AN INAUUGURAL DISSERTATION
ON
The Soul

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The Soul
The lunatic, the lover, and the poet:
One of imagination all compact:
One see more devils than vast Hell can hold;
The madman. While the love, all as frantic,
Has Helen beauty on a brow of Egypt.
The poets eyes, in a gipsy gypsy rolling,
Both placed from Heaven to Earth, from Earth to Heaven;
Know as Imagination.

The power of things unknown, the poets pen
Shuts them to shape, and gives to airy nothing
A local habitation and a name.
Such tricks both strong Imagination.

The imagination of mankind in all ages, and
at any age has been and is still most fertile.
Even children enjoy themselves in imagining the
pleasures of Christmass holidays, and the confections
and toys that jolly Santa Claus invariably leaves
them on the night of Christmas eve.
The youth, while dwelling on the image of his great
tow, wall in a world of pleasure and glories,
thinking of nothing of nothing, but the higher
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 of heart, and long for that sovereign
tomb 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 wave until
he reaches the highest pinnacle of glory
and from its dizzy height look down on the
colossus multitudes, who seem from his cradle
station more speedily, and hear their shouts of
admiration, which from his imaginary
distance seems a mere hum, that sounds as
sweet music to his thirsting emotion.
And thus he lies thinking that bright oasis
ever before his eyes, but which he is deemed
never to reach.
And so perhaps it is with the physician
they the ancients. They imagine them-

selves possessed of a remedy that is all powerful
and through 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 elect to imagine that within this body
there dwells some thing immortal, and when
our last breath is drawn and expired that
imaginary being takes its flight to its god.
Have to be judged whether it is to get to
enter the vast bliss and happiness or send
to eternal damnation.

This is a beautiful thought, though not
so beautiful as strange? Strange that an
idea that originated in some fleeting imagi-
nation or perhaps sprang from the brain
of some monomaniacs. Thus and if your
flock should or even 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 is in reality
like to the heart, the brain or the lungs.

We are no atheists for we do not believe that
any man in sound mind would look upon nature
in all her glory, and believe that this world
was made of 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 undoubtedly 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 imagi-
—me was the soul detached from him as he
expelled the last breath from his nostrils?
Do none of us ever did over will we
take the man after he is dead, and can any
of us judge any thing of the being that we
cannot find in the body? No. Is there any anatomist living whose knife is so skilful as to find within the body 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.

And if the soul is not an imaginary being it must by an unchangeable law occupy space and every medical student knows that even visit to the anatomical rooms that there is no cavity 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 are believe that there is a god and that man is immortal? We say that we believe that our bodies are immortal, that
me we 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 resume our natural form and stand stand before the bar of god to receive our awards either good or bad as our lives in this world justify.

We believe that all men who have lived even down to Adam still sleep and will continue to sleep until they shall be awakend by the Trump of Gabriel. For what is time when we are in a state of complete unconsciousness? 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? is what one is there in being a day of judgement for the soul immediately.
receives its reward or its punishment. Or rather, must we believe with the ancient Pythagoreans that our souls after death pass into logs, dogs, bears, cats, horses, and that its skull passes from one animal to another for ten thousand years and then return to god from whom it first issued. This is highly fantastic 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 cur! In what would we think of the souls of our Professors, who once held the class in enchantment? After death passing into the bodies of a pack of baying jackals? Or rather are our souls wander about this earth, hovering about us and uniting with friends that have departed.
If not so, why do we not believe in Spiritualism (which we are opposed to entice) 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 soul, for it is 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 called our dust though. They do separate 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 four winds of heaven.

And I do believe, as it was to say, Let there be light, and there was light. We think so and believe that our other senses and

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 your own words, that when he made man he intended that he should be superior, and should sur vive, and rule over every other created being. Now when you created Adam he placed him in paradise, and intended that he should live always. (at least this is the orthodox belief)

But when Adam sinned he brought death into the world. And if man was created to live always, what was the world? There is 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 portion 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 case of Elijah, how of this good man had a soul why did you take his body up into heaven, ye surely if the soul is a spirit distinct of our mortal soul, 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 judge in Mathew, Chap. 26th verse 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 Father's kingdom.

Now if men have souls, such as the
generally, of the people think, it strange
that they should see or read such things
as beast and animal heaven.

We think and believe that it is the more
perfect organisation and development of the
Cerebral hemispheres that mankind is subject
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 on the scale of being so does the
proportionate development of the Cerebral
Dissection as well as Physiology has also
proved that even in man, but 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 fact 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. So by this portion of that most delicate and almost incomprehensible organ, in fact the master piece of God's handiwork, that man is raised highest in the scale of being. So by this that he is capable of reasoning and understanding things. That raises him high above the rest of created beings. In one word, that places him next to his Creator.

But still although to this perfect organ that raises man so high, and places him near to his God, it cannot be the sole...
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, stoves diffused about the heart;
Another saith the elements compose
And to this essence each cloth 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
another earth, and in that state, we
shall remain in utter our conscious ness
though it may be millions of years, until
The Trump of Gabriel shall sound from
hell to hell 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 sea 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 there 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.