

A letter in answer to certain quaeries and objections made by a learned Galenist, against the theorie and practice of chymical physick. Wherein the right method of curing of diseases is demonstrated; the possibility of an universal medicine evinced; and chymical physick vindicated ... / [George Acton].

Contributors

Acton, George.

Publication/Creation

London : Printed by William Godbid for Walter Kettleby, 1670.

Persistent URL

<https://wellcomecollection.org/works/bchpxq36>

License and attribution

This work has been identified as being free of known restrictions under copyright law, including all related and neighbouring rights and is being made available under the Creative Commons, Public Domain Mark.

You can copy, modify, distribute and perform the work, even for commercial purposes, without asking permission.



Wellcome Collection
183 Euston Road
London NW1 2BE UK
T +44 (0)20 7611 8722
E library@wellcomecollection.org
<https://wellcomecollection.org>











12829/B

22889

N. VI

- 17/6
- BECHER, J.J. 1) Wing B 1643
- BOYLE, R. 2) Wing B 3984 } orig. one
Fulton 136 } copy use
- ACTON, G. 3) Wing A 449
- FRENCH, J. 4) - F2172 (hand)

CALGARTH PARK.

1146
1169

WELLCOME
HIST. MED. MUSEUM

A

L³ E T T E R

In ANSWER to certain *Quæries*
and *Objections* made by a Learned
GALENIST, against the *Theorie*
and *Practice* of *Chymical Physick*.

Wherein the right Method of Curing of
Diseases is Demonstrated : The possibi-
lity of an *Universal Medicine* evinced ;

A N D

CHYMICAL PHYSICK Vindicated.

By

GEORGE ACTON Doctor of Physick.

*Published for the benefit of such as languish under any
grievous Distemper without Cure.*

L O N D O N,

Printed by *Willim Godbid* for *Walter Kettleby*, at the
Sign of the *Bishops Head* in *Duck-Lane*. 1670.

LETTER

TO THE MEMBERS OF THE
SOCIETY OF PHYSICIANS
AND SURGEONS
OF THE CITY OF LONDON
AND THE MEMBERS OF THE
SOCIETY OF APOTHECARIES
OF THE CITY OF LONDON
IN ANSWER TO A RESOLUTION
PASSED AT A MEETING OF THE
SOCIETY OF PHYSICIANS
AND SURGEONS
ON THE 14TH OF FEBRUARY
1780

AND

TO THE MEMBERS OF THE
SOCIETY OF APOTHECARIES
OF THE CITY OF LONDON

BY

GEORGE TOMLINSON

OF THE SOCIETY OF PHYSICIANS
AND SURGEONS
OF THE CITY OF LONDON

Printed by J. G. and J. S. at the
Signet-Shop in St. Dunstons Church-yard

S I R,

HAD you not power enough with me to perswade me for your satisfaction, to neglect my own, I should scarcely at this time have comply'd with your desires, in answering your several *Queries* and *Objections* against both the Theorie and Practice of *Chymical Physick*; for I find almost all the *Galenists* that are either totally ignorant of *Chymistry*, or acquainted only with the Vulgar; such as is that of *Crollius*, *Hartsman*, *Beguin*, and their like, so rigid opposers of the more occult Philosophy of *Hermes*, *Raymond*, *Lully*, *Basilus Valentinus*, *Paracelsus*, *Vanbelmont*, &c. that they cannot but protest against all their Schollars and followers, as *Heterodox*, deserters of the Schools, and (to use your own expression) Phanaticks and Canters of such a Philosophy, that were *Galen* himself again living upon Earth, he would not be able to understand it; and although for your own part I have no reason to believe you of the number of those supercilious Opiners, that scorn to forsake an Error because vulgarly received; yet I doubt whether the Truth in so plain a dress as I shall expose it, may not startle you also. You are perhaps too tender of the Reputation of *Galen*; for you ought not to think it any discredit to him, that had never seen so much as common Distillation in his life, to be said not to understand the profound and hidden Mysteries of Natural Philosophy, plunged in an Abyss inaccessible and imperceivable by any possibility of Witt, without the help of Fire; He well saw that the tenuous and æthereal substance of things, was of greater efficacy than their grosser part, as he confesseth in his 11 Book *De Simp. Med. Facul. Quæ tenuium sunt partium, iis quæ sunt crassarum plus habent efficacia etiamsi parem sortita fuerint facultatem, nimirum quia melius penetrant*; but he knew not how to separate the tenuous parts from the implication of the gross, which we do by the help of Fire. Whence I conclude, that he (had he understood

