

are normal ; if abnormal, the desires are abnormal. A man in perfect health rarely suffers from thirst, and when he does his desire for cold water is easily assuaged, whereas a man suffering from fever is always calling for drink, and nothing will stop his craving for drink—this is the difference between the animal organization being in a normal and abnormal state. But the will is always normal. I maintain that there is no such thing as a diseased will ; it cannot be diseased, for it is not of the material order. Man to be what he should be, in virtue of his two natures, must have both natures in harmony, that is to say, the animal nature should be guided by the free will of the human ; but our animal natures are generally so bad by inheritance, in consequence of our progenitors having broken natural laws, and rendered worse by the wrong means used to develop our mental organization, that our animal desires are not normal but abnormal, stronger than our human will, so that we may well say man is what he is in virtue of his animal nature—too frequently not a free man but a slave to his passions, in other words, to his abnormal animal desires.

It is no uncommon thing to hear all our frailties attributed to our human nature. I consider such a statement degrading to our humanity : our faults and frailties are due to our animal nature and only to be corrected by a physical change in our mental organization. I don't mean here to enter into the question of all the means at our disposal for the accomplishment of this, of which medical treatment is not the least important. I would, however, remark with respect to that inexplicable and undefinable something which we call the grace of God, and in which I firmly believe as much, if not more, than many of those who are always talking about it, although I may differ with them to a very great degree as to the means of obtaining it ; I say this spiritual gift, when it makes a good out of a bad man, does so by producing a physical change in his mental organization, and in accordance with God's established natural laws, and not in the breach of them. God does not break His own laws, there is no occasion for Him to do so, He can do all things by these laws ; He created all things by means of them, and by them we live and move and be and die ; and living as we do in the breach of them, sometimes through ignorance, but very frequently through pride and presumption, is the chief cause of man's suffering, the chief cause of crime and insanity.

It is hardly necessary for me to defend my

statement, that man of all other animals is person, indeed of all created things, and has an *ego*, and that in virtue not of his animal but his human nature. In fact, to be what we are, personality is necessary. If we believe sacred history to be a history of events, when God created angels He did not endow them with personality ; they never were persons, whatever else they may be. Personality belongs to man only, and perhaps it is in this particular he resembles God, Creator. Recognising, as I do, that a man's human nature is born with him as well as is his animal nature, yet I maintain that the human nature comes direct from God, and cannot be tainted through heredity. Therefore, while I agree with Dr. Maudsley that no two men, physically speaking, (which includes the whole mental organization, intelligence, &c., &c.,) are born equal. I hold that, humanly speaking, all men are born equal, for to be a man there must be a human nature.

I said that man in virtue of his human nature possesses an immortal soul, that is to say, like self, *ego*, free will and a higher order of conscience ; it is one of the attributes of our human nature. But what is the soul? I don't know. I cannot conceive what it is. I cannot reason upon it. No science nor anything else can give me insight into what it is ; by *faith* I believe in it, as I do in much above my reason.

Before concluding this part of my subject you will permit me to summarise a little, that you may the better comprehend what I have said.

I said man was an animal in virtue of his physical organization, and consequently has an animal nature, and in virtue of his mental organization, which is physical, he is intelligent and moral to a greater or lesser degree, depending upon the high or low order of that organization ; that as an animal, in common with all other animals and the whole vegetable kingdom, he has a non-corporal entity which is God, and that the union between God and him is life. That man in common with all other animals has an animal conscience, and in common with all other animals two distinct natures ; that man's second nature is his human, in virtue of which he has a personality, self, *ego*, a free will, a higher order of conscience and an immortal soul. I said that his human nature, although born with him, was not, like his animal, subject to heredity, therefore, although mentally or physically speaking no two persons were born equal, humanly speaking all men were born equal. That