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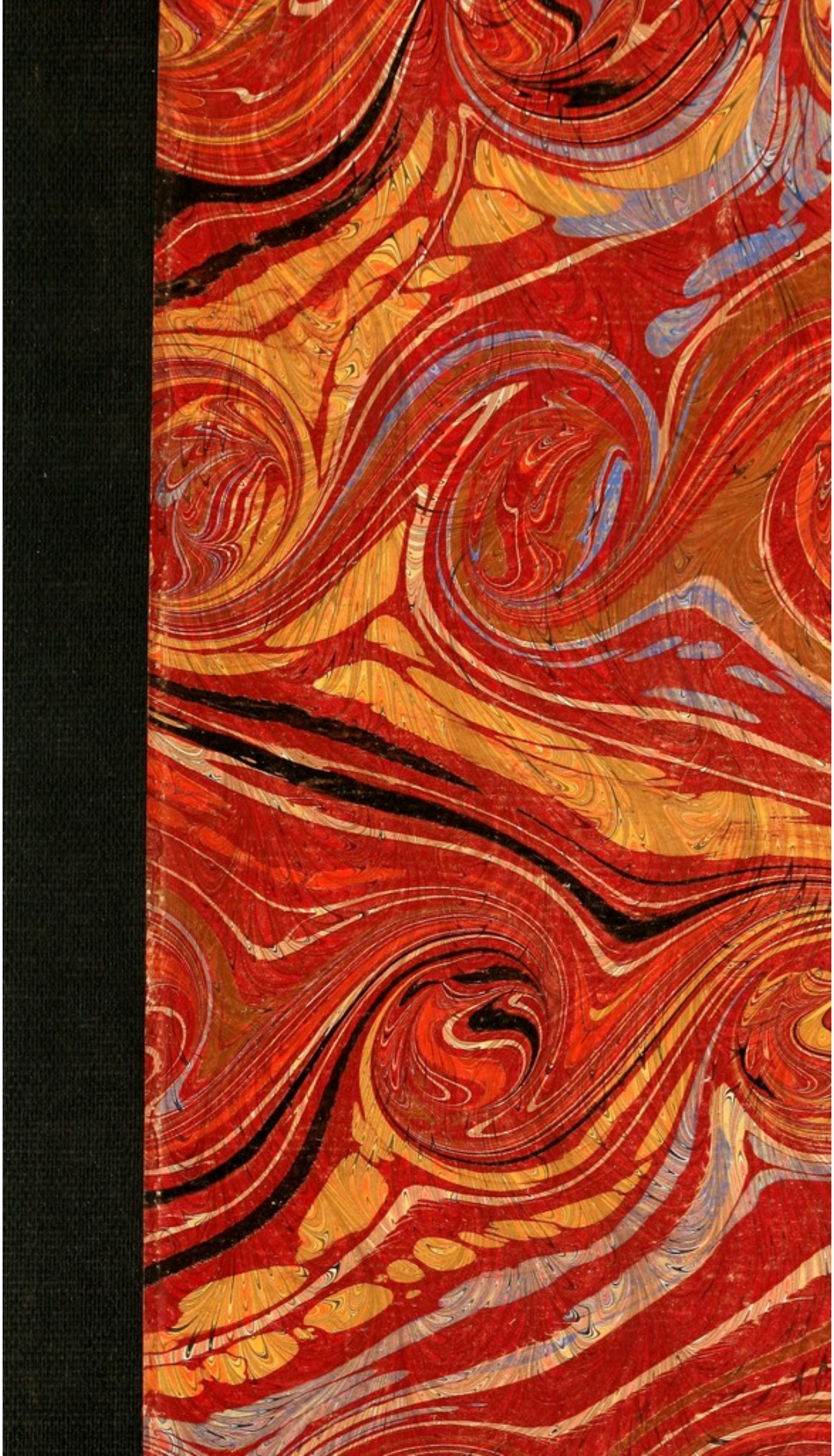

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A

LECTURE

ON THE USES OF

ANATOMY AND PHYSIOLOGY

IN

VARIOUS BRANCHES

OF

KNOWLEDGE,

DELIVERED

ON MONDAY, THE 1ST OF NOVEMBER, 1824,

BY

JAMES MACARTNEY, M.D. F.R.S. F.L.S. M.R.I.A.

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HODGES AND M'ARTHUR, DUBLIN,
BY R. GRAISBERRY.

1826.

"For a man to know himself properly, it is scarcely enough that he knows his own name."—SOCRATES.

ADVERTISEMENT.

Circumstances have taken place, which have induced me to lay before the Public, my first Lecture in *the year* 1824, in the very words in which it was delivered; and likewise, to subjoin the Notes employed for the concluding Lecture of the same Session, which, although mere heads, may be sufficient to shew the nature and tendency of that Lecture.

LECTURE, &c.

I SHOULD wish to take advantage of the presence of so mixt an audience, to point out the uses and application of Anatomy and Physiology in the explanation of several branches of knowledge, besides Medicine and Surgery.

