

The efficacy and extent of true purgation : shewing, I. what this operation is; not as vulgarly understood. II. how performed in human body. III. by what means fitly to be done. IV. when; how oft; and in what cases to be used ... distinguished from promiscuous evacuations; iujuriously [sic] procured, and falsly reputed purging / by Everard Maynwaring.

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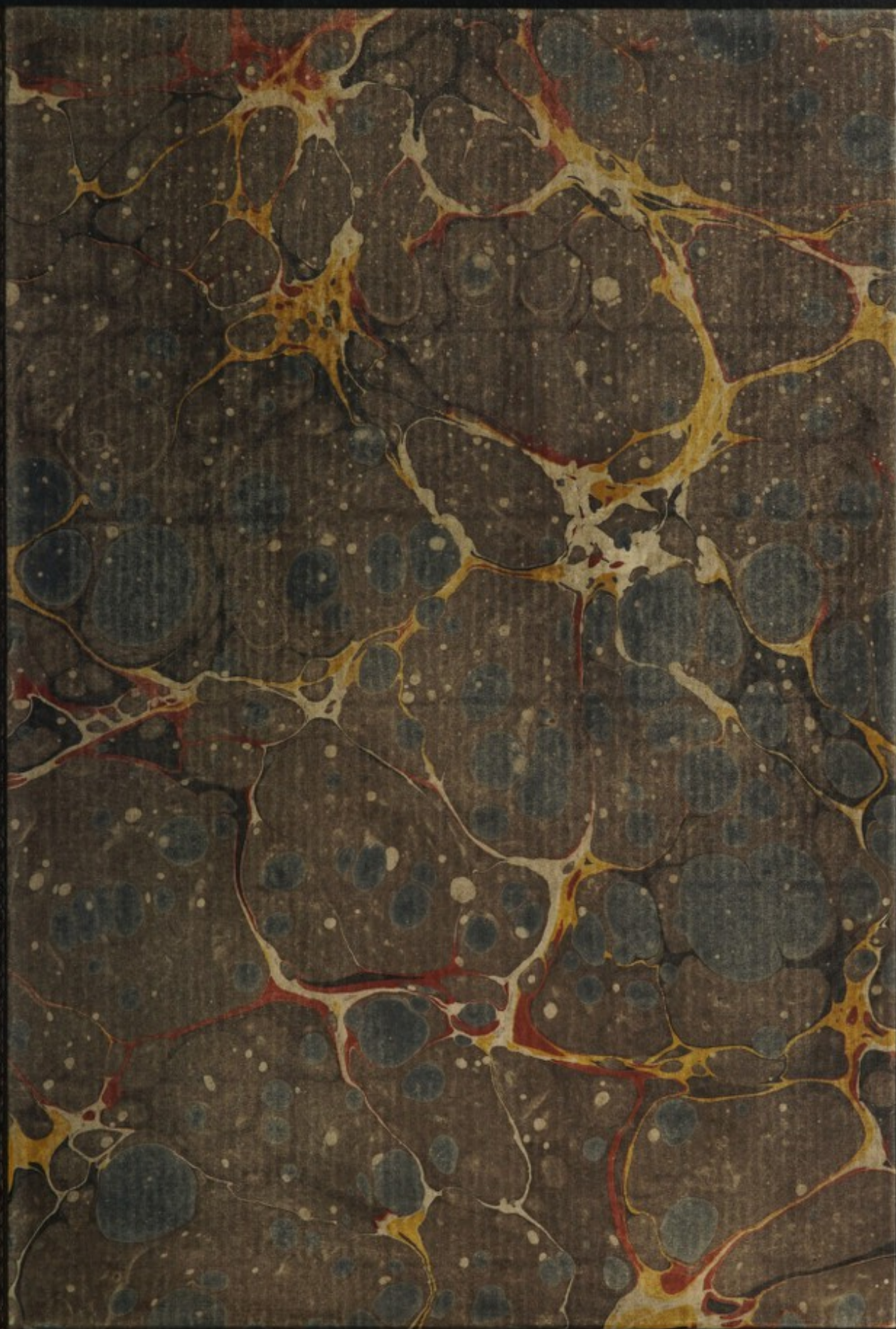
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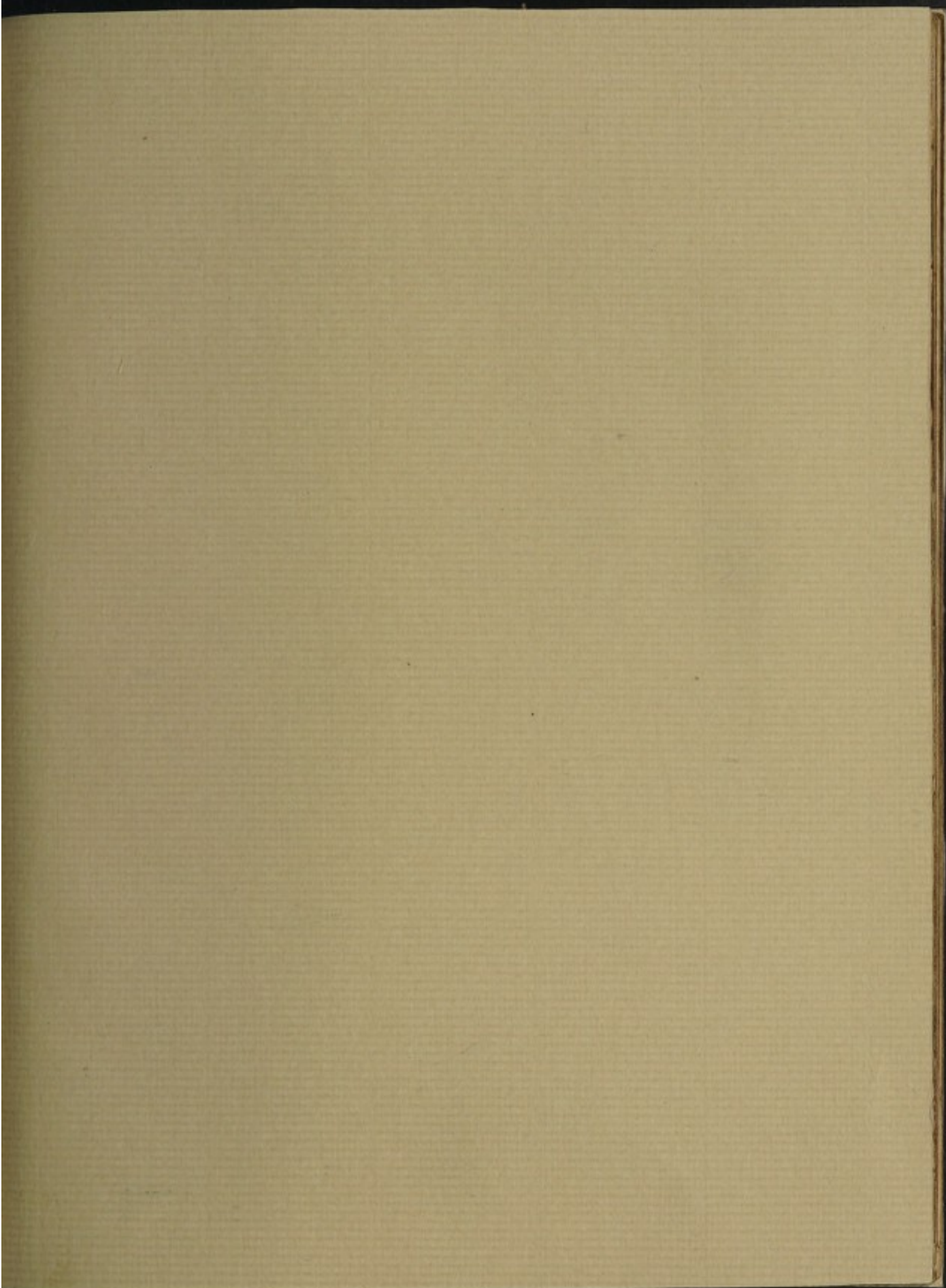


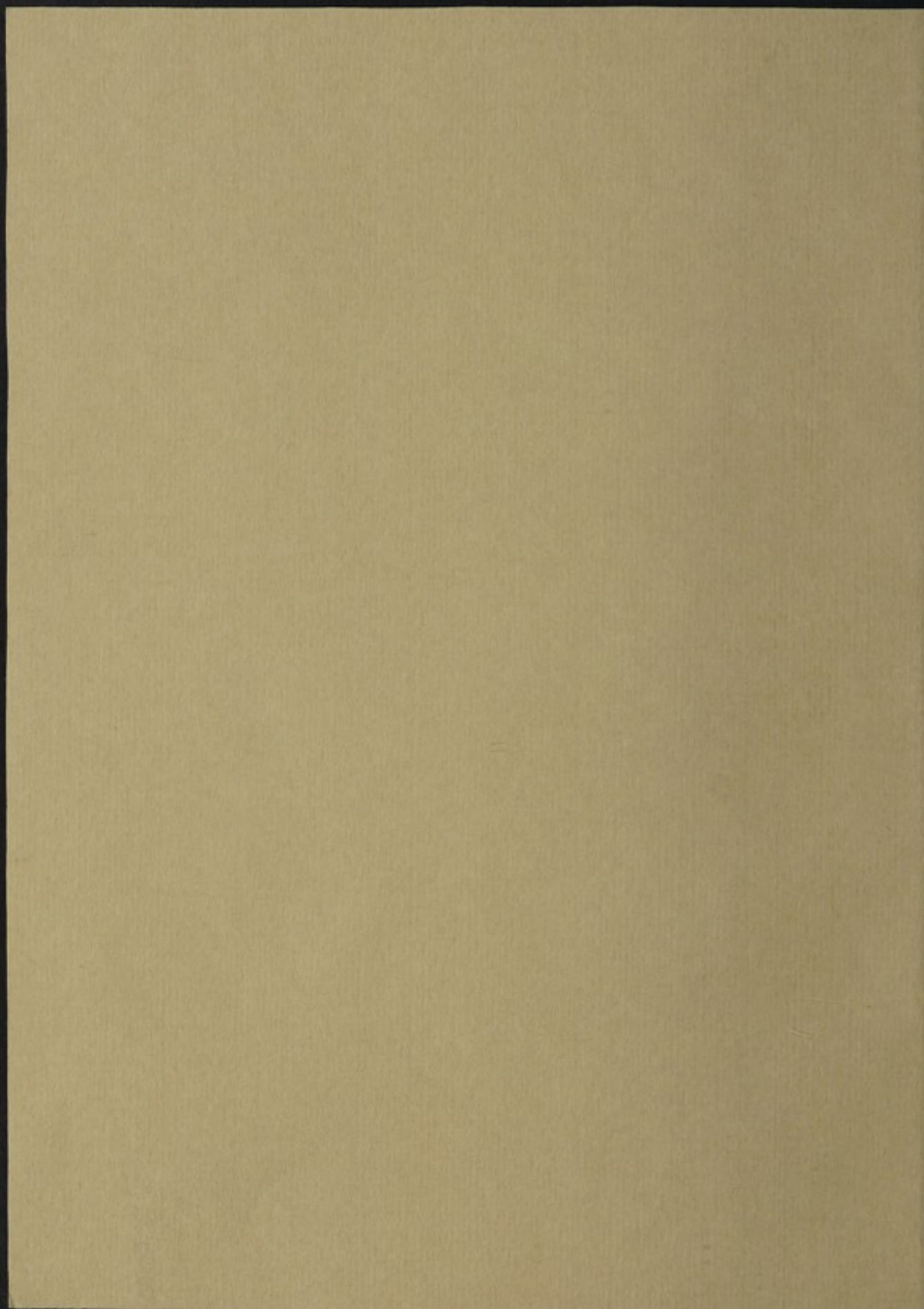






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THE
Efficacy and Extent
OF TRUE
PURGATION.

