

as it is for the Christian ; its will is a self-generated force, and in order to attain Nirvana it must freely direct this force in a certain specified way. For science, the soul, as we have seen, has no power of self-direction at all ; and whatever it does, or whatever it forbears to do, Nirvana is thrust on it in the one case just as surely as in the other. Buddhism, like Christianity, is a religion of struggle and striving. It assumes a species of action as the first of religious certainties which science rejects as the first of psychological impossibilities. I am sure, Lady Snowdon, you see the point of what I am saying."

"Perfectly," said Lady Snowdon. "I see the point of it all. If each of us is a momentary vortex in the general substance of the Universe, between each vortex and the Universe there can no more be any connection which any human being in his senses could call either moral or religious, than there could be between one of the ripples which Wordsworth admired at Westminster, and the waters of the Thames generally. Yes—what you say is no doubt perfectly logical ; but our convictions are generally less logical than our arguments ; and your arguments, my dear Mr. Glanville, would take away from us so much that they irritate me into questioning their right to take away anything. To a poor commonplace prejudiced woman like myself they would be more convincing if only they were less complete. It seems to me that they not only take our wills away from us, and our souls away from us, our heaven away from us, but our very identity as well. Now perhaps," said Lady Snowdon, "I've not a will of my own ; though my poor dear father used always to maintain the contrary ; and perhaps I am not so favoured as to be destined to sing psalms in heaven. Mr. Glanville may rob me of my will ; he may rob me of the hundredth psalm ; but I refuse to let him or anybody rob me of my own identity."

Glanville laughed. "And yet," he said, "that's exactly what science does—at least, if we use identity in the common sense of the word. When we speak of our own identity, we