In proportion as the various arts and sciences have advanced in improvement, they have been found capable of explaining each other. The more also they have been made use of, for the purpose of mutual illustration, the more their natural relations have been discovered. The expansive power of steam was long known as a simple and unproductive fact in Natural Philosophy, but by the application of this power to Mechanics, the most stupendous effects have been the result. Already it is calculated, that the steam machinery of England performs more labor or possesses more strength, than the adult population of the whole world. These extraordinary means of multiplying the mechanic power of man, are likely to produce, indirectly, still more import-

ant effects on the state of society and the moral character of the human race. Whether men may thus be made better or happier, is perhaps reserved for the progress of time to unfold; but that a new mode of labor, and a facility in transmitting goods, persons, and opinions to all parts of the earth, must sooner or later, change the entire frame of society, seems to be beyond all doubt.

If the employment of a single principle of inorganic matter can lead to such extraordinary results, it is not unreasonable to expect that the laws which determine the actions and powers of all living beings, may admit of many very important applications.

I shall endeavour, by a few examples, to shew the utility of a knowledge of Anatomy and Physiology in *Theology*,—*Natural History*,—*Geology*,—*Natural Philosophy*,—*the Fine Arts*,—some parts of *Moral Science*, and *the Art of Healing*.

Several works have been written to prove from the structure of living bodies the existence of design and goodness in the Creation, and certainly no subject could be chosen which is so fit for this purpose; for the Anatomy and Physiology of animals and vegetables, are throughout, but the history of means adapted to fulfil certain ends. Some of these books have been written by good Anatomists and Naturalists. For instance, Ray's Wisdom of

God in the Creation, was an excellent book on Natural History at the time it was published. Lesser's Insecto-theology contains more information on the anatomy and habits of Insects than many works which have been more lately written; and Swammerdam's great work on the Anatomy of Insects is interspersed throughout with reflexions on the wisdom of the Creator, suggested by the wonderful and curious structure of the minute animals he dissected. The most popular work on this subject is Dr. Paley's Natural Theology, a book which has gone through 19 editions in 17 years, and is read and quoted by every Divine.

This author appears to have compiled his work altogether at second hand, and without any knowledge of Anatomy and Physiology derived from actual observation; and the consequence has been, that he has fallen into many very great errors respecting the structure and uses of parts. I could quote many passages in his book to prove this, but I shall take one which is particularly strong.

"For the *ball and socket joint*, beside the "membrane already described, there is in some "important joints, as an additional security, a "short, strong, yet flexible ligament, inserted "by one end into the head of the ball, by the "other into the bottom of the cup; which liga- "ment keeps the two parts of the joint so firmly

" in their place, that none of the motions which
" the limb naturally performs, none of the jerks
" and twists to which it is ordinarily liable,
" nothing less indeed than the utmost and the
" most unnatural violence, can pull them asun-
" der. It is hardly imaginable, how great a
" force is necessary, even to stretch, still more
" to break, this ligament ; yet so flexible is it,
" as to oppose no impediment to the suppleness
" of the joint. By its situation also, it is inac-
" cessible to injury from sharp edges. As it
" cannot be ruptured (such is its strength) ; so
" it cannot be cut, except by an accident which
" would sever the limb. If I had been permitted
" to frame a proof of contrivance, such as might
" satisfy the most distrustful inquirer, I know
" not whether I could have chosen an example
" of mechanism more unequivocal, or more
" free from objection, than this ligament. Noth-
" ing can be more mechanical ; nothing, how-
" ever subservient to the safety, less capable of
" being generated by the action of the joint. I
" would particularly solicit the reader's atten-
" tion to this provision, as it is found in the
" head of the *thigh-bone ;* to its strength, its
" structure, and its use. It is an instance upon
" which I lay my hand. One single fact, weighed
" by a mind in earnest, leaves oftentimes the
" deepest impression. For the purpose of ad-
" dressing different understandings and different

" apprehensions,—for the purpose of sentiment,
" for the purpose of exciting admiration of the
" Creator's works, we diversify our views, we
" multiply examples ; but for the purpose of
" strict argument, one clear instance is sufficient ;
" and not only sufficient, but capable perhaps of
" generating a firmer assurance than what can
" arise from a divided attention."

This joint owes none of its security to the round ligament, but to a much better contrivance. The great mass of muscles which surrounds the bone, preserves it in its place so firmly, that in all the common positions and actions of the body, it would be almost impossible to dislocate the bone when these muscles are on their guard. The deep socket figure of the joint permits all the necessary motions with the surfaces always in contact. Even the attraction of these surfaces is capable of keeping the head of the thigh bone in its socket, in defiance of the strength of two men, after all the muscles are removed, and the capsule of the articulation is cut all round, as I have lately ascertained by experiment. Dr. Paley has fallen into the error common with persons unacquainted with physiology—that of supposing the body to be formed on mechanical principles ; and in many places he describes its structure as if it were a common piece of machinery. It is however only those who

study the laws of life, that can estimate and admire as they ought, the wonderful contrivance of the animal body. It is evident, therefore, that the more correctly a Divine is informed respecting anatomy and physiology, the more effectually will he employ this knowledge, as an argument in favour of Natural Religion. With such views, several persons intending to take orders have regularly studied anatomy in this school.

