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WITH COMPLIMENTS OF THE AUTHOR.

DENTAL SPIRITUALISM.

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DENTAL SPIRITUALISM.

BY DR. LOUIS OTTOFY OF CHICAGO.

THE vastness of our theme hardly admits it to be as fully treated in a single paper as we should desire, because it forces the discussion of the undecided and indefinite questions of "vital force," "magnetism," "mental force," "electricity," "nervous force," the circulation of the blood, and other questions which at first seem remote to the subject. There might be some objection to the use of the term "spiritualism" in a strictly scientific essay; and to clear away any doubt as to its propriety, and at the same time explain its meaning, I quote from Prof. Elliott Coues:

"No scientist who acknowledges the validity of the science of psychology, and no philosopher who recognizes the validity of abstract ideas, objects to the word 'mind.' I must therefore be permitted to speak of spirit, or 'soul,' if you please, as something which, like mind, is a legitimate subject of inquiry,—first, as to whether it exists or not; second, if it exists, whether it be of protoplasmic nature or not; third, if it be not that product of the aggregation of matter, what sort of a product it may be; for I consider this inquiry especially pertinent to any discussion of life. Our alternative, you know, is that all vital phenomena, all manifestations whatsoever of life, are to be counted among the accomplishments of protoplasm, or are to be otherwise accounted for.

"Much difference of opinion as to the reality of 'soul' might be reconciled if disputants could catch each other's meaning and agree upon a definition of the term. But this is very difficult, though we all know what is meant when a human soul is in mention. Many deny there to be any such thing; many waive the question, neither affirming nor denying; most ascribe a soul to man alone; some concede a soul to every atom of inorganic matter as well as organized bodies. My view defines soul as the quantity of spirit which any living being may or does possess at any time. But this requires a definition of 'spirit,' from which all conceptions of matter are not absolutely excluded. Spirit is nothing if not immaterial. Force is likewise immaterial; but I think all persons recognize a distinction

between spirit and any mechanical force, such as gravitation. My mind affords no definition of spirit, if I may not call it *self-conscious force*. Self-conscious force being illimitable in time and space, and its sum being, in a word, infinite, I am unable to draw any distinction between spirit in its totality and that Universal Mind or Supreme Intelligence which we mean when we speak or think of God."

The question of the existence of forces in the human body, whose exact mode of action is not fully understood, is an open and debatable one. No one present doubts the assertion that what are known as nervous, mental and vital force are not yet entirely understood by the physiologist, psychologist or philosopher; and yet that such forces do exist, and that they form an active part in our every-day life, is not questioned. Even the most pronounced skeptics of the present day admit that there is a something in the universe, call it by whatsoever name you choose, which is something more than human.

Whether thought and its accompanying peculiar phenomena are simply molecular changes, and take place without the presence and influence of any force outside of the simple chemical combustion of cells, is not satisfactorily established. Indeed, that the circulation of the blood is by no means fully explained by physiologists, is equally true. Thus, it seems that some functions which take place within our body are not to be explained by either the advanced position of chemical or physiological science; but forces are at work which do not allow themselves to be analyzed the same as other actions with which we are familiar. In fact, this condition clearly tends to indicate the existence of some power within the body which is not a portion or parcel thereof. The law of the convertibility of force into matter, and *vice versa*, and the indestructibility of force and matter, being unquestioned, it is marvelous how any thinking person can entertain the belief that all the functions of the body cease with death, and all is ended. It is true that the chemical elements return to their original condition; but, as force cannot be destroyed, what becomes of the peculiar vital and mental phenomena? These conditions of facts are leading the most skeptical thinkers to the admission that there is something within the body—a spirit, a soul, a part of the macrocosm, if you please—which has not yet placed itself at the disposal of man's investigative inquiry, and which by the inevitable laws of God remains sealed to mortal man.

De Wette, the great learned rational "Universal Doubter" in Germany, admitted amid the "sneers of the acutest school of rationalism, of which he was the leader," the existence of something beyond materialism. Evolutionists and skeptics have within recent years placed more flexibility on former expressions, and even agnostics

are gradually falling from their creed. Science and knowledge yield reluctantly to the inevitable truth.

