**Tony Holden A very personal selection of quotations 2020 in A/Z first name**

Obviously this is a very personal selection – errors and omissions are certainly all mine. Out of all the books and all the memorable writing – why these? Well, whatever else it is the force of the words and ideas that I want to share with you. I don’t recall when I first began to read or when I began this collection [this ‘common place book’]. I got into it and persisted because I have always valued the writers who have energised and enlivened me. It’s come out of my constant reading. I’ve worked hard at it for decades. I’ve singled them out at a particular-time in my own personal development and spirituality. Storing and accessing have become easier with changing technology. When you write you make a mark of your own: when you use a quotation you are not only saying how much you value the quote but you are also saying there is something you wish to put alongside it. At best that is something of your own self.

A C Grayling ‘The Heart of Things’ [2005] page 182 - “for most of the major themes of Western philosophy are addressed [in Plato]: metaphysics [which asks what is the ultimate nature of reality?], epistemology [which asks: what is knowledge and how do we get it?], ethics [which asks: what is good and how should we live accordingly?], politics [which asks: what is the best form of society?], and aesthetics [which asks: what is art, and what is beauty].”

A E Housman [1859-1936] ‘The land of lost content’ – “Into my heart an air that kills / From yon far country blows: / What are those blue remembered hills, / What spires, what farms and humans are those? // That is the land of lost content, / I see it shining plain, The happy highways where I went / And cannot come again.”

A. S. Byatt ‘The Matisse Stories’ [1993] - the Professor comments on Matisse and his belief in God or being God when working, “I was brought up in the hope that I would be a priest, you know. Only I could not bear a religion which had a tortured human body hanging from the hands over its altars. No I would rather have the ‘Dance.’”

Abraham Maslow ‘Motivation and Personality’ [1954] - his ‘hierarchy of needs’ is often portrayed in the shape of a pyramid, with the largest and most fundamental levels of needs at the bottom, and the need for ‘self-actualization’ at the top.

Abraham Maslow ‘The Farther Reaches of Human Nature’ Penguin [1971] page xvi – “The climax of self-actualisation is the peak experience.”

Adam Holden – “Poems don't just make you cry. They're not only or simply about affect. As Les Murray said: The truth of a poem is: change your life.”

Adam Phillips ‘Darwin's Worms’ [1999] page 014 - “Modern lives, un-consoled by religious belief, could be consumed by the experience of loss.”

Adam Phillips ‘Terrors and Experts’ [1995] page 049 - “Psychoanalysis, in all of its versions, is a story about what there is to fear; like the symptoms it can sometimes explain, it is grounded in terror. The instincts, desire, aphanisis, the death instinct, castration, impingement, separation, the experience of being dropped, intrinsic pre-maturity, inauthenticity, gender trouble, the violence of the imaginary - all these, and there are more, provide the foundation for psychoanalytic theory and practice.”

Adam Phillips ‘The beast in the nursery’ [1998] page 096 – 097 - “Tell me what makes you enraged – what makes you feel truly diminished - and I will tell you what you believe, what you want to believe about yourself. What, that is, you imagine you need to protect to sustain your love of life.”

Adrian Mitchell ‘William Blake’ Omnibus BBC1 TV November [2000] – “I love him more than any other person I have never met.”

Agnes Martin [1912 – 2004] – “Beauty is the mystery of life. It is not in the eye, it is in the mind.”

Alain de Botton ‘Guardian’ [2017 01 28] – “Many of us are probably not entirely well in our minds. I’m not: I have a powerful need to go manically through my thoughts far more than is considered to be normal. I need to process experience or else I become anxious and a real burden to be around. Raw experience proves too overwhelming, dense, messy, confused or dark – and I have to download it. That’s how I got into the business. Becoming a writer wasn’t a choice, it was the best, most fruitful way of being a bit ill.”

Alain de Botton ‘Religion for atheists’ [2012] - “it is when we stop believing that religions have been handed down from above or else that they are entirely daft that matters become interesting. We can then recognize that we invented religions to serve two central needs which continue to this day and which secular society has not been able to solve with any particular skill: firstly the need to live together in communities in harmony, despite our deeply rooted selfish and violent impulses. And secondly, the need to cope with terrifying degrees of pain which arise from our vulnerability to professional failure, to troubled relationships, to the death of loved ones and to our own decay and demise.”

Alan Plater ‘The Beiderbecke Trilogy’ [1993] - “If we don’t share our passions with our children, how will they ever learn to be passionate?”

Alan Watts 'The Way of Zen' [1957] page 147 – “The masters talk about Zen as little as possible, and throw its concrete reality straight at us. This reality is the ‘suchness’ of our natural, non-verbal world. If we see this just as it is, there is nothing good, nothing bad, nothing inherently long or short, nothing subjective and nothing objective. There is no symbolic self to be forgotten, and no need for any idea of a concrete reality to be remembered.”

Albert Camus ‘The Myth of Sisyphus’ Hamilton [1955] page 011 – “There is but one truly philosophical problem and that is suicide. Judging whether life is or is not worth living amounts to answering the fundamental question of philosophy. All the rest ... comes afterwards.”

Albert Camus ‘The Rebel’ Penguin [1951] page 011-012 – “One might think that a period which, within fifty years, uproots, enslaves, or kills -seventy million human beings, should only, and forthwith, be condemned. But also its guilt must be understood. In more ingenious times, when the tyrant razed cities for his own greater glory, when the slave chained to the conqueror's chariot was dragged through the rejoicing streets, when enemies were thrown to wild animals in front of the assembled people, before such naked crimes consciousness could be steady and judgement unclouded. But slave camps under the flag of freedom, massacres justified by philanthropy or the taste for the superhuman, cripple judgement. On the day when crime puts on the apparel of innocence, through a curious reversal peculiar to our age, it is innocence that it is called on to justify itself.”

Alberto Giacometti - “The object of art is not to reproduce reality, but to create a reality of the same intensity.”

Alexander Sokurov ‘The Russian Ark’ [2003] in Margaret Drabble ‘The Red Queen’ [2004] - “The dead weep with joy when their books are reprinted.”

Alison Fell ‘The Independent’ [1996] – “[Alberto Giacometti] meant the possession of that inner template, that head-banging compulsion to discover one's own vision: vocation. A word that embarrasses people in this country. Even the dying Dennis Potter, in his aching, fearless television interview, spoke of it only shyly, as if we would all laugh at him. Vocation. What Giacometti had in full measure. He knew that his Long March, whether or not it reached its goal, would last a life time.”

Allan Jacobs, Richard T LeGates and Frederick Stout ‘The City Reader’ Routledge [1996] page 169 – “We propose, therefore, a number of goals that we deem essential for the future of a good -urban environment: liveability; identity and control; access to opportunity, imagination, and joy; authenticity and meaning; open communities and public life; self-reliance; and justice.”

Allen Ginsberg - Barry Miles biography [1989/ 2002] page 297 - Ginsberg describes to Kerouac his meeting with Shivananda: “I asked, 'Where can I get a guru and he smiles and touches his heart and says, 'the only guru is your own heart, dearie' or words to that effect.”

Alvin Toffler ‘Future Shock’ [1970] – future shock defined as “a personal perception of ‘too much change in too short a period of time.’”

Amartya Sen ‘Cam Alumni magazine 64 [2011] essay ‘Violence and civil society’ – “The solitarist approach [defining a person as one thing or only by one category] is an excellent way of misunderstanding nearly everyone in the world. The same person can be, without contradiction, of Asian origin, a Christian, a socialist, a woman, a jazz musician, a doctor, and who believes that the most important problem in the world today is how to make South Africa the cricket champion of the world.”

Anaïs Nin – “We write to taste life twice, in the moment and in retrospect.” “We don't see things as they are we see them as we are.” “People living deeply have no fear of death.”

Andreas Mavromatis ‘Hypnagogia’ Routledge [1987] page 115 – “Relevant to the study of hypnagogia are what Deikman proposes as the five principal features of the mystical experience: a) intense realness, b) unusual sensations, c) unity, d) ineffability, and e) trans-sensate phenomena. In what follows I shall examine these features and relate them to the experiences of hypnagogia.”

Andrew Harvey ‘A Journey in Ladakh’ [1983] page 008 – “‘I have lived vainly and carelessly,’ Ananda said, after a long pause, 'but perhaps now I am beginning to understand something.' Then he asked me what I knew of Buddhism. 'I have read a lot,' I said, 'but is that knowledge?' 'No. But it is a beginning.' 'A beginning of what?' `How can I say? When you are ready, it will happen. But you must want to be ready; you must put yourself patiently, again and again, in a position for it to happen. You must study, and meditate, and travel, above all perhaps travel, so that you will meet someone who can give you what I can only tell you about.”

Andrew Hodges 'Alan Turning the Enigma' [1983/ 1992] page 292 – "[Concerning a Turing machine] that the brain stored words, pictures, skills in 'some' definite way, connected with input signals from the senses and output signals to the muscles, was almost all he needed. But ten years before, he had also had to fight his own way through to the crucial idea that Brewster glossed over; he had rejected the idea of a 'we' behind the brain that somehow `did' the signalling and organizing of the memory. The signalling and organizing had to be all there was."

Andrew Marr ‘Guardian’ [2017 06 10] on Forward Prizes for poetry – “What these works have in common is a revival of the numinous, an enthusiasm for grappling with worlds and meanings beyond the physical. They have left me convinced more than ever that you can read journalism, or history, or novelistic thrillers, but without contemporary poetry, you cannot properly understand the world we live in.”

Andrew Saint 'The New Towns' Cambridge Guide to the Arts in Britain Volume 9 [1988] pages 147-148 — "[the philosophy of the New Towns] was rooted in a profound continuity in British culture, that of anti-urbanism - the belief in the superior morality of the countryside and its pattern of life. That belief was branded upon British intellectuals by the shock of industrialisation, the swelling of London's population and the proximity of the urban slum."

Anni Albers [1982] - “Well you all know how great art can affect you, you breathe differently.”

Annie Ernaux ‘The years’ [2008 translated 2017 Alison L Strayer] page 016 - “And one day we’ll appear in our children’s memories among their grandchildren and people not yet born.”

Anselm Kiefer ‘Anthony d’Offay art rooms at the Baltic in the Guardian’ [2010 10] - “It’s art that takes on the big bad issues: the impossible struggle for transcendence [given] the certainty of death.”

Anthony Bloom ‘School for Prayer’ [1970] page 019-020 – “If we cannot find a contact with God under our own skin, as it were, in this very small world which I am, then the chances are very slight that even if I meet Him face to face, I will recognise Him. St. John Chrysostom said, 'Find the door of your heart, you will discover it is the door of 'the Kingdom of God'.' So it is inward that we must turn, and not outward but inward in a very special way. I am not saying that we must become introspective. I don't mean that we must go inward in the way one does in psychoanalysis or psychology. It is not a journey into my 'own' inwardness, it is a journey 'through' my own self, in order to emerge from the deepest level of self into the place where He is, the point at which God and I meet again.”

Anthony Clare ‘Ruth Rendell: In the psychiatrist’s chair 2’ [1995] page 356 - “There is a compulsive aspect to her writing. She physically has to write. If she doesn’t she feels unease, malaise, physically strange. She is in this respect like many a creative writer and like the obsessional who if he resist his particular compulsion, be it to wash his hands, or count to a certain number, feels physically unwell, anxious, threatened.”

Anthony Storr ‘Solitude’ [1988] page ix - “Current wisdom, especially that propagated by the various schools of psychoanalysis, assumes that man is a social being who needs the companionship and affection of other human beings from the cradle to the grave. It’s widely believed that interpersonal relationships of an intimate kind are the chief, if not the only, source of human happiness. Yet the lives of creative individuals often seem to run counter to this assumption.”

Anthony Storr 'The Integrity of Personality' [1960] page 027 – “I propose to call this final achievement self-realization, by which I mean the fullest possible expression in life of the innate potentialities of the individual, the realization of [his/ her] own uniqueness as a personality: and I put forward the hypothesis that, consciously or unconsciously, every [person] is seeking this goal.”

Antony Flew ‘Thinking about Thinking’ Fontana [1975] page 009 – “What is true, or false, is propositions. What is valid, or invalid, is arguments.”

Antony Gormley [2012] - “Drawing is a really important way of thinking, of thinking without words.”

Antony Gormley ‘RAA catalogue essay Michael Newman ‘Human relations’ [2019] page 052 – “His training in Buddhist meditation in India between university and art school has taught him that existence may become a practice, or that it is possible to work in a disciplined way on one’s inner and bodily existence.”

Antony of Egypt [251–356] and the desert fathers – Desert fathers and monasticism [monks though ‘monachos’ means a single special or solitary person] as communities over against hermits [erēmos] as individual and even solitary spirituality – the aim is serenity [apatheia] and even knowledge [gnosis]

Antony of Egypt [251–356] in Helen Waddell ‘The Desert Fathers’ [1936/ 1963] page 024 - “Tell me, I pray thee, how fares the human race: if new roofs be risen in the ancient cities: whose empire is it that now sways the world?”

Aristotle ‘Ethics’ - “We are not concerned to know what goodness essentially is, but how we are to become good people.”

Aristotle in AC Grayling ‘What is good?’ [2003] – “It is easy to fly into a passion, anyone can do that; but to be angry with the right person, to the right extent, at the right, in the right way, with the right aim; that is not easy.”

Arnold Toynbee with Daisaku Ikeda ‘Choose Life’ [1976] page 010 – “There is a Hindu saying ‘Tat tvam asi’ which means ‘that [the ultimate reality] is what thou [a human being] art.’ But a statement of the identity of ‘thou’ and ‘that’ is only a proposition; it must be turned into a practical reality by strenuous spiritual exertion.”

Arthur Schopenhauer [1844] in Nigel Warburton a little history of philosophy [2011] – “Reality has two aspects. It exists both as Will {as energy} and as Representation {the world as we know it}.”

Arts and Crafts room Cheltenham – “Many people believe that the desire to do things well is part of human nature – and important for our well-being. The Arts and Crafts movement was an enduring attempt to promote this approach.”

Athenian oath quoted Ken Livingston – “we will leave this city, not less, but greater and more beautiful than it was left to us.”

Augustine - “Our hearts find no rest until they find their rest in you.”

Augustine of Hippo evening prayer – “Watch dear Lord, / with those who wake, or watch, or weep tonight, / and give your angels charge over those who sleep. / Tend your sick ones, Lord Christ. / Rest your weary ones. / Bless your dying ones. / Soothe your suffering ones. / Pity your afflicted ones. / Shield your joyous ones. / And all, for your love's sake. / Amen.”

Augustine of Hippo in David Watson ‘Hannah Arendt’ Fontana Modern Masters [1992] page 029 – “Love means that I want you to be.”

Barack Obama victory speech [2012] – “America, I believe we can build on the progress we've made and continue to fight for new jobs and new opportunities and new security for the middle class. I believe we can keep the promise of our founding, the idea that if you're willing to work hard, it doesn't matter who you are or where you come from or what you look like or where you love. It doesn't matter whether you're black or white or Hispanic or Asian or Native American or young or old or rich or poor, abled, disabled, gay or straight. (Cheers, applause.) You can make it here in America if you're willing to try.”

Barefoot Doctor ‘Observer’ [2004 03 14] – “[Shamic trance facilitation through sound including chants and music] Hypnotherapy’s main purpose is to entice the mind of the person you're treating - that can be your self - to turn inwards and connect with the deeper levels of consciousness normally unavailable, hence conventionally referred to as the unconscious, where all real choices are made - including choosing between being healthy or sick. If you can induce someone to enter this realm, you have them optimally poised for healing, whether the symptoms are physical, mental, emotional or life-directional.”

Barry Cunliffe ‘The Celts a very short introduction’ [2003] page 056 - “In most societies throughout time, listening to the tales of storytellers played a crucial part in everyday life. The stories provided a sense of the inherited past, they informed about the dangers and temptations of life, and they provided a set of moral standards that the listener was invited to accept. No less important was the occasion itself – the coming together of family and friends sitting around the hearth engaged in the common pursuit of reflecting on their shared heritage.”

Barry Knight with Peter Stokes 'The Deficit in Civil Society in the UK' Foundation for Civil Society [1996] page 004 - "[A definition quoting Jean Cohen and Andrew Arato] civil society is a sphere of social interaction between economy and the state, above all of the intimate sphere, (especially the family), the sphere of associations, (especially voluntary associations), social movements and forms of public communication."

Beatles Lennon and McCartney [1968] - “You say you want a revolution / Well, you know / We all want to change the world.”

Ben Okri on Basquiat "Modem Painters' Magazine [2005 05] page 066 — "There ought to be three traditions in the art of humanity: the realistic, the visionary and the wild. The realistic teaches us to see. The visionary orientates us to the higher things, the unseen things, the true nature of things, and I include the abstract in this category. And the wild teaches our hearts to explode into feelings beyond their parameters, the eyes 'to start like stars from their spheres', our hairs 'to stand on end', to behold the untamed nakedness and the unvarnished truth of what we are and what we have become, to tell us the truth without lies, without cosiness."

Bernard Williams ‘Essays and Reviews 1959-2002’ [2014] page 070 and page 072 - “There has to be a difference between what things are like if it is true and what things are like if it isn’t.”

Bernard Williams ‘Essays and Reviews 1959-2002’ [2014] page 072 - “In the case of religious statements, in particular statements about God, the important question, to my mind, is not whether they have a meaning, or no meaning: the important question is, what sort of meaning they have.”

Bernard Williams ‘Truth and Truthfulness an essay in genealogy’ [2002] page 243 - “As Clemenceau famously said at Versailles [at the making of the Treaty ending the First World War in 1919] to a German who had wondered what future historians would say about all this, ‘They won't say that Belgium invaded Germany.’”

Bertolt Brecht ‘The Life of Galileo’ [1938/ 60] page 054 – “Truth is the child of time, not of authority.”

Bertolt Brecht ‘To Those Who Follow in Our Wake’ [1939] – “What kind of times are these, when / To talk about trees is almost a crime / Because it implies silence about so many horrors?”

Bertrand Russell 'The Problems of Philosophy' Oxford University Press [1912] page 093-094 –"Thus, to sum up our discussion of the value of philosophy: Philosophy is to be studied, not for the sake of any definite answers to its questions, since no definite answers can, as a rule, be known to be true, but rather for the sake of the questions themselves; because these questions enlarge our conception of what is possible, enrich our intellectual imagination, and diminish our dogmatic assurance which closes the mind against speculation; but above all because, through the greatness of the universe which philosophy contemplates, the mind also is rendered great, and becomes capable of that union with the universe which constitutes its highest good."

Bhagavad Gita – “You are that” [Devanagari: तत्त्वमसि, Vedic: tát túvam ási], is a Sanskrit phrase, translated variously as "Thou art that," (That thou art, That art thou, You are that, or That you are, or You're it) is one of the Mahāvākyas (Grand Pronouncements) in Vedantic Sanatana Dharma.”

Bill Viola ‘St Pauls altar video ‘Martyrs – earth, air, fire and water’ Daily Telegraph [2014] – “It is Christianity, however, that has formed his background. ‘I am not a devout Christian in terms of my spiritual practice, but I am still a product of that cultural system. And, of course, that cultural system is based on the body: the disintegration and transfiguration of the body.’”

Bishop Michael Curry ‘Sermon at Harry and Meghan’s wedding’ [2018] - “When love is the way -- unselfish, sacrificial, redemptive, when love is the way. Then – “

Blair Peach ‘The Guardian’ [2010 04 27] - Under a photograph is has, “Anti-fascist protester was almost certainly killed by elite riot squad officer at a demonstration in 1979, according to newly released report.”

Blaise Pascal ‘Pensées’ [1662/ 1966] paragraph 068 – “When I consider the brief span of my life absorbed into the eternity which comes before and after – ‘as the remembrance of a guest that tarrieth but a day’ the small space I occupy and which I see swallowed up in the infinite immensity of spaces of which I know nothing and which know nothing of me, I take fright and am amazed to see myself here rather than there: there is no reason for me to be here rather than there, now rather than then. Who put me here? By whose command and act were this time and place allotted to me?”

Blake Morrison ‘Too True: the woman on the doorstep’ [1998] page 127 – “Some people need to set down words to make life tolerable. There are a lot of us about.”

Bob Jessop - "Pluralism is the matrix within which struggles for hegemony occur."

Bob Semple - analyst at BT Alex Brown US investment bank in 'The Independent' [1998 08 22] - "Markets are driven by fear and greed."

Brian Frost ‘Prayer and the daily struggle’ - “I have set my face in one direction, I am determined to take this rather than that way, and the invitation, Biblically speaking, is for me to be faithful to that invitation.”

Brian Keenan - 'Review of Boethius The consolation of philosophy' Independent on Sunday [1998] — "My own imprisonment taught me something similar to this. It was that 'No man can humiliate me. I alone can humiliate myself. Both Boethius and myself, prisoners centuries apart were learning the same l: self-possession is the only true wealth. The only way apart, one man can exercise power over another is over his body and, what is inferior to it, his possessions. You cannot impose anything on a free mind, and you cannot move from its state of inner tranquillity a mind at peace with itself and firmly founded on reason."

Brian Robson 'No City, no Civilization' Presidential Address Institute of Br. Geographers [1993/94] – "a civilised society depends on the successful survival of its cities. It is the hallmark of people trying to live together successfully and peacefully. Until this last part of the twentieth century, the balance always seemed to be tipping to make life in the cities better. Despite years of environmental damage, economic slump and the destruction of war, there always seemed to be a will to improve. There was hope. The danger we now face is the loss of that will and the snuffing out of the flickering candle of hope. No city, no civilization."

Bridget Riley - “[Drawing as] an exercise in looking.”

Bridget Riley ‘Paintings from the 1960s and 70s' Serpentine Gallery [1995/ 1999] – "I think this lack of a centre has something to do with the loss of certainties that Christianity had to offer [1988]. I think that an artist today has to totally accept this lack, has to start from a ‘placelessness,’ virtually as a point of departure."

Brother Lawrence ‘Practice of the presence of God’ [1614 -1691] - “We ought not to be weary of doing little things for the love of God, who regards not the greatness of the work, but the love with which it is performed.”

Bruce Chatwin ‘Anatomy of Restlessness’ [1996] page 100 – “The man who sits quietly in a shuttered room is likely to be mad, tortured by hallucinations and introspection.”

Bruce Chatwin ‘The Song lines’ [1987] page 002 – “Writing of walkabout and dream-lines - It was during his time as a school teacher that Arkady learned of the labyrinth of invisible pathways which meander all Australia and are known to Europeans as 'Dreaming-tracks' or 'Song lines'; to the Aboriginals as the 'Footprints of the Ancestors' or the 'Way of the Law'. Aboriginal Creation myths tell of the legendary totemic beings who had wandered over the continent in the Dreamtime, singing out the name of everything that crossed their path - birds, animals, plants, rocks, water-holes - and so singing the world into existence.”

Bruno Latour - Barbara Herrnstein-Smith in London Review of Books [2012 03] – “Do scientific facts and entities such as microbes, neurons or the structure of DNA exist prior to their discovery, or are they the product of scientific activity? The answer – ‘prior, of course’ – would have seemed obvious a generation ago to most scientists, philosophers and other generally sensible people. That a different answer is possible, even preferable, owes much to the work of French sociologist-philosopher Bruno Latour.”

Carl Jung – Sonu Shamdasani ‘Jung stripped bare by his biographers, even’ [2005] - “In my work I have attempted to bring to bear a contemporary historical approach to the field of Jung.”

Carl Jung ‘Modem Man in search of a soul’ [1933] page 081 – “It is otherwise with the patient in the second half of life who no longer needs to educate his conscious will, but who, to understand the meaning of his individual life, must learn to experience his own inner being. Social usefulness is no longer an aim for him, although he does not question its desirability. Fully aware as he is of the social unimportance of his creative activity, he looks upon it as a way of working out his own development and thus benefiting himself. This activity likewise frees him progressively from a morbid dependence, and he thus wins an inner firm-ness and a new trust in himself. These last achievements in turn serve to fur-ther the patient in his social existence. For an inwardly sound and self-confident person will be more adequate to his social tasks than one who is not on good terms with his unconscious.”

Carl Jung with Aniela Jaffe ‘Memories, Dreams, Reflections’ [1961/3] page 201- 202 – “To the extent that I managed to translate the emotions into images - that is to say, to find the images which were concealed in the emotions - I was inwardly calmed and reassured. Had I left those images hidden in the emotions, I might have been torn to pieces by them. There is a chance that I might have succeeded in splitting them off, but in that case I would inexorably have fallen into a neurosis and so been ultimately destroyed by them anyhow. As a result of my experiment I learned how helpful it can be, from the therapeutic point of view, to find the particular images which lie behind emotions.”

