## THE VEIL OF THE TEMPLE

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there is nothing that is peculiar to myself. If there had been, I should not have written it. But does that make it less true? If a man were a victim to some general pestilence, would you call his account of his symptoms a mere theoretical diagram because it did not include his pedigree, the number of his love affairs, and the colour of his eyes and hair? I have written an account of the experiences not of me as me, but merely of me as a victim to the pestilence that is raging everywhere."

Seaton was silent for a moment. Then he said, "I hardly believed at first, but I do believe now, that, as to yourself, you have really written the truth. But I confess that my own experience has been very different from yours; and I read the signs of the times in a very different fashion."

"Look," said Glanville, "the servants are coming to clear away; and unless you are anxious to confess to my old butler, who is a Protestant, let us take up our souls and walk with them into the library. And so," he continued presently, as they sank into two arm-chairs, "you think that the intellectual conditions of the age—I mean those which are more exclusively modern—have had no effect on yourself, or on men and women in general. Come, Attar, speak up, and let us hear your opinion."

"For the moment," replied Seaton, "let us put you and me out of the question. Let us take what you were saying about men and women in general. Now I don't, as a fact, agree with you about what you call modern knowledge, but we'll talk about that later. Let us assume that it has the importance you impute to it. Very well, my dear Rupert, I can quite understand this—that a minority of people with keenly logical intellects may feel that this modern knowledge destroys religion in themselves, and destroys at the same time their more serious interests in existence. But as to the mass of our contemporaries, what I should say is this: Even if we grant that a number of them fancy that, for the same reasons, they too are bound to renounce their religion likewise, I should say that they did this because their religious No. 30. X. 3.—MARCH 1903.

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