# POINTS

## SENTENCES SIFTED · FROM AUTHORS · OF TO-DAY · AND · YESTERDAY

By JOHN HORNE

# STARTING POINTS FOR SPEAKERS PREACHERS WRITERS AND OTHER THINKERS



By JOHN HORNE

OLIPHANT, ANDERSON & FERRIER

# STARTING POINTS

FOR

## SPEAKERS, PREACHERS, WRITERS, AND OTHER THINKERS

SENTENCES SIFTED FROM AUTHORS OF TO-DAY AND YESTERDAY

BY

## JOHN HORNE

*I*

*There are seasons when the mind needs a bait. It is shy of settling. A handful of promiscuous suggestions is then a solace.*

*Often a worker is hurried. He has to deliver a speech or write an article, and his time is scant. A volume of hints brings deliverance.*

*II*

*Such an assistance is here attempted.*

*The quotations were gleaned in the course of everyday reading, and are therefore likely to be of service to average needs. Each reflects a distinct idea or suggestion.*

*III*

*The value of a quotation is in the mood of the moment. A common-place to-day may be an archangel's blast to-morrow.*

From the Preface.

# STARTING POINTS

*" Three guests scarcely can be found to agree in taste,*
*craving different dishes with various palate.*
*" What shall, what shall I not, provide?"*

HORACE.

# STARTING POINTS

FOR

## SPEAKERS, PREACHERS, WRITERS AND OTHER THINKERS

*SENTENCES SIFTED FROM AUTHORS OF TO-DAY AND YESTERDAY*

BY

JOHN HORNE

EDINBURGH AND LONDON
OLIPHANT ANDERSON & FERRIER
1904

*Printed by*
MORRISON AND GIBB LIMITED
*Edinburgh*

FOR
OLIPHANT ANDERSON & FERRIER
EDINBURGH AND LONDON

*I*

*There are seasons when the mind needs a bait. It is shy of settling. A handful of promiscuous suggestions is then a solace.*

*Often a worker is hurried. He has to deliver a speech or write an article, and his time is scant. A volume of hints brings deliverance.*

*II*

*Such an assistance is here attempted.*

*The quotations were gleaned in the course of everyday reading, and are therefore likely to be of service to average needs. Each reflects a distinct idea or suggestion.*

*III*

*The value of a quotation is in the mood of the moment. A common-place to-day may be an archangel's blast to-morrow.*

# STARTING POINTS

**Changing Character of Belief.**

"We ought to notice that the use of the word *belief* in our language is changing: formerly it denoted something taken as definite and certain on the basis of some external authority; now it has grown rather to denote credit given to a statement on a more or less sufficient balancing of probabilities. It is thus to be looked upon as an adjunct to knowledge: as a guide to action where decision is needful but where the probability is not so overwhelming as to amount to knowledge."—*Karl Pearson.*

**Is an Unproved Fact an Untruth?**

"The assertion of a fact wholly beyond the reach of evidence for or against, is to be held as untrue."—*Professor Bain.*

**Man Re-thinks Creation.**

"After ages of vast extent the inorganic yielded to the organic and the human period began —man, a fellow-worker with the Creator. And of the identity of at least his intellect with that of his Maker . . . we have direct evidence in his ability of not only conceiving of God's own contrivances, but even of reproducing them, and this not as a mere imitator but as an original thinker."—*Hugh Miller.*

**Can the Higher Races supersede the Lower?**

"There are unchangeable limits placed by Nature upon the spread of the higher races, and there are vast portions of the

earth's surface upon which they can never be permanently established. The Chinaman, the Hindoo, the Negro, are in no danger of extermination. The lower races, for various specified causes—lower standard of living, etc. — increase more rapidly than the higher, and are fast becoming competitors in regions hitherto supposed to be the particular possession of the white man, as witness the Yellow Peril in the United States, Australia, and South Africa. Therefore it is clear that the most fertile regions of the earth must remain in the hands of the lower civilisations." —*Chas. H. Pearson.*

**Decay in Language.**

"I know of nothing which teaches the transitoriness of things as that phrase of mournful significance, 'a dead language.' The

curse of the confusion of tongues is an unending curse. The Pyramids are standing almost as imperishable as the Nile, and yet not one word survives that was spoken by the tens of thousands who toiled in building them."—*Henry Reed.*

**Is Woman incapable of Musical Composition?**

"It is a mystery why it should be music—the most noble, most beautiful, refined, spiritual, and emotional product of the human mind—that is inaccessible to woman, who is a compound of all these qualities. The two things most peculiar to women—love of a man and tender feeling for a child—have found no echo from them in music. I know no love duo or cradle song composed by a woman—not one, which has the artistic value that could be called typical."—*Rubinstein.*

**Materialists: Who are they?**

"The temper of the Socialist, like the temper of the Catholic, is essentially materialistic. Indeed, if you cling to machinery, if you believe in changing the nature of men and safeguarding their actions by external contrivances, if you cling to uniformity and restriction, if you cannot trust liberty and welcome difference, you are only, by whatever name you call yourself, a worshipper of matter, not a believer in spirit."—*Auberon Herbert.*

**Is Pity a Natural Endowment?**

"Pity is not natural to man. Children are always cruel. Savages are always cruel. Pity is acquired and improved by the cultivation of reason."—*Dr. Johnson.*

**Man, not Perfectly Created, but Created for Perfection.**

"When God said, 'Let us make man in our image,' His thought was pointing not to

man at his beginning but to man at his climax."—*Joseph Cook.*

**What is Oratory?**

"To be successful, the orator must adapt his language to his audience. He will try to win the *intellect* first; secondly, sway the *feelings*; and thirdly, capture the *will.* . . . The orator should know how to *prove*, as a matter of necessity; to *delight*, as indispensably necessary to engage the attention; and to *arouse the passions*, as the surest means of victory."—*Cicero.*

**Genius, Derogatory to Philosophy.**

"It is genius, and not the want of it, that adulterates philosophy, and fills it with error and false theory. A creative imagination disdains the mean office of digging for a foundation. . . . Invention supplies materials when they

are wanting, and fancy adds colouring and every fitting ornament. It seems to vie with the works of Nature, till the envious blast of some succeeding artist blows it into rubbish and builds as goodly a fabric of his own in its place."—*Professor Reid.*

**Formulas, a Necessity of Life.**

"Formulas, too, as we call them, have a *reality* in Human Life. They are real as the very *skin* and *muscular tissue* of a Man's Life. . . . No man, or man's life, can go abroad and do business in the world without skin and tissues. . . . Formulas? There is no mortal extant, out of the depths of Bedlam, but lives all skinned, thatched, covered over with Formulas; and is, as it were, held in from delirium and the Inane by his Formulas! . . . Blessed is he who has a skin and tissues, so it

be a living one, and the heart-pulse everywhere discernible through it."—*Carlyle.*

**Countenance and Character, Self-made Results.**

"God made your features, but you made your countenance. . . . And what makes this countenance? The inward and mental habits; the constant pressure of the mind; the perpetual repetition of its acts. Well, now, as it is with the countenance, so is it with the character. God gave us our intellect, our heart, our will; but character is something different—that intellectual and moral texture into which all our life long we have been weaving up the inward life that is in us. It is the result of the habitual or prevailing use we have been making of our intellect, heart and will."—*Cardinal Manning.*

**If Disease does not Impair, can it Destroy?**

"Instances of mortal diseases not impairing our present reflecting powers, evidently turn our thoughts even from imagining such diseases to be destructive of them. Several things, indeed, greatly affect our living powers, and at length suspend the exercise of them—as, for instance, drowsiness, increasing till it ends in sound sleep; and from hence we might have imagined it would destroy them, till we found, by experience, the weakness of this way of judging. . . . Now, what pretence is there for thinking that a progressive disease, when arrived to such a degree, I mean that degree which is mortal, will destroy those powers which were not impaired, which were not affected by it, during its whole progress quite up to that degree?"—*Butler.*

**Is Intellect unfavourable to Piety?**

"From the Greek mind, as represented by Greek literature, devotion, properly so called, has disappeared; the rise of intellect, sad and strange as this may sound, was the fall of piety."—*Gladstone.*

**What Britain Owes to Rome.**

"Much of the spirit of modern politics comes from Greece; much from the woods of Germany. But the skeleton and framework is almost entirely Roman. Law was the lesson which Rome was intended to teach the world. To Rome we owe the forms of local government which in England have saved liberty, and elsewhere have mitigated despotism. It is in the history of Rome, rather than in the Bible, that we find our models and precepts of political duty, and especially

of the duty of patriotism. Justinian laws have penetrated into all modern legislation."—*Archbishop Temple.*

**The Incalculable in Human Affairs.**

"There is nothing so wonderful in human life as its element of the fortuitous. It would not be so strange if life were entirely unreckonable; it is in the combination in it of two opposites that we find our mystery. The astronomer can tell to a minute the time of the next eclipse, but he knows no more than the child of yesterday what will happen to himself to-morrow morning. There is as yet no science of *events* for us, and yet they are the largest part of us."—*J. Brierley.*

**Scientific Inconsistency.**

"At one extreme there is a vain-glorious trumpeting of the Dignity of Man; at the other,

a rare humility which makes us kinsmen of the beasts that perish. Is it not singular that people who find fault with Isaac Watts for singing, 'Great God, how infinite art Thou; what worthless worms are we!' should insist upon a scientific proposition which makes man the lineal descendant of a mollusk, a mere ripened germ, 'a stomach with its appurtenances'?"—*Dr. James Burrell.*

**Morality Operative in Forms of Education.**

"The science of Numbers has a very severe conscience; sums have to come out exactly right, triangles must exactly fit; there is no room for shuffling, casuistry, or for half-loyalty to truth in the solution of these problems. The moral law, we know, was a schoolmaster bringing men on through elements to a higher knowledge. Can

it be that mathematical law has a similar office in education, and gives a lesson of precise obedience to commandments?"—*John Huntly Skrine.*

**Man's Highest Excellence.**

"A man might have the physical development and beauty of an Adonis . . . a cultured mind . . . even a truly cultured conscience, and he would yet fall short of a complete man. From the animal to the intellectual, from the intellectual to the moral, from the moral to the spiritual is the inevitable appeal, as from a lower to a higher court. This scale of judgment is the instinctive creed of mankind. Apart from all questions of origin, and all scientific theories, we classify men in history and in life according to this standard of values."—*Hugh Black.*

**The Peace of Surrender.**

"There is the peace of surrendered as well as of fulfilled hopes;—the peace, not of satisfied but of extinguished longings; the peace, not of the happy love and the serene fireside, but of unmurmuring and accepted loneliness; the peace of the passionless as well as the peace of the happy."—*Peter M'Laren.*

**The Visible and Invisible are One.**

"We are just on the eve of discovering great things. The curtain between the visible and the invisible is growing thinner. . . . The other day a famous singer went into our Institute and sang through a membrane into a chemical solution, which at the impact of her tone assumed the form of beautiful flowers. That is prophetic of what is going to be revealed."—*Dr. Gunsaulus.*

**Affectation defies even Death.**

"Everything disappears in the face of death except affectation. Goodness vanishes, wickedness disappears, the benevolent man becomes bitter, the rude man polite; the affected man remains affected. A strange thing it is that death touches you, but does not give you simplicity."—*Victor Hugo.*

**Life: its Conditions of Happiness.**

"Life is liable to misery, but misery is not its being. . . . The eye is opened to a world of beauty and to a heaven all sublimity and loveliness, the ear heareth tones and voices that touch the heart with joy, the great wide atmosphere breathes on us and touches us with softness and fragrance. Then look deeper. Childhood is happy, and youth is prevailingly happy, and prosperity hath its

joy and wealth its satisfaction; and the warm blood that flows in the ruddy cheek and sinewy arm of honest poverty is a still better gift. Oh, to be a man, with the true energies and affections of a man; all men feel it to be good. And how many affections, too, are happy—gratitude, generosity, pity, love, and consciousness of being loved."—*Dr. Dewey.*