the Art of Chymistry, which in his time lay hid in obscure Hieroglyphicks in the Shrines of *Ægypt*, would have left us both his Physiology, Pathology, and especially his Method of Healing, quite different from what it is; for it cannot reasonably be imagined, that so curious a searcher into the hidden things of Nature, would have contented himself with a bare rational Analysis of Bodies existing only in the Understanding, had he been acquainted with the Encheiretick, resolving all bodies into Principles subject to Sense, and fit for the use and manual operation of a skilful Physician by the help of Fire. Your Ideal Analysis, by a progressive agitation of the Mind, by which you find contemplation to end where natural composition begins, leads you at last but into the dark Chaos of the Elements, and there begets but this unprofitable conclusion; *That because all things are by a mental Resolution ultimately resolv'd into the four Elements, therefore these are the common Principles of all things.* Now how much it may really improve any mans understanding in the Art of Physick, to tell him all things are compounded of the four Elements, more than in Ship-Carpentry, to tell him a Ship is made of Timber, Iron, Hemp, and Tarr, I leave you to judge. We therefore, (in regard the Elements are but remote Principles upon which only God and Nature can work) have by the Resolution of Fire found out nearer Principles subject (as I said) to Sense, and fit for the use of a Spagyricall Physician; these are *Mercury*, *Sulphur*, and *Salt*, which being first separated and cleansed from all heterogeneous feculency, then exalted (by the help of Fire) in power and virtue, we can either use them severally, or conjunctly, according to their virtues, and the curative intention of the Physician; And thus by the help of Fire, we make Medicines easily curing those obstinate Diseases you esteem incurable; By the help of Fire we understand the occult Hermetick and Helmontian Philosophy; and by the help of Fire, with much study, labour, and sweat (never by the bare reading of Books at your ease) may you also be satisfyed of the reality, truth, and excellence of that Physick which you now profess (and I believe you) no more to understand, than the Cantings of *Gippies*. But now to your first *Querie*: *Whether*

Whether it be possible to cure a Disease without a Remedy contrary to the Disease, or at least to its Cause?

I answer with the *Adepti* in the affirmative, and say, *Nulla fit sanatio per contraria, quia Morbus proxime & primario consistit in Artho at substantia in esse* (according to *Aristotle*) *nihil est contrarium*. It is not the corporeal substance of the Brain, Heart, Liver, Spleen, &c. that suffers primarily, & per se in their several distempers, though Idiopathical, but the Jussious Spirit governing the part, and disposing it to perform all natural, Vital, and Animal Functions, which being hurt by the Error and depravation of the Jussious Spirit and Topick Ferment, the part necessarily suffers by accident, *Quia actio terminatur in corpus*. Now the atonie of the Jussious Spirit and deviation of Ferments happens by ill air, Contagion, Malignant Influence, poisonous Fumes or Odours inspir'd, or entring by the Pores, by Meat or Drink hurtful either in quality or quantity, by Poison or Virulency of ill Physick, by natural or accidental inequality of strength, by retention of Excrements of the several digestions, by transmission from one digestion to another, before a perfect Concoction in the former, &c. So then the right Method of curing Diseases, is primarily by pacation of the Enormontick Spirit, and extinction of Morbifick Idea's, and but *a posteriori*, by expelling the peccant matter generated by the ataxie of the Spirit: But such a sedation of the Spirit cannot possibly be procured by contraries; does not Fire burn most vehemently, when constring'd by an extreme cold of the ambient? and hot water sooner extinguish Fire than cold, because sooner penetrating its Pores? I could multiply arguments against the Method of curing Diseases by contrary Remedies; but my design is rather to recreate than tire you with too long a Letter.

To your next *Querie*, therefore, whether we acknowledge four Humours; and if so, whether various Distempers flowing from the depravation or excess of various Humours, as *Synoehus simplex*, of too much abundance of Blood; *Quotidiana Intermittens*, of *Flegm*; *Tertiana Intermittens*, of *Choler*; *Quartana Intermittens*, of *Melancholy*; all putrifying in the first region of the Body;

Body; and both Quotidian, Tertian, and Quartan, continual from the same humours putrefying in the Vein, may be all cured by one Medicine?

