and gold not so readily as the latter, but more readily than the former. The same intermediate quality of gold is noticeable also in its ring, that of lead and tin being dull, and that of silver and gold moderately clear. To this middle state all metals are reduced by our Stone. For, though the virtue of our Stone is great, yet, on being mixed with common metals, its action is slightly affected by their impurity, and does not change them quite into its own likeness, but only into gold. More difficult is the second sense of the ferment, which is the truly philosophical ferment, and wherein is the whole difficulty of our Art, for in this sense it signifies that which perfects our Stone. The word ferment is derived from a root which denotes seething or bubbling, because it makes the dough rise and swell, and has a hidden dominant quality which prevails to change the dough into its own

nature, rectifying and reducing it to a better and nobler state. It is composed of divers hidden virtues inherent in one substance. In the same way that ferment which is mixed with our quicksilver makes it rise and swell, and prevails to assimilate it to its own nature, thus exalting it into a nobler condition. In itself quicksilver has no active virtue, but if it be mortified together with this ferment it remains joined to it forever, and is thenceforward changed into the nature of the Sun, the whole being developed into ferment, which in turn develops all things into gold. The ferment of which we speak is invisible to the eye, but capable of being apprehended by the mind. It is the body which retains the soul, and the soul can shew its power only when it is united to the body. Therefore, when the Artist sees the white soul arise, he should join it to its body in the very same instant; for no soul can be retained without its body. This union takes place through the mediation of the spirit, for the soul cannot abide in the body except through the sprit, which gives permanence to their union, and this conjunction is the end of the work. Now, the body is nothing new or foreign; only that which was before hidden becomes manifest, and vice versa. The body is stronger than soul and spirit, and if we are to retain them, we must do so by means of the body, as the Turba and Plato agree. Without this hidden spiritual body the Stone can neither ferment nor be perfected. Of course, the body, soul, and spirit of pure Stone are only different aspect of the same thing, and according to these aspects the Sages cal it now by one name, and now by another. The soul, says Plato, must be reunited to its own body, or else you will fail, because the soul will escape you. And Hermes insists that it must be its own original body, and not one of an extraneous or alien nature, as attempted by some who are ignorant of this Arcanum. Rhasis says that the body is the form, and the spirit the matter; and rightly, because as no substance can exist without form, which is its real being, so the soul, through the mediation of the spirit, cannot be in the Stone except by the body, because its being and perfection depend on the body. Hence, the body is their bond and form, though they are the same thing. As that which imparts its form to the Stone and to gold, is something fixed, and a body, while Mercury is that which receives fixation and a form, it follows that the body is the form. The body, then, is that which is the form, and the ferment, and the perfection, and the Tincture of which the Sages are in search. It is also the Sol and gold of the philosophers. It is white actually and red potentially; while it is white it is still imperfect, but it is perfected when it becomes red. The Sun, says Rosinus, is white in appearance, and red by development. Anaxagoras teaches that the Sun is an ardent red, but the soul to which the Sun is united by the bond of the spirit is white, being of the nature of the Moon, and is called the quicksilver of the philosophers. Hermes tells us that without the Red Stone there can be no true Tincture. The red slave, says Rhasis, has wedded a white spouse. We now see the truth of the saying that there are two kinds of gold, one white and one red; but the one must be in the other.

This white gold is, according to Rhasis, a neutral body, which is neither in sickness nor in health, and it is, of course, quicksilver. Geber says that no metal is submerged in it except gold, which is the medium of conjunction between the tinctures. That it is the true ferment, Hermes tells us in his seventh book, when he says: Note, that the ferment whitens the compound, prevents combustion, holds the tincture together, and makes them enter each other and remain in union, etc. So also Morienus affirms that the ferment of gold is gold, as the ferment of dough is dough. From these considerations we see clearly how silver and gold are of the same nature, and that silver precedes gold, and is predisposed to gold, wile gold is hidden in silver, and is extracted from its womb. Hence, Senior says that the rising sun is in the waxing moon. Know, ye students of this Art, cries Zeno in the Turba Philosophorum, that unless you first make it white, you will not be able to make it red, because the white potentially contains the red. If there be too little gold in the compound, says Dardanus, the Tincture will be brilliantly white. Alphidius says: Know that the dealbation must come first, for it is the beginning of the whole work, and then the rubefaction must follow, which is the perfection of the whole work. Since the entire substance, viz., the soul united to the body b the spirit, is of the pure nature of gold, it is clear that whatever it converts, it must convert into gold. At first, indeed, the whole mass is white, because quicksilver predominates; but because gold is dominant, though hidden, in it, when it is ferment, the mass in the second stage of our Magistery becomes red in the fullness of the potential sense, while in the third stage, or the second and last decoction, the ferment is actively dominated, and the red colour becomes manifest, and possesses the whole substance. Again, we say that this ferment is that strong substance which turns everything into its own nature. Our ferment is of the same substance of gold; gold is of quicksilver, and our design is to produce gold.
~ Bonus, Peter (?). *An Excellent Introduction to the Art of Alchemy*. 14th Cen. (?). Alchemical Tract

[801] *cook perfectly the white Elixir to give it the color of cinnabar, starting there in order to make the red Elixir.*

[802] *Take the White Stone and divide it into two parts; you will raise one part to the state of the white Elixir, as has been said much earlier (of the kind of which you will have an indefinite amount). Put the other part in a new bed of the Philosophers, clean, tidy, transparent, spherical and place it in the furnace for digestion. Increase the fire until by its force and strength the matter is changed to a very red stone*
~ Magnus, Albertus. *Compound of Compounds*. 13th Cen. Alchemical Tract

[813] *When the putrefaction of our seed has been thus completed, the fire may be increased till glorious colors appear, which the Sons of Art have called Cauda Pavonis, or the Peacock's Tail. These colors come and go, as heat is administered approaching to the third degree, till all is of a*

beautiful green, and as it ripens assumes a perfect whiteness, which is the White Tincture, transmuting the inferior metals into silver, and very powerful as a medicine. But as the artist well knows it is capable of a higher concoction, he goes on increasing his fire till it assumes a yellow, then an orange or citron color; and then boldly gives a heat of the fourth degree, till it acquires a redness like blood taken from a sound person, which is a manifest sign of its thorough concoction and fitness for the uses intended.

~ Anonymous. *On the Philosophers' Stone*. 17th Cen. (?). Alchemical Tract

[814] *the redness of this delectable Stone is contained in its whiteness, and may be brought out, and made to appear to the Artist's ravished gaze by the gently compelling heat of fire.*

~ Norton, Thomas. *The Chemical Treatise, Or, The Ordinal of Alchemy*. 1477 AD. Alchemical Tract

[655] *This matter after having received perfect whiteness, perfect redness and fixation, tinges all imperfect metals into the best Silver and Gold.*

~ Nollius, Henry. *The Chemists Key*. 1617 AD. Alchemical Tract

[633] *The Sages say that the Stone dissolves itself, coagulates itself, mortifies itself, and is quickened by its own inherent power, and that it changes itself to black, white, and red*

~ Anonymous. *The Glory of the World, Or, Table of Paradise*. 1526 AD. Alchemical Tract

[799] *between true whiteness and true redness, there is a certain ash-color: of which it is said, After whiteness, you cannot err, for increasing the fire, you shall come to an ash-color: of which another says: Do not set light by the ashes, for God shall give it to you molten: and then at the last the King is invested with a red crown the by will of God.*

~ Bacon, Roger. *The Mirror of Alchemy*. 13th Cen. Alchemical Tract

[629] *From the one substance is evolved, first the White, and then the Red Tincture; there is one vessel one goal, and one method.*

[732] *I knew a man says Gregory, who began the work in the right way, and achieved the White Tincture; but when there was some delay about the appearance of the Red Colour, he gave up in despair, etc. This man knew the simple elements of our Art, their purification, commixtion, and the different signs which were to appear; he was ignorant only of the day and hour in which the conjunction of the simple elements and the completion of the work might be expected; and because he did not know what to do at the right time, the whole Magistery vanished from his sight. For the White Stone was net yet fixed, and, being exposed to too much heat, it evaporated.*

~ Bonus, Peter. *The New Pearl of Great Price*. 1338 AD. Alchemical Tract

[810] *But the heat of this dry fire ought to be double at the least, to what it was before, or than the heat of the moist fire, by the help of this heat, the white medicine receiveth the admirable tincture of the redness. [...] Therefore you must burn it without fear in a dry fire, until such time as it is clothed with a most glorious red, or a pure vermilion colour. For which cause Epitus the philosopher saith, decoct the white in a red hot furnace, until such time as it be clothed with a purple glory. Do not cease, though the redness be somewhat long, before it appears. For as I have said, the fire being augmented, the first colour of whiteness will change into red. Also when the citrine shall first appear, among those colours, yet that colour is not fixed. But not long after it, the red colour shall begin to appear, which ascending to the height, your work will indeed be complete. As Hermes saith in Turba, between the whiteness and the redness, one colour only appears, to wit, citrine, but it changes from the less to the more. Maria also saith, when you have the true white, then follows the false and citrine colour; and at last the perfect redness itself. This is the glory and the beauty of the whole world.*
~ Bacon, Roger (Pseudo). *The Root of the World*. 13-7th Cen. Alchemical Tract

[190] *For our earth putrefies and becomes black, then it is putrefied in lifting up or separation; afterwards being dried, its blackness goes away from it, and then it is whitened, and the feminine dominion of the darkness and humidity perisheth; then also the white vapor penetrates through the new body, and the spirits are bound up or fixed in the dryness. And that which is corrupting, deformed and black through the moisture, vanishes away; so the new body rises again clear, pure, white and immortal, obtaining the victory over all its enemies. And as heat working upon that which is moist, causeth or generates blackness, which is the prime or first color, so always by decoction more and more heat working upon that which is dry begets whiteness, which is the second color; and then working upon that which is purely and perfectly dry, it produces citrinity and redness, thus much for colors.*

[811] *This white substance, if you will make it red, you must continually decoct it in a dry fire till it be rubified, or become red as blood, which is nothing but water, fire, and true tincture. And so by a continual dry fire, the whiteness is changed, removed, perfected, made citrine, and still digested till it become to a true red and fixed color. And consequently by how much more it is heightened in color, and made a true tincture of perfect redness. Wherefore with a dry fire, and a dry calcination, without any moisture, you must decoct this compositum, till it be invested with a most perfect red color, and then it will be the true and perfect elixir.*
~ Artephius. *The Secret Book of Artephius*. 12th Cen. (?). Alchemical Tract

[221] *Venerate the king and his wife, and do not burn them, since you know not when you may have need of these things, which improve the king*

and his wife. Cook them, therefore, until they become black, then white, afterwards red
~ Anonymous. *The Turba Philosophorum*. Alchemical Tract

[789] *It is to be noted also that our Stone in digestion is moved to all the colours in the World, but three are principal, of which good care and notice are to be taken, to wit, Black colour, which is first and it is the key of the Beginning of the Work; of the Second kind or degree, the White colour is the Second, and the Red is the third, whereof it is said that the thing of which the head is Red, the feet White, and the eyes Black is our Magistery.*

[806] *When the White Stone is accomplished, you must dissolve one part of it, and so calcine it (as some will have it) by long decoction till it becomes like impalpable Ashes, so soft not to be touched, coloured Citrine.*
~ Trevisan, Count Bernard. *Verbum Dismissum*. 15th Cen. Alchemical Tract

..... ***Commentary*** .....

The final color sign is red, which comes after white… a long time after.

161. The Red Stone is only a further development of the White Stone

..... *Statistical Significance* .....

Supporting sources: 6
Contradicting sources: 0
Statistical significance: 0.9997559

This premise is statistically significant

..... *Supporting Quotations* .....

[798] *first it prepares the white tincture, and then the red. For the Sun and Moon are prepared by the same method, and yield the red and white tincture, respectively*
~ Flamell, Nicholas. *A Short Tract, or Philosophical Summary*. 15th Cen. Alchemical Tract

[801] *cook perfectly the white Elixir to give it the color of cinnabar, starting there in order to make the red Elixir.*
~ Magnus, Albertus. *Compound of Compounds*. 13th Cen. Alchemical Tract

[813] *When the putrefaction of our seed has been thus completed, the fire may be increased till glorious colors appear, which the Sons of Art have called Cauda Pavonis, or the Peacock's Tail. These colors come and go, as heat is administered approaching to the third degree, till all is of a beautiful green, and as it ripens assumes a perfect whiteness, which is the White Tincture, transmuting the inferior metals into silver, and very powerful as a medicine. But as the artist well knows it is capable of a higher concoction, he goes on increasing his fire till it assumes a yellow, then an orange or citron color; and then boldly gives a heat of the fourth degree, till it acquires a redness like blood taken from a sound person, which is a manifest sign of its thorough concoction and fitness for the uses intended.*
~ Anonymous. *On the Philosophers' Stone*. 17th Cen. (?). Alchemical Tract

[814] *the redness of this delectable Stone is contained in its whiteness, and may be brought out, and made to appear to the Artist's ravished gaze by the gently compelling heat of fire.*
~ Norton, Thomas. *The Chemical Treatise, Or, The Ordinal of Alchemy*. 1477 AD. Alchemical Tract

[630] *there is one Philosophers' Stone, because there is one essence, and one method, both in the red and white Medicine. The red Medicine is merely a further development of the white.*
~ Bonus, Peter. *The Epistle of Bonus of Ferrara*. 14th Cen. Alchemical Tract

[812] *And when you see the true whiteness appear, which shineth like a bright sword, or polished silver, know that in that whiteness there is redness hidden. But then beware that you take not that whiteness out of the vessel, but only digest it to the end, that with heat and dryness, it may assume a citron color, and a most beautiful redness.*
~ Artephius. *The Secret Book of Artephius*. 12th Cen. (?). Alchemical Tract

..... ***Commentary*** .....

The White Stone and Red Stone are not made by different processes, but the Red Stone is a further development of the White Stone.

162. The Red Stone is made from the White Stone with more heat

..... *Statistical Significance* .....

Supporting sources: 5
Contradicting sources: 0
Statistical significance: 0.9990234

This premise is statistically significant

..... *Supporting Quotations* .....

[809] *The fourth degree of fire produces a red matter, when appear divers colour.*
~ Figulus, Benedictus. *A Golden and Blessed Casket of Nature's Marvels*. 1607 AD. Alchemical Tract

[805] *You should also bear in mind that the silver should be applied to our quicksilver before the gold, because the quicksilver is volatile, and cannot with safety be subjected all at once to great heat. Silver has the power of stirring up the inherent sulphur of the quicksilver, whereby it is coagulated into the form of the Remedy for transmuting metals into silver; and this coagulation is brought about by the gentle heat of the silver. Gold requires a much higher degree of heat, and if gold were added to the quicksilver before the silver, the greater degree of heat would at once change the quicksilver into a red sulphur, which, however, would be of no use for the purpose of making gold, because it would have lost its essential moisture; and our Art requires that the quicksilver should be first coagulated by means of silver into white sulphur, before the greater degree of heat is applied which, through gold, changes it into red sulphur. There must be whiteness before there is redness. Redness before whiteness spoils our whole substance.*
~ A German Sage. *A Tract of Great Price Concerning the Philosophical Stone*. 1423 AD. Alchemical Tract

[802] *Take the White Stone and divide it into two parts; you will raise one part to the state of the white Elixir, as has been said much earlier (of the kind of which you will have an indefinite amount). Put the other part in a new bed of the Philosophers, clean, tidy, transparent, spherical and place it in the furnace for digestion. Increase the fire until by its force and strength the matter is changed to a very red stone*
~ Magnus, Albertus. *Compound of Compounds*. 13th Cen. Alchemical Tract

[813] *When the putrefaction of our seed has been thus completed, the fire may be increased till glorious colors appear, which the Sons of Art have called Cauda Pavonis, or the Peacock's Tail. These colors come and go, as heat is administered approaching to the third degree, till all is of a beautiful green, and as it ripens assumes a perfect whiteness, which is the White Tincture, transmuting the inferior metals into silver, and very powerful as a medicine. But as the artist well knows it is capable of a higher concoction, he goes on increasing his fire till it assumes a yellow, then an orange or citron color; and then boldly gives a heat of the fourth degree, till it acquires a redness like blood taken from a sound person, which is a manifest sign of its thorough concoction and fitness for the uses intended.*

~ Anonymous. *On the Philosophers' Stone*. 17th Cen. (?). Alchemical Tract

[12] *The matters then of the white and red, among themselves, differ not in respect to their essence; but for the red elixir needs more subtilization, and longer digestion, and a hotter fire in the course of the operation, than the white, because the end of the white work, is the beginning of the red work; and that which is complete in the one, is to be begun in the others.*

[810] *But the heat of this dry fire ought to be double at the least, to what it was before, or than the heat of the moist fire, by the help of this heat, the white medicine receiveth the admirable tincture of the redness. [...] Therefore you must burn it without fear in a dry fire, until such time as it is clothed with a most glorious red, or a pure vermilion colour. For which cause Epitus the philosopher saith, decoct the white in a red hot furnace, until such time as it be clothed with a purple glory. Do not cease, though the redness be somewhat long, before it appears. For as I have said, the fire being augmented, the first colour of whiteness will change into red. Also when the citrine shall first appear, among those colours, yet that colour is not fixed. But not long after it, the red colour shall begin to appear, which ascending to the height, your work will indeed be complete. As Hermes saith in Turba, between the whiteness and the redness, one colour only appears, to wit, citrine, but it changes from the less to the more. Maria also saith, when you have the true white, then follows the false and citrine colour; and at last the perfect redness itself. This is the glory and the beauty of the whole world.*

~ Bacon, Roger (Pseudo). *The Root of the World*. 13-7th Cen. Alchemical Tract

..... ***Commentary*** .....

A much higher degree of heat is used to develop the White Stone into the Red Stone.

163. Between white and red use a dry fire

..... *Statistical Significance* .....

Supporting sources: 2
Contradicting sources: 1
Statistical significance: 0.5000000

*This premise is **not** statistically significant*

..... *Supporting Quotations* .....

[810] *But the heat of this dry fire ought to be double at the least, to what it was before, or than the heat of the moist fire, by the help of this heat, the white medicine receiveth the admirable tincture of the redness. [...] Therefore you must burn it without fear in a dry fire, until such time as it is clothed with a most glorious red, or a pure vermilion colour. For which cause Epitus the philosopher saith, decoct the white in a red hot furnace, until such time as it be clothed with a purple glory. Do not cease, though the redness be somewhat long, before it appears. For as I have said, the fire being augmented, the first colour of whiteness will change into red. Also when the citrine shall first appear, among those colours, yet that colour is not fixed. But not long after it, the red colour shall begin to appear, which ascending to the height, your work will indeed be complete. As Hermes saith in Turba, between the whiteness and the redness, one colour only appears, to wit, citrine, but it changes from the less to the more. Maria also saith, when you have the true white, then follows the false and citrine colour; and at last the perfect redness itself. This is the glory and the beauty of the whole world.*
~ Bacon, Roger (Pseudo). *The Root of the World*. 13-7th Cen. Alchemical Tract

[811] *This white substance, if you will make it red, you must continually decoct it in a dry fire till it be rubified, or become red as blood, which is nothing but water, fire, and true tincture. And so by a continual dry fire, the whiteness is changed, removed, perfected, made citrine, and still digested till it become to a true red and fixed color. And consequently by how much more it is heightened in color, and made a true tincture of perfect redness. Wherefore with a dry fire, and a dry calcination, without any moisture, you must decoct this compositum, till it be invested with a most perfect red color, and then it will be the true and perfect elixir.*

[812] *And when you see the true whiteness appear, which shineth like a bright sword, or polished silver, know that in that whiteness there is redness hidden. But then beware that you take not that whiteness out of the vessel, but only digest it to the end, that with heat and dryness, it may assume a citron color, and a most beautiful redness.*

~ Artephius. *The Secret Book of Artephius*. 12th Cen. (?). Alchemical Tract

..... *Contradicting Quotations* .....

[814] *the redness of this delectable Stone is contained in its whiteness, and may be brought out, and made to appear to the Artist's ravished gaze by the gently compelling heat of fire.*
~ Norton, Thomas. *The Chemical Treatise, Or, The Ordinal of Alchemy*. 1477 AD. Alchemical Tract

..... *Commentary* .....

As per usual we have uncertainty regarding the use of violent heat. In this context it is whether to use high heat to mature the White Stone into the Red Stone.

It seems a higher degree is necessary, but not too high. As always the exact degree is relative to the local conditions and so must be determined by the operator.

164. The Red should be made from the White by recirculation

..... *Statistical Significance* .....

Supporting sources: 4
Contradicting sources: 3
Statistical significance: 0.2928932

*This premise is **not** statistically significant*

..... *Supporting Quotations* .....

[816] *The white Elixir being brought to its Degree of Maturity, desiring to go on to its highest Degree of Perfection, instead of fermenting it with Silver, it must be cibated with its own Flesh and Blood, which is the double Mercury, by which it being nourished, multiplyed in Quality and Quantity, and digested, the whole Work is accomplished.*
~ Urbigerus, Baro. *Aphorisms of Urbigerus*. 1690 AD. Alchemical Tract

[31] *When the hidden Mystery of him is made manifest, his colour is Citrine or Red, but after his first fixation in the white, there follows no error in the whole Mystery, although you proceed to the Crowning of Nature by often passing the Philosophical Wheel, and by bettering your blessed Stone by many reiterated solutions and coagulations.*
~ Anonymous. *The Crowning of Nature*. 16-7th Cen. (?). Alchemical Tract

[800] *If you wish to obtain the red tincture, you should dissolve and coagulate, and go through the whole process over again.*
~ Anonymous. *The Glory of the World, Or, Table of Paradise*. 1526 AD. Alchemical Tract

[806] *When the White Stone is accomplished, you must dissolve one part of it, and so calcine it (as some will have it) by long decoction till it becomes like impalpable Ashes, so soft not to be touched, coloured Citrine.*
~ Trevisan, Count Bernard. *Verbum Dismissum*. 15th Cen. Alchemical Tract

..... *Contradicting Quotations* .....

[802] *Take the White Stone and divide it into two parts; you will raise one part to the state of the white Elixir, as has been said much earlier (of the kind of which you will have an indefinite amount). Put the other part in a new bed of the Philosophers, clean, tidy, transparent, spherical and place it in the furnace for digestion. Increase the fire until by its force and strength the matter is changed to a very red stone*

~ Magnus, Albertus. *Compound of Compounds*. 13th Cen. Alchemical Tract

[813] *When the putrefaction of our seed has been thus completed, the fire may be increased till glorious colors appear, which the Sons of Art have called Cauda Pavonis, or the Peacock's Tail. These colors come and go, as heat is administered approaching to the third degree, till all is of a beautiful green, and as it ripens assumes a perfect whiteness, which is the White Tincture, transmuting the inferior metals into silver, and very powerful as a medicine. But as the artist well knows it is capable of a higher concoction, he goes on increasing his fire till it assumes a yellow, then an orange or citron color; and then boldly gives a heat of the fourth degree, till it acquires a redness like blood taken from a sound person, which is a manifest sign of its thorough concoction and fitness for the uses intended.*

~ Anonymous. *On the Philosophers' Stone*. 17th Cen. (?). Alchemical Tract

[811] *This white substance, if you will make it red, you must continually decoct it in a dry fire till it be rubified, or become red as blood, which is nothing but water, fire, and true tincture. And so by a continual dry fire, the whiteness is changed, removed, perfected, made citrine, and still digested till it become to a true red and fixed color. And consequently by how much more it is heightened in color, and made a true tincture of perfect redness. Wherefore with a dry fire, and a dry calcination, without any moisture, you must decoct this compositum, till it be invested with a most perfect red color, and then it will be the true and perfect elixir.*

[812] *And when you see the true whiteness appear, which shineth like a bright sword, or polished silver, know that in that whiteness there is redness hidden. But then beware that you take not that whiteness out of the vessel, but only digest it to the end, that with heat and dryness, it may assume a citron color, and a most beautiful redness.*

~ Artephius. *The Secret Book of Artephius*. 12th Cen. (?). Alchemical Tract

..... ***Commentary*** .....

Here we have an extreme division of opinion amongst the alchemists. There is statistically significant support for two contradicting premises: the first that the development from White to Red stage should be done by repeating the entire process of digestion, with the implication of adding more distillate; the second that the development from White to Red is only a further continuation with a higher degree of heat used, without adding more distillate. Since both possibilities have at least 3 sources supporting the view then this implies that both methods could be considered legitimate.

Also is should be noted that even by repeating the process there is still required to be a transition between white and red at some point.

165. Don't ferment the White Stone before raising it to Red

..... *Statistical Significance* .....

Supporting sources: 3
Contradicting sources: 2
Statistical significance: 0.3700395

*This premise is **not** statistically significant*

..... *Supporting Quotations* .....

[816] *The white Elixir being brought to its Degree of Maturity, desiring to go on to its highest Degree of Perfection, instead of fermenting it with Silver, it must be cibated with its own Flesh and Blood, which is the double Mercury, by which it being nourished, multiplyed in Quality and Quantity, and digested, the whole Work is accomplished.*
~ Urbigerus, Baro. *Aphorisms of Urbigerus*. 1690 AD. Alchemical Tract

[802] *Take the White Stone and divide it into two parts; you will raise one part to the state of the white Elixir, as has been said much earlier (of the kind of which you will have an indefinite amount). Put the other part in a new bed of the Philosophers, clean, tidy, transparent, spherical and place it in the furnace for digestion. Increase the fire until by its force and strength the matter is changed to a very red stone*
~ Magnus, Albertus. *Compound of Compounds*. 13th Cen. Alchemical Tract

[812] *And when you see the true whiteness appear, which shineth like a bright sword, or polished silver, know that in that whiteness there is redness hidden. But then beware that you take not that whiteness out of the vessel, but only digest it to the end, that with heat and dryness, it may assume a citron color, and a most beautiful redness.*
~ Artephius. *The Secret Book of Artephius*. 12th Cen. (?). Alchemical Tract

..... *Contradicting Quotations* .....

[805] *You should also bear in mind that the silver should be applied to our quicksilver before the gold, because the quicksilver is volatile, and cannot with safety be subjected all at once to great heat. Silver has the power of stirring up the inherent sulphur of the quicksilver, whereby it is coagulated into the form of the Remedy for transmuting metals into silver; and this coagulation is brought about by the gentle heat of the silver. Gold requires a much higher degree of heat, and if gold were added to the*

quicksilver before the silver, the greater degree of heat would at once change the quicksilver into a red sulphur, which, however, would be of no use for the purpose of making gold, because it would have lost its essential moisture; and our Art requires that the quicksilver should be first coagulated by means of silver into white sulphur, before the greater degree of heat is applied which, through gold, changes it into red sulphur. There must be whiteness before there is redness. Redness before whiteness spoils our whole substance.

~ A German Sage. *A Tract of Great Price Concerning the Philosophical Stone*. 1423 AD. Alchemical Tract

[732] *I knew a man says Gregory, who began the work in the right way, and achieved the White Tincture; but when there was some delay about the appearance of the Red Colour, he gave up in despair, etc. This man knew the simple elements of our Art, their purification, commixtion, and the different signs which were to appear; he was ignorant only of the day and hour in which the conjunction of the simple elements and the completion of the work might be expected; and because he did not know what to do at the right time, the whole Magistery vanished from his sight. For the White Stone was net yet fixed, and, being exposed to too much heat, it evaporated.*

~ Bonus, Peter. *The New Pearl of Great Price*. 1338 AD. Alchemical Tract

..... *Commentary* .....

The three supporting quotations clearly state that the White Stone should not be fermented with silver before being further developed into the Red Stone. The two contradicting quotations imply that it should be fermented, but it is not so clear.

Quotation #805 could be talking about the White Stone being raised to Red, or the words 'silver' and 'gold' could be metaphorical for the degrees of heat to be used. In which case this quotation would not be contradicting to this premise, but instead supporting the premise that the Red Stone is made from the White Stone with more heat.

Quotation #732 says that the White Stone may evaporate if it is 'not yet fixed' which probably means the same as 'not yet fermented' – although by saying it evaporated that does contradict the very strongly supported premise that the vessel should be hermetically sealed, which is suspicious and may suggest an alternative interpretation.

Due to the uncertainty of the contradicting quotations I feel there is more support for the premise that the White Stone should not be fermented before raising it to the Red Stone.

166. Only a part of the White Stone should be further developed to Red

..... *Statistical Significance* .....

Supporting sources: 3
Contradicting sources: 2
Statistical significance: 0.3700395

*This premise is **not** statistically significant*

..... *Supporting Quotations* .....

