

with a different subject matter of thought, therefore we have the difference between the thoughts of persons of different religions and of different nationalities, between the thoughts of a man who is well-educated and the illiterate man, between clerical men and lay men, between a man who has travelled and seen much of the world, and the man who was never a mile from the place of his birth, the difference between the thoughts of a physician and lawyer, between the thoughts of a farmer and trader, a soldier and politician, an honest man and a dishonest man, an honorable man and a dishonorable man, of a moral philosopher and a mental scientist.

There is one thinking, however, we all have in common, and that is thought which is the effect of subjective cause. We all think alike when we suffer pain, whether it be from hunger, thirst, disease, mechanical injury, jealousy, sorrow, etc. Our emotional organization produces similar thoughts in all, but not followed in all by similar effects,—I speak of love, joy, likes and dislikes, hopes and fears, many of which are the products of our sexual organization which are more or less marked at different periods of life as the animal nature develops or decays by physical change in our mental organization.

The next question in connection with thought is, how is it produced from this normal living matter? In answering this question we must take into consideration man's whole material organization, and we will find it to be a living animal machine, a perfect whole, all its parts more or less dependent upon one another; and this whole is always in motion, heart, lungs, stomach, intestines, etc., and the motor power for all is electric fluid circulating through the whole nervous system. This has been proven by numerous experiments. DU BOIS RAYMOND, has by his experiments, not only established this fact, but he has done more, he has established the fact that each nerve conducts electricity in both directions. To all these motions thus produced by the electric fluid he has given the term "ELECTROMOTION," and it is this nerve motion that produces all the normal physical changes that are constantly taking place in man's physical organization, causing each organ by its motor power to fulfil its own peculiar physiological functions,—the brain, the heart, the lungs, the liver, the stomach, the kidneys, the intestines, etc.,—so we can well understand that any thing that interrupts this motor power must be followed

by an abnormal change of some part of man's physical organization; and here arises the question, how does the human will so control this nerve-force or power so as to change involuntary into voluntary thinking? What connection there is between man's human will and his mental organization I do not know, nor do I suppose any one ever will know, but, as I assumed that God was man's and the whole animal and vegetable kingdom's non-corporal entity, and that life was the union between them, so I might fairly assume that man's human nature was his corporal entity, and its free will the union between it and the animal man by means of life also. This is the only theory I have to offer on this very difficult subject; however, we have positive proof that the free will does, to a more or less degree, control the normal material thought, as it controls our organs of locomotion, which are material also; and as it controls the latter when in a normal state by means of the motor nerves, so I conclude it directs the former by means of motor nerves also, that is, when in a normal state; for the human free will, I maintain, has no more power over the mental organization when in an abnormal state than it has over our organs of locomotion when they are in an abnormal state, it being understood that I speak comparatively as to the different degrees of abnormality existing either in our mental organization or our organs of locomotion. There may possibly be a different set of nerves for voluntary and involuntary thinking, as there are a different set of nerves for voluntary and involuntary motor action in other parts of our animal organization, or they may be the same nerves rendered voluntary under certain circumstances, like many other of our involuntary nerves, as is best exemplified in our respiratory organs. I hold that thinking, whether voluntary or involuntary, is, as I have already explained, the result of nerve motion stimulating the mental organization, and the stronger and healthier is the mental organization, and the stronger and healthier is the nerve force, the more healthy will be our thinking, and the more under the control of our wills. We must not expect to find healthy reasonable thinking in the idiot, the imbecile or insane, neither must we expect it from the *neurasthenic* no more than we would expect from him strong walking or swimming.

It is only as I have explained it can I conceive cause for thought, whether it be voluntary or involuntary; moreover, it has the advantage of