

and read them. And then again, let us suppose the converse case. Let us suppose that our bodies consisted of heads only, that these heads were hollow balls of ivory with no apertures, our minds being imprisoned inside them, and that they were hung by strings from the trees, like so many pendulous wasps'-nests. It is equally evident that the mind would know nothing of matter in that case any more than in the other."

Yes," said Lady Snowdon. "I think even the feminine intellect can grasp so much. We could have no idea of anything if we had no mind to form ideas; and we could certainly form no ideas of matter if our senses gave us nothing out of which such ideas might be formed. If we could hear nothing, see nothing, feel nothing, it stands to reason we could have no idea of the sea."

"Didn't I tell you," said Seaton, "that the doctrine I was to preach is a truism? Lady Snowdon has instinctively expressed it in almost the very words of a philosopher. We know material things simply because we form ideas of them; and the ideas are formed—where? They are formed in our own minds in a way almost exactly parallel to that in which a picture is formed on the ground-glass screen of a camera. In other words, when we say that we know what the sea is—and we may take the sea as a type of all kinds of matter—we merely mean that we are conscious of a certain idea which we call the sea."

"But, surely," said Miss Leighton, "we know something more than that. We can do more than look at the image of it in our camera. We can go up to it—touch it—bathe in it—paddle in it—and find out that the image has something outside that corresponds to it.

"No," interposed Glanville, "that's just what we can't do. Each sensation it gives us is merely a new element in the idea, which we get on the mental screen when the camera is in a new position. The sense of touch, to which you are alluding now, is a lens, just as the sense of sight is. If you had no