The first steps in *Natural History* were to notice and record the general appearance of animals and plants; but when a great number of species came to be discriminated, it was necessary to establish for them more precise characters. The best and most natural classifications of animals and plants—those which give the arrangements most suited to their habits and properties, are founded on internal structure. It is universally acknowledged at present, that no person can make any progress in natural history, unless he be acquainted with the anatomy and physiology of the objects of his research.

With the extraordinary talents for order and arrangement possessed by the celebrated Linneus, it is not likely that his classification would ever have been superseded, if he had raised it on the basis of anatomy. If he had been guided by this rule, he never would have

placed the Bat in the same order with Man and the Monkey; neither would he have associated, as he has done, the fleet and graceful Horse, the unwieldy Hippopotamus, and the uncouth Tapir. He placed the Seal and Walrus in separate orders, and with other animals in no way allied to them.

I shall contrast some of the Orders of the first Class of animals, as established by modern naturalists on the basis of a general agreement in internal structure; and you will find they form natural families with respect to the habits and economy of the animals.

The *Quadrumanous* order of Mammalia contains the *monkey* tribe and the ***Lemurs.*** Their mode of progression, and almost all their movements, are necessarily similar, from the circumstance of the posterior extremities being formed and used as hands.

The *Cheiropterous* order, in which the *bats* alone should be placed, have the bones of the fingers extended in the membraneous wing. Their habits are very peculiar, and unlike those of both other beasts and birds. The structure of the wing is such as to enable them to discern their approach to any foreign bodies; and hence they can fly with great rapidity at night, and even after their eyes are put out, they avoid all obstructions.

The *Plantigrade* quadrupeds are those that walk on the sole of the foot. These animals

live in obscurity. Many of them are dormant during the winter, and subsist on mixed food. The genera are the *hedgehog*, *shrew*, *mole*, and *bear*.

The *Tardigrade* quadrupeds are so called from their extraordinary and slow motion. Their anterior extremitics are longer than the others.

The *Digitigrade* order tread on their toes, never hibernate, are most watchful during the night, and naturally subsist on animal food. They are the well known beasts of prey.

The *Saltigrade* mammalia have the hind limbs longer and stronger than the anterior ones, and hence the leaping gait from which the name is derived. They are distinguished by the front teeth being formed for gnawing hard vegetable substances. They are in general timid, and pursued by other animals. They are prolific, and several species sleep during the winter. As examples of this order, we may mention the *hare*, *squirrel*, *beaver*, *mouse*, &c.

The *Hoofed* quadrupeds, by being divided into the *many hoofed*, the *two hoofed* or *cloven footed*, and the *single hoofed* or *solid footed*, produce three extremely natural orders of animals.

The *Finned* or *Pinnated* mammalia form also three natural families, according to the gradations in the structure of their extremities :—

1st, the *Nectopoda*, with feet fitted rather for swimming than walking; these are the *seal* and *walrus* kind: 2dly, the *Cryptopoda* have the posterior limbs involved in the tail; of such the *lamantin* is an example: and, 3dly, the *Cetacea* or *whale* tribe, in which, bones analogous to those of the arm and hand are clothed so as to make a fin for swimming. The posterior extremities are obliterated, and the general figure of the body being adapted altogether for a residence in the sea, they are ranked amongst Fishes by persons uninformed in natural history. Their internal structure is, however, very different from that of fishes; and they possess the classific distinction of mammalia, by suckling their young, for whom they display the most extraordinary degree of attachment.

It is to be regretted that we have no compendious and popular classification of animals, according to their anatomical structure and economy, in the English language. My classification is only published in Rees' Cyclopædia, and was printed with many typographical errors; and Baron Cuvier's last work on the Animal Kingdom, a translation of which is undertaken, is very complicated, and loaded with useless nomenclature.

Geology may be considered a new science, and one which would prove one of the most interesting that could engage the human mind,

if sufficient data were ascertained, by which could be formed a satisfactory history of the globe we inhabit. That part of geology which relates to the remains of animals in a fossil state, has received great elucidation from the labors of Baron Cuvier, the celebrated French anatomist. He has been for many years engaged in collecting specimens of fossil bones, and in comparing them with the extensive collection of skeletons under his direction at Paris. He has succeeded in establishing several genera, of which no species at present exist on the earth; and many species, of which the genera only remain amongst us. Excellent models have been made of skeletons of these animals, as far as they have been obtained; one set of which Baron Cuvier, has very liberally sent over here. *(Some of these specimens were shewn.)*

There is little doubt that future researches into the strata of the earth, in various parts of the world, must lead to very interesting discoveries. Perhaps, in some unexplored region, fossil remains of the human race may be detected. At present it is the opinion of Cuvier, that there is no genuine specimen of either the human subject or the monkey kind in a fossil state. I have had an opportunity of seeing one of the reputed fossil human skeletons, found at Guadaloupe. The rock which enclosed it was evidently of late formation, and the bones were not in a fossil state. *(Here a piece of the rock was*

exhibited.) In the Anatomical Collection at Rotterdam there is a mineral substance which is shewn as a petrified child. I brought a small fragment of it, and had it analysed by Dr. Barker, when it proved to be gypsum, and was probably shaped by art.

