

tried to din into you is this. There's plenty of religion in this world—enough to satisfy a Bunyan. What we want is not a new religion, but a new philosophy—a philosophy which will enable what religion prompts us to believe, to take its place with the things which we cannot prevent ourselves from knowing. But such a philosophy is at present behind the veil; and it is a veil of which none of our philosophers have as yet lifted a corner."

VI

THE weather remained beautiful, and the two friends on the launch enjoyed a return of the irrepressible exhilaration of the morning. The sea-wind blew from their minds the threads of their late discussion; and their talk was of travel and sport, of yachting and the romance of adventure. At last, however, Glanville drifted once more into reflection.

"Why is it," he said, with his eyes fixed on the sea, "that the beauty of nature stirs in us those obstinate longings for something which we cannot seize—which we cannot even imagine—which we seek alike in love, adventure, and music; which tantalises us in the roses but which never gives itself to our arms? Is it merely our longing to return to the earth from which we were taken?"

"I think you will find," said Seaton, "that the true answer to your question is in a quarter where you didn't, this morning, appear much inclined to look for it. We talked of religion as concentrated in the raptures of religious conversion, and that sense of the mind universal which our own minds get through philosophy. Well, this sense of the human appeal and poetical suggestions of nature to which you have just now given utterance—this longing for the sea, and yet not for the sea—for the mountains, and yet not for the mountains—is merely an illustration of the fact that the universe is a thought of God, and that our own minds long for that rest in His infinite perfection which, in the rapture of conversion we realise completely