S H E W I N G,

- I. What this *Operation* is; not as Vulgarly understood.
- II. How Performed in *Human* Body.
- III. By what *Means* fitly to be done.
- IV. *When*; How oft; and in what *Cases* to be used:
And what to be *avoided*; in this most frequent, and
helpful Administration.

Distinguished from *Promiscuous* Evacuations; *injuriously* procured, and *falsly* reputed PURGING.

B Y
EVERARD MAYNWARINGE, M. D.

L O N D O N,
Printed for D. Browne, at the *Swan* without *Temple-Barr*;
and R. Clavel, at the *Peacock* near *St. Dunstan's* Church
in *Fleet street*, 1696.

THE
Efficacy and Extent
OF TRUE
PURGATION.

SHEWING

I. What this Operation is; not as vulgarly understood.
II. How Performed in a weak Body.

III. By what Means they to be done.

IV. What the Effects are; and what they to be used:
And what to be avoided in this most necessary, and

essential Part of the Cure of many Diseases; especially those



BY
WILLIAM WARRINE, M. D.

LONDON, Printed and Sold by J. DODD, in Pall-mall; and by J. HARRISON, in St. Dunstons Church-lane.

T H E
Efficacy and Extent
O F T R U E
P U R G A T I O N .

OF all the *Physical Operations* in Order to Curing ; and to prevent Diseases approaching or feared ; *Purgation* is the most *general, useful, and advantageous* : For this alone, being well and truly performed, seldom fails to give good Relief, and great Assistance ; in *most, and almost all* the Complaints of diseased, and infirm *Bodies*.

Hence it is ; that this *Operation* is so frequently appointed, and used by all *Physicians*, in their Undertakings of the *Sick* ; as most necessarily required, in the various Methods, and Designs of Curing : The *Energy* and *Effects* whereof are so conducing to *Cures* ; that look through the whole *Catalogue* of Diseases, and their *Methods* used, in any of the great *Practical* Authors ; you will rarely find *Purgation* omitted : But on the contrary ; more often repeated, and insisted on, than any other *Operation* performed by *Physick*.

And most *People* of their own *Inclination*, and *Choice* ; have Recourse to this *Help* (without the Advice of a *Physician*) when they find themselves, heavy and indisposed ; full at *Stomach* ; Appetite abated ; restless, or pained in any Part. And in so doing ; they design rationally, and well for themselves ; but they *miss* it, in the Performance ; not knowing with *What*, or *How* to do this Work, as it ought to be done : For, of all the *Operations* procured by *Physick*, none so much abused and mistaken,

as *Purgation*; not only by the *Unskilful* in this Art; but also by the *Learned*; as appears upon the Enquiry and Examination anon.

Indeed, there are many sufficient Reasons; why *Purgation* should be so frequently used, and confided in for Help in various Cases; both as *Preventive* and *Curative* means.

First; Because *Nature* in her common Course, daily requires *Evacuation* that way; is thereby unloaded and alleviated by such discharge of the excremental *Feces*; which if they are retained beyond due Time, and longer than usual; *Man* is not so light, easie, and pleasant; but finds some Alteration and Discomposure in the Body.

Secondly; Diseases take their *Rise*, more often from depraved Matter, the Relicts of vitiated Digestions; not being duly separated, and sent away by *Stool*; but remaining in the lower Region of the Body, infesting those *Offices* and depraving the nutrimental Juices which supply the Blood: From hence, the *vital* Stream becomes degenerate and impure; producing various Diseases, and *symptomatical* Appearances in divers Parts of the Body.

Thirdly; *Nature* by her own *Effort* and Ability to strive; more often frees her self, from the Oppression of peccant Matter, by casting it forth at the *Back-Door*; than by any other way.

Fourthly; A *Purgative Operation* leads foremost, and begins the *Method* regularly in most Cases (very few excepted:) And is more often repeated than any other *Operation*, by the *Learned* and most *Experienced* Practisers: For if the Disease do not lye (*in primis viis*) in the *Stomach*, *Pancreas*, *Mesentery*, or *Guts*; but seated in some remoter Part; yet the lower Region of the Body must first be unloaded, and the foulness of those *Parts* absterfied; before Medicine can arrive at the Part *remotely* affected: Which being well performed; you may then hopefully expect, what other *Medicinal* Operation the Case may properly require, will be effectual; (if farther Prosecution be necessary) having thus far rightly proceeded, and laid a good Foundation for Cure.

Fifthly, *Purgation* being in Imitation of *Nature's* Performance; or an *Assistance* of Nature to do that Work effectually, where in she hath been deficient; is probably and rationally the best *Operation*, to restore her into the Rectitude of Government; for a due execution of all the *Bodily* Functions.

Sixthly;

Sixthly; True Purgation is so *Catholick* and *Comprehensive*; so powerful and prevailing in its Operation; that it checks and abates Diseases considerably, acting *alone*, by its single Virtue and Power: And sometimes does perform the *whole* Work, that nothing more is needful to be done. And farther; this Operation, being seasonably and duly made use of; is the best *Preventive* to keep of Diseases; and to *Preserve* Bodies in a good state of Health.

Since *Purgation* is of such Importance; so necessarily required in the *Cure* of Diseases; and also for *Preservation* from Diseases: You are then rightly to understand,

1. What this *Purgation* is; in its proper signification, and the true Operation thereof.
2. *How*, or after *what* Manner, it is performed in the Body.
3. By what fit *Means* or *Medicines*, it ought to be done; that truly and fully answers, the Intention of this most effectual Operation.
4. When seasonably and fitly, *Purgation* is to be used: And what *Contraindications* do forbid it.
5. What *Diseases*, and *Cases* do require it.

Purgation, by the Import of the Word, is *Purification*; and *Purging* is *Purifying*. That is a separating, and cleansing away of impure, feculent, and preternatural Matter, that vitiates and depraves the nutritious *Juices*; and is unfit for the Service of the Body. And without such *Purification*, there is no true *Purgation*; but the Operation *frustrate*; as not effecting what it was intended for. Therefore all *Evacuations*, procured by Physick at the Fundament; are not *Purging* properly and truly: But which are so performed, as to *depurate*, and render the Body more *clean, sound,* and *wholesome*.

From this *Doctrine*, I shall make some *Observations*, as cautionary and useful; to distinguish the *Abuses* and *Counterfeits*, from true and effectual Purgation.

That a number of *Stools* procured by Physick, does not always perform the *Intention* and *Office* of Purgation; nor is benefit to be expected thereby: But such an *Evacuation* as is promoted by *wholesom* good Medicine; causing a gentle fermenting *Secretion*, and *separation* of peccant unserviceable Matter, calmly sending it

forth. This is the only *Purging* that gives *Relief*; and great *Benefit* will follow from such amicable *Operations*, in most *Cases* that present: And by *Purgation* after this manner (though often repeated) *Nature* is not impaired or weakened; but *alleviated*, refreshed, and more able.

But by forced *promiscuous Evacuations*; hurrying out all that lies in the way, both good and bad together; though the *Body* is unloaded thereby, and perhaps some *good* may be done by *chance*; but more certainly some *Hurt*; and probably this hath the greater share, in such rude *Operations*, as often it falls out so: For, after those *churlish Doses*, made up of *malign Ingredients*; the pale thin *Faces* do appear, to testify how *ill* they have been treated in *Physick*: But they let fly *lustily*, and *Fools* think that was *bravely*, having forgot the *Gripes* and the sick *Fits*; thinking it was all as it should be; and do not suspect any mischief done thereby: But they will find the *Effects* afterwards; and must take *Physick* again, for the Disease of *Physick*.

Many People esteem their *Purging Medicine*, by the Number of *Stools*: If it works half a *score*, or *dozen Times*; then they have made a good *Day's Work*; and think their *Time* and *Money* well bestowed. But a *Medicine* that operates, but four or five times in a *Day*; they make no *Account* of; and have not *Patience* to prosecute their *Diseases* with such slow *Purgers*: They must have their *Business* done speedily; and probably that's the way, not to have it done; for commonly, and in this case especially, the more *Haste*, the worse *Speed*. For if *Purgation* be a *fermentative Motion*, procuring a *Secretion*; Reason and Experience tells, that is not a quick, hasty *Work*. They don't consider, and they have not been well taught; that *gentle Purging*, and *oftner taking*; deliberately and gradually collecting depraved *Matter*; and placidly conveying it forth by wholesome good *Medicine*; this is the most *hopeful*, and *helpful Operation*.

Eradicativa Evacuatio, optimè per plures Evacuaciones Minorativas perficitur.

Therefore when much emptying, and many *Stools* are required, to compleat the *Work of Purging*; let that *Operation* be gentle, and repeated the more often (with *Intermission* and *Respite*) until *Purification* be perfected: In so doing, the *Life* will not be tired and weakened; nor the *Body* exhausted and impaired; by such gradual selecting, and moderate discharging of unserviceable *Matter* only.

After

After what manner **PURGATION**
is performed in the **BODY**.

It was the Opinion of the *Ancients*; and so continued by many at this time; that *Purgatives* operate (*elective*) by attracting this or that Humor peculiarly; and that by their different *formal* Propriety and *specific* Qualities, they do attract (*Sympathetic*) a different Humor or Matter: Some *Water*, others *Choler*; some draw out *Phlegm*, others *Melancholy*. Thus *Hippocrates* and *Galen* taught; from which Judgment, diversity of Purging Medicines have been contrived, to fit several Constitutions (as they suppose.) Some Bodies abounding with *Choler*, others with *Phlegm*, &c. Therefore it was thought reasonable, that Purging Medicines should be divers: And from hence the reputed *Purgatives* have been distinguished and distributed into several Classes: *Phlegmagoga*, *Cholagoga*, *Melanagoga*, *Hydragoga* All which will appear but an Accumulation of Errours. *Dato uno absurdo; multa exinde consequuntur.*

Contrary to this Opinion; *Paracelsus*, *Foubertus*, and others, have asserted; Purging Medicines to operate (*per Antipathiam*) in a hostile manner; that they do prosecute, expel and drive out noxious *Humors*, as having Enmity therewith, and performing after the manner of *Alexipharmacals*.