In answer to this; First, We deny your *Humours*, as most repugnant to reason, that under one act of Sanguification, and in the same Vessels, four different *Humours* should be produc'd, and that naturally in sound and healthful Bodies these *Humours* should be the efficient causes of future Diseases; For this were to suppose Nature always to erre, *etiam in suis finibus*. Sense likewise assures us, that although there be a Liquor swimming upon Blood, emitted and cold, of a yellow colour, yet that it is not therefore yellow Bile; for that it is not bitter to the taste: And though the *Yellow Jaundies* staining the whole Body with a yellow colour, and the Urine with a deep tincture of Red, seem (*prima facie*) to prove your Hypothesis of *Humours*; yet upon an exact Spagyrical examination, you shall find the contrary; for if this tincture of Urine were *a flavabile*, there must be found in it by Distillation at least some bitterness, either in the Liquor that comes over, or in the Hypostasis, or *Caput mortuum*; but there is found none, nor could a small quantity of yellow Liquor tinge a large quantity of Urine with a colour deeper than its own. So that we say, *Nullus in natura Humor noster, nisi Cruor, Latex, & Secundarius*. Now sometimes this *Latex*, sometimes the *Chyle*, from the Error and contagion of degenerated Ferments, and pre-disposition of the matter, receives various tinctures, and puts on the disguise of your supposed *Humours*. But granting you a Quaternary of *Humours*, yet we deny them to be truly the efficient causes of Diseases, for *manente causa non tollitur Effectus*; but very many Diseases we see daily cured by *Amulets, Plaisters, Laudanums, Anodynes, Magnetics, &c.* without any evacuation of *Humours* at all; so then the truly Efficient and conjunct Cause is Spiritual, and such a Medicine as can quiet the *Archens*, and reduce it to its natural state, shall easily cure all these Distempers, without any regard had to the Purgation, or carrying away of Peccant *Humours*; for the Jusitious Spirit being strengthened, and the local Ferments restored to their proper Energy,

Energy, your peccant Humours shall soon, by the power of these, be either subacted and compell'd into their genuine perfection, or driven out by the ways most familiar and easie to Nature, truly acknowledged by *Hypocrates* to be *Morborum Curatrix*; and in my Opinion, the reason why meer *Galenists* seldom perform any considerable cure in obstinate Diseases, is for that they wholly prosecute evacuation, and by that means oftentimes disable Nature, (especially by Phlebotomy) from doing what she would be able oftentimes of her own strength to perform, never aiming primarily and directly (but thus only by accident) at the re-establishing of Nature; and no marvel, since this way of Healing is not performable without the help of such *Arcana* as are only known to Chymists, and of them, only to the *Adepti*. not every vulgar Professor of Chymistry. But you urge a necessity (in the right Method of Healing) of having respect not only to the expulsion of Peccant Humours, but also to the extinction of præternatural heat by cooling Medicines, and refoecillation of cold, by heating ones; as for Example, in the cure of *Anasarca*, which you say is from an immoderate refrigeration of the Liver and Veins; of a Fever, which is from a præternatural heat kindled first in the Heart, and thence diffusing it self through the whole Body; of *Bradypepsia* and *Apepsia*, from the coldness of the Stomach; of *Boulimia*, from an extraordinary heat of the Stomach suddainly precipitating digestion, and causing almost a continual want of aliment; and likewise in implicate and compounded Diseases that are contrary to each other, as a hot Liver, and cold Stomach; whatsoever Medicines should by their heating quality be proper in the Cure of *Anasarca*, *Bradypepsia*, *Apepsi*, and cold Distemper of the Stomach must in respect of that heat, be quite contrary in a Fever, *Boulimia*, and hot Liver. I answer still with the *Adepti*; That Heat and Cold (as I said of Humours) are not the efficient Causes of Diseases, but the Antecedent, and therefore though their consideration be Diagnostick, yet not Curative, *non calor & frigus (says Hypocrates) sed acidum, acre, amarum, ponticum, &c. sunt morborum causa.* Heat and cold præternatural, are indeed an effect of the enraged vital Spirit, which

which being once quieted, the natural temper presently returns ;
 and as for the hot Liver and cold Stomach, which so much puzzles
 you, that you know not which way to direct your curative inten-
 tion, as appears by your Method : *Impliciti compositique morbi*
si dissentiant, nec prorsus huic, nec illi, sed utrique mediocritate
quâdam succurrendum : which is in effect but a needless kind of
 despair of a Cure ; whereas I am able to assure you, that if for
 the future you can find out such a Remedy as can re-invigorate
 the languishing tone of the Stomach and Liver, restore their de-
 viated Ferments, and appease the *Archeu*, which may be all done
 with one Medicine, without any regard had either to the cold of
 the one, or heat of the other, you shall quickly, safely, and plea-
 santly cure both ; and by the like Method, all other Diseases vul-
 garly ascribed to Heat and Cold. You attribute Concoction to
 the Heat of the Stomach, and to the diminution of this Heat,
 want of Digestion, and all Diseases happening thence ; but that
 Heat is not the efficient Cause of Digestion, seems manifest ; For
 1. Fishes digest without any actual Heat, and to say that poten-
 tial sufficeth, is scarcely consonant to Reason, that a thing barely
 in *potentia*, should *actu jam agere*. 2. There ought to be as many
 Degrees of Heat specifically different, as there are specifical dif-
 ferences of Concoction, in the Stomachs of Animals of different
species ; for whatsoever is produc'd specifically different, ought
 likewise to have the efficient Cause of that difference specifically
 different, otherwise, *Quidlibet generetur à quolibet indifferenter*,
 which I think no man will affirm. Besides, What degree of
 Heat must we allow the Stomach of an *Ostrich*, easily digesting
 Leather, Cloth, and even Nails of Iron ? what degree of heat
 in *Boulimia* for the Digestion of the coarsest Food, in so large
 a quantity, and so fast, that the Stomach is scarcely ever to be
 satisfi'd ? *Riverius* confesseth this cannot possibly be from a more
 intense Heat, since Meat boiled in a Pot with the strongest Heat
 that can be invented, and continued for many days, cannot by
 this means be resolv'd into a Chylous Liquor, much less Bones,
 as in the Stomach of a Dog in the space of an hour : I know you
 shift this off to a peculiar faculty, but a faculty cannot act with-
 out