**The Meaning of Tragedy.**

"The primary aim of tragedy is to excite universal sympathy with an ideal sorrow, and to give expression and relief to human emotion. In a great community there is a mass of grief and care which in the common daylight of the market-place is conveniently ignored. But when men are drawn together to a spectacle of imagined woe, placed vividly before the faith-

ful witness of the eye, the fountain of tears from within is unlocked and society of grief is gained without confession. Feeling is at once consoled by communion, and sheltered in the privacy of a crowd. . . . Tragedy is sure to reflect the deepest morality of the age in which it lives. . . . A rude or frivolous period can have no tragedy."—*Dr. Lewis Campbell.*

**Man's Three Refuges.**

"Where find a refuge? Man knows but few,—amusement for the frivolous, resignation for the strong, faith for the pious." —*Albert Sorel.*

**The Principle of Life: its Possibility.**

"We are all burdened with faults in this world; but the time will come soon when, I trust, we shall put them off in putting off our contemptible bodies; when debasement and sin will fall from us

with this cumbrous frame of flesh, and only the spark of the spirit will remain—the impalpable principle of life and thought, pure as when it left the Creator to inspire the creature: whence it came it will return; perhaps again to be communicated to some being higher than man—perhaps to pass through gradations of glory, from the pale human soul to brighten to the seraph."—*Charlotte Brontë.*

**Manners change, but Impulses remain.**

"Upon human passions it is no doubt true that the state of manners and laws casts a necessary colouring. But the deep-ruling impulse is the same; and the proud peer who can only ruin his neighbour according to law, by protracted suits, is the genuine descendant of the baron who wrapped the castle of his competitor in flames,

and knocked him on the head as he endeavoured to escape from the conflagration."—*Scott.*

**Egoism, a Primitive Quality of Nature.**

"The Egoist is our fountain-head, primeval man: the primitive is born again, the elemental reconstituted. . . . The primitive is not the degenerate: rather is he a sign of the indestructibility of the race, of the ancient energy in removing obstacles to individual growth; a sample of what we would be, had we his concentrated power. He is the original innocent, the pure simple. It is we who have fallen; we have melted into Society, diluted our essence, dissolved."—*George Meredith.*

**Culture's Four Stages.**

"There are four stages of culture, and they are represented to-day in every highly civilised

quarter of the globe. (1) There is the first stage, in which we usually think we know everything. (2) Then comes the second, in which we are confronted by so many questions which we cannot answer that we say we can know nothing. (3) A little above that, we say we can know something, but only what is just before our senses. (4) Then, lastly, we come to the stage in which we say we are sure we can know enough for practical purposes. There are the infantile, adolescent, juvenile, and mature stages of culture." — *Joseph Cook.*

**Ethics, the Basis of Metaphysics.**

"The true beginning of metaphysics lies in ethics. I grant that there is something insufficient in this expression, but I am yet convinced that I am in the

right way in philosophy when I find in what ought to be the ground of what is."—*Lotze.*

**Our Twofold Inheritance.**

"Of the various powers and faculties we possess, there are some which Nature seems both to have planted and reared, so as to have left nothing to human industry. Such are the powers which we have in common with the brutes, and which are necessary to the preservation of the individual or the continuance of the kind. There are other powers of which Nature has only planted the seeds in our mind, but left the rearing of them to human culture. It is by the proper culture of these that we are capable of those improvements which exalt and dignify human nature; while, on the other hand, the neglect or perversion of

them makes its degeneracy or corruption."—*Professor Reid.*

**Caprice in Public Sentiment.**

"There was a distinct dislike, early in the eighties, to any narrative which exalted the boisterous part of man. Fiction, poetry, and drama were expected to be idyllic or reflective. . . . Then came a period of materialistic awakening. Everywhere in the Empire the natural elements—the barbarian elements, if you will—found expression. At the same time there began, and flowed over the country like a wave, an unexampled enthusiasm for every kind of athletics."—*Edmund Gosse.*

**Why Art is enduring.**

"Great artists have always felt the essential sacredness of their functions. Art is, not only a transcript of the facts of nature, but

of those facts bathed in the darkening or illuminating atmosphere of the artist's thoughts. In his works we see the man himself. That is one reason why the interest of pictures must ever be as deep as the interests of life."—*Farrar.*

**Tradition touches Reality.**

"The memory of infant tribes and nations seems to resemble that of individuals. There are characters and events which impress it so strongly that they seem never to be forgotten, but live as traditions. . . . They are shadows that have become ill-defined, from the vast distance of the objects which cast them, but whose very presence testifies to the existence of remote realities, and without which they could have no being at all."—*Hugh Miller.*

**Editor *v.* Preacher: Widening Domains.**

"If the editor has partially and tentatively poached upon clerical preserves, the preacher has retaliated with vigour, and his rostrum is the spot from which art criticism, literary reviewing, studies of the poets, political orations, Socialistic expositions, antiquarian guesses, may be poured out under the plea that topical preaching suits the age. . . . There is no longer the same unwritten law concerning the subjects suitable for the preacher as existed a generation or two ago. The preacher considers all subjects his own."—*Bishop of Ripon.*

**Knowing, restricted by Faculty.**

"He added that possibly, at that moment, there might be beings invisible to us, who see the Almighty more clearly than we do, and he illustrated his meaning

by saying that we have five senses, but that if we had been born with only one of these, our ideas of Nature would have been very different, much more limited."—*Tennyson's Life.*

**The Reformation, only a Postponement.**

"What restrained mankind in the Middle Ages from any open revolt against the existing conditions of life was the fact that it found in its religious faith a comfort and peace which made it bear all earthly ills with ease and even delight. But mankind developed, and the consolation of Religion began to wane. The people, however, did not allow themselves to be robbed of their cherished illusions without resistance, and made great efforts to retain them. This struggle for a consoling ideal is called in history the Reformation. It had the effect of postponing for cen-

turies the awakening of the world from its pleasant dream."—*Max Nordau.*

**The Drift of Socialism.**

"By continual levelling and division of labour, society will become everything and man nothing. The modern leveller, after having done away with conventional inequalities, with arbitrary privileges and historical injustices, goes still further, and rebels against the inequalities of merit, capacity, and virtue. Beginning with a just principle, it develops into an unjust one. Inequality may be as true and as just as equality; it depends upon what you mean by it."—*Henri-Fredéric Amiel.*

**Spirit and Nature, Separate Orders.**

"I confess that I should be filled with an unspeakable dread if I were forced to feel that I was wholly shut up in Nature.

We are constantly brought face to face with its overpowering and destroying forces, and we find them relentless. . . . I cannot of myself contend against this terrible power of Nature; but I can say, 'I do not belong to your order.' . . . If spirit has an existence of its own, with God at its head and freedom for its method, then I belong to that order; there is my destiny, there is my daily life."—*Dr. Theodore T. Munger.*

**The Opponents of Reform.**

"Those who, while they disapprove of the character and measures of a government, yield to it their allegiance and support, are undoubtedly its most conscientious supporters, and so frequently the most serious obstacles to reform. . . . Practically speaking, the opponents to a reform . . . are more interested

in commerce and agriculture than they are in humanity, and are not prepared to do justice, cost what it may."—*Thoreau.*

**Cunning, the Creator of Wealth.**

"It is not the poets, the philosophers, the scholars, the really intellectual of any generation who own the great fortunes. No; but there is a subsection of the brain called *cunning*; it has nothing to do with elevation of mind or purity of soul, or knowledge, or breadth of view; it is the lowest, basest part of the intellect. It is not *Intellect* that rules the world's wealth; it is *Cunning*."—*Ignatius Donnelly.*

**The Mission of Social Revolutions.**

"Life is no grimace but a serious fact. And so, under universal Dilettantism, much having been stript bare, not the

souls of men only, but their very bodies and bread-cupboards having been stript bare, and life now no longer possible, — all is reduced to desperation, to the iron law of Necessity and very Fact again; and to temper Dilettantism, and astonish it, and burn it up with eternal fires, arises Chartism, *Bare-back-ism*, Sansculottism so called."—*Carlyle.*

**Singularity of the British Empire.**

"The British Empire is not a centralised Empire. It does not, as other Empires, hinge on a single autocrat or even on a single Parliament, but it is a vast collection of communities spread all over the world, many with their own Legislatures, but all with their own Governments, and therefore resting, in a degree which is known in no other State of which history has record, on

the intelligence of the individuals who compose it. Some Empires have rested on armies, and some on constitutions. It is the boast of the British Empire that it rests on men." —*Lord Rosebery.*

**The Aristocracy of the Future.**

"Power will pass more and more, if all goes healthily and well, into the hands of scientific men. . . . After the aristocracies of mere birth, and mere wealth, and mere genius, and mere 'order,' what can come save anarchy and decay, and social death? What else —unless there be left in the nation, in the society, as salt in the land, to keep it from rotting, a sufficient number of wise men to form a true working aristocracy, an aristocracy of sound and rational science?"—*Charles Kingsley.*

**Geniuses of Feeling.**

"Some people seem born with the temperament and the tastes of genius without its creative power; they have its nervous system, but something is wanting in the intellectual. They feel acutely, but express tamely."—*Lord Lytton.*

**Money: its Place in Christ's Teaching.**

"Have you ever observed that all Christ's main teachings—by direct order, by earnest parable, and by His own permanent emotion—regard the use and misuse of *money*? . . . The Pharisees bring Him an adulteress: He writes her forgiveness on the dust of which He had formed her. Another, despised of all for known sin, He recognised as a giver of unknown love. But He acknowledges no love in buyers and sellers in His house. . . . The scourge is only used against the *traffickers and*

*thieves.* The two most intense of all the parables—the two which lead the rest in love and terror (this of the Prodigal, and of Dives), relate, both of them, to the management of money. . . . And the arbitrament of the day of the Last Judgment is made to rest wholly, neither on belief in God nor in any spiritual virtue in man . . . but on this only, 'I was an hungred and ye gave me meat, naked and ye clothed me.'"—*Ruskin.*

**No Completed Truth can be Transferred.**

"No complex or very important truth was ever yet transferred in full development from one mind to another. Truth of that character is not a piece of furniture to be shifted: it is a seed which must be sown, and pass through the several stages of growth. No doctrine of importance can be transferred in a

matured shape into any man's understanding from without: it must arise by an act of genesis within the understanding itself."—*De Quincey.*

**There is no "Future" Life.**

"By the laws of reasoning both time and place are elusive notions; neither can have existence. Time is God's eternal Now; Place passes into State. Where we are is what we are. There is, strictly speaking, no future life. Life is one; death is an event in consciousness. Life, as we know it, is life exercising itself within limitations from which death frees us."—*R. J. Campbell.*

**Thinking is more than Education.**

"Even education will not give us all that we want. What we want to develop in our race is the art of thinking, and thinking is an art which stands a very

good chance of perishing from amongst us altogether. . . . I think the Press, with all its merits, is one of the greatest enemies of independent thinking."—*Lord Rosebery.*

**Design of the Earth's Divisions.**

"Why is the earth on which we live divided into zones and climates? Why do different countries yield different productions to people experiencing similar wants? Why, it is in order that man may be dependent on man. This is the dispensation of Providence."—*Lord Palmerston.*

**England's Power of Absorption.**

"England has a wonderful power of making other people work for her. It is generally supposed that the Scotch are shrewd, but there is nothing so extraordinary as the shrewdness of England, which

has used up in all her enterprises the strength of her Celtic allies. England has used the Celt as a pioneer, and without him she could not do so much in the modern world. And yet it is *her* name that is blazoned over the entire earth. It is very strange."—*Benjamin Swift.*

**Experience, the Interpreter of Great Books.**

"The great books of the imagination are written in invisible ink; that is, they are understood only by experience. You must be able to hold their pages over the fire of life ere their full significance appears to you. . . . Much of the best writing is invisible for lack of the flaming heart."—*Dr. Robertson Nicoll.*

**The Passions Master Death.**

"There is no passion in the mind of man so weak but it mates and masters the fear of death.