But neither of these *Opinions* will stand good upon Examination and strict Enquiry; as having no sound Foundation to support either of them; but involved with many Difficulties, as not rationally to be maintained: Notwithstanding, upon such supposed Truths; pretended *Purgative* Operations hath been designed and grounded thereon, to the Prejudice of *Millions* of People: For, if manifest *Evacuation* were but procured, by the common injurious Means; it always passed currently for *Purgation*; not being able to discern and distinguish, between *Evacuating* promiscuously, and *Purging*.

The two former *Opinions* being set aside; I shall produce a *third*, more rational, and clearer from Intanglements.

Purgation being an Operation, imitating Nature in her ordinary daily course; setting forth the *Causes*, and *Order* of natural *Evacuations*; illustrates and declares the Manner of *Purgation* artificially procured by Medicine.

Food received into the Stomach, is there digested by *Fermentation*, into a Chyle or Juice; then sent out into the *Guts*: where the Alimentary Part thereof, is conveyed by proper Vessels, for the use and supply of the Body: The excrementitious and unserviceable Part, is carried down for expulsion. The motion for conveyance out of the *Stomach*, is performed by *Fibers* contracting and compressing that *Bag*; the lower Orifice of the *Stomach* then opens, and transmits into the *Guts*; where also the *Fibers* of the *Intestines* contracting, do cause a *vermicular* motion, protruding the Contents from Part to Part, until the *Feces* arrive at the Fundament for excretion. Thus much only in short, which at large might be set forth, if necessary.

In like manner *Purgation* is performed (but more vigorously, and oftner evacuating) which is a Repetition of doing Nature's Work, to perfect by *Medical Assistance*, what could not be done without such Help. A *Purgative* Medicine being received into the Stomach, causeth a *Fermentation* there; raising up indigested *Relicks*, and subsiding depraved Matter, cleaving to the corrugated *Tunicles* of the *Ventricle*; and puts it upon motion to be sent downwards into the *Guts*; there to be distributed as aforesaid.

But this is not All; *Purgation* extends yet farther: For, the *Stomach* being the *Center* of the *Life*, where the *Regimen* of the Body is more eminently managed; this principle Part; or rather the Principle of Human Nature, being there affected with the *Purgative*; causeth the whole Body to be drawn into Consent and Co-operation; by *Unity* and *Identity*, of the ubiquitous vital Principle: So that this depurating *Fermentation* is promoted by the *Life*, in all the *Veins* and *Arteries*; some Branches whereof, having their Insertions into the cavity of the *Guts*; impure and useless Matter is brought from all Parts, to be discharged into the *Kennel*, or Sink of the Body, and sent forth by that common Outlet, the *Fundament*. Thus the whole Mass of *Bloud*, is defecated and cleared, from *heterogeneous* Admixture, by *Purgation*; after this manner performed, and not by *Attraction*, as commonly supposed.

The *Regimen* of the *Life*, is not always necessitated and obliged to visible *Organs*; but acts sometimes *influentially*, without visible corporeal *Mediums*; and therefore in the *Oeconomy* of Human Nature, many Actions are performed at distance, without the connexion of *Tubes* or Vessels for conveyance. But our traditional

tional Learning gives no such Information; and therefore extraordinary Enquiries have been made in *Anatomy* (where it is not to be found) that they may render an Account of such *internal Operations*; as they can give no Reason for otherwise.

Thus they would have the World believe; that by an exact Knowledge in *Anatomy*; satisfactory Accounts may be given, for all the preternatural *Phænomena*, and Defections of Human Nature: And how Medicine is transmitted, to operate upon every Part of the Body. But herein they are more industrious for enabling themselves to talk *finely*; than to design curing *successfully*: Or give the true Account of *Diseases*; and how curing is performed in the Body: Forgetting, or neglecting this Axiom; *Natura est Morborum Medicatrix*: (And sometimes *Morborum Factrix*) which caused a Reproof from an intelligent *Observer*, for their over-Curiosity and expence of Time in Dissections. *Sufficiebat namque pro Anatome; situm, colligationem, & usum Partium: Non autem tota vita Cadaverum Lanienam, ad minima vena ductus inveniendos, exercuisse.* Joan. Van Helmont.

The denominating Principal Part of Human Nature (the *Regent vital Spirit*, that makes, mends, and maintains Bodies) hath not been regarded and enquired into as ought; being the *Efficient* and *Rektor* of all Human Actions; internal and external; both in the state of *Health*, and *Sickness*. But they think themselves concern'd, no farther than *Humors*, and *Organs*; and by them to set forth a full Account of Humanity, and *morbous Alterations*; as also the manner of Curing.

Purgative *Fermentation* begun in the *Stomach*, is promoted through the Body; not by Consent of *Parts*, and Communication by *Vessels* of Conveyance, as vulgarly so accounted: But (*per Identitatem Medii*) by Continuity and Unity of the *Life*; spreading and residing in every Part of the Body. From whence it is; that the *Life* being touched in the *Center*, with a fermenting *Purgative Virtue*; is also affected likewise, to the *Confines* of vital Government. But the common Learning does not acknowledge, and teach any Communication or Conveyance; but by visible *Ductures* and *Conduits*, transmitting from Part to Part.

That this may not seem strange; but probable and practicable, for *Nature* (the *Life*) to operate after such a secret manner; take these following Examples as parallel, to confirm the Verity thereof. The first an *Operation* artificially procured by Medicament, for *Purification*: The latter, meerly natural and

and spontaneous by *Aliment*, for Refection and Restauration.

1. A *Sudorifick* Medicine being received into the Stomach; the virtue thereof is diffused sometimes in an hour, or two; and affects the whole Body; causing a moist *Transpiration* in every Part: And this must be by *Irradiation*, not by a long passage of *Circulation*, through visible *Ductures* of Conveyance: For, it cannot rationally be supposed, that in so short space of Time; the Medicine can be carried *materially* into every Part of the Body; but is *virtually* conveyed, by *influential* Power of the vital regent Principle; residing in the *Stomach*, (there *eminenter*) and præsiuding over all the *Faculties*. And to perform this Operation, there needs no Vessels of Conveyance out; because the whole Body is prompt and ready, for such a *vaporous* Transmission: *Totum corpus est perspirabile*.

2. When a Person is faint and feeble by too long fasting; *Meat* and *Drink*, then received into the *Stomach*; enlivens and strengthens all *Parts* immediately (long before the *Food* can be distributed through the Body) and only by refreshing the *Life* in the *Center*: Such *radiant* Influence streams from thence, as to affect the whole Body. So *Purgative* Virtue is diffused, and communicated from the *Stomach*; causing a *fermentative* motion in the *Veins* and *Arteries*; arriving there in much shorter Time, than with common Conveyance by the known *Vessels*; which would be long and tedious to expect.

Hence it does appear, how *Purgative* Fermentation is raised, and extended at distance *influentially*, by conduct and co-operation of the *Life*; without visible *Ductures*: But the feculent Matter separated for *Excretion*, is exported manifestly by *Vessels*.

From this *Doctrine* you may understand; that the World hath been deceived in the great Business of *Purgation*: For, *Practisers* not having a right *Notion* thereof in the manner of *Performance* in the Body; they could not well adapt a *Purgative* Medicine for the true Execution of that *Operation*: And Failure therein, hath given great *Delays* and *Disappointments*, in the Practice of *Physick*: Forasmuch as true *Purgation* contributes mainly in the cure of all Diseases, arising *from*, or depending *upon* depraved *humoral* Matter; and gives the deepest *stroak*, in eradicating the *Seminaries* thereof.

By

By what means True PURGATION
is to be Effected.

Since it is manifest, that *Purgation* operates by *Fermentation* to produce *Purification*: Then we are to enquire, what *Properties* a *Medicine* is to be endowed with, that *really* and *effectually* can perform that *Work*.

The primitive *Professors* having no *Guide* to direct, nor *Foot-steps* to trace and follow; but making the first *Attempts* in designing *Purgation*; did venture upon divers *Experiments*; and what raised a *Disturbance* in the *Body*, forcing *Nature* to expel downwards and evacuate; was then noted for a *Purgative*. The *Ancients*, as *Hippocrates*, *Galen*, &c. coming after the first *Projectors*: They revised those rough *inartificial Exemplars*; and produced something better: And *Modern Practisers* have made some *Amendments*; but fall short of completing *true Purgative Medicines*: That we can only say; the latter *Inventions* are not so *bad* as the *first*; or what they were a *Thousand Years* ago; but not what they ought to be now.

If a *placid* and *benign* *Fermentation*; is *prævious*; the direct and only way to design *Purgation*, which is *Purification*: Then no *Medicine* composed of *virulent*, or *malign* *Ingredients*; is a proper and fit *Instrument* to perform that *Work*: Nor is it reasonable to expect so *good* an *Effect*, should be wrought by such *bad* Means. We may from hence conclude; that all those *Purgatives* (so called) which in their *Nature* have *malign* *injurious* *Qualities* to *Human Bodies*; are improper and mistaken to produce such an *Operation* as *Purging*; which is *Purifying*.

Now we are to examine, the common reputed *Purgatives*; so much esteemed, and so often used, by *Practisers* in this *Age*; that we may see how far they answer the *Title* given: Whether they be *innocent*, *wholesom*, and *harmless*; as true *Purgatives* ought: Or otherwise; affecting the *Body* with their *ill* *Qualities*, and operating by stimulating and *noxious* *Impressions* upon the *Life*.

In the Number of common reputed *Purgatives*, are: *Euphorbium*, *Scammony*, *Colloquintida*, *Hellebore*, *Elaterium*, *Jallap*, *Briony*, *Gutta Gamandra*, *Turbith*, *Sena*, &c. many others: Wherein there are *degrees* of *Badness*; some not so *mischievous* as others are: But none to be called *wholesom* and purely *good*; but what hath some
ill

ill *Quality* injurious to *Human Nature*: And are not what true *Purgatives* ought to be; which I shall prove,

1. By the manner of their *Operations*.
2. By their *Effects*.
3. By the *Account* given of them, from *Authentic Writers*, *Ancient* and *Modern*.

The Operation of *common Purgatives*, is usually attended with *Uneasiness*, *Dullness*, and *Lassitude*; *nauseating*, or *vomiting*; grinding or griping *Pains*; exhausting *Evacuations* and *Excoriations*; *raking*, and sometimes *racking* the Bowels: Some of these at least; and sometimes all of these, are concomitant Symptoms: Which do manifest their discordant, and *malign* Properties; inimical and destructive to *Human Nature*.