The uses of Anatomy in *Natural Philosophy* are chiefly to be found with regard to the eye and ear :—The eye is a complicated optical instrument, calculated to modify the transmission of light with more delicacy, and under more various circumstances, than any which human invention has produced : nay, I am persuaded, that although the organ of vision may be easy to describe, it never could have entered into the mind of man to conceive its structure without having seen it. The provisions in the eye of different animals for regulating the admission of light, the adaptation of its refracting power in different media, and the momentary changes of its form for the vision of near or distant objects, are some of the most interesting points of physiology, and are evidently connected with the science of *Optics.*

The possibility of the functions of this organ being carried on, not merely without the presence of transparent humors, but by means of dark and solid parts, as in the eyes of insects, is a fact at present quite unexplained ; and perhaps may yet be the means of unfolding some

important part of the history of the ætherial fluid. (*Preparations and plates of the eyes of insects were exhibited.*)

The organ of hearing varies in different animals also, according to the circumstances in which its functions are to be exercised, all these varieties are founded on the general laws for the transmission of sound, through different vibrating substances. These laws therefore cannot fail to derive elucidation from a knowledge of the mechanism of the ear.

Amongst the Fine Arts we may mention *Sculpture*, *Painting*, and *Rhetoric*, as being aided by a knowledge of Anatomy.

The chief object in *Sculpture* and *Painting* being to represent form, attitudes, and states of action, when living figures are imitated, it is evident, that the successful practice of these arts requires a very intimate knowledge of the shape and positions of the different muscles of the body, and of the changes produced in the form of these muscles by the various actions they have to execute. It is generally believed, that the celebrated artists of Greece were well acquainted with this part of anatomy. Indeed I think many of the ancient statues gives full evidence of it. So necessary is the connexion of sculpture and painting with anatomy, that the cultivation of these arts for the decoration of the

early Christian churches led to the revival of anatomy after the dark ages. The anatomical sketches of Leonardo da Vinci, which are preserved in the King's collection of drawings, would not disgrace any anatomist of the present day.

Although all the modern academies of sculpture and painting have a professorship of anatomy, and in many the pupils regularly perform dissections, there are few modern artists who bestow as much labor on the subject of anatomy as it requires. The great defect in the sculpture and painting of the later times, is a want of knowledge of the actions of the muscles in the living body. It is no doubt extremely difficult, and can alone result from close observation and long study. The slightest motions of one part of the body more or less influence the position and the contour of the whole figure. It is very rare indeed to see the attitude faithfully displayed throughout. Some, even of the most celebrated statues, both ancient and modern, are defective in what might be called the harmony of attitude.

In the Farnese Hercules there is not a suitable difference observed between the swelling of these mucles, which the attitude of the figure requires to be in action, and those at rest. In Canova's deservedly admired statue of Venus, the same faults exist in a slight degree. In

the fine piece of sculpture of Provost Baldwin's death, which is in the Examination Hall of the College, and which was executed, I believe, by an Irish artist, the weeping figure shews a great want of anatomical knowledge. The arm which sustains the head, exhibits the flexor muscles of the upper arm in a degree of action which they could not possess, consistently with the resting position of the elbow on the knee. Even the Belvidere Apollo is not exempt from the error of representing several muscles too tamely for the attitude; but it must be admitted, that the artist seemed to have designedly wished to represent his conception of a god, more than the real form of a man. Amongst all the ancient statues, there is perhaps none which displays so much of nature, both in the attitude and the expression of the face, as the crouching Venus. Although the features possess the utmost regularity, there is as much countenance as could be produced with all the aid of colouring. The ancient figure of Comedy also possesses the merit of natural expression in a very high degree. The statue of the Gladiator, although the attitude is one very unusual, and difficult to maintain for any length of time, exhibits every muscle in its proper degree of action. The most perfect anatomy is seen in most of the Elgin Marbles. There is a modern statue of the Honourable

Mrs. Damer, executed by herself, and placed in the British Museum, which possesses great merit. which is to be accounted for by the pains she bestowed on the study of anatomy. This lady was instructed by the late Mr. Cruikshank, and produced some sculpture of dissected muscles which shewed very familiar acquaintance with the subject.

In Count Algarotti's essay on painting, the necessity of understanding anatomy is strongly insisted on in these words:

"To ask if the study of Anatomy is requi-
"site to a painter, is the same thing as to ask
"if, in order to learn any science, a man must
"first make himself acquainted with the prin-
"ciples of it. It would be throwing away time
"to cite, in confirmation of this truth, the
"authorities of the antient masters, and the
"most celebrated schools. A man, who is
"not acquainted with the form and construc-
"tion of the several bones which support and
"govern the human frame, and does not know
"in what manner the muscles moving these
"bones are fixed to them, can make nothing
"of what appears of them through the in-
"teguments with which they are covered; and
"which appearance is, however, the noblest
"object of the pencil. It is impossible
"for a painter to copy faithfully what he
"sees, unless he thoroughly understands it.

" Let him employ ever so much time and " study in the attempt, it cannot but be at- " tended with many and great mistakes ; just " as it must happen to a man who undertakes " to copy something in a language which he " does not understand, or to translate into " his own, what has been written in another, " upon a subject with which he is not ac- " quainted."