out an Instrument, so that you are constrained to *flie* to the Idiosyncrasie of the part, which you teach to be a certain proportion of first qualities; but of all the first qualities, Heat is the most active, which nevertheless, as has been already shew'd, cannot have the power of so suddain a liquation of Meats, so that after much struggling, you are at last but where you began. We therefore ascribe the difference of Digestions, not to Heat, but to formal proprieties, and the operation of the specifical Ferments.

By what hath been said, your Objections borrow'd out of *Helvetius*, against the possibility of an universal Medicine, seem sufficiently answer'd: Nevertheless, take this Argument: Health is but one simple Homogeneous integrity of Life, Nature but one, but one sole Spirit, the Governour and Moderator of Life, which alone labours under Diseases, and is alone (if by a powerful Medicine sufficiently strengthened) able to overcome all Diseases; why then may not one Medicine, such as the Liquor *Alkabeſt* of *Paracelsus*, his *Tinctura Lili ab Electo Minerali*, his *Tinctura Lili Antimonialis*, his *Mercurius vita*, his *Mercurius Diaphoreticus dulcis & fixus*, his *Ignis veneris*, his *Corallatus*, his *Elixir Proprietatis*, or any other equal to these, be able to cure all Diseases? and although I am not as yet so happy myself, as to be Master of any one of these, yet in Confirmation of this Heterodoxical Doctrine, I will undertake (provided the Patients you shall assign me for the tryal, will faithfully comply in taking the Medicines, and carefully observe the order prescribed them) to cure all sorts of Fevers how malignant and complicated soever, with one Medicine; your distempers of a hot Liver and cold Stomach, with one Medicine, and for the most part, Sanguine, Bilious, Melancholy, and Flegmatick Diseases, (as you esteem them) with one Medicine, which I hope will make you change you Opinion of the necessity of curing Diseases by their contrary Remedies. And as for those obstinate Diseases, whereof many are esteemed by you incurable, and the rest seldom or never cured by the vulgar Method; as the Dropsie, the Gout, Stone in the Reins and Bladder, Apoplexy, Coma, Fall-

ling Sickneſs, Madneſs, *Furor uterinus*, Scurvy, French Pox, Small Pox, Gripping of the Gutts, of which ſo many hundreds fell the laſt Autumn, *Hysterica paſſio*, with almoſt the whole Catalogue of Diſeaſes, whereſoever the vital ſpirit, and tone of the part affected, are not ſo weakened, that no Medicine can work its effects; to end the diſpute between us, whether Chymical or *Galenical* Phyſick be the moſt powerful and ſucceſſful, and which of them the moſt worthy of eſteem by you, and all wiſe and unbyaſſed perſons; Let there be ſome of all, or the moſt of theſe Diſeaſes put into my hand as ſoon as you pleaſe, and if you do not find me by the help of Chymical Phyſick, to cure even the hardeſt of them with leſs annoyance, leſs diſturbance, leſs weakening the Spirits and force of the Patient, and incomparably more expedition, ſafety, and certainty, than your ordinary Phyſicians cure light and eaſie Diſtempers, let me be no longer held by you worthy of Credit, or have any place in your eſteem; But if I do, (as by the Grace of God you will certainly find I ſhall) I doubt not, but for the future you will give the preference to Chymical Phyſick, and not think me in this guilty of vanity or oſtentation, which I have made known unto you out of the ſincerity of my heart, inerrable experience, my love of the truth, and (I hope) to the ineſtimable benefit of ſuch as ſhall need and require my help.