[802] *Take the White Stone and divide it into two parts; you will raise one part to the state of the white Elixir, as has been said much earlier (of the kind of which you will have an indefinite amount). Put the other part in a new bed of the Philosophers, clean, tidy, transparent, spherical and place it in the furnace for digestion. Increase the fire until by its force and strength the matter is changed to a very red stone*
~ Magnus, Albertus. *Compound of Compounds*. 13th Cen. Alchemical Tract

[203] *For the purpose, then, of augmenting your Stone, you should at once divide it into two equal parts, carefully testing the correctness of your division by means of the balance. One-half is for the Red Tincture, and the other moiety for the White.*
~ Norton, Thomas. *The Chemical Treatise, Or, The Ordinal of Alchemy*. 1477 AD. Alchemical Tract

[806] *When the White Stone is accomplished, you must dissolve one part of it, and so calcine it (as some will have it) by long decoction till it becomes like impalpable Ashes, so soft not to be touched, coloured Citrine.*
~ Trevisan, Count Bernard. *Verbum Dismissum*. 15th Cen. Alchemical Tract

..... *Contradicting Quotations* .....

[812] *And when you see the true whiteness appear, which shineth like a bright sword, or polished silver, know that in that whiteness there is redness hidden. But then beware that you take not that whiteness out of the vessel, but only digest it to the end, that with heat and dryness, it may assume a citron color, and a most beautiful redness.*
~ Artephius. *The Secret Book of Artephius*. 12th Cen. (?). Alchemical Tract

[813] *When the putrefaction of our seed has been thus completed, the fire may be increased till glorious colors appear, which the Sons of Art*

have called Cauda Pavonis, or the Peacock's Tail. These colors come and go, as heat is administered approaching to the third degree, till all is of a beautiful green, and as it ripens assumes a perfect whiteness, which is the White Tincture, transmuting the inferior metals into silver, and very powerful as a medicine. But as the artist well knows it is capable of a higher concoction, he goes on increasing his fire till it assumes a yellow, then an orange or citron color; and then boldly gives a heat of the fourth degree, till it acquires a redness like blood taken from a sound person, which is a manifest sign of its thorough concoction and fitness for the uses intended.

~ Anonymous. *On the Philosophers' Stone*. 17th Cen. (?). Alchemical Tract

..... ***Commentary*** .....

Three different authors here recommend to split the White Stone into parts and raise only one part to the Red Stone, keeping the remaining part for the White Stone. While there are two sources that contradict this, they do so indirectly. Neither contradicting quote says *not* to split the White Stone, but both say to just continue with the process.

It seems to me that this contradiction is not a serious concern. Some alchemists split the Stone so as to have both the White Stone and then the Red, while others did not think to split it and just continued onto the prize. As there are three different sources supporting the premise of splitting the White Stone into parts then it is unlikely to be detrimental and sounds like a good and logical idea.

167. Between White and Red there is orange

..... *Statistical Significance* .....

Supporting sources: 2
Contradicting sources: 0
Statistical significance: 0.9375000

*This premise is probably significant, but **not** statistically significant*

..... *Supporting Quotations* .....

[803] *As you are now approaching the end of the work, the substance receives a golden tinge, and the Virgin's Milk which you give your substance to drink has assumed a deep orange colour. Pray to God to keep you from haste and impatience at this stage of the work; consider that you have now waited for seven months, and that it would be foolish to let one hour rob you of the fruits of all your labour. Therefore be more and more careful the nearer you approach perfection. Then you will first observe an orange-coloured sweat breaking out on the body; next there will be vapour of an orange hue. Soon the body below becomes tinged with violet and a darkish purple. At the end of fourteen or fifteen days, the substance will be, for the most part, humid and ponderous, and yet the wind still bears it in its womb. Towards the 26th day of the Reign it will begin to get dry, and to become liquid and solid in turn (about a hundred times a day); then it becomes granulated; then again it is welded together into one mass, and so it goes on changing for about a fortnight. At length, however, an unexpectedly glorious light will burst from your substance, and the end will arrive three days afterwards. The substance will be granulated, like atoms of gold (or motes in the Sun), and turn a deep red—a red the intensity of which makes it seem black like very pure blood in a clotted state. This is the Great Wonder of Wonders, which has not its like on earth.* ~ An Anonymous Sage and Lover of Truth. *An Open Entrance to the Closed Palace of the King*. 1645 AD. Alchemical Tract

[813] *When the putrefaction of our seed has been thus completed, the fire may be increased till glorious colors appear, which the Sons of Art have called Cauda Pavonis, or the Peacock's Tail. These colors come and go, as heat is administered approaching to the third degree, till all is of a beautiful green, and as it ripens assumes a perfect whiteness, which is the White Tincture, transmuting the inferior metals into silver, and very powerful as a medicine. But as the artist well knows it is capable of a higher concoction, he goes on increasing his fire till it assumes a yellow, then an orange or citron color; and then boldly gives a heat of the fourth*

degree, till it acquires a redness like blood taken from a sound person, which is a manifest sign of its thorough concoction and fitness for the uses intended.

~ Anonymous. *On the Philosophers' Stone*. 17th Cen. (?). Alchemical Tract

..... *Commentary* .....

Between the white and red signs there is an intermediary orange color. The heat should be increased again when this orange color is observed.

168. The Stone is to be fermented

..... *Statistical Significance* .....

Supporting sources: 10
Contradicting sources: 0
Statistical significance: 0.9999990

This premise is statistically significant

..... *Supporting Quotations* .....

[859] *Concerning fermentation, the Philosopher here reiterates the working in its totality, showing that just as the Mass of dough, becomes in its entirety leaven, by the action of the ferment, which to it is added; so too the sum of the Philosophic confection becomes by this operation a leaven proper to the fermentation of a new substance, & to the multiplication of it unto infinity. If now you well observe how bread is made, you shall find the just proportions, which to observe, between the substances composing your Philosophic dough. Do not then bakers utilise greater quantity of flour, than of leaven, & more yet of water than of flour, & of leaven? The laws of nature are those to be followed in the practice of this our Magistry. I have given you all necessary instruction upon the principal points; such that it would be superfluous to say more, particularly touching upon the final operations, concerning the which the Philosophers have shown themselves much less reserved, than as to the earlier, which are the fundaments of their art.*
~ Desiderius, Sanctus. *A Letter to the True Disciples of Hermes*. 16-8th Cen. Alchemical Tract

[252] *although our Stone of itself colours, yet, according to Theophrastus, it does this less than when the Medium of Incorporation and Ingression of the Stone --- i.e., Fermentation --- is added. Different philosophers have used different Media, each according to his own opinion. Farreanus, Berhardus, Roger Bacon, etc., etc., having some applied augmentation by means of repeated solution, others by fermentation. Use which you will; either will lead to the desired result.*
~ Suchten, Alexander von. *An Explanation of the Natural Philosopher's Tincture, of Paracelsus*. 16th Cen. Alchemical Tract

[424] *In order to obtain the Elixir from this Sulphur by reiterate solution and coagulation, take three parts of purest gold, and one part of this fiery Sulphur. Melt the gold in a clean crucible, and then cast your Sulphur into it (protecting it well from the smoke of the coals). Make them*

liquid together, when you will obtain a beautiful mass of a deep red, though hardly transparent. This you should permit to cool, and pound into a small powder. Of this powder take one part, and two parts of our Mercury; mix them well, and put them in a glass vessel, well sealed. They should be exposed to gentle heat for two months. This is the true fermentation, which may be repeated if needful.
~ An Anonymous Sage and Lover of Truth. *An Open Entrance to the Closed Palace of the King*. 1645 AD. Alchemical Tract

[69] *Some Impostors would perswade the Vulgar, that Gold, Silver, and many other Ingredients are required to the making of the Grand Elixir according to our noblest ways: which the Doctrines of all the Philosophers, and our own infallible Rules clearly shew to be false: for 'tis most certain, that we neither use any of their Ingredients, nor yet any Silver or Gold, (unless, as we have mentioned, in our third way) till we come to the Fermentation of our Elixirs.*

[432] *It is to be observed in the Fermentation, that the Elixir exceed not the Ferment in Quantity, otherwise the Sponsal Ligament of it cannot be actually performed, and when the Ferment is predominant over the Elixir, all will be presently turned into dust. The best Method of Fermentation is to take one part of the Elixir, and put it into the midst of ten parts of Gold in Filings*
~ Urbigerus, Baro. *Aphorisms of Urbigerus*. 1690 AD. Alchemical Tract

[425] *(12) And although the Wise Men want some common Gold in the fermentation of their Stone, that the same may be determinated to transmute imperfect metals into Sol, it does not therefore follow that common Sol should make perfect our Stone. (13) On the contrary our Stone rather makes perfect common Sol and Luna, because the most perfect Sol is imperfect and unfruitful without our Stone. But when it comes to be united to our Stone it becomes alive and fruitful and can communicate part of its perfection to other metals.*
~ Nollius, Henry. *The Chemists Key*. 1617 AD. Alchemical Tract

[27] *know that Fermentation doth not change the powder of the Stone into any form but his own, but it giveth savor, odour, and strength to transmute other bodies to his own nature.*
~ Anonymous. *The Crowning of Nature*. 16-7th Cen. (?). Alchemical Tract

[421] *Without a proper ferment the Moon cannot become the Sun, but the substance, having nothing to prevent it from doing so, will again revert to water.*
~ Bonus, Peter. *The Epistle of Bonus of Ferrara*. 14th Cen. Alchemical Tract

[949] *Our medicine is multiplied by fermentation; and the ferment for the white is pure luna, the ferment for the red is pure fine sol. Now cast one part of the medicine upon twenty parts of the ferment, and all shall become medicine, elixir, or tincture; put it on the fire in a glass vessel, and*

seal it so that no air can go in or out, dissolve and subtilize it, as oft as you please, even as you did for making of the first medicine. And one part of this second medicine, shall have as much virtue and power, as ten parts of the former.
~ Bacon, Roger (Pseudo). *The Root of the World*. 13-7th Cen. Alchemical Tract

[175] *Combine two things, decompose them, let them become black. Digest them and change them to white by your skill; at last let the compound change to a deep red, let it be coagulated, and fix it; and you will be a favoured man. If, afterwards, you cause it to ferment, you will have conducted the whole work prosperously. Then tinge therewith whatsoever you will, and it will multiply to you infinite treasure.*

[426] *The Stone or Elixir cannot be used for this purpose in the form in which we left it at the completion of the previous stage of our process; but it should be still further fermented and augmented in the following manner, as otherwise it could not be conveniently applied to imperfect metals and bodies. Take one part of the Essence, and add to it three parts of purest gold, which has been purged and melted by means of antimony, and reduced to very thin plates. Let them be placed together in the crucible. Thereupon the whole compound will be transformed into a pure and efficacious Tincture, which, when applied to base metals, in the ratio of 1 :: 1000, will change them into pure gold. . . . the substance of the Sages, after all the changes that it has undergone, will do more harm than good as a medicine applied to the body, without the final preparation*
~ Anonymous. *The Sophic Hydrolith, Or, Water Stone of the Wise*. 17th Cen. Alchemical Tract

[428] *For without the ferment of gold no one can compose the Stone or develop the tinging virtue. For the same is very subtle and penetrating if it be fermented and joined with a ferment like unto itself; then the prepared tincture has the power of entering into other bodies, and operating therein. Take then one part of the prepared ferment for the tinging of a thousand parts of molten metal, and then you will learn in all faith and truth that it shall be changed into the only good and fixed gold.*
~ Valentinus, Basilius. *The Twelve Keys*. 1618 AD. Alchemical Tract

..... ***Commentary*** .....

The final stage is to 'ferment' the White or Red Stone with silver of gold, respectively.

It is interesting to note that of all the sources that mention fermentation only quotation #252 suggests that fermentation is not necessarily required (although it is not a contradiction because it still says fermentation should be performed).

169. Fermentation is recirculation with more distillate and silver/gold added

..... *Statistical Significance* .....

Supporting sources: 5
Contradicting sources: 0
Statistical significance: 0.9990234

This premise is statistically significant

..... *Supporting Quotations* .....

[859] *Concerning fermentation, the Philosopher here reiterates the working in its totality, showing that just as the Mass of dough, becomes in its entirety leaven, by the action of the ferment, which to it is added; so too the sum of the Philosophic confection becomes by this operation a leaven proper to the fermentation of a new substance, & to the multiplication of it unto infinity. If now you well observe how bread is made, you shall find the just proportions, which to observe, between the substances composing your Philosophic dough. Do not then bakers utilise greater quantity of flour, than of leaven, & more yet of water than of flour, & of leaven? The laws of nature are those to be followed in the practice of this our Magistry. I have given you all necessary instruction upon the principal points; such that it would be superfluous to say more, particularly touching upon the final operations, concerning the which the Philosophers have shown themselves much less reserved, than as to the earlier, which are the fundaments of their art.*
~ Desiderius, Sanctus. *A Letter to the True Disciples of Hermes*. 16-8th Cen. Alchemical Tract

[424] *In order to obtain the Elixir from this Sulphur by reiterate solution and coagulation, take three parts of purest gold, and one part of this fiery Sulphur. Melt the gold in a clean crucible, and then cast your Sulphur into it (protecting it well from the smoke of the coals). Make them liquid together, when you will obtain a beautiful mass of a deep red, though hardly transparent. This you should permit to cool, and pound into a small powder. Of this powder take one part, and two parts of our Mercury; mix them well, and put them in a glass vessel, well sealed. They should be exposed to gentle heat for two months. This is the true fermentation, which may be repeated if needful.*
~ An Anonymous Sage and Lover of Truth. *An Open Entrance to the Closed Palace of the King*. 1645 AD. Alchemical Tract

[83] *If you want to change it to the red Elixir, a tincture of great strength, transmuting and tingeing the Mercury, the Moon and all other imperfect metal bodies, to the very genuine Sun, bring the ferment three parts with one and a half parts of very pure gold, to the state of perfection and very yellow, and two parts of solidified water. Make of it a perfect mixture according to the rules of Art, until into longer is possible to distinguish the components. Put it again in a flask over a matured fire in order to perfect it. As soon as the true Stone appears blood red, you will gradually add the solid Water. Slowly increase the fire of digestion. By repeating this operation, you will increase its perfection. It is necessary to add, each time, the solid Water (that you preserved), which draws to its nature; it multiplies its strength to infinity, without changing anything of its essence. One part of the perfect Elixir of the first degree, projected over one hundred parts of the Mercury (washed with some vinegar and some salt as you should know), placed in a crucible over a small fire, until smoke appears, immediately transmutes them to the genuine Sun, better than the natural.*

~ Magnus, Albertus. *Compound of Compounds*. 13th Cen. Alchemical Tract

[539] *when you have finished the stone, dissolve it in our mercury again, wherein you have previously dissolved a few grains of pure gold. This operation is done without trouble, both substances readily liquefying. Put it into your vessel, as before, and go through the process. There is no danger in the management, but breaking your vessel; and every time it is thus treated its virtues are increased, in a ratio of ten to one hundred, a thousand, ten thousand, etc., both in medicinal and transmuting qualities; so that a small quantity may suffice for the purposes of an artist during the remaining term of his life.*

~ Anonymous. *On the Philosophers' Stone*. 17th Cen. (?). Alchemical Tract

[949] *Our medicine is multiplied by fermentation; and the ferment for the white is pure luna, the ferment for the red is pure fine sol. Now cast one part of the medicine upon twenty parts of the ferment, and all shall become medicine, elixir, or tincture; put it on the fire in a glass vessel, and seal it so that no air can go in or out, dissolve and subtilize it, as oft as you please, even as you did for making of the first medicine. And one part of this second medicine, shall have as much virtue and power, as ten parts of the former.*

~ Bacon, Roger (Pseudo). *The Root of the World*. 13-7th Cen. Alchemical Tract

..... ***Commentary*** .....

The process of fermentation is to repeat the entire Second Part, but to add the ferment: either silver or gold, into the mix. It does not take so long this time.

170. Fermentation can be repeated for purposes of multiplication

..... *Statistical Significance* .....

Supporting sources: 4
Contradicting sources: 0
Statistical significance: 0.9960938

This premise is statistically significant

..... *Supporting Quotations* .....

[430] *Aurel. Augurellius says likewise, in his third book: "First mingle a little of the prepared medicament with the yellow metal, and thou wilt presently see the same take to itself the strength of the Blessed Powder. Or, when thou shalt have collected again, by great and difficult art, the teeming seed from the pure gold, Then quickly mix with it an equal portion of purple powder, And warm the same with gentle heat, simmering for two months; In which space of time thou mayst behold produced the whole series of colours, Which, otherwise, thou hadst marveled to see in three years. As often as thou repeatest the operation again and again, so often shalt thou increase the virtue and quantity of thy powder".*
~ Suchten, Alexander von. *An Explanation of the Natural Philosopher's Tincture, of Paracelsus*. 16th Cen. Alchemical Tract

[424] *In order to obtain the Elixir from this Sulphur by reiterate solution and coagulation, take three parts of purest gold, and one part of this fiery Sulphur. Melt the gold in a clean crucible, and then cast your Sulphur into it (protecting it well from the smoke of the coals). Make them liquid together, when you will obtain a beautiful mass of a deep red, though hardly transparent. This you should permit to cool, and pound into a small powder. Of this powder take one part, and two parts of our Mercury; mix them well, and put them in a glass vessel, well sealed. They should be exposed to gentle heat for two months. This is the true fermentation, which may be repeated if needful.*
~ An Anonymous Sage and Lover of Truth. *An Open Entrance to the Closed Palace of the King*. 1645 AD. Alchemical Tract

[539] *when you have finished the stone, dissolve it in our mercury again, wherein you have previously dissolved a few grains of pure gold. This operation is done without trouble, both substances readily liquefying. Put it into your vessel, as before, and go through the process. There is no danger in the management, but breaking your vessel; and every time it is*

thus treated its virtues are increased, in a ratio of ten to one hundred, a thousand, ten thousand, etc., both in medicinal and transmuting qualities; so that a small quantity may suffice for the purposes of an artist during the remaining term of his life.
~ Anonymous. *On the Philosophers' Stone*. 17th Cen. (?). Alchemical Tract

[536] *The dissolution by dew, or balneum roris, is, that you take the glass vessel with the medicine in it, and hang it in a brazen or copper pot, with a narrow mouth, in which there must be water boiling, the mouth of the vessel being in the mean season shut, that the ascending vapours of the boiling water may dissolve the medicine. But note, that the boiling water ought not to touch the glass vessel, which contains the medicine, by three or four inches, and this dissolution possibly may be done in two or three days. After the medicine is dissolved, take it from the fire, and let it cool, to be fixed, to be congealed, and to be made hard or dried; and so let it be dissolved many times; for so much the oftener it is dissolved, so much the more strong, and the more perfect it shall be. Therefore Bonellus saith, when the aes, brass, or laten is burned, and this burning many times reiterated, it is made better than it was; and this solution is the subtilization of the medicine, and the sublimation of the virtues thereof. So that the oftener it is sublimed and made subtil, so much the more virtue it shall receive; and the more penetrative shall the tincture be made, and more plentiful in quantity; and the more perfect it is, the more it shall transmute. In the fourth distillation then, it shall receive such a virtue and tincture, that one part shall be able to transmute a thousand parts of the cleansed metal into fine gold or silver, better than that which is generated in the mines. Therefore saith Rhasis, the goodness or excellency of the dissolution and fixation of the perfect medicine. For so much the oftener the work is reiterated, so much the more fruitful it will be, and so much the more augmented. So much the oftener you sublime it, so much the more you increase it; for every time it is augmented in virtue, and power, and tincture, one more to be cast upon a thousand; at a second time upon ten thousand; at a third time upon one hundred thousand; at the fourth time upon a million. And thus you may increase its power by the number of reiterations, till it is almost infinite. Therefore saith Mercedes the philosopher, know for certain, that the oftener the matter or stone is dissolved and congealed, the more absolutely and perfectly the spirit and soul are conjoined and retained. And for this cause, every time the tincture is multiplied, after a most admirable and inconceivable manner. Our medicine is multiplied by fermentation; and the ferment for the white is pure luna, the ferment for the red is pure fine sol. Now cast one part of the medicine upon twenty parts of the ferment, and all shall become medicine, elixir, or tincture; put it on the fire in a glass vessel, and seal it so that no air can go in or out, dissolve and subtilize it, as oft as you please, even as you did for making of the first medicine. And one part of this second medicine, shall have as much virtue and power, as ten parts of the former.*

~ Bacon, Roger (Pseudo). *The Root of the World.* 13-7th Cen. Alchemical Tract

..... ***Commentary*** .....

Each time the Stone is fermented it is increased in quality (potency) and quantity (volume), due to the addition of the additional moisture and the metal. This method can therefore be used to multiply the Stone.

171. Fermentation makes the Stone less volatile

..... *Statistical Significance* .....

Supporting sources: 2
Contradicting sources: 0
Statistical significance: 0.9375000

*This premise is probably significant, but **not** statistically significant*

..... *Supporting Quotations* .....

[427] *Ferment desiccates Mercury, rendering it heavier and stable.*
~ Figulus, Benedictus. *A Golden and Blessed Casket of Nature's Marvels*. 1607 AD. Alchemical Tract

[30] *Fixation in this art is when the body receives a tinctural or colouring spirit and takes away his volatility or flying, which is by frequent iteration, until it becomes ashes of everlasting duration, and the whole remains in the fire.*
~ Anonymous. *The Crowning of Nature*. 16-7th Cen. (?). Alchemical Tract

..... *Commentary* .....

The process of fermentation stops the Stone from being capable of sublimation, which makes it harder to lose, among other things.

172. Fermentation increases the quality

..... *Statistical Significance* .....

Supporting sources: 3
Contradicting sources: 0
Statistical significance: 0.9843750

This premise is statistically significant

..... *Supporting Quotations* .....

[430] *Aurel. Augurellius says likewise, in his third book: "First mingle a little of the prepared medicament with the yellow metal, and thou wilt presently see the same take to itself the strength of the Blessed Powder. Or, when thou shalt have collected again, by great and difficult art, the teeming seed from the pure gold, Then quickly mix with it an equal portion of purple powder, And warm the same with gentle heat, simmering for two months; In which space of time thou mayst behold produced the whole series of colours, Which, otherwise, thou hadst marveled to see in three years. As often as thou repeatest the operation again and again, so often shalt thou increase the virtue and quantity of thy powder".*
~ Suchten, Alexander von. *An Explanation of the Natural Philosopher's Tincture, of Paracelsus*. 16th Cen. Alchemical Tract

[539] *when you have finished the stone, dissolve it in our mercury again, wherein you have previously dissolved a few grains of pure gold. This operation is done without trouble, both substances readily liquefying. Put it into your vessel, as before, and go through the process. There is no danger in the management, but breaking your vessel; and every time it is thus treated its virtues are increased, in a ratio of ten to one hundred, a thousand, ten thousand, etc., both in medicinal and transmuting qualities; so that a small quantity may suffice for the purposes of an artist during the remaining term of his life.*
~ Anonymous. *On the Philosophers' Stone*. 17th Cen. (?). Alchemical Tract

[27] *know that Fermentation doth not change the powder of the Stone into any form but his own, but it giveth savor, odour, and strength to transmute other bodies to his own nature.*
~ Anonymous. *The Crowning of Nature*. 16-7th Cen. (?). Alchemical Tract

..... *Commentary* .....

Fermentation increases the strength of the Stone. Additionally, while quotations #539 and #27 don't specifically claim that the quantity is increased, since the quality is increased and both say that more gold and moisture are added then this indicates that the quantity must also be increased seeing as the overall volume is increased with the additional of the gold and water. Further, quality and quantity are of course interchangeable as the Stone can always be diluted.

173. Fermentation is required for transmutation

..... *Statistical Significance* .....

Supporting sources: 5
Contradicting sources: 1
Statistical significance: 0.9375000

This premise is probably significant, but ***not*** *statistically significant*

..... *Supporting Quotations* .....

[74] *When your Elixir is brought to a Fluxibility, and a perfect Fixedness, if you desire to make a Medicine upon Metals, you must determinate or ferment it with common Gold in Filings, in which Determination it will vitrify, and then you will have an incomparable Medicine, capable to transmute all imperfect Metals into the purest Gold, according to the Doctrine of all the Philosophers, though our self never designed anything, but an universal Remedy for the Cure of all curable Diseases, incident to Human Bodies, as is well known to our Friends, who have enjoyed the Benefit of these our Labors.*
~ Urbigerus, Baro. *Aphorisms of Urbigerus*. 1690 AD. Alchemical Tract

[425] *(12) And although the Wise Men want some common Gold in the fermentation of their Stone, that the same may be determinated to transmute imperfect metals into Sol, it does not therefore follow that common Sol should make perfect our Stone. (13) On the contrary our Stone rather makes perfect common Sol and Luna, because the most perfect Sol is imperfect and unfruitful without our Stone. But when it comes to be united to our Stone it becomes alive and fruitful and can communicate part of its perfection to other metals.*
~ Nollius, Henry. *The Chemists Key*. 1617 AD. Alchemical Tract

[27] *know that Fermentation doth not change the powder of the Stone into any form but his own, but it giveth savor, odour, and strength to transmute other bodies to his own nature.*
~ Anonymous. *The Crowning of Nature*. 16-7th Cen. (?). Alchemical Tract

[177] *the Stone cannot bring its influence to bear on imperfect metals, unless it is first combined with three several parts of highly refined and purified gold, not because the tincture of the Stone itself is imperfect, but on account of the grossness of the metals which otherwise could not receive its subtle influence.*

~ Anonymous. *The Sophic Hydrolith, Or, Water Stone of the Wise*. 17th Cen. Alchemical Tract

[428] *For without the ferment of gold no one can compose the Stone or develop the tinging virtue. For the same is very subtle and penetrating if it be fermented and joined with a ferment like unto itself; then the prepared tincture has the power of entering into other bodies, and operating therein. Take then one part of the prepared ferment for the tinging of a thousand parts of molten metal, and then you will learn in all faith and truth that it shall be changed into the only good and fixed gold.*
~ Valentinus, Basilius. *The Twelve Keys*. 1618 AD. Alchemical Tract

..... ***Contradicting Quotations*** .....

[252] *although our Stone of itself colours, yet, according to Theophrastus, it does this less than when the Medium of Incorporation and Ingression of the Stone --- i.e., Fermentation --- is added. Different philosophers have used different Media, each according to his own opinion. Farreanus, Berhardus, Roger Bacon, etc., etc., having some applied augmentation by means of repeated solution, others by fermentation. Use which you will; either will lead to the desired result.*
~ Suchten, Alexander von. *An Explanation of the Natural Philosopher's Tincture, of Paracelsus*. 16th Cen. Alchemical Tract

..... ***Commentary*** .....

It is generally accepted that fermentation is required, but we do have one interesting contradicting quotation which claims that the fermentation is only an increaser of quality rather than giving additional properties to the Stone, as can also be achieved without the ferment. Although quotation #252 is not supported statistically it does make a point worth noting.

174. Silver and gold are used in fermentation

..... *Statistical Significance* .....

Supporting sources: 7
Contradicting sources: 0
Statistical significance: 0.9999390

This premise is statistically significant

..... *Supporting Quotations* .....

[808] *As Red Tincture is elicited by the ferment of gold alone, Mercury can be animated only by the white ferment of silver.*
~ Figulus, Benedictus. *A Golden and Blessed Casket of Nature's Marvels*. 1607 AD. Alchemical Tract

[805] *You should also bear in mind that the silver should be applied to our quicksilver before the gold, because the quicksilver is volatile, and cannot with safety be subjected all at once to great heat. Silver has the power of stirring up the inherent sulphur of the quicksilver, whereby it is coagulated into the form of the Remedy for transmuting metals into silver; and this coagulation is brought about by the gentle heat of the silver. Gold requires a much higher degree of heat, and if gold were added to the quicksilver before the silver, the greater degree of heat would at once change the quicksilver into a red sulphur, which, however, would be of no use for the purpose of making gold, because it would have lost its essential moisture; and our Art requires that the quicksilver should be first coagulated by means of silver into white sulphur, before the greater degree of heat is applied which, through gold, changes it into red sulphur. There must be whiteness before there is redness. Redness before whiteness spoils our whole substance.*
~ A German Sage. *A Tract of Great Price Concerning the Philosophical Stone*. 1423 AD. Alchemical Tract

[69] *Some Impostors would perswade the Vulgar, that Gold, Silver, and many other Ingredients are required to the making of the Grand Elixir according to our noblest ways: which the Doctrines of all the Philosophers, and our own infallible Rules clearly shew to be false: for 'tis most certain, that we neither use any of their Ingredients, nor yet any Silver or Gold, (unless, as we have mentioned, in our third way) till we come to the Fermentation of our Elixirs.*

[74] *When your Elixir is brought to a Fluxibility, and a perfect Fixedness, if you desire to make a Medicine upon Metals, you must*

determinate or ferment it with common Gold in Filings, in which Determination it will vitrify, and then you will have an incomparable Medicine, capable to transmute all imperfect Metals into the purest Gold, according to the Doctrine of all the Philosophers, though our self never designed anything, but an universal Remedy for the Cure of all curable Diseases, incident to Human Bodies, as is well known to our Friends, who have enjoyed the Benefit of these our Labors.
~ Urbigerus, Baro. *Aphorisms of Urbigerus*. 1690 AD. Alchemical Tract

[423] *There are no other ferments like these here. The ferment of silver is silver, the ferment of gold is gold, therefore don't look elsewhere!*
~ Magnus, Albertus. *Compound of Compounds*. 13th Cen. Alchemical Tract

[429] *A small quantity of gold and silver is, indeed, necessary when the stone is made, as a medium for its tinging either in the white or red tinctures*
~ Anonymous. *On the Philosophers' Stone*. 17th Cen. (?). Alchemical Tract

[425] *(12) And although the Wise Men want some common Gold in the fermentation of their Stone, that the same may be determinated to transmute imperfect metals into Sol, it does not therefore follow that common Sol should make perfect our Stone. (13) On the contrary our Stone rather makes perfect common Sol and Luna, because the most perfect Sol is imperfect and unfruitful without our Stone. But when it comes to be united to our Stone it becomes alive and fruitful and can communicate part of its perfection to other metals.*
~ Nollius, Henry. *The Chemists Key*. 1617 AD. Alchemical Tract

[949] *Our medicine is multiplied by fermentation; and the ferment for the white is pure luna, the ferment for the red is pure fine sol. Now cast one part of the medicine upon twenty parts of the ferment, and all shall become medicine, elixir, or tincture; put it on the fire in a glass vessel, and seal it so that no air can go in or out, dissolve and subtilize it, as oft as you please, even as you did for making of the first medicine. And one part of this second medicine, shall have as much virtue and power, as ten parts of the former.*
~ Bacon, Roger (Pseudo). *The Root of the World*. 13-7th Cen. Alchemical Tract

..... ***Commentary*** .....

