

Poems on various subjects; with some essays in prose, letters to correspondents, &c.;; and a treatise on health : dedicated to Charles Boyle, Lord Viscount Dungarvan / By Samuel Bowden.

Contributors

Bowden, Samuel, active 1733-1761.

Publication/Creation

Bath : Printed by T. Boddely for the author, and sold by Mr. Leake and Mr. Frederick ... [etc.], 1754.

Persistent URL

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POEMS
ON VARIOUS
SUBJECTS

BOWDEN

1754

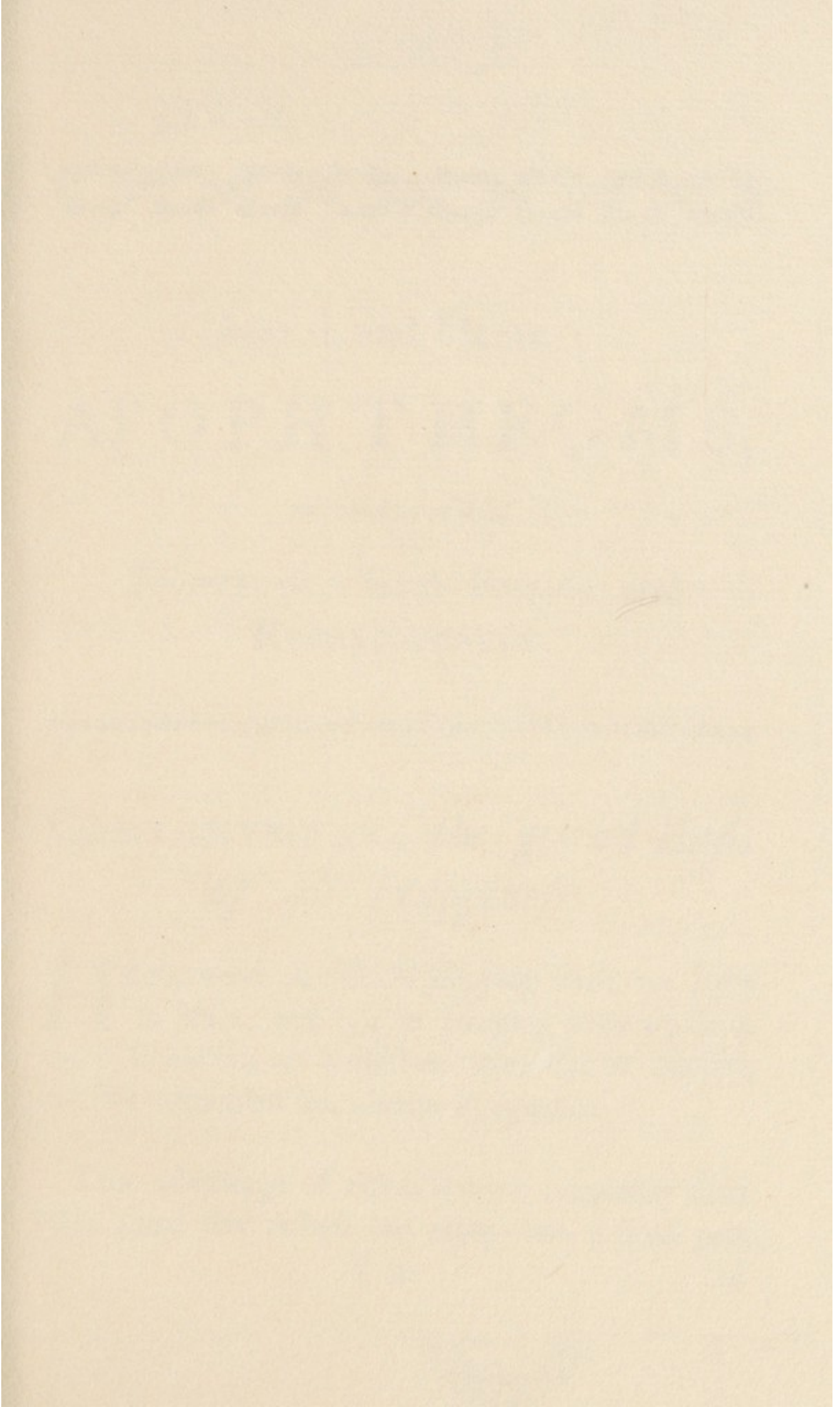
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Poems on various subjects

SAMUEL BOWDEN

BATH 1754

Pp 337 - 386 only





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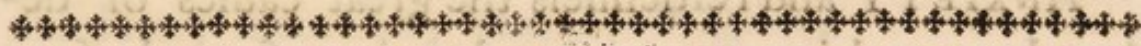


MORAL and MEDICAL

APOPTHEGMS,

IN IMITATION of

EPICETUS, Lord BACON, and
ROCHEFOUCAULT.



CONTENTMENT, *the grand Basis*
of all Happiness.

HAPPINESS consists in enjoying what we have in peace, and not in pursuing what we have not : Therefore no ambitious man can be happy ; but like a troubled sea, always in agitation,

THE advantage of riches is more imaginary than real ; since the richest can enjoy but a small part

of what they possess. A competence supplies us with all the necessaries of life, the other with its superfluities.

LONG life, and health, are commonly the blessings of the poor; disease, and anxiety, generally the portion of the rich.

IF the rich man does not live like the poor, he will be miserable with his riches. If he does not use voluntary labour, and govern his appetite by choice, as the other does by necessity, tho' his riches increase, his health and pleasure will lessen and decay.

ANXIETY and restlessness the great causes of debauchery and intemperance; hunting after pleasures when nature does not ask, nor appetite require.

THE greatest pleasure of life is virtuous love, not indulged too far: The greatest treasure is a contented mind: The greatest possession is health: The greatest restorative sleep: And the greatest medicine, and solace in trouble, is a true friend.

THE highest wisdom consists in the knowledge of ourselves.

THE truest happiness is the government of our passions.

IT was the constant and divine maxim of the stoic philosophy, that happiness consisted not in any external possessions, but in the mind itself: The direction of one, says *Epietetus*, is in our power, and the other not.

HUMILITY, and a sense of our own ignorance and weakness, the greatest indications of knowledge and virtue.

PRIDE the greatest friend to vice and ignorance. He who never owns himself in an error, or fault, is absolutely incurable, and incorrigible.

No one happy, who has not conquer'd the fear of death.

NOTHING recommends a person more to the world than truth and good-nature.

NOTHING promotes health more than exercise of body, and tranquillity of mind.

IF we would live to be old, we must be old when

young : The wisdom of age ought to check the indiscretions of youth.

THEY who are wise, and abstemious in their youth, may indulge sometimes at forty without danger.

THE quantity of what we eat and drink is generally more pernicious than the quality. Most disorders proceed from repletion, and are cur'd by evacuation.

HE who indulges to a variety of dishes at one meal, must expect a variety of disorders ; unless he has a stomach for every dish.

GLUTTONY and hard-drinking the greatest labour in the world.