Revenge triumphs over death, love slights it, honour aspireth to it, grief flieth to it."—*Bacon.*

**How Luther helped the Roman Catholic Church.**

"Luther gave a new lease of life to the Roman Catholic Church. For it he did three things:—(1) He summoned it to study Augustine; (2) he quickened its conscience; (3) what mysticism (understood as communion with God) there is in that Church is owing to him."—*Dr. Clifford.*

**Literature: What is it?**

"In a philosophic sense of the word, literature is the direct and adequate antithesis of books of knowledge. . . . All that is literature seeks to communicate power; all that is not literature, to communicate knowledge." — *De Quincey.*

**The Path to Enlightenment.**

"Certainly I have always contended that obedience to an erring conscience was the way to gain light, and that it mattered not where a man began, so that he began on what came to hand and in faith. Were those who were strict and conscientious in their Judaism, or those who were lukewarm and sceptical, more likely to be led into Christianity when Christ came?"—*Newman.*

**Dominancy of the Teutonic Races.**

"The Teutonic people possess qualities not in themselves intellectual which contribute in a higher degree to social efficiency. . . . The motive force by which progress has been ours is the immense fund of altruistic feeling with which our Western societies have been equipped." — *Benjamin Kidd.*

**Principles are not for All alike.**

"There are principles excellent for firm and energetic characters which would be worth nothing for those of an inferior order."—*Chamfort.*

**Sensitive Souls, the Real Progressives.**

"In every generation there is a minority of those mobile, impressible, defenceless natures, who are ultimately at the mercy of experience, at the mercy of thought, at the mercy (shall we say?) of truth; and, in fact, it is from this minority that all human advance comes."—*Mrs. Humphry Ward.*

**The Temptation of Three Ages.**

"The Jewish demon assailed the man of Uz with *physical* ills, the Lucifer of the Middle Ages tempted his *passions*; but the Mephistopheles of the eighteenth century bade the finite strive to

compass the infinite and the *intellect* attempt to solve all the problems of the soul."—*Margaret Fuller.*

**Political Disturbance favourable to Genius.**

"It has often been remarked that a generation, born and bred in the midst of political and social disturbances, almost invariably produces spirits whose every effort tends towards originality of thought and aspires to freedom from the fetters of conventionality. Thus, in France, after the Great Revolution . . . Michelet, Victor Hugo, Lamartine, led the literary revolution, while the names of Delacroix, Decamps, Jules Dupré, Diaz, Corot, Rousseau, and Millet are for ever inseparable from the movement by which landscape painting was raised in France to a pinnacle where the greatest Flemish paintings of the seventeenth

century had till then stood alone and unapproachable."—*Max Roldit.*

**Art is Selection.**

"I agree with Wordsworth that Art is selection. Look at Zola for instance: he shows the evils of the world without the ideal. His art becomes monstrous, therefore, because he does not practise selection. In the noblest genius there is need of self-restraint."—*Tennyson.*

**When Nations begin to Decline.**

"When the effect produced is no longer in direct relation nor in equal proportion to the cause, disorganisation has begun."—*Balzac.*

**The Real Life: Measured by Mental States.**

"They say that in the world to come life is not measured out by months and years. Neither is it here. The soul's life

has seasons of its own, periods not found in any calendar. To stranger eyes these divisions are not evident; but each, looking back at the little track his consciousness illuminates, sees it cut into distinct portions, whose boundaries are the termination of mental states."—*Olive Schreiner.*

**Music, a Proof of Immortality.**

"There are in music such strains as far surpass any faith which man has ever had in the loftiness of his destiny. . . . Music hath caught a higher pace than any virtue I know. . . . It is the sweetest reproach, a measured satire. . . . I know there is somewhere a people where this heroism has place. This cannot be all rumour."—*Thoreau.*

**Our Age: Are we Learning?**

"Was ever age richer in prophets—Carlyle, Emerson, Tennyson, Browning? But have we

*lived* their messages? Here we are hungry, and clamouring for more!"—*R. le Gallienne.*

**Moral Truth cannot be Proved.**

"There is no proof, such as will satisfy the scientific inquirer, that there is any such thing as moral truth—any such thing as absolute right and wrong. . . . The forces of Nature pay no regard to what we call good and evil. . . . Therefore, belief in moral truth "I call Faith."—*Froude.*

**Why Matter cannot produce Matter.**

"Substances with different attributes have nothing in common," and therefore "one substance cannot be the cause of another. Since there cannot be two substances of the same attribute, it follows that no substance can be produced by another substance."—*Spinoza.*

**Providence by Law.**

"Proving, by an immense accumulation of evidence that the notion of a universe governed by isolated acts of special intervention is untrue, physical science has given new directions to the currents of the imagination, supplied the judgment with new measures of probability, and thus affected the whole circle of our beliefs. The whole history of physical science is one continued revelation of the reign of law."—*Lecky.*

**Is a Redeemed Humanity Possible?**

"All things are subject to the law of periodicity, and any condition reproduces itself; so that a redeemed humanity is impossible."—*Celsus.*

**Pantheism, incompatible with Progress.**

"Pantheism is not consistent with a world of *progress.* . . . The attraction of Pantheism is the inspiring idea of the

unity of the universe."—*Professor Bruce.*

**Identity resides in Trifles.**

"It is by little things that we know ourselves; a soul would very probably mistake itself for another, when once disembodied, were it not for individual experiences which differ from those of others in details seemingly trifling. . . . Love and hate have no more individuality in them than single waves of the ocean—but the accidents or trivial marks which distinguish those whom we loved or hated make their memory our own for ever, and with it that of our own personality also."—*O. W. Holmes.*

**Imperialism *v.* Nationality.**

"The true key to the declension of the Roman Empire—which is not to be found in all Gibbon's immense work—may be

stated in two words: the *imperial* character overlaying, and finally destroying, the *national* character. Rome under Trajan was an empire without a nation."—*Coleridge.*

**Development of the Idealistic.**

"Many an ideal, monastic or other, shooting forth into practice as it can, grows to a strange enough Reality. . . . For, alas, the Ideal always has to grow in the Real, and to seek out its bed and board there, often in a very sorry way. . . . By the law of Nature, too, all manner of Ideals have their fatal limits and lot; their appointed periods, of youth, of maturity or perfection, of decline, degradation, and final death and disappearance."—*Carlyle.*

**Is Consistency a Virtue?**

"A foolish consistency is the hobgoblin of little minds, adored by little statesmen and philo-

sophers and divines. With consistency a great soul has simply nothing to do. Speak what you think now in hard words, and to-morrow speak what to-morrow thinks in hard words again." — *Emerson.*

**The Virtue of Vanity.**

"Vanity—which really helps to keep the race alive—has been treated harshly by the moralists and satirists. It interpenetrates everything a man says or does, but it interpenetrates for a useful purpose. . . . There are some men whose lives seem to us as undesirable as the lives of toads or serpents; yet these men breathe in tolerable content and satisfaction. . . . Vanity is the creator of dress and fashion; to it we are indebted for all our traditions of civility. . . . A man receives the

shocks of life on the buffer of his vanity."—*Alexander Smith.*

**Wildness: The World's Tonic.**

"In Wildness is the preservation of the world. The cities import it at any price. Men plough and sail for it. From the wilderness come the tonics and barks which brace mankind. Little is to be expected of a nation when the vegetable mould is exhausted. . . . In Literature it is only the wild that attracts us. Dulness is another name for tameness. It is the uncivilised free and wild thinking in *Hamlet* and the *Iliad*, in all the Scriptures and Mythologies, that delights us. . . . The poet of to-day, notwithstanding all the discoveries of Science and the accumulated learning of mankind, enjoys no advantage over Homer."—*Thoreau.*

**Defect of Over-mastering Ideas.**

"The games of the Romans were no games. These men could never amuse themselves with mere semblance; they lacked the requisite joyfulness of soul, and, being of serious nature, they played their games in that same rough, sanguinary spirit of seriousness. . . . The Romans were great through their idea of their eternal Rome. . . . Whenever they stepped down from their seven hills they were little." — *Heine.*

**Do "Heathen" Religions Uplift?**

"They tell us a great deal now-a-days about religions being purified and rising from the lowest fetishism to a more spiritual form of worship and conception of the Divine. It may be so. I would like to know where there is an example of it. . . . No;

all modern theories to the contrary notwithstanding, it remains the fact, certified by experience, that no tribe, no nation, has ever been known to lift itself from idolatry to monotheism, except under the impulse of an *external* power, a revelation from God that has come to lift it up."—*Dr. Maclaren.*

**Immortality in Heredity.**

"We know that the dead do not die. We know now that it is not in our churches that they are to be found, but in the houses, the habits, of us all. There is not a gesture, a thought, a sin, a tear, an atom of acquired consciousness that is lost in the depth of the earth; and that at the most insignificant of our acts our ancestors arise, not in their tombs where they move not, but in ourselves,

where they always live." — *Maeterlinck.*

**Self-Escapement.**

"A kind of waking trance I have frequently had, quite up from boyhood, when I have been all alone. This has generally come upon me through repeating my own name two or three times to myself silently, till all at once, as it were out of the intensity of the consciousness of individuality, the individuality itself seemed to dissolve and fade away into boundless being, and this not a confused state, but the clearest of the clearest, the surest of the surest, the weirdest of the weirdest, utterly beyond words, where death was an almost laughable impossibility, the loss of personality (if so it were) seeming no extinction but the only true life."—*Tennyson.*

**Is Vitality a Mechanical Product?**

"If solar light and heat can be produced by the impact of dead matter, and if from the light and heat thus produced we can derive the energies which we have been accustomed to call vital, it indubitably follows that vital energy may have an approximately mechanical origin."—*Professor Tyndall.*

**Natural Selection, not a Modern Doctrine.**

"What Darwin, relying upon a wide extent of positive knowledge, has achieved for our generation, Empedocles [above two thousand years ago] offered to the thinkers of antiquity —the simple and penetrating thought that adaptations preponderate in Nature, just because it is their nature to perpetuate themselves, while what fails has long since perished."—*Lange.*

**Adaptability of Human Nature.**

"In our estimate of the ills of life we never sufficiently take into our consideration the wonderful elasticity of our moral frame, the unlooked-for, the startling facility with which the human mind accommodates itself to all change of circumstance, making an object and even a joy from the hardest and seemingly the least redeemed conditions of life. . . . So wonderful in equalising all states and all times in the varying tide of life are these two rulers yet levellers of mankind, Hope and Custom, that the very idea of an eternal punishment includes that of an utter alteration of the whole mechanism of the soul in its human state; and no effort of our imagination, assisted by past experience, can conceive a state of torture which Custom can *never*

blunt, and from which the chainless and immaterial spirit can *never* be beguiled into even momentary escape."—*Lord Lytton.*

**Beauty: the Nineteenth Century Revival.**

"To the revival of learning in the fourteenth century, to the revival of religion in the sixteenth, and the revival of liberty in the eighteenth, must now be added the revival of the beautiful in this new era of art. . . . Always the useful had a cash value. Now beauty has become a commodity."—*Dr. N. D. Hillis.*

**The Flaw of Specialisation.**

"Ruskin, Emerson, Carlyle, Tolstoi, William Morris, and many other of our wisest teachers, agree in regarding over-specialisation as one of the most destructive vices of our age, and a chief source of

modern discontent. . . . The destructive conditions of industrial work are: first, narrowness, the confinement to a single set of actions; second, monotony, the assimilation of the man-worker to a mechanism; third, irrationality of labour, by dissociating the work of each worker from the conscious attainment of any complete end."—*J. A. Hobson.*