Carl Jung: Anthony Storr summarising Jung in ‘Jung Selected Writings’ [1986] page 020 - “The self, of which the Mandala is a symbol, is the archetype of unity and totality. Jung believed that this archetype was the underlying reality manifesting itself in the various systems of monotheism. The self, therefore, is the God within; and the individual, in seeking self-realization and unity, becomes the means through which ‘God seeks his goal.’ By fulfilling his own highest poten-tial, the individual is not only realizing the meaning of life, but also fulfilling God’s will {and see page 229 the ‘Self’ is a God-image, or at least cannot be distinguished from one’}.”

Carlos Ruiz Zafón ‘The Shadow of the Wind’ [2002/4] - “‘Welcome to the Cemetery of Forgotten Books, Daniel.’ - Every book, every volume you see here, has a soul. The soul of the person who wrote it and of those who read it and lived it and dreamed with it. Every time a book changes hands, every time someone runs his eyes down its pages, its spirit grows and strengthens.”

Catholic Church Catechism - Geoffrey Chapman [1994] page 309 – “[Summary - Christ Jesus is present in many ways to his church. But he is present especially in the Eucharistic species.] In the most blessed sacrament of the Eucharist 'the body and blood, together with the soul and divinity, of our Lord Jesus Christ and, therefore, the whole Christ is truly, really, and substantially contained.' This presence is called 'real' - by which is not intended to exclude the other types of presence as if they could not be 'real' too, but because it is presence in the fullest sense that is to say, it is a substantial presence by which Christ, God and man, makes himself wholly and entirely present.”

Cecil Collins ‘The Artist in Society’ [1941/94] page 063 – “The immense inner world of [humans] has only had its surface touched by the modern life of western civilisation. This unknown inner universe -- is just beginning to be explored by artists and poets. That exploration is dangerous work. Some are lost and never return. Some penetrate and awaken deep, creative energies. Such artists and poets are the saints, hermits and primitives of a new time, and it is upon their searching and integrity of spirit that the art of the future depends.”

Cees Nooteboom ‘Rituals’ [1983] page 063 – “All religions provide the wrong answer to the same question: why are we on this earth?”

Charles Darwin – “It is not the strongest of the species that survives, nor the most intelligent that survives. It is the one that is the most adaptable to change”

Charles Elliot - “Definition of power: the power of A to do to B what B cannot do to A.”

Charles Péguy - “everything begins in mysticism and ends in politics.”

Charles Reznikoff in Paul Auster ‘The art of Hunger’ [1997] pages 052-053 - “Te Deum: Not because of victories / I sing, / having none, / but for the common sunshine, / the breeze, / the largess of the spring. / Not for victory / but for the day's work done / as well as I was able; / not for a seat upon the dais / but at the common table.”

Christmas Humphreys ‘Zen Buddhism’ [1949/ 1957 with 17 illustrations some by his wife Hasuko] page 080 – “A sense of serenity, a sense of flow, and a sense of rightness in all action, these are three of the symptoms of awakening Zen.”

Clive Bell ‘Oxford Dictionary of Modern Quotes: Art 1914’ – “Art and Religion are, then, two roads by which (people) escape from circumstance to ecstasy. Between aesthetic and religious rapture there is a family alliance.”

Colin Marchant ‘Bryant Street Methodist Church and Centre’ [2002 09] - “Every single human being matters, especially those who are poor and disadvantaged, those who others regard as not important. You get the valuing of each person and all people from the Jesus of the Gospels. Indeed this is the centre of the Gospel, the love of God for you.”

Colin Wilson ‘Man without a shadow’ [1963] page 012 - "What I would like to do - what I feel it will be one day possible to do - is to write a white dwarf (a very dense star) of a book, a book that is so dense that it can be read fifty times. Not a book of ideas but a book that deals with life with the same directness that we are compelled to live it."

Colin Wilson ‘Man without a Shadow’ [1963] page 096 - “One of these days I’ll crack it, learn to increase my consciousness as easily as I can turn up the flame of an oil lamp”

Colin Wilson ‘Man without a Shadow’ [1963] page 123 - “No one who experiences an orgasm, and then tries later to produce the same intensity of concentration by ordinary will-power, can deny that there 'must' exist in the human mind some kind of switch that can intensify consciousness.”

Commonwealth Equal Rights Charter [2013 03] – “We are implacably opposed to all forms of discrimination, whether rooted in gender, race, colour, creed, political belief or other grounds” - It was adopted in December by all 54 Commonwealth nations.

Compline - “Save us O Lord, while waking and guard us while sleeping; that awake we may watch with you and asleep we may rest in peace, amen.”

Craig Raine on TS Eliot Guardian ‘Great poets of the 20th century’ [2008] - “Poetry is written out of the true self, in all its complexity, in all its saving incoherence, its authentic internal contradictions, its existential candour, a self utterly remote from the self-deduced by the world, the glib caricature we recognise in the eyes of others, ‘eyes that fix you in a formulated phrase.’”

D H Lawrence ‘the ship of death’ [1929-1930] – “Piecemeal the body dies, and the timid soul / has her footing washed away, as the dark flood rises.”

Dag Hammarskjöld ‘The Uppsala Report’ WCC [1968] page xviii – “In our era the road to holiness necessarily passes through the world of action.”

Dalai Lama [2014 01 01] – “Today, as we wish each other a Happy New Year, let us determine to be more sincere, compassionate, warm-hearted human beings, trying to make our world a more equal place. That way we'll actually make it a happy year.”

Daniel Berrigan ‘America is Hard to Find’ [1973] page 077-078 – “The time will shortly come upon us, if it is not already here, when the pursuit of contemplation becomes a strictly subversive activity... I am quite sure of what I mean, however badly it comes out. I am convinced that contemplation, including the common worship of the believing, is a political act of the highest value, implying the riskiest of consequences to those taking part.”

David and Rebecca Jenkins ‘Free to believe’ [1991] page 077 – “In short, God is, He is as He is in Jesus so there is hope. God is, He’s for us, so it is worth it.”

David Ford writing about Coexist University of Cambridge: “Our society is not simply secular; nor is it simply religious; it is both religious and secular in complex ways. If it is to work well there need to be huge numbers of conversations and collaborations across religious and secular boundaries.”

David Halpwern ‘Tony Blair's Third Way’ Daily Telegraph [1999 05 15] – “There are three pillars to the structure: pragmatism; a view of the world; and a set of guiding principles.”

David Hare ‘Guardian’ [2012 06 02] – “No one can doubt that changes in social behaviour and sexual attitude, the decline of deference and remarkable advances in medicine, communication and engineering have contributed to an improved wellbeing in the live so of many. I do not believe that the tears of the world are a constant quantity. But this freeing up of private potential has been matched, in the second half of Elizabeth’s reign, by a disastrous decline in social mobility, a callous indifference to disadvantage and unemployment, and, with it, an inevitable loss of belief in the good intentions or competence of anyone who enters public life.”

David Hockney – “Drawing makes you see things clearer and clearer and clearer still, until your eyes ache.”

David Hockney ‘The Independent’ [2004 06 04] – “I’ve always drawn – what else is there to do?”

David Lodge 'Thinks' [2001] page 228-229 - "Since the Enlightenment science has established itself as the only true form of knowledge. This has created a problem for rival forms –they've had to either take it on board, try to make themselves scientific, and run the risk of discovering that there's no foundation to their conceptual world – like serious theology, for instance – or put their heads in the sand and pretend science never happened – like fundamentalist religion. These post-modernists are mounting a last ditch defence of their disciplines by saying that everybody is in the one same boat, including scientists – that there are no foundations, and no sand. But it's not true. Science is for real. It has made more changes to the conditions of human life than all the preceding millennia of our history put together."

David Sylvester ‘An account of his childhood, completed shortly before his death on 19th June 2011’ London Review of Books' [2001 07 05] page 009 – “The pattern of my future life was set on that day when, having been one of the spectators at an event intended to provide an aesthetic experience, I found that the experience was not complete for me until I had tried to put it into words.”

David Thoreau in Malamud ‘Dubin’s Lives’ [1979] – “What demon possessed me that I behaved so well?”

Denise Linn 'Pocketful of Dreams' [1986/1998] page 019-020 – “There is one type of dream not technically defined as a REM dream. The 'hypnagogic' dream belongs to the mysterious realm between wakefulness and dreaming.”

Dennis Potter - 'Melvyn Bragg An interview with Dennis Potter' Channel 4 [1994] page 014 –"We were conscious of the need for a change in British politics, like the 1945 government in a way. There was a genuine radicalism in the air, coming from the right. But then everything was given its price-tag, and the price-tag became the only gospel. And that gospel is very thin gruel indeed. If you start measuring humankind in those terms, everything else becomes less important, or laughable - all the things that bind us as a community. And they're partly right-wing things."

Dennis Potter in 'Melvyn Bragg An interview with Dennis Potter' Channel 4 [1994] page 005 – - Dennis Potter has died and extraordinarily his wife died only last week. The TV programme was one of the great interviews of all time - “That now-ness becomes so vivid to me now, that in a perverse sort of way, I'm almost serene, I can celebrate life. Below my window in Ross, for example, the blossom is out in full. It's a plum tree - it looks like apple blossom, but it's white. And instead of saying, 'Oh, that's nice blossom,' looking at it through the window when I’m writing it is the whitest, frothiest, blossomiest blossom that there ever could be. Things are both more trivial than they ever were, and more important than they ever were, and the difference between the trivial and the important doesn't seem to matter - but the 'now-ness' of everything is absolutely wondrous.”

Denys Turner ‘Thomas Aquinas: A Portrait [2013] page 096 - “For what else is language but the material world replete with the human meanings that it bears, what else are human beings but matter articulate?”

Derek Hyatt with Peter Woodcock ‘Stone Fires - Liquid Clouds the Shamic Art of Derek Hyatt’ Gothic Image [2001] – “He sees the role of the artist as that of the shaman, a person who can evoke ancient memories, dreamtime, and contact the ‘world beyond appearances.’”

Desmond Morris - 'The Human Animal' BBC TV and BBC books [1994] – "We are the most peaceful of species. The miracle is we don't have violence breaking out in every city every day. It's astonishing how many of London's 10 million people don't actually punch anyone, let alone knife anyone."

Diarmaid MacCulloch ‘A History of Christianity – the first three thousand years’’ [2009] page 083 plus TV series - “Scholars from Western Christian or Enlightenment backgrounds have now spent more than two centuries trying to reach through the filters of the four Gospels and the letters of Paul to find a ‘real’ Jesus’ and an ‘authentic’ version of what he actually said: it has been perhaps the most thoroughgoing and sophisticated analysis of any set of texts in the history of human thought.”

Diarmaid MacCulloch ‘Silence a Christian History’ [2013] page 030 “A second canonical collection of Middle Eastern sacred texts, named by Christians the New Testament, comes freighted with many questions about its interpretation, the most urgent of which is its relation to the earlier canonical collection, the Tanakh. Christians have struggled to answer this question since their faith was born, and in the last three centuries, Western Christians have greatly complicated the problem. Enlightenment biblical criticism, an heroic intellectual and spiritual exercise initiated in Europe in the seventeenth century added two further questions: [1] first, what use did Jesus himself make of the Hebrew Scriptures which shaped his world, knowing as he did the effects of at least two centuries of Greek translation and apocalyptic reflection beyond its canonical text? [2] Second, can we distinguish within the New Testament between Jesus’ own reflections and the meditations of the earliest Christian communities?”

Dietrich Bonhoeffer ‘Letters and papers from prison’ [1953] page 123 – “To be a Christian does not mean to be religious in a particular way, to cultivate some particular form of asceticism [as a sinner, a penitent or saint], but to be a [person]. It is not some religious act which makes a Christian what he is, but participation in the suffering of God in the life of the world.”

Dietrich Bonhoeffer: “If you board the wrong train, it is no use running along the corridor in the other direction.”

Dogen Zenji – “If you cannot find the truth right where you are, where else do you expect to find it?”

Don Cupitt - ‘Sea of Faith’ Collins [1984] page 224 – “[For Plato ‘being’ for Descartes 'knowledge'] but when Wittgenstein looks about him he sees a world of 'meaning.'”

Don Cupitt - ‘The Sea of Faith’ [1984] page 245 – “From the new non-realist viewpoint a person believes in God if the idea of God does some real work and plays a constituent part in his thinking and in shaping his life.”

Donald English - Brian Hoare and Ian Randall ‘More than Methodist the life and ministry of Donald English’ Paternoster Press [2003] page 211 – “There were times during Bertha's illness, and there have been for me since, when the signals of divine presence were deeply surprising as well as comforting and challenging. At times such signals were almost overpowering, not least on two occasions involving a vision of the risen Christ in the room. [I don't find that easy to write, since I am not a person whose Christian life has been marked by such experiences.] More ordinarily we would sometimes begin a day when so many things had to happen and so many people came to visit us that we wondered how we would possibly get through.”

Donald MacKinnon ‘Explorations in Theology 5’ [1979] page 010 - “If Christianity survives it will be in part at least because the lonely figure, dying in agony upon the cross, crying out in dereliction to the Father, whom he believes to have forsaken him, remains ceaselessly interrogating men and women, outside as much as within the Christian churches, concerning his significance and that of his supreme hour.”

Donald Winnicott in Anthony Storr ‘Solitude’ [1988] page 019 – “Winnicott suggests that the capacity to be alone in adult life originates with the infant’s experience of being ‘alone in the presence of the mother.’”

Doris Lessing ‘The Summer before dark’ The Book Club [1973] page 010 – “For there is no doubt at all that there does persist the feeling, and it is probably the deepest one we have, that what matters most is that we learn through living.”

Dorothea Lange epigraph in Andrew O’Hagan ‘The Illuminations’ [2015] - “Photography takes an instant out of time, altering life by holding it still.”

Dorothea Tanning ‘Between Lives’ [2001] quoting Max Ernst page 108 “Woman’s nudity is wiser than the philosopher’s teachings.”

Dorothy Day – founder of the Catholic Worker Movement – “I only love God as much as I love the person I love least.”

Dorothy Frances Gurney [1913] - “One is nearer God's heart in a garden / Than anywhere else on earth”

Dylan Thomas ‘Collected Poems – “Do not go gentle into that good night,/ Old age should burn and rave at close of day;/ Rage, rage against the dying of the light.”

E H Gombrich ‘A little history of the world’ [1936/ 2008] page 053 - “‘This is you,’ by which [the Indian priests] meant that everything around you – all the animals and plants and your fellow human beings – are, with you yourself, part of the breath of God [Brahma].”

E M Forster - “Life is a public performance upon a violin in which you must learn the instrument as you go along.”

E M Forster ‘Abinger Harvest’ – “They go forth [from the public schools] into [the world] with well-developed bodies, fairly developed minds, and undeveloped hearts, and it is the undeveloped heart that is largely responsible for the difficulty of the Englishman abroad. An undeveloped heart not a cold one.”

E M Forster ‘Howards End’ [1910] – “Only connect! That was her whole sermon. Only connect the prose and the passion, and both will be exalted, and human love will be seen at its height. Live in fragments no longer. Only connect, and the beast and the monk, robbed of the isolation that is life to either, will die.”

E M Forster ‘Two Cheers for Democracy’ [1951] – “I do not believe in Belief. But this is an Age of Faith, and there are so many militant creeds that, in self-defence, one has to formulate a creed of one's own.”

Edith Sitwell 'Selected Letters' edited by John Lehmann and Derek Palmer Macmillan [1970] page 125 – "You will need [after all this ghastly horror of death and cruelty in World War 2] that long holiday which consists of doing what one likes best – one’s own work!"

Edmond Jabès ‘The book of questions’ [1963-1972] page 031 – “I will evoke the book and provoke the questions. If God is, it is because He is in the book. If sages, saints and prophets exist, if scholars and poets, men and insects exist, it is because their names are found in the book. The world exists because the book does. For existing means growing within your name.”

Edmond Jabès in Paul Auster ‘The Art of Hunger’ [1997] page 109 – “In the long interval between exile and the coming of the Messiah, the people of God had become the people of the Book. For Jabès, this meant that the Book had taken on all the weight and importance a homeland.”

Edmond Jabès in Paul Auster ‘The Art of Hunger’ [1997] page 160 – “The word 'God' is in the dictionary, it's a word like any other word. I am not afraid of the word 'God', because I am not afraid of this God --- What I mean by God in my work is something we come up against, an abyss, a void, something against which we are powerless. It is a distance --- the distance that is always between things. // We get to where we are going, and then there is still this distance to cover. And a moment comes when you can no longer cover the distance; you get there and you say to yourself, it's finished, there are no more words. God is perhaps a word without words. And the extraordinary thing is that in the Jewish tradition God is invisible, and has a way of uncovering his invisibility, he has an unpronounceable name.”

Edmund Burke ‘The Independent Newspaper’ [1991 05 25] – “Nobody made a greater mistake than he (or she) who did nothing because [they] could only do a little.”

Edmund Gosse in Ann Thwaite 'Edmund Gosse a literary landscape’ [1984] page 435 - quoting the 'Athenaeum' on 'Father and Son' [1907] – “It is the clash not of two creeds only, not even of two temperaments, but of two whole universes of thought and feeling, which is presented in this work, and will make it deeply illuminating long after the echoes of its controversies - [are] silent and forgotten.”

Edmund Husserl in Bryan Magee ‘The Great philosophers’ BBC [1987] page 254 – “Husserl points out that there can be absolutely no doubt whatsoever that the objects of our consciousness do exist 'as objects of consciousness for us', whatever other existential status they may have or lack, and therefore that we can investigate them as such without making any assumptions at all, positive or negative, about their independent existence.”

Edvard Munch - “Illness, insanity, and death were the black angels that kept watch over my cradle and accompanied me all my life.”

Edward de Bono ‘Conflicts - a Better Way to Resolve them’ [1985] - “I have written before that the most hopeful thing about the human race is its relative stupidity. If I had to believe that humanity was operating at the full throttle of its intellectual potential and still producing the crises, mess and dangers of today's world, then there could be little hope.” The principles he advocates in ‘Conflicts - a Better Way to Resolve them’ 1985 pages 12 - 13 are to do with: [1] being effective [2] being constructive [3] showing respect to all other human beings [4] self-improvement [5] making a contribution.

Edward de Bono ‘Lateral thinking’ [1967] – “Lateral thinking is concerned not with playing with the existing pieces but with seeking to change those very pieces. It is concerned with the perception part of thinking. This is where we organise the external world into the pieces we can then 'process'”

Edward de Bono ‘New thinking for the new millennium’ [1999] page 007 – “[Design a way forward] You can analyse the past but you need to design the future.”

Edward Degas - 'Conversation in real life is full of half-finished sentences and overlapping talk. Why shouldn't painting be too?'

Edward Said - 'Culture and Imperialism' Vintage [1993] page 070 — "What to read and what to do with that reading, that is the full form of the question."

Elizabeth Gilbert of 2006 memoirs, ‘Eat, Pray, Love’ [film 2010] - “Depression is not a sign of weakness, it’s just a sign that we have been strong for too long.”

Elizabeth Harris Methodist Church on interfaith relations – “To people looking at Buddhism through the medium of English, the practice of compassion and detachment can appear incompatible, especially for those who consider themselves to be socially and politically engaged. In contemporary usage, compassion brings to mind outward-moving concern for others, while detachment suggests aloofness and withdrawal from the world. Yet Buddhism recommends both as admirable and necessary qualities to be cultivated.”

Elliott Jacques in George Lovell ‘Work Consultancy’ Westminster College Oxford [1996] page 009 – “Work is an activity of the whole person. It is that behaviour which constitutes the primary plane of reality in which the individual relates [his/her] subjective world to the external world, transforming each in the process of creating some socially manifest output. It is a realisation in the external world of a subjective project. It is the behaviour through which the individual experiences the reality of [his/her] core identity.”

Émile Zola - "If you ask me what I came to do in this world, I, an artist, I will answer you: I am here to live out loud!"

Emily Bronte Haworth 1816-1855 - I've dreamt in my life dreams that have stayed with me ever after, and changed my ideas; they've gone through and through me, like wine through water, and altered the colour of my mind.”

Emily Dickinson – ‘Tell all the Truth but tell it slant’

Emmanuel Levinas ‘Of God who comes to mind’ [1986/1998] page 095 – “I think that God has no meaning outside the search for God.”

Emmanuel Levinas in Antony Gormley RAA [2019] catalogue essay Michael Newman ‘Human relations’ page 049 – “From a prisoner-o-f war camp in 1944 the French-Jewish philosopher Emmanuel Levinas described the corporeal self as a ‘hypostasis,’ a Greek word that comes from ‘hypo,’ ‘under’ or ‘beneath,’ and ‘stasis,’ which means a ‘standing’ or ‘position,’ referring to ‘substance’ as both standing and sustaining or underlying. The hypostasis is the event or advent of a bodily existence, or existence as a standing up or taking position. For Levinas that bodily existence is curled in upon itself in darkness as much as it stands in the light – aspects very well reflected in Gormley’s early sculptures.”

Erasmus in Michael Ignatieff ‘The needs of strangers’ [1984] page 073-074 – “[Christian ecstasy] is a state of pleasure so intense that it ‘surpasses all corporeal pleasures even where they are combined into one vast pleasure.’”

Eric Berne - ‘Games People Play - the psychology of human relationships’ [1964] page 158 – “The attainment of autonomy is manifested by the release or recovery of three capacities: awareness, spontaneity and intimacy.”

Eric Hobsbawm ‘In Defence of History’ The Guardian [2005 01 15] – “[Writing of the implication s of DNA] "this has both established the astonishing brevity of human history and eliminated the reductionist solution of neo-Darwinian socio-biology. The changes in human life in the past 10,000 years, let alone the past ten generations, are too great to be explained by a wholly Darwinian mechanism of evolution via genes. They amount to the accelerating inheritance of acquired characteristics by cultural and not genetic mechanisms.”

Eric James Independent obituary [2012 05] – “Although it was Canon Anthony Harvey of Westminster Abbey who quite literally dreamed up the title ‘Faith in the City’ it was James who encouraged his great friend Robert Runcie to establish the Commission on Urban Priority Areas. One of the most important church documents of the past 25 years or more, it continues to challenge not only the government of our day concerning the living conditions of many in our inner cities and outer council estates but also the church and her involvement in and commitment to these areas of great deprivation.”

Ernest Goffman ‘Asylums’ [1961/87] page 017 – “A basic social arrangement in modern society is that the individual tends to sleep, play and work in different places, with different co-participants, under different authorities, and without an overall rational plan. The central feature of total institutions can be described as a breakdown of the barriers ordinarily separating these three spheres of life.”

Eugen Herrigel ‘The Method of Zen’ [1958/ 1960] pages 032-033 – “Rather, the vision [satori] comes upon you like a flash of lightning, at a single stroke. It is so physically clear that it brings with it absolute certainty, so that you instantly 'see' and understand that things 'are' by virtue of what they are 'not' and that they owe their being to this not-being which is their ground and origin.”

Eugene Herrigel ‘The Method of Zen’ [1958/ 1960] page 085 - “The vehemence with which you are expelled from the Void [ekstasis in the true sense] is mitigated; for longer and longer periods it is possible to repose in the depths of nothingness to which you had sunk. The Void no longer appears as dazzling darkness, as palpable silence; there are no words to express it. So ineffable is it that the only appropriate comment is inviolable silence.”

Eva Hoffman ‘Lost in translation’ [1989] page 209 – “The soul can shrivel from an excess of critical distance, if I don't want to remain in and internal exile for the rest of my life, I have to find a way to lose my alienation without losing my self. But how does one bend towards another culture without falling over, how does one strike an elastic balance between rigidity and self-effacement? How does one stop reading the exterior signs of a foreign tribe and step into the inwardness, the viscera of their meanings? Every anthropologist understands the difficulty of such a fear; and so does every immigrant.”

Eva Ibbotson ‘Journey to the river sea’ [2001] page 294 – “I think children must lead big lives ---if it is in them to do so.”

Evelyn Underhill – “Those who complain that they make no progress in the life of prayer because they ‘cannot meditate’ should examine, not their capacity for meditation, but their capacity for suffering and love. For there is a hard and costly element, a deep seriousness, a crucial choice, in all genuine religion.”