THE stomach labours hard to grind, digest, and carry off the superfluous load. Some think if they eat to excess, they must drink in proportion ; as if a surfeit of food was to be cured by a surfeit of liquor ; which is only giving nature a double fatigue.

No possessions good, but by the use we make of them.

THE greatest benefit of wealth, except houses, pictures, gardens, &c. is the capacity and power it gives us to do good : And the greatest blessing to mankind, is a heart to make use of it, and diffuse it.

- “ IN heaps, like amber-grease, a stink it lies,
“ But well dispers'd, is incense to the skies.
“ What riches give us—let us first enquire,
“ Meat, fire, and cloaths—what more, meat, cloaths,
 and fire.
“ What can they give ? to dying *Hopkins* heirs,
“ Vigor to *B—w* ? or ease the statesman's cares ?
“ Can they in health bid sickly *Celia* glow,
“ In *Fulvia's* buckle ease the throbs below ?

AN old man near the *Hague*, says Sir *W. Temple*, who served his house from his dairy, grew so rich, that he left off business, bought a fine house at the *Hague*, and furnish'd it, resolving to live at ease the rest of his life ; but grew so weary of being idle, that he sold it, and return'd again to his dirt and his dairy.

THE same author says, the best books to mortify our vanity, and to curb our pride, are *Solomon's Ecclesiastes*, *Marcus Antonius's* meditations, and *Almanzor's* philosophy, the greatest princes, as well as the wisest philosophers, in their own or in any age.

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THE poor sometimes in want, the covetous
always.

EVERY sincere man is good : Every honest man
the most religious : Every guilty mind unhappy.

IT is the common opinion, and maxim of the vul-
gar, to centre either their happiness or their misery
on external enjoyments, or possessions. It is
the true essence, and genius of philosophy, or
religion, to seek it at home, and to look for it in
our own breasts. *Epietetus*. We are still tormen-
ted with a fruitless chace, and hunting after imaginary
phantoms of happiness, when we have it in pos-
session, if we wou'd sit down contented. But —

“ This cruel something unpossess'd,

“ Corrodes, and leavens all the rest.”

Quod quæris—Hic est, if attended to, would con-
quer all vain ambition. *Nosce teipsum*, or know thy-
self, if thoroughly understood, contains a fund of
morality and wisdom, and is the basis of all practical
philosophy. *Cætera desunt*.



A N

ESSAY ON HEALTH.

*Mens sana in corpore sano.*

NEXT to the peace and welfare of our minds, our connection with a future state, and our happiness hereafter, there is nothing of greater importance than our health, and ease here; nothing which ought more to employ our warmest wishes, and to engage our most diligent attention. Such an esteem even to veneration the antients had for this blessing, that the *Grecians*, as well as *Romans* erected altars and temples to the goddess *Hygeya*, or health; and the inventors and restorers of methods and medicines to promote it, were often idoliz'd and rank'd

amongst



amongst the number of their heroes and tutelar deities. However various and opposite the complexions, the customs, and opinions of mankind in different ages and climates, this has been the most universal object, on which all desires have fix'd, and all passions center'd at last.

VARIOUS are the treatises which have been compos'd on the subject of Health; this has employ'd the pens as well as the purses of the wisest and richest in all ages. This has exercis'd the labour of the chymist, the penetration of philosophers, and the ambition of mighty princes. But after all these learned researches, it certainly depends more on the conduct of life, and the disposition of the heart, than on the painful pursuits and dreams of chymists, and the idle reverys of the brain; and is undoubtedly more the true genuine result, and native offspring of practice and experience, than of theory and speculation. If it is taught, and nurs'd up in the schools of philosophy; it is found in the fields of simple peasants, and illiterate swains; and thrives and blossoms most in desert heaths and barren mountains: And here godlike temperance smiling with open arms, and a thousand blessings, invites us to her plain and frugal, but happy and voluptuous table, encircled with all the graces, and attended by blooming *Hebe*; more voluptuous, and truly luxurious, than the most pompous

pompous feasts, and splendid entertainments : As the Poet divinely says——

*Reason's whole pleasures, all the joys of sense,
Lie in three Words, Health, Peace, and Competence.
But Health consists in Temperance alone ;
And Peace, fair Virtue, Peace is all thy own.*

VIRTUE never appears more charming, nor the advantages and effects of it in this life more conspicuous, than in its connection with the present subject, and in its contributing to the health of our bodies, as well as to the peace and tranquillity of our minds. Fine and poetical is the description we find given of it by a wise philosopher, and observer of human nature—*Happy is the man that findeth wisdom, &c. long life is in her right hand, and in her left hand riches and honour.*

BUT tho' this subject of health has been so often canvass'd, and so emphatically recommended by the ablest writers, and most learned pens, I shall not think my time misemploy'd, to communicate some observations of my own on so important a speculation : For tho' scarce any thing can be advanc'd new on such a trite subject ; yet the same thoughts dispos'd in various views, and in different lights and situations, may convey new and different impressions ; like
the

the same object seen thro' various mediums, and in different positions of the spectator : Besides, as this book is like to fall into many hands, I am willing to embrace this opportunity, to attempt something which may be of more real service to mankind than the amusements of rhyme, and the more idle entertainments of poetry ; especially as they are the result for the most part of my own observations, in practising physic, and attending the sick in a large and populous town between twenty and thirty years : And I must have passed my time very ill in such a situation, not to have digested some remarks on the oeconomy of life, and the method of preserving and restoring Health. Others may boast of more splendid and more profitable practice, in wealthy and luxurious cities ; but obscure villages and country towns afford as much, or more room for experience and speculation. Here diseases are found in their more native simple dress ; and are often more the effects of bad air, and contagious effluvia, than the debauches of art, and the luxurious indulgences of high life.

HEALTH, after all the definitions of various writers, may be said to consist in an equal, calm, and uniform motion, or circulation of the blood and juices, through all the tubes and canals of the human frame : Every thing, therefore, which has a tendency to disturb, or obstruct, to accelerate, or retard
this

this motion and distribution of the animal fluids thro' their respective strainers, must consequently introduce diseases of one kind or other, and destroy the peace and tranquillity of the animal oeconomy. All habitual excesses, which tend to interrupt this peaceful harmony and equilibrium, are condemn'd at once, as very pernicious to the constitution. I need not mention in particular, intemperance of all sorts, *viz.* too great an indulgence to animal foods, high season'd dishes, and all the poisonous preparations of refin'd cookery ; hard drinking, violent exercises, violent passions, midnight hours, &c. which tend to give too quick a motion to the fluids, to hurry on the vital tide too fast, without giving it time to perform the proper secretions : Not that all excess is to be condemn'd at proper seasons, if not repeated too often. The circulation may be sometimes too dull and languid, and a seasonable indulgence will tend to exalt the spirits, remove the lentor, and give new life and vigor to the gloomy frame : Like a ship at sea, we may sometimes suffer by a calm, as well as a storm : Or like stagnating air and water, which will corrupt, and lose its spring, without proper breezes to fan the current, and give it new life and motion. But here recreations, and the diversions of exercise. will answer the same end, in a much safer, and more effectual manner, than company and the bottle. But all vigorous exercises, such as quoits, tennis, racing, and

shooting, wrestling, &c. are now reckon'd too robust and clownish for the modish effeminacys, and genteel refinements of the modern gentlemen of taste and pleasure. Tho' they were the healthy amusements of people of the first rank, for fortune, parts, and wisdom, amongst our ancestors ; they are now rank'd amongst bear-garden recreations, and rustic pastimes, at country villages and rural wakes.

