

clerical influence on our art are not extinct in England; for though our churchmen have long ceased to arrogate to themselves the exclusive right, as well as the exclusive power of healing, an Archbishop of Canterbury is still permitted, by the laws of his country, to confer degrees in physic! nor does he fail even in these days to avail himself occasionally of his prerogative.*

In the course of these Lectures, gentlemen, it shall be my business to prove to you the *UNITY* or *IDENTITY* of all morbid action, and the unity and identity of the source of power of the various agencies by which disease of every kind may be caused or cured.

More than twenty-three centuries have elapsed since Hippocrates distinctly announced the *Unity of Morbid Action*—“*Omnium morborum unus et idem modus est.*” The type of ALL DISEASE IS ONE AND IDENTICAL.—These are his words, and that is my Case.—That is the case upon which unprejudiced and disinterested posterity will one day pronounce a verdict in my favour, for the evidence I am prepared to adduce in its support will be found to be as perfect a chain of positive and circumstantial proof as ever was offered to human investigation.

The more you can explain and facilitate the attainment of any science the more you will find that science approach perfection.—The true philosopher has always studied to find out relations and resemblances in nature, thus simplifying the apparently wonderful; the schools, on the contrary, have as invariably endeavoured to draw fine-spun distinctions and differences, the more effectually to perplex and make the most simple things difficult of access. “In universities and colleges,” says Lord Bacon, “men’s studies are almost confined to certain authors, from which if any dissentieth or propoundeth matter of redargution, it is enough to make him be thought a person turbulent.” Any exposition of the singleness of principle which pervades a particular science will be sure to meet the censure of schools and colleges; nor will their disciples forgive you for making that easy which they themselves after years of study, have declared to be incomprehensible.

The most perfect system has ever been allowed to be that which can reconcile and bring together the greatest number of facts that come within the sphere of the subject of it.

IN THE STATE OF HEALTH,

an equal and medium temperature prevails throughout the frame. The voluntary and other muscles obey with the requisite alacrity

* The present Sir Charles Mansfield Clark, Bart., &c., after practising for many years as a London apothecary and accoucheur, was dubbed doctor of Medicine by the late Archbishop Manners Sutton. I know not if that be the reason he is sometimes called by his lady-patients the divine doctor.

the several necessities that call them into action. The mind neither sinks nor rises but upon great emergencies; the respiration, easy and continuous, requires no hurried effort—no lengthened sigh. The heart is equal in its beats, and not easily disturbed; the appetite moderate and uniform. At their appointed period, secreting organs perform their office. The structures of the body, so far as bulk is concerned, remain in appearance, though not in reality, unchanged; their possessor being neither encumbered with obesity, nor wasted to a shadow. His sensorium is neither painfully acute nor morbidly apathetic, he preserves in this instance, as in every other, a happy moderation. His sleep is tranquil, dreamless.

If we analyze these various phenomena, we shall find that they all consist in a series of alternate motions—motions, for the fulfilment of which various periods are requisite; some being diurnal, some recurring in a greater or less number of hours, while others exhibit a minutary or momentary succession. At morn, man rises to his labour; at night he returns to the repose of sleep; again he wakes and labours—again at the appointed period he “steeps his senses in forgetfulness” once more. His lungs now inspire air, now expel it—he heart successively contracts and dilates—his blood brightens into crimson in the arterial circle of its vessels, again to darken and assume the hue of modena in the veins. The female partner of his lot—she who shares with him the succession of petty joys and sorrows, hopes and fears, which make up the day-dream of life, has yet another revolution, *Catamenial*, and *Pasturition*, or the process by which she brings the mutual offspring into the world, is a series of periodic pains and remissions.

Every atom of the material body is constantly undergoing a revolution or alteration; liquid or æriform one hour, it becomes solid the next—again to pass into the liquid or æriform state; and ever and anon varying its properties, colors, and combinations, as in brief, but regular PERIODIC succession it assumes the nature of every organ, tissue, and secretion entered into, or producing from the corporeal frame. “It is every thing by turns, and nothing long.”

The phenomena of the human body, like every other phenomena in nature, have all a three-fold relation—a relation to MATTER, SPACE, TIME; and there is another word—MOTION, which may be said to bring all three to a unity; for without matter and space, there cannot be motion, and motion being either quick or slow, must also express time or period.

Moreover, there can be no motion in matter without change of temperature, and no change of temperature without motion in matter. This is so indisputable an axiom in