

## **Death**

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Death-an even  
according to the  
it terminates  
the minds of the  
affects the  
the enemy  
combat and  
combat without  
nature of their  
medical stud



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unequal import-  
of the life which  
by it which occupies  
rich more material  
than any other class  
we preparing to  
at in this great  
reflection of the  
the first time a  
- a dead body  
school + he is

is when he is  
introduced to, + begins to dissect at, this piece  
of human machinery to enable him to get through  
his examinations. The fact that this was once a human  
body becomes obsolete & he soon comes to be able to smoke  
his pipe + drink his beer (were he allowed) with as calm  
an indifference as the testimony of a chess playing  
agent as that with which he listens to the subject  
matter of a prosy lecture.

This piece of machinery however had its <sup>hopes</sup> ~~dreams~~ of  
before death, and its pleasure & pain throughout entire  
life. What there was we in our most intimate dis-  
section cannot find out. No trace is left to  
guide us as to whether the spirit that has flown  
was god-like or brute-like not a single mark  
to say what was even the wordly rank.

What then enable us to neglect the dead body's  
humanity & to make such a great difference  
between the dead & living. It is not change in  
form the want of motion alteration of  
expression or loss of speech or sensation these  
are often lost before death so called + altogether  
do not make up death. So slight is the change  
that - But for that sad shrouded eye,

That furrowed brow not woe's not sorrow  
And but for that chill changeling brow  
Where cold obstructions apathy - appals the feeling  
mourner heart - Ye but for these and these alone - Some  
moment ye are headstrong how ye still might dread  
the tyrant power - So fair so calm so soft &  
sealed - The first - last look by death revealed



Death - an event of different and unequal import-  
 according to the nature or value of the life which  
 it terminates, ~~and~~ - is a subject which occupies  
 the minds of the many but one which more materially  
 affects the student of medicine than any other class.  
 He the enemy with which they are preparing to  
 combat and many a life is spent in this great  
 combat without ever a single reflection of the  
 nature of their enemy. Perhaps the first time a  
 medical student has ever seen a dead body  
 is when he joins his medical school & he is  
introduced to, & begins to dissect at, this piece  
 of human machinery to enable him to get through  
 his examinations. The fact that this was once a human  
 body becomes obsolete & he soon comes to be able to smoke  
 his pipe & drink his tea (were he allowed) with as calm  
 an indifference as to the testimony of a conscious  
 agent as that with which he listens to the subject  
 matter of a gross lecture.

This piece of machinery however had its <sup>hopes</sup> ~~dreams~~ & fears  
 before death, and its pleasure & pain throughout entire  
 life. What there was we in our most intimate dis-  
 section cannot find out. No trace is left to  
 guide us as to whether the spirit that has flown  
 was god-like or brute-like not a single mark  
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What then enables us to neglect the dead body's  
 humanity & to make such a great difference  
 between the dead & living. It is not, change in  
 form the want of motion alteration of  
 expression or loss of speech or sensation these  
 are often lost before death so called & altogether  
 do not make up death. So slight is the change  
 that - But for that sad shrouded eye,

That frowns not wins not weeps not now  
 And but for that chill chameleon brow

Where cold obstruction apathy - oppals the feeling  
 mourner's heart - Ye but for these and there alone - Some  
 moment ye are headstrong hours ye still might dread  
 the tyrant power - So fair so calm so soft &  
 sealed - The first - last look by death revealed



John Deatt  
Med: Sur  
C. Ch. 2







any circumscribed part. Many parts often may be dead while the individual continues to live. In disease & wounds, this is constantly the case. The African negro frequently begins to putrefy at their extremities before death comes on - then limbs rotting while heart, lungs, brain and digestion system are active. Even after a man is dead his muscles live & will contract. The heart of the shark I have seen pulsate for three days after the death of the animal and in certain fishes digestion will continue 24 hours after death.