THIS is justly satyriz'd by *Dryden*—

*Our wise forefathers liv'd on simple food,
Toil strung their nerves, toil purify'd their blood,
But we their sons, a pamper'd race of men, &c.*

But these gentlemen of elegant taste, and false pleasure, need no other rebuke or chastisement, than that which is the common result of their licentious life, and voluptuous unnatural indulgencys, which are disease, short life, and all the gloomy train of ills which attend a weak state of nerves, and hypocondriacal depressions ; the gout, the scurvy, the gravel, or dropfy, to whose company I leave them.

ALL the disorders which are incident to the human frame, may admit of two general divisions, and are either original, and hereditary, or artificial, and acquir'd. The chief basis and foundation of health consists in a natural sound state of solids, or what

is commonly called a good constitution. The old saying or axiom is always true—*Gaudeant bene nati*. The *mala stamina vitæ*, can never be entirely recover'd by all the art of phyfic, nor all the diligence of regimen. It is like a natural bad intractable soil, or a dull heavy saturnine genius, which defeat and frustrate all the skill of cultivation and manure, and all the pains of education and instruction : But for one who inherits a bad natural constitution, there are fifty that destroy a good one. Lord *Bacon* carry'd this matter so far, as to say, That scarce one in a thousand dy'd a natural death.

WHEN the frame and texture of the habit is thus originally bad, the best method is to live by rule, and to fly to the assistance of art to repair and patch up in some measure the defects of nature : Like a building compos'd of brittle materials, it must be shor'd and prop'd up occasionally, tho' it can never be found and strong. People of this unhappy complexion, are obliged to live regularly, and to have a strict regard to all the non-naturals : And by this means some of the most tender and delicate nerves spin out the thread of life to a longer period than others of a more robust and athletic composition ; who depending on the strength of their constitution, and hurry'd on by a luxuriant impetuosity of spirits, indulge to those excesses which soon terminate in acute diseases.

diseases. And it universally holds good in these cases, that the stronger the habit, the stronger and more violent is the distemper; as lightning exerts its influence more furiously on solid bodies, and rages the more where it meets with the greatest resistance. To those who are born with weak flaccid fibres, or bad juices, I would recommend from their infancy, along with proper medicines, the lightest and most simple nutriment, as well as thin cloathing, without the pernicious cramps and confinements of tight swathing, and the barbarous custom of close bandage, and ligatures; which are little better than committing the innocent babe to prison, under the torture and punishment of pins, rollers, shackles, and linnen fetters; by whose compression the tender limbs of infants are clogg'd in their growth, which ought to have their full play, extension, and liberty. And this rule will hold universally in all cases.

AIR, exercise, and cold bathing, are also very serviceable, when they can be comply'd with, to answer the same intentions of invigorating the habit. As to bathing, few have either the courage, or convenience to submit to cold immersion; and some of tender nerves can't well bear the shock of so sudden a transition: To such I wou'd advise what has been seldom thought of, but what has been often practis'd with success; and this is walking, or exercising naked,
in

in any proper apartment, or convenient court or garden: This is bathing in the atmosphere: In a winter morning, it is a gentler cold bath: And if practis'd often with friction, will vastly promote health, by cleansing, and detarging the cutaneous glands, and promoting insensible perspiration. But the use of old, is the *strigil*, now laid aside, and quite inconsistent with the nicety and effeminacy of the present age. The antients very wisely and successfully recommended a variety of exercises for restoring weak constitutions, of which we know but little more than the name. *Galen*, in his book, *de Sanitate tuenda*, has wrote a large treatise on the benefit of the *strigil*, or flesh-brush, and the vast advantage of frequent chafing, in a variety of cases. The *Discus*, and the *parva pila*, were often made use of, not only for pleasure and recreation, but to preserve health, open the pores, and strengthen the fibres in particular disorders. *Fumigation* was also of great use, as well as *Friktion*. As to *Friktion*, it is still a common saying among the *Indians*, that none have the gout to any great degree, who have slaves enough to rub them: But horses have now only the benefit of this exercise. Of *Fumigation*, as practis'd by the antients, we know nothing now, any farther than the transitory relief of *sal volatile*, or *harshorn* to fainting or dying people, of the modern practice of taking snuff, which is so far

from being serviceable, unless to divert some rheum, that it is become a very pernicious custom, by clogging the head, and blunting the sensation of the olfactory nerves. *Jaſtation*, and the *Lecti penſiles*, were very much in requeſt amongſt the *Romans*, and answer'd the end of opiates now. Many other exerciſes were formerly recommended, of which *Herodicus*, *Mercurialis*, and other gymnastic writers have copiouſly treated.

HAVING thus given ſome general hints, and directions, for the conduct of hereditary conſtitutional valetudinarians; the next method or ſtep propoſed, was to exhibit ſome rules for the preſervation of health in a good conſtitution, and the cure or mitigation of *acquired* diſorders. And here it may be laid down for a fundamental axiom, That 'tis much eaſier to preſerve health, than to reſtore it when loſt. It is certainly very much in our own power, whether we will be ſick, or well, happy, or miſerable. It is but to hearken to the voice of wiſdom, and attend to the ſober dictates of calm ſenſe, and reaſon. Diſeaſes, and ſickneſs will indeed often proceed from contagious effluvia, various accidents, from impreſſions of the air, and other involuntary cauſes; but they are oftner the effect of our own irregularitys.

I SHALL here only mention three things which very much contribute to the preservation of our health: *Temperance*, *Cbearfulness*, and *Exercise*. On these three rules, like so many springs or movements, the wheels of life, or the animal machine, may glide on smooth, and serene, 'till the oil, which nourishes the lamp, is spent, and nature sinks under the rust of time, and the burden of years. *Temperance* has been so frequently and justly recommended by divines, physicians, and philosophers, in all ages, that 'tis almost needless to expatiate on such a beaten subject. But, notwithstanding all these admonitions, it is but to little purpose to dictate to the gayety of youth, the madness of pleasure, the invitations of company, and all the luxuriant fallys of juvenile heat. A short life and a merry one carries it. But the misfortune is, these gentlemen of riot and extravagance, miss of their imaginary aim, and lose their happiness in sickness and disease, before they have finish'd the race of pleasure. The sight of a hospital or a church-yard, would be a better monitor to such debauchees, than all the lectures of morality, and the precepts of physic. The diseases of the one, the agonys and convulsions of an abus'd, and ruin'd constitution, and the gloomy horror of the other, would preach more powerfully than *Socrates* or *Seneca*, *Sydenham* or *Sberlock*.