Evelyn Underhill 'Mysticism' quoting 'The Mirror of Simple Souls' Methuen [1911/ 1960] page 337 — “For this type of self,-God is the Unconditioned, the Wholly Other for whom we have no words, and whom all our poor symbols insult. To see Him is to enter the Darkness, the 'Cloud of Unknowing', and 'know only that we know nought'. 'There is none other God but He that none may know, which may not be known,' says this contemplative soul.' No, soothly, no! Without fail, No, says she. He only is my God that none can one word of say, nor all they of Paradise one only point attain nor understand, for all the knowing that they have of Him.”

Ezra Pound on imagism [1912] - “later said they agreed in the spring or early summer of 1912 on three principles: 1. Direct treatment of the "thing" whether subjective or objective. 2. To use absolutely no word that does not contribute to the presentation. 3. As regarding rhythm: to compose in the sequence of the musical phrase, not in sequence of a metronome [Wikipedia]”

Fernando Pessoa translated Richard Zenith ‘The book of Disquietude’ Carcanet and Gulbenkian [1991] page intro — "But there were at least seventy two 'dramatis personae' in Pessoa’s theatre of himself. (And separate paragraph) Many have lamented the dishevelled state of Pessoa’s oeuvre, much of which is still unpublished, but it is hard to imagine a logical order for the 25,426 documents that constitute his archive."

Ford Maddox Ford - ‘The soul of London’ in `Waterstone's guide to London writing' [1999] – “England is a small island. The world is infinitesimal. But London is illimitable.”

Francis Alÿs ‘A story of deception - The Green line’ performance [2004] - Tate Modern [2010] - “Sometimes doing something poetic can become political, and sometimes doing something political can become poetic.”

Francis of Assisi - “He who works with his hands is a labourer. He who works with his hands and his head is a craftsman. He who works with his hands and his head and his heart is an artist.”

Francis Watson 'The Open Text' [1993] page 001– "Every academic discipline must transfer to the next generation an arcane body of knowledge - a heterogeneous collection of perspectives, information, practices and evaluations of which outsiders are largely ignorant - in order to initiate new recruits into the community, thus ensuring its future survival. In the case of biblical studies, however, the communal aspect of this discipline is given a unique (and uniquely problematic) shape by its relationship to a much larger and more significant community, the Christian Church."

Frank Lloyd Wright in Lynda Waggoner 'Fallingwater - Frank Lloyd Wright's romance with nature' Western Pennsylvania Conservancy with Universe Publishing [1996] page 9 – "Edgar Kaufmann Jr. wrote: 'It has served well as a house, yet has always been more than that, a work of art beyond any ordinary measure d—excellence. Itself an ever-flowing source of exhilaration, it is set on the waterfall of Bear Run, spouting nature's endless energy and grace. House and site together form the very image of man's desire to be at one with nature, equal and wedded to nature."

Frantz Fanon 'The Wretched of the Earth' Penguin [1961/67] page 007 – "Not so very long ago, the earth numbered two thousand million inhabitants; five hundred million men, and one thousand five hundred million natives. The former had the Word; the others had the use of it."

Franz Kafka in Paul Auster ‘The Art of Hunger’ [1997] page 135 – “Writing\* is a form of prayer.”

Franz Kafka in Paul Auster ‘The Art of Hunger’ [1997] page 136 –'Letters': "I think we ought to read only the kind of books that wound and stab us. If the book we're reading doesn't wake us up with a blow to the head, what are we reading it for?/ But we need the books that affect us like a disaster, like the death of someone we loved more than ourselves, like being banished into forests far from everyone, like a suicide. A book must be the axe for the frozen sea within us. That is my belief."

Frida Kahlo in Andrea Kettenmann 'Frida Kahlo 1907-1954 Pain and Passion' [1993] page 018 – "I paint myself because I am so often alone and because I am the subject I know best."

Friedrich Engels [1845] in Richard T LeGates and Frederick Stout ‘The City Reader’ Routledge [1996] page 053 – “Such is the Old Town of Manchester, and on re-reading my description, I am forced to admit that instead of it being exaggerated, it is far from black enough to convey a true impression of the filth, ruin, and uninhabitablesness, the defiance of all considerations of cleanliness, ventilation, and health which characterize the construction of this single district, containing at least 20-30,00 inhabitants. And such a district exists in the heart of the second city of England, the first manufacturing city of the world.”

Friedrich Nietzsche in Bernard Williams 'Truth and Truthfulness - an essay in genealogy' [2002] page 013 - "One of Nietzsche's most striking qualities is the obstinacy with which he held to an ideal of truthfulness that would not allow us to falsify or forget the horrors of the world, the fact that their existence has been necessary for everything that we value, or the further fact summarized in the slogan 'God is dead' - that the traditional metaphysical conceptions which have helped us to make sense of the world, and in particular bear its horrors, have terminally broken down."

Friedrich Nietzsche in Ted Honderich 'The Oxford Companion to Philosophy' Oxford University Press [1995] page 620 - "But the fundamental problem of how nihilism might be overcome and life affirmed without illusion remained at the centre of his concerns throughout his life."

Friedrich Schiller [1759-1805] - “All art is dedicated to joy.”

Fyodor Dostoevsky ‘Existentialism and Humanism’ [1945] - “Jean Paul Sartre has said that all of French Existentialism is to be found in Ivan Karamazov’s contention [in Dostoevsky] that if there is no God, everything is permitted.”

G E Lessing - E H Gombrich 'Tributes' [1984] page 46 - "If God held in His right hand all truth, and in His left the precious ever-active urge for truth although with the qualification that I would ever and always err, and said to me: Choose, I would humbly grasp His left hand and say: Father, give, pure truth is only for You alone... [In my own words (EHG) 'Father, if only you let me go on playing against you I do not demand to win' For, to return to Lessing's better words] 'it is not the possession of truth but the search for truth that expands the powers of man wherein alone consists his ever-increasing perfection'."

G F Watts - born 23 Feb 1817 200 years today [died 1904]: "Study the past, live in the present, work towards the future."

G K Chesterton - “From all that terror teaches, / From lies of tongue and pen, / From all the easy speeches / That comfort cruel men, / From sale and profanation / Of honour and the sword, / From sleep and from damnation, / Deliver us, good Lord.”

G K Chesterton [2018 10] – “Christianity has not been tried and found wanting; it has been found difficult and not tried.”

G W Leibniz – “There are also two kinds of truths, those of reasoning and those of fact. Truths of reasoning are necessary and their opposite is impossible: truths of fact are contingent and their opposite is possible. When a truth is necessary, reason can be found by analysis, resolving it into more simple ideas and truths, until we come to those which are primary.”

G W Leibniz - 1714 “why is there something rather than nothing?”

G W Leibniz - G MacDonald Ross [1984] page 75 – “Most philosophical schools are largely right in what they assert, but not so much in what they deny.”

Gabriel Marcel - 1889–1973 'Being and Having' [1949/ 1965] page 25 on detachment

Gabriel Marcel - 'Being and Having' [1949/65] page 26 – “I can no longer accept the idea, in any sense, of something beyond truth, as a matter of fact the idea has made me uncomfortable for some time now. This gap between truth and being fill up, in a manner, ‘of itself,’ the moment we really experience the presence of God.”

Gabriel Marcel - 'Being and Having' [1949/65] pages 47-63 and 103-108 on ‘being as the place of fidelity’

Gandhi in George Woodcock ‘Gandhi’ Fontana [1972] page 010 – “To me Truth is God and there is no way to find Truth except the way of non-violence.”

Gao Xingjian 'Soul Mountain' translated Mabel Lee Flamingo [1990/ 2000] introduction by translator vii – "Self-sacrifice became an entrenched habit that facilitated, aided and abetted the extremes of social conformity demanded by the Cultural Revolution which was engineered by sophisticated modem strategies for ideological control. Writers and artists for whom creation was the expression of the self were relentlessly and effectively silenced."

Georg Groddeck – “we are lived by our unconscious.”

Georg Wilhelm Friedrich Hegel [1830] - “What experience and history teach is this – that nations and governments have never learned anything from history, or acted upon any lessons they might have drawn from it.”

George Berkeley Bishop of Cloyne 1685-1753 in Terry Eagleton ‘London Review of Books’ [2013 04 25] - “Things, he believed, exist as ideas in the mind of the Creator, and are conveyed to our minds by his power. What looks like an autonomous material world, then, is really the medium of a spiritual dialogue.”

George Bush ‘Guardian Editorial’ [2008 11 06] - “Think of all the seismic events to have shaken the world in the past eight years. Two wars launched, but neither over; a climate incrementally and alarmingly hotter; the worst financial crash in a century; treaties torn up; torture rationalised; detainees who disappear beyond judicial reach; the rule of international law weakened; enemies emboldened, allies undermined. Hubris was perhaps the chief sin of the outgoing US administration, leaving behind a toxic trail of detritus for the incoming one.”

George Eliot ‘Middlemarch’ [1871] quoted by Tristram Hunt in an article on the National Portrait Gallery in ‘Art Fund Magazine’ [Summer 2004] page 030 – “[People who] lived faithfully a hidden life, and rest in unvisited tombs.” “For the growing good of the world is partly dependent on un-historic acts; and that things are not so ill with you and me as they might have been, is half owing to the number who lived faithfully a hidden life, and rest in unvisited tombs.”

George Fox journal: that Quaker leader who climbed Pendle Hill in [1652] - “I was moved of the Lord to go to the top of it.”

George Groddeck “we are lived by our unconscious

George Gurdjieff and Pyotr Ouspensky ‘The Fourth Way lectures 1921-1946’ Vintage [1957/1971] page 004 - "We are made in such a way that we can live in four states of consciousness, but such as we are we use only two: [he defines and TH summarises the four as - 1] when we are asleep; 2] what we call 'awake' [relative consciousness]; 3] self-consciousness [through self-observation we learn that we are conscious only potentially]; and 4] objective consciousness [that is only possible much later].”

George Gurdjieff essays edited Jacob Needleman and George Baker [1992/1996] page 432 - [“a transforming search”] “he brought to the West a comprehensive model of esoteric knowledge and left behind him a school embodying a specific methodology for the development of consciousness. By the term ‘consciousness’ Gurdjieff understood something for more than mental awareness and functioning. According to him, the capacity for consciousness requires a harmonious blending of the distinctive energies of mind, feeling and body.”

George Herbert [1593-1633] metaphysical poet - ‘Teach me, my God and King’ – “If done to obey Thy laws, E’en servile labours shine; Hallowed is toil, if this the cause, The meanest work divine.”

George Monbiot ‘Guardian’ [2011 02 08] – “To us, it’s an obscure shift of tax law. To the City, it’s the heist of the century.// “Our political system protects and enriches a fantastically wealthy elite, much of whose money is, as result of their interesting tax and transfer arrangements, in effect stolen from poorer countries, and poorer citizens of their own countries.”

George Orwell - “Early in life I had noticed that no event is ever correctly reported in a newspaper.”

George Orwell ‘Animal Farm’ [1945] chapter 10 - "No question now, what had happened to the faces of the pigs. The creatures outside looked from pig to man, and from man to pig, and from pig to man again; but already it was impossible to say which was which."

George Orwell ‘The road to Wigan pier’ [1937] Chapter 13 – “I devoted three chapters to discussing the class-difficulty. The principal fact that will have emerged, I think, is that though the English class-system has outlived its usefulness, it has outlived it and shows no signs of dying. It greatly confuses the issue to assume, as the orthodox Marxist so often does (see for instance Mr Alee Brown’s in some ways interesting book. The Fate of the Middle Classes), that social status is determined solely by income. Economically, no doubt, there are only two classes, the rich and the poor, but socially there is a whole hierarchy of classes, and the manners and traditions learned by each class in childhood are not only very different but — this is the essential point —generally persist from birth to death.”

George Santayana ‘Soliloquies in England and Later Soliloquies’ number 25 [1922] – “There is no cure for birth and death save to enjoy the interval.”

George Steiner ‘Errata: an examined life’ [1997] - “Language is the main instrument of [our] ... refusal to accept the world as it is.”

Georges Bataille in Paul Auster ‘The Art of Hunger’ [1998] page 026 - “How can we linger over books we feel the author was not compelled to write?”

Gerald Edelman ‘The Man who made up his Mind’ Horizon BBC and book [1994] page 010 – “These structures, only a few neurons - we call them 'value systems' - are sitting in the brain stem and they're projecting widely and diffusely over the entire extent of the cerebral cortex.”

Gerald Edelman and Guilio Tononi ‘Consciousness - how matter becomes imagination’ [2000] page 099 - “Whatever its form, memory itself is a system property. It cannot be equated with circuitry, with synaptic changes, with biochemistry, with value constraints, or with behavioural dynamics. Instead, it is the dynamic result of the interaction of 'all' these factors acting together, serving to select an output that repeats a performance or an act.”

Gerard Mercator in Nicholas Crane `Mercator the man who mapped the planet' [2002] page 250 - [In describing his post-Ptolemaic 'new geography'], " so too [comparing with a painter of the human body] a geographer will fashion, so to speak, a dead corpse, by simply placing locations according to their distances, without indicating their mutual political relationships."

Gerhard Richter in ‘Art Fund Autumn’ [2009] page 51 – “you want to understand what you see, what is there, and you try to make a picture out of it. Later you realise that you can’t represent reality at all – that what you make represents nothing but itself, and therefore is itself reality.”

Gilbert Ryle ‘The Concept of Mind’ [1949] - “was best known for his criticism of what he called the "Official Doctrine" of "Cartesian Dualism" as a theory of mind. He thought René Descartes had naturalized the theological idea of a soul as a separate non-material substance called "mind."

Gillian Rose 'Love's Work' [1995] page 030 “New York, Auschwitz, Jerusalem. My three Cities of Death: where I have been drawn time and time again over the last five years. My dad, dead Jim. Yvette across her civil wars. My numbered but nameless dead in Poland. Dearest doughty Edna. These lives, these deaths, like mine, come to me on the analogy of Plato between ‘the soul’ and ‘the city:’ the souls across the century, and the cities across the centuries.”

Gillian Rose 'Love's Work' [1995] page 126 – "I find it baffling that philosophers are currently claiming that we have a choice between three alternatives: revealed religion, enlightenment rationalism and postmodernism.’ Revealed religion refers to faiths which base their claim to truth on divine intervention and sacred scripture; 'enlightenment rationalism' means the modern authority of unaided human reason, the ability of humanity to achieve unlimited progress and perfection; 'post-modern relativism' renounces the modern commitment to reason in view of its negative outcome - the destructive potentiality of science, the persistence of wars and holocausts. It proposes pluralism, localism and reservation as principles when it has abandoned principles. / It is 'the un-revealed religion' which troubles us more than any revealed religion: the ‘un-revealed’ religion which has hold of us without any evidence, natural or supernatural, without any credos or dogmas, liturgies or services. It is the very religion that makes us protest, But I have no religion', the very Protestantism' against modernity that fuels our inner self-relation. Yet this very protest founded modernity."

Gillian Slovo ‘TV interview’ [January 2012] – “I doubt that [writers] can change the world. I think the world is a very difficult place to change.”

Gillian Walton quoted by Yvonne Roberts ‘40 year itch’ Observer [2005 04 10] – “Part of the erotic charge comes from a more profound awareness of the confluence between sex and spirituality.”

Giorgio de Chirico ‘Essential Surrealists’ [1999] page 026 – “To have original, extraordinary, and perhaps even immortal ideas, one has but to isolate oneself from the world for a few moments so completely, that the most commonplace happenings appear to be new and unfamiliar, and in this way reveal their true essence.”

Glenn Gould - “The purpose of art is not the release or momentary ejection of adrenaline, but is rather the gradual, lifelong construction of a state of wonder and serenity.”

Gospels of Jesus - Kurt Aland Editor 3rd edition [1979] Synopsis of the four gospels Greek-English edition of the Synopsis Quattuor Evangeliorum [Nestle-Aland 26th Edition and the Greek New Testament 3rd Edition. The English Text is the Second Edition of the Revised Standard Version]. There is a 9th edition Stuttgart 1989 derived from the German original of 1964. For details of Gospels index page 341 following and below ‘Gospels [KA] for main sections and also Kittel word books

Graham Green in David Lodge ‘Therapy’ [1995] - “Writing is a form of therapy; sometimes I wonder how all those who do not write, compose or paint can manage to escape the madness, the melancholia, the panic-fear which is inherent in the human situation.”

Graham Greene ‘Conversations’ [1979/83] - “Politics are in the air we breathe, like the presence or absence of a God.”

Graham Room 'Beyond the Threshold' Policy Press [1997] page 102 – "The concept of ‘poverty’ as used in most policy discourse, has its origins in a liberal vision prevalent in Britain in the late nineteenth century. Within this paradigm, society was viewed as a set of individuals engaged in economic competition, which resulted in some having incomes large in relation to their needs while others risked destitution. Policy aimed to ensure that those in the latter category, occupying the lowest position in the distribution of income to needs ratio, had the minimum resources necessary survival The term 'social exclusion' has different, French, origins. It derives from the idea of a society as a status hierarchy comprising people bound together by rights and obligations that reflect, and are defined with respect to, a shared moral order. Exclusion is the state of detachment from this moral order and can be brought about by many factors, including limited income."

Groucho Marx when caught in a tight corner said: “Those are my principles – and if you don’t like them, well, I have others.”

Gustave Flaubert quoted Julian Barnes ‘London Review of Books’ [2013 12 05] on Lucian Freud – “The more words there are on a gallery wall next to a picture, the worse the picture.”

Gustavo Gutierrez in Rosino Gibellini ‘'Frontiers of Liberation Theology in Latin America [1980]’ - “Poverty is not fate, it is a condition; it is not a misfortune, it is an injustice. It is the result of social structures and mental and cultural categories, it is linked to the way in which society has been built, in its various manifestations.”

Gustavo Gutierrez in Rosino Gibellini ‘'Frontiers of Liberation Theology in Latin America’ [1980] – “Theology is a second step of critical reflection which follows after the praxis of faith.”

H. D. F. Kitto in Richard T LeGates and Frederick Stout 'The City Reader' Routledge [1996] page 032 - "In fact, only three poleis [cities] had more than 20,000 citizens: Syracuse and Acragas (Girgenti) in Sicily, and Athens.”

H. G. Wells - 'A Short History of the World' [1922/1946] page 011 – "The story of our world is a story that is still imperfectly known. A couple of hundred years ago men possessed the history of little more than the last 3000 years. What had happened before that time was a matter of legend and speculation. Over a large part of the civilized world it was believed and taught that the world had been created suddenly in 4004 BC, though authorities differed as to whether this had occurred in the spring or autumn of that year. This fantastically precise misconception was based upon a too literal interpretation of the Hebrew Bible, and upon rather arbitrary theological assumptions connected therewith."

Habitat ‘An urbanizing world: Global report on human settlements’ Oxford University Press [1996] page xxvi – “As the world approaches the 21st century with close to 6.0 billion inhabitants, and with close to half this number living in urban centres, it is now accepted that a predominantly urban population is not only an inevitable part of a wealthy economy but also one that brings many advantages.”

Hamish McRae 'A brief history of the future' Independent on Sunday [2002 09 08] - "[An article using a survey of seven centuries of consumer prices: the crunch line was]: "There has been a 40-fold increase in prices in the last 50 years. Such inflation has never happened before in the US or the UK."

Hannah Arendt ‘Eichmann in Jerusalem an exchange’ in David Watson ‘Hannah Arendt’ Fontana Modern Masters [1992] page 079 – “It is indeed my opinion now that evil is never ‘radical,’ that it is only extreme, and that it possesses neither depth nor any demonic dimension -- Only the good has depth and can be radical.”

Hannah Arendt ‘Truth in Politics’ 1966 London Review of Books [2011 03 17] – “Freedom of opinion is a farce unless factual information is guaranteed and the facts themselves are not in dispute.”

Hans Kohn quoted by Jacqueline Rose: “One of the worst illusions is that of national sovereign independence, the belief that a nation could be based on the non-intervention of the foreigner in our affairs. The vision of an isolated nationhood is an aberration, a ghostly phenomenon.”

Hans Kung [2005] - “This Papacy has repeatedly declared its fidelity to Vatican II, in order to then betray it for reasons of political expediency. Council terms such as modernization, dialogue, and ecumenicalism have been replaced by emphasis on restoration, mastery, and obedience. The criteria for the nomination of Bishops is not at all in the spirit of the Gospel... Pastoral politics has allowed the moral and intellectual level of the episcopate to slip to dangerous levels. A mediocre, rigid, and more conservative episcopate will be the lasting legacy of this papacy.”

Hans Kung ‘Newsweek interview’ [1991 07 08] – “If you cannot see that divinity includes male and female characteristics and at the same time transcends them, you have bad consequences. Rome and Cardinal O’Connor base the exclusion of women priests on the idea that God is the Father and Jesus is His Son, there were only male disciples, etc. They are defending a patriarchal Church with a patriarchal God. We must fight the patriarchal misunderstanding of God.”

Harold Macmillan - “Events dear boy, events [Response to a journalist when asked what is most likely to blow governments off course unsourced quote].”

Harold Nicolson to Vita Sackville-West [1958 04 09] in Nigel Nicolson 'Harold and Vita' Phoenix [1992] page 015 – “When I die, nobody will think I failed to make the most of life.”

Harry Williams ‘The True Wilderness’ [sermons] [1965/ 1994] page 140 – “To be redeemed, in my view, is to do with being made whole. It is not concerned with shadowy [and indeed sometimes shady] transactions between unreal celestial figures, even when we call them the Father and the Son.”

Harvey Cox ‘The Secular City’ [1965] pages 015-016 – “What is secularization? The Dutch theologian C A van Peursen says it is the deliverance of man 'first from religious and then from metaphysical control over his reason and his language.' It is the loosing of the world from religious and quasi-religious understandings of itself, the dispelling of all closed world views, the breaking of all supernatural myths and scared symbols. It represents the `defatalization of history,' it represents the discovery by man that he has been left with the world on his hands.”

Heinrich Boll - Walter Hollenweger ‘The Church for Others’ WCC [1967] page 004 – “Walter Hollenweger tells a Heinrich Boll story set in Germany. A man is walking along a street, sees a woman coming out of a flower shop. He is attracted by her and without thought and wholly against his usual behaviour he follows her. He follows her admiringly as she walks along the streets of the city. She waits at a tram stop. Then as she gets on to the tram, 'All of a sudden he realises that he has followed his own wife, with whom we has spent the whole night. But he had not recognised her.' So it is Hollenweger suggested, we sometimes don't recognise the risen and present Jesus we don't recognise that to which God-language points.”

Heinrich Dumoulin ‘Zen Enlightenment [2007] page 152-153 – “A Christian interpretation: Satori or enlightenment is a trans-rational and immediate perception of self in connection with the ‘non-differentiated’ view of all created being - giving the impression of perfect unity, grasping the authentic self of one's personality upon dissolution of the empirical ego, and coming into contact with the absolute insofar as it is the source of created being. It is an experience that allows for many variations in intensity and constitution, according to the disposition of the individual; but which is invariably accompanied with joy, peace, certainty and liberation from fear and doubt.”

Helda Camara Catholic Archbishop of Recife in Brazil [1964 to 1985] during the military regime famously said - “When I give food to the poor, they call me a saint. When I ask why they are poor, they call me a communist.”

Helen Keller letter to Senator Robert La Follette [1924] – “So long as I confine my activities to social service and the blind, they complement me extravagantly, calling me 'arch priestess of the sightless,' 'wonder woman,' and a 'modern miracle.' But when it comes to a discussion of poverty, and I maintain that it is the result of wrong economics—that the industrial system under which we live is at the root of much of the physical deafness and blindness in the world—that is a different matter! It is laudable to give aid to the handicapped. Superficial charities make smooth the way of the prosperous; but to advocate that all human beings should have leisure and comfort, the decencies and refinements of life, is a Utopian dream, and one who seriously contemplates its realization indeed must be deaf, dumb, and blind.”

Helen Waddell ‘The desert fathers’ [1998] page 030 – “Yet it is legitimate to ask what harvest human thought has reaped from the Desert fields. At first sight, it is meagre enough. If one excepts the great names of those who came to school to the Desert and returned from it to the more conventional life of mankind, Basil, Chrysostom, Athanasius, Jerome, their contribution to the philosophy of religion is negligible. The richness of the records is in their kindness, their selflessness, their humbleness: but the records are of their ways with men. There is little or nothing of their ways with God.”