Few there are that have been used to *Physick*; but can attest some Part hereof, by their own *Experience*: And some of them, will tell *dreadful* Stories; how they have been abused by *purging* *Physick*.

Secondly: The ill *Effects* wrought from virulent Impressions of the common reputed *Purgatives*, that pervert the Digestions, and vitiate the Blood: They do not appear presently, but some Time after; and then not suspected, from whence or what Cause, such Alterations do come: For, after the irksom *Operation* is over; the next Day, perhaps, the Patient Sufferer is more at ease; and then begins to have a good *Opinion* of his Purge (when the Storm is over) and says it has done him good. And I can tell how much good that is: The Body being unloaded thereby; and probably some of the *morbific* Matter complained of, may be carried out, (if it lie in the way ready for Passage;) and this makes a mitigation of former *Pains*, and at present the *Patient* is better. And this is the best of it, that can be told: Which happens but sometimes: As when the diseased Person is *strong* and able to bear bad Medicines; and the cause of Complaint not so considerable, as to require much *Physick*.

But if the *Disease* be great; radicated and stubborn to yield; that there is need of repeated, and often *Purgations*: Then, and in such Cases; the common *Purges*, do shew their *Hostility* to *Human Nature*; leaving the Characters of their *Malignity* behind them. Such as are so engaged into a Course of *Physick*; change their former Countenance, for *pale*, *thin* Chaps: Strength wears away,

away, and feeble *Legs* are the effects of that kind of *Purging*. So it is with the stronger sort; that are able to walk about, when their Disease makes a Cessation.

And if you count the Number of those that receive *no Benefit*; but are rather worse; you will find them to be many: As when the Patient is *Sick* and *weak*; that wants a true *Purgative*, a Medicine extraordinary good; or no good to be done otherwise: Then in such cases, the common *Purges* sets the *Sick* and *Feeble* forward, towards their long Home. But such as do recover (by good *Providence*) from *Sickness*, and seemingly are well; and have escaped the evil of bad *Purgatives* at present: Yet all the mischief is not past; there comes an after Reckoning to account for: The Relicks and Impressions of your *virulent Purges*, hath laid the Foundation of another Disease, which you will hear of in a little time; and you cannot imagine how it should come.

Most People have this Apprehension, that *Purging Physick* is next to Poyson; and therefore if it does not work, they are dreadfully afraid; and well they may: But if it does operate; then they think all is well enough: but not so safe as they think: For tho' there be *Evacuation* sufficient, as to the number of Stools; yet the *Taint* impressed upon the Body, both continent and contained; and also upon the *Life*, to alienate and infect the *Regent Spirit*: There must be a Depravation from thence; the effects whereof will not be smothered; though the cause you do not imagine, when those effects do appear, a good while after: For, although some part of the *Purgative Venom*, comes away by *Stool* the Day of *Purgation*; yet there is a Remainder that infects the *Bloud*, and will produce various ill effects, in divers parts of the Body.

That it does mix with the *Bloud*, and by that vehicle is carried into all parts of the Body: I find a late Author of the same Opinion; where he saith,

“*Extra dubium ponatur, Medicamenti Purgantis corpuscula quaedam in sanguinem admitti, perque totum ejus liquorem diffundi.*

“D. Willis. And soon after these words do follow: *Quippe necesse erit quasdam Cathartici particulas, succo nutricao permistas, per vasa lactea obrepere. Idem.*

Now since it is so; that the *Purgative Venom* commixeth with the *Bloud*, and therewith runs through the whole Body; how careful, and fearful ought People to be in the matter of *Purgation*: But when the ill effects of former *Purgatives* do bud forth, they have no other Remedy, but to the same, and such like *Purges* a-

gain: They know not how to get better; they are such as the *Shops* are furnish'd with; and such as are *Prescribed* to the *Shops*, upon all occasions. What do you think will be the *end* of such Accumulation of Errors? or how soon the *end* may come?

Here by the way, I must *Remark*, and set down this injurious *Repetition*, for one eminent cause, of Man's infirm diseased Nature; and consequently hath contributed much, to the Abbreviation of Life: and the Off-spring in Ages to come, will degenerate yet more, and be of shorter Duration; being descended from such depraved Progenitors.

Is it reasonable to suppose, that one *virulent* Medicine; should rase out the *Impressions* of another, that went before? If the *Axioms* be true; *Natura est Morborum Medicatrix*: We cannot in Reason think, that Nature will, or can work with such bad Tools: *Purification* cannot be effected, by depraving and corrupting Medicines.

And the fore-named *Author*; giving an Account of *Purgation*; yields in a great measure, to this censure of Purgatives: "*Nec enim de nibilo est quod vulgus adeo pertimescat, si quando Medicamen minus operetur; ne virulentia exinde contracta, & derelicta, postquam diu in corpore delituit, tandem aliquando affectus malignos produceret: a tali namque occasione, interdum pathemata quasi leprosa excitantur.* D. Willis. "It is not without cause, that People are afraid, when their *Purge* works not sufficiently; least the *virulency* thence contracted, and remaining in the *Body*; at some time or other (*tandem aliquando*) should produce *malignant* Affects: from such an occasion sometimes *Leprous* Maladies do appear.

He owns *Purgatives* to be *virulent*; which virulency, if it comes not out, but lodgeth in the *Body*, it produceth mischief: And I cannot see how it should be otherwise: For if it be true as this *Author* affirms; that some part of the Medicine is carried by the *Bloud* all over the *Body*; it is not like to come out again presently; not that *Day* of Operation; The *Venom* then lies a breeding; and will bring forth in time. So that, when you *Purge*; you must take another to fetch out the *virulency* of the former: But if the *second* be no better than the *first*; you must then take a *third* Dose: And so you may *Purge* all the *Year* long at that rate of *Purging*, and be never the better, but much worse hereafter.

After this manner, there will be no end of *Purging*; but there may be an end of the *Patient*. If it be so, and I think it is plain-

ly so; Then such pretended *Purgations*, is but *Tinkerly Doings*. *Physicians* and *Pothecaries* are very honest Men; but *Physick* cheats all the World.

It is plain from the Words of the foregoing Author; what Opinion he had of the common reputed *Purgatives*: Yet being urged to use them, for want of better, and more safe; he also did comply, with what his Judgment had condemned: As his *Purgative* Exemplars following do declare; and also his Prescripts in Practice upon several Diseases, in his Works extant.

And other Men of repute in this *Faculty*, are of the same Sentiment in this matter; and have acknowledged as much: But for (*à Salvo Judicio*) to excuse themselves from persisting in known Error; and to render the common *Purgatives* tolerably useful; until wholsomer, and safer be found out: They tell you of *Correctives*, invented to subdue the *Venom*; to curb and tame the extravagant molesting *Qualities* of the *Purgatives*; that they shall perform the Office of *Purging*, and not disgust or molest you in the Operation.

True, part of this may be; and the *Purgatives* still what they ought not to be. Perhaps the *Patient* does not find present Inconvenience or Disturbance: But that does not prove the *Innocency* and *Wholsomeness* of the corrected *Purgatives*; and yet most commonly it is otherwise, and the Operation unpleasant. Injurious and *unwholsom* Diet does not shew its ill effects presently: You eat and drink with Pleasure, and perceive no *Hurt*; but you will find it afterwards; perhaps a good while after: And so it is with bad Medicines, such as stand in need of *Correctives*.

Now this *Question* ariseth; whether the *Correction* given to virulent *Purgatives*, be due *Correction*, or only a *Palliation*? Whether your *Correction* does rase out, and extinguish the *Venom*; as to make the *Concrete* purely innocent and wholsom? I believe not so.

You may possibly correct, or smother some extravagant *Quality* more eminent, and apparently noxious to Human Bodies; but you do not change the whole *Nature* thereof, which is *Malign* and *Hostile*. If you correct the smell of a *T---* with Musk and Civet; that the offensive scents thereof is not perceived; yet it is a *T---* still; an impure Excrement.

So you may correct some of the *first*, or *second Qualities* of the *Purgatives*, that are not sufferable in the Operation: But being malign (*tota substantia*) in their whole Nature; the *Correctives* are not sufficient security to save harmless, from future Damage.

You may allay, and blunt the edge of some fierce *Punging*, or *Lancing* Property, and make the Operation more *placid*, and *painless*; but there may be other injurious Qualities, which are *dormant* at present; and may produce ill effects, some *Weeks*, or *Months* after. If you knock out one *Tooth*; there are more left that will bite, and do hurt.

After this manner you may eat a *Toad*, and have a *correcting Antidote*, that it shall not *poysen* you. But I don't like such *Food*, that wants so much *Correction*; Nor such *Physick*: For when you think all the danger is past; there may be mischief breeding. So that you cannot say you are *secure*; though at present you are seemingly well.

Some that are dextrous in *Poysoning*; can give that which does not soon discover its *venemous* Nature to hurt you: But after some *Time*, it will operate upon you sensibly, and by *Degrees*; continuing to *tabesie* the Body, and so infest the *Life*; that you shall *dwindle* away, and know not what was the cause.

Some *Poysons* are Mortal, and kill presently: others not so Mortal, but very hurtful; acting slowly and gradually: Disguised under the Name of some common *Disease*; producing different effects. Some cause *Dulness*, *Melancholly*, and *Stupidity*: others provoke *Laughter*, *Lust*, or *Fury*: and some cause *Convulsions*, *Dysenteries*, *Inflammations*, &c.

Some *Poysons* more peculiarly and immediately affect the *Heart*; others seize the *Brain*; some invade the *Liver*; others the *Lungs*: some hurt the *Bladder*, as *Cantharides*: others dart their *Venom* chiefly upon the *Genitals*, and disable either *Sex*, causing *Barrenness*. All which is confirmed by Authors of *Repute*.

I shall not point at the Parts of the Body, particularly this or that *Purgative*, shall more especially injure: But we may conclude it will fall *somewhere*; and you must take it for your Pains, as it falls out.

Your *Correction* sometimes is before *Composition*; and then you do something to *meliorate*, at least *mitigate*: yet, after you have done all you can; 'tis but (*minus malum*) not so bad as it was; and that's the best that can be said. But who is the *Supervising Corrector*, in these weighty Matters; that require much *Care*, and *Skill*? The Doctor he refers all, and trusts the *Apothecary*; the *Apothecary* trusts the *Boys*: Then the *Patient* he must *Trust in God*; for there is no *Trust in Man*.

He that *Purgeth* with *Medicine*, that requires so much *Correction*, and is not *Operator* himself; He also deserves *Correcting Reproof*.

But

But more often, the *Correctives* are added in composition: And such are not properly so called; but are only *Palliatives*: For, being thrust into the Croud of Ingredients, they do not expunge or rase out the *Venom* of *Purgatives*; but only enable Nature to bear the *Assaults*; to resist and expel downwards, for to free her self by Evacuation. And such palliating *Correctives* are the *Aromatics* and *Cardiacs*; that are associated with the *malign* *Purgatives*; that the *Patient* shall not be so *sensible* of the *mischievous* Properties of the Medicine in the Operation; and for a quick and expeditious Expulsion.