But the whole organism is composed of separate cells each cell is born it ~~is~~ grows reproduces & dies as if it were a single-celled animal. The growth & decay of an individual is like the growth & decay of a nation or tree; the individual cells composing ~~and~~ <sup>and</sup> ~~organism~~ human being grow & perish as the individual men or the individual leaves grow & perish. There is a certain aggregate unity, but it is made up of distinct units. Just as the life of a nation or a tree is the sum total of the lives of all its individual parts, so is the life of an organism the sum total of the lives of its individual cells. Coexisting cells however as we ascend the scale of organised life have less & less individuality & more & more mutual relations the one with the other. It is this mutual relation that causes the organism being as a whole to succumb to disease. The intimate harmony of one part with another is so mutual that a slight disease serves to annihilate the whole - a slight roughening of the valve of the heart - a few tubercles in the surface of the lungs - a granular condition of the kidney surface - the bursting of a small artery in the brain - with their after effects are considered sufficient to account for the death of an individual. These singularly small organic changes however, show with what exactness the animal machine is made, how intimate are the relations one part with another and how much skill this complexity implies for its restoring when any part goes wrong.



Here we are brought to the question what is it that terminates life. Why should not these cells go on repairing their waste tissue for ever. Each cell has in itself the power of assimilation - the power of repairing its substance wasted in functional activity, & seeing that this power is prolonged indefinitely in some for a century upwards - why should it ever cease. Repair & waste are never balanced exactly. "Man begins in a gelatinous & ends in an osseous condition". The process of life induces change in the structure which gradually impede its functions. In the food we are constantly introducing different substances which produce variations in the composition of the blood & variations in the <sup>nutrition</sup> composition of the parts. These variations all tending towards consolidation accumulate their influence & an animal goes on getting more solid day by day and as <sup>age</sup> ~~years~~ advances, the accumulated effects of consolidation accounts for all the phenomena of old age. Every part is diminished in plasticity & mobility - every tissue is increased in ~~the~~ firmness - fat is absorbed - cartilages become bony - bone lose their cancellous tissue the coats of the arteries become harder & lose their tonicity & just as <sup>in</sup> the vegetable world plants as they grow older become more woody & the circulation is slowed & finds its way through only the large channels until the tree ripens & dies & falls; so we with mankind ~~we~~ ripen from hour to hour, we ripen and ripen and then from hour to hour we rot & rot.

I have thus touched upon death of the cell - of local and death & death of the individual. There still remain death in another form and that is death of the species. The history of the human race is the same in regarding both varying of species as that of animals. As in the animal kingdom one species gain mastery leading to the extermination of their inferiors in strength; so we have in human history traces of lost races and of one race supplanting another. Many causes may be assigned to account



The chief however is undoubtedly that of one people driving out another by force. The white races drive out the black whenever they settle. The <sup>North</sup> American Indians are getting fewer & fewer yearly - partly by starvation from having their lands confiscated for some atrocious crime partly by drunkenness & disease and their ignorance & perversity to get medical advice when any plague such as small pox breaks out amongst them.

But there are also cases of white people driving out white. The Celts the first race of Aryan people that spread over Europe found Tamarians rather earlier inhabitants, which they either slew or drove out. The Celts in their turn however had to succumb before succeeding Aryan races & have been driven into small corners & are now found only in Brittany, Wales, the West of Ireland & the Highlands of Scotland.

How to say that <sup>actual</sup> slaughter could account for the disappearance of a people is of course absurd, but the attendant effects of being depressed by the wound of the moral tone of success is sufficient to account for a rapid decline in population. The toleration of a conqueror can be great but the concealed hate of the fallen is a thorn in the side of a people that is not likely to add to its prosperity. This hate breeds pride & this attended with poverty will increase the virtue but not the numbers of a people. The Celts in Britain by the Welsh & Scotch Highlanders.

The poverty & pride of a Scotch Highlander is proverbial & they are therefore the most virtuous sect perhaps in the nation. Quite a contrast to the loose morals of their neighbours the Lowland Scotch - and the Registrar general's returns shows that these two sects represent the lowest & highest average of illegitimacy in the kingdom. The poverty of the Highlanders prevents their marrying - in fact unless corn be cheap & the marriages as few & far between & their husbands are illegitimate but although their neighbours are just as poor their want of Celtic pride allows of an enormous amount of illegitimacy & forced marriages.



Another instance of marked decrease in population is found in that of the French people.

One going through the busy streets of Paris or Marseilles would never for a moment imagine that the population of France was on the decline. But so it is and only a fortnight ago the census of France was published & made public in all the English daily papers showing that the population of France has decreased  $\frac{1}{5}$ . Now this cannot be accounted for by emigration as that is at a minimum in France nor by loss of men in war. The Germans are increasing in numbers and they have had as much fighting as France has had. Nor can it be accounted for by their lost provinces of ~~the~~ Alsace and Lorraine the population of these two provinces not numbering more than 2,000,000.