BUT having committed these lunatic libertines to the hospital, for the cure of this disorder of the mind, I shall quote a few lines suitable to the subject.

*Health soothes awhile the gay voluptuous spark,
A fever argues better than a Clark.*

Let pedants waste their hours of ease,

And sweat all night at Socrates :

A mould'ring tomb, or dying bed,

Says all that the old sages said.

For me, these shatter'd bones contain

More morals than the Vatican :

For when I find my virtue fail,

And vice and luxury prevail,

Among the tombs I'll take a turn,

And meditate on Scipio's urn ;

There the vile foot of every slave

Insults a Charles or a Gustave ;

Beggars with awful ashes sport,

And tread the Cæsars in the dirt.

OUR existence in this life is not unfitly compar'd, as well by divines, as poets and philosophers, to a voyage, or transitory passage over a dangerous, rough, and fluctuating sea, ruffled with storms, and agitated by tempests, full of shoals, sands and pirates, where reason is the guide, and polestar, and experience the best pilot.

Thro'

*Thro' life's vast ocean, diversly we sail,
Reason the card, but passion is the gale, &c.*

POPE.

THIS comparison is made use of by *Homer*, who paints out human life in the *Odyssy*, by representing *Ulysses* and *Telemachus* sailing over various seas, under the conduct of *Mentor*, or *Wisdom*. On one coast the *Syrens*, with all the allurements of love, on another *Circe*, with the intoxicating snares of wine, and luxurious arts, try all their skill to seduce the youthful traveller; which is beautifully allegoriz'd by the transformation into swine, or fots. But the young adventurer, with heroic fortitude, resists all temptations, 'till he arrives safe at the destin'd harbour.

NEXT to *Temperance*, *Cheerfulness* has a great tendency to promote, and preserve health. As there is a near communication, and sympathy between the intellectual, and organical frame, whatever affects one, must also influence the other. This is too evident to require much illustration. How many have pin'd away in atrophys, and dissolv'd in consumptions, by grief, anxiety, and disappointed love, which like a silent canker, or subterranean fire, prey on the vitals, and sap the strongest constitution.—*Vulnus alit Venus, et coeco carpitur igne.*—Gayety, and
cheer-

cheerfulness awaken every faculty of the soul, exalt the spirits, and diffuse new life and vigor o'er the animal frame. It was an old saying—*Ira furor brevis est*—or, anger is a short madness. It may be as well call'd a fever of a short duration. And those who are subject to frequent returns of these fits, or paroxysms of passion, ought to bleed, and be dieted, as much as those who labour under an acute distemper, attended with great inflammation, convulsive motions, and a high delirium: people subject to anger being affected with the same symptoms. The government of the passions therefore, as it is connected with the preservation of health, falls under the province of physic, as well as morality. When the mind is calm and serene, the spirits and vital tide are calm and compos'd too; the animal frame sympathizes in the peaceful harmony, and moves in a sedate and regular manner. But violent passions, like a hurricane, throw all into a ferment, and destroy that equilibrium, and tranquility, in which health consists. Passion raises a tempest in the constitution, and is a sort of earthquake in the human frame. We can't command the elements without, nor regulate the clouds, the winds and the vapours; but 'tis very much in our power to keep fair weather, and sunshine within. This subject of the regulation of our passions has been so often illustrated by the best authors, that 'tis impossible to say much upon it without

out

out tautology : Tho' such directions cannot be inculcated too often ; nor *Marcus Antonius*, *Seneca*, and *Epicætetus*, be consulted too much on this occasion. But I shall conclude these remarks with some quotations from one of the greatest princes, as well as the wisest philosopher amongst the antients ; however unfashionable such citations may be. *Be not hasty in thy spirit to be angry, for anger resteth in the bosom of fools. Avoid strife and contention, and peace shall prolong thy days.* Eccles.

NEXT to the peace and tranquility of the mind, the *exercise* of the body (to which may be added air) is vastly conducive to the preservation of health. The very frame and structure of our bodys, silently admonishes us that we were made for an active life. Every organ, and every nerve, is form'd to bear the ply and flexibility of motion, and the muscles to slide on lubricating cartilages, like so many pulleys. Without frequent motion, the blood will stagnate, and the circulation become languid in the capillarys, the fibres stiff and rigid, and contract a sort of rust like clocks, watches, and other machines, if not wound up, and set a going.

NEXT to *Exercise*, there is nothing contributes more to preserve health than air, which may be very properly called the breath of life. People who

confine themselves to little, close, wainscotted rooms, are for this reason apt to be unhealthy ; subject to palpitations, nervous oppressions, and liable to take cold. Some modern rooms are, in a lesser degree, like *exhausted receivers* ; and was it not for the benefit of a chimney, those who indulge to an inactive sedentary life, would be in great danger of suffocation. It is certain, that those who are most expos'd to the air, can best bear the impressions of it. Air is the grand instrument and engine of respiration ; and it depends very much on the weight, and pressure of this circumambient body, whether we are sick, or well, gay or gloomy, according to the different effects of its rarefaction, and elasticity ; or its laxity, and condensation. But without entering into the philosophy, and the wonderful texture, and properties of this invisible fluid, the effects of it are obvious, and apparent, by the health, vigour, and long lives of peasants, shepherds, carriers, and others who are most expos'd to it, in all its varieties. These observations, with regard to air, exercise, &c. may be confirmed by many instances of longævity ; and the examples of those who have run out the longest races, with health, and vigour ; who commonly lived in rural abodes, mountains, and desarts, with great temperance, exercise, and simplicity of diet : Such as the *British Druids*, the *Patriarchs*, the *Indian Brachmans*, the primitive *Fathers* and *Hermits*, amongst whom

whom a hundred years was no uncommon date. I cou'd here mention many more recent instances in our own climate; such as *Donald Ray*, of *Skie*, *Henry Jenkins*, of *Yorkshire*, who dy'd at 163, and is reckon'd the oldest person we have any account of in story since the deluge; and *Thomas Parr*, who was brought to court at 152, in the reign of King *Charles* the first, to receive an untimely end, even at that age, by the smoak and diet of a city.

IT is evident from hence, that health, vigor, and long life, are the genuine offspring of sobriety and exercise; that they thrive more in barren regions, and desert mountains, than in the fruitful plains of *Campania*, or *Andalusia*; that nature is content with little; but that air, earth, and sea, and all the elements, cannot satisfy either the thirst of ambition, or the cravings and madness of luxurious epicures.

AFTER recommending these general precepts for the preservation of health, and the prevention of diseases, the next intention was to give some directions for the restoring lost health, and the cure of distempers, by proper regimen and medicines.

AND here it may be laid down as a certain fundamental axiom, or proposition,—That the method of
cure

cure must vary, and differ according to the different habit, and constitution of the patient ; as well as their different climate, air, manner of living, season of the year, age, and other circumstances. Different complexions, constitutions, and causes of distempers, call for different ways and means of treating them : A person of a thin, choleric, vigorous, and sanguine temperament, certainly requires other medicines, and management, than the melancholy, the corpulent, the cold, and leucophlegmatic : The same holds good with regard to the other distinctions : And indeed the chief practice of physick, consists in suiting and adapting the regimen, according to all the exigencies of the case, and the varieties of habit, &c. We might as well find out one garment to fit every shape of body, and one last for every foot, as one receipt, or file of medicines, to accommodate itself to all disorders. This shews the folly and absurdity of all universal, infallible remedies.