By this same Art of *Sophistication*; an ingenious *Cook* will prepare you a Mess of *Pottage*, made with tainted *unwholesom* *Flesh*; corrected with a high Season of well-savour'd Herbs, Onions and Spices, and such-like *Correctives*. The *Broth* may be pleasing enough to the *Palate*, and nothing ill discernable: But you may judge they cannot produce *wholesom* Nourishment. And so adulterate *Wines* are made palatable and pleasant in the drinking; but the ill Effects come after. And thus it is, with *virulent* *Purgative* Medicines.

I think it unreasonable, that the Work of Purgation, which is cleansing and purifying; should be intended and attempted to be wrought, by such means as *stain*, *vitate*, and *defile* the Body; if not expelled and cast out. And all this hath arised from a *Mistake*; supposing every thing that causeth *Evacuation*, does perform the Office of *Purgation*: But that's a grand Error; which hath introduced so many *virulent* Productions of Nature (designed for other Uses) to be reputed and established, in the *Classes* of *Purgatives*.

In the Works extant of our Predecessors; that have been Physicians to *Emperors*, *Kings*, and *Princes*, I find their Practice hath been managed by such injurious *Purgatives*, (very likely it is so now:) And we may reasonably conclude; that those *greatest* Men of the World; had their *Share*, and their *Fate*; in such mischievous *Drugs*: For, had their *Physicians* known better; they would have been more benign to Mankind, than to have concealed them; and recommend that which is worse to Publick Use.

If the *Topping* Men of *Government* be so served; How are their *Fleets*, and *Armies* provided for? Bad enough I know; and too bad. The *Soldiers*, and the *Sea-men*, they have *Physick*, such as it is; and that must serve. But how can it be otherwise? since
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the Inspection, and Care is committed to them, that know no better: And therefore all is approved very well.

I do assert; and not without good Reason and Experience; that Curing may be managed, without *virulent* Purgatives, or *loathsom* nasty Physick; and that much more pleasing to *Patients*, and more hopeful in Effect: But *Dogs-Tird*, *Horse-Dung*, *Piß*, and many such sordid Inventions; I don't like, nor use: But they that know no better, must make use of such. Because some in their necessity have been constrained to use such, for Help in their Extremity, (not knowing what was more wholesom and pleasing to Nature) and casual Success hath hapned thereupon: This is set down in *Receipt-Books*, and noted for *specific* Remedies in such Cases; as if nothing else could do it; at least, nothing so well. As if there were not Physick sufficient in the *wholesom* Stores of Nature, to perform all necessary *Operations* in Curing; but we must seek among the *Venoms*, and *Excrements* of *Animals*, to fetch it from thence, for internal Medicine; tho' unwholesom, or loathsom and disgustful.

Thirdly; From the *Censure*, *Cautions*, and *Corrections* of the evil Qualities, of reputed Purgatives; by Physicians of Note, that have used them in former Ages; and also by such, as do continue the use of them at this Time.

Scammony is a Purgative most frequently used; and is in most of the *purging* Medicines, both *Electuaries* and *Pills* of the Shops. The Ancients, and among them *Agineta* and *Mesue*; sets down Five great Faults in *Scammony*, which *Fritagius* rehearseth, and concludes; *Scammonium nunquam esse exhibendum, quin sit Corro- Etum; nisi Animas negotiari, & Christianam charitatem abjicere decretum sit.* Auror. Med. lib. 2. cap. 13. And therefore great *Cautions*, and *Inventions* are used, to correct the *virulent* and *malign* Qualities of this Drug: And about these *Corrections*, there are different *Opinions* among *Physicians*, how rightly and best to be done; which I forbear to recite.

Turbith, another Purgative much used; hath its Faults too: *Tres inesse noxas in Turpetho ferunt sapientes*, says *Fritagius*. Which I forbear to set down for brevity sake. And that this hath had a bad Name in the World, the old Verse doth witness:

Nolo damnosum Turbith, mea Viscera turbet.

And

And because it nauseates and offends the *Stomach*; some will have the Word *Turbith*, derived à *turbando*; says *Fallopins*. But correctives must help all these Faults: And therefore it is put into several of the Shop-Compositions; as a good Ingredient.

Coloquintida is a Purgative very often used; an Ingredient in many of the common purging Medicines. The virulence and violence thereof is noted by many Authors. *Fallopins* he saith, *Est medicamentum periculosum, nisi maxima adhibeatur custodia*. And *Sclvan-der*, in the the last of his Counsels, calls *Coloquintida* (*Poma Diaboli*) the Devil's Apples. *Mesue* gives it the Name of *fel terre*, & *emors Plantarum*: Because it kills the Plants that grow near it.

Freitagius reckons up the evil Qualities of this Drug. *Observatione constat, ventriculo, jecori, & cordi admodum nocere; hoc malignitate sua oppugnare, omniaque viscera mirifice disturbare; Stomachum valde concutere, ejusque & Intestinorum parietes vellicare, arrodere & eradere; vasorum & vinarum oscula reserare, &c. p. 336.* Since it is manifestly so; then they consult how to master this Devil, that he shall not do so much mischief: Some will fetter him after this manner; others think it more secure, another way.

Scammony, *Turbith*, and *Coloquintida*; these three famous Drugs are in use: Being in divers Compositions of the Shop-Medicines; both in the *Electuaries*, and *Pills*.

As *Benedicta Laxativa*; *Diachanthamum*; *de Citro solutivum*; *Confectio Hamech*; *Hiera Logadii*, &c. *Pilula Aggregativa*; *Pil. Cochiae*; *Pil. Fœtide*; *Pil. de lapide Lazuli*; *Pil. ex Duobus*; *Pil. Rudii*, where is more of Art: But after all the Labour by *Trituration*, *Infusion*, and *Distillation*, it is but a rude Medicine; not a true Purgative. Who can bring a clean thing, out of an unclean? *Nil dat, quod non habet.*

These Inventions surpass my Understanding, and every one else; to give a rational Account of the Designs thereof.

There is much to be said upon the Examination of these Compositions (if it were my Business now) and I could allow Time to enquire into the Reasons of their several Associations of Ingredients; and to note their incongruous and superfluous Additions: Which proceed from *Imbecillity* of Judgment, to compose a regular true Medicine; or else designed to amuse the World, in compounding and confounding Ingredients, good and bad together discordantly.

Such farraginous Mixtures caused *Helmont's* Dislike and Complaint: *Commiseror in Officinis tot Simplicium connexiones, & confusas miscellaneas, proditrices ignorantia & incertitudinis: sperant enim Schola, Si non juvet unum, alterum jுவaturum: sicque multa associant invicem.* Van Helm. Pharmacopolium. And in the same Page, these Words do follow: *Undiquaque enim pro suo Nummo decipitur Ager; tam scilicet fide ac fraude Seplasia, quam jurejurando Doctoratus.*

Esula is the genus of *Tithymals*, comprising under that Name several sorts: Bad is the best. *Esula minor* is accounted the safest, and most in use; supposed to purge watery Humors: But it must be corrected; else it will do great hurt. *Quod Cordi, Epati, Ventrículo, Visceribusque noxia vim alioquin inferret maximam; Intestina raderet, nobiles interiorum partes inflammaret, Venarum ora referaret, Febres excitaret, Sperma exsiccando consumeret, potentiamque Aphrodisiam extingueret.* Freitag. pag. 414. A foul Account of this noble Purger: One of the Ingredients of these Medicines. *Pilula Mechoacana; Pil. Fœtida; and Electuar. Benedict. Laxativa;* that blessed Electuary: (A fair Title to a foul Medicine.) But how oft it comes into the Recipes, I cannot say.

Euphorbium, a condensate Juice; supposed to purge Phlegm, and watery Humors; is commended and used against *Apoplexies, Palsies, soporiferous Diseases, Convulsions, Tremors, Dropsies, and Gout.* These are great Diseases; and therefore it was thought, they must have Medicines extraordinary, (but let them be extraordinary good then) not extraordinary dangerous, as this *Euphorbium* is; more likely to make a Disease than to cure one: And therefore it is cautiously to be dealt with, and so advised. *Circumspectè per omnia ejus usus est ineundus; quod Fauces inflammet, interiora vellicet, urat & arrodant, Stomachum & Epar mirificè lae cessat; adeò ut sudorem frigidum, summam Cordis angustiam, & demum syncopen concitet, &c.* Freitag. auror. Med. pag. 341.

Now you see what a hopeful Account is given of this Purgative, But for a Mitigation, and to bridle the Fury of this Drug; there are several ways proposed for Correction, according to the different Judgments of Physicians. *Mesue, Avicen, Serapio, Manardus, Quercetan,* and others. But I intend never to use it internally; and therefore shall not examine the Corrections, which is best: For I think it best not to meddle with it internally. But it may be used outwardly in *Epipastic* Plasters, to raise Blisters; as it

it is so used sometimes. But I find it an Ingredient in *Pil. Fœtida*; and *de Hermodactilis*: Probably it comes sometimes into the *Recipes*; for I meet with a Correction of it in the *Pharmacopœia Londinensis*; and for external Application, there needs no Correction.

I might proceed on, and go through the whole Catalogue of reputed Purgatives; after this manner to shew their *Virulency*; or Insufficiency to perform the Work of *Purgation*, by such ill *Qualities* they are pregnant with: But that would be tedious to examine all of them, singly by their Names, and recite the Censure that is given of them, by Physicians that have used them: I shall therefore give the Character of them in the gross; according to the Sentiment of some Authors.

Van Helmont giving Judgment upon Medicines, hath these Words: *Laxativa peculiariter sensi operari duntaxat, propter latentis intus sibi venenum.* That the common Purgatives operate as *Venoms*. And soon after he adds: *Sensi ideò Laxativa putrefacere vitales Succos.* That they putrefie the vital Liquors. *Potestas Medicaminum*, pag. 383.

And another Author, whose Writings are well known, and esteemed in this Kingdom and abroad, saith: *Porro alia Cathartica, uti Jalapium, Colocynthis, Elaterium, & quedam Mercurii preparatu, particulis acrioribus & non raro septicis constant; qua propterea ab Intestinis suscepta, indeque sanguini transmissa, Massam ejus insigniter fundunt, & in serositatem valde precipitant; imo interdum quasi venenant, & Crasin ejus corumpunt.* *Dr. Willis de Purg.* pag. 71.