No some other cause must be looked for and one has been put forward that French families are always small 2 & 3 are about an average number whereas the healthy round dozen of the Germans or English is by no means considered a feat in either of these countries. The cause of the smallness of French families must be considered from a very broad basis. The French are a very exclusive race seldom marrying with people of other nations and they have remained very long as a distinct people without the introduction of any fresh blood. Now it is well known that the introduction of new blood in a herd of cattle or sheep produces improved stock so it is with people. The finest men in this kingdom are on the borderland between England & Scotland even this slight difference in some cases, not doubt the improved physical development. Again where a large importation of new blood introduced is introduced into a nation it is like giving the nation a new start. The English nation has been regenerated by Romans, Celts, Jutes, Angles, & Saxons, Normans & no doubt the enormous number of foreigners that take up their abode in this country tend to improve the condition of our race.



But with the French it is different they seldom or never intermarry with foreigners & even when they leave their country they still ~~carry~~ carry their <sup>national</sup> peculiarities along with them & remain Frenchmen. The Hungarians are also getting fewer in numbers. They are a non Aryan people that turned about & founded a kingdom in the face of the last wave of Aryan settlers the Celts. They are even now a distinct race of people speaking their own old Turanian language & seldom intermarrying with their neighbours. It is a fact that wherever a large Hungarian family is found either the Grandfather or Grandmother has ~~been~~ <sup>with them</sup> been German or German blood has got mixed at some future time. So then we are compelled to say that there is some natural law limiting the reproduction of a race & that those races that intermarry the least frequently with their neighbours are decreasing in number.

Thus I have briefly and I am convinced feebly & unsatisfactorily only touched upon that immense question of the disappearance of races & people from the face of the earth.

But death is to be viewed in many other aspects than that I have spoken of. Death has an individual terror for each human being, every one has to pass through this great change and to make the best of this terrible prospect. Beyond question it had been possible for God if such had been his pleasure to have made all creatures under a law of life above death having no part in it. Scripture assures us that man at least was at first placed conditionally under this law. There is however distinct evidence that from the beginning all other terrestrial life was constituted under the law of death.

We know that from the day of man's creation he had given to him the idea of death. It was set before him as the just desert & consequence of disobedience. It was long & generally held indeed that this law in the natural economy <sup>superintended</sup> upon



upon the introduction of sin. But this idea which Scripture nowhere asserts is conclusively refuted by the discoveries of geology which demonstrate the prevalence of death in ages long ~~unknown~~ anterior to the creation of man as far as is known the existence of sin. Besides how could our first parent have had the idea of death unless by seeing trees falling & animals dying around them. It was only thus that they could have got the idea of death, dominions and had impressed in them the natural animal dread of death. What then does death import as an appointed doom. To answer this question a right we require to ascertain the true constitution of our nature. If the body be the whole of man - death is the end of his conscious existence. If he consist of body & spirit this event may prove but the birth day into another & more important state of being. How then does it affect us? Does it reach the whole man body & spirit. If so, how are they severally & together affected by it; in what order & by what process does it consummate its work. Death is not a pleasant thing and no human being can be said to revel in the joyous idea of death. There are however various things that tend to lessen its distressing effect. It is the body that dreads death more than the spirit. The spirit can conceive a better & purer existence were it rid of the body. It is only in this life that we can interpret a right the words that Burns puts in the mouth of the poor old man. Oh death the poor man's dearest friend the kindest and the best. Welcome the hour my eye lids are laid with thee in rest. He here ~~rather~~ wishes to be rid of the body & not afraid that the spirit should pass into another state. But this animal fear of death is compensated thus. ~~The animal~~ The sum of animal enjoyment quenched in death is largely compensated by the law of increase & succession which both perpetuates life & preserves it in <sup>the</sup> vigor of its powers & the freshness of its joys. There is no doubt that the law of increase does console. The fact of leaving children in the world to



to perpetuate one's name & take interest in one's  
by some life is an immense physical as well as  
moral satisfaction. These children are part of  
oneself & one is secure ~~in~~ <sup>in</sup> this very fact that  
existing in future state is merely this existence  
through one's children.

The other great consolation at the approach  
of death is of course religion; and the various  
religions present different facts to console  
the being that is passing from this life.