An infinite existence certainly permeates all things which we denominate as living, and in the course of nature that existence is everlasting. There is no question that every living cell, from the simplest form of organization to the most complex, contains within it in a condensed spiritual form its full capabilities; its every possible reproductive power is there outlined, and by its very essence it is capable of filling space in any scale from the micro- to the macro-cosmic. In this connection the well-known fact may be mentioned that breeders can reproduce a certain color or spot in an offspring, by exposing to the view of the parents during coition an animal of that color, or with that particular spot. How is that color transmitted? The spermatozoid carries stamped within its microcosmic compass the full spiritual form not only of the future being but of all generations therefrom to issue. There is no doubt but that "life" can exist without being observable by our senses, as it would invariably have to be in a material form for that purpose. No material substance containing "life," however, can exist without a spiritual outline. That such a form, which may be designated ethereal or spiritual, does exist is borne out by numerous invincible facts,—especially by the laws of physical reproduction and heredity. In cases where bodily injury is perpetrated nature reproduces or endeavors to reproduce the parts in full conformity with the existing outline, excepting in cases where the injured parts are too complicated. Illustrations in support of this fact are numerous,—especially so among the lower forms of life, as, for instance, among the crustaceans. Thus, in the tadpole the tail or entire leg is reproduced. Amputated human limbs or other complex parts are not reproduced because of their complexity; but the existence of their spiritual outline can hardly be questioned. It is well known that persons who have suffered amputation often complain of feeling pain in the toes or fingers of the amputated member, and also fancy that they are capable of moving them, but of course such action is purely imaginary on their part. It is not infrequent that pain is felt in the *spaces* (not the sockets) where teeth formerly were; artificial teeth are also said to "ache." The established laws of heredity furnish very satisfactory proofs of the existence of a spiritual outline (in a condensed or compressed form) in the spermatozoid, or ovum, or both; and one of its convincing proofs is well illustrated in the cases of six-toed or six-fingered persons, where successive amputations—in successive generations—of the supernumerary organ have failed to eradicate it in the offspring. A few years ago I saw somewhere expounded the theory that, by extracting in every

person all the second bicuspids, in course of time those teeth would not be reproduced, and that thus the overcrowding of the teeth might be averted; but the foregoing practical illustrations prove the fallacy of that idea.

That the cells of the brain should within their physical selves contain the power by which its marvellous results are produced; that all forces originating from that central nervous organ should take place on the same principle as all other productions of force,—namely, by the combustion of cells only,—is certainly very much in question; and the fervency of such an advocacy is mainly due to a formerly very prevalent skeptical notion of materialization,—it having been considered unscientific to entertain *any* views unless they can be demonstrated to the senses by known arts. However, the fact that such a substance as hydrogen or oxygen exists is not questioned, although neither has ever been observed by any of the senses. We judge of their existence only by their actions on other substances which we know to exist; and so we judge of spiritual existence by its manifestations. That such a substance as a vacuum exists—or such a condition, if you please—is not doubted, and yet no sense has ever perceived it. The word “substance” is proper when speaking of a vacuum, as a space containing absolutely nothing is inconceivable in the universe.

One other remarkable proof—which can only be referred to in this paper—of the existence of some unanalyzed power in the body is furnished by the wonderful process which has baffled physiologists from the time of Harvey to the present day,—the circulation of the blood. It is a remarkable fact that there is no physiological work extant which explains to the full satisfaction of the writer—skeptical or otherwise—that all the forces of the known body which are or could be utilized are sufficient to perform that process, if considered from a physical, mechanical or chemical stand-point. The propelling capacity of the left ventricle of the heart, the contractility of the coats of the arteries, the so-called suction force of the veins and the right ventricle, gravity, chemical affinity, capillary attraction, muscular compression upon the conduits, the affinity of the blood for oxygen in the lungs, and of the tissues for the same in the body, the siphon principle, or the influence of nervous force, etc.,—these and all other conceivable forces which are known to assist, or which are supposed to assist, in performing it are insufficient to complete it. Although some of them are very essential assistants, nevertheless the force of the “vital principle” is *the* primary power. All forces exist as such or as matter, in one form or another, and as the circulation of the blood is carried on (in addition to known physical, mechanical and chemical forces) by another and inex-

