

are the basis of matter; to them are superadded Form, Motion, Position, and a host of other properties expressed in terms of these, Attractions and Repulsions, Hardness and Elasticity, Cohesion, Crystallization. Mental states and bodily states cannot be compared" (*Ibid.*, pp. 125, 135).

These sound very much like Sir William Hamilton's phrases, but they are Bain's; and yet, turn on to the last and most emphatic paragraph of this book, and you find a proposition at which Sir William Hamilton or Hermann Lotze would only smile; namely, that there is in the universe but "one substance," which has two "sides,"—whatever that word may mean,— "a physical and a mental," and so is "a double-faced unity." "The arguments for the two substances have, we believe, now entirely lost their validity. The one substance with two sets of properties, two sides,— the physical and the mental,— a double-faced unity, would appear to comply with all the exigences of the case" (*Ibid.*, p. 196).

Not if the nature of things is yet as dazzling to us as it was to the eyes of Plato and Socrates and Aristotle and Leibnitz and Kant and Hamilton; not if axiomatic truth is as radiant to us as it is to Lotze and Helmholtz and Wundt and Beale and Dana; not if we are to adhere to the first of all logical laws, that, whatever stands or whatever falls, a thing cannot be and not be at the same time and in the same sense. [Applause.]

6. If matter is a double-faced unity, having a spiritual and physical side, there must *co-inhere* in one and