

thology proved in his day, as they have in ours, that mind and body are one, nor would he have confused the mind with the soul. He would have seen that procreation was a whole, not a part, so far as the natural order went; and that man's mental organization was as much due to his progenitors as was his physical formation. The opposing school, the Intuitionists, recognized the fact of mind and body being one procreated animal man, and the soul a distinct thing, coming from the hands of the Creator, at the very moment of conception. They consequently recognized the fact that there were primary innate principles stamped upon the mind of man. Metaphysicians have not agreed, and perhaps they never will agree, as to the exact time during gestation that the soul enters into the child. But this has nothing to do with the question before us, so long as we recognize the fact that man possesses a soul, a supernatural part, that he does not inherit from his progenitors, but is given to him direct from God, and that it is this soul that makes the difference between man and all other animals, — I say so long as we recognize that man possesses a supernatural part, the soul, for my lecture is only intended for such. I am not going to enter into the question whether a man does or does not possess a soul, but simply take it for an undisputed fact. If, however, you ask me what is the power of the soul upon the body, I answer, that the soul and will are one, or rather that the will is the operation of the soul, and, as I have already said, perfectly free in its action for good or evil, though limited in its power, according to the physical organization it has to deal with. It can do very little with the mental organization of an idiot, an imbecile or a lunatic, and that little is all wrong; but it can be directed by the reasoning powers of the strong intellect, and by so doing bring the whole man into subjection.

I would not have you to suppose that the only attribute of the soul is will, but that by this attribute do we best comprehend it; by this attribute we know that it is something, not of, but acts upon the intellectual portion of our mental organization, and is again acted upon by it. It is neither mind nor body, but something distinct from both. Conscience is another attribute of the soul. You may ask, is it matter, or is it spirit? For nearly two thousand years the answer to this question has been fought in every shape and form, and with much injustice, bitterness and bad feeling, by two contending parties, the Materialists and the Spiritualists, both parties defending their opinions by appeals to Scripture, thereby admitting that it was outside

the *dome* of Science. And it appears to me that the battle has been, and yet is, a very fruitless one, particularly as both parties agree that the soul leaves the body at death, and lives for ever, that it is immortal. Now I *believe* that the soul is spiritual, but I am not going to find fault with Mr. Tyndall because he *believes* it material, when, as I have already said, he believes it, if I understand him right, to be immortal. No doubt but that the difference in our views is due to the difference there is in our mental organizations, and the impressions made upon the same in our childhood, so that if we would we could not think alike on a subject that science cannot explain by either physiology or pathology, like it does mind and body.

Mr. Tyndall admits the grand, inexplicable mystery of procreation, but in my opinion he only adds to the mystery when he endeavours to prove that the *immortal* soul is derivable from the mortal parents, as is the mortal mind and body. I think it is much easier to believe that our immortal, ever-living part comes direct from God.

The more I have studied the question and the more I have observed mental diseases, and particularly their history, the more am I convinced, not only that mind and body constitutes one physical being, but that man inherits his moral qualities from his progenitors, the same as does any other animal inherit the particular characteristic of its species. Whatever the parent is in kind, such will be the offspring; we do not breed a terrier from a bulldog, nor a hunter from a carthorse, neither a greyhound from a foxhound, and, so far as the animal goes, there is just as great a difference amongst men. One thing we all have in common, and that is what God specially gives — the supernatural soul.

Messenger Bradley, writing on the subject of the hereditary transmission of our moral qualities, says: "To a certain extent the doctrine that a man's moral nature, like his physical, is made for him does meet with general acceptance, for, admitting the influence of hereditary temperaments, a large concession is made to the truth of the agreement, and no one will be bold enough to deny that different temperaments, which the individual volition will vainly attempt materially to modify, are inherited, such as cheerful, morose, timid, bold, &c., and that these again are associated with special bodily conformation. The common expression, it is just like Roger, he is cursed with a bad or blessed with a good temper, &c., indicates a general acceptance of the statement that different men possess different moral temperaments. With a man whose nature is passionate it is a blow