The want of anatomical knowledge greatly detracts from the general merits of several distinguished painters. It appears in those instances where the limbs are seen, as the artists term it, foreshortened. The ancient painters were singularly happy in producing all possible positions of the parts of the body. Some moderns, however, have failed in accomplishing the same. This part of painting is considered the perspective of the human body ; but it is plain that, in designing various attitudes, the success will chiefly depend upon knowing the forms the muscles assume in these various attitudes.

The late Mr. Fuseli enjoyed the talent for designing in an eminent degree, and used to boast of his practical knowledge of anatomy : yet in representing difficult and foreshortened attitudes, it appears to me he often failed, which is perhaps to be explained by his yielding too much to an excentric imagination. (*Engravings of some of Mr. Fuseli's were here shewn.*)

It would not at first be expected that there was any connexion between Anatomy and *Rhetoric.* But when we consider that the most impressive actions of an orator have reference to the situation and the functions of internal organs, it must appear that he will be aided in his choice of those actions, by knowing the principles on which they came to be employed. Why does a person in perplexity and distraction of mind, as to purpose, apply the hands to the fore part of the head? or why, when it is intended to express truth and sincerity of feeling, does he press his hand to the middle region of the trunk of the body? Anatomy and Physiology can alone answer the questions. These rhetorical actions are not arbitrary or conventional; not the result of custom or imitation. The reasons for their being suitable and natural cannot, however, be fully shewn, without entering at considerable length into the arrangement and functions of the nervous system. But it may be briefly stated at present, that there are two centres or foci (if I may use the expression,) of the nervous system. The brain is one, and has direct communication with all the nerves of sense, or those which maintain the relation between the individual and the external world. The other focus occupies the central situation of the body, is connected with these nerves that are distributed to the internal organs, and never in

a natural state receives any impressions from external bodies. When the intellectual operations are actively carried on, we feel an increased sensibility in the brain; and when the affections are excited, peculiar sensations are felt in the situation of the centre of the visceral nerves;—hence we naturally and properly refer, by some action of the hands, to one or other of these situations. Players, and more especially actresses, are apt to place the hand too high, and too much to the left side, thinking that they ought to refer to that part of the body where the heart is felt to beat; and I have sometimes seen them, in order to vary the action, or when the right hand was tired, apply the left hand to the right side of the chest. Miss O'Neill shewed more judgment on this point than other performers.*

It is said that the orators of Greece and Rome studied the propriety and fitness of action much

* Actors almost universally represent erroneously the act of dying, and the condition of the body immediately after death. When persons die in consequence of great injury, there is less of struggle or convulsion than we usually see exhibited on the stage; and when death is really the result of mental agitation or excessive passion, no effort or struggle is made, but the person sinks as in fainting. Players usually represent the dead person as becoming instantly "the stiffened corse;" whereas some time is required, in any case, for the dead body to become rigid: and when death is occasioned either by over exertion or strong mental feeling, the muscles never become firm, and the body continues flexible and soft, until dissolution takes place.

more than is done at present. Public speakers, at present, not unusually think it is only necessary to shew vehemence or excitement, and no doubt the appearance of earnestness has great effects on an audience for the moment; but propriety of delivery, like soundness of argument, leaves a lasting impression. Mr. Thelwal is the only orator I know, who has applied the knowledge of anatomy and physiology to the management of the inflexions of the voice, and the gestures of the body; and he has been proportionably successful, both with respect to his own delivery, and the instruction of others in public speaking, although he was not, I believe, originally distinguished by any natural talent for oratory.

I have said that anatomy and physiology are capable of being advantageously employed in the illustration of various branches of *Moral Science*. Physiology and Psychology or the doctrine of mind, are intimately connected; they are truly parts of the same subject—the science of living nature. No person can be considered a competent physiologist, who is unacquainted with mental phenomena, and the never ceasing influence of mind on body; nor can any person, in my opinion, form a correct judgment of the intellectual powers, the moral sentiments, and the propensities of living beings, without understanding the nature of the

instruments by which ideas are acquired, and of those internal organs whose operations are continually exciting or modifying mental feeling. Perhaps no person has yet examined, how far human thoughts and human actions might be traced to the secret influence of internal organs, producing wants, desires, and tendencies. We see the operations of mind and body inseparably united in the same individual; how then can the history of those operations be successfully studied apart from each other? To shew by example, the advantages of combining the studies of psychology and physiology would be easy, but would require us to enter more into detail on those subjects, than the time at present would permit.* I may ob-

* Since the printing of this lecture commenced, I have thought that it would be both interesting and useful to examine briefly the relation which exists between the organization and the dispositions and character of living beings.

If we meet with an animal furnished with lacerating teeth and strong jaws, or with sharp claws and muscular limbs, we hesitate not to conclude, that the creature is cruel and predaceous: on the other hand, if we discover one with the stomach and teeth suited to the conversion of vegetable matters, or unprovided with any natural weapons, or enclosed in a defensive covering, we are equally certain that the dispositions of such an animal are timid and gentle, and that its habit is to seek peace by retirement, or to purchase safety hy flight.