Only silver and gold can be used in fermentation. This is because there is a direct relationship between silver and the White Stone, and gold and the Red Stone. There is no mention of an alchemist even attempting to ferment with other metals, which implies that it was tried but did not work.

175. White Stone is fermented with silver

..... *Statistical Significance* .....

Supporting sources: 4
Contradicting sources: 0
Statistical significance: 0.9960938

This premise is statistically significant

..... *Supporting Quotations* .....

[805] *You should also bear in mind that the silver should be applied to our quicksilver before the gold, because the quicksilver is volatile, and cannot with safety be subjected all at once to great heat. Silver has the power of stirring up the inherent sulphur of the quicksilver, whereby it is coagulated into the form of the Remedy for transmuting metals into silver; and this coagulation is brought about by the gentle heat of the silver. Gold requires a much higher degree of heat, and if gold were added to the quicksilver before the silver, the greater degree of heat would at once change the quicksilver into a red sulphur, which, however, would be of no use for the purpose of making gold, because it would have lost its essential moisture; and our Art requires that the quicksilver should be first coagulated by means of silver into white sulphur, before the greater degree of heat is applied which, through gold, changes it into red sulphur. There must be whiteness before there is redness. Redness before whiteness spoils our whole substance.*
~ A German Sage. *A Tract of Great Price Concerning the Philosophical Stone*. 1423 AD. Alchemical Tract

[431] *Before the white Elixir is fermented with common Silver, you may multiply it, as well in Virtue, as in Quantity, by the Continuation of Imbibitions with the Mercury simplex, by which it may by Degrees be brought ad Infinitum in its Virtue.*
~ Urbigerus, Baro. *Aphorisms of Urbigerus*. 1690 AD. Alchemical Tract

[423] *There are no other ferments like these here. The ferment of silver is silver, the ferment of gold is gold, therefore don't look elsewhere!*
~ Magnus, Albertus. *Compound of Compounds*. 13th Cen. Alchemical Tract

[949] *Our medicine is multiplied by fermentation; and the ferment for the white is pure luna, the ferment for the red is pure fine sol. Now cast one part of the medicine upon twenty parts of the ferment, and all shall become medicine, elixir, or tincture; put it on the fire in a glass vessel, and seal it so that no air can go in or out, dissolve and subtilize it, as oft as*

you please, even as you did for making of the first medicine. And one part of this second medicine, shall have as much virtue and power, as ten parts of the former.

~ Bacon, Roger (Pseudo). *The Root of the World.* 13-7th Cen. Alchemical Tract

..... ***Commentary*** .....

The White Stone must be fermented with pure silver only.

176. Red Stone is fermented with gold

..... *Statistical Significance* .....

Supporting sources: 5
Contradicting sources: 0
Statistical significance: 0.9990234

This premise is statistically significant

..... *Supporting Quotations* .....

[424] *In order to obtain the Elixir from this Sulphur by reiterate solution and coagulation, take three parts of purest gold, and one part of this fiery Sulphur. Melt the gold in a clean crucible, and then cast your Sulphur into it (protecting it well from the smoke of the coals). Make them liquid together, when you will obtain a beautiful mass of a deep red, though hardly transparent. This you should permit to cool, and pound into a small powder. Of this powder take one part, and two parts of our Mercury; mix them well, and put them in a glass vessel, well sealed. They should be exposed to gentle heat for two months. This is the true fermentation, which may be repeated if needful.*
~ An Anonymous Sage and Lover of Truth. *An Open Entrance to the Closed Palace of the King*. 1645 AD. Alchemical Tract

[423] *There are no other ferments like these here. The ferment of silver is silver, the ferment of gold is gold, therefore don't look elsewhere!*
~ Magnus, Albertus. *Compound of Compounds*. 13th Cen. Alchemical Tract

[539] *when you have finished the stone, dissolve it in our mercury again, wherein you have previously dissolved a few grains of pure gold. This operation is done without trouble, both substances readily liquefying. Put it into your vessel, as before, and go through the process. There is no danger in the management, but breaking your vessel; and every time it is thus treated its virtues are increased, in a ratio of ten to one hundred, a thousand, ten thousand, etc., both in medicinal and transmuting qualities; so that a small quantity may suffice for the purposes of an artist during the remaining term of his life.*
~ Anonymous. *On the Philosophers' Stone*. 17th Cen. (?). Alchemical Tract

[949] *Our medicine is multiplied by fermentation; and the ferment for the white is pure luna, the ferment for the red is pure fine sol. Now cast one part of the medicine upon twenty parts of the ferment, and all shall become medicine, elixir, or tincture; put it on the fire in a glass vessel, and seal it so that no air can go in or out, dissolve and subtilize it, as oft as*

you please, even as you did for making of the first medicine. And one part of this second medicine, shall have as much virtue and power, as ten parts of the former.
~ Bacon, Roger (Pseudo). *The Root of the World*. 13-7th Cen. Alchemical Tract

[426] *The Stone or Elixir cannot be used for this purpose in the form in which we left it at the completion of the previous stage of our process; but it should be still further fermented and augmented in the following manner, as otherwise it could not be conveniently applied to imperfect metals and bodies. Take one part of the Essence, and add to it three parts of purest gold, which has been purged and melted by means of antimony, and reduced to very thin plates. Let them be placed together in the crucible. Thereupon the whole compound will be transformed into a pure and efficacious Tincture, which, when applied to base metals, in the ratio of 1 :: 1000, will change them into pure gold. . . . the substance of the Sages, after all the changes that it has undergone, will do more harm than good as a medicine applied to the body, without the final preparation*
~ Anonymous. *The Sophic Hydrolith, Or, Water Stone of the Wise*. 17th Cen. Alchemical Tract

..... ***Commentary*** .....

The Red Stone must be fermented with pure gold only.

177. The silver/gold is the ferment

..... *Statistical Significance* .....

Supporting sources: 3
Contradicting sources: 1
Statistical significance: 0.7500000

*This premise is **not** statistically significant*

..... *Supporting Quotations* .....

[427] *Ferment desiccates Mercury, rendering it heavier and stable.*

[808] *As Red Tincture is elicited by the ferment of gold alone, Mercury can be animated only by the white ferment of silver.*
~ Figulus, Benedictus. *A Golden and Blessed Casket of Nature's Marvels*. 1607 AD. Alchemical Tract

[949] *Our medicine is multiplied by fermentation; and the ferment for the white is pure luna, the ferment for the red is pure fine sol. Now cast one part of the medicine upon twenty parts of the ferment, and all shall become medicine, elixir, or tincture; put it on the fire in a glass vessel, and seal it so that no air can go in or out, dissolve and subtilize it, as oft as you please, even as you did for making of the first medicine. And one part of this second medicine, shall have as much virtue and power, as ten parts of the former.*
~ Bacon, Roger (Pseudo). *The Root of the World*. 13-7th Cen. Alchemical Tract

[428] *For without the ferment of gold no one can compose the Stone or develop the tinging virtue. For the same is very subtle and penetrating if it be fermented and joined with a ferment like unto itself; then the prepared tincture has the power of entering into other bodies, and operating therein. Take then one part of the prepared ferment for the tinging of a thousand parts of molten metal, and then you will learn in all faith and truth that it shall be changed into the only good and fixed gold.*
~ Valentinus, Basilius. *The Twelve Keys*. 1618 AD. Alchemical Tract

..... *Contradicting Quotations* .....

[83] *If you want to change it to the red Elixir, a tincture of great strength, transmuting and tingeing the Mercury, the Moon and all other imperfect metal bodies, to the very genuine Sun, bring the ferment three parts with one and a half parts of very pure gold, to the state of perfection and very yellow, and two parts of solidified water. Make of it a perfect*

mixture according to the rules of Art, until into longer is possible to distinguish the components. Put it again in a flask over a matured fire in order to perfect it. As soon as the true Stone appears blood red, you will gradually add the solid Water. Slowly increase the fire of digestion. By repeating this operation, you will increase its perfection. It is necessary to add, each time, the solid Water (that you preserved), which draws to its nature; it multiplies its strength to infinity, without changing anything of its essence. One part of the perfect Elixir of the first degree, projected over one hundred parts of the Mercury (washed with some vinegar and some salt as you should know), placed in a crucible over a small fire, until smoke appears, immediately transmutes them to the genuine Sun, better than the natural.

~ Magnus, Albertus. *Compound of Compounds*. 13th Cen. Alchemical Tract

..... ***Commentary*** .....

The alchemists don't always agree on whether the silver/gold is to be considered the ferment, or whether the Stone itself is considered the ferment. Although most call the metal the ferment.

178. For fermentation the quantity of the metal should be greater

..... *Statistical Significance* .....

Supporting sources: 4
Contradicting sources: 2
Statistical significance: 0.6031497

*This premise is **not** statistically significant*

..... *Supporting Quotations* .....

[424] *In order to obtain the Elixir from this Sulphur by reiterate solution and coagulation, take three parts of purest gold, and one part of this fiery Sulphur. Melt the gold in a clean crucible, and then cast your Sulphur into it (protecting it well from the smoke of the coals). Make them liquid together, when you will obtain a beautiful mass of a deep red, though hardly transparent. This you should permit to cool, and pound into a small powder. Of this powder take one part, and two parts of our Mercury; mix them well, and put them in a glass vessel, well sealed. They should be exposed to gentle heat for two months. This is the true fermentation, which may be repeated if needful.*
~ An Anonymous Sage and Lover of Truth. *An Open Entrance to the Closed Palace of the King*. 1645 AD. Alchemical Tract

[432] *It is to be observed in the Fermentation, that the Elixir exceed not the Ferment in Quantity, otherwise the Sponsal Ligament of it cannot be actually performed, and when the Ferment is predominant over the Elixir, all will be presently turned into dust. The best Method of Fermentation is to take one part of the Elixir, and put it into the midst of ten parts of Gold in Filings*
~ Urbigerus, Baro. *Aphorisms of Urbigerus*. 1690 AD. Alchemical Tract

[949] *Our medicine is multiplied by fermentation; and the ferment for the white is pure luna, the ferment for the red is pure fine sol. Now cast one part of the medicine upon twenty parts of the ferment, and all shall become medicine, elixir, or tincture; put it on the fire in a glass vessel, and seal it so that no air can go in or out, dissolve and subtilize it, as oft as you please, even as you did for making of the first medicine. And one part of this second medicine, shall have as much virtue and power, as ten parts of the former.*
~ Bacon, Roger (Pseudo). *The Root of the World*. 13-7th Cen. Alchemical Tract

[426] *The Stone or Elixir cannot be used for this purpose in the form in which we left it at the completion of the previous stage of our process; but it should be still further fermented and augmented in the following manner, as otherwise it could not be conveniently applied to imperfect metals and bodies. Take one part of the Essence, and add to it three parts of purest gold, which has been purged and melted by means of antimony, and reduced to very thin plates. Let them be placed together in the crucible. Thereupon the whole compound will be transformed into a pure and efficacious Tincture, which, when applied to base metals, in the ratio of 1 :: 1000, will change them into pure gold. . . . the substance of the Sages, after all the changes that it has undergone, will do more harm than good as a medicine applied to the body, without the final preparation*
~ Anonymous. *The Sophic Hydrolith, Or, Water Stone of the Wise*. 17th Cen. Alchemical Tract

..... ***Contradicting Quotations*** .....

[83] *If you want to change it to the red Elixir, a tincture of great strength, transmuting and tingeing the Mercury, the Moon and all other imperfect metal bodies, to the very genuine Sun, bring the ferment three parts with one and a half parts of very pure gold, to the state of perfection and very yellow, and two parts of solidified water. Make of it a perfect mixture according to the rules of Art, until into longer is possible to distinguish the components. Put it again in a flask over a matured fire in order to perfect it. As soon as the true Stone appears blood red, you will gradually add the solid Water. Slowly increase the fire of digestion. By repeating this operation, you will increase its perfection. It is necessary to add, each time, the solid Water (that you preserved), which draws to its nature; it multiplies its strength to infinity, without changing anything of its essence. One part of the perfect Elixir of the first degree, projected over one hundred parts of the Mercury (washed with some vinegar and some salt as you should know), placed in a crucible over a small fire, until smoke appears, immediately transmutes them to the genuine Sun, better than the natural.*

[529] *When you have your philosophical Mercury, take two portions of it and one portion of the filings mentioned much earlier. Make an amalgamate of these by cooking them together in a flask that has been well sealed and placed over cinders of a temperate fire. The entire will resolve into mercury. You will therefore want to increase this to infinity, because the amount of the volatile always exceeds the amount of the fixed. It increases indefinitely giving to it its proper nature and there is always enough.*
~ Magnus, Albertus. *Compound of Compounds*. 13th Cen. Alchemical Tract

..... ***Additional Quotations*** .....

[430] *Aurel. Augurellius says likewise, in his third book: "First mingle a little of the prepared medicament with the yellow metal, and thou wilt presently see the same take to itself the strength of the Blessed Powder. Or, when thou shalt have collected again, by great and difficult art, the teeming seed from the pure gold, Then quickly mix with it an equal portion of purple powder, And warm the same with gentle heat, simmering for two months; In which space of time thou mayst behold produced the whole series of colours, Which, otherwise, thou hadst marveled to see in three years. As often as thou repeatest the operation again and again, so often shalt thou increase the virtue and quantity of thy powder".*
~ Suchten, Alexander von. *An Explanation of the Natural Philosopher's Tincture, of Paracelsus*. 16th Cen. Alchemical Tract

[422] *The weight of the ferment must exceed, or at least be equal to, the weight of its sulpher.*
~ Bonus, Peter. *The Epistle of Bonus of Ferrara*. 14th Cen. Alchemical Tract

..... ***Commentary*** .....

Here we have all kinds of confusion. Should it be more metal, more Stone, or equal proportions? It may be wise to hedge and go with equal proportions.

179. The Stone can be multiplied

..... *Statistical Significance* .....

Supporting sources: 9
Contradicting sources: 1
Statistical significance: 0.9960938

This premise is statistically significant

..... *Supporting Quotations* .....

[532] *If that substance which Nature supplies be taken in hand by Art, dissolved, coagulated, and digested, its perfection is increased from a monadic to a denary virtue; by repeating the same process, it is increased a hundred-fold, and then a thousand-fold, etc.*
~ Philalethes, Eirenaeus. *A Brief Guide to the Celestial Ruby*. 1694 AD. Alchemical Tract

[534] *The seed of gold effects, not only the multiplying of quantity, but also of virtue*
~ Figulus, Benedictus. *A Golden and Blessed Casket of Nature's Marvels*. 1607 AD. Alchemical Tract

[439] *it is not necessary that your furnace should exactly correspond to the description which I have given, so long as it fulfils the following conditions: firstly, it must be free from draughts; secondly, it must enable you to vary the temperature, without removing your vessel; thirdly, you must be able to keep up in it a fire for ten or twelve hours, without looking to it. Then the door of our Art will be opened to you; and when you have prepared the Stone, you may procure a small portable stove, for the purpose of multiplying it.*

[531] *The Multiplication of the Stone. Take the perfect Stone; add one part of it to three or four parts of purified Mercury of our first work, subject it to gentle coction for seven days (the vessel being carefully sealed up), and let it pass through all the Reigns, which it will do very quickly and smoothly. The tinging power of the substance will thus be exalted a thousandfold; and if you go through the whole process a second time (which you can do with ease in three days) the Medicine will be much more precious still. This you may repeat as often as you like; the third time the substance will run through all the Reigns in a day, the fourth time in a single hour, and so on—and the improvement in its quality will be most marvellous. Then kneel down and render thanks to God for this precious treasure.*

~ An Anonymous Sage and Lover of Truth. *An Open Entrance to the Closed Palace of the King*. 1645 AD. Alchemical Tract

[816] *The white Elixir being brought to its Degree of Maturity, desiring to go on to its highest Degree of Perfection, instead of fermenting it with Silver, it must be cibated with its own Flesh and Blood, which is the double Mercury, by which it being nourished, multiplyed in Quality and Quantity, and digested, the whole Work is accomplished.*
~ Urbigerus, Baro. *Aphorisms of Urbigerus*. 1690 AD. Alchemical Tract

[746] *If our great work, with all that belongs to it, could be accomplished in three years, artists might account themselves fortunate; for when it has once been brought to a satisfactory conclusion, there is no need to undertake it a second time*
~ Norton, Thomas. *The Chemical Treatise, Or, The Ordinal of Alchemy*. 1477 AD. Alchemical Tract

[536] *The dissolution by dew, or balneum roris, is, that you take the glass vessel with the medicine in it, and hang it in a brazen or copper pot, with a narrow mouth, in which there must be water boiling, the mouth of the vessel being in the mean season shut, that the ascending vapours of the boiling water may dissolve the medicine. But note, that the boiling water ought not to touch the glass vessel, which contains the medicine, by three or four inches, and this dissolution possibly may be done in two or three days. After the medicine is dissolved, take it from the fire, and let it cool, to be fixed, to be congealed, and to be made hard or dried; and so let it be dissolved many times; for so much the oftener it is dissolved, so much the more strong, and the more perfect it shall be. Therefore Bonellus saith, when the aes, brass, or laten is burned, and this burning many times reiterated, it is made better than it was; and this solution is the subtilization of the medicine, and the sublimation of the virtues thereof. So that the oftener it is sublimed and made subtil, so much the more virtue it shall receive; and the more penetrative shall the tincture be made, and more plentiful in quantity; and the more perfect it is, the more it shall transmute. In the fourth distillation then, it shall receive such a virtue and tincture, that one part shall be able to transmute a thousand parts of the cleansed metal into fine gold or silver, better than that which is generated in the mines. Therefore saith Rhasis, the goodness or excellency of the dissolution and fixation of the perfect medicine. For so much the oftener the work is reiterated, so much the more fruitful it will be, and so much the more augmented. So much the oftener you sublime it, so much the more you increase it; for every time it is augmented in virtue, and power, and tincture, one more to be cast upon a thousand; at a second time upon ten thousand; at a third time upon one hundred thousand; at the fourth time upon a million. And thus you may increase its power by the number of reiterations, till it is almost infinite. Therefore saith Mercedes the philosopher, know for certain, that the oftener the matter or stone is*

dissolved and congealed, the more absolutely and perfectly the spirit and soul are conjoined and retained. And for this cause, every time the tincture is multiplied, after a most admirable and inconceivable manner. Our medicine is multiplied by fermentation; and the ferment for the white is pure luna, the ferment for the red is pure fine sol. Now cast one part of the medicine upon twenty parts of the ferment, and all shall become medicine, elixir, or tincture; put it on the fire in a glass vessel, and seal it so that no air can go in or out, dissolve and subtilize it, as oft as you please, even as you did for making of the first medicine. And one part of this second medicine, shall have as much virtue and power, as ten parts of the former.

[537] *The philosophers therefore made three proportions, divers manners of ways, but the best proportion is this: let one part be cast upon an hundred parts of mercury, cleansed from all its impurities; and it will all become medicine, or elixir; and this is the second medicine: which projected upon a thousand parts, converts it all into good sol, or luna. Cast one part of this second medicine upon an hundred of mercury prepared, and it will all become medicine, and this is the third medicine, or elixir of the third degree, which will project upon ten thousand parts of another body, and transmute it wholly into fine sol or luna. Again, every part of this third medicine being cast upon an hundred parts of prepared mercury, it will all become medicine of the fourth degree, and it will transmute ten hundred thousand times its own quantity of another metal into fine sol or luna, according as your fermentation was made. Now these second, third, and fourth medicines may be so often dissolved, sublimed, and subtilizated, till they receive far greater virtues and powers, and may after the same manner be multiplied infinitely.*
~ Bacon, Roger (Pseudo). *The Root of the World*. 13-7th Cen. Alchemical Tract

[538] *Now if afterwards you would multiply your tincture, you must again resolve that red, in new and fresh dissolving water, and then by decoctions first whiten, and then rubify it again, by the degrees of fire, reiterating the first method of operating in this work. Dissolve, coagulate, and reiterate the closing up, the opening and multiplying in quantity and quality at your own pleasure. For by a new corruption and generation, there is introduced a new motion. Thus we can never find an end if we do always work by reiterating the same thing over and over again, viz. by solution and coagulation, by the help of our dissolving water, by which we dissolve and congeal, as we have formerly said, in the beginning of the work. Thus also is the virtue thereof increased, and multiplied both in quantity and quality; so that if after the first course of the operation you obtain a hundred fold; by the second fold you will have a thousand fold; and by the third; ten thousand fold increase. And by pursuing your work, your projection will come to infinity, tinging truly and perfectly, and fixing the greatest quantity how much soever. Thus by a thing of small and easy price, you have both color, goodness, and weight.*
~ Artephius. *The Secret Book of Artephius*. 12th Cen. (?). Alchemical Tract

[836] *almighty God together with this Universe, created two stones, that is to say, the White and the Red, both which are under one and the same subject, and afterwards multiplied in such abundance, that everyone may take as much as he please thereof.*

[849] *The oftner you shall dissolve and coagulate it, the more will the virtue of it be multiplied to infinity.*

~ Anonymous. *The True Book of the Learned Greek Abbot Synesius*. 16-7th Cen. Alchemical Tract

[533] *The manner of Projection and Multiplication of the White and Red Stone are both one, but the multiplication may be done in two manners, one by projecting one part upon one hundred parts more into pure Luna or pure Gold. There are other ways more profitable and secret to multiply the Medicine in Projection, wherein I am at present silent*

~ Trevisan, Count Bernard. *Verbum Dismissum*. 15th Cen. Alchemical Tract

..... ***Contradicting Quotations*** .....

[144] *But how are we to understand Plato's remark that he who has once performed this work need not repeat it, as his fortune is made forever? The words do not means that he who has once prepared the Tincture can multiply its quantity indefinitely, just as he who has once struck a fire out of a stone can always keep himself provided with fire simply by adding fuel to it. The authority of Plato is supported by that of Rhasis, who speaks in a similar fashion. They should be interpreted, however, not according to the letter, but according to the spirit. He who has once succeeded in preparing this Medicine need not any more go through the experience of his failures and mistakes: he now knows how to perform all the processes of our Magistery properly, and, therefore, if ever he should need a fresh supply of the Medicine, he will be able to provide himself with it without much trouble.*

~ Bonus, Peter (?). *An Excellent Introduction to the Art of Alchemy*. 14th Cen. (?). Alchemical Tract

..... ***Commentary*** .....

There is statistically significant support that the Stone (either White or Red) can be multiplied. The contradicting quotation #144 is not necessarily a contradiction as it can be interpreted in different ways, i.e. even if Plato did not mean the Stone can be multiplied does not mean that it can't be multiplied, in this case it would only represent a non-mention, not a contradiction.

180. The Stone can be increased in quality and quantity

..... *Statistical Significance* .....

Supporting sources: 6
Contradicting sources: 0
Statistical significance: 0.9997559

This premise is statistically significant

..... *Supporting Quotations* .....

[534] *The seed of gold effects, not only the multiplying of quantity, but also of virtue*

~ Figulus, Benedictus. *A Golden and Blessed Casket of Nature's Marvels*. 1607 AD. Alchemical Tract

[530] *There is another operation, called Imbibition of the Stone, by which its quantity rather than its quality is increased. It is this: Add to three parts of your perfect Sulphur (either white or red) one part of water, and after six or seven days' coction the water will become thick like the Sulphur. Add again as much water as you did before; and when this is dried up, with a convenient fire, add three distinct times so much water as shall be equal to one-third of the original quantity of Sulphur. Then add (for the 7th imbibition) five parts of water (the parts being equal to the original parts of the Sulphur). Seal up the vessel; subject it to gentle coction, and let the compound pass through all the different Reigns of the original Substance, which will be accomplished in a month. Then you have the true Stone of the third order, one part of which will perfectly tinge 1,000 parts of any other metal.*

[531] *The Multiplication of the Stone. Take the perfect Stone; add one part of it to three or four parts of purified Mercury of our first work, subject it to gentle coction for seven days (the vessel being carefully sealed up), and let it pass through all the Reigns, which it will do very quickly and smoothly. The tinging power of the substance will thus be exalted a thousandfold; and if you go through the whole process a second time (which you can do with ease in three days) the Medicine will be much more precious still. This you may repeat as often as you like; the third time the substance will run through all the Reigns in a day, the fourth time in a single hour, and so on—and the improvement in its quality will be most marvellous. Then kneel down and render thanks to God for this precious treasure.*

~ An Anonymous Sage and Lover of Truth. *An Open Entrance to the Closed Palace of the King*. 1645 AD. Alchemical Tract

[431] *Before the white Elixir is fermented with common Silver, you may multiply it, as well in Virtue, as in Quantity, by the Continuation of Imbibitions with the Mercury simplex, by which it may by Degrees be brought ad Infinitum in its Virtue.*

[816] *The white Elixir being brought to its Degree of Maturity, desiring to go on to its highest Degree of Perfection, instead of fermenting it with Silver, it must be cibated with its own Flesh and Blood, which is the double Mercury, by which it being nourished, multiplyed in Quality and Quantity, and digested, the whole Work is accomplished.*

~ Urbigerus, Baro. *Aphorisms of Urbigerus*. 1690 AD. Alchemical Tract

[201] *our Stone may go on growing in quantity, and becoming more excellent in quality, during an infinite period of time; and in this respect it bears a marvellous analogy to the birth and growth of human beings.*

~ Norton, Thomas. *The Chemical Treatise, Or, The Ordinal of Alchemy*. 1477 AD. Alchemical Tract

[536] *The dissolution by dew, or balneum roris, is, that you take the glass vessel with the medicine in it, and hang it in a brazen or copper pot, with a narrow mouth, in which there must be water boiling, the mouth of the vessel being in the mean season shut, that the ascending vapours of the boiling water may dissolve the medicine. But note, that the boiling water ought not to touch the glass vessel, which contains the medicine, by three or four inches, and this dissolution possibly may be done in two or three days. After the medicine is dissolved, take it from the fire, and let it cool, to be fixed, to be congealed, and to be made hard or dried; and so let it be dissolved many times; for so much the oftener it is dissolved, so much the more strong, and the more perfect it shall be. Therefore Bonellus saith, when the aes, brass, or laten is burned, and this burning many times reiterated, it is made better than it was; and this solution is the subtilization of the medicine, and the sublimation of the virtues thereof. So that the oftener it is sublimed and made subtil, so much the more virtue it shall receive; and the more penetrative shall the tincture be made, and more plentiful in quantity; and the more perfect it is, the more it shall transmute. In the fourth distillation then, it shall receive such a virtue and tincture, that one part shall be able to transmute a thousand parts of the cleansed metal into fine gold or silver, better than that which is generated in the mines. Therefore saith Rhasis, the goodness or excellency of the dissolution and fixation of the perfect medicine. For so much the oftener the work is reiterated, so much the more fruitful it will be, and so much the more augmented. So much the oftener you sublime it, so much the more you increase it; for every time it is augmented in virtue, and power, and tincture, one more to be cast upon a thousand; at a second time upon ten thousand; at a third time upon one hundred thousand; at the fourth time*

upon a million. And thus you may increase its power by the number of reiterations, till it is almost infinite. Therefore saith Mercedes the philosopher, know for certain, that the oftener the matter or stone is dissolved and congealed, the more absolutely and perfectly the spirit and soul are conjoined and retained. And for this cause, every time the tincture is multiplied, after a most admirable and inconceivable manner. Our medicine is multiplied by fermentation; and the ferment for the white is pure luna, the ferment for the red is pure fine sol. Now cast one part of the medicine upon twenty parts of the ferment, and all shall become medicine, elixir, or tincture; put it on the fire in a glass vessel, and seal it so that no air can go in or out, dissolve and subtilize it, as oft as you please, even as you did for making of the first medicine. And one part of this second medicine, shall have as much virtue and power, as ten parts of the former.
~ Bacon, Roger (Pseudo). *The Root of the World*. 13-7th Cen. Alchemical Tract

[538] *Now if afterwards you would multiply your tincture, you must again resolve that red, in new and fresh dissolving water, and then by decoctions first whiten, and then rubify it again, by the degrees of fire, reiterating the first method of operating in this work. Dissolve, coagulate, and reiterate the closing up, the opening and multiplying in quantity and quality at your own pleasure. For by a new corruption and generation, there is introduced a new motion. Thus we can never find an end if we do always work by reiterating the same thing over and over again, viz. by solution and coagulation, by the help of our dissolving water, by which we dissolve and congeal, as we have formerly said, in the beginning of the work. Thus also is the virtue thereof increased, and multiplied both in quantity and quality; so that if after the first course of the operation you obtain a hundred fold; by the second fold you will have a thousand fold; and by the third; ten thousand fold increase. And by pursuing your work, your projection will come to infinity, tinging truly and perfectly, and fixing the greatest quantity how much soever. Thus by a thing of small and easy price, you have both color, goodness, and weight.*
~ Artephius. *The Secret Book of Artephius*. 12th Cen. (?). Alchemical Tract

..... ***Commentary*** .....