As we are form'd according to the strictest laws of mechanism ; and as the greatest, and most wonderful skill, and wisdom, are display'd in the structure, and organization of our frames ; regulated by the laws of motion, and the forces of muscular power, it certainly requires some skill, if not mathematical knowledge, to rectify the disorders of such a complicated machine. As to our external
frame,

frame, we resemble clocks, or other automata, or rather an hydraulic machine ; where the heart, like a central fountain, distributes the purple tide, thro' an infinite number of cylindrical pipes, tubes, and canals, and is subject to the same laws as other propell'd fluids.* As almost all disorders may be accounted for from too great a velocity, or too great a lentor, and sluggishness in the circulation, the method of cure must depend very much on adjusting the powers of medicines, or their *vis momenti*, according to the greater, or less resistance they meet with. Such reasoning, founded on the principles of mechanical philosophy, may be in many instances applyed to rectify the obstructions of the animal machine ; tho' not with such a degree of certainty as an artificer, who can take abroad and inspect the wheels, and movements of an inanimate machine ; yet a great deal may be done by a thorough knowledge of the human structure, and the laws of secretion, compar'd to the ignorance of those, who depend on mere experience only, and occult, immechanical operations.

WE might as well be thought, according to the Epicurean doctrine, to be created by chance, and

* *Divini conditoris mechanicen, satis admirari non possumus, ad regulas Mathematicas planè adaptatem.*—WILLIS. Pharmac.

form'd at random, as to be cured at random. To be thus harmoniously jumbled together by a casual concurrence of particles, and the declination of combining atoms, as to be set to rights, and adjusted again, by as fortuitous a combination of medicines, without meaning, design, or rational direction : Therefore all medicinal applications, which are founded on precarious hypotheses, and owe their reputation to the plausible, chimerical, and idle pretences of certainty and infallibility, ought to be despis'd by all men of sober sense and judgment. Such empirical schemes are as romantic and impracticable, as the investigation of the philosopher's stone, or the art of restoring youth to old age, like *Jolau*. All those pompous preparations of *Elixirs of Life, Panaceas, Specifics, divine Arcana, &c.* are only the idle dreams of enthusiastic chymists, or artful impostors, and are fitter to amuse the imagination, than to inform the understanding, or repair a broken constitution. Yet such is the credulity of mankind, that people, who reason well in other matters, are daily impos'd on by such infallible nostrums ; which are said to work cures without any regard to skill or judgment, and without any previous preparation. But cures perform'd in this manner, must certainly be ascribed to mere chance, or to charms, and fascination. Such remedies, whatever they be, must be supposed to have some secret commission or sagacity, like blood-hounds
on

on the scent, to find out the guilty, morbid particles, expel them at once, and put them to a total flight. These gentlemen of mystery, pretend to cure pleurisy without bleeding, fevers without sweating, and all foulness and obstructions in the stomach, and *primæ viæ*, without vomiting, or purging. But *Augeas's* stable might as soon be cleansed by a bucket of water, as such loads removed without some evacuation, unless fasting will do the business. In all these cases, it is certainly best to follow the light and dictates of nature, which direct us far otherwise. A surfeit, or crapula, is often cured by a natural vomiting, or purging; colds, and the first attacks of a fever, by natural sweats; a plethora by natural hæmorrhages, or critical discharges of one kind or other: At least nature, or the constitution exerts its efforts, by some such methods, to conquer the disease, which, if too weak, calls for the assistance of art. But still nature is the guide and polestar, to direct us how to proceed, and steer the medical course: Without whose sacred light, and influence, we are expos'd to the naked rocks, and barren shoals of ignorance, or subject to the capricious direction of every wanton gale, and the piratical attacks of quacks, and empirics, who board us under false colours.

BUT without entering into any philosophical enquiries and reasonings, which I have no room for
here

here, I have always found, after much experience and observation, that the cure of most diseases, whether acute or chronical, depends very much on seasonable evacuations, at the first approach and formation of the distemper, by bleeding or cleansing the stomach, and *primæ viæ*, or grand alimentary duct, according as the habit requires. It is reasonable to conclude, as well as matter of fact, that most disorders are originally deriv'd from some irregularitys, and indigestion in those parts: and where the cause is, the remedy ought to be apply'd. 'Twill be to little purpose to aim at cleansing, and rectifying the remoter cells, and finer tubes of the human body, when the obstruction lies in the larger canals, and grand receptacles. We might, with equal reason, attempt to scour the distant pipes and branches of an aquæduct, when the fault, or stoppage lies in the bason, or original fountain. This is beginning at the wrong end, and will never succeed in practice, however plausible it may appear in speculation.

MOST disorders in our climate, except those which are the growth of intemperance, are owing to an obstructed perspiration, or what is commonly call'd taking cold. In these cases the perspirable particles, or invisible steam, which ought to pass off thro' the cutaneous glands, is thrown in upon some of the larger, and noble organs, the stomach, lungs, or viscera.

ra. Here the constitution, sensible of an unusual load, endeavours to expel and discharge itself of the burthen, by various efforts of vomiting, purging, sweating, &c. Thus we are plainly directed what method to take, since as as we are form'd on the principles of self-preservation, nature never errs in her first attempts to relieve itself: and 'tis certain there are more disorders prevented by attending to these first motions and admonitions, than ever are cured afterwards. When we have thus finish'd the great fundamental business of evacuation, the next step is, to reduce, or direct the o'er-flowing juices, like swelling streams, into their antient ducts and channels again. As obstructed perspiration is the original, or at least, general cause of all fevers, the method of treating them in particular, is plainly pointed out, *viz.* To open the secretory, cutaneous pores, by gentle diaphoretics, and plentiful dilution, or in other words to attenuate the too great viscosity and cohesion of the blood, which is commonly the case in fevers of all denominations: as the materia medica abounds with sudorifics, those ought to be selected, which are most appropriated to the exigencies of the case, or the various symptoms of the fever. But in the general, I have always experienc'd that the *testacea*, either with or without the *serpentaria*, or some other warm drug, the most universally successful. A fever is a term of a vague, loose, undetermined meaning; but

but without entering into all its divisions, it may be rang'd under two general heads, which comprehend almost all the different species, *viz. inflammatory* or *nervous*, and depress'd; high, or low, effluent, or influent; these distinct tribes require as distinct and different a management. In the first class, when the blood runs high, with an impetuous tide, turgid pulse, deliria, &c. the patient cannot be kept too low, nor dilution indulg'd too much: the milder *testacea*, assisted with cooling salts, and pacific emulsions, are highly necessary, to lessen the velocity, and impetus of the tumultuous fluids. But in the slow, or depress'd kind, the warmer medicines must take place, to diffuse the vital heat, to quicken the languid circulation, and divert the disorder from the viscera, and internal parts, where it is apt to center. Blistering is, more particularly here, of great and universal use, as nothing takes off the lentor of the blood, more than this stimulus, nor opens the secretions better; and is consequently a most powerful and safe diluter, and attenuator, especially when there is any disposition to comatose symptoms. As to particular, local fevers, such as the pleurisy, angina, sciatica, &c. I have always found, after proper phlebotomy, that blistering as near as possible to the part affected, (with dilution, and suitable attenuating medicines) has caus'd the most immediate de-

derivation and relief. And in all vertigoes, epilepsys, and lethargic cafes, where the head is originally affected, there is nothing better than a large epispastic, to take in all the back part of the head, like a large coif; which, if applied in time, commonly gives a certain relief.