This is much what to the same purpose, as the foregoing Author determined of Purgatives. And a little after (pag. 72.) relating how two Children were killed with a *Mercurial Poudre*, by an *Empyrick* at *Oxford*: *Nec tantum à mercurialibus, sed ab aliis interdum Catharticis, è vegetabilium familia desumptis, Massa sanguinea ita depravatur, ut non nisi longo tempore restitui aut renovari possit.* Not only mercurial, but vegetable Purgatives, sometimes do so deprave the Mass of Blood; that it will be a long time before it can be restored. *Dr. Willis.*

Then he confirms what *Helmont* had said of the common Purgatives, in these Words: *Adeo non immeritò prorsus Calumniatur Helmontius dicens Pharmaca Cathartica non semper, aut solummodo humores in corpore prius existentes educere; sed potentiâ sua corruptiva, depravatos efficere.* *Idem, ibidem.*

Now what do you think of the common *Purges*; made with half a *douzen*, or half a *score*, of such Ingredients as have been discoursed on? *Magis à Remedio, quam ab ipso Morbo timendum sit.* If you like 'em, much good may do you; but I do not, and never shall; because I know better things.

You may see now, (if you have Eyes and Understanding) what Effects are to be expected from such *Purgatives*; how apt they are to deprave, instead of purifying the vital *Juices*, for reducing an ill habit of Body to a sound state: And 'tis the Judgment of the *Learned*; but they have a learned way of *Correction*; that they shall not do so much Hurt, as otherwise they would.

There is another Help found out; and that is the cause why Physicians send so many to the *Waters*: To rinse out, and fetch off the *Stains*, and *virulent Impressions* of counterfeit *Purgatives*. I should like the *Waters* well enough; if they would operate, and perform the Intention in a lesser Quantity: But to pour down *two* or *three Quarts* in a Forenoon; to charge and chill the Body with so much; tho' some do bear it pretty well; yet others receive Prejudice, instead of a Benefit. He that is Master of a wholesom Purgative, will do better Service, than all the *Waters* in *England*.

Purgative, is a promising good Name; which invites, and makes the pretended *Purgatives* go down the better. They are such as the World hath been used to; and the People take them; because others have taken them before: They know no better, and therefore these are the best, and they must try their *Fate* with them. They are such as *Tradition* hath handed down from Age to Age; to the present Time; and Custom hath made them familiar: They are recommended (sometimes discomended) and appointed by the *Learned* in *vogue*; and therefore they are willingly, and readily received, as if they were sent by *Divine* Appointment, to heal the Infirmities of human frail Nature.

But all this is no convincing Argument; to prove their sufficiency and fitness, for the important Work of *Purgation*; Errour is as old as Time it self; but such false *Substitutes*, will wear out of *Date*, and out of *Use*; when better shall appear manifestly and convincingly; as by comparing these pretended and fallacious; with what is purifying and truly purgative, as followeth.

Having shewed *negatively*, what true *Purgatives* are not; by examining and setting forth the malign Nature of common reputed *Purgatives*: In their *Operations*; in their *Corrections*; by their *Effects*;

Effects; by the Judgment and Censure, of Ancient and Modern Physicians.

I come now to assert *positively*; and set down the *Qualifications* of a true *Purgative* Medicine; that performs the Office of *Purgation*, according to the Intent, and Meaning of that Operation, in due Manner, and also in Effects.

A Medicine adapted truly *Purgative*, is endowed with these *eminent* and *excellent* Properties.

1. *Balsamic*, *wholesom* and *harmless* in all the Ingredients.
2. *Fermentative*, to separate and depurate; wherein is comprised *Aperitive* and *Absterfive* Faculties.
3. *Lenitive* and *Placid* in Operation.
4. *Catholic* and *Comprehensive*; as adapt and applicable to all Cases, requiring *Purgative* Energy

First: A true *Purgative* wants no *Correction*, as being *wholesom*, and *innocent* in all the Parts of Composition: That's a Medicine amicable and pleasing to Nature. And if *no good* can be done, (as in Cases *irremediable*, and *past hope*) it will do *no hurt*; but give you the Satisfaction of a Tryal. And in Diseases *obstinate*, and *difficult* to be removed; requiring a *Method*, and Medicines of a different Operation to be assistant; then the *Purgative* performs only a Part; but necessarily conducing to the *Cure*; and without this probably no perfect *Cure*. But where there is a capacity to receive Relief; you may be bold in the repeated use thereof, for obtaining the desired Effect.

But if it wants this *wholesom* Qualification, it cannot be a true *purifying* *Purgative*: And that Defect, makes a great Abatement in Virtue; or Frustration of the Intention.

Secondly: A true *Purgative* acts by a benign and placid *fermentative* Operation; which is diffusive through the Body; opening and searching into all Parts; separating that which is *bad*, to be brought down, and sent away by the *Intestines*; leaving that which is *good*, to support and maintain the Body; Does not contaminate, nor drain out the *alimentary* Juices; from whence Alleviation does follow, and natural Strength preserved.

And every *Evacuation*, that is not performed after this manner; cannot rightly be called *Purgation*; nor in Reason can you expect the good Effects otherwise: For, true *Purgation* is not a *promis-*

cuons Evacuation; an emptying of the *Guts* only; or a draining of the Body by force, without distinction of Matter: But *separating* all uselefs, superfluous, and degenerate *Humors*; that the *vital* Liquors may be preserved pure.

Thirdly: A true *Purging* Medicine, operates *gradually* and *gently*; takes Time to search out, and fetch out the *morbific* Matter. Moderate and gentle Evacuation, is one sign of a true *Purgative*: But you do not deserve a good Medicine; if you will not allow Time sufficient for the Operation.

A good *wholesom* Medicine is working *secretly* within the Body, all the Intervals of Evacuation; collecting impure Matter together out of divers Parts; and in due time sends it forth calmly without disturbance: For if it do not work *moderately* and *deliberately*, it cannot perform the Office of *true Purgation*: This is an Operation of *Time*, and no hurrying Business.

Many People are for a *Purge* that works quick and often; and are very impatient if it operates *little*, and *slowly*: They must have a *galloping* Purge; one of the *virulent* and *worser* sort; such they like *best*. It is not the many *Stools*, that makes *Purging* so advantagious in Curing; but Matter *offending* collected in a few *Stools*; is that which makes *Evacuation* helpful and successful.

If you spurr *Nature*, with a stimulating *venemous* Purgative, out of her own gentle *Pace*; you must not expect *Purgation* (which is *Purification*) from such *rough*, *rude*, *hasty* Proceedings: You have then but a *promiscuous* Evacuation; *good* and *bad* together; and that may be more injurious, than beneficial.

A *Placid* and *Moderate* Evacuation, proceeds from *wholesom* Purgatives: But when they are *venemous*, and *disgustful*; Nature cannot suffer them to abide long in the Body; but labours vigorously to expel in great haste: And that's one sign of a bad Medicine; not a *true Purgative*.

Fourthly: A true *Purgative* Medicine, so qualified as before related; is also *Catholic* and *Comprehensive*, in the *Classis* of *Purgation*.

Purgation is a *Catholic* and *Comprehensive* Operation; required and useful in all *Cases*, and *Diseases*: Either *singly*, and to perform alone; or is premitted, and leads foremost in a *Method*: Or is used *intermittingly* in the Course; or else comes in at the latter end, to carry off the *Reliëts* of a Disease; and is so used as necessary, in the most malignant Cases, *Small Pox* and *Pestilential Fevers*.

If *Purgation* be so efficacious and extensive; as requisite in all Diseases; then a *Purgative* and *Depurative* Medicine, that performs

forms this Office well and truly; deserves the *Title of Catholick*, for being serviceable and useful in all Cases. But although *Purgation* may be granted such a *Latitude of Operation*: yet *Universality* of a single Medicine, few there are, can allow of *that*; and are more ready to deride, than approve of such an Expedient; for the *Learned in Physick* never taught them so: And they say, there is no such thing in Nature.

This is not the *first* time, the *Learned* have been mistaken: I am not guided by all what they say; but sometimes by my own *Reason*, and *Experience* herein: And therefore I do assert, (against any *traditional, false-bottom'd* Learning) That a true *Purgative*, and *Purifying* Medicine; performs that Office in all *Persons* and *Cases*. But this is against the *Physicians Interest*; and therefore they will not have it so; that the *Design of Adaptation* to different *Constitutions*, might pass unquestioned. I have much to say upon this *Intrigue*, if I would ravel into it, and examine the *Politicks* thereof: But let it pass.

This Practice, of appropriating *Purges* to *Constitutions*; was rational enough, and then necessary; when *Purgatives* were supposed to operate (*electivè*) by attracting peculiarly this, or that different *Humor*, luxuriant and infesting several Bodies: But now the Case is alter'd; and *Purgatives* are acknowledged to operate (*fermentativè*) by *Fermentation*; thereby to separate and cast off any *Humor* abounding, or degenerate Matter.

True *Purgative* Fermentation, does not respect and level at this, or that particular *Humor*; but separates all superfluous and degenerate *Matter*; makes it ready for *Protrusion*, and *Exclusion*. *Quali quisquis Humore abundaverit; talis evacuatur*. Now *elective* Purgation is out of Doors; *fermentative* Purification comes in; as a more generous, general, and comprehensive *Operation*.

I meet with an *Author* concurring herein, and asserting much-what to this purpose. *Nec quidem Philosophum, aut quempiam εἰπολόγον, & ratione utentem decet asserere, Pharmaca ulla propter substantiæ similitudinem, aut virtutes nescio quas específicas, in determinatum quemvis humorem agere, eumque sincerum & peculiarem foras educere*. Dr. Willis de Purg. p. 70.

Although this *Author* did not intend by those Words, to prove what I now drive at; yet they are useful for my Purpose, and confirming what I have asserted; touching *Universality* of a single Medicine in *Purgative* Operation: For, if no *Purging* Medicine acts peculiarly upon; or selects and draws out any *Humor* from
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the rest; but only raiseth a *Fermentation*, and excites Nature thereby to separate, depurate, and exclude what is peccant and disturbing: Then that Medicine which doth procure, such a *Fermentation* benignly and placidly; performs the Work of *Purgation*, to all Intents and Purposes, in divers Persons, and various Cases.

From hence you may understand; there is no necessity of forming *Purgative* Medicines to *Constitutions*, and different *Diseases*; but that a true *Purgative* is *Catholic*, and advantageously useful in all Cases whatever, requiring such an *Operation*: Yet I do allow that such a general *Medicine*, of that Latitude and Comprehension; may be *specificated*, as pointing and aiming at, more directly and specially.

When; how oft; and in what Cases, *Purgative* Operation ought to be used.

There are two principal Occasions requiring *Purgation*: One is *Preservative*, or *Preventive*; the other *Curative*.