plicable force, that force lives on forever. By the withdrawal of that one activity, life, the known forces which perform the functions of the body are altered. The force thus withdrawn, whether it be vital, mental, or spiritual, exists in some form and somewhere; and, indeed, it is but natural that the problem of life should remain unsolved. Its solution is the end of life, in the capacity and form in which we understand life; or, in other words, to learn life, death must ensue. The familiar words "in the midst of life we are in death" are equally true when transposed to "in the midst of death we are in life."

Animal magnetism, personal attraction and repulsion are certainly forces or conditions which come more or less under the observation of the dentist. There are not many practitioners who have made an effort to investigate the subject but will readily admit that there is "something in it;" and there is no reason why this power should not be cultivated and used by the dentist to the extent, at least, of producing partial anesthesia during short operations of a painful nature. There are unquestionably men who can control and direct such an amount of magnetism into the body of a patient as to insure insensibility to pain. This has really been done; and that this sustaining power is not due solely to a previous preparation of the mind to receive the impression that no pain would result (which might be the case, to some extent, if a person was told that he is about to be magnetized, and that in consequence thereof no pain would be felt during the operation) is based on the fact that the hands were simply laid upon the temples, the patient being informed, for the purpose of placing his head in the proper position and that he might become quieted. There are a large number of "nervous" persons who could be supplied by the majority of dentists, without very much loss to themselves, with a large amount of spiritual sustenance, which would help them to bear pain with more ease.

"In nervous persons the condition is a want of *nerve-force*, not a super-supply. Such persons when in the chair and being operated upon draw on the *sympathetic* operator for a re-supply of nerve-force to enable them to bear the operation. Some men whose own supply of nerve-force is too small even for their personal wants may, by greatly sympathizing, so impart of their nerve-force as to greatly benefit the patient, but always at their own expense; so that after a hard day's operating for such a patient as is here described the operator will be in a very nervous condition,—that is, his nerve-force has been imparted till there is a decided want felt. Take a woman who is prostrated from uterine displacements, backache, feeble health; no courage to bear pain; in other words, who is as nervous as she can be. If you will dampen your hands just a little

and put them on her face and *forehead* for a few moments, you will perceive the loss of an indefinable something, so that you will be constrained to say, 'I perceive that virtue (or force) has gone out of me.' I think direct contact is essential to this. In your operating for a robust, healthy person you will perceive the difference very sensibly. Strong, robust, unsympathetic dentists do not freely give off their nerve-force, and patients will soon distinguish the difference between such an operator and the one who in his make-up is more like themselves, with a ready sympathy, a free imparting of his nerve-force. They are very prone to patronize the latter rather than the former, so that, if you will notice, such operators have that class of patrons in a greater proportion than do the strong, robust dentists."*

There is no question in my mind but that nearly every patient is "influenced" more or less by the operator, or *vice versa*; so, for instance, in the latter part of an exhausting day's labor at the chair, a nervously powerful patient can supply sufficient spiritual power to the operator for his use to sustain himself without causing undue fatigue. Again, when both operator and patient are fully aware of a certain amount of pain which is to be inflicted to accomplish a certain operation, the patient, if spiritually so constituted, can "give off" sufficient power to not only assist the operator, but sustain himself as well, without the fatigue to one and pain to the other which otherwise would be the case. Dentists, especially such as number among their patients a large number of the puny, malformed products of the higher class,—those whose systemic functions have been impaired by over-study, lack of exercise, or faulty exercise in excess,—and such as live in feverish, malarial, and other districts where malignant diseases are prevalent, should cultivate the power of magnetic or spiritual influence over their patients. To be able to "give a piece of one's mind" is very near the truth, but is not grammatically correct; but to give one a piece of his spirit (which itself is an ethereal substance) is proper and capable of performance; and this is the secret of the success of a great many dentists. We among ourselves understand that influence by another name; we call it sympathy. Sympathy is nothing if it is not something which is capable of being imparted and made a part of the personality of another, and if it is such it is a something which from its nature may properly be called soul-force or spirit. Nay, more, the expression, "The heart goes out in sympathy," is as true as it is beautiful, for it is known that very sympathetic persons feel that a something from their innermost selves draws towards the object of their sympathy.