THESE general hints will suffice for the conduct of most fevers, except those of an *irregular, anomalous* kind, which fall under no proper rule, and are subject to no laws, but the all-wise, unerring, and universal cognizance of a *specific doctor*; who can provide for all these varieties, and contingencies at once, by some infallible *Proteus* like medicine, that can shift itself into all forms, and be accommodated to all constitutions, and exigencies, like a conjurer's cap, or a magic lanthorn. Of this kind are Dr. *Henry's* and *James's* powders, and twenty other infallible, omnipotent *nostrums*, which are to cure by patent, and to perform miracles by the sanction of senates, and the authority of parliament. But a conclave of cardinals, and venerable synods may, with as good a grace, dictate to our faith and understanding, as these to our health; and infallible councils as well save our souls, as the other our lives. These *panacean* remedies are calculated for all fevers indifferently, as well as other disorders, and are to cure at all events, and serve for all meridians: They are to perform the attack, and fall on at once, without regard to any pre-

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vious method, order, or evacuation. Sometimes, indeed, like bold undisciplin'd troops, they may obtain the victory, by the suddenness, and impetuosity of the onset, more by surprize, than prudence. But the wise and cautious physician, like a discreet general, makes his approaches in a calm and regular manner he observes the posture of the enemy, and the disposition of the ground. The *empiric* shoots at random ; the other attacks with art, and is conducted by discretion. But credulity will carry it, while the world is more govern'd by the caprice of novelty and prodigy, than by reason and common sense ; for there is certainly a great deal of mystery, enthusiasm, and fanaticism in physic, as well as in divinity. Tho' freedom of writing, and enquiry, has gone a great way, in breaking the spell, and dissolving the enchantment, since the days of *Van Helmont* and *Paracelsus*.

MY next intention is to add a few observations, with regard to *chronical* disorders. In these cases there is more room, and time, and a larger field for medicines to exert their force, than in *acute* cases, which soon terminate, and come to a *crisis*. The *Materia Medica*, in both the mineral and vegetable kingdoms, abounds with an infinite number of medicines, of various virtue and intention, either *sudorific*, *diuretic*, *alterative*, &c. according as the constitution

stitution is dispos'd, or as nature points out the way. Here experience and observation must be the chief guide, since 'tis impossible to discover the virtues and properties of material substances *à priori*, by any chymical tortures, or microscopical inspections: The texture and configuration of the parts of any simple, after the strictest analytical scrutiny, will never make it confess its latent virtue; no philosophy, for instance, could discover that the particles which constitute *Ipecacuana*, *Jalap*, or *Aloes*, were impregnated with an emetic, or cathartic quality, 'till use and experience had confirm'd it.

BUT amidst all the boundless variety of simple or compound remedys, there are three in modern practice, of remarkable force and efficacy, viz. *Opium*, *Mercury*, and the *Bark*, at least in obstinate chronic cases: These are the three grand powers or pillars of medicine (except the class of evacuating remedys) on which the whole fabric of modern practice is supported; and if any great, and surprizing cures are perform'd, it is chiefly by the assistance, and combination of one or other of those powerful drugs.

OPIUM, by its pacific quality, gives the most divine and sensible relief, under all violent and torturing impressions of pain, and in most diarrhæas, and other preternatural, profuse discharges; and even in high

inflammatory fevers, there is nothing calms the fury and impetuosity of the blood more than some anodyne preparation ; it is also vastly serviceable in some maniacal cases, if given in large doses, after proper evacuation, for the same reason. A person in a high delirious fever, or phrensy, being, for the time, in a state of madness, and inflam'd with all the symptoms of a maniac. This composing, narcotic drug, soothes the rage of the spirits, takes off the stimulus of pain, and throws the whole frame into a pleasing calm and tranquility, diffuses a sort of music and harmony on the constitution, and produces the same gentle transporting sensation on the body, as harmonious sounds on the mind. *Opium* has also a very great and sensible effect, when applied outwardly, which demonstrates that it is of a most diffusive, penetrating nature. I have often known violent fits of the cholic, and pains in the stomach, and other parts relieved by nothing but proper, anodyne plaisters, where the internal use of it could not be comply'd with.

NEXT to *Opium*, *Mercury* is a noble, and most powerful deobstruent. As it is compos'd of extremely subtle, volatile, and ponderous particles, it is capable by the heat, and muscular action of the stomach, of passing the lacteals in a fine vapor, or effluvium ; and consequently nothing is so well adapted to open all glandular obstructions, and to attenu-

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elixirs, &c. but many of them are uncertain, or violent in their operation, and will sometimes kill, as well as cure: They are, in this respect, like the modern refinements of cookery, and the chymical fire is often as pernicious as the culinary one. The more simple and natural our food, as well as our phyfic, it is generally the more pure and wholesome. A vast number of these artificial preparations, usher'd in with pompous names, and glittering sounds, have started up in all ages, and overflowed the practice with a deluge of drugs; but their reign has been generally short, and their reputation transitory; like successive waves, or alternate puppets, they are soon jostled off the stage, to make way for new comers; or, like hovering phantoms, amuse our fancys with delusive glare, then shoot away, and vanish into air.

I MIGHT here, if I had room, enumerate the virtues of various simples, and vegetables, which have fell under the course of my practice. Having here perhaps had opportunitys of making more observations than those who live in large citys, remote from herbs, who find that the pharmaceutical preparations of the shops, frequent prescriptions, and the gilded apparatus, and pomp of phyfic, are much readier at hand, and more pleasing to their patients, as well as more useful to themselves, than the simple, and natural infusion of herbs, decoctions, and all the

useful pursuits of botany. But as I often attend the poor in the country, who can neither see the prescriber, nor pay the apothecary, I have frequently been oblig'd to send them to the fields, and gardens, for those salutary herbs, or roots, which nature has provided for the relief of mankind, without penetrating the bowels of the earth, and ransacking both the *Indies*. I shall here mention a few of the most remarkable simples, however disagreeable it may be to the present fashion, and dress of pharmacy; for there is a fashion, and mode in medicine, as well as in cloaths, tho' the *capital remedies* I have mention'd, have still kept up their credit, amidst all the changes and revolutions of the physical empire.

