

alone. Thus, whatever the incidental uses of modern science may be, we can never get, by means of it, to the reality which is behind science. The door of this reality is our own minds, and nowhere else. At this door science knocks in vain, or rather it can't approach it. Our minds are like observatories perched on island mountains, and science can no more touch them than the sea can touch such summits. Listen, Rupert—here is a passage out of your friend James's book, which I hit on while you were talking to your butler. He has been speaking of science—I don't mean your butler, but James—and so long as we deal with the things which science deals with, '*we deal*,' he says, '*with the symbols of reality only; but as soon as we deal with private and personal phenomena as such, we deal with realities in the completest sense of the term.*' He expresses my own meaning. How, I ask you, can our knowledge of the stars, of steam, of the circulation of the blood, and so forth, interfere with or touch the relation of living minds with mind? This relation—here is another phrase of James's—'*is the only point at which the ultimate reality is given us to guard.*' We get this reality, he says, not by being scientific, but '*by being religious*,' and thus '*our responsible concern is with our private destiny after all.*' Why do you give that great indignant groan?"

Glanville had risen from his seat, and was walking up and down the room. "Listen," he exclaimed. "I should like to throw James's book at your head, and the books of all those pious writers too. The real difficulty which torments the world at large you don't meet, but you dodge it—you try to sidle round it. I said just now that you talked as if you were Hegel's contemporary. You do, and I'll show you how. You say that science deals only with things external to us—that it cannot touch or approach our personal minds—ourselves. In Hegel's day this might have been true enough; but, thanks to God or the devil, we have travelled far since then. The great triumphs of science began with its study of the stars and the physics of the inorganic world. There seemed to be little