But you apprehend Chymical Medicines to be dangerous, as being many of them extracted out of poyſonous Metals and Minerals, as Iron, Copper, Tinn, Lead, Mercury, Antimony, &c. and corroſive Salts, as Vitriol, Nitre, Tarter, Bay Salt, &c. but you ſeem more eſpecially to be affrighted at Antimony and Mercury; and truly if you mean their vulgar preparations, (which nevertheleſs you commonly make uſe of your ſelves,) ſuch as are the *Vitrum*, and *Flores Antimonis*, *Crocus Metallorum*, the ordinary *Mercurius vita*, *Præcipitates* and *Sublimates*, I ſo much abhor them my ſelf, that I deteſt the uſe of them. But I have by me certain preparations out of δ and φ far more precious than Gold, with which I know how to cure almoſt all curable Diſeaſes in the body of man, and ſo ſafe, that I give them commonly

ly to little Children, without ever having found the least harm or inconvenience in them; some of them Purge not at all, but are Diaphoretick, Alexipharmacal, Balsamical, Restaurative, and Pacative: and those that do, never cause any superpurgation, though the Patient by mistake should take a double or treble Dose. Out of ζ can I make many excellent Medicines, whereof one particularly and especially cures the *P O X*, though ever so full of raging pains, *Tophi*, and Ulcerous excisions. Out of Antimony, *vasilius Valentinus* says, he knew how to make above 300 several preparations, whereof he valued many as more precious and universal than potable Gold; Nevertheless, esteeming himself yet but a Learner and Searcher into the innumerable Virtues and Proprieties of Antimony. *Quercitan* says, there are in δ 600 Proprieties. Our most Learned *Roger Bacon* made an Oyl out of Antimony, which he affirms to be little inferior not only in Medicine, but also in Transmutation of Metals, to the great *Elixir* of the Philosophers. Of Antimony *Paracelsus* made some of his most stupendious *Arcana*; as his *Lili Antimoniale*, his *Mercurius vite*; with which he could cure all the Diseases in the Body of Man, and says of δ , that as it separates from Gold all Heterogeneous admixture and impurity, so doth it from the Body of Man all Diseases. And of Mercury, both he and *Van Helmont* made their miraculous *Alkahest*. ζ is certainly the most precious Jewel in the whole treasure of the Mineral Kingdom of Nature, from which alone \odot it self borrows its perfection. If I would now communicate to you but what is known to my self that am but a Scholar in the Schools of these two great Masters of Natural Philosophy of the Virtues and hidden Mysteries of these two Minerals, I must instead of a Letter, write a Volumn, which is at present far from my purpose and your expectation. Now as to *Saturn*, *Mars*, *Venus*, which you likewise apprehend to be dangerous; out of *Saturn* alone, *Paracelsus* professeth himself able to cure at least 200 several Diseases, out of ζ he made his *Eus Veneris*, one of his greatest *Arcana*, and says of δ , that he does, *valida pugnacique manu morbos quamplurimos etiam contumacissimos domittare*, hear your *Riverius* in the

praise of ζ in the cure of Hypochondriack Melancholy, Scurvy, most affectious of the Liver and Spleen, Ulcers of the Stomach, Green Sicknes, and many others. *At ceteris omnibus remediis palmam præcipit Sal Martis, quod obstructions aperit viscera corroborat, earumque calidam incemperiem emendat, &c.* A certain Physician you well knew, got more Fame and Riches than any of his time in this Town, by means of a secret operative preparation of Steel, with which he really perform'd many greater and more considerable Cures, than others equal to himself in all other considerations. But you fill me with admiration, that you should fear the corrosive quality of Vitriol, Tartre, Nitre, and Bay Salt, you may draw a *Menstruum* out of Bread or Honey, that will dissolve Flints, and *Ustadius* out of Honey makes a dissolvant of Gold; would you therefore be affraid of the use of Bread or Honey? you know the juice of Limons dissolves Pearl and Coral, and yet most grateful and friendly to the Stomach; and why should these Spirits temper'd with the allay of other milder Liquors, *ad gratam aciditatem*, be more dangerous? Indeed common experience shews you the contrary; besides you ought to consider the difference between the hard Bodies of Stones and Mettals, and the softer Membranes of the Stomach, irrigated continually with a Balsamick vital moisture: *Aqua fortis* that corrodes Stones and Mettals, whill not penetrate Wax. But to leave you no ground of suspicion, I can shew you how to make them freed from their corrosive aciditie, pleasant to Taste and Smell, and highly exalted in Virtue. But this I confess is a great secret, especially that of the Volatile Salt of Tarter, of which *Paracellus* and *Van Helmont* affirm, that it penetrates into the most inward and remote parts, cleansing them from all impurity, *instar saponis cuncta abstergens & omnem è venis amaricam detergens, &c.* But though you have oblig'd me to make this just vindication of Chymical Physick, I would not have you think I either despise or neglect the excellent use of Herbs, which I acknowledge with *Van Helmont*, to be *pentacula Divini amoris*. Out of Animals and Vegetables I can make Medicines that cure the Gout and Dropsy, with that certainty, as scarcely to miss two in twenty,