Once the Stone is made it can be easily increased in both quality and quality; it need only be made once.

181. The Stone can be multiplied to almost infinity

..... *Statistical Significance* .....

Supporting sources: 4
Contradicting sources: 0
Statistical significance: 0.9960938

This premise is statistically significant

..... *Supporting Quotations* .....

[859] *Concerning fermentation, the Philosopher here reiterates the working in its totality, showing that just as the Mass of dough, becomes in its entirety leaven, by the action of the ferment, which to it is added; so too the sum of the Philosophic confection becomes by this operation a leaven proper to the fermentation of a new substance, & to the multiplication of it unto infinity. If now you well observe how bread is made, you shall find the just proportions, which to observe, between the substances composing your Philosophic dough. Do not then bakers utilise greater quantity of flour, than of leaven, & more yet of water than of flour, & of leaven? The laws of nature are those to be followed in the practice of this our Magistry. I have given you all necessary instruction upon the principal points; such that it would be superfluous to say more, particularly touching upon the final operations, concerning the which the Philosophers have shown themselves much less reserved, than as to the earlier, which are the fundaments of their art.*
~ Desiderius, Sanctus. *A Letter to the True Disciples of Hermes*. 16-8th Cen. Alchemical Tract

[536] *The dissolution by dew, or balneum roris, is, that you take the glass vessel with the medicine in it, and hang it in a brazen or copper pot, with a narrow mouth, in which there must be water boiling, the mouth of the vessel being in the mean season shut, that the ascending vapours of the boiling water may dissolve the medicine. But note, that the boiling water ought not to touch the glass vessel, which contains the medicine, by three or four inches, and this dissolution possibly may be done in two or three days. After the medicine is dissolved, take it from the fire, and let it cool, to be fixed, to be congealed, and to be made hard or dried; and so let it be dissolved many times; for so much the oftener it is dissolved, so much the more strong, and the more perfect it shall be. Therefore Bonellus saith, when the aes, brass, or laten is burned, and this burning many times*

reiterated, it is made better than it was; and this solution is the subtilization of the medicine, and the sublimation of the virtues thereof. So that the oftener it is sublimed and made subtil, so much the more virtue it shall receive; and the more penetrative shall the tincture be made, and more plentiful in quantity; and the more perfect it is, the more it shall transmute. In the fourth distillation then, it shall receive such a virtue and tincture, that one part shall be able to transmute a thousand parts of the cleansed metal into fine gold or silver, better than that which is generated in the mines. Therefore saith Rhasis, the goodness or excellency of the dissolution and fixation of the perfect medicine. For so much the oftener the work is reiterated, so much the more fruitful it will be, and so much the more augmented. So much the oftener you sublime it, so much the more you increase it; for every time it is augmented in virtue, and power, and tincture, one more to be cast upon a thousand; at a second time upon ten thousand; at a third time upon one hundred thousand; at the fourth time upon a million. And thus you may increase its power by the number of reiterations, till it is almost infinite. Therefore saith Mercedes the philosopher, know for certain, that the oftener the matter or stone is dissolved and congealed, the more absolutely and perfectly the spirit and soul are conjoined and retained. And for this cause, every time the tincture is multiplied, after a most admirable and inconceivable manner. Our medicine is multiplied by fermentation; and the ferment for the white is pure luna, the ferment for the red is pure fine sol. Now cast one part of the medicine upon twenty parts of the ferment, and all shall become medicine, elixir, or tincture; put it on the fire in a glass vessel, and seal it so that no air can go in or out, dissolve and subtilize it, as oft as you please, even as you did for making of the first medicine. And one part of this second medicine, shall have as much virtue and power, as ten parts of the former.

[537] *The philosophers therefore made three proportions, divers manners of ways, but the best proportion is this: let one part be cast upon an hundred parts of mercury, cleansed from all its impurities; and it will all become medicine, or elixir; and this is the second medicine: which projected upon a thousand parts, converts it all into good sol, or luna. Cast one part of this second medicine upon an hundred of mercury prepared, and it will all become medicine, and this is the third medicine, or elixir of the third degree, which will project upon ten thousand parts of another body, and transmute it wholly into fine sol or luna. Again, every part of this third medicine being cast upon an hundred parts of prepared mercury, it will all become medicine of the fourth degree, and it will transmute ten hundred thousand times its own quantity of another metal into fine sol or luna, according as your fermentation was made. Now these second, third, and fourth medicines may be so often dissolved, sublimed, and subtilizated, till they receive far greater virtues and powers, and may after the same manner be multiplied infinitely.*

~ Bacon, Roger (Pseudo). *The Root of the World.* 13-7th Cen. Alchemical Tract

[538] *Now if afterwards you would multiply your tincture, you must again resolve that red, in new and fresh dissolving water, and then by decoctions first whiten, and then rubify it again, by the degrees of fire, reiterating the first method of operating in this work. Dissolve, coagulate, and reiterate the closing up, the opening and multiplying in quantity and quality at your own pleasure. For by a new corruption and generation, there is introduced a new motion. Thus we can never find an end if we do always work by reiterating the same thing over and over again, viz. by solution and coagulation, by the help of our dissolving water, by which we dissolve and congeal, as we have formerly said, in the beginning of the work. Thus also is the virtue thereof increased, and multiplied both in quantity and quality; so that if after the first course of the operation you obtain a hundred fold; by the second fold you will have a thousand fold; and by the third; ten thousand fold increase. And by pursuing your work, your projection will come to infinity, tinging truly and perfectly, and fixing the greatest quantity how much soever. Thus by a thing of small and easy price, you have both color, goodness, and weight.*
~ Artephius. *The Secret Book of Artephius*. 12th Cen. (?). Alchemical Tract

[849] *The oftner you shall dissolve and coagulate it, the more will the virtue of it be multiplied to infinity.*
~ Anonymous. *The True Book of the Learned Greek Abbot Synesius*. 16-7th Cen. Alchemical Tract

..... ***Commentary*** .....

There is no mention of any limit, either practical or theoretical, of the degree to which the Stone can be multiplied. Neither is any danger mentioned. (I am pointing this out because some modern books on alchemy claim there is a limit and a danger.)

182. Each multiplication increases the quality of the Stone by ten-fold

..... *Statistical Significance* .....

Supporting sources: 4
Contradicting sources: 0
Statistical significance: 0.9960938

This premise is statistically significant

..... *Supporting Quotations* .....

[82] *Note that if you often repeat all the operations in the same order: to dissolve, to coagulate, to pulverize, to digest, your medicine will be so much the better, its excellence increasing more and more. Furthermore, you will work your Stone in order to increase the virtue, and more, you will have the yield when you make the projection upon imperfect bodies in a way so that after one operation, one part of the Elixir transmutes one hundred parts of whatever body to the Moon, after two operations one thousand, after three, ten thousand, after four, one hundred thousand, and so on, ad infinitum.*
~ Magnus, Albertus. *Compound of Compounds*. 13th Cen. Alchemical Tract

[539] *when you have finished the stone, dissolve it in our mercury again, wherein you have previously dissolved a few grains of pure gold. This operation is done without trouble, both substances readily liquefying. Put it into your vessel, as before, and go through the process. There is no danger in the management, but breaking your vessel; and every time it is thus treated its virtues are increased, in a ratio of ten to one hundred, a thousand, ten thousand, etc., both in medicinal and transmuting qualities; so that a small quantity may suffice for the purposes of an artist during the remaining term of his life.*
~ Anonymous. *On the Philosophers' Stone*. 17th Cen. (?). Alchemical Tract

[536] *The dissolution by dew, or balneum roris, is, that you take the glass vessel with the medicine in it, and hang it in a brazen or copper pot, with a narrow mouth, in which there must be water boiling, the mouth of the vessel being in the mean season shut, that the ascending vapours of the boiling water may dissolve the medicine. But note, that the boiling water ought not to touch the glass vessel, which contains the medicine, by three or four inches, and this dissolution possibly may be done in two or three days. After the medicine is dissolved, take it from the fire, and let it cool, to be fixed, to be congealed, and to be made hard or dried; and so let it be*

dissolved many times; for so much the oftener it is dissolved, so much the more strong, and the more perfect it shall be. Therefore Bonellus saith, when the aes, brass, or laten is burned, and this burning many times reiterated, it is made better than it was; and this solution is the subtilization of the medicine, and the sublimation of the virtues thereof. So that the oftener it is sublimed and made subtil, so much the more virtue it shall receive; and the more penetrative shall the tincture be made, and more plentiful in quantity; and the more perfect it is, the more it shall transmute. In the fourth distillation then, it shall receive such a virtue and tincture, that one part shall be able to transmute a thousand parts of the cleansed metal into fine gold or silver, better than that which is generated in the mines. Therefore saith Rhasis, the goodness or excellency of the dissolution and fixation of the perfect medicine. For so much the oftener the work is reiterated, so much the more fruitful it will be, and so much the more augmented. So much the oftener you sublime it, so much the more you increase it; for every time it is augmented in virtue, and power, and tincture, one more to be cast upon a thousand; at a second time upon ten thousand; at a third time upon one hundred thousand; at the fourth time upon a million. And thus you may increase its power by the number of reiterations, till it is almost infinite. Therefore saith Mercedes the philosopher, know for certain, that the oftener the matter or stone is dissolved and congealed, the more absolutely and perfectly the spirit and soul are conjoined and retained. And for this cause, every time the tincture is multiplied, after a most admirable and inconceivable manner. Our medicine is multiplied by fermentation; and the ferment for the white is pure luna, the ferment for the red is pure fine sol. Now cast one part of the medicine upon twenty parts of the ferment, and all shall become medicine, elixir, or tincture; put it on the fire in a glass vessel, and seal it so that no air can go in or out, dissolve and subtilize it, as oft as you please, even as you did for making of the first medicine. And one part of this second medicine, shall have as much virtue and power, as ten parts of the former. ~ Bacon, Roger (Pseudo). *The Root of the World.* 13-7th Cen. Alchemical Tract

[538] *Now if afterwards you would multiply your tincture, you must again resolve that red, in new and fresh dissolving water, and then by decoctions first whiten, and then rubify it again, by the degrees of fire, reiterating the first method of operating in this work. Dissolve, coagulate, and reiterate the closing up, the opening and multiplying in quantity and quality at your own pleasure. For by a new corruption and generation, there is introduced a new motion. Thus we can never find an end if we do always work by reiterating the same thing over and over again, viz. by solution and coagulation, by the help of our dissolving water, by which we dissolve and congeal, as we have formerly said, in the beginning of the work. Thus also is the virtue thereof increased, and multiplied both in quantity and quality; so that if after the first course of the operation you obtain a hundred fold; by the second fold you will have a thousand fold;*

and by the third; ten thousand fold increase. And by pursuing your work, your projection will come to infinity, tinging truly and perfectly, and fixing the greatest quantity how much soever. Thus by a thing of small and easy price, you have both color, goodness, and weight.
~ Artephius. *The Secret Book of Artephius*. 12th Cen. (?). Alchemical Tract

..... *Commentary* .....

Each time the Stone is increased in quality it becomes 10x more powerful than before.

183. Multiplication is performed by reiteration of the process

..... *Statistical Significance* .....

Supporting sources: 9
Contradicting sources: 0
Statistical significance: 0.9999962

This premise is statistically significant

..... *Supporting Quotations* .....

[532] *If that substance which Nature supplies be taken in hand by Art, dissolved, coagulated, and digested, its perfection is increased from a monadic to a denary virtue; by repeating the same process, it is increased a hundred-fold, and then a thousand-fold, etc.*
~ Philalethes, Eirenaeus. *A Brief Guide to the Celestial Ruby*. 1694 AD. Alchemical Tract

. [252] *although our Stone of itself colours, yet, according to Theophrastus, it does this less than when the Medium of Incorporation and Ingression of the Stone --- i.e., Fermentation --- is added. Different philosophers have used different Media, each according to his own opinion. Farreanus, Berhardus, Roger Bacon, etc., etc., having some applied augmentation by means of repeated solution, others by fermentation. Use which you will; either will lead to the desired result.*

[430] *Aurel. Augurellius says likewise, in his third book: "First mingle a little of the prepared medicament with the yellow metal, and thou wilt presently see the same take to itself the strength of the Blessed Powder. Or, when thou shalt have collected again, by great and difficult art, the teeming seed from the pure gold, Then quickly mix with it an equal portion of purple powder, And warm the same with gentle heat, simmering for two months; In which space of time thou mayst behold produced the whole series of colours, Which, otherwise, thou hadst marveled to see in three years. As often as thou repeatest the operation again and again, so often shalt thou increase the virtue and quantity of thy powder".*

[540] *For our multiplication (according to Raymundus) is nought but the reiteration of the process of our primordial creation.*
~ Suchten, Alexander von. *An Explanation of the Natural Philosopher's Tincture, of Paracelsus*. 16th Cen. Alchemical Tract

[531] *The Multiplication of the Stone. Take the perfect Stone; add one part of it to three or four parts of purified Mercury of our first work,*

subject it to gentle coction for seven days (the vessel being carefully sealed up), and let it pass through all the Reigns, which it will do very quickly and smoothly. The tinging power of the substance will thus be exalted a thousandfold; and if you go through the whole process a second time (which you can do with ease in three days) the Medicine will be much more precious still. This you may repeat as often as you like; the third time the substance will run through all the Reigns in a day, the fourth time in a single hour, and so on—and the improvement in its quality will be most marvellous. Then kneel down and render thanks to God for this precious treasure.

~ An Anonymous Sage and Lover of Truth. *An Open Entrance to the Closed Palace of the King*. 1645 AD. Alchemical Tract

[82] *Note that if you often repeat all the operations in the same order: to dissolve, to coagulate, to pulverize, to digest, your medicine will be so much the better, its excellence increasing more and more. Furthermore, you will work your Stone in order to increase the virtue, and more, you will have the yield when you make the projection upon imperfect bodies in a way so that after one operation, one part of the Elixir transmutes one hundred parts of whatever body to the Moon, after two operations one thousand, after three, ten thousand, after four, one hundred thousand, and so on, ad infinitum.*

[83] *If you want to change it to the red Elixir, a tincture of great strength, transmuting and tingeing the Mercury, the Moon and all other imperfect metal bodies, to the very genuine Sun, bring the ferment three parts with one and a half parts of very pure gold, to the state of perfection and very yellow, and two parts of solidified water. Make of it a perfect mixture according to the rules of Art, until into longer is possible to distinguish the components. Put it again in a flask over a matured fire in order to perfect it. As soon as the true Stone appears blood red, you will gradually add the solid Water. Slowly increase the fire of digestion. By repeating this operation, you will increase its perfection. It is necessary to add, each time, the solid Water (that you preserved), which draws to its nature; it multiplies its strength to infinity, without changing anything of its essence. One part of the perfect Elixir of the first degree, projected over one hundred parts of the Mercury (washed with some vinegar and some salt as you should know), placed in a crucible over a small fire, until smoke appears, immediately transmutes them to the genuine Sun, better than the natural.*

~ Magnus, Albertus. *Compound of Compounds*. 13th Cen. Alchemical Tract

[539] *when you have finished the stone, dissolve it in our mercury again, wherein you have previously dissolved a few grains of pure gold. This operation is done without trouble, both substances readily liquefying. Put it into your vessel, as before, and go through the process. There is no danger in the management, but breaking your vessel; and every time it is*

thus treated its virtues are increased, in a ratio of ten to one hundred, a thousand, ten thousand, etc., both in medicinal and transmuting qualities; so that a small quantity may suffice for the purposes of an artist during the remaining term of his life.
~ Anonymous. *On the Philosophers' Stone*. 17th Cen. (?). Alchemical Tract

[138] *There is yet another way to be used in the multiplication to moisten the white and the red work, which is done by our highly rectified fountain; and here you must be very cautious. For the white you must only pour the thickness of a paper upon it, which must be often repeated until the Stone is perfectly satiated and it becomes white and red.*
~ Nollius, Henry. *The Chemists Key*. 1617 AD. Alchemical Tract

[30] *Fixation in this art is when the body receives a tinctural or colouring spirit and takes away his volatility or flying, which is by frequent iteration, until it becomes ashes of everlasting duration, and the whole remains in the fire.*

[31] *When the hidden Mystery of him is made manifest, his colour is Citrine or Red, but after his first fixation in the white, there follows no error in the whole Mystery, although you proceed to the Crowning of Nature by often passing the Philosophical Wheel, and by bettering your blessed Stone by many reiterated solutions and coagulations.*
~ Anonymous. *The Crowning of Nature*. 16-7th Cen. (?). Alchemical Tract

[536] *The dissolution by dew, or balneum roris, is, that you take the glass vessel with the medicine in it, and hang it in a brazen or copper pot, with a narrow mouth, in which there must be water boiling, the mouth of the vessel being in the mean season shut, that the ascending vapours of the boiling water may dissolve the medicine. But note, that the boiling water ought not to touch the glass vessel, which contains the medicine, by three or four inches, and this dissolution possibly may be done in two or three days. After the medicine is dissolved, take it from the fire, and let it cool, to be fixed, to be congealed, and to be made hard or dried; and so let it be dissolved many times; for so much the oftener it is dissolved, so much the more strong, and the more perfect it shall be. Therefore Bonellus saith, when the aes, brass, or laten is burned, and this burning many times reiterated, it is made better than it was; and this solution is the subtilization of the medicine, and the sublimation of the virtues thereof. So that the oftener it is sublimed and made subtil, so much the more virtue it shall receive; and the more penetrative shall the tincture be made, and more plentiful in quantity; and the more perfect it is, the more it shall transmute. In the fourth distillation then, it shall receive such a virtue and tincture, that one part shall be able to transmute a thousand parts of the cleansed metal into fine gold or silver, better than that which is generated in the mines. Therefore saith Rhasis, the goodness or excellency of the dissolution and fixation of the perfect medicine. For so much the oftener the work is reiterated, so much the more fruitful it will be, and so much*

the more augmented. So much the oftener you sublime it, so much the more you increase it; for every time it is augmented in virtue, and power, and tincture, one more to be cast upon a thousand; at a second time upon ten thousand; at a third time upon one hundred thousand; at the fourth time upon a million. And thus you may increase its power by the number of reiterations, till it is almost infinite. Therefore saith Mercedes the philosopher, know for certain, that the oftener the matter or stone is dissolved and congealed, the more absolutely and perfectly the spirit and soul are conjoined and retained. And for this cause, every time the tincture is multiplied, after a most admirable and inconceivable manner. Our medicine is multiplied by fermentation; and the ferment for the white is pure luna, the ferment for the red is pure fine sol. Now cast one part of the medicine upon twenty parts of the ferment, and all shall become medicine, elixir, or tincture; put it on the fire in a glass vessel, and seal it so that no air can go in or out, dissolve and subtilize it, as oft as you please, even as you did for making of the first medicine. And one part of this second medicine, shall have as much virtue and power, as ten parts of the former.
~ Bacon, Roger (Pseudo). *The Root of the World*. 13-7th Cen. Alchemical Tract

[538] *Now if afterwards you would multiply your tincture, you must again resolve that red, in new and fresh dissolving water, and then by decoctions first whiten, and then rubify it again, by the degrees of fire, reiterating the first method of operating in this work. Dissolve, coagulate, and reiterate the closing up, the opening and multiplying in quantity and quality at your own pleasure. For by a new corruption and generation, there is introduced a new motion. Thus we can never find an end if we do always work by reiterating the same thing over and over again, viz. by solution and coagulation, by the help of our dissolving water, by which we dissolve and congeal, as we have formerly said, in the beginning of the work. Thus also is the virtue thereof increased, and multiplied both in quantity and quality; so that if after the first course of the operation you obtain a hundred fold; by the second fold you will have a thousand fold; and by the third; ten thousand fold increase. And by pursuing your work, your projection will come to infinity, tinging truly and perfectly, and fixing the greatest quantity how much soever. Thus by a thing of small and easy price, you have both color, goodness, and weight.*
~ Artephius. *The Secret Book of Artephius*. 12th Cen. (?). Alchemical Tract

..... ***Commentary*** .....

The Stone is multiplied by repeating the Second Part, either with the addition of silver or gold (which is them termed 'fermentation') or just with more moisture added.

184. Things more often dissolved are increased in virtue

..... *Statistical Significance* .....

Supporting sources: 4
Contradicting sources: 0
Statistical significance: 0.9960938

This premise is statistically significant

..... *Supporting Quotations* .....

[936] *a body often dissolved, acquires easie penetration, and ready ingession; as also more potent strength to change the state of the patient, from sickness, to sanity; from weakness, to vigour; from declination, to restauration and perfect health: and these are the ordinary ways of all separations, which have no other scope, then the purgings of pure substances from excrements, and elevating of their terrestrial grossness to a fiery purity, and from imperfection to perfection*
~ Combachius, Lodovicus. *Sal, Lumen & Spiritus, Mundi Philosophici*. 1656 AD. Alchemical Tract

[31] *When the hidden Mystery of him is made manifest, his colour is Citrine or Red, but after his first fixation in the white, there follows no error in the whole Mystery, although you proceed to the Crowning of Nature by often passing the Philosophical Wheel, and by bettering your blessed Stone by many reiterated solutions and coagulations.*
~ Anonymous. *The Crowning of Nature*. 16-7th Cen. (?). Alchemical Tract

[536] *The dissolution by dew, or balneum roris, is, that you take the glass vessel with the medicine in it, and hang it in a brazen or copper pot, with a narrow mouth, in which there must be water boiling, the mouth of the vessel being in the mean season shut, that the ascending vapours of the boiling water may dissolve the medicine. But note, that the boiling water ought not to touch the glass vessel, which contains the medicine, by three or four inches, and this dissolution possibly may be done in two or three days. After the medicine is dissolved, take it from the fire, and let it cool, to be fixed, to be congealed, and to be made hard or dried; and so let it be dissolved many times; for so much the oftener it is dissolved, so much the more strong, and the more perfect it shall be. Therefore Bonellus saith, when the aes, brass, or laten is burned, and this burning many times reiterated, it is made better than it was; and this solution is the subtilization of the medicine, and the sublimation of the virtues thereof. So*

that the oftener it is sublimed and made subtil, so much the more virtue it shall receive; and the more penetrative shall the tincture be made, and more plentiful in quantity; and the more perfect it is, the more it shall transmute. In the fourth distillation then, it shall receive such a virtue and tincture, that one part shall be able to transmute a thousand parts of the cleansed metal into fine gold or silver, better than that which is generated in the mines. Therefore saith Rhasis, the goodness or excellency of the dissolution and fixation of the perfect medicine. For so much the oftener the work is reiterated, so much the more fruitful it will be, and so much the more augmented. So much the oftener you sublime it, so much the more you increase it; for every time it is augmented in virtue, and power, and tincture, one more to be cast upon a thousand; at a second time upon ten thousand; at a third time upon one hundred thousand; at the fourth time upon a million. And thus you may increase its power by the number of reiterations, till it is almost infinite. Therefore saith Mercedes the philosopher, know for certain, that the oftener the matter or stone is dissolved and congealed, the more absolutely and perfectly the spirit and soul are conjoined and retained. And for this cause, every time the tincture is multiplied, after a most admirable and inconceivable manner. Our medicine is multiplied by fermentation; and the ferment for the white is pure luna, the ferment for the red is pure fine sol. Now cast one part of the medicine upon twenty parts of the ferment, and all shall become medicine, elixir, or tincture; put it on the fire in a glass vessel, and seal it so that no air can go in or out, dissolve and subtilize it, as oft as you please, even as you did for making of the first medicine. And one part of this second medicine, shall have as much virtue and power, as ten parts of the former.
~ Bacon, Roger (Pseudo). *The Root of the World*. 13-7th Cen. Alchemical Tract

[849] *The oftner you shall dissolve and coagulate it, the more will the virtue of it be multiplied to infinity.*
~ Anonymous. *The True Book of the Learned Greek Abbot Synesius*. 16-7th Cen. Alchemical Tract

..... ***Commentary*** .....

The more something is dissolved, the more powerful it becomes. This is a clue to another method of multiplication.

185. The Stone can be multiplied in quantity by projecting it onto its metal

..... *Statistical Significance* .....

Supporting sources: 4
Contradicting sources: 0
Statistical significance: 0.9960938

This premise is statistically significant

..... *Supporting Quotations* .....

[133] *Take a hundred parts of Mercury, cleansed with vinegar and salt; place it in a crucible over the fire; when it begins to bubble up, add one part of your Elixir, and project the whole upon one hundred other parts of boiling purified Mercury. Then project one part of this entire mixture upon one hundred parts of purified Mercury, and the whole will be turned into our Elixir. Then project one part of this last, coagulated, upon one hundred parts of purified Mercury, and it will become the purest gold, or silver, according as the Tincture is red or white.*
~ Bonus, Peter. *The Epistle of Bonus of Ferrara*. 14th Cen. Alchemical Tract

[84] *If you wish to prepare the tincture for the Moon, take five half-ounces of the white tincture, and mix it well with five hundred half-ounces of the Moon, which have been subjected to the action of fire, then melt it, and the whole will be changed into the Tincture and the Medicine. Of this take half an ounce, and inject it into five hundred half-ounces of Venus or any other metal, and it will be transmuted into pure silver. Of the red tincture, which you have diligently prepared, take one part to a thousand parts of gold, and the whole will be changed into the red tincture. Of this, again, you may take one part to a thousand parts of Venus, or any other metal, and it will be changed into pure gold. For this purpose you need not buy any gold or silver. The first injection you can make with about a drachm of both; and then you can transmute with the tincture more and more.*
~ Anonymous. *The Glory of the World, Or, Table of Paradise*. 1526 AD. Alchemical Tract

[949] *Our medicine is multiplied by fermentation; and the ferment for the white is pure luna, the ferment for the red is pure fine sol. Now cast one part of the medicine upon twenty parts of the ferment, and all shall become medicine, elixir, or tincture; put it on the fire in a glass vessel, and seal it so that no air can go in or out, dissolve and subtilize it, as oft as*

you please, even as you did for making of the first medicine. And one part of this second medicine, shall have as much virtue and power, as ten parts of the former.
~ Bacon, Roger (Pseudo). *The Root of the World.* 13-7th Cen. Alchemical Tract

[533] *The manner of Projection and Multiplication of the White and Red Stone are both one, but the multiplication may be done in two manners, one by projecting one part upon one hundred parts more into pure Luna or pure Gold. There are other ways more profitable and secret to multiply the Medicine in Projection, wherein I am at present silent*
~ Trevisan, Count Bernard. *Verbum Dismissum.* 15th Cen. Alchemical Tract

..... ***Commentary*** .....

This premise is quite interesting. If the Stone is projected onto its metal (silver for White, gold for Red) then all of this will become Stone but you will effectively have diluted it. In this case you will have exchanged quality for quantity. But then if you reiterate the circulation the quality is increased ten-fold, giving you 10x the quantity at the same (or greater) quality than before.

This is a very important point. If projecting onto lesser metals turns them into gold, and projecting onto gold turns it into the Stone, does it not then follow that projecting the Stone onto lesser metals would turn them into gold and then immediately into the Stone, if the Stone is sufficiently powerful? This must be the reason why it is recommended that the Stone is diluted by projecting it first onto gold before it is used for transmutation; otherwise logic would tell us that a high quality Stone would just transmute everything into more Stone, bypassing gold.

186. Multiplication gets faster

..... *Statistical Significance* .....

Supporting sources: 2
Contradicting sources: 0
Statistical significance: 0.9375000

This premise is probably significant, but ***not*** *statistically significant*

..... *Supporting Quotations* .....

