

Maxims (Part 1) Taken from Twitter - Iain James Robb

by Iain James Robb

You can tend to recognise the difference between a good and mediocre mind by observing how each reacts to a misfired original idea. The mediocre mind will praise the merely meretricious, but ignore the more interesting bad art. The higher mind will value the misfired workmanship higher if it derives from the transcription of a higher idea. Geniuses are not born so. This superior and often pretentiously expressed means of bearing is generally developed. Genius is the eventual correlation through maturity of what one says one is, with how one expresses it.

A little puerility is valuable in independent studies of one's maturity in gauging the importance to society of being incorrect.

What is instantly predictable is of more immediate value to a society even though people won't admit to being lovers of predictability. But what is unpredictable in art and science dictates to man his new schemata, or stigmata; all predictability is simply witness to the fact.

The only true yardstick of one's path against the bastions of eternity is one's pursuance of duty, but many people misconstrue the object of duty haplessly, and mistake it for society, which is merely a subject of duty's compromise. True prerogatives are usually more subtle than an august air through winter grass.

It is the opposite of selfishness to recognise oneself through the devotion of one's abilities to recognition of all selves: and we observe it in the mirror. "What is me is you in me." Socialism's

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answer would be, "What is me is not me but you and you." This is a faulty answer. No-one is tailored to be purely other selves. A self that is tailored to only be non-theirselves is not only not themselves but can't be others also. And the others are reflections of an anti-daydream extending only as far as anyone is incapable of knowing the difference between two grey words.

Philistinism is a solipsistic art form perpetrated by the criminally indifferent against those who indifferently care.

What is moral duty in some may be of moral disapprobation in others, but good ideas will usually have the benefit of human curiosity.

Unless the population happens to be qualitatively stupid, in which case individuals happen to have their way.