twenty. But indeed, as is our Method of Healing, so are our ways of preparation very different from yours; You in your Decoctions consume commonly a third part, sometimes half or more, in which consumption a great deal of the Spirit and Volatile Salt of the Ingredients, which contains their highest Virtues, is evaporated and lost; of the certainty of this loss, both your Smell and Taste will bear you witness: We, on the contrary, so make our Decoctions, that the whole virtue of the Crassis of the Plant is preserv'd without any diminution; I leave it now to your self to judge whether you or we may reasonably hope for the better success in this particular; the like difference is between your Distillations and ours; you for the most part add water, or at least draw over but the Flegmatick part of the Plant, with some very small part of its Sulphur, which gives it something of its natural smell and Taste, leaving nevertheless almost all its Sulphur, and totally all its Alkalious Salt behind; so that your distill'd waters carry only the name, little of the virtue of the Plant from which they are drawn: We first stamp the Hearb, and draw its water, then cohobe it so often upon the *caput mortuum*, till we have brought over its Sulphur, and lastly calcine the remaining *feces*, and with the waters extract its own Salt, and then Circulate them together; and thus are the Mercury, Sulphur, and Salt united, which completes the virtue of the whole Plant, and compar'd to yours, is worthy of the name of an Essence; this is indeed laborious and costly, but in its effects largely recompenceth both. There remains yet an Objection against Chymical Physick to be answered, which you offer not as your own, but as received by common Report.

That Chymical Physick, though for the present it conquers many Diseases held incurable, yet that afterwards it shortens the lives of such as have been so cured.

There is indeed such a senseless calumny current amongst Women, and the weaker sort of Men industriously disseminated amongst them, by some hoping perhaps by this art the better to keep up their own Esteem and Reputation, which otherwise by their abilities they find themselves not likely to maintain. But

to

to avoid contention, let common Experience determine this difference between us. For my own particular, I can faithfully assure you, that by Chymical Physick I have cured my self of the Vertigo, and Gout, both in great extremity; it is now 4 years since, and I have not (I bless God) to this day relaps'd again into either, nor have I found any harm, but on the contrary, many benefits to my health by such Medicines, tending in all probability to the prolongation of my life; and if I had not grounded my esteem of Chymical Physick upon good reason and sufficient experience, you might think me mad, to make desperate practices upon my own Life. My Lungs are naturally so tender and weak, that had it not been for Chymical Medicines, I cannot think I could have liv'd to see this day. But inform your self further, and you shall find that those that have been long accustomed to Chymical Physick, have preserv'd their Lives and Health much longer, and more comfortably, than those acquainted only with your Druggs; for consider impartially, how few escape death in contumacious Diseases by means of *Galenical* Medicines, loathsome, tedious, and for the most part ineffectual; and those that do, how slowly do they recover their colour, appetite, and strength, remaining long in continual fear and danger of relapse? such large quantities of Physick as your slow Method requires, so depauperates the vital Spirit, and oppresses Nature, that it may be known many times a year after, from what Method they receiv'd their Cure: whereas we in the same Diseases perfect the Cure quickly, with little Physick, and in small Doses, such as can hardly be nauseous to the nicest and most delicate Stomachs; and in our whole scope, our Method directs us not to enervate (as you do) but to erect deficient Nature, not to extenuate, but reintegrate the languishing Spirit: and is it then likely that Chymical Medicines taken from the hands of a skilful Chymical Physician, appeasing and strengthening the *Archeus*, restoring the *Ferments*, which alone in their intire vigour, are able to overcome all Diseases, as being the undoubted Authors of transmutation, friendly and comfortable to Nature, should nevertheless shorten Life? besides the evidence of Reason, I can

testify

testify out of my own diligent Observation and Experience (and that *fido animo*) the contrary. But I believe I need not take much pains to satisfy you in this particular, I know you are too sharp sighted to be mis-led by such an *Ignis Fatuus*; on the contrary, I rather believe you inclinable to acquaint your self fully with the Theory, and manual operations of Chymistry, which though it cost you (as it hath done me) much Time, Sweat, and Money, yet if you prove equally successful, I dare promise it shall never give you cause to repent you: for (I speak it without boasting) I have by the help of this Art easily and quickly cured Diseases quite desperate in the hands of very able and experienced *Galenical* Physicians. Truly were not Chymical Physick incomparably more powerful and safe, than *Galenical*, I do not see how I could excuse my self in leaving at any time, the trodden, smooth, and easie paths of the vulgar or *Galenical* Method, in which I am graduated as well as you, to follow those of the Chymical, painful, costly, sublime, and so secret, that but a few have ever rightly understood:

————— *pauci quos aquas amavit* —————
 Jupiter, *hoc potnere* —————

26.111.

