

AN
INAUGURAL DISSERTATION

ON

The Soul

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The Soul

The lunatic, the lover, and the poet,
Of Imagination all compact;
One sees more devils than vast Hell can hold;
The madman. While the lover, all as frantic,
Sees Hell's beauty in a brow of Egypt.
The poet's eye, in a fine frenzy rolling,
Doth glance from Heaven to Earth, from Earth to Heaven;
And as Imagination's God is forth
The form of things unknown, the poet's pen
Turns them to shape, and gives to airy nothing
A local habitation and a name.
Such Tricks hath strong Imagination;

The imagination of mankind in all ages, and
in every age has been and is still most fertile.
Even children enjoy themselves in imagining the
pleasures of Christmas holidays, and the sorrows
and joys that jolly Santa Claus invariably leaves
them on the night of Christmas eve.

The youth, while dwelling on the image of his girl
love, dwells in a world of pleasure, and glowers,
thinking of nothing of nothing but the bright
visions, that his fertile imagination has conjured
and forgetting in the intensity of his own thoughts,
that the world is a stern reality, a place in
which we all must dwell for a shorter or
longer time; fighting, and suffering the heart-
less crowds of its population until we are
sick at heart, and long for that sovereign
balm "the grave," in which we imagine that
we will find eternal rest and comfort from
the strife and misery of a heartless world.
The politician in his reveries imagines
himself borne on the popular breeze until
he reaches the highest pinnacle of glory,
and from its dizzy height looks down on the
countless multitudes, who seem from his exalted

station mere specks, and hear their shouts of
of admiration, which from his imaginary
distance seems a mere hum, that sounds as
sweet music to his thirsting ambition

And thus he lives regarding that bright Oasis
ever before his eyes, but which he is doom'd
never to reach.

And so perhaps it is with the physician
gay to in their reveries. They imagine them-
selves possessed of a remedy that is all powerful
and though his patient be on the brink of
the grave a small portion administered
will raise him immediately to health and strength

And so in his imagination his name is made
immortal from the great benefit that his
remedy has conferred upon all mankind.

So it is with the Christian and divine.

They delight to imagine that within this sooty
there dwells some thing immortal, and when

our last breath is drawn and expelled that
imaginary being takes its flight to its god,
There to be judged whether it be fit to
enter eternal bliss and happiness or sent
to eternal damnation.

This is a beautiful thought, though not
so beautiful as strange? Strange that an
idea that originated in some flighty imagi-
nation or perhaps sprang from the brain
of some monomaniac. Thus and of years
back should sit just itself upon mankind
as to hold them to the belief that there
actually dwells within them a something
(for we cannot better express ourselves) that
they call a soul, which exists in reality
likewise to the heart, the brain, or the lungs.

We are no Atheists for we do not believe that
any man in sound mind could look upon Nature
in all her glory ~~and~~ ^{and} believe that this world

was made by chance and that there was no
Supreme being that rules the universe.

We believe that there is a god and that man
is immortal, but that he has a soul we cannot
believe. There is no man that ever lived or
even lives in this age of wonders that ever
saw a soul or any thing belonging to it, for
it is an imaginary being that we all have
been taught to believe from our infancy up-
dwells within us, and it is hard for us to
disbelieve that which is so indelibly impressed
upon our memory as this is.

We have all seen men die, But did any of
us ever see any thing that we could imag-
-ine was the soul depart from him as he
expelled the last breath from his nostrils?
No: none of us ever did nor will we
Take the man after he is dead, and can any
of us find any thing in the living that we

cannot find in the corpse? No: Is there any anatomist living whose knife is so skilful as to find within the crany a cavity, that seems at one time to have contained the soul? No.

There is no cavity within us that does not contain some organ or organs important to life and that cannot be found in the subject as well as in the living man.

Now if the soul is not an imaginary being it must by an unadmitted law occupy space and every medical student knows that even visited the anatomical rooms that there is no vacant cavity within us.

Then what proof have we that man has a soul? None whatever, But some may say what is it about us that is immortal as we say that we believe that there is a god and that man is immortal: we say that we believe that our bodies are immortal, that

we die our body passes again in to that state
from which man was first made, and in
that final day when all mankind are brought
to judgement, we shall assume our original
form, and stand stand before the bar of
god to receive our rewards either good or
bad as our lives in this world justifies

We believe that all men who have died, even
even to Adam still sleep and will continue
to sleep until they shall be awakened by
the trumpet of Gabriel, for what is time
when we are in a state of complete uncon-
sciousness? A thousand years would seem
a mere second.

If there is a soul what does it do from
the time of death to the day of judgement?
Does it go immediately to heaven or hell? If so
what use is there in being a day of
judgement for the soul immediately

receives its reward or its punishment.

O rather must we believe with the ancient Pythagoreans that our souls after death pass into hogs, dogs, bears, cats, &c. and that it shall pass from some animal to another for ten thousand years and then return to god from whom it first went

This is highly ludicrous for what would we think of such souls as Washington, Jackson,

Clay, and Webster after shining as the brightest luminaries of the Western World should have to enter the carcass of some mean cow

Do what would we think of the souls

of our Professors, who now hold the class in enchantment ^{by their eloquence} after death passing into the locus of a pack of baying jackasses

O rather are our souls wander about this earth, hovering about us, and mixing with friends that have departed

before us? Oh! This so so well may we
believe in Spiritualism (which we are opposed
to intoto) for if they wander about this world
why cannot they make themselves known to
us.