Henrik Ibsen ‘The lady from the sea’ - “Only with this difference—that the mermaid dies of it, it, while human beings can acclam—acclimatise themselves. Yes yes. I assure you, Mrs. Wangel, they can ac-climatise themselves.”

Henry Moore Sky Arts/ Illuminations [2004] - “life is worth living that is what religion [and art are] all about”

Heraclitus in Gotz Adrian et al ‘Joseph Beuys Life and Works’ Barron's [1979] – “All existence flows in the stream of creation and passing away or again all things are in flux."

Herbert Butterfield ‘Christianity and History’ [1949] – "I have nothing to say at the finish except that if one wants a permanent rock in life and goes deep enough for it, it is difficult for historical events to shake it. There are times when we can never meet the future with sufficient elasticity of mind, especially if we are locked in the contemporary systems of thought. We can do worse than remember a principle which both gives us a firm Rock and leaves us the maximum elasticity for our minds: the principle: Hold to Christ, and for the rest be totally uncommitted."

Herman Hesse "Steppenwolf' [1927] page 204 – “Only within yourself exists that other reality for which you long. I can give you nothing that has not already its being within yourself. I can throw open to you no picture gallery but your own soul. All I can give you is the opportunity, the impulse, the key. I help you to make your own world visible. That is all.”

Hermann Hesse ‘The Glass Bead Game’ [1943/1976] page 077 – “‘Should we be mindful of dreams?’ Joseph asked. 'Can we interpret them?' The Master looked into his eyes and said tersely we should be mindful of everything, for we can interpret everything.”

Herodotus - “No one is fool enough to choose war instead of peace – in peace sons bury fathers, but in war fathers bury sons.”

Hilary Mantel ‘Memoir giving up the ghost’’ [2003] page 222 – “sometimes I feel that each morning it is necessary to write myself into being.”

Hippocratic Oath – “Do no harm.”

Horace [23 bce] quoted Colin Marchant ‘Carpe diem:’ Latin: “seize the day.”

Horace Dammers ‘Birmingham Church Leaders Conference’ [1972] - “to live more simply that others might simply live.”

Howard Hodgkin ‘Anthony d’Offay Catalogue’ [1993] page 067 – “I would like to paint a picture, / of sufficient emotional and physical volume that it could hang in a room alone, without seeming pretentious.”

Ian M Fraser ‘The Fire runs’ [1975] page 149 - “A call to take a significant part in the terrifying and healing mission of God is going out to churches in the West // It is a cry of humankind concerned to survive and find significance in this world: and within that, the cry of the world church as it lives out its faith in suffering and fierce joy.”

Ian McEwan ‘Guardian’ [2016 09] - “You can’t make identity the entirety and the outer limit of your politics, because you’ve got to think of other people on the planet. And what alarms me about politics on American campuses especially, but it’s spreading here, is that people are not addressing climate change or income distribution or poverty … they’re all caught up in tiny worlds of the self – even though, of course, the self is extremely important and that tiny world is crucial, especially when you’re young. So it’s an interesting mix, for me at least.”

Ian Pirie [2014 05 29] - “I just have to keep writing and reading and trying to make sense of the world. It’s who I am.”

Ian Rankin 'Set in Darkness' Orion [2000] page 141 - "She studied him. 'There's a darkness in you.' Probably all the beer.' I’m serious. We all come from darkness, you have to remember that, and we sleep during the night to escape the fact. I'll bet you have trouble sleeping at night, don't you?' He didn't say anything. Her face grew less animated. 'We'll all return to darkness one day, when the sun burns out.' A sudden smile lit her eyes. 'Though my soul may set in darkness, It will rise in perfect light.' 'A poem?’ he guessed."

Ibn Arabi [1165-1240] – “The Self is an ocean without a shore. Gazing upon it has no beginning or end, in this world and the next.”

Ignatian spirituality and Ignatius Bishop of Antioch in Diarmaid MacCulloch ‘Silence’ [2013] page 49-50 - “the silence of God”

Immanuel Kant in Bryan Magee 'The Great philosophers' [1987] BBC page 184 –"Kant's categorical imperative: Act only according to that maxim by which you can at the same time will that it should become a universal law."

Immanuel Kant in Ted Honderich 'Oxford Companion to Philosophy' [1995] OUP page 436 – "[His Copernican revolution in philosophy] involves reversing the usual way of viewing cognition and instead of thinking of our knowledge as conforming to a realm of objects, we think of objects as conforming to our ways of knowing. The latter includes 'forms of sensibility', through which objects are given to the mind in sensory experience, and pure concepts or categories, through which they are thought. Since objects must appear to us in accordance with these sensible forms in order to be known, it follows that we can know them only as they appear, not as they may be in themselves. According to Kant human knowledge is limited to appearances or phenomena, whereas things in themselves or noumena [super-sensible] are thinkable but not actually knowable. Kant termed this doctrine transcendental idealism."

Inderjit Bhogal and World Methodist Council Peace Award 2020 in Methodist Church ‘Connexion Magazine’ [Winter 2020] – “I am more persuaded than ever that non-violent resolution of conflict is the way forward in all human relationships.”

Inodep Paris [1979] - “was concerned with freedom from economic exploitation, political domination and ideological alienation” – see Inodep Paris and Freire Institute.

Inodep-Paris [1979] [slightly adapted] - “Some criteria for significant actions: it must be [1] visible [2] performed by a group and understood by a large number of people [3] able to respond to an unconscious expectation of the people [4] new [5] showing a symbolic dimension [6] creating new solidarities [7] an act of demythification [I assume this means challenging things that are not as a matter of fact true] [8] a new type of long-term commitment [9] to do with break and solidarity.”

Iris Murdoch ‘Existentialists and Mystics’ [1997] page 255 “One might say that the most important change that we have experienced in this century is the loss of religion as something taken for granted.”

Iris Murdoch ‘Existentialists and mystics’ [1997] page 404 – “Some might say that philosophy is certain arguments in certain books, but for Plato [as indeed for many present day philosophers] philosophy is essentially talk. 'Viva voce' philosophical discussion is the purest human activity and the best vehicle of truth.”

Iris Murdoch and John Bayley ‘Trilogy-memoir’ [1988/2003] page 284 – “She is not sailing into the dark: the voyage is over, and under the escort of Alzheimer's she has arrived somewhere. So have I.”

Iris Murdoch’s ‘Existentialists and Mystics’ [1997] page 342 - 343 - "It is significant that the idea of goodness (and of virtue) has been largely superseded in Western moral philosophy by the idea of rightness, supported perhaps by some conception of sincerity. This is to some extent a natural outcome of the disappearance of a permanent background to human activity: a permanent background, whether provided by God, by Reason, by History, or by the self. The agent, thin as a needle, appears in the quick flash of the choosing will."

Isaac Asimov ‘Runaround’ [1942] three laws of robotics - [1] a robot may not injure a human being or, through inaction, allow a human being to come to harm. [2] A robot must obey any orders given to it by human beings, except where such orders would conflict with the First Law. [3] A robot must protect its own existence as long as such protection does not conflict with the First or Second Law.

Italo Svevo in James Wood London Review of Books [2002 01 03] - “Write one must, what one needn’t do is publish.”

Ivan Illich ‘Deschooling Society’ Penguin [1971] page 058 – “The choice is between two radically opposed institutional types, both of which are exemplified in certain existing institutions, although one type so characterises the contemporary period as to almost define it. This dominant type I would propose to call the manipulative institution. The other type also exists, but only precariously. The institutions which fit it are humbler and less noticeable; yet I take them as models for a more desirable future. I call them 'convivial' and suggest placing them at the left of an institutional spectrum.”

Ivy Compton-Burnett ‘Mother and Son’ [1955] chapter 9 – “We must use words as they are used or stand aside from life.”

J Allan Hobson ‘Dreaming an introduction to the science of sleep’ Oxford [2002] page 141-142 – “I can certainly fly and can have whatever sorts of intimate relationships I choose with my other dream characters. This is usually enough to make people quite proud and pleased to have achieved lucid dreaming.”

J B S Haldane ‘Science and life - essays of a rationalist’ [1968] – “Haldane's essays showed that a lack of religious faith is not merely negative; it brings with it an advantage for which I would gladly sacrifice any amount of comfort and reassurance. This advantage is the freedom to follow any train of thought to its conclusion without fearing that this conclusion may upset one's faith.”

J G Fichte in McNeill and Feldman ‘Continental Philosophy’ Blackwell [1998] page 031 – “The verb 'setzen' [to posit] is a basic term in Fichte's technical vocabulary. It is the most general term one can employ to refer to the 'act of consciousness' itself. Any object of consciousness - whether real or imaginary, whether an external object or the I itself - is therefore 'posited by the I.' Taken by itself the verb setzen' does not necessarily imply any `constitution' or 'creation' of the object of consciousness; it simply signifies that the conscious subject - whether freely or under compulsion – 'puts' or 'places' something within its field of awareness.”

J K Kadowaki 'Zen and the Bible' R K Paul [1982] page 026 – “There is a famous expression in Zen: ‘On the way without leaving home!’ Life is a journey and, in that sense, man is always on the way. But the person who has realised the primal face of his true self never leaves home. He is able to be on a journey while having, at the same time, the peace of mind he experiences in his own home. This Zen phrase is extolling such a state of enlightenment. If we Christians awaken with our entire 'bodies!' to the fact that we are already in the Kingdom of god, we will have achieved the state of always living in our beloved 'home', even while we are on the way to the perfection of the Kingdom of God. That 'home' is the one in which our merciful Heavenly father lives together with us. If this is admitted, then, in the true sense of the word, isn't the 'good news' Jesus proclaimed the news that the Kingdom of God is our home?"

J Oldham [1924] - “When Christians find in the world a state of things that is not in accord with the truth which they have learned from Christ, their concern is not that it should be explained, but that it should be ended.”

Jack Dominian ‘Woman and Home Magazine’ [1996] page 004 – “Traditionally, indeed until about 1960, marriage was a social contract with husbands working outside the house as breadwinners and wives being mothers and home-makers. Love was often present in marriage, but the integrity of the social roles was its mainstay. With very large numbers of women now working outside the home, marriage itself has changed. And expectations have risen for the emotional and sexual quality of the relationship in a way that could not have been predicted.”

Jacob Bronowski ‘The Common sense of Science’ Penguin [1951] page 059 – “In those hundred years [before the Great Exhibition in the Crystal Palace in Hyde Park in 1851] the population of England had risen from six to eighteen millions.”

Jacob Bronowski ‘The Common sense of Science’ Penguin [1951] page 086 – “The aim of science is to describe the world in orderly language, in such a way that we can if possible foresee the results of those alternative courses of action between which we are always choosing.”

Jacqueline Rose quoting Hans Kohn: “One of the worst illusions is that of national sovereign independence, the belief that a nation could be based on the non-intervention of the foreigner in our affairs. The vision of an isolated nationhood is an aberration, a ghostly phenomenon.”

Jacques Derrida in Ted Honderich ‘Oxford Companion to Philosophy’ Oxford University Press [1995] page 188 – “About Derrida: he developed the approach to texts which became known as deconstruction. A particular concern of Derrida's is with the relationship between philosophy and language. Many of his essays examine philosophical theories of language, demonstrating, -by close attention to the letter of the text, the ways in which language outwits philosophers. To this end Derrida emphasizes aspects of language that philosophy has often neglected, such as ambiguity, indeterminacy, pun, and metaphor.”

James Baldwin ‘Open Letter to Angela Davis in Salvation Today' World Council of Churches [1970] page 097 – “If we know then we must fight for your life as though it were our own - which it is - and render impossible with our bodies the corridor to the gas chamber. For, if they take you in the morning, they will be coming for us that night.”

James Joyce ‘The Family of Man Photographic exhibition" Museum of Modem Art New York [1955] page 009 - "And then I asked him with my eyes to ask again yes and then he asked me would I yes.. and first I put my arms around him yes and drew him down to me so he could feel my breasts all perfume yes and his heart was going like mad and yes I said yes I will Yes."

James Moran ‘Beyond Intellect’ Self and Society Magazine [1995 03] page 020 – “In addition to psyche and soul there is nous, the spiritual intelligence which is the first ‘eye’ to be opened in spiritual practice (the soul is the second, and the heart is the third) ... Cultivation of the nous introduces all kinds of revolutionary changes in a person's whole psychology, but the chief of these is the achievement of what the Buddhists call detachment and the Greek Christians, especially in the desert tradition, call dispassion.”

Jean Jacques Rousseau - "What wisdom can you find that is greater than kindness?”

Jean Paul Sartre 'Existentialism and Humanism' [1946] page 026 – "What they [Christian and atheist existentialists] have in common is simply the fact that they believe that existence comes before, essence - or, if you will, that we must begin from the subjective."

Jean Vanier 1928 - 2019 founder of L ’Arche - “Community is a sign that love is possible in a materialistic world where people so often either ignore or fight each other. It is a sign that we don’t need a lot of money to be happy; in fact, the opposite.’ In a fast-paced, materialistic world, the attraction to young Christians of a ‘deeply counter-cultural’ community such as St Anselm begins to make sense.”

Jeanette Winterson ‘Why be happy when you could be normal?’ [2011] page 169 - “lost loss” which I understand to mean ‘the loss of the realization of what we have lost that is central to our self-identity.”

Jeanette Winterson and Jackie Kay and Ali Smith ‘Grab pots and pans and spoons and make a noise’ Womankind Worldwide [2008] – “You don’t stand with your mouth shut when you see women abused. We know now to grasp pots and pans and spoons and make a noise [Embaline South African farm worker].” “But when all my dressing up clothes [sexy, kitchen, executive] are in a pile on the floor, and I look in the mirror – there is nothing there. That is why I usually put on some clothes before I look in the mirror. When I am dressed I know who I am.”

Jean-Francois Chevrier Tate Magazine [Spring 2012] - “According to the current psychiatric definition, an hallucination is a ‘perception without an object,’ a mental [or psychical] creation which has the appearance and authority of a perception, but does not refer to any reality verifiable by the senses.”

Jenny Diski ‘Rainforest’ [1987] – “It was one of those miraculous London autumns that made winter seem improbable.”

Jenny Diski ‘Skating to Antarctica’ [1997] page 229 – “There are infinite ways of telling the truth, including fiction, and infinite ways of evading the truth, including non-fiction.”

Jenny Diski ‘Stranger on a train - daydreaming and smoking around America with interruptions’ [2002] page 069 - “My problem, if that is how it should be termed, and it probably should, is that I am never lonely on my own, but I often feel estranged when in company.”

Jeremy Corbyn [2015 09 12] - “Together in peace, together in justice, together in humanity, that surely must be our way forward.”

Jerome in Helen Waddell 'The Desert Fathers' Collins Fontana [1962] page 047-048 - "And after the holy kiss, Paul sat down beside Anthony, and began to speak, 'Behold him whom thou hast sought with so much labour, a shaggy white head and limbs worn out with age. Behold, thou lookest on a man that is soon to be dust. Yet, because love endureth all things, tell me, I pray thee, how fares the human race: if new roofs will be risen in the ancient cities, whose empire is it that now sways the world; and if any still survive, snared in the errors of the demons.”

Jesus Prayer of Orthodox and other Christians – “Lord Jesus Christ Son of God have mercy.”

Jiddu Krishnamurti ‘The Network of Thought’ Krishnamurti Foundation India [1982] page 010 – “The significance is that your consciousness is the consciousness of all humanity because you suffer, you are anxious, you are lonely, insecure, confused, exactly like others, though they live ten thousand miles away. The realisation of it, the feeling of it - the feeling in your guts -is totally different from the mere verbal acceptance. When you realise that you are the rest of (humankind) it brings a tremendous energy, you have broken through the narrow gate of individuality, the narrow circle of me and you, we and they.”

Jiddu Krishnamurti ‘The Network of Thought’ Krishnamurti Foundation India [1982] page 082 – “meditation is ... entirely different. Its silence is the operation of the whole of the brain with all the senses active. It is freedom which brings about the total silence of the mind. It is only such a mind, such a mind-brain, that is absolutely quiet - not quietness brought about by effort, by determination, by desire, by motive. This quietness is the freedom of order, which is virtue, which is righteousness in behaviour. In that silence alone is there that which is nameless and timeless. That is meditation.”

Jiddu Krishnamurti ‘The Network of Thought’ Krishnamurti Foundation India [1982] page 082 – “Attention is the total silence of the brain.”

Johann Wolfgang von Goethe [1749-1832] - “Do not I beg you look for anything behind phenomena. They are themselves their own lesson.”

John B Jackson in Richard T LeGates and Frederick Stout ‘The City Reader’ Routledge [1996] page 081 – “[editor's introduction] for Jackson, the urban landscape is not just a city's parks, public gardens, official buildings, and tree-lined boulevards, but its highways, its shopping malls, its run-down warehouse districts, its standard-built two-bedroom houses, and its slums as well. Jackson sees these many elements of the built landscape not just as physical objects, but as social constructs full of meaning and moral implication.”

John Ball great speech before thousands of bondsmen from Kent and Essex marched on London executed [1381] – “When Adam delved and Eve span, who was then the gentleman? From the beginning all men by nature were created alike, and our bondage or servitude came in by the unjust oppression of naughty men. For if God would have had any bondmen from the beginning, he would have appointed who should be bond, and who free. And therefore I exhort you to consider that now the time is come, appointed to us by God, in which ye may (if ye will) cast off the yoke of bondage, and recover liberty.”

John Berger ‘Portraits’ [2015] page 326 on Giacometti – “The extreme proposition on which Giacometti based all his mature [sculpture and painting] was that no reality – and he was concerned with nothing else except the contemplation of reality – could ever be shared.”

John Berger ‘Ways of Seeing’ [1972] page 016 – “The convention of perspective, which is unique to European art and which was first established in the early Renaissance, centres everything in the eye of the.”

John Braine ‘The Queen of a Distant Country’ [1972] page 190 – “For what else is writing but remembering, waking from the dream to seize the pen from the bedside?”

John Cage ‘An Autobiographical Statement’ [1989] BBC Internet – “When I asked Schoenberg to teach me, he said, ‘You probably can't afford my price.’ I said, ‘Don't mention it; I don’t have any money.’ He said, ‘Will you devote your life to music’ This time I said ‘Yes.’”

John Chrysostom - “No act of virtue can be great if it is not followed by advantage for others. So, no matter how much time you spend fasting, no matter how much you sleep on a hard floor and eat ashes and sigh continually, if you do no good to others, you do nothing great.”

John Clare 1793-1864 in Jonathan Bate biography [2003] – “I wrote because it pleased me in sorrow – and when I am happy it makes me more happy and so I go on.”

John D Caputo ‘On Religion - Thinking in Action’ Routledge [2001] page 140 – “the meaning of God is enacted in these multiple movements of love.”

John Donne - “No one is an island entire of itself; everyone is a piece of the continent, a part of the mainland; if a clod is washed away by the sea, Europe is the less, as much as if a promontory were, as if a manor of your friends or of your own were; any (person's) death diminishes me, because I am involved in humanity, and therefore never send to know for whom the bell tolls; it tolls for you.”

John Ferguson 'Socrates a Source Book' Open University [1970] page 030 – "For I do nothing but go about persuading you, both young and old, not to let your first thought be for your body or your possessions, nor to care for anything so earnestly as for your soul (meaning according to the editor life principle, intellect, moral personality), that it may attain to the highest virtue; and maintaining that not from possessions does virtue come but that from virtue do possessions and all other good things, both private and public, come to man."

John Habgood – “The Christian faith is not so much a package to be sold, as an invitation to share an exploration of the human condition in the light of Christ.”

John Hick ‘The Independent’ [1994 08 09] – “a critical realism which recognises all our awareness, including our religious awareness, is structured by our concepts and takes culturally- determined forms. In Christian terms this means that there is an authentic transcendent Reality which is the source and ground of everything; that this Reality is benign in relation to human life; that the universal presence of this Reality is humanly reflected ('incarnated') in the lives of the world's great spiritual leaders; and that among these we have found Jesus to be our principle revelation of the Real and our principle guide for living.”

John Kent ‘Wesley and the Wesleyans’ [2002] pages 021-022 - “The primary religious impulse is to seek some extra-human power, either for personal protection, including the cure of diseases, or for the sake of ecstatic experience, and possibly prophetic guidance. The individual’s test of a religious system is how far it can supply this ‘supernatural’ force [pages 1-2].” “Religion in its primary sense, a passionate longing for power to transform both the individual and society, had flourished in Europe in the Seventeenth Century, disastrously.”

John Le Carré ‘Our game’ [1995] page 030 – “‘So what shall you do with the rest of your life Friend Timothy?’ he asks. ‘I shall limit it,’ I reply. ‘I shall do a Rousseau. I shall turn my back on grand concepts, cultivate my grapes and perform good works in miniature.’”

John Lock in Nigel Warburton ‘A little history of philosophy’ [2011] – “what makes someone the same person over time?”

John Locke ‘Letter concerning toleration’ 1680’s in Neil McGregor ‘A History of the world in 100 objects’ [2010] page 558 – “The toleration of those who hold different opinions on matters of religion is so agreeable to the Gospel and to reason, that it seems monstrous for [people] to be blind in so clear a light.”

John Locke in Bryan Magee 'The Great philosophers' BBC [1987] page 123 – "Now it's essential to his theory of knowledge that all our knowledge of the external world is mediated to us through ideas. We do not have direct access (whatever that -could mean) to things that are in themselves - a phrase, and a point, which occurs in Locke long before they appeared in Kant [he gives an example]. Ina similar way the whole of my experience, through all five of my senses, consists not of being in direct contact with the objects of the external world but of having images and representations of them - all of which Locke terms 'ideas'. So all our knowledge is, in this sense, mediate: we never have 'immediate' knowledge of external objects."

John Milton ‘Paradise Lost’ book 4 - “So farewell hope, and with hope farewell fear, Farewell remorse: all good to me is lost; Evil, be thou my good.”

John Naughton ‘The Observer’ [2011 01 09] – “Until a few years ago we were keeping our digital assets on the fragile hard drives of our PCs and laptops and almost never backing them up. Then came ‘cloud computing,’ with its promise of ubiquitous availability and secure back-up, and the flight from the PC began. As we cheerfully embarked on communicating our thoughts via evanescent media such as SMS and Twitter, storing our photographs on Flicker and Facebook, keeping our email messages on Gmail and Hotmail, did we ever give a thought to how much of this will endure beyond our lifetimes?”

John Pilger ‘Guardian’ [2008 08 06] - “‘No radioactivity in Hiroshima ruin’ said the front page of the New York Times,’ a classic of disinformation and journalistic abdication, which the Australian reporter Wilfred Burchett put right with his scoop of the century. ‘I write this as a warning to the world,’ reported Burchett in the Daily Express, having reached Hiroshima after a perilous journey, the first correspondent to dare. He described hospital wards filled with people with no visible injuries but who were dying from what he called ‘an atomic plague.’ For telling the truth, his press accreditation was withdrawn, he was pilloried and smeared – and vindicated.”

John Robinson ‘The Difference in Being a Christian Today’ [1972] – “How to be human now; that is the greatest single search that unites our distracted world.”

John Rowan ‘Humanistic Psychology’ Routledge second edition [1976/88] page xii – “Humanistic psychology is interested in personal growth, existential choice and the fulfilment of human potential. It is on the side of healthy change, and against alienation and human diminution.”

John Rowan ‘Subpersonalities: The People Inside Us’ [1990] – “Everybody knows that normal people have subpersonalities, ego states, sub-selves, complexes, alter personalities, sub-identities, whatever we may like to call them, but nothing about them appears in the standard texts on personality.”

John Rowan 'Self and Society' Magazine [1996 07] page 013 – “All I would like to say is that the humanistic approach and the transpersonal approach have an overlap.”

John Ruskin in Kenneth Clark 'Ruskin Today' John Murray [1964] - “Great nations write their autobiographies in three manuscripts, the book of their deeds, the book of their words and the book of their art. Not one of these books can be understood unless we read the two others, but of the three the only trustworthy one is the last.”

John Simpson BBC [2011 04 10] - “In its way the overthrow of President Hosni Mubarak is as significant as the collapse of the Soviet bloc in Eastern Europe back in 1989.

John Updike ‘Seek my face’ [2002] page 44 – “That was the thing, back then, [at the time of Abstract Expressionism] that everybody talked about – getting the ‘self’ out, getting it on canvas. That was why abstraction was so glamorous, it was all ‘self.’”