GROUND-IVY, or *Ale-boof*, is a valuable, and noble plant, and scarce any vegetable cleanses, and deterges more powerfully, or in other words, is a safer or milder pectoral. This was the herb, as *Temple* observes, with which our ancestors made their common drink, who were esteem'd the longest livers in the world: It is also the more to be valu'd, as it is to be gather'd in almost all places, and all seasons of the year; as if providence design'd that to be most easily obtain'd, which is most useful. *Camomile*, *Rue*, *Betony*, *Liverwort*, *Colts-foot*, and *Buck-bean*, the roots of *Garlick*, *Aron*, *Valerian*, and *Burdock*, have all great and sovereign virtues, in their respective

ate the too great cohesion of the blood, by means of its expansive *power*, *fluidity* and *momentum*. As most chronic disorders are to be ascrib'd to too great a viscidty or lentor, the active force of *Mercury*, administer'd in small quantitys, dissolves the sizziness, opens the natural secretions, and acts as a *glandular purge*, and detergent in the remotest capillarys, and recesses of the human frame; not to mention its more immediate efficacy in obstructions of the great concoctive organ, the stomach, and bowels. The virtues and powers of this noble mineral may be variously applied, and directed, according to the intention in view; and may be made either sudorific, cathartic, or diuretic, if blended and incorporated with medicines, endu'd with those respective properties. Mercurial pills thus compounded are the finest alterative yet discover'd, and will perform wonders in some obstinate cases, and scorbutic and scrupulous obstructions, of which I could give a multitude of instances.

THE next great and powerful remedy is the *Peruvian Cortex*, the discovery of which noble drug has been of more service to mankind, than all the golden mines of that country. This is the only specific we have in medicine, and is infallible in all periodical cases. But without regard to its wonderful use, and virtue in intermitting disorders, it is an excellent *stomachic*, in most cases, attended with relaxation, weak,

flaccid nerves, and moist habits; and when combin'd and assisted by suitable diaphoretics, such as *Guaiacum*, *Valerian*, *Serpentaria*, the *Pulvis Ari*, &c. to open, and expand its resinous particles, it becomes an excellent *alterative* and *antiscorbutic*. Indeed, each of these noble drugs, or engines of medicine, may be determined thro' various ways or canals, and act with joint forces, when blended with each other, or with different remedies, according to the design and conduct of the physician or manager; as the pipes of a fountain may be directed this, or that way, or with a greater, or less velocity, or impetus, according to the management or disposition of the cocks and springs.

I HAVE thus concisely hinted at a few of the virtues of these three great, and wonderful remedies: These fundamental, and powerful drugs, together with the *Testacea*, and a few others, will still keep up their credit and reputation, amidst all the *farrago* of medicine, and the confusion and uncertainty of the *Materia Medica*. In the general, I have always observ'd, that the more simple and uncompounded these, as well as other remedies are, they are the more successful and efficacious. The furnaces of the laboratory, and the tortures of chymical fire, with its various *sublimations*, and *menstruums*, have indeed furnish'd us with a great variety of artificial *extracts* *crocusses*,
elixirs,

for its real cravings, and necessities. This is demonstrated from the health, vigor, and happiness of the old *Britons, Brasilians, &c.* before they had any commerce, or communication with other nations, or were polish'd and civiliz'd into riches, luxury, and diseases. As *Pope* has beautifully represented.

Lo! the poor Indian, whose untutor'd mind, &c.

Sir William Temple has also very justly made the same observations; and has himself took notice of six medicinal plants peculiar to our climate, (tho' many might be added of equal value) *viz. Sage, Rue, Saffron, Ale-booff, Garlick, and Elder*; the virtues of which he has particularly specify'd.

I HAVE thus communicated a few observations on this important subject of *Health*, chiefly collected from my own experience; in which my sole view has been to suggest some hints (or rather faint *sketches, and outlines*, for others to fill up, and finish) that may tend to promote the health, and happiness of mankind, without regard to the ambitious and mercenary views of some in modern practice, or to the false ostentation of illiterate pretenders, and designing empirics: And if it don't add to the happiness of others, it will certainly add to my own, that my design was good, and my intention honest. I shall only observe, with a celebrated writer,

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ter, *That Health is commonly the blessing of the poor, and not of the rich: And that if the rich wou'd be healthy or happy, they must live like the poor, tho' they may shine with the great; or do that by choice, which the others do by necessity.*

IT may be inferr'd from hence, that *Health* is the golden *Hesperian* fruit of *Exercise*, *Quiet*, and *Temperance*, which may be comprised in these two lines:

*A happy being, and a peaceful end,
On Toil, Content, and Temperance depend.*

I SHALL conclude these cursory remarks, with a poem compos'd a great many years ago; which being adapted to the subject, I have now revised and corrected, tho' a very intractable theme for poetry.



tive classes, however common, and neglected, as vulgar, and obsolete, by the caprice of new inventions, and the tyranny of custom. The virtues of *Elder* and *Sage* would fill a volume, besides many others of equal worth and value. The wise author of nature has amply furnish'd us with physic, as well as food, in these medicinal plants: I have often found well-chosen diet-drinks, effectually remove several disorders, that have eluded all the art of nicer pharmacy. But the study of botany is now too much neglected for artificial preparations, and the genteel cant, and interests of physic; nothing will avail with some but chymical compositions, and we are to be conjur'd into health all at once, by some *enchanted pill*, or *drop*, or some such wonderful *catholicon*. But this was not the practice of *Hippocrates*, *Galen*, *Celsus*, or *Sydenham*, who study'd nature more: *Virgil* mentions it as the principal character of *Iapis*, who cur'd *Æneas*.

Scire potestates herbarum, usumque medendi.

It was his part

To study herbs, and know the healing art.

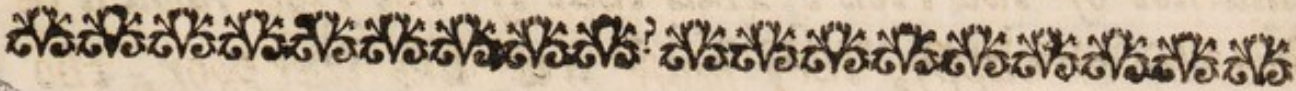
SOME people, who perhaps aim more at amusement than instruction, may wonder that I have not been more copious in enumerating the medicines ap-

propriated to particular disorders, and their respective virtues. But (not to mention that this would be inconsistent with the intended brevity of this essay) I think such disquisitions are more calculated for the entertainment of the reader, than for his real use, and service: For whatever are the general and specific virtues, and powers of medicines, the particular use and application of them must eternally vary; and depend at last on the skill and judgment of the prescriber. There is nothing more useless, and impertinent, than the confus'd, and immethodical accounts we find in some botanic, and medical writers, who, like *Culpeper* and *Salmon*, ascribe indiscriminately, almost all sorts of virtues, to all herbs, and medicines. But a bundle of receipts, or an apothecary's file, will as well qualify a person for practice, as such common-place cant, and undistinguish'd descriptions.