The human being is distinguished from all others, by the possession of intellectual faculties, which qualify him for the loftiest attainments; and at the same time he has a form so

serve that those who have written on the philosophy of mind, have generally thought it necessary to give an account of the functions of

feeble, so undefended, and so prone to disease, that he is compelled from his necessities, his wants, his instincts, his passions, and his reason, to seek aid from others, and to communicate assistance in return.

A state of society, therefore, varying according to the degree of knowledge possessed by the individuals composing it, is the necessary result of the organization and the faculties of man: for, in those few instances recorded of human beings living in a solitary and isolated manner, like the inferior animals, (which has been absurdly supposed by some to be the state of nature,) it has always been found, that such individuals were so far deficient in intellect, as to be totally incapable of education; in short, that they were natural ideots of the lowest order.

No state of human society can exist, however simple, without a general recognition of a rule of moral conduct. It is useful to consider the origin of the general agreement amongst mankind, as to what is right and wrong, which some persons, from not inquiring into, have supposed to be a selfish convention made for mutual benefit.

The first operation of the human mind is perception, or what perhaps might be more properly called a consciousness of feeling. Very few sensations can be produced, without establishing a distinction between those which are agreeable and those which are the contrary; and, as a matter of necessity in a sentient being, the desire or will to repeat the first, and avoid the latter. A small share of experience is required to teach us, that other sensitive beings are similarly affected with ourselves, under similar circumstances. This knowledge cannot exist without some reflection on the feelings of others, in the mind of every human being who is not a natural and perfect idiot.

The perception of what is good for others, as well as for ourselves, is therefore unavoidable; and we cannot deliberately

the nervous system, and of the organs of sense. This, however, has been frequently very incorrectly done. For instance, what can be more

injure another, without knowing we are doing that which we would not wish to be done unto us. This brief process of reasoning is exhibited very early in life. We see even infants offer sweet things to grown people, and cling to their nurses, because experience has taught that such acts are pleasant to themselves. We often also hear children appeal to this kind of knowledge, when the conduct of their playfellows is inconsiderately opposed to it. Thus they will say, "How would *you* like it, if *I* had taken *your* cake, or top, or doll, &c."

The human imagination naturally leads us to place ourselves in the situation of other beings capable of feeling as we do, and hence arise our sympathies with the happiness or suffering of those around us, and even with the fictitious representations of joy or grief.

This law of our nature is not confined to the mind, but extends to many bodily feelings and actions. Some persons cannot see blood, or witness a surgical operation, without fainting; and I have generally observed, that such persons have great fortitude in sustaining pain, when inflicted on themselves. So strongly is the feeling of sympathy implanted in the human heart, that persons have expired during the exhibition of torture, which even the victim survived.

Moral judgment and moral sentiment are, therefore, natural attributes of man, and are the necessary result of his organization, his reason, and his imagination.

It is true that different individuals possess different degrees of a moral sense, as their organization and the original constitution of their minds may differ. Some enjoy an intensity of moral feeling, of which others seem not to be susceptible; and some appear to be naturally deficient in the power of taking the place of others by an act of the imagination, and therefore have but little sympathy with the happiness or misery of those around

erroneous than Hartley's explanation of the successive trains of thought, or association of ideas, by vibrations and vibratiuncles (as he has termed them,) of the nerves ?—parts which never do vibrate; and which, if placed in any situation where they could be made to vibrate, would no longer be capable of transmitting sensation.

The celebrated Locke expresses himself doubtingly and obscurely in speaking of the origin of ideas :—" If then external objects be

them; but it may not be asserting too much to say, that the generality of mankind would, under favorable circumstances, act with justice and benevolence; and if the overwhelming influence of the many on the few were rightly directed, it is difficult to conceive that any would be found to resist its power.

The tendency to imitation is so strong in the human mind, that, except children, very few can be said to think, act, or feel for themselves; and hence the diversity in the opinions, customs, and characters of different nations, although all are composed of individuals possessing similar faculties and natural propensities. Even the muscles of the body are so much disposed to imitate the actions we witness, that they sometimes disobey our will. Thus convulsive diseases are propagated from one person to many others. Particular species of insanity have also spread over large tracts of country, like a contagious disease; and it is generally understood, that persons with the strongest minds cannot safely associate with those who are insane.

If, therefore, man, who is universally admitted to be endowed with reason, can be so easily brought to depart from its guidance, the actual vices of the world furnish no argument against the sense of justice, and feeling of sympathy, which are as much a part of human nature as the faculty of reason.