* J. F. Sanborn, M.D., D.D.S.

This feeling of sympathy, then, is well worthy the cultivation of every dentist who treasures the welfare of his patients, and it is but meet that we should be so humane as to take advantage of all forces, of all known appliances or effects, to alleviate as much as possible existing pain, and inflict the minimum. It would cause surprise, to listen to the experience of patients who have been under the care of several operators (making due allowance for temporary causes of difference in susceptibility to pain), what a difference there is in a sympathetic treatment.

There are some essentials in the exercise of this function of spiritual sympathy which we should bear in mind when desiring to diminish the suffering of a patient from existing pain, or from pain inflicted by us in order to make our manifestations effective. The mere cold-hearted expression, "I am very sorry to hurt you so much," while a bland, icy smile is playing over our features, does not help the patient very much to bear the pain. Our professions, if it is necessary to make them by words, must be inspired by sincerity, truth and understanding; our actions must depict composure and steadiness. The patient should be able to read in our features that we understand his case, and that our professions of sympathy are sincere. Let our words (when speaking of pain) be truthful in every particular; let us not suppress the fact that pain must be consequent upon our actions. There is no harm, however, in measuring and stating the probable extent of pain. A steady, composed bearing should always exist, as thus the confidence of the patient soon wins the sympathy which the face expresses, or should express.

There is unquestionably, however, a class of persons who are either spiritually indifferent or negative, and over whom, therefore, no influence can be exerted; and in consequence of this belief there is an hypothesis that persons are electrically charged either positively or negatively, and that therefore affinity or repulsion exists among all persons. Just to what degree this is true we are unable to state; but all have observed the fact of the existence—to a certain degree—of such a condition. In cases of the kind where these pre-existing conditions are unfavorable the dentist should exert as much will-power as possible to overcome the existing antipathy, and this can be done in most cases with good success. There are persons, however, in whom the opposition to any influence is so marked that both the patient and operator are unavoidably obliged to suffer pain or fatigue. These are generally patients who soon seek another dentist.

Mesmeric influence is another but similar exhibition of spiritual power, and consists of the ability of one person to transmit a portion

of his spiritual substance—individuality if you please—to another in such a degree that pain may be produced or prevented at the option of the transmitter. Those who are fortunate in possessing this power undoubtedly exert a great deal of influence over their patients. Especially is this true in operations of a painful nature and short duration, where by bodily contact the operator imbues the body of the patient for a short time with his own spirituality to such a degree that the feeling of pain is diminished. The physical body in its normal condition, with the spiritual body also in its normal condition, are so equalized that when both work in natural harmony injury to any part of the sensibly known body is communicated by wires of transmission to the spiritual individual; that is, pain is a product capable of transmission the same as electricity, and when both bodies are normal the pain is felt, but if there is a super-supply of spiritual substance the pain is neutralized by that super-supply of vital force, and the result is that there is no pain. The law of the correlation of forces is therefore true, not only so far as it is applied to physical bodies, but as well to spiritual bodies. The extinguishing of the pain, then, is not annihilation, but only transmission into another form,—namely, into spiritual loss to the operator; which loss is by him, if healthy, not perceived as much as the pain would have been by the patient, because it is of a different nature, although the same in quantity. On the same principle, there is a difference between worry and thought; and as a proof that no force is lost, the illustration is familiar that a brick raised fifty feet retains just so much potential force as it required to raise it to that height. It can exert that force by falling. The movement of the hour and minute-hand and the friction of the wheels of the mechanism of a time-piece exactly equals the force exerted in winding the spring. Mesmerism has been known and applied extensively, especially on the Continent, in minor surgical operations, including the extraction of teeth, in which latter operation it will be more extensively applied when mesmeric influence is more thoroughly and independently investigated and its true virtues made better known.