[531] *The Multiplication of the Stone. Take the perfect Stone; add one part of it to three or four parts of purified Mercury of our first work, subject it to gentle coction for seven days (the vessel being carefully sealed up), and let it pass through all the Reigns, which it will do very quickly and smoothly. The tinging power of the substance will thus be exalted a thousandfold; and if you go through the whole process a second time (which you can do with ease in three days) the Medicine will be much more precious still. This you may repeat as often as you like; the third time the substance will run through all the Reigns in a day, the fourth time in a single hour, and so on—and the improvement in its quality will be most marvellous. Then kneel down and render thanks to God for this precious treasure.*
~ An Anonymous Sage and Lover of Truth. *An Open Entrance to the Closed Palace of the King*. 1645 AD. Alchemical Tract

[528] *one part is to be mixed with a thousand of the next body, and let: all this be surely put into a fit vessel, and set it in a furnace of fixation, first with a lent fire, and afterwards increasing the fire for three days, till they be inseparably joined together, and this is a work of three days: then again and finally every part hereof by itself, must be projected upon another thousand parts of any near body: and this is a work of one day, Or one hour, or a moment, for which our wonderful God is eternally to be praised.*
~ Bacon, Roger. *The Mirror of Alchemy*. 13th Cen. Alchemical Tract

..... *Commentary* .....

Each time the Stone is multiplied (by reiterating the process) it takes less time to multiply it once again.

187. The final Stone is a red color

..... *Statistical Significance* .....

Supporting sources: 7
Contradicting sources: 0
Statistical significance: 0.9999390

This premise is statistically significant

..... *Supporting Quotations* .....

[815] *For this redness is the sign of incorruptibility and complete digestion.*
~ Suchten, Alexander von. *An Explanation of the Natural Philosopher's Tincture, of Paracelsus*. 16th Cen. Alchemical Tract

[803] *As you are now approaching the end of the work, the substance receives a golden tinge, and the Virgin's Milk which you give your substance to drink has assumed a deep orange colour. Pray to God to keep you from haste and impatience at this stage of the work; consider that you have now waited for seven months, and that it would be foolish to let one hour rob you of the fruits of all your labour. Therefore be more and more careful the nearer you approach perfection. Then you will first observe an orange-coloured sweat breaking out on the body; next there will be vapour of an orange hue. Soon the body below becomes tinged with violet and a darkish purple. At the end of fourteen or fifteen days, the substance will be, for the most part, humid and ponderous, and yet the wind still bears it in its womb. Towards the 26th day of the Reign it will begin to get dry, and to become liquid and solid in turn (about a hundred times a day); then it becomes granulated; then again it is welded together into one mass, and so it goes on changing for about a fortnight. At length, however, an unexpectedly glorious light will burst from your substance, and the end will arrive three days afterwards. The substance will be granulated, like atoms of gold (or motes in the Sun), and turn a deep red—a red the intensity of which makes it seem black like very pure blood in a clotted state. This is the Great Wonder of Wonders, which has not its like on earth.*
~ An Anonymous Sage and Lover of Truth. *An Open Entrance to the Closed Palace of the King*. 1645 AD. Alchemical Tract

[294] *Our Tincture of Gold contains stars, is a substance of the greatest fixity, is unchangeable in multiplication, is a red powder (with almost a saffron tinge), liquid like resin, transparent like crystal, fragile like glass, is of a rubinate colour, and of great specific gravity.*

[295] *It is soluble in any liquid, melting and commingling with the same, fragile as glass, in a powder saffron-coloured, but in a solid mass, red like the ruby. Its purple colour is the mark of perfect fixation and fixed perfection, for it remains fixed and incombustible, even when exposed to fire, corrosive waters, or burning sulphur, since it is, like the salamander, incapable of being consumed by fire.*
~ Helvetius, John Frederick. *Golden Calf*. 17th Cen. Alchemical Tract

[296] *Having thus completed the operation, let the vessel cool, and on opening it you will perceive your matter to be fixed into a ponderous mass, thoroughly of a scarlet color, which is easily reducible to powder by scraping, or otherwise, and in being heated in the fire flows like wax, without smoking, flaming, or loss of substance, returning when cold to its former fixity, heavier than gold, bulk for bulk, yet easy to be dissolved in any liquid, in which a few grains being taken its operation most wonderfully pervades the human body, to the extirpation of all disorders, prolonging life by its use to its utmost period; and hence it has obtained the appellation of "Panacea," or a Universal Remedy.*

[813] *When the putrefaction of our seed has been thus completed, the fire may be increased till glorious colors appear, which the Sons of Art have called Cauda Pavonis, or the Peacock's Tail. These colors come and go, as heat is administered approaching to the third degree, till all is of a beautiful green, and as it ripens assumes a perfect whiteness, which is the White Tincture, transmuting the inferior metals into silver, and very powerful as a medicine. But as the artist well knows it is capable of a higher concoction, he goes on increasing his fire till it assumes a yellow, then an orange or citron color; and then boldly gives a heat of the fourth degree, till it acquires a redness like blood taken from a sound person, which is a manifest sign of its thorough concoction and fitness for the uses intended.*
~ Anonymous. *On the Philosophers' Stone*. 17th Cen. (?). Alchemical Tract

[31] *When the hidden Mystery of him is made manifest, his colour is Citrine or Red, but after his first fixation in the white, there follows no error in the whole Mystery, although you proceed to the Crowning of Nature by often passing the Philosophical Wheel, and by bettering your blessed Stone by many reiterated solutions and coagulations.*

[310] *Moreover by the domination of the Woman who is of the Mercurial and Lunar humidity, the blackness doth as yet appear, but here it is a little diminished in quantity as in the following Chapters you may see, for by little and little it is changed from colour to colour until the blackness doth altogether vanish away, and the Stone becomes endued with the greatest whiteness, which is a sign of perfection.*
~ Anonymous. *The Crowning of Nature*. 16-7th Cen. (?). Alchemical Tract

[811] *This white substance, if you will make it red, you must continually decoct it in a dry fire till it be rubified, or become red as blood,*

which is nothing but water, fire, and true tincture. And so by a continual dry fire, the whiteness is changed, removed, perfected, made citrine, and still digested till it become to a true red and fixed color. And consequently by how much more it is heightened in color, and made a true tincture of perfect redness. Wherefore with a dry fire, and a dry calcination, without any moisture, you must decoct this compositum, till it be invested with a most perfect red color, and then it will be the true and perfect elixir.
~ Artephius. *The Secret Book of Artephius*. 12th Cen. (?). Alchemical Tract

[293] *This Tincture is of a colour intermediate between red and purple, with something of a granite hue, and its specific weight is very, considerable.*
~ Valentinus, Basilius. *The Twelve Keys*. 1618 AD. Alchemical Tract

..... ***Commentary*** .....

The Red Stone is red, which is why it is called the 'Red Stone.'

188. The final Stone is very heavy

..... *Statistical Significance* .....

Supporting sources: 3
Contradicting sources: 0
Statistical significance: 0.9843750

This premise is statistically significant

..... *Supporting Quotations* .....

[294] *Our Tincture of Gold contains stars, is a substance of the greatest fixity, is unchangeable in multiplication, is a red powder (with almost a saffron tinge), liquid like resin, transparent like crystal, fragile like glass, is of a rubinate colour, and of great specific gravity.*
~ Helvetius, John Frederick. *Golden Calf.* 17th Cen. Alchemical Tract

[296] *Having thus completed the operation, let the vessel cool, and on opening it you will perceive your matter to be fixed into a ponderous mass, thoroughly of a scarlet color, which is easily reducible to powder by scraping, or otherwise, and in being heated in the fire flows like wax, without smoking, flaming, or loss of substance, returning when cold to its former fixity, heavier than gold, bulk for bulk, yet easy to be dissolved in any liquid, in which a few grains being taken its operation most wonderfully pervades the human body, to the extirpation of all disorders, prolonging life by its use to its utmost period; and hence it has obtained the appellation of "Panacea," or a Universal Remedy.*
~ Anonymous. *On the Philosophers' Stone*. 17th Cen. (?). Alchemical Tract

[293] *This Tincture is of a colour intermediate between red and purple, with something of a granite hue, and its specific weight is very, considerable.*
~ Valentinus, Basilius. *The Twelve Keys*. 1618 AD. Alchemical Tract

..... *Commentary* .....

The Red Stone is said to be very heavy, which makes sense considering its other properties.

189. The final Stone is incombustible

..... *Statistical Significance* .....

Supporting sources: 3
Contradicting sources: 0
Statistical significance: 0.9843750

This premise is statistically significant

..... *Supporting Quotations* .....

[292] *Know, then, that it is called a stone, not because it is like a stone, but only because, by virtue of its fixed nature, it resists the action of fire as successfully as any stone. In species it is gold, more pure than the purest; it is fixed and incombustible like a stone, but its appearance is that of very fine powder, impalpable to the touch, sweet to the taste, fragrant to the smell, in potency a most penetrative spirit, apparently dry and yet unctuous, and easily capable of tinging a plate of metal.*
~ Philalethes, Eirenaeus. *A Brief Guide to the Celestial Ruby*. 1694 AD. Alchemical Tract

[295] *It is soluble in any liquid, melting and commingling with the same, fragile as glass, in a powder saffron-coloured, but in a solid mass, red like the ruby. Its purple colour is the mark of perfect fixation and fixed perfection, for it remains fixed and incombustible, even when exposed to fire, corrosive waters, or burning sulphur, since it is, like the salamander, incapable of being consumed by fire.*
~ Helvetius, John Frederick. *Golden Calf*. 17th Cen. Alchemical Tract

[352] *The more the Gold Medicine is heated, the more exquisite are the transformations it passes through. Yellow gold will not be changed even after long heating in the fire, nor will it rot after long burial in the earth. The eating of these two medicines will therefore so strengthen one's body that he will not grow old and die.*
~ Hung, Ko. *On The Gold Medicine and On The Yellow and The White*. 4th Cen. Alchemical Tract

..... *Commentary* .....

By imcombustable it is meant that it neither sublimes, nor oxidizes, nor changes in any way due to heat.

190. The final Stone is crystalline

..... *Statistical Significance* .....

Supporting sources: 2
Contradicting sources: 0
Statistical significance: 0.9375000

This premise is probably significant, but ***not*** *statistically significant*

..... *Supporting Quotations* .....

[864] *It is a water made by Nature, not extracted by the hands of man. Nor is it mere water but a spermatic, viscous composition of water, earth, air and fire. All these four natures unite in one crystalline, coagulable mass, in the form or appearance of water; and therefore I told you it was a water made by Nature.*
~ Vaughan, Thomas. *Aula Lucis, or, The House of Light*. 1651 AD. Alchemical Tract

[294] *Our Tincture of Gold contains stars, is a substance of the greatest fixity, is unchangeable in multiplication, is a red powder (with almost a saffron tinge), liquid like resin, transparent like crystal, fragile like glass, is of a rubinate colour, and of great specific gravity.*
~ Helvetius, John Frederick. *Golden Calf*. 17th Cen. Alchemical Tract

..... *Commentary* .....

The Stone is a crystal.

191. The final Stone is soluble in any liquid

..... ***Statistical Significance*** .....

Supporting sources: 2
Contradicting sources: 0
Statistical significance: 0.9375000

This premise is probably significant, but ***not*** *statistically significant*

..... ***Supporting Quotations*** .....

[295] *It is soluble in any liquid, melting and commingling with the same, fragile as glass, in a powder saffron-coloured, but in a solid mass, red like the ruby. Its purple colour is the mark of perfect fixation and fixed perfection, for it remains fixed and incombustible, even when exposed to fire, corrosive waters, or burning sulphur, since it is, like the salamander, incapable of being consumed by fire.*
~ Helvetius, John Frederick. *Golden Calf.* 17th Cen. Alchemical Tract

[296] *Having thus completed the operation, let the vessel cool, and on opening it you will perceive your matter to be fixed into a ponderous mass, thoroughly of a scarlet color, which is easily reducible to powder by scraping, or otherwise, and in being heated in the fire flows like wax, without smoking, flaming, or loss of substance, returning when cold to its former fixity, heavier than gold, bulk for bulk, yet easy to be dissolved in any liquid, in which a few grains being taken its operation most wonderfully pervades the human body, to the extirpation of all disorders, prolonging life by its use to its utmost period; and hence it has obtained the appellation of "Panacea," or a Universal Remedy.*
~ Anonymous. *On the Philosophers' Stone*. 17th Cen. (?). Alchemical Tract

..... ***Commentary*** .....

Being a crystal, which is a salt, the Stone is very soluble. This property can also be used for its multiplication.

192. The Stone is a universal medicine

..... *Statistical Significance* .....

Supporting sources: 13
Contradicting sources: 0
Statistical significance: 1.0000000

This premise is statistically significant

..... *Supporting Quotations* .....

[875] *This Art, of bringing all Imperfect Metals to Perfection, hath been asserted for Truth, by Men of almost every Degree, in most Ages of the World; many of whose Books are extant. They have declared, that they have made and possessed this great Treasure, which not only brings all Imperfect Metals to the Perfection of Sol and Luna (according to the Quality of the Medicine), but healeth all manner of Diseases in Human Bodies, even renewing Youth and prolonging Life. Those Authors, from Age to Age, have justified one another's Testimony; alledging, as a farther Proof of the Art, that all that have understood it, have written most agreeingly of it, though contemporary, and unknown to one another in Person, or by Writing. How far these Men's Writings have obtain'd, a very little Enquiry may serve; for most men look upon these (Alchymic) Books only as Cunningly devised Fables, and the Art itself as altogether impossible. To which the (Alchymic) Authors answer, That it is not Lawful, nor Commendable to reprobate an Art, by Judges who are ignorant of its Laws as well as the Facts; and that the Ignorant Negative of such, is by no means sufficient to set aside the Affirmative Knowledge of so many Men of Unquestionable Credit, Piety, and Virtue, supported by Arguments and Circumstances of Uncontestible Force.*
~ A Lover of Philalethes. *A Short Enquiry Concerning the Hermetic Art*. 1714 AD. Alchemical Tract

[654] *This most noble Remedy was appointed, like all other things, for the use of man, because he is the most glorious of God's creatures, and the lord of the whole earth. It was given to him for the purpose of preserving his youth, expelling disease, preventing suffering, and providing him with all he requires. Our Elixir is better than all the medicinal preparations of Hippocrates, Avicenna, and others. From it may be prepared a potable antidote which has power to cure leprosy. As fire purges and refines metals, so this Remedy restores to the human body its natural heat, expels from it all health-destroying matter, and fortifies it against every conceivable form of disease. Its virtue is infinitely greater than that of the*

potable gold dust, which is taken as a preventative among the Gentiles. Great and wonderful is the potency of the gold that slumbers in Magnesia, both for the purifying of the human system, and for the transmuting of metals. What more shall I say? All the things that I have here faithfully described I have seen with my own eyes, and performed with my own hands.

~ An Unknown German Sage. *A Very Brief Tract Concerning the Philosophical Stone*. 15-7th Cen. (?). Alchemical Tract

[154] *the Quintessence --- the Universal Medicine for animals, vegetables, and minerals.*

[652] *He that has once found this Art, can have nothing else in all the world to wish for, than that he may be allowed to serve his God in peace and safety. He will not care for pomp or dazzling outward show. But if he lived a thousand years, and daily entertained a million people, he could never come to want, since he has at hand the means of indefinitely multiplying the Stone both in weight and virtue, and thus of changing all imperfect metals in the world into gold. In the second place, he has it in his power to make stones and diamonds far more precious than any that are naturally procured. In the third place, he has an Universal Medicine, with which he can cure every conceivable disease, and, indeed, as to the quantity of his Medicine, he might heal all sick people in the world. Now to the King Eternal, Immortal, and sole Almighty, be everlasting praise for these His unspeakable gifts and invaluable treasures. I exhort all that possess this Treasure, to use it to the praise of God, and the good of their neighbours, in order that they may not at the last day be eternally doomed for their ingratitude to their Creator.*

~ An Anonymous Sage and Lover of Truth. *An Open Entrance to the Closed Palace of the King*. 1645 AD. Alchemical Tract

[74] *When your Elixir is brought to a Fluxibility, and a perfect Fixedness, if you desire to make a Medicine upon Metals, you must determinate or ferment it with common Gold in Filings, in which Determination it will vitrify, and then you will have an incomparable Medicine, capable to transmute all imperfect Metals into the purest Gold, according to the Doctrine of all the Philosophers, though our self never designed anything, but an universal Remedy for the Cure of all curable Diseases, incident to Human Bodies, as is well known to our Friends, who have enjoyed the Benefit of these our Labors.*

~ Urbigerus, Baro. *Aphorisms of Urbigerus*. 1690 AD. Alchemical Tract

[416] *permit me to transcribe a passage from the works of Helmontius (Arbor Vitæ, folio 630): "I cannot but believe that there is such a thing as a gold and silver making Stone. At the same time, I cannot shut my eyes to the fact that hundreds of painstaking Alchemists are daily being led astray by impostors or ignorant professors of the Spagyric Art." For this reason I shall not be astonished if—immediately upon perusing my book—*

multitudes of these deluded victims start up, and contradict the assertion which I have made in regard to the truth of this Art. One of these gentry denounces Alchemy as a work of the Devil; another describes it as sheer nonsense and humbug; a third admits the possibility of transmuting metals into gold, but maintains that the whole process costs more money than it is worth. But I do not wonder at these opinions. It is a hackneyed saying of human nature that we gape at those things whose purpose we do not understand, but we investigate things pleasurable to know. The Sages should therefore remember the words of Seneca (De Moribus): "You are not yet blessed, if the multitude does not laugh at you." But I do not care whether they believe or contradict my teaching about the transmutation of metals; I rest calmly satisfied in the knowledge that I have seen it with my own eyes, and performed it with my own hands. Even in our degenerate age these wonders are still possible; even now the Medicine is prepared which is worth twenty tons of gold, nay, more, for it has virtue to bestow that which all the gold of the world cannot buy, viz., health. Blessed is that physician who knows our soothing medicinal Potion of Mercury, the great panacea of death and disease. But God does not reveal this glorious knowledge to all men indiscriminately; and some men are so obtuse (with a judicial blindness) that they wonder at the activity of the simplest forces of Nature, as, for instance, the attractive power which the magnet exercises upon the steel. But (whether they believe it or not) there is a corresponding magnetic force in gold which attracts Mercury, in silver which attracts copper, and so with all other metals, minerals, stones, herbs, plants, etc. [...] We must not be surprised at this persistent opposition to truth: the light of the sun pains the eyes of owls.

[797] *all disease (whatever shape it may assume) is simply a depression of the vital spirits, and that whatever strengthens vitality, will cut off the possibility of disease at the very source, expelling the humours which each produce their own peculiar malady, and I maintain that our Universal Medicine is a remedy of this radical kind. It gently promotes and quickens the movement of the vital spirits, and thus, by renewing the source of life, renovates and quickens the whole frame, infusing new vitality and strength into every part. For this reason adepts call it the Great Mystery of Nature, and the preventive of old age and disease. . . . It is impossible for any medicine of any kind to alter the nature of a man: just as wine does not produce a change in a man, but only brings out his true character. The effect of the Universal Medicine is of a corresponding kind. It is like the warmth of the Sun, which does not change or even modify the shapes, colours, and scents of the different flowers, but only fully develops all that is in them by means of its genial influence.*
~ Helvetius, John Frederick. *Golden Calf*. 17th Cen. Alchemical Tract

[456] *For Adam, created by God full of understanding and perfect knowledge of natural things, doubtless knew those which were capable of prolonging human life and securing immunity from disease. Doubtless he*

also taught the same to some of his descendants, and they again to others. Hence many of the fathers lived to the age of 700, 800, and more years; but some did not live so long, this secret not being revealed to all.

[660] *Therefore it is conceded that (on this side of that limit of death) there may be found something to restore our sick body. For just as man, through disease and other causes, often fails to reach to the appointed limit of life, so, on the other hand, by removing these impediments, he may prolong life to the very utmost limit set him.*

~ Figulus, Benedictus. *Man, the Best and Most Perfect of God's Creatures.* 1607 AD. Alchemical Tract

[296] *Having thus completed the operation, let the vessel cool, and on opening it you will perceive your matter to be fixed into a ponderous mass, thoroughly of a scarlet color, which is easily reducible to powder by scraping, or otherwise, and in being heated in the fire flows like wax, without smoking, flaming, or loss of substance, returning when cold to its former fixity, heavier than gold, bulk for bulk, yet easy to be dissolved in any liquid, in which a few grains being taken its operation most wonderfully pervades the human body, to the extirpation of all disorders, prolonging life by its use to its utmost period; and hence it has obtained the appellation of "Panacea," or a Universal Remedy.*

[698] *the philosophers have hitherto industriously kept that a profound secret; some out of selfish disposition, though otherwise good men. Others, who wished only for worthy persons to whom they might impart it, could not write of it openly, because covetousness and vanity have been governing principles in the world: and, being wise men, they knew that it was not the will of the most High to inflame and cherish such odious tempers, the genuine offspring of pride and self-love, but to banish them out of the earth, wherefore they have been withheld hitherto. But we, finding no restraint on our mind in that respect, shall declare what we know: and the rather because we judge the time is come to demolish the golden calf, so long had in veneration by all ranks of men, insomuch that worth is estimated by the money a man possesses; and such is the inequality of possessions that mankind are almost reducible to the rich, who are rioting in extravagance, and the poor, who are in extreme want, smarting under the iron hand of oppression. Now the measure of inequality among the rich hastens to its limit, and the cry of the poor is come before the Lord: 'Who will give them to eat till they shall be satisfied?" Hereafter the rich shall see the vanity of their possessions when compared with the treasures communicated by this secret; for the riches it bestows are a blessing from God, and not the squeezing of oppression. Besides, its chief excellence consists in making a medicine capable of healing all diseases to which the human body is liable, and prolonging life to the utmost limits ordained by the Creator of all things. There want not other reasons for the manifestation of the process; for skepticism has gone hand in hand with luxury and oppression*

~ Anonymous. *On the Philosophers' Stone*. 17th Cen. (?). Alchemical Tract

[947] *Philosophy consists: first, The Acquisition of the Golden, that is, the Art of changing Metals and Minerals. And secondly, The Restauration of Bodies weakened with Diseases, readily and perfectly curing them from old Age to Young and Vigour, be this sole and universal Medicine; expelling all corrupt and corrumpent humours and superfluities from Bodies, which would else bring them to their end.*
~ Combachius, Lodovicus. *Sal, Lumen & Spiritus, Mundi Philosophici*. 1656 AD. Alchemical Tract

[75] *an excellent spirit above Heavenly and other spirits, giving Health, Joy, Peace, Love; driving away Hatred and Sorrow, bringing in Joy, expelling all Evil, quickly healing all Diseases, destroying Poverty and misery, leading to all good things, preventing all evil words and thoughts, giving man his heart's desire, bringing to the pious earthly honour and long life, but to the wicked who misuse it, Eternal Punishment*
~ Paracelsus, Theophrastus. *The Book Concerning the Tincture of the Philosophers*. 16th Cen. Alchemical Tract

[644] *In its first state, it appears as an impure earthly body, full of imperfections. It then has an earthly nature, healing all sickness and wounds in the bowels of man, producing good and consuming proud flesh, expelling all stench, and healing generally, inwardly and outwardly. In its second nature, it appears as a watery body, somewhat more beautiful than before, because (although still having its corruptions) its Virtue is greater. It is much nearer the truth, and more effective in works. In this form it cures cold and hot fevers and is a specific against poisons, which it drives from heart and lungs, healing the same when injured or wounded, purifying the blood, and, taken three times a day, is of great comfort in all diseases. But in its third nature it appears as an aerial body, of an oily nature, almost freed from all imperfections, in which form it does many wondrous works, producing beauty and strength of body, and (a small quantity being taken in the food) preventing melancholy and heating of the gall, increasing the quantity of the blood and seed, so that frequent bleeding becomes necessary. It expands the blood vessels, cures withered limbs, restores strength to the sight, in growing persons removes what is superfluous and makes good defects in the limbs. In its fourth nature it appears in a fiery form (not quite freed from all imperfections, still somewhat watery and not dried enough), wherein it has many virtues, making the old young and reviving those at the point of death. For if to such an one there be given, in wine, a barleycorn's weight of this fire, so that it reach the stomach, it goes to his heart, renewing him at once, driving away all previous moisture and poison, and restoring the natural heat of the liver. Given in small doses to old people, it removes the diseases of age, giving the old young hearts and bodies. Hence it is called the Elixir of Life. In its fifth and last nature, it appears in a glorified and illuminated*

form, without defects, shining like gold and silver, wherein it possesses all previous powers and virtues in a higher and more wondrous degree. Here its natural works are taken for miracles. When applied to the roots of dead trees they revive, bringing forth leaves and fruit. A lamp, the oil of which is mingled with this spirit, continues to burn for ever without diminution. It converts crystals into the most precious stones of all colours, equal to those from the mines, and does many other incredible wonders which may not be revealed to the unworthy. For it heals all dead and living bodies without other medicine.
~ Paracelsus, Theophrastus. *The Book of the Revelation of Hermes*. 16th Cen. Alchemical Tract

[134] *Our Medicine has also power to heal all infirmity and diseases, both of inflammation and debility; it turns an old man into a young. If the illness be of one month's standing, it may be cured in a day; if of one year's standing, it may be healed in a month.*
~ Bonus, Peter. *The Epistle of Bonus of Ferrara*. 14th Cen. Alchemical Tract

[107] *our Medicine, which preserved his limbs and his strength from decay, braced his faculties, comforted his heart, refreshed his spirit, relieved his anxiety, fortified his mortal body against all manner of disease, and, in short, guarded him from all evil until the last hour of his life.*

[551] *Now, by the special grace of God, it is possible to bring this natural fire to bear on imperfect metals by means of our Art, and to supply the conditions of metallic growth without any of the hindrances which in a natural state prevent perfection. Thus by applying our natural fire, we can do more towards "fixing" imperfect bodies and metals in a moment, than the Sun in a thousand years. For this reason our Stone has also power to cure all things that grow, acting on each one according to its kind. . . . You see that it is not so incredible, after all, that all metals should be transmuted into gold and silver, and all animal bodies delivered from every kind of disease; and I hope and trust that God will permit you practically to experience the truth of this assertion.*

[650] *when you have the red (tincture) you have something that all the treasures of the world will not buy. For it transmutes all metals into true gold, and is therefore much better than the preparation of the Sun. As a medicine it excels all other gold; all diseases may be cured by drinking one drop of the tincture in a glass of wine; and it has power to work many other marvels which we cannot here mention at length.*

[651] *The possession of the Stone will yield you the greatest delight, and unspeakably precious comfort. It will also set forth to you in a typical form the creation of the world. It will enable you to cast out all disease from the human body, to drive away poverty, and to have a good understanding of the secrets of Nature. The Stone has virtue to transmute*

mercury into gold and silver, and to penetrate all hard and firm bodies, such as precious stones and metals.
~ Anonymous. *The Glory of the World, Or, Table of Paradise*. 1526 AD. Alchemical Tract

[176] *It has been denominated the universal panacea, to which not only all diseases yield (as, for instance, leprosy and gout), but by the use of which old men may become young again, recover their lost faculties, and their former strength, and by which those who are already half dead may be revivified and quickened.*

[454] *From the beginning of the world, there have always been God-enlighted men and experienced philosophers and wise Gentiles who diligently studied the nature and properties of the lower Creation. They laboriously endeavoured and fervently longed to discover whether Nature contained anything that would preserve our earthly body from decay and death, and maintain it in perpetual health and vigour. For by the light of Nature, and Divine revelation, they intuitively perceived that the Almighty, in His love to men, must have concealed in the world some wonderful arcanum by which every imperfect, diseased, and defective thing in the whole world might be renewed, and restored to its former vigour. By the most diligent and careful search they gradually found out that there was nothing in this world that could procure for our earthly and corruptible body immunity from death, since death was laid upon the Protoplasts, Adam and Eve, and their posterity, as a perpetual penalty. But they did discover one thing which, being itself incorruptible, has been ordained of God for the good of man, to remove disease, to cure all imperfection, to purge old age, and to prolong our brief life—a boon actually enjoyed by the Patriarchs. . . . For by its aid Noah is said to have built the Ark, Moses the Tabernacle with all its golden vessels, and Solomon the Temple, besides accomplishing many other great deeds, fashioning many precious ornaments, and procuring for himself long life and boundless riches.*
~ Anonymous. *The Sophic Hydrolith, Or, Water Stone of the Wise*. 17th Cen. Alchemical Tract

..... ***Commentary*** .....

The Stone is said to cure everything, which is really its only property. All the Stone does it provide the energy for anything in comes in contact with to become whatever that thing wants to be – which is to say it does nothing but provide energy, since everything already contains seed instruction on what it wants to be.

In theory if you gave the Stone to bacteria then the bacteria would become more healthy and powerful. But if the same bacteria is infecting your body and you ingest the Stone then, while it will help the bacteria, your immune system is more than capable of dealing with the bacteria

when running at its most optimum. Hence your body quickly beats the infection.