Preservation from *Diseases* is very requisite: As when any *Person* finds some unwonted Alteration, or Indisposition; 'tis a good *Time* then, to use preventing means: For, it is much better, and safer to prevent *Sickness*; than to delay until it seize you. *Agrius ejicitur, quam non admittitur hostis.*

All that we receive into the Body, is not fit to be retained; but *Part* of our *Food*, is transmuted, and assimilated as useful to maintain the Body: And *Part* is rejected, separated, and cast forth, as excrementitious and useles; by *Stool*, by *urinary Discharges*, by the *Pores*, and other *Emunctories*. When *Nature* keeps this course duly; and being able to perform this daily Work steadily and constantly; there will be no need of *Purging*: But from *Intemperance*; improper and injurious *Food*; vicious or evil *Customs*; Debility of *Nature*, and *Casualties*: The *Order*, and due *Execution* of Bodily Functions is thereby subverted; from whence *Relicts*, or degenerate Matter, remains and infects several *Parts* of the *Body*; which ought timely to be evacuated and discharged; or else *Sickness* and *Diseases* will arise from thence variously; according to the Nature of the *humoral* Matter tainting the *Blood*, and Condition of the Part, where it infects, or affects; *idiopathically*, or *sympathically*. *Venienti occurrere Morbo.*

But

But most commonly this Caution, and Advice of Prevention, is put off, and neglected: The Prosecution of *Pleasure*, or *Profit*; will not give Time for this necessary Work of preventive *Purgation*: But they suffer afterwards for their Folly. *Sickness* surprizeth; and then they are forced into *Physick*; but now perhaps a great deal will not do; what a little might have done before.

All Bodies contract a *Foulness* within; some more, some less: Some are strong, and bear it out longer; others weaker of *Nature*, and the sooner fall into *Sickness*; or disposed thereto by the different *Formation*, and natural Condition of *Body*: Therefore to *purge* and *purifie* with a wholesome true Purgative Medicine; is the best Preventive to keep off *Diseases*; to preserve the *Body* sound, in a healthful and vigorous state. But if your Purges be of the common Sort, *virulent* and *unwholesom*; that imitate and counterfeit the Office of *Purging*, but performs it not: I cannot say, they are true *Preservatives* of *Health*; nor may you expect the laudable Effects of *purgative* Operation, from such feigned, deceitful Medicines.

For *prevention*, most People commonly chuse the *Spring*, or *Autumn*, to *purge* and cleanse their Bodies; and they do well, and wisely therein: But if any Alteration should come, in the Intervals of those Seasons; you may safely *purge* with a true *purifying* Medicine, at any Time of the Year; and with more safety probably than to forbear, and deferr it until *Spring*, or *Fall*: For, though your Indisposition be but small at first, and may pass off; yet you know not what it may prove, and how it may encrease: But let it prove how it will; you commit no Errour, in taking a wholesom cleanser, be it *Frost*, or *Dog-Days*; only order your self, as those different Times do require: In *Winter* a warm Room; in *Summer* be moderate in motion, that may not cause *Sweat*; and then *purgative* Operation, will be kindly and beneficial, at any Time of the Year.

The *Caution* that was given by the *Ancients*, to forbear *purging* in the *Dog-Days*; does not concern us in this *Latitude* we live in; much different from the *Heat* of that *Climate* where they lived, *Canis non mordet in Anglia*.

For the Time of *Day*, most fit for *Purging* Medicines to be given; the Founders of this Art, appointed the *Morning*, as most convenient: And considering what rough sort of *Purges* they gave, that would not lye long in the *Body*, but fall to working soon; that
Time

Time was most proper: But a *Purgative*, that lyes eight or ten Hours quiet, before it operates; the Morning is not convenient: Because the Medicine will put you by the due Time for Sleep; and will be working, when you should be at Rest the Night following: And therefore the *Hour* of the *Day* is to be fixed, as best futing with the Nature of the Medicine.

The *Catholic* Medicine I appoint to be taken at Night going to Bed; because it hinders not, but rather procures quiet Sleep; being wholesom and amicable to Nature, placid and gentle in secret Operation: And makes no Evacuation, until next Morning; perhaps near Noon, with some costive Bodies. But if your pretended *Purge* be of the common *virulent* sort; the sooner it comes out, the better; for such *Purgatives* ought not to lye in the *Body* all Night.

Having shewed how proper and convenient *Purging* is, for *prevention* of Diseases; making signs of their Approach by some Alteration or Indisposition of Body: We are next to consider, and determine of *Purgation*, how it may be advantagious, when *Diseases* are apparently seated, and actually molesting, or threatening. And now you are to be directed by *Indications*, suggesting and declaring when to Purge.

Ill Humors *indicate* and prompt *Purgation*; (*nemine contradicente*) so agreed of all sides: And such depraved ill *Humors*, by a general Consent also; are adjudged the *Causes* of most *Diseases*; and fomenting or aggravating all the rest. But notwithstanding; the Rules of *Art* offers *Contraindications*, to barr the use of *Purgation*, at certain Times, and under some disagreeing Circumstances: So that *Purgation* comes in necessarily to all, as a *Catholic* and General Remedy, only with this difference; That the *Times* convenient, for that *Operation* in every Disease, may duly be distinguished.

And here I shall not need to speak particularly to every *Disease* by their Names; but will take them in the gross; and consider them in their Nature, by which they are allied to each other; as having their *Rise*, and *Dependance* upon *humoral* Causes; and do therefore require *Purgation*. For, such as have *Affinity* and *Alliance* in *Causation*; may have, and very fitly, the same Means for *Curation*: Since *Purgatives* do not attract (*electivè*) this or that *Humor* particularly; (as before proved) but by *Fermentation*, which operates generally and comprehensively, by separating all *peccant* Humors, in order for their exclusion.

Names

Names of Diseases are different and various from *Parts* affected, and *Functions* impeded; when humoral *Causes* are the same; and therefore the *purgative* Indication for Curing, will be the same also. *Diseases* being thus akin, by their *humoral* Causes generating and continuing; their *Cures* will not lie so far asunder; but may be yoaked together in their going off.

The *People* chatter as they are taught (by those who want teaching themselves) and are wheedled into a Belief; that every *Disease* which hath a particular *Name*, must also have as necessarily requiring; peculiar and different *Medicines* from all the rest: This *Mistake*, or *Design*; hath filled the World, and confounded the *People*, with *Thousands* of superfluous, dubious, and sometimes dangerous *Medicines*. You are not therefore obliged to change your *Medicines*, that perform the general and principal *Operations*, (*Purgative* or *Sudorific*) so oft as *Diseases* change their *Names*, yet retain their *humoral* Nature; which antecedent *Cause*, fixing here or there; infesting this, or that part of the *Body*, gives occasion for a new *Denomination*, although arising from the old perambulating peccant *Matter*.

I own that *Diseases* may so differ, as to require a different *Method*; but notwithstanding they may have the same *Medicines*, properly and fitly, though not in the same Order. *Purgatives* most commonly begins the *Cure*; *Sudorifics* follow, if requisite to be used: But when *Diseases* are *malignant*, *peracute*, and *dangerous*; then a *Sudorific* leads foremost.

Foulness of *Body*, and *Obstructions*; are the two general *Indications*, prompting and pointing at *Purgation*: And therefore if you look through the Practice of *Physick*; let the *Disease* be in any *Part* of the *Body*; *Purging* is appointed most commonly, as one of the *first* and chiefest *Remedies*: And is oftner repeated, and more relied on, than any other *Operation*.

Ill *Humors* beget *Obstructions*: Therefore absterse, and evacuate the depraved *Humors* by *Purgation*; then you open *Obstructions*, and purifie the *Body* with one *Operation*.

Since degenerate *humoral* Matter, injurious and unserviceable, is brought forth by *purgative* Fermentation; and most *Diseases* arise from, and have their *Dependance* upon such *Causes* (by Consent and Judgment of the Learned.) Then it follows necessarily; that a *Medicine* performing that *Operation*, well and truly; is serviceable and helpful in all those *Diseases*, caused by such degenerate

E Humors,

Humors, and depraved *Matter*; let the *Disease* be called and distinguished, by what *Name* soever.

But here I would not be so understood; as if I laid the whole Strefs of Curing in all Cases, upon *Purgation*; but to let you know the *Efficacy*, and *Extensive* Power of this *Operation*; being seasonably and duly used in all *Diseases*; and that in the *most* Cases, it is *mostly*, and advantagiously used, above any other *Operation*: Yet there is a *Time* to forbear, and fit *Times* when to prosecute with *Purging*.

And now we are to say something concerning *Contraindications*; that do forbid *Purgation* at some unfit *Times*; which require another *Operation* to be then used more properly: And this is called *Method*; whereby different *Operations* may come in seasonably and duly, not preposterously and interfering.

The grand *Question* herein to be determined, is this: Will the peccant *Matter* conveniently go downwards by *Purgation*; or must it be sent away from all *Parts* by *Transpiration*? *Diseases* that have *Malignity*; as *Small Pox*, *Measles*, *Malignant* and *Pestilential Fevers*; when the *Life* is seized, and oppressed with such venomous, suffocating *Matter*: Then *sudorific* *Operation* is the chiefest, and most secure Help to rely on; for that disperseth the infectious *Miasm*, and throws off (*per poros*) on every side: And when *Nature* (the *Life*) is disentangled, and hath prevailed by such means; then a true *purgative* and *purifying* *Medicine*, comes seasonably afterwards, to perform the rest: And this is so necessary, to be well and sufficiently performed; else the *Dregs* and *Impurities* remaining behind, will produce other *Diseases* of very ill *Consequence*, as it hath often proved so to many; by neglect of sufficient and true *Purgation*, which is *Purification*: But when they have taken, two or three *Purges*, of the contaminating reputed *Purgatives*; they think all is then done, that ought to be; but that's a great *Mistake*, which will appear so, by the ill *Effects* that follow, some time after.

How oft Purgative Operation may be used: And how long to be continued.

For Satisfaction to these *Demands*; we are to make these two *Inquiries*: *First*, What Ability and Strength the Person is of

Second

Secondly, What *Disease* the Complaining labours under, or is inclined to, and endeavours prevention thereof.

If the *Patient* be weak, and worn down by Sicknefs; then give Intermission accordingly; a Day or two; and the *Dose* less than for others; that Nature may be refreshed by Respite; not impaired, but enabled to proceed in the Operation, until the Body be sufficiently cleansed. Always supposing this to be done by a wholesom *purifying* Medicine; not the common reputed *Purgatives*, that prey upon, and deprave the Body: But People vainly think, every *Evacuation* to be *Purgation*; which is a great Mistake.

Purgation is to be continued until the Symptoms complained of, do cease. (*Si qualia oportet purgentur, & facile ferant.*) So long as the *Patient* bears the *Operation* well; Nature alleviated and finds Benefit; continue on (with due intermissions) to evacuate the *humoral Cause*, until the Body be cleansed and freed from the *morbific Matter*; that there be no Remainder to breed, and cause Relapse. *Qua enim à Morbis relinquuntur, recidivas facere consueverunt.* Aphor.