John Vincent in Dan Cohn-Sherbok ‘Glimpses of God’ [1994] – “This kind of disciple-faith is as far as I go towards ‘experiencing the Divine.’ It is very materialistic, practical, mundane, secular. The theological justification for that is the Christian doctrine of Incarnation. God is not known in the mystery of his essence, is not experienced in his total otherness. Rather, God is known as a human being, and experienced as a style of being human in the midst of humanity. God is to be encountered in the man Jesus. Those who would encounter God do so by ‘playing the same game’, acting the same way, imitating the same attitudes as were displayed in Jesus. Three implications follow from this.” [1] “First of all that Christianity as discipleship is basically about personal lifestyle and practical commitment.” // [2] “Secondly, this discipleship-faith needs to be visible in some project or programme. Discipleship-faith is commitment with others in being part of a ‘movement’, actions in history, which are larger than the disciple group itself.” // [3] “Thirdly, the discipleship-faith has to produce experimental out-stations, visible embodiments in new communities.

John Wesley ‘Covenant service [Monday 11 August 1755] - The introduction has “Christ has many services to be done. Some are easy, others are difficult. Some bring honour, others bring reproach. Some are suitable to our natural inclinations and temporal interests, others are contrary to both. Yet the power to do all these things is given to us in Christ, who strengthens us.”

John Wesley as cofounder of the Methodist Church and with so many memorable quotes - “Do all the good you can. By all the means you can. In all the ways you can. In all the places you can. At all the times you can. To all the people you can. As long as ever you can.”

John Wesley Sermon 34 Catholic Spirit' Epworth Press [1746] – "But while he is steadily fixed in his religious principles, in what he believes to be the truth as in Jesus; while he firmly adheres to that worship of God which he judges to be most acceptable in his sight; and while he is united by the tenderest and closest ties to one particular congregation – his heart is enlarged towards all mankind, those he knows and those he does not; he embraces with strong and cordial affection neighbours and strangers, friends and enemies. This is catholic or universal love. And he that has this is of a catholic spirit. For love alone gives the title to this character: catholic love is a catholic spirit."

John Wren-Lewis ‘A terrible beauty’ Self and Society Magazine [1996 05] page 024 – “all the classic experiences which make the headlines when people are resuscitated from the brink of death - disappearance of fear and pain, feelings of blissful peace, slowing down or total stoppage of time, even the famous tunnel and encounter with celestial beings and heavenly light - can also occur to people who, like the film's Max [in Peter Weir's 'Fearless'], narrowly avoid death without being sick or damaged in any way.”

Jon Silkin poem ‘Death of a son’ [1959] – “And out of his eyes two great tears rolled, like stones, and he died.”

Jonathan Franzen ‘Death in Slow Motion - my father's Alzheimer's’ Guardian Weekend [2001 12] – “The human brain is a web of a hundred billion neurons, maybe as many as two hundred billion, with trillions of axons and dendrites exchanging quadrillions of messages by way of at least 50 different chemical transmitters. The organ with which we observe and make sense of the universe is, by a comfortable margin, the most complex object we know of in that universe.”

José Saramago ‘The year of the death of Ricardo Reis’ Harvill Press [1984/1999] page 193 – “But loneliness is not living alone, loneliness is the inability to keep someone or something within us company.”

José Saramago 'The year of the death of Ricardo Reis' Harvill Press [1984/1999] page x [translator Giovanni Pontierol – "Every human being is unmistakeably individual even while resembling every other human being. We are all unique, yet 'innumerable.' Saramago's gods, too, are innumerable, and never one, undivided God. This multiple personality exacerbates the problem of self-identity and accentuates our fragmentation."

Joseph Beuys [1972] - “The revolution is us.”

Joseph Beuys and Gotz Adriani et al ‘Joseph Beuys Life and Works’ Barron's [1979] page 71 – “Thus Beuys' interest in Siberian-central Asian shamanism, [in the mythical connection of the-animal and man in totemism, and in magic in general] should not be incorrectly interpreted as a form of regression. 'I do not want to go back to the magical or mythical world, but I want to pursue with the help of these pictures a visual analysis, and also to bring an element of visual analysis to consciousness.”

Joseph Beuys Gotz Adriani et al ‘Joseph Beuys Life and Works’ Barron's [1979] page 001 – “How long do you want to remain at the first step?”

Joseph Conrad ‘Heart of Darkness’ Penguin [1910] page 069-070 – “They were conquerors, and for that you want only brute force. They grabbed what they could get for the sake of what was to be got. It was just robbery with violence, aggravated murder on a great scale, and men going a bit blind - as is very proper for those who tackle a darkness. The conquest of the earth, which mostly means the taking it way from those who have a different complexion or slightly flatter noses than ourselves, is not a pretty thing when you look into it too much. What redeems it is the idea only. An idea at the back of it; not a sentimental pretence but an idea; and an unselfish belief in the idea - something you can set up, and bow down before, and offer a sacrifice to.”

Joseph Cornell in Lindsay Blair ‘Joseph Cornell's Vision of Spiritual Order’ [1998] page 28 – “He nurtured a conception of himself as a modest and reticent man who made things from the 'warp and woof of daily life,' yet his dossiers reveal that he was obsessively absorbed with his own interior reality and with the possibilities of higher, spiritual states.”

Joseph Fletcher ‘Situation ethics - the new morality’ [1959/ 1966] - “calculating love in the objective [and often complex] situation.”

Juan Mascara ‘Introduction to the Bhagavad-Gita’ Penguin [1962] page 36 – “Every moment of our life can be the beginning of great things.”

Julian Baggini Guardian [2005 08 17] – “This inability to defer gratification is reflected in every aspect of our lives.”

Julian Baggini reviewing A C Grayling ‘The God argument: the case against religion and for humanism’ [2013] – “Grayling’s case is most powerful against those who believe, literally that holy texts convey the word of God, who is a real, personable being who cares for, rewards and punishes us. For a sensible philosopher like Grayling, this is all too obviously ridiculous, and by the second chapter, he is already unable to resist making the inevitable comparisons with the tooth fairy and Father Christmas. Most intelligent defenders of religion don’t buy this nonsense either and protest that this misses the point. But Grayling Is not attacking a straw man. Even the most intellectually sophisticated Christians, for example, usually draw the line at the empty tomb, believing that if Jesus did not really rise from the dead, then their faith is empty. It is simply disingenuous for them to complain about Grayling’s excessive literalness while their entire faith quietly rests on a literal belief in Christ’s resurrection.”

Julian Mitchell on Robert Lax in ‘Modem Painters’ [Spring 2000] pages 050-051 – “The work of both men [Robert Lax the poet and Ad Reinhardt the minimalist painter] is against hurry, against rush. They make you slow down, stop, look, listen: contemplate. The influence of the contemplative Merton on both has been profound [50]. Mark van Doren said Bob's secret was a sort of bliss he could do nothing about [50]. Bob's countenance was woeful because he 'could not state his bliss: his love of the world and all things, all persons in it'. His whole life had been a search for the best way to express it.”

Juliana of Norwich ‘Revelations of Divine Love’ Penguin translation [1966] chapter 73 – “All this blessed teaching of our Lord was shown in three ways: by physical sight, by words formed in my intellect, and by spiritual sight. With regard to the physical sight I have related what I have seen as truthfully as I can. For the words I have repeated them exactly as our Lord showed them me. About the spiritual sight I have already said a fair amount, but I can never describe it fully.”

Juliana of Norwich in Monica Furlong ‘The Wisdom of Julian of Norwich’ Lion [1996] page 017 – “I saw my soul as wide as if it were a kingdom, and from the state in which I saw it, it seemed to me as if it were a fine city. In the midst of this sits our Lord Jesus, true God and true man, a handsome person and tall, honourable, the greatest lord.”

Kagawa - 1888-1960 was a Japanese Christian pacifist, Christian reformer, and labour activist, he wrote: “I read in a book that a man called Christ went about doing good, it is very disconcerting to me that I am so easily satisfied with just going about.”

Karel Capek ‘Exhibition on Robots Victoria and Albert Museum’ note 1923 – “I'm disgusted by degradation and pain. I’m revolted by poverty. I wanted a new generation. I wanted to turn the whole of (human) kind into the aristocracy of the world. An aristocracy, nourished by millions of mechanical slaves. Unrestricted, free and perfect (people).”

Karen Armstrong ‘A History of God’ [1993/ 1999] page 006 – “Throughout history, men and women have experienced a dimension of the spirit that seems to transcend the mundane world. Indeed, it is an arresting characteristic of the human mind to be able to conceive concepts that go beyond it in this way. However we choose to interpret it, this human experience of transcendence has been a fact of life. Not everybody would regard it as divine.”

Karen Armstrong ‘A History of God’ [1993/ 1999] page 028 – “The myth of a Chosen people and a divine election has often inspired a narrow, tribal theology from the time of Deuteronomists right up to the Jewish, Christian and Muslim fundamentalism that is unhappily rife in our own day.”

Karen Armstrong ‘The Battle for God’ [2000] page 032 – “In particular [the people of the past] evolved two ways of thinking, speaking and acquiring knowledge, which scholars have called ‘mythos’ and ‘logos.’ Both were essential; they were regarded as complimentary ways of arriving at truth, and each had its special area of competence. [Armstrong argues, as I would summarize her, that fundamentalism is a backward-looking conservative response to retain 'mythos' whilst modernism, from the Western Enlightenment on, is a forward-looking response that eschews 'mythos' and emphasizes 'logos'].”

Karl Jaspers – Axial age as “six centuries beginning at the end of the ninth century bce, in which four civilizations of Israel/Judah, Greece, India and China, for the first time in human development, all discovered common religious themes”

Karl Marx in Ernst Fischer 'Marx in his own words' Phoenix [1997] page 048 - "In an age when this alienation of man from his nature, this antisocial egoism, this reduction of labour to empty wage-earning, to a job, has come to be accepted without question, it is doubly important to remind ourselves of Marx's protest against alienation, selfishness, and the deformation of labour, against brute materialism raised to the status of a principle."

Karl Marx in Terry Eagleton ‘Marx and freedom’ Phoenix [1997] page 003 – “The philosophers have only interpreted the world, in various ways; the point, however, is to change it.”

Karl Marx in Terry Eagleton ‘Marx and freedom’ Phoenix [1997] page 013 – "The ideas of the ruling class are in every epoch the ruling ideas, i.e. the class which is the ruling 'material' force of society, is at the same time its ruling 'intellectual' force."

Karl Popper ‘Un-ended Quest’ Routledge [1974/92] page 198 – “Open your eyes and see how beautiful the world is, and how lucky we are who are alive.”

Kate Walbert 'The Gardens of Kyoto' Virago [2001] - "It is not the materials in isolation that form a garden, but the fragments in relation ['A guide to the gardens of Kyoto'].

Katherine Mansfield in Mary Burgan ‘Illness, gender and writing’ [1994] page 124-125 – “Thus although munitions factories provided access to ‘real’ employment for women, they were dangerous places, and work in them was hazardous to general health. Although some masculine evocations of the Great War from the front envied the healthy woman safely pursuing her new freedom at home // the statistical truth - in which Katherine Mansfield was a figure – was that the war took its toll on women at home, killing them off in significant numbers through tuberculosis and its corollary complications in the influenza pandemic of late 1918.”

Ken Leech in Paul Oestreicher obituary Guardian [2015] – “Ken Leech, who has died aged 76 after suffering a stroke, stood firmly in the proud tradition of radical prophetic priests in the English Catholic, rather than Roman Catholic, tradition – one that comes closest to Latin America’s liberation theology. His commitment to allying prayer with political action led him to create the Centrepoint charity for young homeless people in central London, to work tirelessly on promoting good race relations, and to become an influential writer exploring the relationship between intimacy with God and compassionate political commitment to a more just and peaceful world.”

Ken Wilber in ‘John Rowan Self and Society' Magazine [1994 09] page 023 –"Ken Wilber divides the transpersonal into three great areas - the Centaur, the Subtle and the Causal.... the Centaur is all about the body mind unity, peak experiences, and the healing of the splits in the person, leading to a state of personal autonomy. The Subtle is the area of the collective unconscious, with a multiplicity of myths, stories, rituals and so on, including a lot of interest in standing stones and wells -- The Causal is the area where we give up any kind of reliance on symbols and images, and go for pure contact with the Divine. This is the area of mystical unity with the Divine which has been talked about by such people as Eckhart in the West and Shankara in the East."

Ken Wilber 'One Taste the Journals of Ken Wilber' [1999] page 052 – “[writing of the death of his wife] Suffering, truly, is the first grace.”

Ken Worpole 'Harold Pinter and the voices of East End writers' Rising East Volume 1 Number 1 [1997] page 142 – "Cities are as much imaginary constructions as they are economic entities, and few parts of the world have been as endlessly re-imagined as London's East End.

Kenneth Rexroth [American poet] quoted in Paul Auster ‘4321’ [2017] - “Against the ruin of the world, there is only one defence—the creative act.”

King James Bible 1611 -

Kingsley Davis in Richard T LeGates and Frederick Stout ‘The City Reader’ Routledge [1996] page 005 – “[1965] With industrialization, however, the transformation was striking. By 1801 nearly a tenth of the people in England and Wales were living in cities of 100, 000 or larger. This proportion doubled in 40 years and doubled again in another 60 years. By 1900 Britain was an urbanized society. The typical cycle of urbanization can be represented by curve in the shape of an attenuated.”

Lao Tsu ‘Tao Te Ching’ 01 - Roland Barthes has a translation: “Non-Being and Being, emerging from a single ground are differentiated only by their names. This single ground is called Darkness – to darken this darkness, that is the gate of all wonder.”

Lao Tsu ‘Tao Te Ching’ 08 - “in meditation go deep in the heart.”

Lao Tsu ‘Tao Te Ching’ 47 - “Without going outside, you may know the whole world. Without looking through the window you may see the ways of heaven.”

Laura Wild artist [1999] – “on being moved to strong emotion by reading poems, seeing a film, watching a ballet, doing her own work - where would we be without art to do this for us?”

Lawrence Durrell ‘Prospero’s Cell’ [Corfu] [1945] page 001 – “It is a sophism to imagine that there is a strict dividing line between the waking world and the world of dreams. N and I, for example, are confused by the sense of several contemporaneous lives being lived inside us; the sensation of being mere points of reference for space and time.”

Leo Tolstoy in E. B. Greenwood 'Tolstoy the Comprehensive Vision' Methuen and Co [1975] page 013 – "It is highly characteristic of Tolstoy that the first thing that his new religion should promise is happiness [the green stick and the secret of happiness pages 8-9]. It is equally characteristic of him that his happiness should be aimed at here and now and not in some afterlife ['what is the meaning of life? Why is it good to be here? Page 21]. He retained this view during his religious crisis in the 1880's when he wrote: 'We only know life in this world and this is because if there is meaning in our life, then it is here in this world."'

Leonardo Boff with Clovis Boff ‘Introducing Liberation theology’ Burns and Oates [1987] page 003 – “Every true theology springs from a spirituality - that is from a true meeting with God in history. Liberation theology was born when faith confronted the injustice done to the poor {the popular classes}.”

Lewis Mumford 'The Culture of Cities' [1938] page 480 – "The city in its complete sense, then, is a geographic plexus, an economic organisation, an institutional process, a theatre of social action, and an aesthetic symbol of collective unity. On the one hand it is a physical frame for the common place domestic and economic activities; on the other it is a consciously dramatic setting for the more significant actions and more sublimated urges of a human culture."

Lionel Blue ‘Tales of Body and Soul’ [1994/ 1995] page 033 – “My old rabbi once said, Judaism is your religious home, Lionel, not your religious prison.”

Louis Bunuel in Mihaly Csikszentmihalyi ‘Flow’ Harper [1990] page 121 – “Life without memory is no life at all. Our memory is our coherence, our reason, our feeling, even our action. Without it, we are nothing.”

Lucian Freud in Sarah Howgate foreword of ‘Painting people’ at the National Portrait Gallery [2012] - “My work is purely autobiographical. It is about myself and my surroundings. It is an attempt at a record. I work from people that interest me and that I care about, in rooms that I live in and know. I use the people to invent my pictures with, and I can work more freely when they are there.” So we have paint, surroundings, people, people with clothes, people who are naked without clothes; heads, flesh, genitals, his room.”

Ludwig Feuerbach ‘Penguin Dictionary of Philosophy’ edited Thomas Mautner Penguin [1996] page 013 – “In his analysis of religion, [Feuerbach] argued that through a fateful error, human beings fail to recognize that human nature is in itself good. Instead they project the good qualities that belong to human nature to an imaginary being, God, who is supposed to be the bearer of all perfections. Through this alienation man comes to regard himself as being worthless, and ascribes everything worthwhile to another being. By gaining insight into the nature of man and the nature of religion, the alienation and the sense of worthlessness that goes with it can be overcome. Freed from this obstacle, individuals can actualize the full potential of their human nature.”

Ludwig Wittgenstein ‘Culture and Value’ [1980 / 1998] in English and in German page 013 - “we are engaged in a struggle with language”

Ludwig Wittgenstein ‘Philosophical Investigations’ [1953/1974] part 1 para 001 - "I should have liked to produce a good book. This has not come about, but the time is past in which I could improve it.”

Ludwig Wittgenstein ‘Tractatus Logico-Philosophicus’ [1921] page 143 - “the whole modern conception of the world is founded on the illusion that the so-called laws of nature are the explanation of natural phenomena.”

Ludwig Wittgenstein in Bryan Magee ‘The Great philosophers’ BBC [1987] page 329 – “Don't ask for the meaning, ask for the use.”

Luke Timothy Johnson ‘The New Testament a very short introduction’ Oxford [2010] page 125 - “Jesus’ Sermon on the Mount [Matthew 5-7], Paul’s Hymn of Love [1 Corinthians 13], the depiction of the first believers sharing all their possessions [Acts 4, 32-37], Jesus’ call to abandon everything and give everything away for the sake of the kingdom and for the sake of the world’s poor [Luke 12, 22-34 and 14,26-33] – these words bear no taint of evil, no stain of selfishness, and these are the words that the saints, through history and still today, turn to in support of their generous and world-enhancing lives.”

M Scott Peck 'The Road less Travelled' [1978] page 013 – "Life is difficult. This is one of the greatest truths {Buddha taught life is suffering}. It is a great truth because once we truly see this truth, we transcend it. Once we know that life is difficult - once we truly understand and accept it - then life is no longer difficult. Because once it is accepted, the fact that life is difficult no longer matters."

M Scott Peck 'The Road Less Travelled' Arrow [1978] page 101 – “Mysticism is essentially a belief that reality is oneness.”

Maggie Hambling ‘A matter of life and death’ profile Guardian [2002 05 18] – “[quoting Arthur Lett-Haines] if you are going to be an artist, you have to get your art into the relationship where it is your best friend. That however bad you were feeling - however miserable, tired or bored - you could go to your work and have a conversation with it.”

Malala Yousafzai – "Today you can see that I am alive. I can speak, I can see you, I can see everyone and … I am getting better day by day. It's just because of the prayers of people. Because all people – men, women, children – all of them have prayed for me. "And because of these prayers God has given me this new life … and this is a second life. And I want to serve. I want to serve the people. I want every girl, every child, to be educated."

Marcel Proust - “Every reader, as he reads, is actually the reader of himself. The writer’s work is only a kind of optical instrument he provides the reader so he can discern what he might never have seen in himself without this book. The reader’s recognition in himself of what the book says is proof of the book’s truth.”

Marcus Aurelius ‘Meditations’ translated by Maxwell Staniforth Penguin [1964] page 051 – “In the life of a man, his time is but a moment, his being an incessant flux, his senses a dim rush-light, his body a prey of worms, his soul an unquiet eddy, his fortune dark, and his fame doubtful. In short, all that is of the body is as coursing waters, all that is of the soul as dreams and vapours; life a warfare, a brief sojourning in an alien land; and after repute oblivion.”

Marcus Tullius Cicero [103-43 bce assassinated] – “A room without books is like a body without a soul. // If you have a garden and a library, you have everything you need. // Gratitude is not only the greatest of virtues, but the parent of all others.”

Marcus Tullius Cicero [103-43 bce assassinated] - in an Eric Gill carving at the Courtauld Art Gallery - “The best and most beautiful support of life is friendship.”

Margaret Thatcher in Hugo Young Guardian [1988 01 02] – he describes her rise to political power; how she spoke “for some deep national sentiments” masochism [unemployment], bloody-mindedness [Falklands], Little Englandism [foreign crises]. She was populist.” Fairness has been displaced by success, social justice by the business imperative. This has not been without benefits. But the key quote [was] ‘There is no such thing as society.” To produce a stronger economy she has appealed to some of the worst instincts of the British.”

Marguerite Duras ‘Wartime Notebooks and other texts’ – edited by Sophie Bogaert and Olivier Corpet translated from the French by Linda Coverdale [2006/ 2008] - “A translator always micro-edits while melting a work down in one language and recasting it in another, doing small things here and there to smooth out the rough spots and irregularities that inevitably appear. The author, after all, has taken care to present the original language ‘just so:’ and no other. Mixing and matching the translator works to present the original text in a new language but with the same degree of linguistic craft and finesse that distinguished the author’s creation.”

Marie de Hennezel ‘Intimate death’ Little, Brown and Co. [1997] page xi – “We hide 'death as if it were shameful and dirty. We see in it only horror, meaninglessness, useless struggle and suffering, an intolerable scandal, whereas it is our life's culmination, its crowning moment, and what gives it both sense and worth. It is nevertheless an immense mystery, a great question mark that we carry in our very marrow.”

Mariella Frostrup ‘Observer’ [2013 04 28] - Dear Mariella page on pornography: “The links between demeaning representations of women and girls and the escalating violence against them is well documented, yet we continue to tolerate the abuse of one sex for the supposed delectation of another. // We are battling a tsunami of smut that, far from being post-modern, clever or even sexy, is conceived to appeal to our basest instincts, stereotyping men as brainless Neanderthals and women as legitimate prey. Men should be up in arms about the insult to their intelligence and to the women they love – mothers, sisters, wives and daughters – but the voice of opposition continues to be the preserve of the likes of ‘Women’s Hour’ and a few female commentators branded as po-faced hysterics.”

Mark Gibbs with Ralph Morton ‘God's Frozen People’ Fontana [1964] page 023 – “There is another story of the Church (to the one about the Church as an institution), the hidden history of how all those who make up the body of Church, the one body which stretches in personal contact right back to Jesus and the men he called, have lived and failed, have loved and suffered... This is the real living history of the Church, the story of innumerable men and women, of priests and others, alike. It is the record of unknown men and women rather than of those whose numbers are remembered.”

Mark Gibbs with Ralph Morton ‘God's Lively People’ [1971] page 021 – “The price of survival is to be constantly leaning.”

Marlene Dumas ‘The Image as Burden’ Tate Modern catalogue [2014] page 013] quoting Professor Marthinus Versfeld - “All failures of civilization are erotic failures [erotic as ‘sexual love or desire or excitement’ or ‘life instinct or energy’]. Plato and Augustine knew this and we cannot afford to let this wisdom perish.”

Marshall McLuhan ‘Understanding Media: The Extensions of Man’ [1964] - "The medium is the message" and ‘the global village” – “ Today, after more than a century of electric technology, we have extended our central nervous system itself in a global embrace, abolishing both space and time as far as our planet is concerned.”

Marshall McLuhan with Quentin Fiore 'The Medium is the Massage' Penguin [1967] page 008 -"The medium, or process, of our time - electric technology - is reshaping and restructuring patterns of interdependence and every aspect of our personal lives. It is forcing us to reconsider and re-evaluate practically every thought, every action, and every institution formerly taken for granted. Everything is changing - you, your family, your neighbourhood, your education, your job, your government, your relation to 'the others'. And they're changing dramatically."

Martha Gellhorn in James Fox Independent on Sunday [1998 02 22] – “she sought the sun and coral to fight off what we abbreviated to the 'three A's', the curse of old age: accidie [meaninglessness]; anhedonia [joylessness and boredom]; and ibulia [inability to act].”

Martin Buber ‘I and Thou’ [1923/ 1937] page 011 – “All real living is meeting.”

Martin Buber ‘I and Thou’ [1923/ 1937] page 079 – “Of course God is the 'wholly other'; but He is also the wholly Same, the wholly Present. Of course He is the 'Mysterium Tremendum' that appears and overthrows; but He is also the mystery of the self-evident, nearer to me than my I.”