BUT not having time to expatiate, I shall only observe, that the wise and beneficent author of nature has adorn'd the earth with an infinite, and beautiful variety of plants and vegetables, which are many of them only fit for medicinal uses: And that there is in every climate, and region, a sufficient provision made for the wants and necessities of its respective inhabitants, both *dietetic*, and *physical*. And consequently, navigation has rather supply'd us with materials for the luxury and effeminacys of life, than
for

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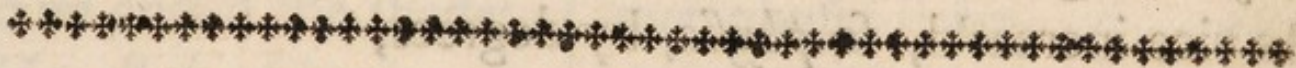
Dr. M O R G A N,

O N H I S

PHILOSOPHICAL PRINCIPLES

O F

M E D I C I N E.



AS useful labors call for grateful praise,
 Accept this tribute of my humble lays :
 Great is the task, extensive is the theme,
 Great as your work, extensive as your fame ;
 Yet shall the muse attempt the vast design,
 And your applause resound in every Line.

In the primæval, happy days of old,
 When golden years their radiant circles roll'd,

When

When on wild fruits, and herbs, men liv'd content,
And thankful took what heaven's rich bounty sent.
No noxious humors stain'd the purple tide,
Nor *luxury* fought, what *nature* had deny'd :
They drank the chrystal stream, and sweetly slept
On mossy couches, with the flocks they kept ;
Grief then was absent, sickness hardly known,
Peaceful they liv'd, and dy'd without a groan.

DISEASE at first sprung from its parent vice,
And hence the *Healing Art* deriv'd its rise :
Immortal art ! whose power divinely saves,
From pining sickness, and devouring graves.
Plain remedies at first were valu'd most,
The drugs were few, and moderate the cost.
The sick were cur'd without a *gilded pill*,
A *sovereign bolus*, or a pompous bill.
As vice increas'd, so *physic*, by degrees,
Increas'd its empire, and increas'd its fees ;
In after ages more mysterious grew,
As pride prevail'd, and interest came in view ;
Drest by designing Men, in dark disguise,
And veil'd in awful shapes from vulgar eyes.

WITH *Galen's* sect a cloud of med'cines came,
Of various form, and venerable name ;
Physic was all confusion, all profound,
While jargon reign'd, and learning lay in sound.

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The learned *Arabs*, from old writings, drew
A compound scheme, and model'd all anew.
Involv'd in clouds of smoak, and chymic flame,
Van Helmont next, and *Paracelsus* came.
While truth, and nature's light, was darken'd o'er,
And the great *Coan* precepts shone no more,
'Till the last age appear'd, when gleams of light
Shot thro' the chaos, and dispel'd the night.

THEN *Bacon* flourish'd, whose extensive mind,
On solid fact immortal schemes design'd :
While *Hobbs*, and *Harvey*, *Clerc*, *Baglive*, and *Boyle*,
Pursu'd fair truth, with an unweary'd toil.
Boyle on experiment alone rely'd,
And nature, which he lov'd, was still his guide.

LOCKE now appear'd like some propitious light,
And chas'd the shades of metaphysic right ;
He all the schoolmen's sophistry display'd,
And welcome truth to every art convey'd.

SYDENHAM made practice by experience plain,
Taught by no idle fictions of the brain ;
Sydenham the old, the simple way renew'd,
Nor study'd what was *great*, but what was *good*.

THE scene still changes each revolving year,
And lo ! new wonders to our view appear :

See health on Seraphs wings, divinely bright,
Shines with the rays of *mathematic light*.
Such was of late the pleasing vast surprize,
When northern streamers lighted all the skys ;
When, soon as shades of night the earth o'erspread,
Amaz'd we saw new morning o'er our head.
With thirst of knowledge fir'd, see every sage,
With learned labor, in the work engage.

BUT tho' such numbers have pursu'd the theme,
To you alone we owe a *finish'd scheme*.
All that *Bellini*, *Keill*, or *Pitcairne* dar'd,
At best is faint essay, with your's compar'd.
The great *Boerhaave* will hail the grateful sight,
And read you o'er with wonder and delight.

You leave the beaten circle of the schools,
And the dull round of antiquated rules ;
On *facts* depend, then *reason from th' effect*,
And with establish'd truths your scheme connect ;
While by just consequence, from these you draw
Some *fundamental* rule, and *useful law*.

SUCH was the path immortal *Newton* trod,
He form'd the wond'rous plan, and mark'd the rod ;
Led by this clue, he travel'd o'er the sky,
And marshal'd all the shining worlds on high.

Mature in thought, you *Newton's* laws reduce
To nobler ends, and more important use :
To guard man's feeble frame from fell disease,
Or when we sink with pain to give us ease :
For every ail ascribe its proper *cause*,
To nature's govern'd by *mechanic laws* ;
You shew how springy air affects our frame,
To raise, or to depress the vital flame :
How orbs above by gravitation steer,
Impress their force, and influence the air ;
How *Cynthia's* silent energy presides,
Ferments the blood, and agitates the tides.

WHEN fatal fevers kindle flames within,
Which raging glow o'er all the scorch'd machine,
You shew how nature prudently detains
Diluting serum in the burning veins ;
Your well-tim'd medicines mitigate the heat,
And o'er the frame diffuse a balmy sweat :
The monster *Febris* flies the potent spell,
In haste retires, and calmly seeks her cell.
Medicine from hence shall triumph with success,
Nor pining patients linger in distress.

MY raptur'd muse sees with prophetic eyes,
New ages roll along, new systems rise ;
Sees physic on *mechanic reasoning* climb,
And raise a structure to the skys sublime ;

Sees sickness fled, *Health* bloom with cherub face,
And age creep on, with slow, reluctant pace;
Experience with her torch, direct our youth,
Scatter the mists, and light the way to *truth*.
While dark Hypothesis no more prevails,
Nor pupils listen to romantic tales:
Nor proud *authority* with bug-bear rules
Enslaves our minds, or dictates in the schools.
But *liberty* fits Goddess of our isle,
And peaceful blessings all around her smile;
Darkness and bigotry before her fly,
And truth, and virtue, grow beneath her eye.



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THUS while I musing sat in tears,
A grateful sound salutes my ears :
It is her voice, her air, her frame,
Or else, some visionary dream.
'Tis *Delia's* self! with glad surprize,
The living fair salutes my eyes.
To dying criminals, reprieve
Cou'd ne'er more rapturous pleasure give.
Not showers which cool the thirsty plain,
Not smiles to a despairing swain,
Than to my mind, oppress'd with care,
This *Resurrection* of the fair.

LIFE, like a flower, we often say,
Blooms fair awhile, then fades away.
You best the metaphor explain,
For you can *die*, and *rise* again.

BUT oh ! how barbarous, how unkind,
To torture thus your lover's mind ?
Each friend, for such rude treatment, thinks,
You are more savage than a *Lynx* ;
And frolic as the apish tribe,
In the same region who reside.
May you, for this, for ever more,
Transported be to that wild shore,
Where baboons dance, and lions roar.