We cannot see any thing that seems
unreasonable in the immortality of the
body, for is it not just as easy for him
that holds the seas in the palms of his
hands, and who knows even the number
of hairs of our heads, as easily collect
our dust though they be separated by
seas and reproduce our bodies as they
were before death, as he can command
the sun to come and go? Would it not
be just as easy for him the Almighty God
who created the world and all things therein
in six days, and to whom all things are
possible, to say to our ashes though they

be scattered by the fair winds of heaven,
and be whole, as it was to say Let there
be light and there was light, We think so
and believe that every other sensible man
thinks the same.

Then how are we to account for the
superiority of man over all other created
things? Easily enough for god said
"Let us create man, in our image, after our
likeness; and let them have dominion over
the fish of the sea, and over the fowl
of the air, and over the cattle, and over
all the earth, and over every creeping
thing that creepeth upon the earth.

So god created man in his own image,
in the image of God created he him; male
and female created he them.

And God blessed them, and God said unto
them, Be ye fruitful, and multiply, and

replenish the earth, and subdue it; and have dominion of the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

Thus we see by gods own words, that when he made man he intended that he should be superior, and should subdue, and rule over every other created being.

Now when god created Adam he placed him in paradiso, and intended that he should live always. (at least this is the orthodox belief)

But when Adam sinned he brought death into the world. Now if man was created to live always, what use would there be in his having this imaginary thing that man call a soul. After man sinned and brought death into this world, did god give him a soul? This seems very unreasonable.

for if this was done would not we see
some mention of so important a change
of man in some portions of the scriptures.
We think so and it seems very reasonable
to suppose that if god had brought about
this change in man he would have spoken
of it

But after Adam sinned, god instead of
giving him that immortal spark, cursed
him and drove him forth from the
garden of Eden, that he might earn his
bread by the sweat of his brow.

We also have instances of men being taken
unto god without dying, such was the
the case of Elijah. Now if this good man
had a soul why did you take his body
up into heaven, for surely if the soul is
a spirit's dwelling of our mortal coil, our
bodies would be as much out of place

in' heaven as an evil spirit. Christ, when
he arose from the dead appeared to Mary
Magdalene, and unto his disciples, in' his natural
form, and in this form, he went to heaven

We also know that they eat and drink
in' heaven for we find in Matthew. Chap. 26th
And as they were eating, Jesus took bread, and
blessed it, and brake it, and gave it to his
disciples, and said, Take, eat; this is my body.
And he took the cup, and gave thanks, and
gave it to them, saying, Drink ye all of it.
For this is my blood of the new testament,
which is shed for many for the remission
of sins.

But I say unto you, I will not drink
henceforth of this fruit of the vine, until
that day when I drink it new with you
in' my fathers Kingdom.

Now if men have souls, such as the

generally, of the people think, 'tis strange
that they should use or need such things
as bread and wine in heaven.

We think and believe that it is the more
perfect organisation and development of the
Cerebral hemispheres that mankind is raised
above the rest of created beings, for we all
know that the brain of man is more highly
organised than the brain of any other
animal, and dissection proves that the lower
the animal the more imperfect is the develop-
-ment of the cerebral hemispheres, and as they
rise in the scale of being so does the
proportionate development of the cerebrum
Dissection as well as Physiology has also
proved that even in man, that those whose
Cerebral hemispheres are better developed, are
more powerful in mind and are better capable
of understanding than those whose developments
are less.

Thus we find in idiots, that the cerebrum is comparatively small in comparison with the cerebral hemispheres of a man, that is gifted with a mind capable of knowing, and of understanding, and of obtaining knowledge. But still the cerebrum is much better developed in idiots than in any animal of a lower grade than man.

It is by this portion of that most delicate and almost imperceptible organ, in fact the master piece of gods handiwork that man is raised highest in the scale of being. It is by this that he is capable of reasoning and understanding things that raise him high above the rest of created beings, in one word, that places him next to his creator.

But still although tis this perfect organ that raises man so high, and places him near to his god, it cannot be the soul

for we all know that it is as subject to
disease as almost any other portion of the
body, and that when death takes place
it is as subject to decay as any other
organ of man. Therefore it cannot be
that imaginary immortal soul that men
think dwells within us.

“One thinks the soul is air; another, fire;
Another, *stiva diffusa* about the heart;
Another saith the elements conspire

And to her essence each doth give a part.”

We say there is no such thing as a soul
we believe as we have said before, that
when we die we pass again to our
mother earth, and in that day state, we
will remain in utter unconsciousness
though it may be millions of years, until
the Trumps of Gabriel shall resound from
hill to hill and from sea to sea, and

awake, those that were dead just as one from
a long sleep, and then shall the son of man
come in all his glory to judge both the
quick and the dead,

Then shall both the graves and the seas
give up their dead, and we shall proceed
to the bar of righteousness, and be judged
by one, who knows our own thoughts, and
whom it is impossible to deceive,

Then and then shall both the just
and the unjust, the good and the evil
receive their rewards as each deserves
The good and the just to receive
everlasting life and joy, but the
wicked and the evil shall be cast
down into eternal darkness

Wm. W. W. W.