But many *People*, when they find themselves something eased, and the worst is past; they desist from prosecuting; and leave Relicts behind, that procure a Return of the *Disease*, or something else as bad. Thus to their Prejudice, the most leave off the *purgative* Operation too soon; before they have finished the Work of *Cleansing* and *Purifying*: Twice or thrice *Purging*, they think is sufficient; and are then weary, and unwilling to do more.

The cause of this Aversness is from hence; they have been used to the common *virulent Purgatives*, which are disgustful and irksome; and therefore Nature hath Reluctance against them, and People take them for meer necessity, and with an Ill-will; accounting all purging Medicines to be muchwhat alike, and displeasing to Nature; but that's a great Mistake: For when they shall have the use of a true *Purgative*, that is wholesom, and easily performing the Operation; they will find so much difference then; that *Purging* will be no more offensive, or troublesome, than natural Stools.

And then you can hardly err in repeating it too often, or prosecuting to long with that Operation: For true *Purging*, which is *Purifying*; does not debilitate, but roborate; and therefore Nature is well-pleas'd therewith, and receives such a Medicine freely; because she finds Relief thereby.

I have heard some say; they are afraid to *Purge*, because they are too weak; and *Purgings* will make them weaker; and sometime it is the Opinion of their *Physician*: But I say otherwise; that none but those, who are incapable of Help, and not like to live, are unfit to *Purge*: Always provided, the Medicine be a true *Purgative*. But *Horse-Phylick*, such as is commonly used; I confess is too rough and raking, for weak, tender Bodies; and that sort of *Purgings*, makes them more feeble and worse. Therefore in such Cases (and wanting true *Purgatives*) Physicians endeavour to raise up their weak Patients by *Restauratives*; *Jellies*, and *nourishing Broths*: Forgetting the Aphorism; *Corpora impura quo plus nutriveris, eo magis laeferis*. Foul Bodies the more you feed them with high Nourishment, the worse you make them.

According to the Greatness, and Obstinacy of a Disease; *Purgation* is to be repeated and continued.

They that *purge* for *prevention*, and are in a seeming indifferent state of Body; need not continue the *Operation* so long and so often; as others that are actually *diseased*, and such as have *foul* Bodies.

Having gone through the several Stages of this Undertaking; if you look back and review the whole Matter treated; you may plainly perceive the great *Mistakes*, in the designing for, and managing of *Purgation*: Whereby much of the Benefit was lost, to those that wanted that Help, and had great Expectations from it. I was for some Years under the same *Mistake*; being led by *Tradition*, and imposed upon by *Authorities* of the Men of great Name, and this Faculty; until satisfied otherwise, in the *Preparation* of Medicines, and proving their Operations: The only way to have a true Account of the *Virtues*, and *vitious* Properties of the *Materia Medica*; and this gives the truest Light, into the Secrets of *Curing*; and leads the safest, and nearest ways to arrive at those desired Ends: For, without such Knowledge, all the rest is but a specious vain Pretension to Ability; and venturing upon Dangers, with bold blind Confidence.

I hear a great noise of *Learning*, and Learned Men; but I had rather meet with a true Learned *Medicine*, without exception; which as yet I have not; in all the Books I have searched; and I have turned over as many Leaves as other Men have done. *Learning* sounds great; and indeed true Learning is greatly to be esteemed; for it is not so common, and easie to be found, as many do believe: But *Errours*, and *fallacious* Appearances; are more often to be met with; both in *Men*, and *Books*.

of the English

Twenty Years and upwards; I spent in wading through the vast extent of *Physick-Learning*; comparing the Sentiments of *Authors*; examining their *Medicines*, and proving the *Practice*: And twenty Years more, I have laboured to get out of that *Labyrinth*; because I do not like it; there's too much to be good; and I should be loth to venture my *Life* with him that knows no better. But if this great *Bulk* of *Learning*, were reform'd, and reduced to a *fourth Part*; the superfluous, and the false being cut off; it would be more readily *intelligible*, and much more truly *serviceable*: But as it now is; it serves *Physicians* and *Pothecaries* very well; the Hazards, and the Loss, falls upon the *Patients*.

The *Great*, and the *Rich*, have their Fate by *Physick*; for they are serv'd no better than the meaner sort; but sometimes worse; (I forbear to Name) yet it is commonly said; nothing more could be done, by *Learning*, and *Learned Men*: But if such mortal Cases, were inquired into; the *Methods* and *Medicines* examined; I wish there were not cause to say; that more dies by the *Errours* in *Art*, than by the *Defects* of *Nature*.

I take my measures of Censure; not only from the *Mistakes*, and ill Management of *Purgation*; but also from the Deficiencies, and Falsties of other considerable Parts of this *Learning*; of very ill consequence in *Practice*.

'Tis much easier to blind and cheat the World; than to do a Publick Good: For, when many Years have been spent, in elaborating a Medicine truly *purgative* and *purifying*; to perform the great Work of *Purgation*, as it ought to be done, (such as never came out of a *Shop*:) They *boggle*, are at a stand, and take time to consider, (but not all) that others may try first; and make Report: And herein they think themselves very wise and wary; though perhaps in the mean time, they suffer by the delay, and want thereof.

But *virulent* deceitful *Purgatives*; such Stuff as they have been used to, (*Farriers Physick*) that they can take with confidence, and swallow it down freely; when advised and administred in the *Recipe-fashion*; being accounted (by undiscerning mean Capacities) the *Learned* way of taking *Physick*: But I account, and well know, that novel *Mode* of *Practice* to be; *unlearned*, *unsafe*, and an *unreasonable* Innovation; for Reasons exhibited against it elsewhere, (*The Practice of Physick Reformed*, &c.) not yet answered; and probably never will; there is too much Truth to be opposed; and

and will abide the Attacks, of all the *Learning*, or *Sophistry*; that can be brought against the Validity of those Arguments.

Much good may do you, with your *Learned* way of taking *Physick*: You may venture so as many have done, to [their loss; but I never shall, because I know the *Uncertainties*, and *Casualties* therein.

And here I might justly upbraid and deride the *People*; as desperately *self-will'd*, *prepossessed*, *charm'd*, and *Hag-ridden* by a *Spectrum*, the Apparition of feigned Learning. Then let the Obstinate and Head-strong, dote on in a dark, and dangerous Way; since Information is vilified, and null'd by Incredulity, and the Vanity of their Imaginations.

But to wave the extravagant, and pernicious *Mode* of Practice, occurring in our Discourse; and return to the evil *Matter* in Practice; our present Subject. It seems very strange, and looks very ill; that the Operation of *Purging*; so efficacious in Preventing, and also in Curing Diseases; so oft repeated in Methods; so necessarily required; so many *hundred* Years used; by *Millions* of People; the Means designed, and appointed by the learned Heads in every Age: And yet the Medicines for this Purpose, are not to the Purpose; do not truly answer the Intention; but are fallacious and unfit to perform the Work.

The disgusting, contaminating, and tabifying *Purges*, that stand recorded, and recommended in *Books*; filed in the *Shops*; advised, and purchased at a good rate; appointed, and falsely appropriated to *Constitutions*, and *Diseases*: What's all this? but *Shamming* the *World*, and *Shameing* the Profession, when it is rightly understood: And will then appear a *Blot* upon the Learning, and a *Blemish* upon Learned Men: They have sought for *Purgatives*, amongst the *Venoms*; where *Purifying*, and healing true *Purgers* are not to be found; deceiving themselves and others.

But the People *deserve* no better; because they *discern* no better; they don't distinguish Men, nor Medicines. For *virulent* Stimulatives, is as acceptable to them; as *Balsamic* true *Purgatives*: Any sudden Invention, devised upon a bit of *Paper* (cut out for *Shop-work*) from the hands of a conjecturing *Prescriber*; is as good to them, or better; than a *Medicine* of *deliberate*, and *elaborate* Designment; established by various Probations, and Approbations, from many Reforms and gradual Improvements, by *Artists* of great Industry, and Ingenuity in *Pharmacy*.

This I do know, experimentally and successfully; that *Purgative* Operation, may be effected (as ought to be) by *Medicine*, wholly consisting of what is *amicable*, purely *wholesom*, and *sanative*: For such is the *Catholic Medicine*; and like it in *Design*, and *Model* of *Contrivance*; or *equivalent* to it, in *aperitive*, *abstersive*, *purifying* *Virtues*; or *commodious Properties*, for ready *use*, *portage*, and *duration*: I never met with in all my *reading*, and *search* after what is extraordinary and rare. The *World* was never blest'd, with any thing so good, for the *Purposes* intended; that I can be inform'd of: But this *Help* is hid from their *Eyes*; or barr'd from their *Belief*; that they should wander after mean and hurtful things.

I was dissatisfied with the common known *Medicines* extant in *Pharmacopœia's*, and advised in practical *Authors*; thinking much better might be design'd, and wrought: Wherein I gave my self more *Trouble* than *Profit*; which *Labour* and *Expence* of *Time*, hath not been recompens'd, and perhaps never will in my *Days*: But some *Person*, whom I know not as yet (such are my unhappy *Circumstances*) may reap what I have sown; and probably to their great *Advantage*: For this *Product* may endure, and be most acceptable to the *Generations* to come; and then esteem'd, the choicest *Flower* in the *Physick-Garden*.

The *Stress* of *Curing* lies mostly; and often wholly, upon the *Excellency* of *Medicine*; and *Failure* most frequently, is in the *want* therof. And were the *Professors* so fortunately possess'd with *wholesom true Medicines*; exquisitely to perform the *Operations*, that *Nature* requires in order to *Curing*; (which are not many) they need not then spend so much *Time*, about disputable, uncertain *Notions* and *Theorems*; nor burden their *Memory*, with so great a *System* of *Learning*. For, the greatest *Difficulties* in *Practice*; are not the want of knowing what is to be done; as not having, and not truly knowing, wherewith to perform those necessary *Intentions* that lie fair before them.

If the *purging Medicines* be not *wholesom* and *purifying*; but *vitiating* and *evacuating* promiscuously; as before proved: Then they do but palliate and mitigate; by taking away some of the old *morbific Matter*, and make *new* succeeding *Matter*: This is deceitful *Purging*; and causeth great *inspicion* upon the rest, that are set forth to perform other *Operations* requisite in *Curing*. But it is not my present *Business*, to examine the other *Classes* of the *Materia Medica*; how properly and truly they are regimented and associated,

ted, to execute the Offices designed for, as by their *Titles* importing: That, may require another Undertaking, and is a Work needful; because the *Errours* in forming of Medicines are not a few.

Some of this *Matter*, lay offensively upon my *Thoughts*; and now being discharged thereof, I am at *ease*; so fare you well, in the way you like best.

Here's *Caution* enough to the *Wise* and *Considerate*; and for those that are *otherwise*, and undiscerning; if much more were said, it would be but Labour lost.

F I N I S.

London, 1696. in Grays-Inn-Lane, by Kings-Gate.

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