" not united to our minds, when they produce " *ideas* in it; and yet we perceive *these original* " *qualities* in such of them as singly fall under " our senses, 'tis evident, that some motion " must be thence continued by our nerves, or " animal spirits, by some parts of our bodies, " to the brain, or the seat of sensation, there to " *produce in our minds the particular* ideas *we* " *have of them.* And since the extension, " figure, number, and motion of bodies of an " observable bigness, may be perceived at a " distance *by* the sight; 'tis evident, some " singly imperceptible bodies must come from " them to the eyes, and thereby convey to the " brain some *motion*, which produces these " *ideas* which we have of them in us."*

In the training of the young, and the controlling by laws the actions of adults, it is necessary to combine a knowledge of the original powers and capabilities of human nature, with observation on the conduct of mankind. There are general laws of vital action, which are the same whether they be applied to body or mind; for example, the tendency to imitation, the influence of habit, the effects of irritation, of constraint, of fatigue, *&c.* form some of the most interesting parts of physiology, as well as of the history of mind. It is admitted, that great improvements have been

* Sect. 12, Chap. 6.

made in modern times in education and government. It is true, many of them have been the result of accident, or have slowly grown out of experience; but still they are in reality only the application of the principles of physiology to the management of the human being.

Education may be said to consist of three parts, the cultivation of bodily health and vigour, the regulation of habits and temper, and the communication of knowledge. It is now ascertained that the best mode of promoting strength and activity of both mind and body, is to suffer the natural disposition to develope the power and growth of the young being, instead of attempting to force them by artificial excitement, or to control them by coercion. The knowledge of human nature would teach us, that every age is characterized by tendencies to actions and pursuits consistent with the organization of the body; and that, instead of producing premature and unnatural little men and women, the object of education should be to encourage in childhood the exercise of those faculties, which are active during the first periods of life, and postpone that of others, which belong to riper years. And what is found in practice to be true, might have been deduced from principle, namely, that nothing preserves or improves the temper and moral disposition,

or creates happiness, so much as occupation, which is consistent with the powers, instincts, and organization of the individual.

One of the great objects of *Legislation* is prevention of crimes, or those acts of individuals which are detrimental to society. This has been attempted in almost every country by punishments which occasion bodily pain, or by ignominy to produce mental suffering. It is not a little extraordinary, that the only rational and successful mode of punishment should have been discovered so late as the nineteenth century: namely, uninteresting labor, and restraint, administered with kindness. Of this nature is the punishment of the Tread-mill, after suffering which, I am informed by those who superintend it in various prisons, there has scarcely been an instance of any person being recommitted. The all subduing power of fatigue is well known to physiologists. It is employed, instead of force, to conquer the actions of muscles in the reduction of dislocated and broken bones. An unvaried sensation induces fatigue, as well as prolonged action of muscles, and tranquillizes the spirit so much, that the most ungovernable animal or man, by this mode of treatment, might be rendered so passive as scarcely to have any will or desire. I once knew a gentleman who had a horse, that, when travelling in a direction he did not

like, used to lie down with his rider. He was frequently subjected to the most severe chastisement without producing any effect on his disposition. At last his master thought of trying an experiment on him. The next time the horse played him this trick, having provided himself with ropes, he tied the horse's four legs together, and left him in this situation during a whole night, which had the effect of perfectly curing the animal of his inconvenient habit.

It is plain that the punishment of the treadmill can have no effect in the prevention of first offences: for, if it were even publicly exhibited, its mode of operation would not be fully understood or appreciated. If I may confide in physiological reasoning, I should expect that the best means of preventing the first commission of crimes, would be the constant occupation of all ranks of society in the manner most suited to their capacities. As uninteresting labor is the most effectual punishment, interesting labor would form the best preventive of crime.

In devoting a considerable part of this lecture to shew the important illustrations afforded by anatomy and physiology, in many branches of knowledge beside medical science, I have addressed myself principally to those who are not of our profession; but it may not be useless for the anatomical student to be informed that he

is engaged in a pursuit, which is not merely subservient to his own proper business, but is also associated with many of the arts and sciences that receive the attention, and excite the interest, of all well educated persons in society.

Anatomy and physiology are admitted by all persons to be not merely an indispensable accessory, but the very foundation of medical science.

Anatomy may be considered as consisting of three kinds. The first includes the forms and position of parts in relation to each other, and to the external surface; the second is the minute or intimate structure of those parts, by which their offices or functions in the animal economy are determined; the third refers to the changes in structure, form, and position of parts, which arise from disease. These, then, might be distinguished by the names of the Anatomy of *forms*, the Anatomy of *structure*, and the Anatomy of *disease*.

Physiology embraces the history and explanation of all the phenomena of life, which are to be deduced from the anatomical structure of man and all other animals, from experiments on living animals, and from observation on all the natural actions and properties of animated beings.

Pathology is the explanation of the nature of disease, as it may be derived from morbid anatomy, and from observation of symptoms.

These divisions of medical science borrow great light from each other. Anatomy is unprofitable unless it lead to the knowledge of the uses of parts. The most important consequence of physiology is the explanation of disease: and again, the offices of parts can never be fully ascertained, but by observing them in both their natural and diseased condition.

The anatomy of forms is essentially necessary to the performance of almost all surgical operations. Let us suppose a part to be removed, a wounded blood-vessel to be secured, a protruded bowel or dislocated bone to be returned: in each of these cases the surgeon should have the most clear and distinct recollection of the figure of all the parts concerned, and of their relation to the neighbouring parts. Let us take this arm as an example, and suppose that the artery is to be tied, as the only means of saving the limb or the life of the patient: it is manifest that the search for the vessel, encompassed as it is by nerves and veins, is an anatomical dissection performed on the living body.