193. The White Stone is a medicine for humans

..... *Statistical Significance* .....

Supporting sources: 2
Contradicting sources: 1
Statistical significance: 0.5000000

*This premise is **not** statistically significant*

..... *Supporting Quotations* .....

[352] *The more the Gold Medicine is heated, the more exquisite are the transformations it passes through. Yellow gold will not be changed even after long heating in the fire, nor will it rot after long burial in the earth. The eating of these two medicines will therefore so strengthen one's body that he will not grow old and die.*
~ Hung, Ko. *On The Gold Medicine and On The Yellow and The White*. 4th Cen. Alchemical Tract

[813] *When the putrefaction of our seed has been thus completed, the fire may be increased till glorious colors appear, which the Sons of Art have called Cauda Pavonis, or the Peacock's Tail. These colors come and go, as heat is administered approaching to the third degree, till all is of a beautiful green, and as it ripens assumes a perfect whiteness, which is the White Tincture, transmuting the inferior metals into silver, and very powerful as a medicine. But as the artist well knows it is capable of a higher concoction, he goes on increasing his fire till it assumes a yellow, then an orange or citron color; and then boldly gives a heat of the fourth degree, till it acquires a redness like blood taken from a sound person, which is a manifest sign of its thorough concoction and fitness for the uses intended.*
~ Anonymous. *On the Philosophers' Stone*. 17th Cen. (?). Alchemical Tract

..... *Contradicting Quotations* .....

[199] *It strengthens metals, as we know, but it is hurtful to human beings until the perfect red colour appears, which abides the test of fire. A common labouring man, who had devoted himself to the study of this Art, tasted a small piece of the white Stone in the hope that thereby he would be delivered from all pain and disease, instead of which he was suddenly struck down with the palsy.*

~ Norton, Thomas. *The Chemical Treatise, Or, The Ordinal of Alchemy*. 1477 AD. Alchemical Tract

..... ***Commentary*** .....

Is the White Stone a universal medicine as well as the Red, or can it be used only for transmutation into silver? There is no definitive answer on this point.

194. The Stone prevents the appearance of old age and restores youth

..... *Statistical Significance* .....

Supporting sources: 10
Contradicting sources: 0
Statistical significance: 0.9999990

This premise is statistically significant

..... *Supporting Quotations* .....

[875] *This Art, of bringing all Imperfect Metals to Perfection, hath been asserted for Truth, by Men of almost every Degree, in most Ages of the World; many of whose Books are extant. They have declared, that they have made and possessed this great Treasure, which not only brings all Imperfect Metals to the Perfection of Sol and Luna (according to the Quality of the Medicine), but healeth all manner of Diseases in Human Bodies, even renewing Youth and prolonging Life. Those Authors, from Age to Age, have justified one another's Testimony; alledging, as a farther Proof of the Art, that all that have understood it, have written most agreeingly of it, though contemporary, and unknown to one another in Person, or by Writing. How far these Men's Writings have obtain'd, a very little Enquiry may serve; for most men look upon these (Alchymic) Books only as Cunningly devised Fables, and the Art itself as altogether impossible. To which the (Alchymic) Authors answer, That it is not Lawful, nor Commendable to reprobate an Art, by Judges who are ignorant of its Laws as well as the Facts; and that the Ignorant Negative of such, is by no means sufficient to set aside the Affirmative Knowledge of so many Men of Unquestionable Credit, Piety, and Virtue, supported by Arguments and Circumstances of Uncontestible Force.*

~ A Lover of Philalethes. *A Short Enquiry Concerning the Hermetic Art*. 1714 AD. Alchemical Tract

[654] *This most noble Remedy was appointed, like all other things, for the use of man, because he is the most glorious of God's creatures, and the lord of the whole earth. It was given to him for the purpose of preserving his youth, expelling disease, preventing suffering, and providing him with all he requires. Our Elixir is better than all the medicinal preparations of Hippocrates, Avicenna, and others. From it may be prepared a potable antidote which has power to cure leprosy. As fire purges and refines metals, so this Remedy restores to the human body its natural heat, expels*

from it all health-destroying matter, and fortifies it against every conceivable form of disease. Its virtue is infinitely greater than that of the potable gold dust, which is taken as a preventative among the Gentiles. Great and wonderful is the potency of the gold that slumbers in Magnesia, both for the purifying of the human system, and for the transmuting of metals. What more shall I say? All the things that I have here faithfully described I have seen with my own eyes, and performed with my own hands.

~ An Unknown German Sage. *A Very Brief Tract Concerning the Philosophical Stone*. 15-7th Cen. (?). Alchemical Tract

[797] *all disease (whatever shape it may assume) is simply a depression of the vital spirits, and that whatever strengthens vitality, will cut off the possibility of disease at the very source, expelling the humours which each produce their own peculiar malady, and I maintain that our Universal Medicine is a remedy of this radical kind. It gently promotes and quickens the movement of the vital spirits, and thus, by renewing the source of life, renovates and quickens the whole frame, infusing new vitality and strength into every part. For this reason adepts call it the Great Mystery of Nature, and the preventive of old age and disease. . . . It is impossible for any medicine of any kind to alter the nature of a man: just as wine does not produce a change in a man, but only brings out his true character. The effect of the Universal Medicine is of a corresponding kind. It is like the warmth of the Sun, which does not change or even modify the shapes, colours, and scents of the different flowers, but only fully develops all that is in them by means of its genial influence.*

~ Helvetius, John Frederick. *Golden Calf*. 17th Cen. Alchemical Tract

[659] *prepared as medicine and sweet food, when taken into the mouth it may immediately penetrate the human frame, greatly holding to itself every fleshly thing, increasing, restoring, and nourishing the incorrupt virtue and spirit of life, digesting the crude and undigested, removing the superfluous, making natural water abound, and augmenting, comforting, and inflaming natural heat or fire. The above will be the duty of the true physician and sane philosopher. For thus will he be able to preserve our body from corruption, to retard old age, retain florid youth in full vigour, and, if possible, to perpetuate it, at least to preserve it from death and destruction.*

~ Figulus, Benedictus. *Man, the Best and Most Perfect of God's Creatures*. 1607 AD. Alchemical Tract

[947] *Philosophy consists: first, The Acquisition of the Golden, that is, the Art of changing Metals and Minerals. And secondly, The Restauration of Bodies weakened with Diseases, readily and perfectly curing them from old Age to Young and Vigour, be this sole and universal Medicine; expelling all corrupt and corrumpent humours and superfluities from Bodies, which would else bring them to their end.*

~ Combachius, Lodovicus. *Sal, Lumen & Spiritus, Mundi Philosophici*. 1656 AD. Alchemical Tract

[647] *Some of the first and primitive philosophers of Egypt have lived by means of this Tincture for a hundred and fifty years. The life of many, too, has been extended and prolonged to several centuries, as is most clearly shewn in different histories, though it seems scarcely credible to any one. For its power is so remarkable that it extends the life of the body beyond what is possible to its congenital nature, and keeps it so firmly in that condition that it lives on in safety from all infirmities. And although, indeed, the body at length comes to old age, nevertheless, it still appears as though it were established in its primal youth.*

~ Paracelsus, Theophrastus. *The Book Concerning the Tincture of the Philosophers*. 16th Cen. Alchemical Tract

[644] *In its first state, it appears as an impure earthly body, full of imperfections. It then has an earthly nature, healing all sickness and wounds in the bowels of man, producing good and consuming proud flesh, expelling all stench, and healing generally, inwardly and outwardly. In its second nature, it appears as a watery body, somewhat more beautiful than before, because (although still having its corruptions) its Virtue is greater. It is much nearer the truth, and more effective in works. In this form it cures cold and hot fevers and is a specific against poisons, which it drives from heart and lungs, healing the same when injured or wounded, purifying the blood, and, taken three times a day, is of great comfort in all diseases. But in its third nature it appears as an aerial body, of an oily nature, almost freed from all imperfections, in which form it does many wondrous works, producing beauty and strength of body, and (a small quantity being taken in the food) preventing melancholy and heating of the gall, increasing the quantity of the blood and seed, so that frequent bleeding becomes necessary. It expands the blood vessels, cures withered limbs, restores strength to the sight, in growing persons removes what is superfluous and makes good defects in the limbs. In its fourth nature it appears in a fiery form (not quite freed from all imperfections, still somewhat watery and not dried enough), wherein it has many virtues, making the old young and reviving those at the point of death. For if to such an one there be given, in wine, a barleycorn's weight of this fire, so that it reach the stomach, it goes to his heart, renewing him at once, driving away all previous moisture and poison, and restoring the natural heat of the liver. Given in small doses to old people, it removes the diseases of age, giving the old young hearts and bodies. Hence it is called the Elixir of Life. In its fifth and last nature, it appears in a glorified and illuminated form, without defects, shining like gold and silver, wherein it possesses all previous powers and virtues in a higher and more wondrous degree. Here its natural works are taken for miracles. When applied to the roots of dead trees they revive, bringing forth leaves and fruit. A lamp, the oil of which*

is mingled with this spirit, continues to burn for ever without diminution. It converts crystals into the most precious stones of all colours, equal to those from the mines, and does many other incredible wonders which may not be revealed to the unworthy. For it heals all dead and living bodies without other medicine.

[658] *there is nothing which might deliver the mortal body from death; but that there is One Thing which may postpone decay, renew youth, and prolong short human life (as with the patriarchs).*

~ Paracelsus, Theophrastus. *The Book of the Revelation of Hermes*. 16th Cen. Alchemical Tract

[649] *it not only rectifieth Man's body but also reneweth the whole man, by the use thereof continued for a few weeks*

~ Anonymous. *The Crowning of Nature*. 16-7th Cen. (?). Alchemical Tract

[134] *Our Medicine has also power to heal all infirmity and diseases, both of inflammation and debility; it turns an old man into a young. If the illness be of one month's standing, it may be cured in a day; if of one year's standing, it may be healed in a month.*

~ Bonus, Peter. *The Epistle of Bonus of Ferrara*. 14th Cen. Alchemical Tract

[176] *It has been denominated the universal panacea, to which not only all diseases yield (as, for instance, leprosy and gout), but by the use of which old men may become young again, recover their lost faculties, and their former strength, and by which those who are already half dead may be revivified and quickened.*

[454] *From the beginning of the world, there have always been God-enlighted men and experienced philosophers and wise Gentiles who diligently studied the nature and properties of the lower Creation. They laboriously endeavoured and fervently longed to discover whether Nature contained anything that would preserve our earthly body from decay and death, and maintain it in perpetual health and vigour. For by the light of Nature, and Divine revelation, they intuitively perceived that the Almighty, in His love to men, must have concealed in the world some wonderful arcanum by which every imperfect, diseased, and defective thing in the whole world might be renewed, and restored to its former vigour. By the most diligent and careful search they gradually found out that there was nothing in this world that could procure for our earthly and corruptible body immunity from death, since death was laid upon the Protoplasts, Adam and Eve, and their posterity, as a perpetual penalty. But they did discover one thing which, being itself incorruptible, has been ordained of God for the good of man, to remove disease, to cure all imperfection, to purge old age, and to prolong our brief life—a boon actually enjoyed by the Patriarchs. . . . For by its aid Noah is said to have built the Ark, Moses the Tabernacle with all its golden vessels, and Solomon the Temple, besides accomplishing many other great deeds, fashioning many precious ornaments, and procuring for himself long life and boundless riches.*

~ Anonymous. *The Sophic Hydrolith, Or, Water Stone of the Wise*. 17th Cen. Alchemical Tract

..... ***Commentary*** .....

Age is not natural, it is the decay of the body which is in contrast to what the body wants to be. We are not genetically programmed to age. The Stone provides the energy required for the body to properly take care of itself as it is programmed.

After ingesting the Stone in sufficient quantity (and quality), old people go through a transformation and appear young once again. This effect only lasts for some time and the body will begin to age again, from its current point. The Stone must be taken continually for its effects to be active continuously.

195. The Stone prolongs life

..... *Statistical Significance* .....

Supporting sources: 7
Contradicting sources: 0
Statistical significance: 0.9999390

This premise is statistically significant

..... *Supporting Quotations* .....

[875] *This Art, of bringing all Imperfect Metals to Perfection, hath been asserted for Truth, by Men of almost every Degree, in most Ages of the World; many of whose Books are extant. They have declared, that they have made and possessed this great Treasure, which not only brings all Imperfect Metals to the Perfection of Sol and Luna (according to the Quality of the Medicine), but healeth all manner of Diseases in Human Bodies, even renewing Youth and prolonging Life. Those Authors, from Age to Age, have justified one another's Testimony; alledging, as a farther Proof of the Art, that all that have understood it, have written most agreeingly of it, though contemporary, and unknown to one another in Person, or by Writing. How far these Men's Writings have obtain'd, a very little Enquiry may serve; for most men look upon these (Alchymic) Books only as Cunningly devised Fables, and the Art itself as altogether impossible. To which the (Alchymic) Authors answer, That it is not Lawful, nor Commendable to reprobate an Art, by Judges who are ignorant of its Laws as well as the Facts; and that the Ignorant Negative of such, is by no means sufficient to set aside the Affirmative Knowledge of so many Men of Unquestionable Credit, Piety, and Virtue, supported by Arguments and Circumstances of Uncontestible Force.*
~ A Lover of Philalethes. *A Short Enquiry Concerning the Hermetic Art*. 1714 AD. Alchemical Tract

[660] *Therefore it is conceded that (on this side of that limit of death) there may be found something to restore our sick body. For just as man, through disease and other causes, often fails to reach to the appointed limit of life, so, on the other hand, by removing these impediments, he may prolong life to the very utmost limit set him.*
~ Figulus, Benedictus. *Man, the Best and Most Perfect of God's Creatures*. 1607 AD. Alchemical Tract

[296] *Having thus completed the operation, let the vessel cool, and on opening it you will perceive your matter to be fixed into a ponderous mass,*

thoroughly of a scarlet color, which is easily reducible to powder by scraping, or otherwise, and in being heated in the fire flows like wax, without smoking, flaming, or loss of substance, returning when cold to its former fixity, heavier than gold, bulk for bulk, yet easy to be dissolved in any liquid, in which a few grains being taken its operation most wonderfully pervades the human body, to the extirpation of all disorders, prolonging life by its use to its utmost period; and hence it has obtained the appellation of "Panacea," or a Universal Remedy.
~ Anonymous. *On the Philosophers' Stone*. 17th Cen. (?). Alchemical Tract

[647] *Some of the first and primitive philosophers of Egypt have lived by means of this Tincture for a hundred and fifty years. The life of many, too, has been extended and prolonged to several centuries, as is most clearly shewn in different histories, though it seems scarcely credible to any one. For its power is so remarkable that it extends the life of the body beyond what is possible to its congenital nature, and keeps it so firmly in that condition that it lives on in safety from all infirmities. And although, indeed, the body at length comes to old age, nevertheless, it still appears as though it were established in its primal youth.*
~ Paracelsus, Theophrastus. *The Book Concerning the Tincture of the Philosophers*. 16th Cen. Alchemical Tract

[658] *there is nothing which might deliver the mortal body from death; but that there is One Thing which may postpone decay, renew youth, and prolong short human life (as with the patriarchs).*
~ Paracelsus, Theophrastus. *The Book of the Revelation of Hermes*. 16th Cen. Alchemical Tract

[454] *From the beginning of the world, there have always been God-enlighted men and experienced philosophers and wise Gentiles who diligently studied the nature and properties of the lower Creation. They laboriously endeavoured and fervently longed to discover whether Nature contained anything that would preserve our earthly body from decay and death, and maintain it in perpetual health and vigour. For by the light of Nature, and Divine revelation, they intuitively perceived that the Almighty, in His love to men, must have concealed in the world some wonderful arcanum by which every imperfect, diseased, and defective thing in the whole world might be renewed, and restored to its former vigour. By the most diligent and careful search they gradually found out that there was nothing in this world that could procure for our earthly and corruptible body immunity from death, since death was laid upon the Protoplasts, Adam and Eve, and their posterity, as a perpetual penalty. But they did discover one thing which, being itself incorruptible, has been ordained of God for the good of man, to remove disease, to cure all imperfection, to purge old age, and to prolong our brief life—a boon actually enjoyed by the Patriarchs. . . . For by its aid Noah is said to have built the Ark, Moses the Tabernacle with all its golden vessels, and Solomon the Temple,*

besides accomplishing many other great deeds, fashioning many precious ornaments, and procuring for himself long life and boundless riches.
~ Anonymous. *The Sophic Hydrolith, Or, Water Stone of the Wise*. 17th Cen. Alchemical Tract

[361] *This (art) is a matter for inference. Our comrades of Tao all know the idea. Yet, after they know it, a number of the followers-of-learning-the-truth still prefer to practice the method of keep-on-thinking and of exercising the ch'i (ethereal essence). (But the art, the preparation of chin tan) is also very easy. Anyone who has taken the dose will realize its incomparable efficacy. It removes any illness at first, then prolongs one's life. It is formed by cooking with fire, and is changed into a body of yang (i. e. into a mass of potency). Those who desire to learn Tao should think the matter over for themselves. Do not permit yourself to be ensnared by the small talismans of other doctrines.*
~ Po-tuan, Chang. *Three Alchemical Poems*. 11th Cen. Alchemical Tract

..... ***Commentary*** .....

It is not claimed that one will live forever, but rather that they will live to their true natural age, that being never normally reached as disease always sets in first. See quotations #658 and #454.

196. The Stone cures sorrow

..... *Statistical Significance* .....

Supporting sources: 4
Contradicting sources: 0
Statistical significance: 0.9960938

This premise is statistically significant

..... *Supporting Quotations* .....

[654] *This most noble Remedy was appointed, like all other things, for the use of man, because he is the most glorious of God's creatures, and the lord of the whole earth. It was given to him for the purpose of preserving his youth, expelling disease, preventing suffering, and providing him with all he requires. Our Elixir is better than all the medicinal preparations of Hippocrates, Avicenna, and others. From it may be prepared a potable antidote which has power to cure leprosy. As fire purges and refines metals, so this Remedy restores to the human body its natural heat, expels from it all health-destroying matter, and fortifies it against every conceivable form of disease. Its virtue is infinitely greater than that of the potable gold dust, which is taken as a preventative among the Gentiles. Great and wonderful is the potency of the gold that slumbers in Magnesia, both for the purifying of the human system, and for the transmuting of metals. What more shall I say? All the things that I have here faithfully described I have seen with my own eyes, and performed with my own hands.*
~ An Unknown German Sage. *A Very Brief Tract Concerning the Philosophical Stone*. 15-7th Cen. (?). Alchemical Tract

[75] *an excellent spirit above Heavenly and other spirits, giving Health, Joy, Peace, Love; driving away Hatred and Sorrow, bringing in Joy, expelling all Evil, quickly healing all Diseases, destroying Poverty and misery, leading to all good things, preventing all evil words and thoughts, giving man his heart's desire, bringing to the pious earthly honour and long life, but to the wicked who misuse it, Eternal Punishment*
~ Paracelsus, Theophrastus. *The Book Concerning the Tincture of the Philosophers*. 16th Cen. Alchemical Tract

[644] *In its first state, it appears as an impure earthly body, full of imperfections. It then has an earthly nature, healing all sickness and wounds in the bowels of man, producing good and consuming proud flesh, expelling all stench, and healing generally, inwardly and outwardly. In its*

second nature, it appears as a watery body, somewhat more beautiful than before, because (although still having its corruptions) its Virtue is greater. It is much nearer the truth, and more effective in works. In this form it cures cold and hot fevers and is a specific against poisons, which it drives from heart and lungs, healing the same when injured or wounded, purifying the blood, and, taken three times a day, is of great comfort in all diseases. But in its third nature it appears as an aerial body, of an oily nature, almost freed from all imperfections, in which form it does many wondrous works, producing beauty and strength of body, and (a small quantity being taken in the food) preventing melancholy and heating of the gall, increasing the quantity of the blood and seed, so that frequent bleeding becomes necessary. It expands the blood vessels, cures withered limbs, restores strength to the sight, in growing persons removes what is superfluous and makes good defects in the limbs. In its fourth nature it appears in a fiery form (not quite freed from all imperfections, still somewhat watery and not dried enough), wherein it has many virtues, making the old young and reviving those at the point of death. For if to such an one there be given, in wine, a barleycorn's weight of this fire, so that it reach the stomach, it goes to his heart, renewing him at once, driving away all previous moisture and poison, and restoring the natural heat of the liver. Given in small doses to old people, it removes the diseases of age, giving the old young hearts and bodies. Hence it is called the Elixir of Life. In its fifth and last nature, it appears in a glorified and illuminated form, without defects, shining like gold and silver, wherein it possesses all previous powers and virtues in a higher and more wondrous degree. Here its natural works are taken for miracles. When applied to the roots of dead trees they revive, bringing forth leaves and fruit. A lamp, the oil of which is mingled with this spirit, continues to burn for ever without diminution. It converts crystals into the most precious stones of all colours, equal to those from the mines, and does many other incredible wonders which may not be revealed to the unworthy. For it heals all dead and living bodies without other medicine.

~ Paracelsus, Theophrastus. *The Book of the Revelation of Hermes*. 16th Cen. Alchemical Tract

[645] *There are, according to Aristotle, four noble sciences: Astrology, Physics, Magic, and Alchemy --- but Alchemy bears the palm from them all. Moreover, it is a science which leads to still more glorious knowledge; nor can there be found a branch of human wisdom, either speculative or practical, to equal it. We naturally desire, says Aristotle (de Animal. X), to know a little of a noble and profound science, rather than to understand thoroughly some commonplace branch of knowledge. Our Art frees not only the body, but also the soul from the snares of servitude and bondage; it ennobles the rich, and comfort and relieves the poor. Indeed, it may be said to supply every human want, and to provide a remedy for every form of suffering.*

~ Bonus, Peter. *The New Pearl of Great Price*. 1338 AD. Alchemical Tract

..... *Commentary* .....

The Stone is also a cure for depression. Perhaps because it settles chemical imbalances, or perhaps for other reasons unknown.

197. The Stone transmutes metals

..... *Statistical Significance* .....

Supporting sources: 12
Contradicting sources: 0
Statistical significance: 0.9999999

This premise is statistically significant

..... *Supporting Quotations* .....

[787] *The Philosopher's Stone is a certain heavenly, spiritual, penetrative, and fixed substance, which brings all metals to the perfection of gold or silver (according to the quality of the Medicine), and that by natural methods, which yet in their effects transcend Nature.*
~ Philalethes, Eirenaeus. *A Brief Guide to the Celestial Ruby*. 1694 AD. Alchemical Tract

[875] *This Art, of bringing all Imperfect Metals to Perfection, hath been asserted for Truth, by Men of almost every Degree, in most Ages of the World; many of whose Books are extant. They have declared, that they have made and possessed this great Treasure, which not only brings all Imperfect Metals to the Perfection of Sol and Luna (according to the Quality of the Medicine), but healeth all manner of Diseases in Human Bodies, even renewing Youth and prolonging Life. Those Authors, from Age to Age, have justified one another's Testimony; alledging, as a farther Proof of the Art, that all that have understood it, have written most agreeingly of it, though contemporary, and unknown to one another in Person, or by Writing. How far these Men's Writings have obtain'd, a very little Enquiry may serve; for most men look upon these (Alchymic) Books only as Cunningly devised Fables, and the Art itself as altogether impossible. To which the (Alchymic) Authors answer, That it is not Lawful, nor Commendable to reprobate an Art, by Judges who are ignorant of its Laws as well as the Facts; and that the Ignorant Negative of such, is by no means sufficient to set aside the Affirmative Knowledge of so many Men of Unquestionable Credit, Piety, and Virtue, supported by Arguments and Circumstances of Uncontestible Force.*
~ A Lover of Philalethes. *A Short Enquiry Concerning the Hermetic Art*. 1714 AD. Alchemical Tract

[654] *This most noble Remedy was appointed, like all other things, for the use of man, because he is the most glorious of God's creatures, and the lord of the whole earth. It was given to him for the purpose of preserving*

his youth, expelling disease, preventing suffering, and providing him with all he requires. Our Elixir is better than all the medicinal preparations of Hippocrates, Avicenna, and others. From it may be prepared a potable antidote which has power to cure leprosy. As fire purges and refines metals, so this Remedy restores to the human body its natural heat, expels from it all health-destroying matter, and fortifies it against every conceivable form of disease. Its virtue is infinitely greater than that of the potable gold dust, which is taken as a preventative among the Gentiles. Great and wonderful is the potency of the gold that slumbers in Magnesia, both for the purifying of the human system, and for the transmuting of metals. What more shall I say? All the things that I have here faithfully described I have seen with my own eyes, and performed with my own hands.

~ An Unknown German Sage. *A Very Brief Tract Concerning the Philosophical Stone*. 15-7th Cen. (?). Alchemical Tract

[530] *There is another operation, called Imbibition of the Stone, by which its quantity rather than its quality is increased. It is this: Add to three parts of your perfect Sulphur (either white or red) one part of water, and after six or seven days' coction the water will become thick like the Sulphur. Add again as much water as you did before; and when this is dried up, with a convenient fire, add three distinct times so much water as shall be equal to one-third of the original quantity of Sulphur. Then add (for the 7th imbibition) five parts of water (the parts being equal to the original parts of the Sulphur). Seal up the vessel; subject it to gentle coction, and let the compound pass through all the different Reigns of the original Substance, which will be accomplished in a month. Then you have the true Stone of the third order, one part of which will perfectly tinge 1,000 parts of any other metal.*

[652] *He that has once found this Art, can have nothing else in all the world to wish for, than that he may be allowed to serve his God in peace and safety. He will not care for pomp or dazzling outward show. But if he lived a thousand years, and daily entertained a million people, he could never come to want, since he has at hand the means of indefinitely multiplying the Stone both in weight and virtue, and thus of changing all imperfect metals in the world into gold. In the second place, he has it in his power to make stones and diamonds far more precious than any that are naturally procured. In the third place, he has an Universal Medicine, with which he can cure every conceivable disease, and, indeed, as to the quantity of his Medicine, he might heal all sick people in the world. Now to the King Eternal, Immortal, and sole Almighty, be everlasting praise for these His unspeakable gifts and invaluable treasures. I exhort all that possess this Treasure, to use it to the praise of God, and the good of their neighbours, in order that they may not at the last day be eternally doomed for their ingratitude to their Creator.*

work of an Intelligence to which our reason corresponds. The Divine Intelligence has subjected all natural and supernatural phenomena to the rule of certain laws, which laws our reason was created capable of apprehending, and this state of things is the preliminary condition of all science whatsoever. Our reason is either practical or speculative, according to the class of mundane relations with which it deals; and thus we have speculative philosophy, or science, and practical philosophy, or art. Our Magistery is speculative in so far as it teaches us the nature and relations of metals; it is practical in so far as it teaches us how to utilise this knowledge for the production of the Philosopher's Stone, and the transmutation of common metals into gold and silver.

[544] *In changing the base metals into gold and silver by the projection of the Stone, it follows (by an accelerated process) the method of nature, and therefore is natural.*

[545] *The fact is that, in producing gold, the Art of Alchemy does not pretend to imitate in the whole work of Nature. It does not create metals, or even develop them out of the metallic first substance; it only takes up the unfinished handiwork of Nature (i.e., the imperfect metals), and completes it (transmutes metals into gold).*
~ Bonus, Peter. *The New Pearl of Great Price*. 1338 AD. Alchemical Tract

..... ***Commentary*** .....

It is well established in alchemical literature that the Stone has the power to transmute metals.

198. The White Stone transmutes metals into silver

..... *Statistical Significance* .....

Supporting sources: 5
Contradicting sources: 0
Statistical significance: 0.9990234

This premise is statistically significant

..... *Supporting Quotations* .....