**Utility is not Everything.**

"Call not that life wasted which is spent in the pursuit of the lovely. Sweep the world clean of all but the useful, and what would it be like? Fields without daisies, academies without poets, women without grace!" — *Miss Betham Edwards.*

**How Heresy is Created.**

"The initial error of what afterwards becomes heresy is the urging forward some truth against

the prohibition of authority at an unseasonable time."—*Newman.*

**Manhood, a Profession.**

"Is it not a scandalous business that an architect or a physician should have more regard for his profession than a man has for his?"—*Marcus Aurelius.*

**A Rational Religion is an Impossibility.**

"A rational religion is a scientific impossibility—a contradiction in terms. A religion makes headway not by argument or rational sanction, but by an appeal to those fundamental spiritual instincts of men to which it supremely corresponds. Those who seek to compromise the matter by getting rid of that feature (which is the essential element of all religions) make no important headway . . . it is no longer capable of exer-

cising the function of a religion."—*Benjamin Kidd.*

**Life, a Series of Poems.**

"His life was a poem; often an ironic, often an erotic, often a sublime one; a love-ode one day, a rhymed satire the next, now light as Suckling's verse, now bitter as Juvenal's, oftenest a Bacchic chant or a Hudibrastic piece of mockery, but not seldom a noble Homeric epic."—*Ouida.*

**The Abandon of Honour and Pathos.**

"The strict man of honour plays a part that he should not reflect on till about the fall of the curtain, otherwise he will be likely sometimes to feel the shiver of foolishness at his good conduct . . . Moreover pathos, is a tide; often it carries the awakener off his feet, and whirls him over and over,

armour and all, in ignominious attitude of helpless prostration, whereof he may well be ashamed in the retrospect."—*George Meredith.*

**Institutions derive their Sanction from Pre-existing Natural Law.**

"Right reason is itself a law; congenial to the feelings of nature; diffused among all men; uniform; eternal; calling us imperiously to our duty. Nor does it speak one language at Rome and another at Athens, varying from place to place or from time to time; but it addresses itself to all nations and to all ages, deriving its authority from the common Sovereign of the Universe, and carrying home its sanctions to every breast."—*Cicero.*

**Nature and Office of Tolerance.**

"The more I know of society the more I feel satisfied that the great factor necessary for the promotion of har-

mony and social intercourse is tolerance, tolerance tempered with a sense of humour. Tolerance is another name for sympathetic insight. . . . That man is a benefactor to his species who teaches us to laugh without bitterness."—*Sarah Grand.*

**Law: Is it a Principle of Life?**

"All the natural bodies with which we are acquainted are *equally living*, and the distinction which has been held as existing between the living and the dead does not really exist. When a stone is thrown into the air it falls again to the earth according to definite laws; when a crystal is formed from a saline fluid; when sulphur and mercury unite to form cinnabar: these facts are neither more nor less mechanical life phenomena than the growth of the flower-

ing of plants, than the propagation and sensory faculties of animals, or the perceptions and intelligence of man."—*Dr. Haeckel.*

**Are Art and Purity in Affinity?**

"In midst of Scottish Lothians, in the days of Scott, there was, by how much less art, by so much purer life, than in the midst of Italy in the days of Raphael."—*Ruskin.*

**Indifference to Ill-Fortune not Commendable.**

"I'd no sooner play with a man that slighted his ill-fortune than I'd make love to a woman who undervalued the loss of her reputation."—*Congreve.*

**Unmethodical Reading Commended.**

"The flesh of animals who feed excursively is allowed to have a higher flavour than that of those who are cooped up.

May there not be the same difference between men who read as their taste prompts, and men who are confined in cells and colleges to stated tasks?"—*Dr. Johnson.*

**Nature, indifferent to Life.**

"Nature sets no value upon life, neither mine nor the lark's that sang years ago. The earth is all in all to me, but I am nothing to the earth: it is better to know this before you are dead."—*Richard Jefferies.*

**Beauty, an Element of Commerce.**

"Beauty is an element of industrial production which carries with it immense pecuniary value. . . . There is no doubt that, in the enormous commerce of France, the beauty of the objects produced counts from year to year for a great many millions sterling; and

these millions would fade into thin air were the appreciation of beauty and the power of producing beautiful objects taken away."—*Gladstone.*

**What is Humility?**

"I believe the first test of a truly great man is his humility. I do not mean by humility doubt of his own power, but a right understanding of the relation between what *he* can do and say, and the rest of the world's sayings and doings."—*Ruskin.*

**Influence of Time and Human Presence.**

"Over all the landscape is that mellow, legendary, half-human expression which Nature wears in these ancestral lands [Britain]—the added charm of the sentiment of time and human history. One sees at once why this Old World has so dominated the affections and

imagination of our artists and poets; it is saturated with human qualities; it is unctuous with the ripeness of ages, the very marrow-fat of time. This is why these scenes haunt one like a memory."—*John Burroughs.*

**Severity must be Thorough.**

"If a man incurs odium by sanctioning a severity that is not thorough enough to be final, he commits a blunder."—*George Eliot.*

**Self-Pleasure the Basis of Effectual Service.**

"No one has ever done any good work for the world yet who has not pleased himself. And we must please ourselves, our truest and best selves; we must give expression to our idiosyncrasy of nature, if ever we are to do a work which will be a commanding influence in the lives of others."—*W. J. Dawson.*

**Finding Relief in the Tangible.**

"After struggling to see the unseeable, growing drunk with the endeavour to span the infinite, and writhing before the Inscrutable Mystery, it is a renovating relief to turn to some simple, feelable, weighable substance; to something that has a smell and a colour, which may be handled and turned this way and that. . . . A knife will cut wood, and one cogged wheel will turn another. This is sure." — *Olive Schreiner.*

**Christ justified Despair.**

"Down to the very last, Christ wrought out some new revelation for us, and at the last He made it possible for us to be atheists —'My God, My God, why hast Thou forsaken Me?' Some of us are thankful Jesus Christ ever said these words; to us they are a large portion

of the New Testament; they create a great sanctuary of darkness wherein it is lawful to mourn and despair. . . . Let the storm roar itself to rest."—*Dr. Parker.*

**Humanity's One Mystery.**

"Presentiments are strange things; and so are sympathies; and so are signs: and the three combined make one mystery to which humanity has not yet found a key. I never laughed at presentiments in my life, because I have had strange ones of my own. Sympathies, I believe, exist (for instance, between far-distant, long-absent, wholly estranged relatives), whose workings baffle mortal comprehension. And signs, for aught we know, may be but the sympathies of Nature with man." — *Charlotte Brontë.*

**The Melancholy of Pleasure.**

"That melancholy which is excited by objects of pleasure, or inspired by sounds of harmony, soothes the heart instead of corroding it."—*Goldsmith.*

**History, the Record of Judgment.**

"In the last analysis, History is nothing less than the last counter-stroke of Divine action. Its laws have for their last principle God Himself. It is because Providence is in humanity and in history, that humanity and history have their necessary laws. The judgments of history are the judgments of God Himself."—*Cousin.*

**Personality, the Instinct of Immortality.**

"For the soul's fierce cry for immortality is this, only this:—Leave me in the Hereafter the being that I am to-day.

Rob me of the thoughts, the feelings, the desires that are my life and you have left me nothing to take. Your Immortality is annihilation."—*Olive Schreiner.*

**The Kingdom of God Outlined.**

"The Kingdom of God is a society of the best men, working for the best ends, according to the best methods. The membership is a multitude which no man can number; its methods are as various as human nature; its field is the world. . . . Its entry money is nothing; its subscription, all you have. The society never meets, and never adjourns. Its law is one word—loyalty; its gospel, one message—love. . . . For this world, for these faculties, for this one short life, I know nothing that is offered to man to compare with membership in the

Kingdom of God."—*Professor Drummond.*

**Does Progress move Westward?**

"When I go out of the house for a walk, uncertain as yet whither I will bend my steps, and submit myself to my instinct to decide for me, . . . I finally settle south-west. The future lies that way to me. And that way the nation is moving, and I may say that mankind progress from east to west. We go eastward to realise history and study the works of art and literature, retracing the steps of the race; we go westward into the future, with a spirit of enterprise and adventure."—*Thoreau.*

**The Papacy—Political, not Religious.**

"Not any religious doctrine at all but a political principle was the primary English idea of 'Popery' at the date of the Re-

formation. And what was that political principle? *The Supremacy.*"—*Newman.*

**Enthusiasts.**

"Don Quixote is, after all, the defender of the oppressed, the champion of lost causes, and the man of noble aberrations. Woe to the centuries without Don Quixotes! Nothing remains to them but Sancho Panzas."—*A. de Gasparin.*

**The Deaths that follow Dying.**

"When we die it is only the commencement of a series of other partial annihilations, plunging us ever deeper into the darkness of everlasting night. Those who love us die too. All the human minds, in which our image was to some extent preserved, become disintegrated and return to dust; all that belonged to us is dispersed and crumbles away; our

portraits, which are no longer recognised, are effaced, our name is forgotten, and our generation passes away."—*Pierre Loti.*

**Is the Testimony of the Centuries equable?**

"History depends on *testimony.* What is the nature and value of testimony at given times? In other words, did the man of the third century understand, or report, or interpret facts in the same way as the man of the sixteenth or the nineteenth?"—*Mrs. Humphry Ward.*

**Has Feeling a Physical Origin?**

"That no idea or feeling arises save as the result of some physical force expended in producing it, is fast becoming a commonplace of science."—*Herbert Spencer.* "Does a given quantity of motion disappear, to be replaced by

an equivalent quantity of feeling? By no means. So far as the 'correlation of forces' has anything to do with it, the entire circle of transmutation must be described in physical terms, and no account whatever can be taken of such a thing as feeling or consciousness."—*John Fiske.*

**What is a Scientist?**

"The unity of all science consists alone in its method, not in its material. The man who classifies facts of any kind whatever, who sees their mutual relation and describes their sequence, is applying the scientific method, and is a man of science."—*Karl Pearson.*

**Does Progress tend to Unity or Divergence?**

"It is often asserted that progress is towards similarity and social equality, and it is true that progress will mean some-

thing like equality of opportunity; but it is far nearer the truth to say that progress is towards divergence. The higher the life, the greater is the complexity of function, and this is the case with society as well as the single organism."—*Hugh Black.*

**What makes a Novel bad?**

"It is not the badness of a novel that we should dread, but its over-wrought interest. . . . The chance and scattered evil that may here and there haunt, or hide itself in, a powerful book, never does any harm to a noble girl; but the emptiness of an author oppresses her, and his amiable folly degrades her." —*Ruskin.*

**Vitality circumscribed by Genius.**

"Genius and rare talents are entirely distinct from genealogy. They have no lineage. They are, and remain, individual; I

am not aware of a single case where they have been inherited by the children, according to the laws regarding physical traits, in an increased or even equal measure. More than this : men of unusual talents seldom leave any offspring, and when they have children they are weakly and less vigorous than the average of mankind. We see in this fact the operation of a mysterious law of nature. . . . Genius expends so much vital energy in ordinary activity that none is left for the propagation of the species. A man cannot create thoughts and children at the same time."—*Max Nordau.*

**Are we Deteriorating in Brain Quality?**

"Gladstone says that the average men of the time of Elizabeth were mentally as strong as the men of to-day. They

were stronger. Think of the plays of Shakespeare in relation to the audiences that first heard them. Take first their quality—packed with thought; then take their length—they are greatly curtailed for representation now-a-days. But the first audiences of Shakespeare must have heard every word of them. . . . Ask yourself of what kind and what quality were the books and the plays that took the public by storm in the old days. Then ask yourself what the public thinks of those books now, and what it prefers before them."—*Hall Caine.*

**Faults give Picturesqueness.**

"The world has faults; glaciers have crevasses; mountains have chasms—but is not the effect of the whole sublime?"—*George Meredith.*