In treating the diseased state of any organ of the body, it is necessary to understand what is the intimate structure of the part, how it is influenced in its actions, and how it influences other and often remote organs in return.

All diseased actions are carried on in minute structure. It is not the large, but the very

smallest blood-vessels which are engaged in inflammation, in spontaneous hemorrhages, in the growth of tumors, and in all disorders of secretion. [*Preparations of the minute structure of inflammation, of congestion, of tumors, and diseased liver, were shewn to illustrate this observation.*]

It is a law of all animated beings, that disease exists just in proportion to the complexity of structure, and the dependence of functions of different parts of the same body. Indeed this is so likely, that any person might anticipate the statement of the fact. The human being, as possessing the most complicated system of organs, is more than all others afflicted with disease. While, therefore, minute anatomy will teach us the natural structure, and the changes it undergoes in diseases, our acquaintance with the relation and sympathy established amongst the different parts of the body, will explain the causes and the symptoms, and dictate the most rational mode of cure, or of preventing disease.

It is strange that in this enlightened age, when the importance of anatomy is better understood than at any former period, the prejudice against appropriating the dead and decaying body to the only useful and honorable purpose to which it can be applied, should have shewn itself in Scotland and England to a fanatical excess. It is a fact which I know,

that in consequence of the difficulty of dissection, from this ill-judged zeal, young men are now entering the professions of medicine and surgery, without any precise or practical knowledge of the shape and situation of the parts they have to operate on, or of the structure which they have to rectify when diseased. If ever such persons come to operate well, it will be by *learning their anatomy by cutting the living, not the dead ;* and as to their *knowledge of disease*, it must be at best but a *fortunate guess*. I do not know which deserves greater condemnation, the wickedness, or the folly of those who would oppose their own ignorant feelings to the acknowledged interest and good of the whole community, and to the preservation of their own lives, and that of their friends, for whose bodies, when no longer capable of feeling pain, they have so much tenderness and respect. I would not, however, argue this point on the score of necessity, or justify dissection as an unavoidable indignity to the dead; for, in such cases, who would not endeavour to save themselves and their friends from being made the sacrifice? On the contrary, I say, that if dissection were really an injury or an insult to any one living or dead, it ought to be totally prohibited. But, if we reflect coolly for one moment, we must admit, that employing the body in the communication of useful know-

ledge, and preserving its parts with care and respect, for the purpose of transmitting this knowledge to posterity, ought to be more agreeable to every person's feelings, than casting the body into the earth or into the water, broiling it in the fire, exposing it to be devoured by beasts and birds of prey, or depositing it in vaults, to putrefy and moulder away; or even embalming it, which consists in preserving the external form in a frightful and unnatural state, whilst all the internal organs, which are so much more important during life, are thrown out.

It is a remarkable and instructive fact, that each of these modes of disposing of the body, is venerated by some nations, while others would abhor all different modes as being unfeeling and indecent; shewing that there is no common or natural reason on the subject, but that the customs respecting the dead are arbitrary, local, and irrational.

If it were the custom of this country to surrender every dead body to anatomical purposes, people would have a much greater aversion to be buried than they have at present to be dissected. I shall now shew the change which takes place in the grave, and contrast a part which has been buried, with the same part preserved as an anatomical preparation, after seeing which, I have no doubt the later will

appear to you the less disagreeable. In fact the mode of disposing of the body by burial, is the most offensive of all that have been employed.

When the process of dissolution takes place in water, all the parts of the body, except the bones, are converted into a substance called adipocire, similar in appearance and qualities to spermaceti. [*A specimen of which was shewn.*]

When the body is deposited in situations, where the process of putrifaction is prevented, by its being hastily and completely dried, the original figure is lost, as the principal bulk and weight of the body depend on the presence of its fluids, but there is nothing offensive in its appearance. Some dry vaults have the effect of thus changing the bodies. The vault of St. Michan's church in this city has this property in a very remarkable degree. [*A finger obtained from St. Michan's vault was here shewn.*]

The Egyptian method of preserving the body is not known with certainty at the present day. I have very little doubt, however, from examining their Mummies, that honey was employed for the purpose: and from some experiments I have made with the pyroligneous acid, I believe that the preserved heads which have been brought into this country from New Zealand have been dried by burning wood. If it were an object to preserve the external appearance of the dead

body, the best means for the purpose are, to divest the skin of its cuticle, and immerse the body for a considerable time in a solution of alum and nitre, or of alum and bay salt, and afterwards wash the surfaces with pyroligneous acid, and place the preparation in a situation to dry ; by this process the parts shrink so little, that the likeness of the person is not lost. [*Specimens of this mode of preservation were exhibited.*]

I cannot conclude, without bespeaking your indulgence for having attempted the extensive and difficult subject of the general uses and applications of anatomical science in so imperfect a manner. If, however, you will give the matter full consideration, you will find that it will assume new and stronger lights the more it is examined. You will indeed find, that relations exist between all the branches of human knowledge, proving the magnitude, the simplicity, the diversity, and unity of those laws which govern both sentient beings and natural bodies, and which produce the beauty, the excellence, and the harmony of the universe.

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