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Folder Title:
Kahlil Gibran Dedication 5/24/91 [OA 8323] [1]

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THE WHITE HOUSE
WASHINGTON
DEDICATION CEREMONY FOR THE KAHLIL GIBRAN
CENTENNIAL FOUNDATION

DATE: FRIDAY, MAY 24, 1991
TIME: 9:30 A.M.
LOCATION: KAHLIL GIBRAN MEMORIAL GARDEN

THROUGH: DAVID DEMAREST
ASSISTANT TO THE PRESIDENT
FOR COMMUNICATION

FROM: SICHAN SIV
DEPUTY ASSISTANT TO THE PRESIDENT
FOR PUBLIC LIAISON

I. PURPOSE:

To participate in the Dedication Ceremony of the Kahlil Gibran Memorial Garden.

II. BACKGROUND:

On October 19, 1984, the U.S. Congress passed a Joint Resolution for the Kahlil Gibran Centennial Foundation to establish a memorial for the Lebanese-American poet and artist on a U.S. National Park site.

You and Mrs. Bush serve as Honorary Co-Chairs of the Kahlil Gibran Memorial Garden Dedication Committee Dedication Committee.

Kahlil Gibran, born 100 years ago in Besharri, Lebanon moved with his family at age 12 to the United States where he lived the rest of his life. By his death at age 48, he had produced, as both writer and an artist, a prodigious body of work which stands today as an artistic legacy to people of all nations. The writings of Kahlil Gibran are among the world's most popular, with over eight million copies of "The Profit" sold, and collections of his work appearing in over 50 languages. He continues to be one of the most quoted authors in the United States today.

The Kahlil Gibran Memorial is being offered as a gift to the American people by the Kahlil Gibran Centennial Foundation. The foundation is an American non-profit organization whose projects commemorate Kahlil Gibran and his messages of tolerance and compassion.

III. PARTICIPANTS:

THE WHITE HOUSE

WASHINGTON

Col. Peter S. Tanous, U.S. Army (Ret.); Chairman
Dedication Committee
Adelene Abercia, Vice Chairman, Dedication Committee
William Barood, Jr., Chairman and President,
Kahlil Gibran Centennial Foundation's Board of Directors
Jamie Farr
Casey Kasem
Flip Wilson

IV. SEQUENCE OF EVENTS:

Please see Advance Office scenario.

V. MEDIA COVERAGE:

Open Press.

REMARKS TO BE PROVIDED BY SPEECHWRITERS

GIBRAN KAHLIL GIBRAN

The history of literature reveals many writers who help initiate, develop or enrich a trend, or who introduce major changes in the genre within which they are working. Literary trends occur, usually, because literature has exhausted the possibilities of another established trend and is ready for a change in a new direction. This is how modern Arabic Romanticism grew in the teeth of neo-Classicism, without, however, subverting it; in fact, neo-Classicism reached its peak in the twenties of this century, at a time when Romanticism was quickly developing toward its own peak in the thirties.

Literary catalysts, however, are of a different order: they do not simply initiate a new trend, but rather establish a radically new way of writing, often against heavy odds and beyond all expectations. They are the creative writers who change the direction of the literature of their times and of all times. There is always a kind of readiness, in the literature of their period, to accept the kind of revolution they offer, for the radical change of tools which such catalytic figures introduce cannot be imposed in a void. But for the change to succeed, literature has to have a readiness for it, an appropriate malleability, a capacity to absorb the kind of major transformation we are speaking of. This does not mean, nevertheless, that the radical conversion which literary catalysts introduce has been in any way anticipated in the literature that was being written by their contemporaries, that it was somehow "inevitable". In an age of openness to new methods and concepts, literature can develop creatively enough to remedy the faults and weaknesses that had afflicted it and weakened its tools, but further major adventures with the tools of a particular genre, which often transform it radically, are not necessary to keep the line of

development constantly advancing. To elucidate this further: neo-Classical rigidity, rhetoricism, utilitarianism (for example, the poems of occasion neo-Classical poets so often wrote), balance between form and content, and, above all, objective attitude, began, when they had become too deeply entrenched in poetry, to require tempering by the fluidity, emotional appeal and subjective elements of introspection, self-revelation, self-expression and deep involvement in the personal and private life which Romanticism could provide. Romanticism thus appears to have been the inevitable answer, on the artistic level, to the impasse which neo-Classicism had reached early in the century. There were also social and psychological reasons behind it. Gibran himself was a great pioneer of the Romantic movement in modern Arabic literature, giving it its early impetus and hastening its birth from his remote outpost in America. With him were other Arab poets, in America and in the Arab world, who participated in fostering the Romantic current and affirming its artistic and social necessity. However, the introduction of the Romantic current is not, in itself, what makes Gibran's contribution a catalytic event in the history of modern Arabic literature.