Though not strictly within the province of this paper, perhaps it will not be entirely out of place to notice one other fact, namely, that, although the Scriptures contain fifty-three different verses bearing upon the teeth (a number of these are mere repetitions), nearly all of them use the teeth merely for purposes of illustration, the same as the eyes or hands. Job is credited with saying, "I am escaped with the skin of my teeth." This sentence, if the literal meaning of the original Hebrew is correctly translated, expresses a truth which only the present century demonstrated, Nasmyth

having discovered the *cuticula dentis*, a thin epithelial membrane covering the enamel of the teeth, and which is a continuation of the gum and the lining of the socket of the tooth, and in every sense appropriately called a skin. There is no question of its retention upon the teeth for some time after eruption, and indeed it is possible that it may remain throughout life.*

Discussion.

[Opened by Dr. J. J. R. Patrick.]

Dr. Patrick. So long as we are beings possessed of limited faculties, and are compelled to pass our lives in a world of unlimited quantities; so long as we exist as small as we are, and the universe exists as large as it is; so long as man is not born into the whole universe, but only upon a small speck in it, far away from the beginning of things,—as long as he is thus situated, with an unfathomable depth around him, opinions in regard to the soul, vital force, personal affinity, sympathy, antipathy, personal electrical influences, nervous influence, mesmerism (so called), motion, emotion, moving of the mind, agitation and perturbation can only express indefinite ideas of undefinable sensations.

“How different the emotions between departure and return.”

All peoples in every known portion of the earth, from the uncivilized to the most civilized, who have ideas on any subject, have ideas on morals or rules of conduct, and we have but to pass from Paris to Constantinople, and the decencies and decorums of life are no longer the same; a man may be a criminal at one or two points on the globe and innocent over all the rest of the world.

What is light? I know it is essential to vision, but too much light is darkness. What is the beautiful? Ask a toad, and he will tell you without hesitation that it resides in his female, and yet none but a community of toads will agree with him.

The subject of spiritual influence is one that has neither beginning nor end; it is one that all who think they have a soul feel capable of discussing; all feel equally strong because all float in the same void. If we consult the works of Plato, who has embodied the sum of all

* The following are the verses of the Scriptures wherein reference is made to the teeth: Gen. xlix, 12; Exod. xxi, 24, 27; Lev. xxiv, 20; Num. xi, 33; Deut. xix, 21; xxxii, 24; I Sam. ii, 13; I Kings x, 22; II Chron. ix, 21; Job iv, 10; xiii, 14; xvi, 9; xix, 20; xxix, 17; xli, 14; Psalms iii, 7; xxxv, 16; xxxvii, 12; lvii, 4; lviii, 6; cxii, 10; cxxiv, 6; Prov. x, 26; xxv, 19; xxx, 14; Cant. iv, 2; vi, 6; Is. xli, 15; Jer. xxxi, 29, 30; Eze. xviii, 2; Lam. ii, 16; iii, 16; Dan. vii, 5, 7, 19; Joel i, 6; Amos iv, 6; Micah iii, 5; Zech. ix, 7; Matt. v, 38; viii, 12; xiii, 42, 50; xxii, 13; xxiv, 51; xxv, 30; xxvii, 44; Mark ix, 18; Luke xiii, 28; Acts vii, 54; Rev. ix, 8.

metaphysical philosophy in his writings, we will find the most exquisite ingenuity wasted with a prodigality that amounts to wantonness. No persons ever showed greater acuteness or strength of reasoning than the Platonic scholastics. But having quitted common sense and attempted to mount into the regions of an intellectual world, they expended it all in abortive efforts, which may amuse the imagination, but can never satisfy the understanding. The Platonists were both the restorers and corrupters of the ancient theology; they restored it from the mass of poetical mythology under which it was buried, but refined it with abstract metaphysics, which soared as far above human reason as poetical mythology sank below it.