[805] *You should also bear in mind that the silver should be applied to our quicksilver before the gold, because the quicksilver is volatile, and cannot with safety be subjected all at once to great heat. Silver has the power of stirring up the inherent sulphur of the quicksilver, whereby it is coagulated into the form of the Remedy for transmuting metals into silver; and this coagulation is brought about by the gentle heat of the silver. Gold requires a much higher degree of heat, and if gold were added to the quicksilver before the silver, the greater degree of heat would at once change the quicksilver into a red sulphur, which, however, would be of no use for the purpose of making gold, because it would have lost its essential moisture; and our Art requires that the quicksilver should be first coagulated by means of silver into white sulphur, before the greater degree of heat is applied which, through gold, changes it into red sulphur. There must be whiteness before there is redness. Redness before whiteness spoils our whole substance.*
~ A German Sage. *A Tract of Great Price Concerning the Philosophical Stone*. 1423 AD. Alchemical Tract

[813] *When the putrefaction of our seed has been thus completed, the fire may be increased till glorious colors appear, which the Sons of Art have called Cauda Pavonis, or the Peacock's Tail. These colors come and go, as heat is administered approaching to the third degree, till all is of a beautiful green, and as it ripens assumes a perfect whiteness, which is the White Tincture, transmuting the inferior metals into silver, and very powerful as a medicine. But as the artist well knows it is capable of a higher concoction, he goes on increasing his fire till it assumes a yellow, then an orange or citron color; and then boldly gives a heat of the fourth degree, till it acquires a redness like blood taken from a sound person, which is a manifest sign of its thorough concoction and fitness for the uses intended.*

~ Anonymous. *On the Philosophers' Stone*. 17th Cen. (?). Alchemical Tract

[133] *Take a hundred parts of Mercury, cleansed with vinegar and salt; place it in a crucible over the fire; when it begins to bubble up, add one part of your Elixir, and project the whole upon one hundred other parts of boiling purified Mercury. Then project one part of this entire mixture upon one hundred parts of purified Mercury, and the whole will be turned into our Elixir. Then project one part of this last, coagulated, upon one hundred parts of purified Mercury, and it will become the purest gold, or silver, according as the Tincture is red or white.*

~ Bonus, Peter. *The Epistle of Bonus of Ferrara*. 14th Cen. Alchemical Tract

[84] *If you wish to prepare the tincture for the Moon, take five half-ounces of the white tincture, and mix it well with five hundred half-ounces of the Moon, which have been subjected to the action of fire, then melt it, and the whole will be changed into the Tincture and the Medicine. Of this take half an ounce, and inject it into five hundred half-ounces of Venus or any other metal, and it will be transmuted into pure silver. Of the red tincture, which you have diligently prepared, take one part to a thousand parts of gold, and the whole will be changed into the red tincture. Of this, again, you may take one part to a thousand parts of Venus, or any other metal, and it will be changed into pure gold. For this purpose you need not buy any gold or silver. The first injection you can make with about a drachm of both; and then you can transmute with the tincture more and more.*

~ Anonymous. *The Glory of the World, Or, Table of Paradise*. 1526 AD. Alchemical Tract

[208] *Then is our Glorious White Stone of Philosophers finished, fusible and melting, White as Snow, of new verdure, persevering in the Fire, retaining and congealing mercury after fixing it, tingeing and transmuting all imperfect bodies of Metals into Luna, of which cast one part upon one thousand parts of Mercury or other imperfect Metal, it shall change it into better Silver, finer, purer and whiter than that of the Mines.*

~ Trevisan, Count Bernard. *Verbum Dismissum*. 15th Cen. Alchemical Tract

..... ***Commentary*** .....

The White Stone can only transmute metals into silver.

199. The Red Stone transmutes metals into gold

..... *Statistical Significance* .....

Supporting sources: 8
Contradicting sources: 0
Statistical significance: 0.9999847

This premise is statistically significant

..... *Supporting Quotations* .....

[148] *when the Philosopher's Stone is projected upon iron or copper in a liquefied state, it mingles in a moment of time with all the particles of quicksilver existing in them, and with these only, as they alone are of a nature homogeneous with its own, and perfects them into the purest gold, while all particles of external sulphur are purged off, because they are not of a nature homogeneous with that of the Philosopher's Stone. For quicksilver always most readily combines with any substance that is of the same nature with itself, and rejects and casts out everything heterogeneous. It does not matter what are the other constituent parts of a metal; if it be a metal, and contain quicksilver, that quicksilver can be changed into gold by means of the Philosophers' Stone.*
~ Bonus, Peter (?). *An Excellent Introduction to the Art of Alchemy*. 14th Cen. (?). Alchemical Tract

[74] *When your Elixir is brought to a Fluxibility, and a perfect Fixedness, if you desire to make a Medicine upon Metals, you must determinate or ferment it with common Gold in Filings, in which Determination it will vitrify, and then you will have an incomparable Medicine, capable to transmute all imperfect Metals into the purest Gold, according to the Doctrine of all the Philosophers, though our self never designed anything, but an universal Remedy for the Cure of all curable Diseases, incident to Human Bodies, as is well known to our Friends, who have enjoyed the Benefit of these our Labors.*
~ Urbigerus, Baro. *Aphorisms of Urbigerus*. 1690 AD. Alchemical Tract

[83] *If you want to change it to the red Elixir, a tincture of great strength, transmuting and tingeing the Mercury, the Moon and all other imperfect metal bodies, to the very genuine Sun, bring the ferment three parts with one and a half parts of very pure gold, to the state of perfection and very yellow, and two parts of solidified water. Make of it a perfect mixture according to the rules of Art, until into longer is possible to*

distinguish the components. Put it again in a flask over a matured fire in order to perfect it. As soon as the true Stone appears blood red, you will gradually add the solid Water. Slowly increase the fire of digestion. By repeating this operation, you will increase its perfection. It is necessary to add, each time, the solid Water (that you preserved), which draws to its nature; it multiplies its strength to infinity, without changing anything of its essence. One part of the perfect Elixir of the first degree, projected over one hundred parts of the Mercury (washed with some vinegar and some salt as you should know), placed in a crucible over a small fire, until smoke appears, immediately transmutes them to the genuine Sun, better than the natural.

~ Magnus, Albertus. *Compound of Compounds*. 13th Cen. Alchemical Tract

[133] *Take a hundred parts of Mercury, cleansed with vinegar and salt; place it in a crucible over the fire; when it begins to bubble up, add one part of your Elixir, and project the whole upon one hundred other parts of boiling purified Mercury. Then project one part of this entire mixture upon one hundred parts of purified Mercury, and the whole will be turned into our Elixir. Then project one part of this last, coagulated, upon one hundred parts of purified Mercury, and it will become the purest gold, or silver, according as the Tincture is red or white.*

~ Bonus, Peter. *The Epistle of Bonus of Ferrara*. 14th Cen. Alchemical Tract

[650] *when you have the red (tincture) you have something that all the treasures of the world will not buy. For it transmutes all metals into true gold, and is therefore much better than the preparation of the Sun. As a medicine it excels all other gold; all diseases may be cured by drinking one drop of the tincture in a glass of wine; and it has power to work many other marvels which we cannot here mention at length.*

~ Anonymous. *The Glory of the World, Or, Table of Paradise*. 1526 AD. Alchemical Tract

[168] *In our Art the metals are not, indeed, changed back into their first substance; but by the juxtaposition and influence of the Blessed Stone, and its subtle mingling with all, even the smallest, parts of the base metal, the Stone, which is the substantial form of gold, impresses this form on every atom of the lead or copper, and thereby transmutes it into gold. This mingling cannot take place, however, without a preliminary melting or liquefaction, which renders the base metal accessible in all its parts to the subtle influence of the Stone, and to the transmuting power of the transmuting medicine.*

[171] *when our Stone impresses itself upon any common metal, it subtly pervades it with the said form of gold in every smallest part, or, in other words, turns it into gold.*

~ Bonus, Peter. *The New Pearl of Great Price*. 1338 AD. Alchemical Tract

[426] *The Stone or Elixir cannot be used for this purpose in the form in which we left it at the completion of the previous stage of our process;*

but it should be still further fermented and augmented in the following manner, as otherwise it could not be conveniently applied to imperfect metals and bodies. Take one part of the Essence, and add to it three parts of purest gold, which has been purged and melted by means of antimony, and reduced to very thin plates. Let them be placed together in the crucible. Thereupon the whole compound will be transformed into a pure and efficacious Tincture, which, when applied to base metals, in the ratio of 1 :: 1000, will change them into pure gold. . . . the substance of the Sages, after all the changes that it has undergone, will do more harm than good as a medicine applied to the body, without the final preparation
~ Anonymous. *The Sophic Hydrolith, Or, Water Stone of the Wise*. 17th Cen. Alchemical Tract

[428] *For without the ferment of gold no one can compose the Stone or develop the tinging virtue. For the same is very subtle and penetrating if it be fermented and joined with a ferment like unto itself; then the prepared tincture has the power of entering into other bodies, and operating therein. Take then one part of the prepared ferment for the tinging of a thousand parts of molten metal, and then you will learn in all faith and truth that it shall be changed into the only good and fixed gold.*
~ Valentinus, Basilius. *The Twelve Keys*. 1618 AD. Alchemical Tract

..... ***Commentary*** .....

The Red Stone can only transmute metals into gold.

distinguish the components. Put it again in a flask over a matured fire in order to perfect it. As soon as the true Stone appears blood red, you will gradually add the solid Water. Slowly increase the fire of digestion. By repeating this operation, you will increase its perfection. It is necessary to add, each time, the solid Water (that you preserved), which draws to its nature; it multiplies its strength to infinity, without changing anything of its essence. One part of the perfect Elixir of the first degree, projected over one hundred parts of the Mercury (washed with some vinegar and some salt as you should know), placed in a crucible over a small fire, until smoke appears, immediately transmutes them to the genuine Sun, better than the natural.

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~ Bonus, Peter. *The Epistle of Bonus of Ferrara*. 14th Cen. Alchemical Tract

[650] *when you have the red (tincture) you have something that all the treasures of the world will not buy. For it transmutes all metals into true gold, and is therefore much better than the preparation of the Sun. As a medicine it excels all other gold; all diseases may be cured by drinking one drop of the tincture in a glass of wine; and it has power to work many other marvels which we cannot here mention at length.*

~ Anonymous. *The Glory of the World, Or, Table of Paradise*. 1526 AD. Alchemical Tract

[168] *In our Art the metals are not, indeed, changed back into their first substance; but by the juxtaposition and influence of the Blessed Stone, and its subtle mingling with all, even the smallest, parts of the base metal, the Stone, which is the substantial form of gold, impresses this form on every atom of the lead or copper, and thereby transmutes it into gold. This mingling cannot take place, however, without a preliminary melting or liquefaction, which renders the base metal accessible in all its parts to the subtle influence of the Stone, and to the transmuting power of the transmuting medicine.*

[171] *when our Stone impresses itself upon any common metal, it subtly pervades it with the said form of gold in every smallest part, or, in other words, turns it into gold.*

~ Bonus, Peter. *The New Pearl of Great Price*. 1338 AD. Alchemical Tract

[426] *The Stone or Elixir cannot be used for this purpose in the form in which we left it at the completion of the previous stage of our process;*

but it should be still further fermented and augmented in the following manner, as otherwise it could not be conveniently applied to imperfect metals and bodies. Take one part of the Essence, and add to it three parts of purest gold, which has been purged and melted by means of antimony, and reduced to very thin plates. Let them be placed together in the crucible. Thereupon the whole compound will be transformed into a pure and efficacious Tincture, which, when applied to base metals, in the ratio of 1 :: 1000, will change them into pure gold. . . . the substance of the Sages, after all the changes that it has undergone, will do more harm than good as a medicine applied to the body, without the final preparation
~ Anonymous. *The Sophic Hydrolith, Or, Water Stone of the Wise*. 17th Cen. Alchemical Tract

[428] *For without the ferment of gold no one can compose the Stone or develop the tinging virtue. For the same is very subtle and penetrating if it be fermented and joined with a ferment like unto itself; then the prepared tincture has the power of entering into other bodies, and operating therein. Take then one part of the prepared ferment for the tinging of a thousand parts of molten metal, and then you will learn in all faith and truth that it shall be changed into the only good and fixed gold.*
~ Valentinus, Basilius. *The Twelve Keys*. 1618 AD. Alchemical Tract

..... ***Commentary*** .....

The Red Stone can only transmute metals into gold.

200. It is possible to change gold into a lesser metal

..... *Statistical Significance* .....

Supporting sources: 2
Contradicting sources: 0
Statistical significance: 0.9375000

*This premise is probably significant, but **not** statistically significant*

..... ***Supporting Quotations*** .....

[661] *Every Mercury of Metals and Minerals may, by successive stages, be raised, through the qualities of all other Mercuries, to the excellence of the Solar Body, and thence also be reduced to the degree and virtue of any metallic body one may choose.*
~ Figulus, Benedictus. *A Golden and Blessed Casket of Nature's Marvels*. 1607 AD. Alchemical Tract

[646] *He was also the first to discover the method of evolving precious stones out of the metallic principles; nay, he was able, not only to change lead into gold, but he transmuted gold into lead, and thus turned back the course of Nature.*
~ Bonus, Peter. *The New Pearl of Great Price*. 1338 AD. Alchemical Tract

..... *Commentary* .....

These two sources indicate that the alchemists may have believed it possible to transmute any metal into any metal, not only into silver or gold. There is no method for this given anywhere and it is mentioned only in passing.

201. When projecting the metal should be molten

..... *Statistical Significance* .....

Supporting sources: 3
Contradicting sources: 0
Statistical significance: 0.9843750

This premise is statistically significant

..... *Supporting Quotations* .....

[133] *Take a hundred parts of Mercury, cleansed with vinegar and salt; place it in a crucible over the fire; when it begins to bubble up, add one part of your Elixir, and project the whole upon one hundred other parts of boiling purified Mercury. Then project one part of this entire mixture upon one hundred parts of purified Mercury, and the whole will be turned into our Elixir. Then project one part of this last, coagulated, upon one hundred parts of purified Mercury, and it will become the purest gold, or silver, according as the Tincture is red or white.*
~ Bonus, Peter. *The Epistle of Bonus of Ferrara*. 14th Cen. Alchemical Tract

[168] *In our Art the metals are not, indeed, changed back into their first substance; but by the juxtaposition and influence of the Blessed Stone, and its subtle mingling with all, even the smallest, parts of the base metal, the Stone, which is the substantial form of gold, impresses this form on every atom of the lead or copper, and thereby transmutes it into gold. This mingling cannot take place, however, without a preliminary melting or liquefaction, which renders the base metal accessible in all its parts to the subtle influence of the Stone, and to the transmuting power of the transmuting medicine.*
~ Bonus, Peter. *The New Pearl of Great Price*. 1338 AD. Alchemical Tract

[428] *For without the ferment of gold no one can compose the Stone or develop the tinging virtue. For the same is very subtle and penetrating if it be fermented and joined with a ferment like unto itself; then the prepared tincture has the power of entering into other bodies, and operating therein. Take then one part of the prepared ferment for the tinging of a thousand parts of molten metal, and then you will learn in all faith and truth that it shall be changed into the only good and fixed gold.*
~ Valentinus, Basilius. *The Twelve Keys*. 1618 AD. Alchemical Tract

..... Commentary .....

There is statistically significant support that the metal to be transmuted must be molten. This would make sense because it would allow the Stone to penetrate into the metal. If the Stone were projected onto solid metal then it would only come into contact with the surface of the metal.

202. The Stone can transmute gems

..... *Statistical Significance* .....

Supporting sources: 8
Contradicting sources: 0
Statistical significance: 0.9999847

This premise is statistically significant

..... *Supporting Quotations* .....

[653] *Our substance is a body containing spirit which makes glass malleable, and turns crystals into carbuncles.*
~ An Unknown German Sage. *A Very Brief Tract Concerning the Philosophical Stone*. 15-7th Cen. (?). Alchemical Tract

[665] *As regards its third use, our Stone matures all immature precious stones, and brings them to their highest perfection.*
~ Suchten, Alexander von. *An Explanation of the Natural Philosopher's Tincture, of Paracelsus*. 16th Cen. Alchemical Tract

[652] *He that has once found this Art, can have nothing else in all the world to wish for, than that he may be allowed to serve his God in peace and safety. He will not care for pomp or dazzling outward show. But if he lived a thousand years, and daily entertained a million people, he could never come to want, since he has at hand the means of indefinitely multiplying the Stone both in weight and virtue, and thus of changing all imperfect metals in the world into gold. In the second place, he has it in his power to make stones and diamonds far more precious than any that are naturally procured. In the third place, he has an Universal Medicine, with which he can cure every conceivable disease, and, indeed, as to the quantity of his Medicine, he might heal all sick people in the world. Now to the King Eternal, Immortal, and sole Almighty, be everlasting praise for these His unspeakable gifts and invaluable treasures. I exhort all that possess this Treasure, to use it to the praise of God, and the good of their neighbours, in order that they may not at the last day be eternally doomed for their ingratitude to their Creator.*
~ An Anonymous Sage and Lover of Truth. *An Open Entrance to the Closed Palace of the King*. 1645 AD. Alchemical Tract

[947] *Philosophy consists: first, The Acquisition of the Golden, that is, the Art of changing Metals and Minerals. And secondly, The Restauration of Bodies weakened with Diseases, readily and perfectly curing them from old Age to Young and Vigour, be this sole and universal*

Medicine; expelling all corrupt and corrumpent humours and superfluities from Bodies, which would else bring them to their end.
~ Combachius, Lodovicus. *Sal, Lumen & Spiritus, Mundi Philosophici*. 1656 AD. Alchemical Tract

[644] *In its first state, it appears as an impure earthly body, full of imperfections. It then has an earthly nature, healing all sickness and wounds in the bowels of man, producing good and consuming proud flesh, expelling all stench, and healing generally, inwardly and outwardly. In its second nature, it appears as a watery body, somewhat more beautiful than before, because (although still having its corruptions) its Virtue is greater. It is much nearer the truth, and more effective in works. In this form it cures cold and hot fevers and is a specific against poisons, which it drives from heart and lungs, healing the same when injured or wounded, purifying the blood, and, taken three times a day, is of great comfort in all diseases. But in its third nature it appears as an aerial body, of an oily nature, almost freed from all imperfections, in which form it does many wondrous works, producing beauty and strength of body, and (a small quantity being taken in the food) preventing melancholy and heating of the gall, increasing the quantity of the blood and seed, so that frequent bleeding becomes necessary. It expands the blood vessels, cures withered limbs, restores strength to the sight, in growing persons removes what is superfluous and makes good defects in the limbs. In its fourth nature it appears in a fiery form (not quite freed from all imperfections, still somewhat watery and not dried enough), wherein it has many virtues, making the old young and reviving those at the point of death. For if to such an one there be given, in wine, a barleycorn's weight of this fire, so that it reach the stomach, it goes to his heart, renewing him at once, driving away all previous moisture and poison, and restoring the natural heat of the liver. Given in small doses to old people, it removes the diseases of age, giving the old young hearts and bodies. Hence it is called the Elixir of Life. In its fifth and last nature, it appears in a glorified and illuminated form, without defects, shining like gold and silver, wherein it possesses all previous powers and virtues in a higher and more wondrous degree. Here its natural works are taken for miracles. When applied to the roots of dead trees they revive, bringing forth leaves and fruit. A lamp, the oil of which is mingled with this spirit, continues to burn for ever without diminution. It converts crystals into the most precious stones of all colours, equal to those from the mines, and does many other incredible wonders which may not be revealed to the unworthy. For it heals all dead and living bodies without other medicine.*
~ Paracelsus, Theophrastus. *The Book of the Revelation of Hermes*. 16th Cen. Alchemical Tract

[87] *as soon as our blessed Medicine is applied, the elements are straightway purified, and joined together in amity; thus metallic bodies*

are fixed, animal bodies are made whole of all their diseases, gems and precious stones attain to their own proper perfection.

[651] *The possession of the Stone will yield you the greatest delight, and unspeakably precious comfort. It will also set forth to you in a typical form the creation of the world. It will enable you to cast out all disease from the human body, to drive away poverty, and to have a good understanding of the secrets of Nature. The Stone has virtue to transmute mercury into gold and silver, and to penetrate all hard and firm bodies, such as precious stones and metals.*
~ Anonymous. *The Glory of the World, Or, Table of Paradise*. 1526 AD. Alchemical Tract

[646] *He was also the first to discover the method of evolving precious stones out of the metallic principles; nay, he was able, not only to change lead into gold, but he transmuted gold into lead, and thus turned back the course of Nature.*
~ Bonus, Peter. *The New Pearl of Great Price*. 1338 AD. Alchemical Tract

[657] *The purer the metals are, and the greater their affinity to our substance, the more easily are they received by the Tincture, and the more perfect and rapid is the process of regeneration. For the transformation consists in all that is impure and unsuitable being purged off, and rejected like dross. In the same manner flawed stones can be transmuted into precious diamonds, and common crystal can be so tinged as to become equal to the most precious stones. Moreover, many other things may be done with the Tincture which must not be revealed to the wicked world. These virtues of the Stone, and others of a like kind, are looked upon as the least important by the Sages, and by all Christians on whom God has bestowed this most precious gift. Such men think them vile indeed when compared with the knowledge of God and of His works which is afforded by the Stone.*
~ Anonymous. *The Sophic Hydrolith, Or, Water Stone of the Wise*. 17th Cen. Alchemical Tract

..... ***Commentary*** .....

There is a lot of support, very statistically significant, for the Stone's power to transmute precious stones. No method is given for this though.

203. The Stone can make everburning lamps

..... *Statistical Significance* .....

Supporting sources: 2
Contradicting sources: 0
Statistical significance: 0.9375000

*This premise is probably significant, but **not** statistically significant*

..... *Supporting Quotations* .....

[664] *everlasting fire, of which many Alchemists boast, the fire used aforetime by the Jews for their burnt offerings, which burnt continually without becoming extinguished, which also was hidden by the Prophet Jeremiah before the first destruction of Jerusalem, and afterwards was discovered by Ezra. The same is said to have been thick and oily, like oil or honey, as Josephus describes it.*
~ Suchten, Alexander von. *An Explanation of the Natural Philosopher's Tincture, of Paracelsus*. 16th Cen. Alchemical Tract

[644] *In its first state, it appears as an impure earthly body, full of imperfections. It then has an earthly nature, healing all sickness and wounds in the bowels of man, producing good and consuming proud flesh, expelling all stench, and healing generally, inwardly and outwardly. In its second nature, it appears as a watery body, somewhat more beautiful than before, because (although still having its corruptions) its Virtue is greater. It is much nearer the truth, and more effective in works. In this form it cures cold and hot fevers and is a specific against poisons, which it drives from heart and lungs, healing the same when injured or wounded, purifying the blood, and, taken three times a day, is of great comfort in all diseases. But in its third nature it appears as an aerial body, of an oily nature, almost freed from all imperfections, in which form it does many wondrous works, producing beauty and strength of body, and (a small quantity being taken in the food) preventing melancholy and heating of the gall, increasing the quantity of the blood and seed, so that frequent bleeding becomes necessary. It expands the blood vessels, cures withered limbs, restores strength to the sight, in growing persons removes what is superfluous and makes good defects in the limbs. In its fourth nature it appears in a fiery form (not quite freed from all imperfections, still somewhat watery and not dried enough), wherein it has many virtues, making the old young and reviving those at the point of death. For if to such an one there be given, in wine, a barleycorn's weight of this fire, so that it reach the stomach, it goes to his heart, renewing him at once,*

driving away all previous moisture and poison, and restoring the natural heat of the liver. Given in small doses to old people, it removes the diseases of age, giving the old young hearts and bodies. Hence it is called the Elixir of Life. In its fifth and last nature, it appears in a glorified and illuminated form, without defects, shining like gold and silver, wherein it possesses all previous powers and virtues in a higher and more wondrous degree. Here its natural works are taken for miracles. When applied to the roots of dead trees they revive, bringing forth leaves and fruit. A lamp, the oil of which is mingled with this spirit, continues to burn for ever without diminution. It converts crystals into the most precious stones of all colours, equal to those from the mines, and does many other incredible wonders which may not be revealed to the unworthy. For it heals all dead and living bodies without other medicine.

~ Paracelsus, Theophrastus. *The Book of the Revelation of Hermes*. 16th Cen. Alchemical Tract

..... ***Commentary*** .....

Everburning lamps are lamps burn perpetually, or at least for hundreds of year, and do not appear to require any additional fuel. A search on the Internet reveals many mentions of such lamps throughout history, although these historical mentions are probably not verifiable. Everburning lamps are very rarely mentioned in connection to alchemy so they do not appear to be a myth that originated out of alchemical writings.

This premise would imply that the Stone can be used as a perpetual source of power, and therefore electricity.

204. The biblical patriarchs possessed the Stone

..... *Statistical Significance* .....

Supporting sources: 3
Contradicting sources: 0
Statistical significance: 0.9843750

This premise is statistically significant

..... ***Supporting Quotations*** .....

[456] *For Adam, created by God full of understanding and perfect knowledge of natural things, doubtless knew those which were capable of prolonging human life and securing immunity from disease. Doubtless he also taught the same to some of his descendants, and they again to others. Hence many of the fathers lived to the age of 700, 800, and more years; but some did not live so long, this secret not being revealed to all.*
~ Figulus, Benedictus. *Man, the Best and Most Perfect of God's Creatures*. 1607 AD. Alchemical Tract

[658] *there is nothing which might deliver the mortal body from death; but that there is One Thing which may postpone decay, renew youth, and prolong short human life (as with the patriarchs).*
~ Paracelsus, Theophrastus. *The Book of the Revelation of Hermes*. 16th Cen. Alchemical Tract

[454] *From the beginning of the world, there have always been God-enlighted men and experienced philosophers and wise Gentiles who diligently studied the nature and properties of the lower Creation. They laboriously endeavoured and fervently longed to discover whether Nature contained anything that would preserve our earthly body from decay and death, and maintain it in perpetual health and vigour. For by the light of Nature, and Divine revelation, they intuitively perceived that the Almighty, in His love to men, must have concealed in the world some wonderful arcanum by which every imperfect, diseased, and defective thing in the whole world might be renewed, and restored to its former vigour. By the most diligent and careful search they gradually found out that there was nothing in this world that could procure for our earthly and corruptible body immunity from death, since death was laid upon the Protoplasts, Adam and Eve, and their posterity, as a perpetual penalty. But they did discover one thing which, being itself incorruptible, has been ordained of God for the good of man, to remove disease, to cure all imperfection, to*

purge old age, and to prolong our brief life—a boon actually enjoyed by the Patriarchs. . . . For by its aid Noah is said to have built the Ark, Moses the Tabernacle with all its golden vessels, and Solomon the Temple, besides accomplishing many other great deeds, fashioning many precious ornaments, and procuring for himself long life and boundless riches.

[643] *I will enumerate some of the true Sages (besides those named in Holy Scripture) who really knew this Art, in the natural order of their succession. They are Hermes Trismegistus, Pythagoras, Alexander the Great, Plato, Theophrastus, Avicenna, Galen, Hippocrates, Lucian, Longanus, Rasis, Archelaus, Rupescissa, the Author of the Great Rosary, Mary the Prophetess, Dionysius, Zachaire, Haly, Morienus, Calid, Constantius, Serapion, Albertus Magnus, Estrod, Arnold de Villa Nova, Geber, Raymond Lully, Roger Bacon, Alan, Thomas Aquinas, Marcellus Palingenius; and, among moderns, Bernard of Trevisa, Frater Basil. Valentinus, Phillip Theophrastus (i.e., Paracelsus), and many others. Nor is there any doubt that, among our own contemporaries, there might be found some, who, through the grace of God, daily enjoy this arcanum, though they keep it a close secret from the world.*

~ Anonymous. *The Sophic Hydrolith, Or, Water Stone of the Wise*. 17th Cen. Alchemical Tract

..... ***Commentary*** .....

The biblical patriachs are those people mentioned in the beginning of the Bible. The Bible claims these people each lived several centuries. The Western alchemists, who were Christians, believed these biblical patriachs achieved such long years beause they all possessed the philosophers Stone.

205. The Golden Fleece is a book containing a full account of the preparation of the medicine

..... *Statistical Significance* .....

Supporting sources: 2
Contradicting sources: 0
Statistical significance: 0.9375000

This premise is probably significant, but ***not*** *statistically significant*

..... *Supporting Quotations* .....

[542] *The Sages have seen the river in which Æneas was cleansed of his mortality—the river of Pactolus in Lydia which was changed into gold by King Midas bathing in it—the bath of Diana—the spring of Narcissus—the blood of Adonis trickling upon the snowy breast of Venus, whence was produced the anemone—the blood of Ajax, from which sprang the beautiful hyacinth flower—the blood of the Giants killed by Jupiter's thunderbolt—the tears which Althea shed when she doffed her golden robes—the magic water of Medea, out of which grass and flowers sprang forth—the Potion which Medea prepared from various herbs for the rejuvenescence of old Jason—the Medicine of Aesculapius—the magic juice, by the aid of which Jason obtained the Golden Fleece—the garden of the Hesperides, where the trees bear golden apples in rich abundance—Atalanta turned aside from the race by the three golden apples—Romulus transformed by Jupiter into a god—the transfiguration of the soul of Julius Cæsar into a Comet—Juno's serpent, Pytho, born of decomposed earth after Deucalion's flood—the fire at which Medea lit her seven torches—the Moon kindled by Phaëthon's conflagration—Arcadia, in which Jupiter was wont to walk abroad—the habitation of Pluto in whose vestibule lay the three-headed Cerberus—the Pile, on which Hercules burnt those limbs which he had received from his mother, with fire, till only the fixed and incombustible elements derived from his father were left, and he became a god—and the rustic cottage whose roof was made of pure gold.*
~ Helvetius, John Frederick. *Golden Calf.* 17th Cen. Alchemical Tract

[541] *This is its fount and fundament, and the Medicine whereby Aesculapius raised the dead. This is the herb by which Medea restored Jason to life. This is the secret substance brought from Colchis by the Argonauts under Jason with so much journeying and pains, and hence called the Golden Fleece; partly because this Science excels in virtue all others, as the Sun does the stars and gold the other metals; and partly*

because that Fleece was a Book written with golden letters (according to the testimony of Suidas, Historiographer of the Chemical and Medical Arts) and containing a full account of the preparation of the Medicine. For in that Book is the first material for the creation, restoration, and preservation of our most true Medicine.
~ Figulus, Benedictus. *Man, the Best and Most Perfect of God's Creatures*. 1607 AD. Alchemical Tract

..... *Commentary* .....