**Nature's Four Original Laws.**

"The desire of peace; the desire of nourishment; the mutual inclination of the sexes; and the desire of living in Society."—*Montesquieu.*

**Creative Influence of Great Epochs.**

"A grand history raises grand historians. Given Achilles and Hector, and sooner or later a Homer must come. Herodotus comes of Xerxes. The genuine hero will get his story told, his acted music sung. Every large interest or passion finds a voice."—*Dr. Huntingdon.*

**Deities determine Character.**

"A nation, Hegel said, is as its god. The African is a fetish worshipper and beats his deity; and the African is a servant of servants to the world to-day, a capricious, undeveloped creature, in-

capable of the responsibilities and tasks of the higher races. The Chinaman worships his ancestors, and while he does it he can never surpass them. The Hindoo, filled with a sense of the nothingness of the finite, knows no true individuality, finds no real worth in life."—*J. T. Forbes.*

**Is the Mind Infinite?**

"I myself maintain that the mind of man is practically infinite. It can understand anything brought before it."—*Richard Jefferies.*

**Life's Sweetness springs from the Thought of Death.**

"Some subtle recognition of the fact of death runs constantly through the warp and woof of the most ordinary human existence. Unsuspected, this idea of death lurks in the sweetness of music. Probe joy to its last fibre

and you will find death. Broadly speaking, it may be said that it is from some obscure recognition of the fact of death that life draws its final sweetness."—*Alexander Smith.*

**Morality is incomplete without Religion.**

"Religion is the true basis of morals. . . . The science of morals no more teaches how to be an honest man, in all the magnificence of the word, than geometry teaches to draw, or poetry to invent happily."—*Madame de Staël.*

**Education: Defect of Modern Methods.**

"It may be subject of serious consideration, whether those who are accustomed only to acquire instruction through the medium of amusement may not be brought to reject what approaches under the aspect of study. . . . The art of controlling, directing, and concentrating the powers of the mind for earnest

investigation is an art far more essential than even that intimate acquaintance with classical learning, which is the primary object of study." —*Scott.*

**Man may be Miserable but not Happy.**

"Though we should examine the whole world, we shall not find one man so happy as to have nothing left to wish for; but we daily see thousands who, by suicide, show us they have nothing left to hope. In this life, then, it appears that we cannot be entirely blest; but yet we may be completely miserable." —*Goldsmith.*

**Judaism more Practical than Christianity.**

"Christianity has become impracticable. Now, the Jewish religion was never impossible, but always serene and useful even in the details of life. The Jew never accepted the doctrine of self-

abnegation: he never regarded life as a sacrifice. Browning's philosophy in this respect approaches most nearly to the Jewish religion. Christianity is a very beautiful thing for special saintly souls, but it will never touch the masses. Christians have one religion which they preach and another which they live."—*Zangwill.*

**Natural Wisdom.**

"The wisdom of the ignorant somewhat resembles the instinct of animals; it is diffused in a very narrow sphere, but within the circle it acts with vigour, uniformity, and success."—*Goldsmith.*

**Search for Knowledge: its Motives.**

"If you desire to know only to know, it is curiosity; if to be known, it is vanity; to edify, it is charity; or that you may be edified, it is wisdom."—*Dr. Ray Palmer.*

**Life's Twin Forces.**

"As there is the intense instinct of *love*, which, rightly disciplined, maintains all the sanctities of life, and, misdirected, undermines them; and *must* do either the one or the other;—so there is in the human heart an inextinguishable instinct, the love of *power*, which, rightly directed, maintains all the majesty of law and life, and misdirected, wrecks them." —*Ruskin.*

**Universality of the Greek Spirit.**

"The reading of Theocritus proves to me that one is never so Greek as in painting naïvely one's own impressions, no matter where they are received; and Burns proves it also."—*J. D. Millet.*

**Mysticism *v.* Science.**

"The position of the mystic is, that if we only keep open the gateways of our best faculties,

knowledge and wisdom will stream into the soul without effort. Mysticism despairs of the regular process of science; it believes that we may attain directly, without the aid of the senses or the reason, and by immediate intuition, the truths which we need to know for the illumination of life. . . . The bee and the bird and the beaver are not clever. They simply obey that whisper of God to them which we call animal instinct. And God speaks to man also, only with a finer meaning and fuller significance."—*Dr. Downes.*

**Consciousness Awakened by Suffering.**

"It is by suffering that we first become conscious of our Ego. Our Ego is first brought to our consciousness by a perception of its limitations: and this perception of its limitations is never awakened

save by its coming in contact, more or less rudely, with something outside of it. Man purchases his consciousness therefore by the sensation of pain, and he only learns by repeated discomfort the difference between the subject and the object." — *Max Nordau.*

**Madness is more Consistent than Reason.**

"Madness is consistent, which is more than can be said for poor reason. Whatever may be the ruling passion at the time, becomes equally so throughout the whole delirium, though it should last for life."—*Sterne.*

**Repression: Where Civilisation and Barbarism meet.**

"Stoic philosophy centuries since, and modern refinement in its last polish of manner, alike recognise the Red Indian's principle—that there is something manly, something fine, in

the repression of human feeling. Here is a respect in which the extreme of civilisation and the extreme of barbarism closely approach one another."—*A. K. H. Boyd.*

**Ancient *v.* Modern War.**

"Gunpowder has spoiled war. War was always detrimental to the solid interests of mankind. But in old times it was good for something: it painted well, sang divinely, furnished Iliads. But invisible butchery, under a pall of smoke a furlong thick, who is any the better for that?" — *Charles Reade.*

**Research is more than Result.**

"As in Political Economy, so in Geology, it is the inspiration that lives and not the mere amount of positive contribution to knowledge. Bacon has

effected nothing for science: in everything that he attempted it may be shown that he was wrong and that his methods have led to nothing. . . . But his niche is secure through the spirit in which he approached the question."—*W. Keith Leask.*

**Perfection may cause Imperfection.**

"The artistic sense, constantly and exquisitely refined, acquires an insidious mastery over the free idea. Tennyson rarely mistakes through deficient perception, but very frequently through correct perception. . . . Even as the anchorite confounds his natural aspiration with the spiritual effort born of his solitary brooding, so may the poet alloy his creative faculty by shutting himself up alone within it."—*Bayard Taylor.*

**Feeling and Thought, the only Realities.**

"Feeling and thought are much more real than anything else; they are the only things which we directly know to be real, all things else being merely the conditions on which these, in our present state of existence, depend."—*John Stuart Mill.*

**Had our Race one Starting-Point or many?**

"Agassiz believed that there were several distinct pairs. But all the different races of men are mutually fertile. You cannot cross different species without having infertility, but there is no infertility resulting from the mixture of different races of men, which is a striking proof that the race is really one."—*Dr. Sinclair Paterson.*

**People of One Sense.**

"Although we have usually a general and common use of all the senses, yet, in *persons* of certain

temperaments, some single sense has its moods of predominance, and all the others subside and accompany it as a low and pleasant harmony in music. . . . And some *days* seem to be characterised by some single sense. There are head-days and heart-days, there are eye-days and ear-days."—*Beecher.*

**Pursuit of Gain: its Mental Effects.**

"You seldom see a silly expression among them (the Jews). Gain, and the pursuit of gain, sharpens a man's visage. I never heard of an idiot being born among them."—*Charles Lamb.*

**Asceticism, the Reaction of Materialism.**

"Among other strange phenomena of the waning century, we see once more rising among us, as if by enchantment, the religious orders of the Middle Ages—

Benedictines, Carmelites, Dominicans; houses of monks and nuns, to which American and English ladies and gentlemen are once more gathering as of old, flying no longer from a world of violence and profligacy, but from a world of emptiness and spiritual death."—*J. A. Froude.*

**The Renaissance, and Reformation—out of the Past.**

"The Renaissance was a reformation of the European intellect; the Reformation was a renaissance of the European conscience. Both movements were returns to the past. The intellect found deliverance from scholasticism in its study of Greece and Rome; the conscience felt the chains of ecclesiasticism disappear as once more it saw the open Gospel of Christ."—*Dr. Gunsaulus.*

**Knowledge: its Double Fruit.**

"Knowledge bears a double fruit. It enables us to *do more*, and it disposes us to *be better*. But it is not the same kind of knowledge that effects both these results. We increase our power by knowing objects that are beneath us; our goodness by knowing those that are above us."—*Martineau.*

**Mystery's Intent.**

"When I cannot understand anything, it seems to me as though God had set a chair there for me to kneel down and worship. The mysteries are intended to be altars of devotion."—*Spurgeon.*

**Evolution, an Aristocratic Principle.**

"Darwinism is anything but socialistic. If a definite political tendency be attributed to this English theory—which is, indeed, possible—this tendency

can be only aristocratic, certainly not democratic, and least of all socialistic. The theory of selection teaches us that in human life, exactly as in animal and plant life, at each place and time, only a small privileged minority can continue to exist and flourish ; the great mass must starve and more or less prematurely perish in misery."—*Haeckel.*

**Dawning Epochs : Who First Awake to them?**

"There are certain epochs in which the atmosphere of Europe, so to speak, seems to change in a manner similar to that in which, by modern conveniences, the atmosphere is refreshed and renewed in our apartments. The first visible sign of this change is generally in writers and orators—in men of genius who seem to catch by intuitive sympathy the impressions which are

germinating around them." — *Hon. Evelyn Ashley.*

**Genius is Indestructible.**

"Into whatever creation man, as artist, breathes the breath of genius, it cannot be annihilated; this, too, although our knowledge of facts may change, and the half or more of our knowledge be merely provisional. It is the poetic, creative genius of the Greeks, not the metaphysical, which throws streams of light on the paths of succeeding speculations that are poured out in the world; whilst the Roman Empire, during its whole period, could not boast of one true poetic genius."—*Lady Blennerhassett.*

**Confusion is not Lawless.**

"Even a chaotic world must have its centre, and revolve round that centre. There *is* no pure entire confusion, but all

such presupposes its opposite before it can begin."—*Richter.*

**The Political Result of Evolution.**

"One practical result of the theory of evolution may be noted here. It has exercised a most important influence in exposing the folly both of immobility and of sudden and reckless change in the political world. It depicts human life and society as an orderly development. In brief, it has extinguished the Toryism of pre-Reform days, and has all but banished from our political life the abolitionist mania of the succeeding generation."—*J. Holland Rose.*

**Science can give no Account of Volition.**

"Every action of human free will is a miracle to physical and chemical and mathematical science."—*Lord Kelvin.*

**Monotony: its Value.**

"Monotony is pleasant in itself; morally pleasant, and morally useful. Marriage is monotonous. . . . Living in the same house is monotonous. . . . I delight in that same monotony. It saves curiosity, anxiety, excitement, disappointment, and a host of bad passions."—*Kingsley.*

**Woods: Do they Influence Population?**

"Syria and Asia Minor, Palestine and the north of Africa, were once far more populous than they are at present. Why is there this melancholy change? Why have deserts replaced cities? It is mainly owing to the ruthless destruction of the trees, which has involved that of the nations. . . . The region of the Landes, which fifty years ago was one of the poorest and most miser-

able in France, has now been made one of the most prosperous owing to the planting of pines."—*Sir John Lubbock.*

**Contentment, a Disability.**

"I like to hear of people battling their way, not slipping through by luck or trickery. . . . Contented people are all very well in their way, but they are the deadheads, the drones in the great hive. What a terribly dull affair life must be to contented people! They never know the delight of expectation or the stern delight of accomplished effort."—*J. K. Jerome.*

**Limitation, our only Injury.**

"It is not what is done to us, but what is made of us, that wrongs us. No man can be really injured but by what modifies himself."—*Olive Schreiner.*

**Self-Denial, not a Characteristic of Religion.**

"Religion, in one sense, is a life of self-denial; but self-denial does not belong to religion as characteristic of it: it belongs to human life. Is it more self-denying to be a Christian than it is to be an artist or an honest man, or to be a man at all? The lower nature must always be denied when we are trying to rise to a higher sphere."—*Beecher.*

