

two higher ; and all at once, like a sponge, the substance of his head itself had begun to suck them up—suck them up into the very home of life and thought ; and the mind, sodden all through, was presently below the surface, sharing the doom of limpets and weeds and worlds. Or sometimes," Glanville continued, stopping short in his walk, " the tragedy presents itself to me in this way—Did you ever read 'The Curse of Kehama' by Southey ? And do you remember how the conquering Rajah, who had almost made himself a god, sees, when he visits Hell, a vacant place eminent amongst the places of the damned—how at last he becomes aware that this place is destined for himself ; and how his brethren in perdition call to him to join their number ? In the Temple or the Hell of Science, to which the things of life and nature have one after one been brought, and where they have been bound in the fetters of the same unmeaning necessity, I have often pictured to myself an eminent place vacant, waiting in vain through the ages for some supreme and delaying occupant ; and at last, into the place of torment comes man with his dreams and his aspirations : this place is for him, and Hell beholds him take it ; whilst the forms and the forces round him call, as in Southey's poem :—

" ' Come, come, Kehama, come—too long we wait for thee ! ' "

Glanville paused abruptly as if he had shown more feeling than he intended. Then proceeding he went on in a lighter tone. " You thought I was going to bless modern knowledge, and you see I've ended by cursing it. At least, I've shown you what it is. The old knowledge said, ' You must understand the universe through the individual mind.' The new says, ' You must understand the individual mind through the universe ' ; and it justifies this doctrine by showing us how each mind rises, step by step, out of the common universal substance, and then, in a little while, is dissolved, and so goes back to it. It would have been perfectly possible, in the days of Hegel, to dismiss the idea that this was so by every kind of intellectual argument. Now, by intellectual argument it is impossible to cast a