Martin Gilbert ‘First World War’ Harper Collins [1994] page xv – “More than nine million soldiers, sailors and airmen were killed in the First World War 1914-1918. A Further five million civilians are estimated to have perished under occupation, bombardment, hunger and disease. The mass murder of Armenians in 1915, and the influenza epidemic that began while the war was still being fought, were two of its destructive by-products. The flight of Serbs from Serbia at the end of 1915 was another cruel episode in which civilians perished in large numbers; so too was the Allied naval blockade of Germany, as a result of which more than three-quarters of a million German civilians died.”

Martin Gilbert ‘The Holocaust’ Fontana Collins [1986] pages 023-024 – “quoting the fourth of the 25 points of the Nazi Party 25th February 1920. Hitler was one of the three who drafted it - None but members of the Nation may be citizens of the state. None but those of German blood, whatever their creed, may be members of the Nation. No Jew therefore may be a member of the Nation.”

Martin Heidegger ‘ On the Way to Language’ [1959/1971] page 005 - “Some time ago I called language, clumsily enough, the house of Being” - page 70 – “Thinking is not a means to gain knowledge. Thinking cuts furrows into the soil of 'Being’” -page 123 - “The essential being of language is, ‘Saying as Showing.’”

Martin Heidegger ‘The End of Philosophy’ [1973] page 015 – “The causal character of Being as reality shows itself in all purity in that being which fulfils the essence of Being in the highest sense, since it is that being which can never not be. Thought ‘theologically,’ this being is called ‘God.’”

Martin Heidegger in Bryan Magee ‘The Great Philosophers’ BBC [1987] page 265 – “the three fold structure - being already in a mood so things matter, using things so as to articulate their capacities, and pressing into new possibilities - is the structure of 'Dasein' itself {dasein = existence and being there}. In the second division of Being and Time' this threefold structure of being-in-a-situation turns out to be equivalent to the past, present and future dimensions of time itself. In fact Heidegger seems to me to end up saying that being is time. We are, he is virtually saying, embodied time.”

Martin Heidegger in Ted Honderich ‘Oxford Companion to Philosophy’ [1995] page 347 – “for Kant the ‘scandal of philosophy’ is that no proof has yet been given of the ‘existence of things outside of us,’ but for Heidegger the scandal is ‘not that this proof has not yet been given, but that such proofs are expected and attempted again and again.’”

Martin Heidegger in Ted Honderich ‘Oxford Companion to Philosophy’ [1995] page 349 – “The appropriate response to being is thinking.”

Martin Luther - “This life therefore is not righteousness, but growth in righteousness, not health, but healing, not being but becoming, not rest but exercise. We are not yet what we shall be, but we are growing toward it, the process is not yet finished, but it is going on, this is not the end, but it is the road. All does not yet gleam in glory, but all is being purified.”

Martin Luther King Jr - "More and more I feel that the people of ill-will have used time much more effectively than have the people of Good-will. We will have to repent in this generation not merely for the hateful words and actions of the bad people but for the appalling silence of the good people."

Martin Luther King Jr – “The ultimate weakness of violence is that it is a descending spiral, begetting the very thing it seeks to destroy. Instead of diminishing evil, it multiplies it. Through violence you may murder the liar, but you cannot murder the lie, nor establish the truth. Through violence you murder the hater, but you do not murder hate. In fact, violence merely increases hate...Returning violence for violence multiplies violence, adding deeper darkness to a night already devoid of stars. Darkness cannot drive out darkness; only light can do that. Hate cannot drive out hate; only love can do that.”

Martin Rees ‘Article by the Astronomer Royal on his book 'Our cosmic habitat' The Independent [2002 01 04] - "Some of us suspect that our entire universe, stretching 10 billion light years in all directions, may not be everything there is - there may have been an infinity of Big Bangs not just the one that led to what we traditionally call 'our universe'."

Martin Rees interview on receiving Templeton Prize Ian Sample Guardian [2011 04 06] - “I suppose one thing I would say, from my BBC lectures, I think doing science makes me realize that even the simplest things are pretty hard to understand and that makes me suspicious of people who believe they've got anything more than an incomplete and metaphorical understanding of any deep aspect of reality. And also I see human beings as not the culmination, but only a stage in the marvellous unfolding of evolution, because the timeline ahead is as long as the time that has lapsed up to now. Those are respects in which my professional interests affect my response to dogmatic religion. But as I say, I participate in occasional religious services which are the customs of the society I grew up in. I'm not allergic to religion.”

Martin Seymour-Smith ‘Robert Graves His Life and Work’ Abacus [1982] page 099 – “'Trance' is important to him because it implies a state - one that approximates to that of 'waking dreams' - in which all inhibitions and defences are removed. In such states words, magical entities for Graves, are allowed to exercise their full power, untrammelled by considerations of what the poet dislikes acknowledging in himself. Thus secrets are revealed. It is worth adding that hypnagogic trance, in which the brain emits the 'theta rhythms' associated with meditation and ecstasy, is now a well-recognized psychological state - a veritable 'waking dream.’”

Mary Baker Eddy in Lindsay Blair ‘Joseph Cornell's Vision of Spiritual Order’ Reaktion Books [1998] page 076 – “The essential doctrine of Christian Science contains four basic denials: matter, evil, disease and death.”

Mary Costello epigram Rainer Maria Rilke in ‘the China factory’ [2012] – “And night by night, down into solitude, the heavy earth falls far from every star. / We are all falling, This hand’s falling too - / all have this falling-sickness none withstands.”

Mary Warnock 'Existentialism' OUP [1970/ 1996] page 108 - “The facticity of a human being is the particular set of contingent facts that are true of him and of him alone. For each one of us there is such a set of facts, concerning our parents, our date of birth, the physical appearance which we happen to possess, and so on."

Matthew Arnold ‘Dover Beach poem’ – “But now I only hear/ It's [the Sea of Faith] melancholy, long, withdrawing roar.”

Matthew Collings and Emma Biggs ‘This is modern art’ [1999] page 019 - “Six basic ideas about modern art which are common and popular // The first idea is that the notion of ‘genius’ is still an important one. After that it will be Modern art’s ‘shocks’ – why are there so many, what are they for? Then ‘beauty’ – is Modern art against it? Then ‘nothingness’ – why are there so many blank canvasses or all-white ones? Then ‘jokes’ – why is Modern art full of jokes, are they funny? Then lastly ‘hype, money, repetition, realism, all at once, and the anxiety that goes with them.’”

Maurice Blanchot in Paul Auster ‘The art of Hunger’ Faber [1997/1998] page 233 – “With the conviction that, in the end, translating is madness.”

Maurice Wiles ‘Faith and the mystery of God [1982] page 020-021 – “What the language of faith does for the believer is to disclose [see Ian Ramsey] something that was always a potential in God’s world and make it a reality for him. It doesn’t merely re-describe his life; or rather in re-describing it, it makes it into something different – a journey of the human spirit on the path towards God. In Wheelwright’s phrase it is something that both discloses and is creative of reality.”

Maurice Wiles ‘What is Theology?’ OUP [1976] page 012 – “Most religions have at least a ritual, a social, an ethical and a doctrinal dimension. But these take very different forms and are related to each other in very different ways.”

Max Hastings Guardian [2009 01 05] – “How do we sustain a hold on reality about the meaning of money, and the relative significance of the sums being expended to assuage the financial crisis? I have tried to help myself to do so, by looking up some government spending figures for 2009. The nation's gross domestic product is projected to be £1,473bn. The central government's budgeted expenditure is £455bn, that of local authorities a further £166bn. Central government will spend £110bn on healthcare, £52bn on welfare, £28bn on education, £37bn on defence, £10bn on transport.”

Maya Angelou [died 2014] – “A bird doesn’t sing because it has an answer it sings because it has a song.”

Meister Eckhart – “Do not seek for God outside your own soul.”

Meister Eckhart ‘Teacher and Preacher’ Paulist Press [1986] page 054 – “I take the word of Avicenna in the last chapter of Metaphysics' 8 where he says, ‘The first property of God is that he is, that is, existence.’ In the case of the other properties, in some it is existence with a relation, in some it is existence with a negation.’”

Merton and Annie Russell-Cotes art gallery and museum Bournemouth: “For many years I had in mind that someday I would build a house after my own heart, as an offering of love and affection to my wife.”

Michael Baxandall -‘Oxford history of art - the Art of art history: a critical anthology [1998] page 052 - “We do not explain pictures: we explain remarks about pictures – or rather, we explain pictures only in so far as we have considered them under some verbal description or specification.”

Michael Green a co-founder of String Theory [Guardian] - “everything in the universe is made up of tiny vibrating strings of energy.”

Michael Ignatieff ‘The needs of strangers’ Hogarth Press [1984] page 129 – “In such a world, the language of the common good which we inherited from the noblest classical language of politics, guides us imperfectly. In that language, the public good was the good of the city. The common responsibilities of citizenship ebbed away at the city gates: beyond were the barbarians. Yet for at least two hundred years, since the 'Wealth of Nations', we have known that the cities we happen to be born in depend for the satisfaction of their needs on the labour and resources of strangers stretched across the expanse of the globe.”

Michael Taylor 'Variations on a Theme' Galliard [1973] page 023-024 - "The Christian community is rather like the assorted crowd which gathers round a notable painting in a gallery -- the Christian picture has attracted a crowd week after week for generations. It is not on a wall but in a story. The Story is told in the Liturgy with its basic pattern of word and sacrament, and that liturgy is the characteristic act of the church."

Michaela Youngson Methodist Church President [2018-2019] – “the incarnational, sacrificial, all embracing, life renewing love of God.”

Michel de Montaigne [1533-1592] ‘On the art of conversation four essays’ [1993] page 048 – “To sum up, we have to live among the living and let the stream flow under the bridge without worrying about it or, at the very least, without making ourselves ill over this.”

Mies van der Rohe – “First you have to learn to do something, then you can go out and do it.”

Mihaly Csikszentmihalyi ‘Flow: the psychology of optimal experience’ [1990] – “people are most happy when they are in a state of flow”.

Minnie Louise Haskins poem 'God Knows' was part of a collection titled ‘The Desert’ [1908/1912] and used by King George V1 in his 1939 Christmas broadcast to the British Empire - “And I said to the man who stood at the gate of the year, 'Give me a light that I may tread safely into the unknown. And he replied, 'Go out into the darkness and put your hand into the hand of God. That shall be to you better than light and safer than a known way.”

Miroslav Holib – “Go and open the door maybe outside there's a tree, or a wood, a garden or a magic city. If there's a fog it will clear. At least there will be a draught.”

Monica Furlong ‘Contemplating Now’ [1971] page 006 – “Religion (is) the metaphor with which we struggle to talk about human experience.”

Monica Furlong ‘Independent’ [1997 03 29] – “What I know is mystery which sometimes is wonderful and ecstatic, and sometimes terrifying and awful. I give it the name God because I don't know what else to call it; and only in the area of religion does there seem to be a language which discusses what I'm trying to talk about.”

Mother Anne Lee leader of the Shakers [1780-1784] - “Do your work as though you had a thousand years to live and as if you were to die tomorrow.”

MVC Jeffreys ‘Glaucon’ [1964] page 118 "Religious truth is normal experience understood at full depth; what makes truth religious is not that it relates to some abnormal field of thought and feeling, but that it goes to the root of the experience which it interprets."

Nancy Wilson Ross ‘The Way of Zen’ quoting Heidegger [1962] – “Every man is born as many men and dies as a single one.”

Naomi Ozaniec ‘Meditation in a Week’ [1993] page 052 quoted as ‘The Tibetan’ — “Meditation is dangerous when the desire to serve is lacking.”

Naomi Ozaniec ‘Meditation in a Week’ [1993] page 077 – “The ultimate goal of meditation is an awakening into the state of enlightenment.”

Naomi Ozaniec ‘Meditation in a Week’ [1993] page iv — “Every religion has both an exoteric and esoteric aspect. The exoteric aspect enshrines dogma, belief and creed. The esoteric aspect enshrines spiritual practice, exercises and techniques, particularly meditation. One path emphasises belief, the other stresses experience. It is not uncommon to develop spiritual philosophy as the practice of meditation awakens you.”

Neil MacGregor ‘A History of the World in 100 Objects’ [2010] page 014 – “Listening to the news on the radio, or watching it on television, it is easy to see the world as divided into rival tribes and competing civilizations. So it’s good, in fact essential, to be reminded that the idea of our common humanity is not just an Enlightenment dream, but a genetic and cultural reality.”

Neil MacGregor ‘A History of the World in 100 Objects’ [2010] page 028 – 029 - “Modern humans originated in Africa, and for most of our history we were confined to Africa, Asia and Europe, all connected by land. So archaeology, DNA and the bulk of academic opinion tells us that the original population of America arrived in Alaska from north-east Asia less than 15,000 years ago. // By about 40,000 years ago, humans like ourselves had spread from Africa all over Asia and Europe, even crossing seas to get to Australia. But no humans had yet set foot in the Americas. They got their chance thanks to major changes in climate.”

Niall Ferguson Royal Geographical Society speech 'The Independent' [2004 06 04] – “As late as 1939 the British Empire encompassed roughly a fifth of the world's population and about the same proportion of its land surface. It is, of course, impossible to claim that such a large and long-lived entity was all good. Too many diverse agencies were at work – merchants, emigrants, missionaries and soldiers. But it is equally untenable to argue [as people today often do] that it was all bad.”

Nicholas Berdyaev - “love is always higher than the law”

Nicholas Dakin ‘The New Right - Image and Reality’ Runnymede Trust [1986] pages 006-007 – “[These papers]. Recognise three distinct strands of opinion which, if drawn together, make up a position which could be identified with the New Right: 1-a laissez faire economic strand; 2-a moralistic position on social policy; 3- a strong commitment to nationalism and the authority of the Nation State.”

Nicholas Lash ‘Face to Faith’ [2011 07 02] - “Good work, in any academic discipline, requires a passionate concern for accuracy, for truthfulness; requires what it would not be in any way metaphorical to describe as reverence for the matter at hand. Scholars and scientists of every kind are servants of the real, disciples of truth. Moreover all good reasoning expresses and proceeds from prior commitments and beliefs [and he argues relies on collaborative, social, community enterprises].”

Nicholas Lash ‘Face to Faith’ [2011 07 02] quoting Gerald O’ Collins: “He defined the theologian as someone who ‘watches their language in the presence of God.’”

Nicholas Lash 'A Matter of Hope - a Theologian's Reflections on the Thought of Karl Marx' DTL [1981] page 063 - "I have no quarrel with Althusser's contention that 'there is no such thing as an innocent reading.' All hermeneutics is an hermeneutics of suspicion: both Hegel and Marx would have agreed that, here as elsewhere, things are never quite what they seem to be.

Nicolas Lezard on the new series of Penguin Modern Poets Guardian [2016 07 30] - “Those who expect poetry to be laid out in a traditional manner and with rhymes may be disappointed. I too love such poetry when it is well done. But please do not be put off. This is poetry because, among other reasons, no one else could put the words down on the page in quite that way.”

Ninian Smart in Adrian Cunningham in 'The Independent Obituary' [2001 02 05] page 006 – “In 'The Religious Experience' [1969] he outlined for a wide readership his view of six dimensions of religions. These were in no particular order, ritual or practical, doctrinal or philosophical, mythic or narrative, experiential or emotional, ethical or legal, organisational or social. He later added the artistic or material to the core set and political and economic as supplementary dimensions."

Noel Carroll ‘Philosophy of Art’ [1999] pages 007-0011 – “We can call this standard approach [to analysing concepts] the method of necessary and sufficient conditions [page 7]/. To summarize this information formulaically, we can say: y is a princess 'if and only' (1) y is a woman and (2) y is of the right royal lineage/. The locution 'if and only if signals that this analysis is proposing necessary conditions (the 'only if conditions) and sufficient conditions [the 'if conditions'] for princesshood. [page9]/ This kind of analysis is often called a real or essential definition [page 9].”

Norman Adams RA – “Art has always been related to Spirituality. I can’t conceive of art without it.”

Norwich Castle 'Plaque' - "In 1549 Robert Kett yeoman farmer of Wymondham was executed by hanging in this castle, after the defeat of the Norfolk rebellion of which he was leader. In [1949] ad four hundred years later this memorial was placed here by the citizens of Norwich, in reparation and honour to a notable and courageous leader in the long struggle of the common people of England, to escape from a servile life into the freedom of just conditions."

O L Zangwill in Richard Greg 'Oxford Companion to the Mind' OUP [1987] page 328 - “an exciting vivid image, usually visual, which is often experienced when one is dropping off to sleep, or less commonly, immediately on awakening. Unlike fully fledged dreams, hypnagogic states are to a large extent under the control of the will and can be described to a second person on, or immediately after, the occurrence. Hypnagogic images are often said to possess an overwhelming sense of reality, with much detail and supersaturated colour.”

Oliver Sacks 'The man who mistook his wife for a hat' Picador [1985] page 003 — "It is not only difficult, it is impossible, for patients with certain right-hemisphere syndromes to know their own problems - a peculiar and specific 'anosagnosia', as Babinski called it. And it is singularly difficult, for even the most sensitive observer, to picture the inner state, the 'situation', of such patients, for this is almost unimaginably remote from anything he has ever known."

Orphan Pamuk - Independent [2012 08 20] - “The question we writers are asked most often is: why do you write? I write because I have an innate need to. I write because I can't do normal work. I write because I want to read books like the ones I write. I write because I am angry at everyone. I write because I love sitting in a room all day writing. I write because I can partake of real life only by changing it. I write because I want the whole world to know what sort of life we live in Istanbul, in Turkey. I write because I love the smell of paper, pen, and ink. I write because I believe in literature, in the art of the novel, more than I believe in anything. I write because it is a habit, a passion. I write because I am afraid of being forgotten. I write because I like the glory that writing brings. I write to be alone. Perhaps I write because I hope to understand why I am so very, very angry at everyone. I write because I like to be read. I write because once I have begun a novel, I want to finish it. I write because everyone expects me to write. I write because I have a childish belief in the immortality of libraries, and in the way my books sit on the shelf. I write because I have never managed to be happy. I write to be happy.”

Oscar Wilde ‘The soul of man under socialism’ [1891] – “A map of the world that does not include Utopia is not even worth glancing at, for it leaves out the one country at which Humanity is always landing.”

P D James Observer [2012 07 15] tips for crime-writers - “Increase your word power. Increase your vocabulary. Words are our raw materials. Practice writing\*. Read widely. Learn to try to understand and sympathise with people. Go through life always open to experience. Nothing that happens to a writer, good or ill, is ever lost.”

Pablo Picasso in Herbert Read 'A Concise History of Modern Painting' Thames and Hudson [1959/64] page 147 – "When you come right down to it, all you have is your self. Your self is a sun with a thousand rays in your belly. The rest is nothing."

Paul Auster ‘Moon Palace’ [1989] page 088 – “Zimmer's chief concern in life was writing poetry, and he spent long, hard hours at it, labouring over each word as if the fate of the world hung in the balance - which is surely the only sensible way to go about it.”

Paul Auster ‘The Art of Hunger’ [1997] page 295 – “Writing is no longer an act of free will for me, it's a matter of survival.”

Paul Cezanne in Richard Kendall editor ‘Cezanne by himself’ Time Warner [2004] page 022 – “I continue to work with difficulty, but in the end there is something. That is the important thing, I believe.”

Paul Dacre editor of the Daily Mail - ‘people like us’

Paul Davies ‘New Scientist ‘Nothing’ [2013] from essay Paul Davies ‘the day time began pages 047-8 and 052-3 -]. “The key feature of the theory of relativity is that space and time are part of the physical universe, and not merely an unexplained background arena in which the universe happens. Hence the origin of the universe must involve the origin of space and time too.” // “So to have any chance of understanding scientifically how the universe came into existence, we have to ‘assume’ [my italics] that the laws [of the universe and physics] have an abstract, eternal character. The alternative is to shroud the origin in mystery and give up.”

Paul Reps ‘Zen Flesh, Zen Bones' [1957] page 022 - "Tanzan wrote sixty postal cards on the last day of his life and asked an attendant to mail them. Then he passed away. The cards read: I am departing this world/ This is my last announcement. Tanzan, 27th July 1892.”

Paul Reps ‘Zen Flesh, Zen Bones’ [1957] page 029 - “For fifty six years I lived as best I could/ Making my way in this world./ Now the rain has ended, the clouds are clearing,/ The blue sky has a full moon.”

Paul Reps ‘Zen Flesh, Zen Bones’ [1957] page 029-030 - "Shoun arrives late for his Mother's funeral.] Shoun walked up and hit the coffin with his staff. 'Mother, your son has returned', he said. 'I am glad to see you have returned, son' he answered for his mother. 'Yes I'm glad too,' Shoun responded. Then he announced to the people about him: 'the funeral ceremony is over. You may bury the body.'”

Paul Tillich - "Love is the ultimate law."

Paul Tillich ‘Pamphlet World Student Christian federation’ - “We do not want to convert you to us, not even to the best of us. This would be of no avail. We only want to show you something we have seen and tell you something we have heard: that in the midst of the old creation there is a new creation, and that this new creation is manifest in Jesus who is called the Christ.”

Paul Tillich ‘The New Being’ [1955] chapter 2 – “If I were asked to sum up the Christian message for our time in two words, I would say with Paul: It is the message of a "New Creation." We have read something of the New Creation in Paul’s second letter to the Corinthians. Let me repeat one of his sentences in the words of an exact translation: "If anyone is in union with Christ he is a new being; the old state of things has passed away; there is a new state of things." Christianity is the message of the New Creation, the New Being, the New Reality which has appeared with the appearance of Jesus who for this reason, and just for this reason, is called the Christ. For the Christ, the Messiah, the selected and anointed one is He who brings the new state of things.”

Paul Tillich 'The Boundaries of Being' [1973] page 017 – "Our language has wisely sensed those two sides of [our] being alone. It has created the word 'loneliness' to express the pain of being alone. And it has created the word 'solitude' to express the glory of being alone."

Paul Tillich 'The Courage to Be' Fontana [1952] page 041 – "Courage is self-affirmation in spite of."

Paul Tillich 'The Shaking of the Foundations' [1949/62] page 063-064 – "The name of this infinite and inexhaustible depth and ground of all being is God. That depth is what the word God means. And if that word has not much meaning for you, translate it, and speak of the depths of your life, of the source of your being, of your ultimate concern, of what you take seriously without any reservation. Perhaps in order to do so, you must forget everything traditional that you have learned about God, perhaps even that word itself. For if you know that God means depth, you know much about Him. You cannot then call yourself an atheist or an unbeliever. For you cannot think or say: Life has no depth! Life itself is shallow. Being itself is surface only. If you could say this in complete seriousness, you would be an atheist; but otherwise you are not. He who knows about depth knows about God."

Paul Tournier ‘The Meaning of Persons [1954] - “On the back of this book, there is a quote from the Pastoral Psychology Book Club Bulletin that provides a nice description. It reads, ‘Dr. Tournier fully accepts the important contributions of Freud, Jung, and the other psychiatrists and integrates them in his work as well as in theory, but he significantly and wisely illustrates through actual counseling situations that this alone is not enough to understand and to help, for 'only through living dialogue between man and man, and man and God' can the authentic person be relieved, reached, and helped’ [1997 Buccaneer Books republished].”

Paula Rego [2013] - “I want to do better pictures,” she says, and she looks, for a moment, like a child who's worried that she won't be understood. “I want to do better and better and better until the thing is some good. You have to go away and come back again, and then you say 'no', and you have to do it again.”

Paulo Freire ‘Cultural Action for Freedom’ [1970/72] page 009 – “there is no neutral education. Education is either for domestication or for freedom.”

Paulo Freire ‘Pedagogy of the Oppressed’ [1970] page 015 - translator’s note – “The term ‘conscientization’ refers to learning to perceive social, political, and economic contradictions, and to take action against the oppressive elements of reality.”

Paulo Freire ‘Pedagogy of the Oppressed’ [1970] page 027 - 028 – “One of the greatest obstacles to the achievement of liberation is that oppressive reality absorbs those within it and thereby acts to submerge [our] consciousness. Functionally, oppression is domesticating. To no longer be prey to its force, one must emerge from it and turn upon it. This can be done only by means of the praxis: reflection and action upon the world in order to transform it. [A footnote continues] To bring it to public notice, we must make oppression even more real by adding to the consciousness of oppression the infamy which at the same time has to be made more infamous.”

