

alone constitute the mental life which interests us. Only so far as we have taken part in building the scaffolding, only in so far as we have witnessed the many contrivances which have been used, only in so far as we have seen the growth of any structure from small beginnings, from the first sketch of the architect, can we say that we know something of the mental life which lies hidden in and behind those external signs and documents. A closer study of what we ourselves have witnessed is thus the only way of attaining some insight into the workings of the mind—the spiritual life of mankind. We shall presently find that in science as well as in philosophy every period starts from certain assumptions and proceeds according to certain methods, that certain habits of thought become general, and certain views become accepted; but in the course of one or two generations we find those assumptions questioned, those methods criticised, a new habit of thought introduced, and those general views which seemed so natural and convenient giving way to new and altered ones. The whole fabric of society, the whole structure of science and knowledge, all the applications of art, have to be remodelled on new principles, and to meet our changed demands. Few indeed, very few, of the old creations remain. One or two so-called laws of science that survive, a few dozen books that are re-edited, half-a-dozen works of art and one or two great poems,—this is about all that our century will at its close have preserved as the living inheritance of its early years: all the others will be relegated to the growing bulk of historical records. Possessed of merely monumental interest as documents of a bygone life, these creations had to be left aside as incap-

31.
Methods,
the most
approved,
have their
day, and
cease to be.

32.
One century
does not
inherit all
of the past;
it discards
much.