The difference between philosophy and science, or metaphysics and positive philosophy, is a contrast of method. Philosophy proceeds upon a system of credit, and if she never advanced beyond her tangible capital our wealth would not be so enormous as it is. While both the metaphysician and the man of science trade on a system of credit, they do so with profoundly different views of its use. The metaphysician is a merchant who speculates boldly, but without convertible capital which can enable him to meet his engagements. He gives bills, yet has no gold, no goods to answer for them. These bills are not representative of wealth, which exists in any warehouse, magnificent as his speculations seem. The first obstinate creditor who insists on payment makes him a bankrupt. The man of science is also a venturesome merchant, but one fully alive to the necessity of solid capital which can on emergency be produced to meet his bills of credit; he knows the risks he runs whenever that amount of capital is exceeded; he knows that it means bankruptcy to him if capital be not forthcoming.

Now, all we ask of the man of science who proposes to utilize spiritual force (as a force different from any other force), is to first prove the presence of the spirit, before asking us to go further. We may admit that if present the spirit may be capable of producing phenomena, but we cannot permit the assumption of such a *presence* merely to explain such phenomena; for, if the fact to be explained is sufficient proof of the explanation, we might with equal justice assume that the phenomena were caused by an invisible dragon, who produced them by the vibration of his awful wings, in the same manner that many such phenomena are accounted for in China.

We must never forget that beliefs in the human mind, whether they be pure or mixed with errors, can neither control nor even exercise any influence whatever upon what is really taking place in external nature. What is really going on in nature is to be ascertained, so far as it can be ascertained at all, not by projecting human beliefs into external existence, but by applying whatever little of

dry light we can win from the slow but gradually encroaching progress of scientific discovery,—in other words, progressing from the *known towards the unknown*.

A patient leaves one dentist because he is supposed to be rough, and goes to another, who, owing to the nature of the operation, gets the credit of being easier. Would the last operator be justified in claiming for himself more enlargement of soul, or more spiritual influence over his patient? Aside from the nature of the operation, the patient may be in better condition to undergo the fatigue at one time than at another, and thus the operator obtain credit that really belongs to the patient.

Now, an individual under temptation resists it at one time because he is strong, and succumbs at another because he is weak. Had he been the last time as he was at the first, he would not have succumbed. There is a state favorable to virtue as to vice. How many errors would we save ourselves from, how many temptations to do wrong would we keep from springing up, could we but force the animal economy, which so often disturbs the moral order, to favor it! Climates, seasons, sounds, colors, light, darkness, the elements, food, noise, silence, motion, rest, all act on our physical frame, and thereby on that something which we call mind.

The myriads of constantly recurring effects produced by causes which appear to have no connection are phenomena, both of organic and inorganic nature, which have long attracted the attention of mankind, and few of them have been satisfactorily explained.

The operation between distant bodies cannot be traced to any medium of communication, yet there is an attractive and a repulsive power in all substances, animate and inanimate, however near or however far, that cannot be defined. Every substance has inclinations or antipathies; is attracted with more or less strength by one body, indifferent towards a second, and constantly avoiding a third. Sympathies are of a physical or a moral nature. The first consists of a consent between the different parts of the organism, the latter of certain impressions, unaccountable, unconquerable, that harmonize in a multiplicity of phenomena various individuals, or that induce them, without their being able to assign any reason or motive to warrant the repugnance, to avoid each other, and not unfrequently to entertain feelings of disgust or horror. Organism instinctively obeys the voice of nature. Moral sympathies are faculties that enable us to partake of the likes or dislikes of others; although this sentiment is by no means reciprocal, for we often dislike those who fondly love us, for the reason that, while sympathies are instinctive, education and habit will destroy or suppress the physical sympathies between individuals and communities.

The study of sympathies must always take first rank with the physiologist; and upon this alone can the physician base his investigations of the various diseases which afflict mankind; for symptoms arise from sympathies. Without a knowledge of the one a clear insight of the other is impossible.