**Opinions are better than Arguments.**

"A man's opinions are generally of much more value than his arguments. These last are made by his brain, and perhaps he does not believe the proposition they tend to prove—as is often the case with paid lawyers; but opinions are formed by our whole nature—brain, heart, instinct, brute life, everything all our experience has shaped for us

by contact with the whole circle of our being."—*O. W. Holmes.*

**The State of Happiness.**

"All wisdom points to a life of intellectual indifference as the happiest which earth can bestow. . . . The more the circle of existence is contracted, the more we cling to a state of pure and all self-dependent intellect, the greater our chances of happiness. . . . The old mystics placed happiness only in an even and balanced quietude."—*Lord Lytton.*

**Christ's Ideal—Contrasts.**

"The principle of dying to live, as enunciated by Christ, differs from that of even the greatest of His predecessors in the recognition that true gladness is conditioned by self-crucifixion. Like Gautama He calls for a renunciation, but that renunciation is the gateway into *larger*

life. . . . The ideal of Thomas à Kempis, in spite of its beauty, is no more that of Jesus than was the ideal of Gautama."—*R. J. Campbell.*

**Laws are for Defence, not Punishment.**

"I have nothing to do with punishing crime. That rests with a higher power. My duty (as criminal judge) is to protect the community."—*Sir John Bridge.*

**The Value of Impermanence.**

"It is the most merciful of all the merciful provisions of Nature, that a haunting sense of insecurity should deepen the enjoyment of what we have secured. . . . Consider, then, how the sense of impermanence brightens beauty and elevates happiness. . . . Those lovers who have never encountered the possibility of last embraces and farewells are novices in the passion."—*Alexander Smith.*

**Is it Possible to Forget?**

"Of this at least I feel assured, that there is no such thing as *forgetting* possible to the mind. A thousand accidents may and will interpose a veil between our present consciousness and the secret inscriptions of the mind; but alike, whether veiled or unveiled, the secret inscription remains for ever, just as the stars seem to withdraw before the common light of day . . . whereas they are waiting to be revealed when the obscuring daylight shall have withdrawn."—*De Quincey.*

**The Purpose of Government.**

"The success of free government is attained when it has made the people independent of special leaders, and secured the free and full expression of the popular will and conscience. With the appearance of the people on the scene,

the hero must await his orders. . . . The old world has passed away; the age of the hero, of the strong leader, is gone."—*John Burroughs.*

**Character, the Work of Incongruous Circumstance.**

"The character of George III. is not easy to understand, if we take the common and erroneous view that human nature is consistent and coherent. The fact is, that congruity is the exception; and that time and circumstance and opportunity paint with heedless hands and garish colours on the canvas of a man's life; so that the result is less frequently a finished picture than a palette of squeezed tints."—*Lord Rosebery.*

**Three Discoveries of Primitive Man.**

"Twelve thousand years since, the Caveman stood at the mouth of his cavern and gazed out at the night and the stars. His

naked mind was confronted by naked earth. He made three idea-discoveries, wresting them from the unknown—the existence of his soul, immortality, the Deity." —*Richard Jefferies.*

**The Mission of Peevishness.**

"Probably Providence has implanted peevishness and ill-temper in sick and old persons, in compassion to the friends and relatives who are to survive, as it must naturally lessen the concern they might otherwise feel for their loss." —*Sterne.*

**Experience is not open to Argument.**

"It is of very little use to discuss the evidence of Christianity with such sufferers. *You cannot answer an experience.* There must be a new experience, or at least another interpretation of the

old experience, before faith can be recovered."—*Dr. Robertson Nicoll.*

**Superficial Impressions are Deepest.**

"The very word 'superficial' is founded on a fundamental mistake about life, the idea that second thoughts are best. The superficial impression of the world is by far the deepest. What we really feel, naturally and casually, about the look of skies and trees and the face of friends—that, and that alone, will almost certainly remain our vital philosophy till our dying day."—*G. K. Chesterton.*

**Excellency precludes Completeness.**

"A man often injures his mind by the means that increase his genius. You think this a paradox; but examine it. How many men of genius have been but ordinary men, take from them the

particular objects in which they shine? Why is this, but that in cultivating one branch of intellect they neglect the rest? Nay, the very torpor of the reasoning faculty has often kindled the imagination."—*Lord Lytton.*

**History's Two Characteristic Movements.**

"The two great movements in history have been, and are —(1) The movement towards a unity which involves the submersion of the smaller tribes, and (2) the everlasting attempt of the smaller tribe to resist."—*Benjamin Swift.*

**Ancient *v.* Modern Art.**

"With us, art is no longer anything more than an accessory, a drawing-room accomplishment; whereas formerly, and even down to the Middle Ages, it was one of the columns of ancient society, *its conscience and the expression of religious feeling.*"—*J. D. Millet.*

**How Prayer is Created and Answered.**

"I do not regard it as miraculous that God should answer prayer. It is part and parcel of the established order of the universe that the shadow of a coming event should fall in advance upon some believing soul in the shape of prayer for its realisation. The prayer of faith is a divine decree commencing its operation."—*Spurgeon.*

**Precedents, a Disgrace.**

"Precedents are the hand and disgrace of legislature. They are not wanted to justify right measures, and are absolutely insufficient to excuse wrong ones."—*Sterne.*

**Descent of Man: Social Tendency of the Doctrine.**

"Undoubtedly this theory, if it is to be rigorously carried out, has an uncommonly serious side; and it will not probably

have escaped you that *Socialism* has established a sympathy with it."—*Professor Virchow.*

**Can Physical Peculiarities be Transmitted?**

"The Chinese have been for a long time attempting to make the ladies' feet small, but unfortunately the little girls are yet born with big feet, as though their mother's feet had never been cramped at all. The process has to be begun over again in each generation."—*Dr. Sinclair Paterson.*

**The Principle of Death, not Universal.**

"It is generally considered that death is the common lot of all living things. But is this necessarily so? Infusoria and other unicellular animals multiply by division: the two halves become quite detached and each swims away independently. The process is repeated

over and over again, and thus the species is propagated. Here obviously there is no birth and no death. Such creatures may be killed, but they have no natural term of life. They are, in fact, theoretically immortal."—*Sir John Lubbock.*

**Identities of Sensation.**

"Standing on the verandah [Samoa] this morning, there went through me a wave of extraordinary and apparently baseless emotion. Then the explanation came, and I knew I had a frame of mind and body that belonged to Scotland. Very odd these identities of sensation."—*R. L. Stevenson.*

**Does Civilisation increase Brain?**

"All that man produces today more than did his cave-dwelling ancestors he produces by virtue of accumulated achieve-

ments (it is not that he is superior in brain). Without arithmetic, he would still count on his fingers as a savage does."—*Benjamin Kidd.*

**Self-Love, the Christian Standard.**

"The Bible recognises the rights of self-hood, and even makes these rights the standard of duty to others—'Thou shalt love thy neighbour *as thyself.*'"—*Hugh Black.*

**The Sense of Peace in Art.**

"If we compare ancient with modern art, and the minds and manners of our far ancestors with the minds and manners of the present time, it can hardly fail to strike us that the predominant presence of peace in the former, and its absence in the latter, constitute the most characteristic difference. And this peace is no negative quality consisting of

mere absence of disturbance by pain or pleasure. It is the peace of which St. Thomas says 'Perfect peace and joy are identical,' and is the atmosphere of a region in which smiles and tears are alike impertinences. In such art the expression of pain and pleasure is never an end, as it almost always is with us moderns, but a means of glorifying that peace which is capable of supporting either without perturbation."—*Coventry Patmore.*

**Moral Principles are not Innate.**

"Conscience — which is nothing else but our own opinion or judgment of the moral rectitude or pravity of our own actions. And if conscience be a proof of innate principles, contraries may be innate principles; since some men, with the same bent of conscience, prosecute what others avoid.

But I cannot see how any man should ever transgress these moral rules, with confidence and serenity, were they innate and stamped upon their minds." —*Locke.*

**Extremes Counteract each other.**

"Passion must be combated by passion. Therefore, your grievous sinners generally turn devotees."—*Sterne.*

**"Subliminal Life": Does the Body contain the Whole Man?**

"I do not myself hold that the whole of any one of us is incarnated in these terrestrial bodies; certainly not in childhood; more, but perhaps not so very much more, in adult life. What is manifested in this body is, I venture to think likely, only a portion, an individualised, a definite portion, of a much larger whole. . . . It is not so entirely asleep in men of genius; nor,

perhaps, is it all completely inactive with the people called 'mediums.'"—*Sir Oliver Lodge.*

**The Unseen is Greater than the Seen**

"If a celestial body situated at a stellar distance is to be visible, it is essential for that body, to be bright enough, to possess a sunlike glow. The inevitable inference is, that, inasmuch as we can see only the intensely heated bodies, we probably see only a very minute fraction, probably much less than a millionth part, of the actual universe." —*Sir Robert Ball.*

**Labour and Christianity.**

"The principle of an honest wage seems to us very commonplace in this day; but it should be noted that as formulated by Jesus ('The labourer is worthy of his hire' —Luke x. 7) it was in the nature of

a revolutionary fact. At that time there was nowhere in the world a formal recognition of the wage. The pyramids were built by labourers who lived on onions and lentils, measured out to them by overseers who never dreamt of paying them an equivalent for their industry and skill. Let a doubter consult a map of the world. Let him observe that China is a land of mandarins and coolies; that Egypt is a land of rich men and beggars; that Turkey is a land of pashas and slaves. In what nation outside of Christendom is labour regarded with honour or the labourer permitted to be a self-respecting man?" — *Dr. James Burrell.*

**The Mission of Humour.**

"When art and science have done their best, there is a great deal of valuable material left

over. . . . Everything is under the strict reign of law; but many queer things happen, nevertheless. What are we to do with all the waifs and strays? . . . The solemnly logical intelligence ignores their existence; more sensitive natures allow themselves to be worried by incongruities which they cannot ignore. Just here comes in the beneficent mission of humour: it takes these unassorted realities, that are the despair of the sober intelligence, and it extracts from them pure joy." — *S. M. Crothers.*

**Confidence may be Independent of Evidence.**

"If humanity were not frequently quite sure of things concerning which it knows nothing, the world would soon come to a standstill and never move again." —*F. Marion Crawford.*

**Suspense is a Contagious Emotion.**

"Suspense is one of the most contagious of human emotions and makes a quicker call on our sympathy than any other. Do we not feel such a desire that our neighbour may know the worst without delay, that we race to impart it to him?"—*H. S. Merriman.*

**First Beliefs are Abiding.**

"Whatever the theology about which a man argues and contends, it is the theology of his childhood upon which he acts." —*John Ackworth.*

**The Sense of Wonder.**

"Every man comes into the world wrapped in an atmosphere of wonder—an atmosphere from which his whole after-life is a prolonged effort to escape. . . . There are three possible ways in which different minds attempt to

escape from this sense of wonder. They take refuge in knowledge, or in mystery, or in ignorance. The first of these, knowledge, satisfies the sense of wonder. The second, mystery, deepens it. The third, ignorance, crushes it." — *Professor Drummond.*

**Permanency of Character, a Law of Literature.**

"If asked whether final permanence of character is a natural law, what should you say if you were asked to speak without reference to conclusions of religious science? How have men in all ages expressed themselves in literature and philosophy on this theme? Is it not perfectly certain that all the great writers of the world justify the proposition that character tends to a final permanence, good or bad?"—*Joseph Cook.*

**Happiness *v.* Satisfaction.**

"Hume's notion that all who are happy are equally happy . . . is not true. A peasant and a philosopher may be equally *satisfied*, but not equally *happy*. Happiness consists in the multiplicity of agreeable consciousness." — *Dr. Johnson.*

**Toleration, a Positive Principle.**

"Toleration is far more than the abandonment of civil usurpations over conscience: it means *reverence for all the possibilities of truth.*"—*John Morley.*

**Ideals without Principle frustrate themselves.**

"The age in which the claims of humanity were most strongly asserted is also the age in which human nature was reduced to its lowest terms" [French Revolution]. — *Principal Caird.*

**Instinct is Unprovable.**

"An instinct is any part of our spiritual capital which has not been contributed by education or revelation; and our two chief instincts are God and immortality. . . . An instinct must not be proved; for the proof of an instinct is its denial."—*Dr. John Watson.*

**Does Belief entail Character?**

"I think it a most formidable responsibility, at the least, in these times, to doubt any man's character on account of his opinions. The limit of possible variation between character and opinion, ay between character and belief, is widening, and will widen."—*Gladstone.*

**Retrogression, or Circularity, the Law of Life.**

"Nature attains her ends, not in a series of straight lines, but in a series of circles. . . . Life is a ceaseless vortex. . . .

