

IN QUEST OF A CREED

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In Quest of a Creed by Anonymous

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ANONYMOUS

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OF A CREED**

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"TRUTH, which only doth judge itself, teacheth that the inquiry of truth, which is the love-making or wooing of it—the knowledge of truth, which is the presence of it—and the belief of truth, which is the enjoying of it—is the sovereign good of human nature."—
BACON'S ESSAYS.



LONDON:
ELLIOT STOCK, 62, PATERNOSTER ROW.
1876.

141 . 722 . 575 .

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E R R A T A.

Page	7,	line	6,	for	"preliminary,"	read	"palmary."			
"	12,	"	13,	omit	comma	after	"one."			
"	15,	"	7,	for	"there,"	read	"then."			
"	16,	"	13,	insert	a	comma	after	"investigates."		
"	16,	"	14,	insert	a	comma	after	"simple."		
"	19,	"	5,	for	"fact,"	read	"conception."			
"	19,	"	7,	for	"distinct	nature,"	read	"nature distinct."		
"	30,	note,		for	"note,"	read	"non."			
"	39,	line	10,	after	"and,"	insert	"the."			
"	47,	"	3,	for	"these,"	read	"there."			
"	51,	"	3,	for	"conscientiously,"	read	"unconsciously."			
"	57,	"	9,	for	"can,"	read	"must."			
"	95,	"	4,	for	"read,"	read	"need."			
"	95,	"	14,	for	"one,"	read	"our."			
"	96,	"	6,	for	"one,"	read	"our."			
"	97,	"	17,	for	"March,"	read	"Marsh."			
"	100,	last	line	of	note,	insert	a	comma	after	"them."
"	108,	line	17,	insert	a	comma	after	"suitable."		
"	119,	"	2,	for	"collocation,"	read	"collocution."			
"	137,	"	17,	for	"mysteries,"	read	"mysterious."			
"	140,	"	20,	for	"interpel,"	read	"interpret."			
"	141,	"	5,	for	"gratuitous,"	read	"fortuitous."			
"	145,	"	14,	for	"had,"	read	"has."			
"	148,	"	14,	insert	a	comma	after	"lurk."		
"	170,	"	11,	for	"confessed	by,"	read	"confessedly."		
"	174,	"	5,	for	"even,"	read	"ever."			
"	175,	"	7,	for	"ise,"	read	"ire."			
"	175,	"	8,	for	"posere,"	read	"ponere."			
"	178,	"	10,	for	"Nassi,"	read	"Nam."			



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PREFATORY NOTICE

THE writer of the following pages was brought up within the circle of fairly strict Evangelical orthodoxy. During his early years he had no thought of pastures beyond the pale of ordinary Protestant doctrine ; the still waters flowing, to his apprehension, from the Christian Bible, quenched such spiritual thirst as he was conscious of. His teachers were not, so far as he is aware, exercised by doubts : his exemplars of the religious life were all of the good old orthodox order. For him, as for the Caliph of old, the one book of his veneration contained all necessary truth ; although, unlike that worthy, whose burning zeal, if he be not belied, wrought such irreparable mischief to the world, he had at no time of his life a desire to destroy, as

useless or even noxious rubbish, all other literary treasures.* But years and study brought before his mind questions which, perhaps, in all ages have engaged and perplexed, certainly at the present day are engaging and perplexing, the minds as of ordinary persons so of men of the highest culture and of the rarest intellectual gifts. Into the vortex of conflicting currents of thought he has plunged, and emerging thence with a certain stock of definite convictions clinging to him, has had the opportunity, he fancies, of making himself acquainted with some at least of the weak points, some also of the points of vantage, as to establishing belief, presented in turn to the inquiring mind by various systems of opinion. The present purpose of the writer is to place on record the result of certain of his investigations, and to exhibit to others the effect on his own mind of the survey of several leading lines of thought connected with fundamental religious questions.

At the outset may he be permitted to observe that he has never been able to feel sympathy with any writers (let their tenets be what they may)

* The correctness of the popular tale about Omar is questioned by Gibbon.—*Decl. and Fall*, chap. li.