It is evident that one dying according as he is  
Jew a ~~gentile~~ <sup>Christian</sup> Mohammedan or a Hinduist  
will have different consolation according as  
these religions promise. Before the Christianity  
the world had two religions with entirely distinct  
foundations. The Jews & the heathens the Jews  
believed in one God - that is our God the heathens  
had many gods. The consolation a Jew gets is  
that by confession at stated intervals he gets  
pardon for his sins. In the month of September  
the first month of the Jewish year - the day of  
reconciliation allows him to confess and thus  
to get rid of his sins & thus he gets rid of his sins  
& commences the year with a clean balance <sup>sheet</sup>  
Future Punishment are not dreaded nor do  
they admit of ~~future~~ <sup>aplace of</sup> punishment. All they pray  
for is to be protected from <sup>is</sup> affliction in this life  
Nothing in the old Testament History of the Jews  
gives any hint as to their ~~existence~~ <sup>existence</sup> of a future  
state; and certainly the modern Jews do not  
while many are complete infidels as their ~~long~~  
looked for worldly emperors have not yet come  
amongst them to establish his glorious earthly kingdom  
So that a Jew who has confessed regularly &  
prospered in this life as most of them seem to do  
dies happy.

Of the heathens the only civilized were the  
Greeks & Romans. Now the greatest & wisest of all  
the philosophers were never able to give any  
satisfaction to their & themselves as to their notions of  
a deity.



X

Those among them who had the justest conception of a Divine Power & did also admit a providence had no notion at all of entirely relying & depending upon either; they ~~to~~ trusted in themselves for all things; but as for a trust or dependence upon God they ~~could~~ would not have understood the phrase it made no part of their belief. Again if a man could not reconcile the doctrines of one philosopher he hunted about until he got some one of the numerous schools of philosophy that proposed a creed that suited his views & then he cast up to and believed in <sup>his</sup> God & died happy in his belief. That some of the heathens believed in a resurrection we know from the New Testament where it says that of the Pharisees & Sadducees, who were followers of <sup>the</sup> Platonic & Epicurean schools, the Pharisees believed in a resurrection.

In the world at the present moment the three great religions are Buddhism Mohammedanism & Christianity.

Buddhism numbers about 1/3 of the human race; it was founded before Christ was born so that Buddha its founder had not any of the Christian doctrines to borrow from as Mohammed has. Of the many duties & beliefs of Buddhism one two only concern this subject. The Buddhist along with the Brahmins believed in the transmigration of souls and the continual prayer of the Buddhist is to obtain Nirvana that is the complete annihilation of the thinking principle in order to obtain this <sup>his</sup> desire & passion must be suppressed every obstacle to the extinction of desire must be laid aside the most extreme self-renunciation must be practiced must suppress his own personality as far as possible. The Buddhist who acts thus obtains Nirvana.

Mohammedanism the most recent religion which has been adopted by a portion of mankind since Christianity is a blending so to speak of the beliefs of the religion of Jews Christians Pagans Sabaeans & Magians, &c. Different <sup>rules</sup> were given according as <sup>time</sup>



time opportunity offered. Once <sup>Mahommed was</sup> when hard pressed by his enemies & nearly deserted by his small band of soldiers - he promised to those who would follow him a future state of sensual enjoyment, & that those who died in battle were certain to obtain this paradise. No wonder the religion of Mahommed spread as each man rushed into the thick of the fight hoping thus to get his part of a life of pure pleasure. The religion which has been adopted by the Western part of the old World & which now reaches & extends its influence off or at the present part of the New is Christianity. We all know what ~~the~~ <sup>the</sup> Moses says, it gives to those who will obey it, call so that it is not necessary here to go into the beaten paths of such a subject - But at the present day two schools always regarded as more <sup>or</sup> heterodox in regard to their belief in a future state are the Philosophical & Scientific.

The various Philosophers even in this Country are as ~~the~~ one might say as the sands on the shore in number - ~~as~~ every one being his own philosopher so to speak in regard to religious questions. Some Hamilton had their day & their say & their works are still having their day & their say & many others of inferior note have guided the thoughts of mankind towards one or other idea of Materialism, Spiritualism & Pantheism; and it is only the other day that the present school of philosophy in this Country lost its great head John Stuart Mill. This great philosopher who it is believed will be better appreciated a century hence & than he was when alive, played a peculiar part in philosophy and peculiar beliefs in a strangely constituted mind as regarded religion. Trained by his father in heterodox beliefs he



he put himself forward as one of the few examples in this country of one who has not thrown off religious belief, but never had it.