Peter Berger ‘A rumour of angels’ Penguin [1969] page 013 and 018 – “religion as a cognitive minority [page 18] - the assumption [is] that twentieth-century cultures will continue to be increasingly, ‘sensate’ [meaning], ‘empirical, this-worldly, secular, humanistic, pragmatic, utilitarian, contractual, epicurean or hedonistic, and the like.’”

Peter France ‘Journey - a spiritual odyssey’ [1998] page 189 – “The Orthodox would say [that these experiences that have a self-transcendent quality] are the energies of God. I now find that I experience them every day.”

Peter France ‘Journey - a spiritual odyssey’ Chatto and Windus [1998] page 186 – “That vexed connection between what we believe and who we sup [eat] with.”

Peter Fuller ‘Marches Past’ Hogarth Press [1986] pages 050 051 – “'But I still feel a window pane between myself and the world, between myself and others. It seems to be made of regenerative glass which repairs any chinks in itself immediately. How far has it been made by forces quite outside myself? How far does it just fill the distorting frame of my own psychology? Or is it, perhaps, just part of the legacy of being human, or the biology of our species?”

Peter Hall ‘The World Cities’ McGraw - Hill Book Co [1966] page 007 – “There are certain great cities, in which a quite disproportionate part of the world's most important business is conducted. In 1915 the pioneer thinker and writer on city and regional planning, Patrick Geddes, christened them 'the world cities.'

Peter Levi 'The Flutes of Autumn' Arena [1983] page 105 - "There exists a special Lancashire melancholy which I have never seen elsewhere except in Sweden. Is that a matter of tribal character, or does it come from the climate?"

Peter Levi 'The Flutes of Autumn' Arena [1983] page 131 – "Another clear consequence of prehistory is that we all equally inherit blood guilt. No one has survived except as the offspring of murder and of massacre. Whether or not armed conflict is natural to mankind, which I greatly doubt, all of us have ancestors who shared in it, successful ancestors. We are the children of winners, of the ruthless and the blood soaked. The losers die young. The 1914 war, when the whole working population of Europe were commanded to murder one another, was the climax of a long and terrible process."

Peter Levi 'The Flutes of Autumn' Arena [1983] page 148 – "First they traded, then they adventured, then they colonized and slaughtered and enslaved. That is the whole early history of Europe. The famous patch of light [Roman] created the darkness, [of tribal wars and heroic migrations] I believe."

Peter Taylor Whiffen Cambruidge Alumni Magazine CAM 75 [2015 07] – “From women’s emancipation to the Civil Rights movement, from the acceptance of gay marriage to the decline in churchgoing, radical, extreme and socially unthinkable ideas and behaviours reach a [social] tipping point after which enough of us believe it is acceptable to make it ‘safe’ for our fellow humans to follow in our stead. And we do this even though – and this is the crucial bit – no one has told us to.”

Philip Larkin ‘Collected Poems’ [1988/ 2003] ‘Annus Mirabilis’ – “Sexual intercourse began / In nineteen sixty three / [Which was rather late for me] - / Between the end of the ‘Chatterley’ ban / And the Beatles first LP.”

Philip Larkin ‘Required Writing - Miscellaneous Pieces 1955-1982’ Faber and Faber [1983] page 066 – “Q] Do you think happiness is unlikely in this world? A] Well, I think if you're in good health, and have enough money, and nothing is bothering you in the foreseeable future, that's as much as you can hope for. But 'happiness', in the sense of a continuous emotional orgasm, no. If only because you know that you are going to die, and the people you love are going to die.”

Philip Larkin 'Collected Poems' Faber and Faber [1988/ 2003] page 034 - "Walk with the dead/ For fear of death."

Philip Roth ‘Exit Ghost’ [2007] page 269 “Who would have thought that Nathan Zuckerman couldn’t take it? Yet he can’t, he’s kaput, a tiny isolated little being, an exhausted escapee now from the coarse-grained world, eviscerated by impotence and in the worst state of his life. Just keep him confused, don’t temper the battering, and down the doddering old fucker will go. Reread ‘The Master Builder’, Zuckerman: make way for the young!”

Philip Roth ‘Philip Roth Unleashed’ [BBC1 Imagine two parts Alan Yentob [2014 05] - on giving up writing and aiding his biographer Blake Bailey - “And so I set out on the great task of doing nothing” And again quoting Zukerman ‘I believe that we should read only those books that bite and sting us. If a book we're reading does not rouse us with a blow to the head, then why read it?’”

Philip Roth ‘The Dying animal’ [2001] page 037 “But what can I do about the fact that, as far as I can tell, nothing, nothing is put to rest, however old a [person] may be.”

Phyllida Barlow – sculptor Baltic Gateshead catalogue [2004/5] page 50 – “There isn’t an explanation though language. I’m always trying to think of words which might do that and then I think, well no, they don’t, it is something that art history or the theory of deconstruction has thrown at us.”

Phyllis Thompson ‘Faith of Our Fathers: Remembering Personal Experiences that Shaped our Lives’ – “My journey from village life in Jamaica to city life in England, from a student to a teacher, from a lay leader to a credentialed leader in the New Testament Church of God (NTCG) has much to do with my friend, Sydney Uriah Thompson, otherwise known as my dad, pastor, prayer partner, critic and confidant.”

Piet Mondrian in Ken Wilber 'One Taste ' [1999] page 182 – “The new spirit, as it becomes more conscious, is increasingly capable of transforming the moments of contemplation into one moment, into a permanent vision.”

Plato Apology (38a5-6) / Socrates – “The unexamined life is not worth living.”

Plato in Bryan Magee 'The Great Philosophers' BBC [1987] - "This sense of wonder is the mark of the philosopher. Philosophy indeed has no other origin."

Plotinus in Bertrand Russell 'History of Western Philosophy' Allen and Unwire [1946] page 314 – "many times it happened; lifted out of the body into myself, becoming external to all other things and self - centered; beholding a marvellous beauty then, more than ever, assured of community with the loftiest order; enacting the noblest life, acquiring identity with the divine; stationing within It by having attained that activity; poised above whatsoever in the Intellectual is less than the Supreme."

Polly Toynbee Guardian writer and vice-president of the British Humanist Association - “Like all humanity, the religious are both good and bad. The C of E is good on food banks, bad on sex and death. Faith makes people no more virtuous, but nor do rationalists claim any moral superiority. Pogroms, inquisitions, jihadist terror and religious massacres can be matched death for death with the secular horrors of Pol Pot, Hitler or Stalin. The danger is where absolute belief in universal truths, religious or secular, permits no doubt. Politicians do well to stay clear of the realm of revealed truth. Cameron will win back few voters by evangelising for Britain as a "Christian country", while antagonising many.”

Preston peace garden – “let peace begin with me”

Psalms [1.3] and Safra Fountain Somerset House – “He will be like a tree firmly planted by streams of water, Which yields its fruit in its season And its leaf does not wither; And in whatever he does, he prospers.”

Queen Elizabeth 2 to both houses of Parliament at the beginning of the Diamond Jubilee [2012 03 20] - “We are reminded here [in Westminster Hall] of our past, of the continuity of our national story and the virtues of resilience, ingenuity and tolerance which created it. I have been privileged to witness some of that history and, with the support of my family, rededicate myself to the service of our great country and its people now and in the years to come.”

R D Laing ‘The Divided Self’ [1960/ 1965] – in summary -ontological insecurity as “engulfment, implosion and petrifaction”

R D Laing ‘The Politics of Experience and the Bird of Paradise’ [1967] page 014 - “Alienation as our present destiny is achieved only by outrageous violence perpetrated by human beings on human beings.”

R D Laing ‘The Politics of Experience and the Bird of Paradise’ [1967] page 064 - “In the last 50 years, we human beings have slaughtered by our own hands coming on for 100 million of our own species. We all live under constant threat of our total annihilation. We seem to seek death and destruction as much as life and happiness.”

R D Laing ‘The Politics of Experience and the Bird of Paradise’ [1967] page117-118 - "There is no doubt, it seems to me, that there have been profound changes in the experience of (human beings) in the last thousand years. In some ways this is more evident than changes in the patterns of (our) behaviour. There is everything to suggest that (humans) experienced God. Faith was never a matter of believing he existed, but of trusting in the Presence that was experienced and known to exist as a self-validating datum. It seems likely that far more people in our time neither experience the Presence of God, nor the Presence of his absence, but the absence of his Presence.”

Rachael Whiteread sculptor and drawing at Tate Britain - “I make all this stuff in the studio, but I also work on these white elephants — like House or Untitled Monument — things that are incredibly ambitious, take an awful long time to do, involve a lot of controversy, an awful lot of people, and don't make any money particularly, but it's just because I need to make them.”

Rainer Maria Rilke ‘Letters on Cézanne’ - “Surely all art is the result of one's having been in danger, of having gone through an experience all the way to the end, where no one can go any further.”

Ray Monk 'Bertrand Russell Volume 1’ [1997] page 264 –"[Russell of Wittgenstein] I told him he ought not simply to 'state' what he thinks true, but to give arguments for it, but he said arguments spoil its beauty, and that he would feel as if he was dirtying a flower with muddy hands. He 'does' appeal to me - the artist in intellect is so very rare."

Raymond Carver ‘Late Fragment’ [1988] – “And did you get what / you wanted from this life, even so? / I did. / And what did you want? / To call myself beloved, to feel myself / beloved on the earth.”

Rebecca Horn ‘Concert for Buchenwald’ [1999] page 016 – “Death in Buchenwald was the result of wrong, but this wrong now lies in the past and has been judged. Yet death, madness and despair threaten each one of us, accompanying our lives until death finally gets the upper hand.”

Reinhold Niebuhr ‘Man's Nature and his Communities’ [1966] page 063 – “the chief source of (our) inhumanity to (other people) seems to be the tribal limits of (our) sense of obligation to other (people).”

Reinhold Niebuhr 1943/ 1951 the serenity prayer - “God, grant me the serenity to accept the things I cannot change, / The courage to change the things I can, / And wisdom to know the difference.”

Rene Descartes in Bryan Magee ‘The Great Philosophers’ BBC [1987] page 092 - I think that some distinction between subject And-object, knower and known, is a distinction that it is simply impossible for us to do without.... What very few people now assent to is the absolute dualism between the completely pure mind and body. The knower has to be understood as essentially embodied creature, and not just as a pure spirit.”

RH Blyth ‘The Genius of Haiku readings from RH Blyth’ British Haiku Society [1994] page 015 - “Religion is what DH Lawrence calls ‘setting the little life in the circle of the greater life;’ it is sweeping a room as if sweeping the universe; it is paring your nails as if your life depended on it; it is winding up your watch just before you are executed.”

Richard Dawkins ‘River out of Eden’ Weidenfeld and Nicholson [1995] page 131 and 132-133 – “But Nature is neither kind nor unkind. She is neither against suffering nor for it. Nature is not interested one way or the other in suffering, unless it affects the survival of DNA [131] .... if the universe were just electrons and selfish genes, meaningless tragedies like the crashing of this bus are exactly what we should expect, along with equally meaningless good fortune. Such a universe would be neither evil nor good in intention. It would manifest no intentions of any kind.”

Richard Holloway - “Simplicity, clarity, singleness: These are the attributes that give our lives power and vividness and joy as they are also the marks of great art. They seem to be the purpose of God for his whole creation.”

Richard Holloway ‘Anger Sex Doubt and Death’ SCM [1992] – “Because there is such an intrinsic connection between faith and doubt, the Church ought to be big enough to contain both sympathetically.”

Richard Hooker The Independent [1997 03 29] – “Concerning God, our safest eloquence is our silence.”

Richard of Chichester [1197 – 1253] – “Most merciful redeemer, / who gave to your bishop Richard a love of learning, / a zeal for souls and a devotion to the poor: / grant that, encouraged by his example, / we may know you more clearly, / love you more dearly, / and follow you more nearly, / day by day, / who with the Father and the Holy Spirit are alive and reign, / one God, now and for ever. / All Amen.”

Richard Rogers 'Cities for a small planet' Faber and Faber [1997] page 027 – “Between 1950 and 1990 the population of the world's cities increased ten-fold, soaring from 200 million to more than 2 billion the future of civilisation will be determined by its cities and in its cities.”

Richard Rohr – “Christianity is a life-style -a way of being in the world that is simple, non-violent, shared and loving.”

Richard Rolle 'The Fire of Love' [1343] Penguin translated Clifton Wolters [1971] pages 88¬89 chapter 14 – "As far as my study of Scripture goes, I have found that to love Christ above all else will involve three things: warmth and song and sweetness. And these three, as I know from personal experience, cannot exist for long without there being quiet."

Robert Fox - London Evening Standard Defence Correspondent [2011 09 09] - “Two great scars in the cliffs along the Bamyan valley are lasting monument to the brutal Taliban rule in Afghanistan between 1996 and 2001. They housed the greatest standing statues of the Buddha], objects of pilgrimage for some 1,500 years until they were blown up by the Taliban in March 2001.”

Robert Pirsig 'Lila an Inquiry into Morals' [1991] page 119 – "Because Quality is morality. Make no mistake about it. They're 'identical'. And if Quality is the primary reality of the world then that means morality is also the primary reality of the world."

Robert Pirsig 'Lila an Inquiry into Morals' [1991] page 140 – "two terms: Dynamic good and static good, which became the basic division of his emerging Metaphysics of Quality."

Roger Fisher with William Ury ‘Getting to Yes negotiating an agtreement without giving in’ [2012] page 010- 011 – “his answer to the question of whether to use soft positional bargaining or hard is 'neither'. Change the game. At the Harvard Negotiation Project we have been developing an alternative to positional bargaining: a method of negotiation explicitly designed to produce wise outcomes efficiently and amicably.”

Roger Scruton 'A Short History of Modern Philosophy' Routledge [1995] page 005 — "To the studies of metaphysics, logic and epistemology (theory of knowledge) one must add those of ethics, aesthetics and political philosophy, since here too, as soon as we are led to enquire into the basis of our thought, we find ourselves pushed to levels of abstraction where no empirical enquiry can provide a satisfactory answer."

Roger Williamson 'Conventional weapons, conventional wars' Council for Arms Control [1994] – "According to figures cited by Dan Smith, the number of deaths in all armed conflicts since the Second World War probably exceeds 20 million. An earlier Red Cross/Red Crescent commissioned study (Ahlstrom/Nordquist) gives the following picture -emphasising the impact of internal wars on civilian populations, primarily women and children: Over five million people were killed in the major armed conflicts active at least once between 1988 - 1989. Of these five million fatalities, about 4.4 million - or almost 90% - died in internal armed conflicts. The total number of victims amounts to at least 32 million people. Having given details of how they used the statistical material, they conclude: Nine out of ten of all victims (dead and uprooted) are civilian. It is therefore possible to conclude that civilian suffering in today's armed conflicts is very high in absolute terms and that civilians are more vulnerable generally than the military."

Roman in Michael Senior ‘Myths of Britain’ [1979] page 009 – “The island of Britain lies almost at the edge of the world, towards the west.”

Ronald Goldman and Douglas Hubery [1970] – [education] “from experience, through experience, to experience.”

Ronald Preston A lecture delivered in the John Rylands University Library of Manchester on Wednesday [1980] - ‘the question of a just sustainable and participatory society.’

Rosalind Krauss ‘Art of the western world' edited Denise Hooker Guild Publishing [1989] page 424 — "To be a university student during the 1960s was to have been born in the 1940s, a child of the war years and their immediate after-math. It was thus to have inherited the promises of the war effort for a [more just], freer society and, riding the crest of the particular economic expansion, to expect that the rising tide of prosperity could be made to flow towards the most disadvantaged members of the human community. It was, in the broadest application of the term, to have been born into the social ideals of twentieth-century modernism. But the late 1940s, the 1950s and the 1960s were also the years of the Cold [War]."

Rosemary Crumlin – Sr. National Gallery of Victoria Australia ‘Beyond belief modern art and the religious imagination’ edited [1998] - “At the beginning of the century, the iconography of religion and spirituality was usually Judaeo-Christian, narrative and figurative. By the close of the century, the interest is not so much narrative and scriptural as diffusely spiritual, questioning, and focussed less on life after death than on a spirit that swells within the body, the earth and, more rarely, society.”

Roshi Philip Kapleau - ‘The Three Pillars of Zen’ [1965 and 1980] Kenneth Kraft preface xiii - “Zen tells us that the ‘is’ is holy and the Void is home, but such affirmations are not Zen. Rather, Zen is a method for attaining the direct experience of the truth of these affirmations.”

Roshi Philip Kapleau ‘The Three Pillars of Zen’ [1965 and 1980] Kenneth Kraft preface page xxiv – “The real drama [of life and its journeys] occurs in Zen meditation, ‘in the solitary search into the vast, hidden world of one's own mind.’”

Roshi Philip Kapleau ‘The Three Pillars of Zen’ [1965 and 1980] page 108 – “If your mind naturally and spontaneously goes to a point between the eyes, it's all right to direct your concentration there. That is another way of concentrating.”

Roswith Gerloff [died 2013 07] – “Dr Roswith Gerloff, perhaps the most influential academic and pioneer of the study of Black Pentecostalism in Britain, passed away peacefully in her sleep.”

Rowan Williams ‘On Christian Theology’ [2000] page 005 – “Having integrity, then, is being able to speak in a way which allows of answers.” So, “In other words, religious and theological integrity is possible as and when discourse about God ‘declines the attempt to take God’s point of view’ [that is a ‘total perspective’].”

Rowan Williams ‘On Christian Theology’ [2000] page 131 – “Theology, in short, is perennially liable to be seduced by the prospect of bypassing the question of ‘how’ it learns its own language.”

Rowan Williams St Pauls Sermon Queen Diamond Jubilee [2012 06 05] – “We are marking six decades of living proof that public service is possible and that it is a place where happiness can be found. To seek one’s own good and one’s own well-being in the health of the community is sacrificially hard work – but it is this search that is truly natural to the human heart.”

Rudolf Bultmann ‘Jesus Christ and Mythology’ SCM [1958] page 018-019 – “This method of interpretation of the New Testament which tries to recover the deeper meaning behind the mythological conceptions I call ‘de-mythologizing’ - an unsatisfactory word, to be sure. Its aim is not to eliminate the mythological statements but to interpret them. It is a method of hermeneutics.”

Rumi Persian Sufi [1207-1273]: “Don’t turn away, keep looking at the bandaged place. That’s where the light enters you [through suffering].”

Ruth Brandon ‘The Life and many deaths of Harry Houdini’ the Independent Newspaper [1993 10 16] – “The perfection of mental and physical concentration may lead, after long practice, to the state of pure focus known as ecstasy. There are, of course, many routes to this state. Drugs may induce it. So may some religious rituals - the whirling of dervishes, yoga, speaking in tongues. And so may long training of body and mind.”

Ruth Rendell in Anthony Clare ‘In the psychiatrist’s chair 2’ [1995] page 356 “There is a compulsive aspect to her writing\*. She physically has to write. If she doesn’t she feels unease, malaise, physically strange. She is in this respect like many a creative writer and like the obsessional who if he resist his particular compulsion, be it to wash his hands, or count to a certain number, feels physically unwell, anxious, threatened.”

Salman Rushdie 'New horrors in the name of God' Guardian [2002 03 12] – "[Writing about killings between Hindus and Muslims in India] the political discourse matters, and explains a good deal. But there's something beneath it, something we don't want to look in the face: namely, that in India, as elsewhere in our darkening world, religion is the poison in the blood. - So India's problem turns out to be the world's problem. What happened in India has happened in god's name. The problem's name is God."

Sam Keen ‘To a Dancing God’ Fontana [1970/71] pages 100-101 – “Once upon a time when there were still Indians, Gypsies, bears and bad men in the woods of Tennessee where I played, and more important still, there was no death, a promise was made to me. One endless summer afternoon my father sat in the eternal shade of a peach tree, carving a seed he had picked up... Finally I marshalled my nerve and asked if I might have the monkey when it was finished (on the sixth day of creation). My father replied. 'This one is for your mother, but I will carve you one someday! ... Days passed, and then weeks, and finally years ... Life in the ambience of my father was exciting, secure and colourful.... In the pure air and dry heat of an Arizona afternoon, before the death of God, my father and I sat under a juniper tree. I listened as he wrestled with the task of taking the measure of his success and failure in life. There came a moment of silence that cried out for testimony. Suddenly I remembered the peach tree monkey, and I heard the right words coming from myself to fill the silence: In all that is important you have never failed me. With one exception, you kept the promise you made to me - you never carved me that peach seed monkey. Not long after this conversation I received a small package in the mail. In it was a peach seed monkey and a note which said: 'Here is the monkey I promised you. You will notice that I broke one leg and had to repair it. I am sorry that I didn't have time to carve a perfect one. Two weeks later my father died. He died only at the end of his life.”

Samuel Beckett ‘Worstward Ho’ [1983] - “All of old. Nothing else ever. Ever tried. Ever failed. No matter. Try again. Fail again. Fail better”

Sandor Ferenczi in Adam Phillips ‘Terrors and Experts’ Faber and Faber [1995] page 020 – “Is it possible to make friends with the Unconscious?”

Sara Maitland in Chris Gollon ‘Incarnation, Mary and women from the Bible’ [IAP and Guildford Cathedral 2014] – “[These paintings] are a profound meditation on the human condition mediated through two traditions which nowadays are commonly kept apart: the religious tradition of the Middle Eastern monotheisms and the representational tradition of Western art.”

Satish Kumar Guardian [2016 07 31] – “Brexit is a distraction. We are all ultimately one earth, and one humanity, and one destiny. All our divisions are kind of illusory.”

Satish Kumar Peace Prayer - “Lead me from death to life, from falsehood to truth; lead me from despair to hope, from fear to trust; lead me from hate to love, from war to peace. Let peace fill our heart, our world, our universe.”

Saul Alinski - Reveille for Radicals [1946/ 1969] page 15 - “The radical is that unique person who actually believes what [s/he] says. [S/he] is that person to whom the common good is the greatest personal value. [S/he] is the person who genuinely and completely believes in [human]-kind. The radical is so completely identified with [human]-kind that [s/he] personally shares the pain, the injustices, and the sufferings of all [people].”

Seneca [4 BCE - 65 CE] – “But life is very short and anxious for those who forget the past, neglect the present, and fear the future.”

Servol Notice board Community Project Port of Spain Trinidad – “This is what we stand for. Go to the people live among them. Learn from them. Love them. Serve them. Plan with them. Start with what they know. Build on what they have - not piecemeal but integrated approach - not show-case but pattern - not relief but release.”

Shakespeare 1564 (baptised) - 1616 –

Sheldon Kopp "If you meet the Buddha on the road, kill him!" [1972] page 139-140 — "The Zen way to see the truth is through your everyday eyes. It is only the heartless questioning of life-as-it-is that ties a man in knots. A man does not need an answer in order to find peace. He needs only to surrender to his existence, to cease the needless empty questioning. The secret of enlightenment is 'when you are hungry, eat; and when you are tired sleep'.

Shi Ming 'Mind over matter higher martial arts' [1988/ 1994] – “Thus the simple postures [of martial arts] already require people to go through principles and training analogous to what Buddhists call discipline, concentration, and insight, until people reach the state of profound stillness known to Buddhists as 'emptiness', to Taoists as 'non-contrivance', and to Confucians as 'the infinite.'”

Shunryu Suzuki ‘Zen mind, beginner's mind’ [1970] - “And we should not hoard knowledge; we should be free from our knowledge --- If you want to appreciate something fully, you should forget yourself. You should accept it like lightning flashing in the utter darkness of the sky].”

Shunryu Suzuki ‘Zen mind, beginner's mind’ [1970] page 040 – “The awareness that you are here, right now, is the ultimate fact.”

Sigmund Freud ‘Penguin Freud reader edited Adam Phillips’ [2006] – “It is in language that the self is constructed, and it is in language that the self is free to deceive itself. Virtually every page of Freud’s writing says something about language and something about the hiding and the seeking of desire.”

Simon Critchley ‘Infinitely demanding – ethics of commitment, politics of resistance’ [2007] page 001 – “Philosophy does not begin in an experience of wonder, as ancient tradition contends, but rather, I think, with the indeterminate but palpable sense that something desired has not been fulfilled, that a fantastic effort has failed. Philosophy begins in disappointment.”

Simone de Beauvoir in Alfred Hickling review of Margaret Drabble ‘The Dark flood rises’ Guardian [2016 11 05] – “ De Beauvoir wrote her classic study of the ageing process in 1970, in terms that now appear to be prophetic: “The paradox of our time is that the aged enjoy better health than they used to and that they remain ‘young’ longer. This makes their idleness all the harder to bear. Those who live on must be given some reason for living: mere survival is worse than death.”

