

ledge of motion, and so of matter, is merely a knowledge of the modifications of mind. That is to say, all our knowledge of the external world—including the knowledge of our own brains—is merely a knowledge of our own mental states. Let it be observed that we do not even require to go so far as the irrefutable position of Berkeley, that the existence of an external world without the medium of mind, or of being without knowing, is inconceivable. It is enough to take our stand on a lower level of abstraction, and to say that whether or not an external world can exist apart from mind in any absolute or inconceivable sense, at any rate it cannot do so *for us*. We cannot think any of the facts of external nature without presupposing the existence of a mind which thinks them; and therefore, so far at least as we are concerned, mind is necessarily prior to everything else. It is for us the only mode of existence which is real in its own right; and to it, as to a standard, all other modes of existence which may be *inferred* must be *referred*. Therefore, if we say that mind is a function of motion, we are only saying, in somewhat confused terminology, that mind is a function of itself.

Such, then, I take to be a general refutation of materialism. To use but a mild epithet, we must conclude that the theory is unphilosophical, seeing that it assumes one thing to be produced by another thing, in spite of an obvious demonstration that the alleged effect is necessarily prior to its cause. Such, I say, is a general refutation of materialism.