

viewed from two points, and, therefore, has naturally a division in the thought and in the expression.

Let me first call your attention to what is meant in the title of my address by the word dualistic. Dualistic monism implies that dualism is a fundamental and permanent truth. If I did not believe that dualism was a permanent and fundamental truth, never to be eradicated from philosophy, never to be escaped by the sober intellect, I would never go on to add "dualistic" to the word "monism;" for, of the two, I am free to confess that the most practical, the most valuable, of the two parts of the title is the first part. Whatever else we may be or not be, we must be dualists through and through; and we must never give up our dualism, because dualism means ethics, dualism means the separate personality of God and man, dualism means responsibility, dualism means the possibility of sin, the possibility of rebellion against God, of retribution,—in fact of all or many of those great truths which constitute the essence of the Christian scheme.

Let me define a little more clearly what I mean by dualism. There are two sorts of dualism, and in both of these I most heartily believe. On the one hand the dualism of matter and mind; mind is not matter, matter is not mind; they are two separate and eternally inconvertible manifestations of God. God makes himself known in the creation: "The heavens declare the glory of God, and the firmament sheweth his handiwork." He is in all his works and he reveals himself in his works. His works are the mirror in which his glory is reflected. God is not the world, and matter is not mind. God has eternally decreed that these two manifestations of himself shall be inconvertible; and that they are inconvertible is no proof that the monistic theory is untrue, because both matter and mind live, move and have their being in him, and their interrelation and interaction can be explained only by remembering that both exist and have their being in him.

This dualistic philosophy has the sanction of Lotze in Germany, and Lotze's philosophy may be said to be the philosophy of modern times. Every great American university bears the impress of Lotze's philosophy more than any other. Prof. Ladd, of Yale College, in his recent "Philosophy of Mind," maintains most distinctly the absolute inconvertibility of matter and mind, while at the same time he maintains that both exist in a unitary Being, God. While a philosophical monist, he is at the same time a psychological dualist.