Every death is a new birth, every grave a cradle. . . . There is nothing fixed or final; all things are passing through cycles of decay or revivification"—the seasons, civilisations, etc. —*Dr. Hugh Macmillan.*

**Love and Hate are Alike.**

"It is a curious subject of observation and inquiry whether hatred and love be not the same thing at bottom. Each, in its utmost development, supposes a high degree of intimacy and heart-knowledge; each leaves the passionate lover, or the no less passionate hater, forlorn and desolate by the withdrawal of his subject. Philosophically considered, therefore, the two passions seem essentially the same."—*Hawthorne.*

**Antiquity Belittles Man.**

"The mere antiquity of Asiatic things, of their institutions, histories, modes of faith, etc.,

is so impressive, that to me the vast age of the race and name overpowers the sense of youth in the individual. . . . Man is a weed in those regions." —*De Quincey.*

**Sublimity is from the Hebrews.**

"Could you ever discover anything sublime, in our sense of the word, in the classic Greek literature? I never could. Sublimity is of Hebrew birth."—*Coleridge.*

**Vanity, a Product of the Imagination.**

"It is only a man of no imagination who has no vanity. He cannot imagine himself any better than he is."—*F. Marion Crawford.*

**Certitude *v.* Doubt.**

"Certitude, of course, is a point; but doubt is a progress. Again, a practical, effective doubt is a point too."—*Newman.*

**One Soul is the Model of all Souls.**

"What is microscopic in one man is largely developed in another; what is rudimentary in one is an active organ in another; but all things are in all men, and one soul is the model of all."—*Olive Schreiner.*

**Poets, the True Historians.**

"History is never falsified in the hands of the poets. They interpret the spirit of history faithfully. There are some peoples who hand down their history solely through poetry—for example, the Indians. In this respect I might assert that Walter Scott's novels sometimes render the spirit of English history more truly than Hume does."—*Heine.*

**Scientific "Faith."**

"The scientist draws as largely on fiction for the solution of his difficulty, when he affirms

that life is an attribute or property of protoplasm, as the non-scientist can do when he accepts the doctrine that man lives because the Creator breathed into his nostrils the breath of life. In short, Science gains nothing in point of precision by scepticism in matters of religion. The scientist simply draws on conjecture in his own province, to compensate him for the lack of that aid which is offered him from the province of Revelation."—*The Lancet.*

**The Soul: What it is.**

"The soul in man is not an organ, but animates and exercises all the organs; is not a function like the power of memory, of calculation, of comparison, but uses these as hands and feet; is not a faculty, but a light; is not the intellect, or the will, but the master of

the intellect and the will; is the background of our being in which they lie—an immensity not possessed, and that cannot be possessed. When it breathes through his intellect, it is genius; when it breathes through his will, it is virtue; when it flows through his affection, it is love."—*Emerson.*

**The Truth, a Sum of Extremes.**

"Truth consists in a sum of extremes, not in a *via media* between them. Our intellectual impressions are such that we cannot reason without making assumptions which are themselves paradoxes."—*R. J. Campbell.*

**The Masters of the Modern World.**

"Could imperial Rome have only grown sufficient wheat in Italy to feed her legions, Cæsar would still be master of three-fourths of the earth. Rome thought more

in her latter days of grapes and oysters, and singing girls and flute-playing, and cynic verse of Horace —anything but corn. Rome is no more, and the lords of the world are they who have mastership of wheat." —*Richard Jefferies.*

**Imagination, its Influence in Science.**

"Disciplined imagination has been at the bottom of all great scientific discoveries. All scientists have, in a certain sense, been great artists; the man with no imagination may collect facts, but he cannot make great discoveries. . . . The laws of science are the products of the creative imagination."—*Karl Pearson.*

**Monotheism, the Cradle of Science.**

"Science in its modern sense had its birth in Monotheism. The idea of the uniformity of nature, which is the

first principle of science, was impossible till the human mind swept aside the intellectual confusion of Polytheism. Jewish religion is the cradle of science."—*Hugh Black.*

**The Intellectual Life Defined.**

"The essence of intellectual living does not reside in extent of science or in perfection of expression, but in a constant preference for higher thoughts over lower thoughts; and this preference may be the habit of a mind which has not any very considerable amount of information. . . . It is not erudition that makes the intellectual man, but a sort of virtue which delights in vigorous and beautiful thinking, just as moral virtue delights in vigorous and beautiful conduct." — *P. G. Hamerton.*

**The Trick of Human Nature.**

"It is a true saying that neither men nor women are ever guided wholly for any long period by reason. That is where philosophers make their mistake, and it is why the science of government is so uncertain."—*J. A. Altsheler.*

**The Other Agnosticism.**

"There is a grotesque variety of intellectual modesty known by the name of Agnosticism. . . . There is a not-knowableness that should lift up the whole character . . . making the noisy tongue silent in presence of certain mysteries. . . . Always, therefore, distinguish between the one agnosticism and the other. There is no book so agnostic as the Bible. 'We are of yesterday and know nothing.'" — *Dr. Parker.*

**Liberal Christianity Justified.**

"The results of liberal Christianity justify its existence. Formerly unfortunate women, suspected of the evil eye, were burned as witches, and Christians thought the Bible authorised the deed. Not a century ago the salvation of children was doubtful. For centuries material fire formed the only conception of future chastisement. The growth of Christian moral sense has disposed of most of these barbarisms; what is left is clearly doomed."—*W. J. Acomb.*

**Does Society Advance?**

"Society never advances. It recedes as fast on one side as it gains on the other. For everything that is given, something is taken. Society acquires new arts and loses old instincts. . . . Compare

the health of the well-clad, reading, thinking American and the naked New Zealander, whose property is a club, a spear, a mat, and an undivided twentieth of a shed to sleep under! . . . The civilised man has built a coach, but has lost the use of his feet. He has a fine Geneva watch, but he fails of the skill to tell the hour by the sun." — *Emerson.*

**Irreconcilable Moral Antipathies.**

"There may be individuals born and constellated so opposite to another individual nature, that the same sphere cannot hold them. I have met with my moral antipodes, and can believe the story of two persons meeting (who never saw one another before in their lives) and instantly fighting."— *Charles Lamb.*

**Crusaders changed the Type of Christian Hero.**

"From the beginning of the Crusades the interest of the people was with the knight —no longer with the priest."—*Max Müller.*

**Intellect in Science *v.* in Religion.**

"In the sciences, the philosopher leads. The spiritual progress of mankind has followed the opposite course. Each step forward has been made first among the people, and the last converts have been among the learned." —*Froude.*

**The Changing Order of Virtues.**

"The moral unity to be expected in different ages is not a unity of standard, or acts, but a unity of tendency. . . . In addition to this change of standard, there is a continual change in the order of precedence

which is given to virtues." — *Lecky.*

**The Basis of Genius.**

"The faculty of being possessed, more or less completely, by an idea is probably the fundamental condition of what is called genius."—*Huxley.*

**False Evidence may lead to True Conclusions.**

"Logically, it is not impossible that all the evidence for a conclusion may be false and the conclusion itself be true."—*J. F. Stephen.*

**Knowledge, Science, Opinion, and Faith defined.**

"What is apparent, is Knowledge; what is evidently true by connection with other things, is Science; what is not evident, nor seen by connection, but is yet probable, is Opinion; what is neither, yet appears true

by attestation, is Faith."—*Bishop Pearson.*

**Failure of the Inner Life.**

"We rarely meet a man who can tell us any news which he has not read in the newspapers, or been told by his neighbours. In proportion as our inward life fails, we go more constantly and desperately to the post office. You may depend on it, that the poor fellow who walks away with the greatest number of letters, proud of his extensive correspondence, has not heard from himself this long while."—*Thoreau.*

**Strong Emotions enter the Soul obliquely.**

"Lively emotions very commonly do not strike us full in front, but obliquely from the side; a scene or incident in *undress* often affects us more than one in

full costume. The rush that should have flooded my soul in the Coliseum did not come. But walking one day in the fields about the city, I stumbled over a fragment of broken masonry, and lo! the World's Mistress in her stone girdle rose before me and whitened my cheek with her pale shadow as never before or since."—*O. W. Holmes.*

**Mankind: To-day and Yesterday.**

"Notwithstanding the growth and increase of all conditions to promote comfort, the human race is to-day more discontented, more irritated, and more restless than ever before. . . . History contains the record of but one moment that reminds us of our own in this respect, and that is the period of the death-agony of the ancient world. The people had outgrown the old ideas,

and new ones to replace them had not been discovered. But, after all, there is a difference between the two periods; this hopeless despair of the future attacked only the aristocracy of mind, comparatively a few in ancient Rome, but in our time this pessimism lowers like a dense black cloud over the vast majority of cultivated human beings."—*Max Nordau.*

**Is Consciousness a Proof of Identity?**

"Mr. Locke gravely determines that 'personal identity consists in consciousness'; that is, if you are conscious that you did such a thing a twelvemonth ago, this consciousness makes you to be the very person that did it. Now, consciousness of what is past can signify nothing else but the remembrance that I did it; and consequently a man must lose his personal identity

with regard to everything he forgets." —*Professor Reid.*

**Young *v.* Aged Governments.**

"Our Saxon ancestors, fierce as they were in war, had but few executions in times of peace; and in all commencing governments, that have the print of Nature still strong upon them, scarcely any crime is held capital. It is among the citizens of a refined community that penal laws, which are in the hands of the rich, are laid upon the poor. Government, while it grows older, seems to acquire the moroseness of age."—*Goldsmith.*

**Love of Earth, our First and Last Instinct.**

"The love of earth is among the earliest of passions, as it is the latest. Mud-pies gratify one of our first and best instincts. Fondness for the ground comes back to a man after he has drifted about the world and taken the wind of all

its moods. The love of digging in the ground (or of looking on while he pays another to dig) is as sure to come back to him as he is sure at last to go under the ground and stay there. Most men toil that they may own a piece of the soil; they measure their success in life by their ability to buy it."—*Chas. Dudley Warner.*

**Agnosticism is not Neutral.**

"Agnosticism claims to be scientific neutrality, indifference —rigid impartiality between belief and unbelief. If religion were no more than another branch of science, this position might be not only tenable but becoming, as well as agreeable. But, however much one may desire it, to be neutral between Christianity and infidelity is impossible, because Christianity is not a branch of science but a rule of life, which

covers the whole field of human thought and action. . . . We cannot discharge duties founded on a relationship the very existence of which is an open question."—*Prebendary Anderson.*

**The Supernatural is Inextricable from Human History.**

"If the unseen is shut out of the door it comes in by the window. . . . To students of the continental literature of the eighteenth century nothing is more remarkable than the avidity with which the professed disciples of reason and decriers of positive religion ran after the Cagliostros and other quack dealers in the unknown. . . . It is this which explains that otherwise strange result of history—that the most material and worldly periods have been the most superstitious."—*J. Brierley.*