Magnetism is supposed to be that reciprocal influence which exists between individuals, arising from a state of relative harmony, and brought into action by the will. It is also stated to exist in a peculiar fluid transmissible from one body to another under certain conditions of each individual. *These conditions, however, are very uncertain*, and until we know more of the certain conditions of magnetism, gravitation, and electricity we cannot reduce their action to rules of practice. The history of this doctrine is curious if not instructive. The ancients fully admitted the power of sympathy in the cure of diseases; but generally attributed its action to the interference of the Divinity, or the operation of sorcery and enchantment; and this belief is not to be wondered at when we reflect that the healing art was confined exclusively to the priesthood.

A remarkable affinity can be traced between modern magnetism and its supposed phenomena and the relations of the Pythian and Sibylline oracles; the wonders of the caverns of Trophonius and Esculapius, and the miraculous dreams and visions in the temples of the gods. Amongst the Hebrews, the Egyptians, the Greeks and the Romans we constantly meet traces of this supposed power of manual apposition, friction, breathing, etc. But the finest specimen of the sympathetic power of corporeal apposition was illustrated when Elisha, in order to revive the widow's dead child, stretched himself three times upon him, and invoked the Lord's assistance by prayer. "He lay upon it, put his mouth upon his mouth, his eyes upon his eyes, and his hands upon his hands, and he stretched himself upon the child, and we are informed that the child opened its eyes." Plutarch informs us that Pyrrhus cured persons with diseased spleens by passing his hand over the seat of the malady. Apollonius brought a young girl to life by touching her, and leaning over her as though he were whispering some magic words in her ear. Now, as the progress of intellect dispelled the dark clouds that shrouded the middle ages in superstitious and credulous practices, philosophy endeavored to investigate the nature of this mysterious agency which priests had for so many centuries usurped as their special gift and property: Sceptic as to the agency of supernatural powers in the common occurrences of life, philosophers attributed these phenomena to some peculiar principle with which organized bodies were endowed. Hence arose the doctrine of animal magnetism, which is embodied in the language of Para-

celsus, promulgated in the year 1493: "All doubt destroys work, and leaves it imperfect in the wise designs of nature. It is from faith that imagination draws its strength. It is by faith that it becomes complete and realized. He who believeth in nature will obtain from nature to the extent of his faith."

Belief is a necessary factor, both on the part of the patient and the operator, in producing the phenomena known as animal magnetism, as enunciated by Mesmer, and afterwards called mesmerism. Mesmeric influence! You might more properly leave out the word "mesmeric," and call it influence,—undefinable influence. The prefix "mesmeric" throws no light on the phenomena. The living influence of Jones over Smith, or Smith over Jones, is a more satisfactory phenomenon to investigate. There are plenty of professional gentlemen who honestly believe that their power over their patients is absolute,—that their will is law; that they have only to direct the line of treatment, and whatever sacrifice may be required, their patients will instantly and willingly submit to. I confess that I have not yet arrived at the possession of this fascinating power, nor do I believe it would be desirable, if I did possess it, to exercise it. In a majority of cases that have come under my control I have found by experience that the more influence I have expended on my patient during an operation the less influence I had in collecting my fees, and the mountain that I thought was looming turned out to be a miserable hut as soon as the fog was scattered.

Dr. Spalding. I wish to compliment my young friend for the matter contained in his essay, and for the able manner in which it was delivered. I regret that Dr. Patrick is so much in error in his statement of physiological facts, and that he bases his theories on what he learned before the science attained its present status. There is a difference between soul and spirit. Man, we are all aware, has an external and an internal nature. Through the external he takes cognizance of external things, and through the internal of mental or spiritual things. Soul and spirit, often used synonymously, are very distinct properties. When we go into the spiritual world we shall have no less a spiritual body than we now have a physical body. Briefly, the soul is the spiritual body. I have not time to enlarge upon this topic, and will only say it dwells in us to-day, and the physical body is developed through its agency. Spirit is that vital energy which flows into the spiritual body from the source of all life. Soul is that organism which receives it.

The male spermatozoa can be elaborated only from masculine blood. It contains the germ of the future being, both spiritual and material. The soul always comes from the male parent. The body is derived from the mother. The inmost qualities of animals as well

as men come from or through the male. If an animal were to impregnate a woman the offspring would not have a soul, for the reason I have just stated.