He looked upon the modern as he did upon the ancient religion as something which in no way concerned him. And what was the effect of such a neglect. At times he sank in the most deep despair of unpassioned grief. His chief aim ceased to charm him, the prospect of success in his various schemes gave him no comfort. Books that used to amuse & give him pleasure - spoke in vain. He knew that no friend could give him relief & his grief was not one that could be lessened by telling any one of it. The cloud grew thicker & thicker. There seemed to have nothing left to live for.

Here we have perhaps the best example known of the cultivation of brain material for human improvement & purposes with the entire absence of any thought of an immortal existence of the spirit. He did not think that the spirit required cultivation & that fond desire of the soul that longed after immortality was viewed from the outside & from a distance. The whence, the why, & the whether, of his own existence was viewed by his own eyes. Ego it was, was so to speak gazed & wondered at. ~~He looked only~~ He took only a telescopic view of his own spiritual existence.

At the present moment all eyes are directed towards the workers at science.

The word science has got twisted about by every so many apes, wishing to be considered as men of science & has got into such bad repute that to call oneself a scientific man means with the vulgar - an atheist or at any rate a sceptic.

If a man looks through a microscope now a day, he is called a ~~man~~ scientific investigator. If he shakes his head wisely in regard to some religious point - he is said to be a sceptic or a scientific man.



So that one has to be circumspect in using such a term.  
 Science at the present day is tending towards materialistic ~~views~~ <sup>theories</sup> and that for absolute truth reason to a certain point & then they stop knowing where their reasoning would lead them. They do not wish to pursue <sup>the theory</sup> but almost ~~then~~ <sup>they</sup> know knowing that in this country at least they would be looked upon by the nation at large with something like hatred. Professor Dymdale's address at Belfast was one of the kind. He pursued materialistic reasoning without drawing his positive conclusions & only the other day on account of the many attacks that were made upon him he wrote defending himself from the atheistical views with which those who had read his paper accused him. The Church on the other hand will not tolerate materialistic views they denounce them in every way and say that they are leading the nation towards atheism. So that in the meantime we are hovering between the materialism of scientific men and the doctrines of the church.

#### ~~The Materialists~~

The materialism of scientific men in no way means atheism. Although there men are as we believe they are getting nearer & nearer truth. Although they behold the world composed of atoms, that does not preach unbelief. It would have been as easy for God to have created each race of animals & each individual by a distinct act of creation had so been his will. But it is surely far grander to find a law ruling all material existence such it is getting growing on God a higher mead of praise to believe in the possibility of such a colossal architect of a scheme so grand in its intricacy. But it is not unimportant to observe that the dissolving of the congregation



of atoms which form, say a human body is not annihilation. When death exert its power upon the body its component parts are not lost. So with the spirit. Death is not the extinction of existence a annihilation either of the one or the other.

In a time the body retains its form <sup>state</sup> substance however changed is never lost - much more may it be presumed shall the spirit survive. And since God takes such charge of our material infirma last - allowing us fast to be lost - he will much more preserve the higher & more kindred product of his creative power. The effects of death upon the body are matter of common observation. The effect of bodily death on the spirit may be more difficult to estimate. This may depend in part on the value of the earthly portion that is lost partly on the future portion state which it has entered. The effect of death on the spirit is necessarily different from the effect on the body. Consciousness belongs to its nature. Its proper life is the harmony & subjection of it's power to the nature & will of God its death is carnality & continuity to Him. Death as it affects the body terminates all happy connection with the external world - death of the spirit excludes <sup>it</sup> from joy

absence of <sup>God's favor</sup> <sup>with many for planting the cross</sup> <sup>therefore pardonable</sup>  
 Mr. Lecky's account of a Jew in Christian & John Stuart Mill does not

But - is accounted for ~~French~~ French depopulation by one race remaining as a distinct race for so long time without any mixture of blood

immortality breeds population  
 Paucker  
 This line of race however were the out patient depopulation of the

But ~~not~~ <sup>not</sup> ~~not~~ <sup>not</sup> I am sorry to see D. Wallace has mistaken the word noxious for nausea. It is a terrible thing to be in nausea, but I am afraid you are all glad to see they set you right and give you something more certain to lay hold of than I have my paper and an



From Paris is my France in regard to  
politics not your population - The French  
are a people - are most certainly most virtuous

My fault seems their <sup>has</sup> dissension  
but as this is the first meeting of the  
society - I am sure I have not  
as I believe says I have said  
I am proud for its cause in