**Truth may become Heresy.**

"Truth is compared in Scripture to a streaming fountain; if her waters flow not in a perpetual progression they sicken into a muddy pool of conformity and tradition. A man may be a heretic in the truth. If he believe things only because his pastor says so, or the assembly so determine, without knowing the reason, though his belief be true, yet the very truth he holds becomes his heresy."—*Milton.*

**Is the Press on the Downgrade?**

"I don't think that journalism is, in any sense of the word, on the upward grade: and certainly it is not improving, from a literary point of view. . . . It wants to produce a great immediate impression by striking out in one great blow, and the consequence is that there is now no restraint, no modera-

tion of statement or regard for artistic treatment," but "something that will arrest the reader in a moment, whatever his mood may happen to be. It requires neither thought in the writer nor thought in the reader. The journalism of to-day pays far more attention to the tastes and wishes of the public than the old journalism did, but it no longer leads the thought of the nation—its whole appeal is to the lighter, if not the lower, side of public sentiment. The Press is killing its own influence simply because it won't take itself seriously."—*Sir Wemyss Reid.*

**Christianity should not be Defended.**

"From the moment that Christianity seeks assistance from philosophy her downfall is unavoidable. She strives to defend herself, and always talks herself deeper into ruin. Religion, like all

other absolutisms, may not justify herself. . . . The final fate of Christianity is dependent on our need of it."—*Heine.*

**When Ideas are gained, are we independent of the Senses?**

"Our organised bodies are no more ourselves, or part of ourselves, than any other matter around us. . . . We have already, several times over, lost a great part, or perhaps the whole, of our body, according to certain common established laws of nature, yet we remain the same living agents. . . . Our organs and limbs are instruments to perceive, and move with—there is not any probability that they are any more. . . . Now it is by no means certain that anything which is dissolved by death is in any way necessary to the living being, after ideas are gained."—*Butler.*

**Literature: its Service to Christianity.**

"The abandonment of classical studies (under the influence of asceticism) synchronised with the period in which mankind fell into the deepest ignorance and subjection. The Revival of Letters led to the revival of a purer Christianity. The Humanists were the immediate precursors of the Reformers."—*Farrar.*

**Is Depravity Natural to Man?**

"Notwithstanding the opprobrious epithets with which some of our philosophers and gloomy sectarians have branded our nature — the principle of universal selfishness, the proneness to all evil, they have given us—still, the detestation in which inhumanity to the distressed, or insolence to the fallen, are held by all mankind, shows that these are not natives of the human heart. . . . I do not think that avarice of

the good things we chance to have, is born with us; but we are placed here amid so much nakedness, and hunger, and poverty, and want, that we are under a cursed necessity of studying selfishness, in order that we may exist."—*Burns.*

**Brute Force, Nature's Primal Law.**

"If nothing less will serve to secure the existence of your State in freedom, you may do anything that a wild animal may do for his life and liberty. . . . Proceed with constant though slow modifyings and softenings, no doubt; yet the truth is that no State, in its relation with other States, is able to free itself from the dominion of the primal law of Nature. The proof of this is the right of resort to war, and the persistent necessity for it; for resort to war is appeal to the law of the beasts."—*Frederick Greenwood.*

**Listening, the Initial Medium of Culture.**

"All culture begins with listening. Growth is not through shrewd thinking or eloquent speaking, but through accurate seeing and hearing. Our world is one vast whispering gallery."—*Dr. N. D. Hillis.*

**Hate aids Insight.**

"Our insight is often deepest into those we hate, because annoyance fixes our thought on them to probe. We cannot keep our minds off them. 'Why do they do it?' we snarl, and, wondering why, we find out their character."—*G. Douglas Brown.*

**Has Industrialism Failed?**

"Industrialism has failed; our mass of unemployed, our East-end dens, the poverty and misery of so many of our people, are the confessions of its failure. . . . The free labourer has an advantage over the slave in that he has gained the right to his own person; the right

to preserve intact his family relations; the right of migration. But the slave had fixity of tenure; he was always found in work, food and clothing, no matter what happened; hard times never drove him to starvation; he was not forced into a cut-throat competition with his neighbour workman."—*Grant Allen.*

**God's Confidence in Man: the Method of Progress.**

"God has made history by trusting men, and history is but a record of His trust. . . . Behind all secondary causes, and working through them all, was the will of God to trust men from time to time with new thoughts and things and chances."—*John Kelman, jr.*

**Has our Personality a Spiritual Form?**

"The experiments of a Cahagnet and a Rochas give us the astonishing phenomenon of a magnetised person throw-

ing off an emanation, visible in the hypnotic state, which assumes the contours of the body, and which is as sensitive as the body itself. Here is the inner force of a human personality projecting itself, under certain mental conditions, beyond the body and operating outside it. With a result like this before us, as a matter of common experiment, what becomes of the argument that our bodily life is all?"—*J. Brierley.*

**Reasoning, a Principle of Selfishness.**

"Is not a man selfish as soon as he begins to reason out the consequences of his action? . . . When you calculate the results of an action, do you not, in fact, present the different motives as they appear to you and choose the strongest of them?"—*Arthur T. Hadley.*

## SUPPLEMENTARY

WHO RULE?—"The men of imagination rule the world."—*Napoleon.*

CONTRAST, BEAUTY'S FIRST SUGGESTION.—"Did anyone ever have a beautiful idea or feeling without being repulsed?"—*Richard Jefferies.*

GUNPOWDER, AN INSTRUMENT OF CIVILISATION.—"Gunpowder and military machinery have rendered the triumph of barbarians impossible."—*Lecky.*

DEFINITIONS.—"Every definition is a misfortune."—*Erasmus.*

CHARACTER AND FRAGRANCE.—"Who of us at some time or other in the course of his life has not come under the influence

of a character so sweet as to suggest the scent of some favourite flower?"—*Norman Gale.*

ERROR, THE PRODUCT OF ENVIRONMENT.—"No soul misses truth of her own good-will."—*Plato.*

THE CREATOR'S FIRST LAW.—"God's first law is to be consistent with Himself."—*Balzac.*

WHAT IS DISHONESTY?—"Dishonesty is a forsaking of permanent for temporary advantages."—*Bovee.*

EXTREMES ARE UNREASONABLE.—"Neither great poverty nor great riches will hear reason."—*Fielding.*

UNCERTAINTY: AN INSPIRATION.—"Uncertainty is one of the joys of life."—*Sheridan.*

OUR ANCESTORS: AMPLER MEN THAN WE.—"Our ancestors had everything on

a larger scale than we have hearts for."—*Lamb.*

BIRTH-TIME OF POPULAR TYRANNIES.—"It is just when the danger is passed that popular tyrannies are established."—*Madame de Staël.*

CLIMATE DETERMINES RACES.—"The Empire of Climate is the first, the most powerful of all empires."—*Montesquieu.*

UNJUST JUSTICE.—"The effort to be just invariably makes us unjust to ourselves."—*John Ackworth.*

DEATH MAKES HUMAN THE UNSEEN.—"Bereavements bring a corresponding gain. They give a human reality to the Unseen."—*Westcott.*

TASTE *v.* GENIUS.—"Taste consists in the power of judging; genius in the power of executing."—*Dr. Hugh Blair.*

ABANDON, THE INSPIRATION OF LIFE.—

"A man never rises so high as when he knows not whither he is going."—*Cromwell.*

NOT KNOWLEDGE, BUT THE DESIRE TO KNOW.—"The highest that we can attain to is not knowledge, but Sympathy with Intelligence."—*Thoreau.*

A PRINCIPLE IN THINGS.—"There is in things a resistance superior to ideas but for which the world would not exist six months."—*Lamennais.*

ALL LOVE IS ONE IN AIM.—"There are different kinds of love, but they have all the same aim—possession."—*Roqueplan.*

LEARNING *v.* VALOUR.—"I find Rome to have been most valiant when it was least learned."—*Montaigne.*

HOW TO JUDGE.—"Judge words and actions by the man, not man by words and actions."—*F. W. Robertson.*

TRUTH, AN ERROR.—"A truth that one

does not understand becomes an error."—*Desbarolles.*

READING.—"The thing to be sought is not what you will get in an author but what the author will enable you to find in yourself."—*Drummond.*

LOVE CANNOT REST ON BEAUTY.—"As beauty perishes, attachment for the sake of beauty is not attachment."—*Pascal.*

APPARENT GOOD, THE MOTHER OF LAWLESSNESS. — "The appetite and thirst of apparent good is the mother of all unlawful desire."—*Bacon.*

CIVILISATION MAY PRODUCE BARBARISM. —"Barbarism recommences by the excess of civilisation."—*Lamartine.*

INFLUENCE OF SCIENTIFIC STUDY. — "Science seldom renders men amiable; women, never."—*Beauchêne.*

THE DIFFERENCE.—"Great souls love, weak souls desire."—*Mme. de Krudener.*

SOLITUDE: DISTINCTIONS.—"The solitude of a mountain is not the solitude of a cave."—*Thomas Hardy.*

A LIE LEADING TO TRUTH.—"For the vulgar, a lie may be as good as the truth and often better."—*Erasmus.*

THERE IS NO EVIL.—"I acknowledge no agency at enmity with God, but see in all things infinite gradations of being, each fulfilling its own part."—*Spinoza.*

DIVERSE INFLUENCES OF RELIGION.—"If Religion does not make men more human than they would be without it, it makes them fatally less so."—*Froude.*

PROBABILITY, A BASIS OF CERTAINTY.—"Probabilities which do not reach a logical certainty may suffice for a mental certitude."—*Newman.*

FASHIONS IN TYPES OF MEN.—"Men go out of fashion as well as language."—*Marcus Aurelius.*

GREAT PLEASURES ARE SERIOUS.—"All joys do not cause laughter; great pleasures are serious: pleasures of love do not make us laugh."—*Voltaire.*

LIFE IS IN SENSATION, NOT IN YEARS.—"Sensitive souls live more than others."—*Duclos.*

INDIFFERENCE.—"Indifference to fate, though it often makes a villain of a man, is the basis of his sublimity when it does not."—*Thomas Hardy.*

POVERTY.—"Poverty is no crime, but it is a blunder and is punished as such. A poor man is despised the whole world over."—*J. K. Jerome.*

THE SECRET OF MASTERY.—"If you would live at your ease, manage but a few things."—*Demosthenes.*

REVENGE: ITS GOOD SERVICE.—"Revenge was for ages the one bulwark against

social anarchy and restraint against crime." —*Lecky.*

LOVE OF LIFE IS LOVE OF DEATH.—"It is only people who have a strong love of life who ever wish they were dead. They wish to die because their love of life has no chance to gratify itself."—*W. J. Dawson.*

THOUGHT PROVES IMMORTALITY.—"Whatever being that is which perceives, understands, wills, and acts, is heavenly and divine; and therefore of necessity eternal."—*Tully.*

ORIGINALITY.—"Originality is not an addition to knowledge; it is only a new management of colour."—*Dr. John Watson.*

RELIGION IN POLITICS.—"Religion and politics are inseparable. Without religion, political science can only create despotism and anarchy."—*Mazzini.*

SELF-VALUE.—"Who makes too much or too little of himself has a false standard for everything."—*Lavater.*

FORCE, REASON'S MOTHER.—"What is reason now, before was force."—*Ovid.*

PROVISION, EVIDENCE OF MIND.—"Where there is *provision* in nature, there must be design and forecast."—*W. S. Fullom.*

LOVE OF TRUTH: A PRINCIPLE OR A TEMPERAMENT?—"Love of truth is more often than we think only a fine name for Temper."—*John Morley.*

FUTURE OF POLITICS.—"The political questions of the future will be all moral questions."—*Grant Allen.*

REFLECTION IMPLIES IMPERFECTION.—"The man who reflects is a depraved animal."—*Rousseau.*

# INDEX

(*The "Supplementary" Chapter is not included*)