The Golden Fleece is the object sought in the quest of Jason and the Argonauts. Supposedly this object is the instructions for how to make the Philosophers' Stone, which was written on a ram's skin fleece.

PREMISES IN ORDER OF STATISTICAL SIGNIFICANCE

21.	The alchemists spoke in metaphors	1.0000000
76.	Be gentle with the heat	1.0000000
97.	There are two things	1.0000000
130.	The body and spirit are to be combined	1.0000000
22.	The alchemists were deliberately obscure to hide the secret	1.0000000
94.	Only one thing is the matter of the Stone	1.0000000
145.	It must putrefy	1.0000000
10.	Alchemy is a secret	1.0000000
160.	After white comes red	1.0000000
85.	The vessel must be hermetically sealed	1.0000000
192.	The Stone is a universal medicine	1.0000000
35.	Imitate nature	0.9999999
28.	There are 3 colors: black, white, red	0.9999999
64.	Patience	0.9999999
102.	The two things can be called male and female	0.9999999
153.	Blackness is a sign of putrefaction	0.9999999
197.	The Stone transmutes metals	0.9999999
32.	Many metaphors are used for one substance	0.9999998
40.	Nature completes the operation, not manually	0.9999998
65.	It takes a long time	0.9999998
78.	The heat must be continuous	0.9999998
158.	After black comes white	0.9999998
48.	Everything is made from one thing: quintessence	0.9999990
60.	The Stone comes in White and Red	0.9999990
79.	The way of working is one	0.9999990
84.	Only one vessel is required	0.9999990
114.	The body is left behind after distillation	0.9999990
168.	The Stone is to be fermented	0.9999990
194.	The Stone prevents the appearance of old age and restores youth	0.9999990
58.	Alchemy is analogous to generation in plants, animals & minerals	0.9999962

80.	Only coction is required for the Stone's development	0.9999962
81.	The moisture is repeatedly distilled and returned to the body	0.9999962
90.	The ingredient is found everywhere	0.9999962
98.	The two things are a liquid and a solid	0.9999962
146.	One cannot change one thing into another, except by putrefaction first	0.9999962
183.	Multiplication is performed by reiteration of the process	0.9999962
3.	The genuine alchemists all agree with one another, differing only on superficial points or on using different terminology	0.9999847
30.	Many colors appear between the signs, but they are unimportant	0.9999847
96.	Two things are made from one thing	0.9999847
107.	Distillation is used to separate the substance	0.9999847
124.	The salt is white when pure	0.9999847
126.	Do not add any foreign matter	0.9999847
159.	There are many colors in between black and white	0.9999847
199.	The Red Stone transmutes metals into gold	0.9999847
202.	The Stone can transmute gems	0.9999847
19.	Bad things would happen if the secret were released	0.9999390
34.	Chemical procedure names are to be interpreted philosophically	0.9999390
55.	Metals have seed	0.9999390
89.	The ingredient is known to all people	0.9999390
91.	The ingredient is looked down on	0.9999390
104.	Separate the pure from the impure	0.9999390
127.	Nothing is added or taken away, except the superfluities	0.9999390
150.	The end of putrefaction is dryness	0.9999390
152.	After imbibing comes black	0.9999390
174.	Silver and gold are used in fermentation	0.9999390
187.	The final Stone is a red color	0.9999390
195.	The Stone prolongs life	0.9999390
4.	Some alchemical tracts are forgeries and do not contain any genuine alchemical knowledge	0.9997559
14.	Alchemy is about making the Philosophers' Stone	0.9997559
23.	The alchemists became carried away with inventing elaborate enigmas, some of which are too obscure to ever be deciphered	0.9997559
31.	The substances described are metaphorical	0.9997559
36.	Use nature to interpret alchemy	0.9997559
41.	The Stone is called a microcosm	0.9997559

42.	It follows the principle of yin-yang	0.9997559
75.	It's all about heat	0.9997559
88.	The vessel should be made of glass	0.9997559
105.	Purify by separation	0.9997559
133.	The distillate must be added gradually	0.9997559
141.	The body and spirit are combined with gentle heat	0.9997559
161.	The Red Stone is only a further development of the White Stone	0.9997559
180.	The Stone can be increased in quality and quantity	0.9997559
1.	Many alchemical tracts must be read for one to gain a correct picture of alchemy	0.9990234
12.	Alchemists were afraid of being discovered	0.9990234
13.	Alchemy is a physical science	0.9990234
15.	Alchemists have always been ridiculed	0.9990234
37.	Alchemy is an acceleration of nature	0.9990234
38.	Don't begin until you understand nature	0.9990234
49.	Quintessence nourishes all things	0.9990234
59.	There is only one Stone	0.9990234
71.	The work consists of a first part and a second part	0.9990234
99.	The Stone is made of volatile and fixed	0.9990234
109.	The distillation must be done slowly	0.9990234
110.	Return the distilled water back to its body	0.9990234
119.	The good salt is that which ascends	0.9990234
123.	The water purifies the salt	0.9990234
129.	The body and spirit are complimentary	0.9990234
136.	It must be dissolved	0.9990234
139.	The Stone is nourished with its own water until saturated	0.9990234
143.	The body and spirit once combined can no longer be separated	0.9990234
147.	Moisture is needed for putrefaction	0.9990234
154.	Black stage can be called all kinds of black things	0.9990234
162.	The Red Stone is made from the White Stone with more heat	0.9990234
169.	Fermentation is recirculation with more distillate and silver/gold added	0.9990234
176.	Red Stone is fermented with gold	0.9990234
198.	The White Stone transmutes metals into silver	0.9990234
179.	The Stone can be multiplied	0.9960938
18.	Alchemists don't care about wealth	0.9960938

29.	Look for the signs	0.9960938
33.	Many metaphors are used for one process	0.9960938
54.	Metals develop	0.9960938
56.	Metals all share the same seed	0.9960938
62.	The method is simple	0.9960938
68.	Development occurs gradually	0.9960938
74.	The logical order is deliberately confused	0.9960938
83.	Solid becomes liquid; liquid becomes solid	0.9960938
86.	The vessel must be round	0.9960938
93.	The ingredient is one water	0.9960938
95.	The work begins with separation	0.9960938
106.	The water must come from the body	0.9960938
111.	Each separated part must be separately purified before recombining	0.9960938
128.	The superfluity is the part of the body that is not the salt	0.9960938
140.	The imbibing happens gradually and takes a long time	0.9960938
144.	The saturation is complete when there is a black film on the surface of the water	0.9960938
156.	Generation follows corruption	0.9960938
170.	Fermentation can be repeated for purposes of multiplication	0.9960938
175.	White Stone is fermented with silver	0.9960938
181.	The Stone can be multiplied to almost infinity	0.9960938
182.	Each multiplication increases the quality of the Stone by ten-fold	0.9960938
184.	Things more often dissolved are increased in virtue	0.9960938
185.	The Stone can be multiplied in quantity by projecting it onto its metal	0.9960938
196.	The Stone cures sorrow	0.9960938
9.	Do not believe any statement if you do not understand how and why it is the case	0.9843750
11.	Alchemists took a vow of secrecy	0.9843750
24.	Ignore the obscure metaphors	0.9843750
25.	There are no separate Mineral, Animal & Vegetable Stones; these are metaphors	0.9843750
26.	Green lion is a metaphor	0.9843750
27.	Most metaphors describe the colors	0.9843750
45.	The Stone can be compared to natural things	0.9843750
46.	Seeds can only spring up after their kind	0.9843750
50.	Quintessence is impalpable	0.9843750

52.	All things have seed	0.9843750
57.	Metals only develop inside the earth	0.9843750
61.	The Red Stone and White Stone are made following the same method, red being a further development of white	0.9843750
63.	The work is easy	0.9843750
66.	The time it takes is obscure	0.9843750
69.	Don't disturb it	0.9843750
73.	The first part and second part are confused	0.9843750
77.	The degree of heat must be exact	0.9843750
92.	The ingredient is very common	0.9843750
100.	Body and spirit are solid and liquid	0.9843750
108.	Use an alembic for distillation	0.9843750
115.	The salt is hidden in the body left behind after distillation	0.9843750
120.	The salt is soluble	0.9843750
121.	Calcined things are more soluble	0.9843750
122.	Some of the salt is distilled with the water	0.9843750
131.	The salt must be powdered before being imbibed	0.9843750
137.	The body is dissolved by the water	0.9843750
138.	The liquid is coagulated	0.9843750
142.	The body and spirit are to be combined at the temperature resembling that with which a hen hatches her eggs	0.9843750
148.	For proper putrefaction the degree of moisture must be exact	0.9843750
155.	If red before black then something is wrong	0.9843750
157.	The fire should be increased when the Stone is black and dry	0.9843750
172.	Fermentation increases the quality	0.9843750
188.	The final Stone is very heavy	0.9843750
189.	The final Stone is incombustible	0.9843750
201.	When projecting the metal should be molten	0.9843750
204.	The biblical patriarchs possessed the Stone	0.9843750
173.	Fermentation is required for transmutation	0.9375000
2.	The complete instructions are never found in one book	0.9375000
6.	True alchemical statements are apparent where there is no contradiction	0.9375000
7.	Different alchemists appear to be in open contradiction to one another	0.9375000
8.	Some alchemists wrote not to teach anything, but only to communicate with other alchemists	0.9375000
17.	It is impossible for an ignorant person to obtain the Stone	0.9375000

39.	Don't experiment wildly, follow only the straight path of nature	0.9375000
43.	Generation requires opposites (binary, yin-yang)	0.9375000
44.	Each level reflects the superior and inferior	0.9375000
47.	Alchemy does not require knowledge of astrology	0.9375000
51.	Air contains the hidden food of life	0.9375000
53.	All things have their own proper environment	0.9375000
67.	Periods of time mentioned are not to be taken literally	0.9375000
72.	The first part requires manual labor while the second part does not	0.9375000
82.	The circulation is to continuously imbibe the substance	0.9375000
112.	The number of distillations should be 3-10	0.9375000
113.	The distillate dissolves gold	0.9375000
117.	The preparation of the ingredient causes a great stench	0.9375000
118.	Fire removes impurities	0.9375000
125.	When the salt is pure it emits a sweet fragrance	0.9375000
132.	Moisture protects the body from being burnt	0.9375000
134.	During imbibing the substance must not dry out	0.9375000
135.	If the substance appears dry, add more water	0.9375000
149.	Putrefaction should be done without cycling of moisture	0.9375000
151.	If there is no dryness, there are no colors	0.9375000
167.	Between White and Red there is orange	0.9375000
171.	Fermentation makes the Stone less volatile	0.9375000
186.	Multiplication gets faster	0.9375000
190.	The final Stone is crystalline	0.9375000
191.	The final Stone is soluble in any liquid	0.9375000
200.	It is possible to change gold into a lesser metal	0.9375000
203.	The Stone can make everburning lamps	0.9375000
205.	The Golden Fleece is a book containing a full account of the preparation of the medicine	0.9375000
116.	The salt is extracted from the earth by high-heat calcination	0.8750000
16.	Alchemists were jealous	0.7500000
101.	Mercury is the moisture	0.7500000
177.	The silver/gold is the ferment	0.7500000
5.	Sometimes genuine alchemists lie about alchemical principles to mislead the reader	0.6031497
178.	For fermentation the quantity of the metal should be greater	0.6031497
20.	The secret should not be released	0.5647247

70.	There is only one method	0.5000000
103.	The body is female, the water is male	0.5000000
163.	Between white and red use a dry fire	0.5000000
193.	The White Stone is a medicine for humans	0.5000000
165.	Don't ferment the White Stone before raising it to Red	0.3700395
166.	Only a part of the White Stone should be further developed to Red	0.3700395
164.	The Red should be made from the White by recirculation	0.2928932
87.	The vessel must have a long neck	0.0000000

STATISTICALLY SIGNIFICANT PREMISES

1. Many alchemical tracts must be read for one to gain a correct picture of alchemy
3. The genuine alchemists all agree with one another, differing only on superficial points or on using different terminology
4. Some alchemical tracts are forgeries and do not contain any genuine alchemical knowledge
9. Do not believe any statement if you do not understand how and why it is the case
10. Alchemy is a secret
11. Alchemists took a vow of secrecy
12. Alchemists were afraid of being discovered
13. Alchemy is a physical science
14. Alchemy is about making the Philosophers' Stone
15. Alchemists have always been ridiculed
18. Alchemists don't care about wealth
19. Bad things would happen if the secret were released
21. The alchemists spoke in metaphors
22. The alchemists were deliberately obscure to hide the secret
23. The alchemists became carried away with inventing elaborate enigmas, some of which are too obscure to ever be deciphered
24. Ignore the obscure metaphors
25. There are no separate Mineral, Animal & Vegetable Stones; these are metaphors
26. Green lion is a metaphor
27. Most metaphors describe the colors
28. There are 3 colors: black, white, red
29. Look for the signs
30. Many colors appear between the signs, but they are unimportant
31. The substances described are metaphorical
32. Many metaphors are used for one substance
33. Many metaphors are used for one process
34. Chemical procedure names are to be interpreted philosophically
35. Imitate nature
36. Use nature to interpret alchemy
37. Alchemy is an acceleration of nature
38. Don't begin until you understand nature
40. Nature completes the operation, not manually

41. The Stone is called a microcosm
42. It follows the principle of yin-yang
45. The Stone can be compared to natural things
46. Seeds can only spring up after their kind
48. Everything is made from one thing: quintessence
49. Quintessence nourishes all things
50. Quintessence is impalpable
52. All things have seed
54. Metals develop
55. Metals have seed
56. Metals all share the same seed
57. Metals only develop inside the earth
58. Alchemy is analogous to generation in plants, animals & minerals
59. There is only one Stone
60. The Stone comes in White and Red
61. The Red Stone and White Stone are made following the same method, red being a further development of white
62. The method is simple
63. The work is easy
64. Patience
65. It takes a long time
66. The time it takes is obscure
68. Development occurs gradually
69. Don't disturb it
71. The work consists of a first part and a second part
73. The first part and second part are confused
74. The logical order is deliberately confused
75. It's all about heat
76. Be gentle with the heat
77. The degree of heat must be exact
78. The heat must be continuous
79. The way of working is one
80. Only coction is required for the Stone's development
81. The moisture is repeatedly distilled and returned to the body
83. Solid becomes liquid; liquid becomes solid
84. Only one vessel is required
85. The vessel must be hermetically sealed
86. The vessel must be round
88. The vessel should be made of glass
89. The ingredient is known to all people
90. The ingredient is found everywhere
91. The ingredient is looked down on

92. The ingredient is very common
93. The ingredient is one water
94. Only one thing is the matter of the Stone
95. The work begins with separation
96. Two things are made from one thing
97. There are two things
98. The two things are a liquid and a solid
99. The Stone is made of volatile and fixed
100. Body and spirit are solid and liquid
102. The two things can be called male and female
104. Separate the pure from the impure
105. Purify by separation
106. The water must come from the body
107. Distillation is used to separate the substance
108. Use an alembic for distillation
109. The distillation must be done slowly
110. Return the distilled water back to its body
111. Each separated part must be separately purified before recombining
114. The body is left behind after distillation
115. The salt is hidden in the body left behind after distillation
119. The good salt is that which ascends
120. The salt is soluble
121. Calcined things are more soluble
122. Some of the salt is distilled with the water
123. The water purifies the salt
124. The salt is white when pure
126. Do not add any foreign matter
127. Nothing is added or taken away, except the superfluities
128. The superfluity is the part of the body that is not the salt
129. The body and spirit are complimentary
130. The body and spirit are to be combined
131. The salt must be powdered before being imbibed
133. The distillate must be added gradually
136. It must be dissolved
137. The body is dissolved by the water
138. The liquid is coagulated
139. The Stone is nourished with its own water until saturated
140. The imbibing happens gradually and takes a long time
141. The body and spirit are combined with gentle heat
142. The body and spirit are to be combined at the temperature resembling that with which a hen hatches her eggs
143. The body and spirit once combined can no longer be separated

144. The saturation is complete when there is a black film on the surface of the water
145. It must putrefy
146. One cannot change one thing into another, except by putrefaction first
147. Moisture is needed for putrefaction
148. For proper putrefaction the degree of moisture must be exact
150. The end of putrefaction is dryness
152. After imbibing comes black
153. Blackness is a sign of putrefaction
154. Black stage can be called all kinds of black things
155. If red before black then something is wrong
156. Generation follows corruption
157. The fire should be increased when the Stone is black and dry
158. After black comes white
159. There are many colors in between black and white
160. After white comes red
161. The Red Stone is only a further development of the White Stone
162. The Red Stone is made from the White Stone with more heat
168. The Stone is to be fermented
169. Fermentation is recirculation with more distillate and silver/gold added
170. Fermentation can be repeated for purposes of multiplication
172. Fermentation increases the quality
174. Silver and gold are used in fermentation
175. White Stone is fermented with silver
176. Red Stone is fermented with gold
179. The Stone can be multiplied
180. The Stone can be increased in quality and quantity
181. The Stone can be multiplied to almost infinity
182. Each multiplication increases the quality of the Stone by ten-fold
183. Multiplication is performed by reiteration of the process
184. Things more often dissolved are increased in virtue
185. The Stone can be multiplied in quantity by projecting it onto its metal
187. The final Stone is a red color
188. The final Stone is very heavy
189. The final Stone is incombustible
192. The Stone is a universal medicine
194. The Stone prevents the appearance of old age and restores youth
195. The Stone prolongs life
196. The Stone cures sorrow
197. The Stone transmutes metals
198. The White Stone transmutes metals into silver
199. The Red Stone transmutes metals into gold

201. When projecting the metal should be molten
202. The Stone can transmute gems
204. The biblical patriarchs possessed the Stone

PROBABLY SIGNIFICANT PREMISES

2. The complete instructions are never found in one book
6. True alchemical statements are apparent where there is no contradiction
7. Different alchemists appear to be in open contradiction to one another
8. Some alchemists wrote not to teach anything, but only to communicate with other alchemists
17. It is impossible for an ignorant person to obtain the Stone
39. Don't experiment wildly, follow only the straight path of nature
43. Generation requires opposites (binary, yin-yang)
44. Each level reflects the superior and inferior
47. Alchemy does not require knowledge of astrology
51. Air contains the hidden food of life
53. All things have their own proper environment
67. Periods of time mentioned are not to be taken literally
72. The first part requires manual labor while the second part does not
82. The circulation is to continuously imbibe the substance
112. The number of distillations should be 3-10
113. The distillate dissolves gold
117. The preparation of the ingredient causes a great stench
118. Fire removes impurities
125. When the salt is pure it emits a sweet fragrance
132. Moisture protects the body from being burnt
134. During imbibing the substance must not dry out
135. If the substance appears dry, add more water
149. Putrefaction should be done without cycling of moisture
151. If there is no dryness, there are no colors
167. Between White and Red there is orange
171. Fermentation makes the Stone less volatile
173. Fermentation is required for transmutation
186. Multiplication gets faster
190. The final Stone is crystalline
191. The final Stone is soluble in any liquid
200. It is possible to change gold into a lesser metal
203. The Stone can make everburning lamps
205. The Golden Fleece is a book containing a full account of the preparation of the medicine

RESULT

In total there were 157 statistically significant premises, 33 probably significant premises, and 15 insignificant premises.

Using these figures we can now calculate the statistical significance of whether all 64 sources represent a single school of thought. If the result is greater than or equal to 0.95 then this would prove, beyond all reasonable doubt, that there is a single school of thought – or to put it another way: all of the alchemical authors were talking about the same thing and are in mutual agreement.

Using our formula:

$$t = \frac{1 - \left(\frac{1}{p}\right)^{1-\frac{y+1}{x+1}}}{1 - p^n}$$

If we substitute the values:

$$t = \frac{1 - \left(\frac{1}{0.25}\right)^{1-\frac{157+1}{15+1}}}{1 - 0.25^{205}}$$

$$\therefore \; \boldsymbol{t = 0.99999546353487}$$

And there we have it. The correct scenario was:

C. A statistically significant number of statements have statistically significant support in one school only.

This number represents the minimum level of probability and it assumes that 25% of the agreements were only coincidence, which is an exaggerated figure chosen just to be certain of avoiding a false-positive. The true figure is therefore even more significant – although this figure is already several orders of magnitude better than is necessary for the study to be a success and the point proven.

DISCUSSION

From our statistical analysis we now know that all of the alchemical sources represent a single school of thought and believe that alchemy is a physical science concerned exclusively with the production of a single substance called the Philosophers' Stone, which comes in two varieties: White and Red. The Stone is made out of one thing using a simple and easy process which consists mostly of heating a substance to the correct temperature in a hermetically sealed glass vessel. The Philosophers' Stone is capable of curing all illness, extending one's life, transmuting metals into silver or gold, and transmuting precious stones. It only needs be made once and then can be multiplied to almost infinity.

Of the 15 premises for which were not significant, only the following 5 represent uncertainty which could pose a problem for anyone attempting to replicate the process as described:

116. The salt is extracted from the earth by high-heat calcination
163. Between white and red use a dry fire
165. Don't ferment the White Stone before raising it to Red
178. For fermentation the quantity of the metal should be greater
193. The White Stone is a medicine for humans

Each has already been discussed individually in the commentary, as have all other points which need to be made concerning individual premises.

What remains to be discussed is what is *not* mentioned at all in the alchemical sources. Most noticeably, there is no mention of any 'spiritual' interpretation, which is in line with my expectations on this point. In fact there is no mention of anything that is not directly Philosophers' Stone related: no lesser tinctures, medicines or recipes for anything. The focus on the physical and on the Philosophers' Stone is also supported from the premises themselves: premises 13 & 14 make these two points with much support from the source documents.

There is also no evidence that alchemy was a protoscience to chemistry.

I hope that this study has brought clarity to the subject. While none of this is evidence that alchemy is real – something no book can ever prove – it does destroy centuries of perpetuated misinformation and disinformation and it does finally prove that the alchemists agree with one another, even if not with anyone else.

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APDX. Determining the statistical significance of multiple qualitative sources representing a single school of thought

ABSTRACT

A formula to calculate the statistical significance of a literary premise representing a single school of thought throughout all literary sources in a sample set. For example: to determine the statistical significance that a sample of history books all agree on a specific historical premise ("mutual agreement") or whether there are multiple schools of thought on the details of the premise. This method was invented to specifically solve the above mentioned problem in the analysis of historical non-fiction, taking into account the following 4 variables: (1) agreements, (2) contradictions, (3) number of sources, and, (4) assumed probability of an agreement occurring by chance or coincidence.

1. INTRODUCTION

To determine the statistical significance of whether a sample of sources are all in mutual agreement on any specific premise it is first necessary for the researcher(s) to read all of the sources, extract all implied premises and classify these premises, as detailed in section 3.

After the extraction and classification, 3 of the 4 required variables are now known by the researcher(s): the number of sources in the sample, the number of agreements for any particular premise, and the number of contradictions (disagreements) for the same premise. The remaining variable is the probability of any agreement occurring by chance or coincidence. Once a value has been presumed for the remaining variable then the formula can be applied to each premise to determine the probability of all the sources being in mutual agreement on this premise.

The formula does not represent the probability of the premise being *correct*, only that the sources *agree*, and more specifically: *represent a single school of thought on this premise*.

2. FORMULA

The logic on which this method is based is straightforward:

i. If agreements (y) and contradictions (x) are of equal number then the probability of agreement (t) is zero.

ii. If agreements (y) is equal to number of sources (n), and contradictions (x) is equal to zero, then the probability of agreement (t) is one. This is because all sources agree unanimously.

iii. A presumed value must be supplied for the probability of an agreement occurring by chance or coincidence (p).

iv. If contradictions (x) is zero, the probability of agreement (t) must increase by the factor of $1 - p^y$, which is the probability that the agreement is *not* a coincidence, for each agreement. For example: if $p = 0.2$ then $1y$ would result in $t = 1 - 0.2^1 = 0.8$ and $2y$ would result in $t = 1 - 0.2^2 = 0.96$. Or to explain more simply: if the probability of coincidence is 0.2 then the probability of 2 coincidences is 0.2×0.2 which makes the probability of 2 agreements not being a coincidence $t = 1 - 0.2 \times 0.2 = 0.96$.

v. Following our previous rules, and taking contradictions into account, the probability of agreement (t) must increase by the factor of
$1 - p^{\frac{y+1}{x+1}-1}$. As you can see, if $x = 0$ then this equation is the same as $1 - p^y$, but with contradictions (x) as 1 or greater it reduces the value harmonically. This is to say that each disagreement roughly halves the probability that all sources are in mutual agreement.

The formula calculated to meet all of the above rules is as follows:

$$t = \frac{1 - \left(\frac{1}{p}\right)^{1-\frac{y+1}{x+1}}}{1 - p^n}$$

t is the probability.
p is the assumed probability of an agreement occurring by chance or coincidence.
n is the total number of sources.
x is the number of sources that contradict the premise.
y is the number of sources that agree with the premise.

3. SOURCE SELECTION

The formula assumes that every relevant source is included in the study. If only a small sample of the relevant sources are included in the study then the researcher(s) must ensure the sample is large enough to be representative of the body of literature it is meant to represent. If the sample size is too small then the results will only represent the sources tested. The absolute minimum number of required sources in a sample is relative to the assumed probability of an agreement occurring by chance or coincidence (p). The formula suggests that the minimum number for $p = 0.1$ is 8 sources, for $p = 0.25$ is 15 sources, and for $p = 0.5$ is 27 sources. These are the minimum number of sources in a sample because this is the point at which a higher number of sources will no longer influence the results of the formula given the same values for x and y.

The formula does not take into account the credibility of one source over another, but it assumes that all of the sources are equally valid. It is up to the researcher(s) to exclude sources of poor credibility during their source selection, or to address this concern another way. The criteria for source selection should be addressed by the researcher(s).

4. IMPLEMENTATION

Before the statistical analysis can be implemented the sources must be selected and each analyzed for implied premises. Each and every premise must be extracted and classified, for example: the statement *"the man sat down under the tree"* implies the following: (a) in this context there is at least one man, (b) in this context it is possible for a man to sit down, (c) in this context there is at least one tree, (d) in this context at least one tree is tall enough for a man to sit under. This is the most time consuming part of the study.

The context of each implied premise must be identified by the researcher(s) and synonymous premises are grouped together. At the end of this process the researcher(s) will have a list of premises, each with the number of supported sources. At this point contradicting premises must be identified and classified as a contradiction to another statement, e.g. *"in this context there is at least one man"* might be contradicted by the premise from another source and discussing the same context: *"in this context there were no people"*.

The final variable is the value (p) for the probability of agreement occurring by chance or coincidence, which has to be presumed by the researcher(s). To put it another way: $1 - p$ represents the probability that this is a true agreement and not a coincidental agreement. If a reasonable value is not known then I recommend to consider whether a false negative is desirable over a false positive, which is likely in most cases, and if this is the case then the researcher(s) should choose a value for p that would be considered unreasonably strict by everyone familiar with their subject. For example: the probability that an author writing of the Battle of Hastings declares it to be in 1066 AD by *chance* is obviously less than 10% given that the range of possible years which could be written by chance, or guessed at, is much greater than 10. In this example it is likely that the true probability of chance agreement is less than 1%, but unless this can be proven it is preferable to choose an unreasonably strict value, such as 10%, which could cause a false negative but not a false positive. For purely qualitative data 0.1 (10%) is usually an acceptably strict value for p. In extreme cases where the quality of the sources is suspect, the researcher(s) may even choose a value as high as 0.25 to be certain of avoiding a false positive.

5. ANALYSIS OF RESULTS

Any positive value indicates a majority agreement, with zero representing no agreement. Negative values indicate that the implied premise should be inverted (e.g. three disagreements to *"there was at least one man"* becomes three agreements of *"there were no men"*).

The level at which 'statistical significance' is reached, known as the alpha level, depends upon the context of the study and so must be determined by the researcher(s). Five percent is usual and generally accepted, which for this formula would be any value greater than or equal to 0.95. The context of the study should be considered when selecting the alpha level.

To determine whether a sample of sources all follow a single school of thought on all premises, the formula can be reapplied after each premise is analyzed with n as the number of premises, x as the number of premises that are not statistically significant, and y as the number of premises that are statistically significant. The chance agreement variable p should be kept the same. The result will be the probability, and from this the statistical significance, that all of the sources in the sample represent a single school of thought. If this is not statistically significant then it is probable that the sample of sources represents multiple schools of thought.

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