Simone Weil ‘Waiting on God’ [1959] – Sarah Coakley [CAM 65] says it’s to do with “attention, study and affliction [suffering].”

Simone Weil in ‘Portraits: John Berger on artists’ edited Tom Overton [2015] - – “Love for our neighbour, being made of creative attention, is analogous to genius.”

Siri Hustvedt ‘A woman looking at men looking at women – essays on art, sex and the mind’ [2016] page 128 - “Creativity is never simply a matter of cognitive manipulations or mental exercises. It comes from deep within the self / psyche / body. It is directed by memory, by subliminal knowledge and emotional realities.”

Siri Hustvedt ‘Modem Painters Magazine’ [2005 09] page 097 on ‘The death of photography’ quotes Mark Solms and Oliver Turnbull ‘The Brain and the Inner World’ 2003 – “For someone to reflect consciously on visual experiences, he or she has to recode the visual experiences into words [according to the language left-brain visual right-brain theory].”

Sister Wendy Beckett ‘Meditations’ [1998] page 008 - “The capacity for silence – a deep, creative awareness of one’s inner truth – is what distinguishes us as human.”

Slavoj Zizek London Review of Books [2015 07 16] - “It is of course right that one cannot and should not trust the Western powers’ promulgation of the ‘universal values’ of freedom, democracy and human rights: that universality is false, and conceals the West’s ideological biases. Even so, is it enough to oppose Western values with a particular alternative, such as the Confucianism that is ‘China’s mainstream ideology’ [the Confucian conservative values {of} social harmony, patriotism, moral order]? Don’t we need a different universalism, a different project of universal emancipation?”

Socrates [469-399 BCE] in Antony Flew ‘Thinking about Thinking’ Fontana [1975] page 001 – “We must follow the argument wherever it leads.”

Spencer Wells in 'The Great Leap' The Guardian [2003 07 03] – "The most amazing thing to come out of the research is the fact that the billions of humans alive today expanded from a small population living in Africa around 60,000 years ago. Effectively, we're all cousins separated by, at-most, a couple of thousand generations. So the next time you're sitting in a traffic jam, just blame the great [population] leap. And try to remember that the driver in front is one of the family."

Spinoza in Brian Magee ‘The great philosophers’ BBC [1987] Anthony Quinton – “He insists that there really is only one substance, only one thing which – to give a rough translation of his own phrase – is the explanation of itself, only one thing whose essence explains its existence, whose essential nature is to exist.”

Spinoza in Virginia Woolf on Roger Fry – “A free man thinks of death least of all things; and his wisdom is a meditation not of death but of life.”

St Paul’s Crypt – “This plaque replaces memorials lost in the Great Fire of 1666.”

Stan Barstow ‘A Brother's Tale’ Penguin [1980] page 135 – “Fail if you've got to, but don't fail before you've tried.”

Stanley Spencer in Antony Gormley in Tate Liverpool catalogue ‘Stanley Spencer a sort of heaven’ [1992] - “He projects and idea of life as ‘immersion’ and the development of human consciousness as its purpose. / For Spencer love is a transforming power that is expressed most fully in human beings. Love is the real subject of art. Love is the force that both connects and redeems. It is the force that emanates towards things and joins them together.”

Stephen Greenblatt ‘Cultural mobility: a manifesto’ 2009 in Adam Phillips ‘Attention seeking’ [2019] page 111 - “Mobility can indeed lead to a heightened tolerance of difference and an intensified awareness of the mingled inheritances that constitute even the most tradition-bound cultural stance, but it can also lead to an anxious, defensive, and on occasion violent policing of the boundaries.”.

Stephen Pinker Observer [2011 10 16] - “I think that a failure of statistical thinking is the major intellectual shortcoming of our universities, journalism and intellectual culture.”

Stephen Sykes ‘Christian Theology Today’ [1971] page 012 – “Liberalism in theology is that mood or cast of mind which is prepared to accept that some discovery of reason may count ‘against’ the authority of a traditional affirmation in the body of Christian theology. One is a theological liberal if one allows autonomously functioning reason to supply arguments against traditional belief and if one’s reformulation of Christian belief provides evidence that one has ceased to believe what has been traditionally believed by Christians.”

Stephen W Hawking - “We are just an advanced breed of monkeys on a minor planet of a very average star. But we can understand the Universe. That makes us something very special.”

Stephen W. Hawking - ‘A Brief History of Time’ [1988] page 013 – “Humanity's deepest desire for knowledge is justification enough for our continuing quest. And our goal is nothing less than a complete description of the universe we live in.”

Steve Jobs of Apple died 2011 - “stay hungry stay foolish”

Sun Tzu “The Art of War” - “War is a matter of vital importance for the state; it is the province of life and death, the road which leads to survival or elimination. It is essential to study it in depth”.

Supreme Court [2019 09 24] – “The court is bound to conclude, therefore, that the decision to advise Her Majesty to prorogue parliament was unlawful because it had the effect of frustrating or preventing the ability of parliament to carry out its constitutional functions without reasonable justification.” // “This court has already concluded that the prime minister’s advice to Her Majesty was unlawful, void and of no effect. This means that the order in council to which it led was also unlawful, void and of no effect and should be quashed. This means that when the royal commissioners walked into the House of Lords it was as if they walked in with a blank sheet of paper. The prorogation was also void and of no effect. Parliament has not been prorogued. This is the unanimous judgment of all 11 justices.”

Susan Sontag ‘Illness as metaphor’ – “Everyone who is born holds dual citizenship, in the kingdom of the well and in the kingdom of the sick. Although we all prefer to use only the good passport, sooner or later each of us is obliged, at least for a spell, to identify ourselves as citizens of that other place.”

Susie Orbach ‘In Therapy’ 2016 excerpt from Guardian [2016 10 29] – “As one who both writes and listens, I am often struck by how the talking/ listening cure is not dissimilar to what happens with words when one is writing\*. Writing takes us to places we had not anticipated and shocks us with its new, unthought knowledge. This is why many of us write. We want to find out what we didn’t know we were thinking and feeling. We want to give shape to inchoate thoughts that need gathering and sorting.”

Sydney Carter song - “Your holy hearsay is not evidence / Give me the good news in the present tense / So shut the Bible up and show me how / The Christ you talk about is living now.”

Sydney Pollack Film ‘Three days of the Condor’ [1975] – “I'm not a field agent I just read books.”

Sylvia Plath ‘Utters home’ Faber and Faber [1948/ 1999] - aged 16 “I write only because/There is a voice within me/That will not be still.”

Sylvia Plath tombstone epitaph at Heptonstall from the Bhagavad-Gita - “Even amidst fierce flames the golden lotus [of enlightenment] can be planted.”

T S Eliot in Gerald Vann ‘The Divine Pity’ [1946] on the beatitudes - “Teach us to care and not to care: teach us to be still.”

T S Eliot letter in ‘Lawrence Durrell a biography’ by Ian MacNiven [1998] page 312 “I wanted to know whether you were a poet or a novelist // I am satisfied that you could be either: I don’t believe that in 20 years’ time you will find that you are both. That is incompatible with the laziness necessary for poetry.”

Tanakh - The Jewish Tanakh (sometimes called the Hebrew Bible) contains 24 books divided into three parts: the five books of the Torah ("teaching"); the eight books of the Nevi'im ("prophets"); and the eleven books of Ketuvim ("writings").”

Ted Honderich ‘Philosopher - a kind of life’ Routledge [2001] page 022 – “The question of personal identity as philosophers ordinarily understand it is the question of what makes a person at a later time numerically identical with a person at an earlier time. What makes you today one and the same person as some boy or girl of the past?”

Ted Honderich Editor ‘Oxford Dictionary of Philosophy’ [now 2016] page 666 – “A more detailed, [than thinking about thinking], but still uncontroversially comprehensive, definition is that philosophy is rationally critical thinking, of a more or less systematic kind about the general nature of the world (metaphysics or theory of existence), the justification of belief (epistemology or theory of knowledge), and the conduct of life (ethics or theory of value).”

Ted Hughes ‘Poetry in the making’ Faber and Faber [1967] page 012 – “[The teacher's] words should be not 'How` to write' but 'How to try to say what you really mean' - which is part of the search for self-knowledge and perhaps, in one form or another, grace.”

Teilhard de Chardin 'Hymn, of the Universe' Fontana [1927, 1957, 1961] pages 19, 25 and 33 - "Since once again, Lord - though this time not in the forests of the Aisne but in the steppes of Asia -I have neither bread, nor wine, nor altar, I will raise myself beyond these symbols, up to the pure majesty of the real itself, I your priest, will make the whole earth my altar and on it will offer you all the labours and sufferings of the world."

Terry Eagleton ‘Marx and freedom’ Phoenix [1997] page 011 – "Morality, religion, metaphysics, all the rest of ideology and their corresponding forms of consciousness, thus no longer retain the semblance of independence. They have no history, no development; but men, developing their material production and their material intercourse, alter, along with this their real existence, their thinking and the products of their thinking. Life is not determined by consciousness, but consciousness by life."

Thomas Hardy from the poem ‘in time to the breaking of nations’ – “Yonder a maid and her wight / Come whispering by: / War’s annals will cloud into night / Ere their story die.”

Thomas Hardy poem – “I look into my glass and view my wasting skin and say would God it came to pass my heart had shrunk as thin.”

Thomas Harris - ‘I’m ok you’re ok’ [1969]: Transactional analysis and the parent and the Parent, Adult, Child (P-A-C) Model.”

Thomas Hobbes - ‘Leviathan’ [1651] Humans as “Solitary, poor, nasty, brutish and short.”

Thomas Huxley in Robin McKie Observer [2011 07 24] – “[Science] is simply common sense at its best – rightly accurate in observation and merciless to fallacy in logic.”

Thomas Jefferson in Saul Alinski 'Reveille for Radicals' Random House [1946/ 1949] page 008 -Letter to Henry Lec 10 August 1824 - "Men by their constitution are naturally divided into two parties: 1) Those who fear and distrust the people and wish to draw all powers from them into the hands of the higher classes. 2) Those who identify themselves with the people, have confidence in them, cherish and consider them the most honest and safe , although not the most wise, depository of the public interests. In every country these two parties exist, and in every one where they are free to think, speak and write, they will declare themselves. Call them therefore, Liberals and Serviles, Jacobins and Ultras, Whigs and Tories, Republicans and Federalists, aristocrats and Democrats, or by whatever name you please, they are the same parties till and pursue the same object. The last appellation of Aristocrats and Democrats is the true one expressing the essence of all."

Thomas Merton ‘A Letter on the Contemplative Life’ [1967] – “God is not a 'problem' and we who live the contemplative life have learned by experience that one cannot know God as long as one seeks to solve the 'problem' of God. To seek to solve the problem of God is to seek to see one's own eyes. One cannot see one's own eyes because they are that with which one sees and God is the light by which we see - by which we see not a clearly defined 'object' called God, but everything else in the invisible One. God is then the Seer and the Seeing and the Seen.”

Thomas Moore ‘Meditations – on the monk who dwells in daily life’ Harper Collins [1994] page 003 – “For some [religion] is in a time of crisis, for others a period of vibrant change. I see religion moving towards diminishing dogma, authority, membership and belief and an increase in everyday ritual, poetic theology, social engagement, guidance in contemplation, and care of the soul.”

Thomas Paine in Graham Greene ‘Conversations’ [1979/83] - “we must guard even our enemies against injustice.”

Tibetan Book of the Dead in Thomas Merton 'The Asian journal' Sheldon [1973] page 056 - "Therefore have no fears, have no terror of that deep blue light of dazzling, terrible and awful splendour, since it is the light of the Supreme Way."

Tim Berners-Lee ‘visionary behind the world wide web [1990] – “The web, as I envisaged it, we have not seen yet – The future is still so much bigger than the past.”

Timothy Ware [Bishop Kallistos] in 'Modem Spirituality' edited by John Gavey [1985] page 044 - “The real journey of the starets is not spatially into the desert, but spiritually into the heart.”

Tolpuddle and George Loveless defence 1834 [WEA course 2011] – “My Lord, if we have violated any law, it was not done intentionally; we have injured no man’s reputation, character, person or property; we were uniting together, to preserve ourselves, our wives and our children, from, utter degradation and starvation. We challenge any man, or number of men, – to prove that we have acted, or intended to act, different from the above statement.”

Tom Wilkie 'The view that shook the world - on the twenty fifth anniversary of the Moon land' The Independent Newspaper [1994 07 18] – "A quarter of a million miles out from Earth, $25 billion dollars spent, a man stepped out on to the lunar surface. But from the moment those images were beamed back to Earth, the most impressive sight was not the Moon itself, or Neil Armstrong bobbing across its rocky terrain. It was the blue and white disk of the Earth hanging there in space. The message of the Apollo programme for those who watched live on television, and to subsequent generations, was simple: the Earth is fragile; it is vulnerable; it is all we have. That was not the intended outcome."

Toni Morrison [died 2019] - "This is precisely the time when artists go to work. There is no time for despair, no place for self-pity, no need for silence, no room for fear. We speak, we write, we do language. That is how civilizations heal."

Tony Benn – “If we can find the money to kill people we can find the money to help people.”

Tony Holden – the Christian New Testament including the four Gospels – this is the book I have read and studied most over some 60 years – I haven’t included quotations here. But for me it has had some extraordinary insights, values, wisdom, life-changing ideas.

Toyohiko Kagawa [1888-1960] was a Japanese Christian pacifist, Christian reformer, writer and labour activist – “I read in a book that a man called Christ went about doing good. It is very disconcerting to me that I am so easily satisfied with just going about.”

Tracey Emin sculptor installations and paintings [2011] – “do not abandon me.”

Tracy Emin ‘Art Knowledge News’ [2009 09 12] - “When artist Tracey Emin, who represented Great Britain at the 2007 Venice Biennale, was asked by an interviewer whether she felt British, she replied, ‘I am British! My passport's British. I was born in London. My dad's Turkish-Cypriot; my mum's from the East End.... I'm definitively multicultural British!’ The interviewer’s question was not so strange considering that in the last sixty years, Britain has become a multi-cultural society, transformed by the dissolution of its empire, post-war immigration, and the new social movements embracing minority cultures. This has had a tremendous impact on British culture and notions of identity -- on what it means to be British and conceptions of selfhood.”

Tracy Emin in Neal Brown Tate [2006/8] pages 050 - “Dark space is my enemy, and I’ve seen it ever since I was a child. It would come into the room and sweep over me, but now it doesn’t come in its true form. It disguises itself as images, which I might find attractive.”

V Gordon Childe in Richard T LeGates and Frederick Stout ‘The City Reader’ Routledge [1996] page 27 – “[1951] Soon after 3000 B.C. the earliest written texts give us a picture of the, social and economic organization of Sumer and Akkad. The land is divided up among 15 or 20 city states, each politically autonomous, but all enjoying a common material culture, a common religion, and a common language, and all largely interdependent economically.”

V P Chopra - “life is joy and struggle.”

Victor Willing in Alistair Hicks 'New British Art in the Saatchi collection' Thames and Hudson [1989] page 114 – "And I began to get the impression that the wall in front of me dissolved and an enormous hole, about the size of my canvases appeared and I could see through the wall, apparently a room on the other side... This experience (which resulted in the painting Navigation 1977) was different from any of the others. in that I didn't see through the wall. What I felt was that I was actually on a sailing boat and that I was rushing along at night surrounded by a very dark red sea and that in the prow of the boat there was an enormous, powerful, predatory bird. I couldn't represent this because I wasn't seeing it through the wall, I was actually on the boat among the rigging."

Vincent van Gogh Museum [2019] - "People say it's difficult to know oneself - but it's not easy to paint oneself either."

Virginia Woolf ‘A room of one’s own’ [1929] - “I find myself saying briefly and prosaically that it is much more important to be oneself than anything else.”

Virginia Woolf ‘A writer's diary edited Leonard Woolf’ Triad Grafton [1953] page 133 – “I //mean it’s the writing not the being read, that excites me.”

Vita Sackville-West ‘No Signposts in the Sea’ Virago Press [1961/ 1985] page 089 – “There is nothing more lovely in life than the union of two people whose love for one another has grown though the years from the small acorn of passion into a great rooted tree. Surviving all vicissitudes, and rich with its manifold branches, every leaf holding its own significance.”

Vita Sackville-West ‘No Signposts in the Sea’ Virago Press [1961/ 1985] page 097 – “Then remembrance returns, ‘Of course. I am due to die.’”

Vladimir Nabokov in Carol Shields on Jane Austen [2001] page 026 – “Vladimir Nabokov once remarked that ‘reality’ was the one word in the English language that ‘always’ needed a set of quotation marks around it.”

Voltaire - "When we hear news we should always wait for the sacrament of confirmation."

Voltaire – “I do not agree with what you have to say, but I'll defend to the death your right to say it.”

Voltaire – “L'amitie est la patrie:-'Where there is friendship, there is our homeland.”

W B Yeats poem - ‘The second coming’ [1921] - “Things fall apart; the centre cannot hold; Mere anarchy is loosed upon the world.”

W B Yeats poem ‘Death’ [1933] - “Nor dread nor hope attend / A dying animal; / A man awaits his end [But we await our end] / Dreading and hoping all”

W B Yeats poem ‘Easter 1916’ - “All changed, changed utterly: A terrible beauty is born.”

W H Auden poem ‘Gare Du Midi’ in Penguin Poets selected by Auden [1958] page 062 – “Snow is falling. Clutching a little case, / He walks our briskly to infect a City / Whose terrible future may have just arrived.”

W J H Sprott 'Human Groups' [1958] pages 009 and 015 – "A group, the social X in a psychological sense, is a plurality of persons who interact with one another in a given context more than they interact with anyone else./ We must now return to our groups. They are marked out in terms of [1] differential social intercourse; [2] their members have a consciousness of membership, which may, indeed, persist even when intercourse with co-members has ceased, as with an Englishman living abroad; they are [3] purposive, though their purposes differ from one group to another, and [4] they have standards of conduct in some ways common to many, in some ways peculiar to each."

W Mc Neil Dixon in David Edwards ‘Religion and Change’ Gifford lectures [1969] page 185 – “The first and last of all life's complicated circumstances, the presiding fact, utterly astonishing, even stupefying is that we are utterly in the dark about everything.”

Waldo Emerson in Bernard Malamud ‘Dubin’s Lives’ [1979] page 117 – “All that is clearly due today is not to lie.”

Walt Whitman - “The real war [the American Civil War of 1861-1865] will never get into the books.”

Walt Whitman poem ‘Song of myself 51 in ‘Leaves of grass’ - Do I contradict myself? / Very well then I contradict myself, / (I am large, I contain multitudes.)”

Walter Benjamin ‘Illuminations’ [1970] - “Quotations in my works are like robbers by the roadside who make an armed attack and relieve an idler of his convictions.”

Walter Benjamin in ‘Illuminations’ Fontana [1970] page 014 – “Hannah Arendt commented, How were they to understand a writer whose greatest pride it was that ‘the writing consists largely of quotations’ and who placed the greatest emphasis on the six mottoes that precede the study: No one -- could gather any rarer or more precious.'”

Wellcome Collection exhibition ‘Brains the mind as matter’ [2012].The free catalogue reads, “The neurosciences again hold out the prospect of an objective account of consciousness – the soul or mind as nothing but intricately structured flesh.”

Will Hutton ‘The Observer’ [2011 06 26] – “Britain’s media are threatening to make viciousness and spite the hallmarks of our society, rather than humanity and fair-mindedness.”

Will Hutton Observer [2008 06 29] on hedge funds and capitalism – “But now they are becoming mainstream, degrading the operation of capitalism, turning into a casino, reducing people’s lives to the chips.”

William Blake in Peter Ackroyd [1995] quoting biographer Gilchrist [1863] – “On Peckham Rye (by Dulwich Hill) it is, as he will in after years relate, that while quite a child, of eight or ten perhaps, he has his 'first vision'. Sauntering along, the boy looks up and sees a tree filled with angels, bright angelic wings bespangling every bough like stars. Returned home he relates the incident, and only through his mother's intercession escapes a thrashing from his father, for telling a lie.”

William Burroughs in ‘London Review of Books’ [2000 07 06] – “Buddhism is only for the West to 'study as history.' It is not for the West 'An Answer', not 'A Solution'. We must learn by acting, experiencing and living: that is, above all, by 'Love' and by 'Suffering.'”

William Feaver in ‘Lucian Freud’ Tate Exhibition Catalogue [2000] page 048 – “Dryden said of poetry that it is 'moving the sleeping images of things towards the light.' We, who spend a third of our lives asleep, and perhaps longer dreaming, are reawakened in art.”

William Golding ‘The Double Tongue’ [1995] page 023 - This is a story about the Delphic oracle: “There is a void when the gods have been there, then turned their backs and gone. Before this void as before an altar there is nothing but grief contemplating the void. Time passes but irreverently. The void with the grief before it is eternal.”

William Hazlitt in Roy Porter ‘Enlightenment’ [2000] - “Reason, with most people, means their own opinion.”

William James ‘The Varieties of Religious Experience’ [1902] in Carl Sagan 'Contact' [1985] page 279 – “The God whom science recognises must be a God of universal laws exclusively, a God who does a wholesale, not a retail, business. He cannot accommodate his processes to the convenience of individuals."

William Keegan The Observer [2008 05 04] – “The credit boom was the outcome of Thatcherite deregulation, irresponsible behaviour by banks and building societies, and an extraordinary cultural shift in which the ‘Anglo-Saxon’ economies stretched the concept of ‘hire purchase’ for domestic and capital goods [consumer durables] to the point where the prevailing culture became one of ‘but whatever you feel like now; get one free; and pay later when the bills come in, at exorbitant rates of interest.”

William Morris – “Forsooth, brethren, fellowship is heaven and lack of fellowship is hell; fellowship is life and lack of fellowship is death; and the deeds that ye do upon the earth, it is for fellowship's sake that ye do them.”

William Morris – “Have nothing in your homes that you do not know to be useful and believe to be beautiful.”

Winston Churchill addressing the Congress of Europe [1948] – “A high and a solemn responsibility rests upon us here ... If we allow ourselves to be rent and disordered by pettiness and small disputes, if we fail in clarity of view or courage in action, a priceless occasion may be cast away for ever. But if we all pull together and pool the luck and the comradeship - and we shall need all the comradeship and not a little luck … then all the little children who are now growing up in this tormented world may find themselves not the victors nor the vanquished in the fleeting triumphs of one country over another in the bloody turmoil of … war, but the heirs of all the treasures of the past and the masters of all the science, the abundance and the glories of the future.”

Wolfgang Stegemann 'The Gospel and the Poor' Fortress Press [1981/ 1984] page Summary – "In this volume those people in the Gospels who have no perceived status in society [the sick, children, slaves, women, and so forth] - often unnamed - are referred to as the little people'; they are the 'least' and the 'lowest' by societal standards. [The Greek term for them, as Stegemann points out, is 'pendtes' the term most used in the New Testament is 'ptochos.'] According to Stegemann the New Testament poor are desperate and wretched; or sick; or naked; or hungry; or destitute. The good news is for the poor and hard as it is for the rich to hear the good news is bad news to the rich."

Wordsworth – “Surprised by joy – impatient as the wind.”

World Council of Churches ‘ Nairobi Assembly [1975] and see Ron Preston 1980 - “towards a just, participatory, and sustainable society” or Vancouver Assembly 1982 - “peace, justice, and the integrity of creation”

Yasmin Alibhai-Brown Independent [2009 05 04] – “I am a Muslim woman and, like my late mother, free, independent, sensuous, educated, liberal, contrary and confrontational when provoked, both feminine and feminist.

Yoko Ono Guardian interview [2012 06 17] Kate Kellaway and Sam Taylor-Wood – “May I say something I really want printed? Countries have lost their culture because what they wanted was money. Money became the running theme in every country and culture was sacrificed. With the Olympics coming to England, we can show people what life is about. It will be so good for this country – which I have always felt was a very spiritual country – because of John mainly, but even before John too. There is too much focus on billionaires when this is a country of poets. Let us go back to that! What we need is spiritual energy.”

Yoko Ono in the catalogue of the exhibition ‘Between the sky and my head’ shown at the Kunsthalle Bielefeld-Germany 2008 and the Baltic-Gateshead [2009] - “It’s time for action. The action is peace. Spread the word. Spread peace. Imagine peace.”