At the worst can be said; surely he that understands both Physicks, is likely to perform more than he that understands but one; but I must not transgress the limits of a Letter, let what has been said suffice for the present, till I Print my *Synopsis Medico-Chymica*, which is almost finished, and I shall be ready at our next meeting to give you further satisfaction in any thing: In the mean time I pray do me that right to believe, that what I have said in Vindication of Chymical Physick, hath been without the least animosity, or intention of prejudice to the Person or Practice of any man, purely in defence of the Truth, and that whatsoever I have undertaken to do my self in my own particular, the better to confirm you, I will by the Grace of God, whensoever you shall offer me the occasion, faithfully
 make

make good; and further, that I shall unalterably remain upon all Tryals.

Sir,

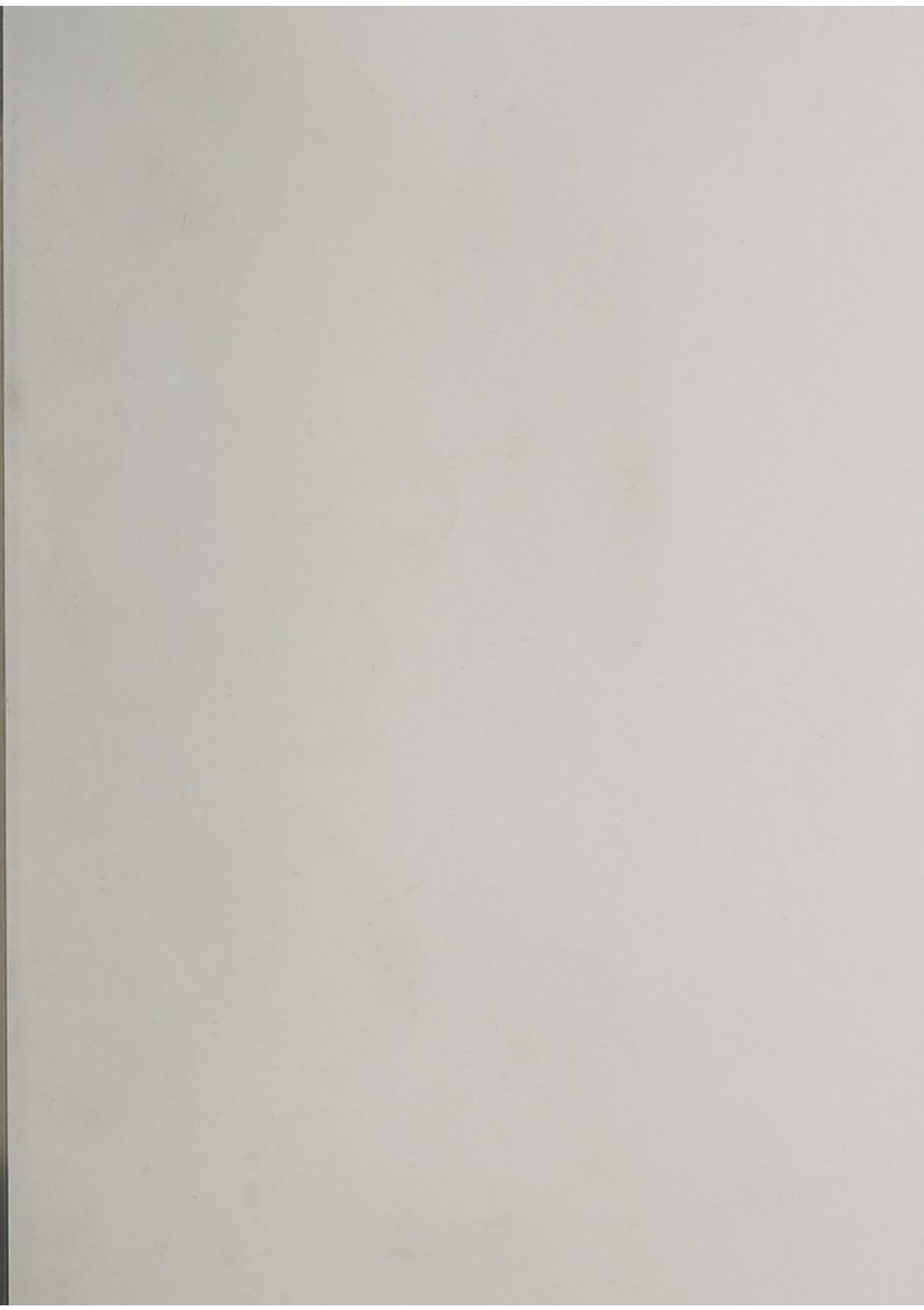
Your faithful Friend

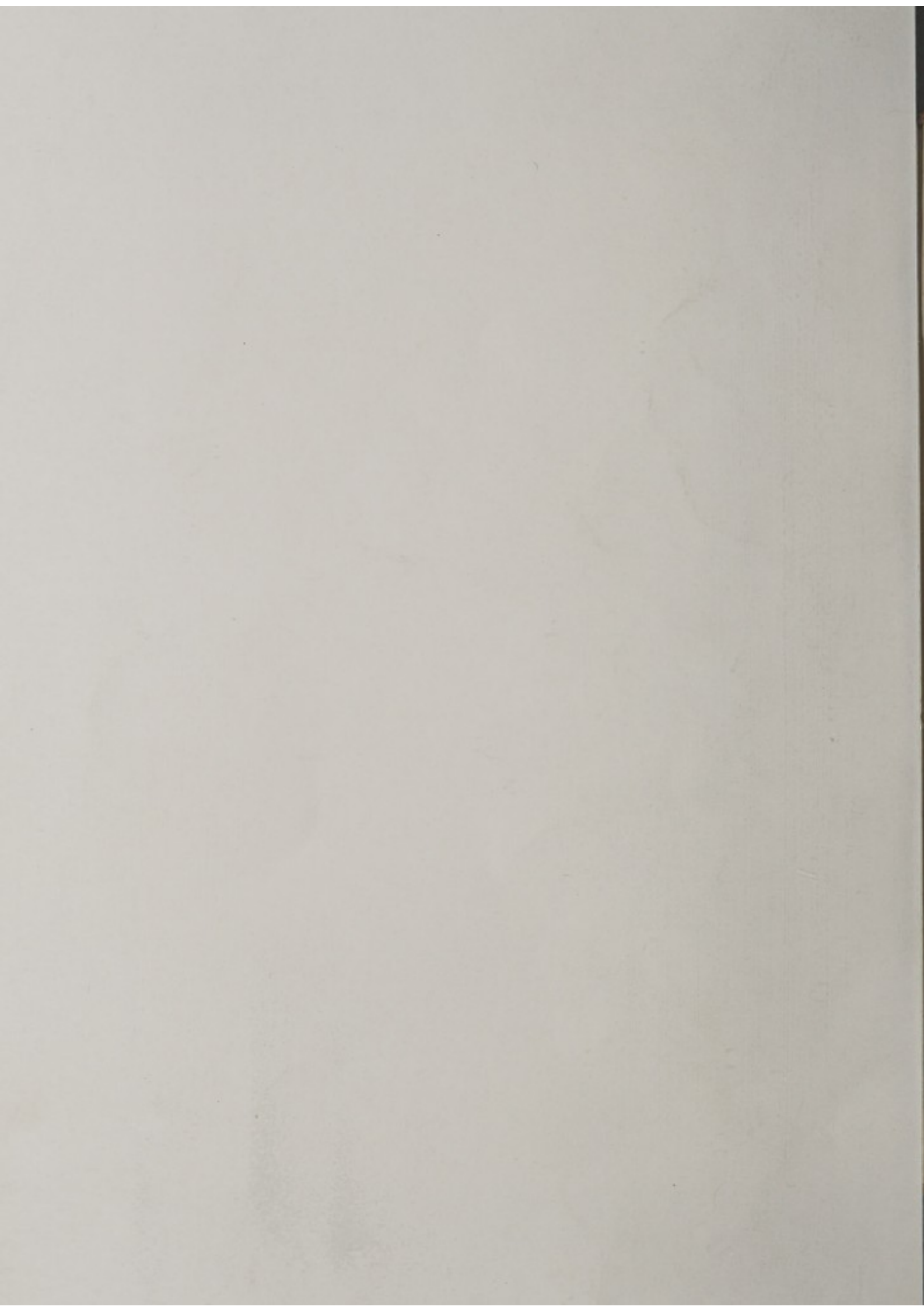
and Servant

G. A.

Silver-street near
Bloomesbury-Market
London. March 4.
1669.

FINIS.





= h = a
+ +

Wm. S. S. S. S.
Med. Sect. 9. 2
Acton
Alchemy
Becher