What caused Gibran to tower over his contemporary Arab writers both at home and in the Americas (where a steady Arab literary tradition had developed and matured) was the unrivalled revolution he engineered in the language and style of poetry. The language and style of Arabic poetry, and of literature in general, has been gradually changing with the years, but Gibran's arrival on the scene, so early in the century, heralded a completely new order, a radical change of gear. There can be no causative explanations for the kind of momentous transformation he achieved in these two respects. If Romanticism itself was inevitable, this remarkable transformation in diction and style was not, and would not have happened without the particular genius of this unique prophet of solitude. Literature in an age as dynamic as Gibran's (the first three decades of the twentieth century), when literary experimentation is brisk and artistic influences are constantly at work, will absorb and develop new methods. But there may be two lines of advance within such a development. First there is the predictable line that will show us how literature, because of the particular weaknesses of the literary school dominant in a certain

period, will need to embrace the antithetical qualities of another particular school, in order to overcome these weaknesses; this point was explained above. Secondly, there is the unpredictable event, the one that happens only because a particular genius emerges on the scene, possessing the necessary flair, audacity, opportunity and literary knowledge to write in a diametrically new way, new but healthy, and surprisingly capable of being apprehended and assimilated by many of his contemporaries.

A pure Romantic gift, a soaring imagination, a lyrical impulse, a passion for freedom, a magical spiritual appeal, all these combine to constitute Gibran's poetic make-up. Yet it was his creative audacity, the way he managed to create a style unrelated to anything in the literature of his times, to seek in language only the spirit and the essence, and to forge a completely new diction -- thereby exploding possibilities hitherto unknown to his contemporaries in the Arab world -- which combined to change the diction and the very direction of modern Arabic literature for his time and for all subsequent times.

Gibran's style came to be known in the Arab world as the "Gibranian style". Strongly influenced by the Bible, it was characterized by a striking use of interrogatives, vocatives and æsthetic repetitions, and, with the undulating sweep of the broad Romantic rhythm he employed in his prose poetry, he often produced a hypnotic effect on his readers. His rhythms are usually heightened, but can also alternate between a slow and a quick pace, arriving at times in a kind of magical roll and flurry. His vocabulary was inventive, his metaphors selective and new. He once said about language: "The only means of reviving the language is in the heart of the poet, on his lips and between his fingers;" and this he achieved completely by changing the linguistic basis of Arabic poetry. By penetrating the rigid linguistic façade of Classicism, so deeply entrenched in Arab poetic practice up to his time, he hauled diction into the modern age, accomplishing for poetry what would otherwise have taken several generations to achieve. One of the main reasons why he was able to experiment with so much freedom, why his creativity could remain pure and unhampered, was the fact that he was writing in America, away from the sages of Arabic literature at home -- those entrenched classicists who watched, hawk-like, over the sanctimoniousness of

inherited literary methods, and strove to stifle any radical attempt to tamper with tradition. After Gibran's experiment everything became possible in Arabic poetry, and all the adventures with poetic diction, which came in such a flood in the sixties of this century and after, happened only because Gibran had, early in the century, laid the foundation for a new departure from inherited modes, in favor of an audacious spirit of experimentation. His deep æsthetic reverence was in no way incompatible with his equally deep feelings of irreverence towards the staleness and rigidity of entrenched linguistic clichés and outdated stylistic conventions.

Gibran's services to æsthetics and to literary technique were not his only achievements, for his change of gear involved, equally, a new social vision, reflected first in his aspirations to a healthy and progressive Arab society, then, when he shifted to writing completely in English, in the universal human vision that encompassed all mankind. There were, in the field of modern Arabic literature, going to be many thematic innovations; in fact, despite the predominance at certain times in the century of particular themes (such as the themes of dissent and resistance which became widespread in the fifties and intensified in the seventies), Arabic literature was to exhibit great thematic variety as hundreds of robust new talents appeared on the scene. However, Gibran's spiritual make-up -- a mixture of sage, prophet and rebel -- which is reflected in his writings in both Arabic and English was to remain unique, a source of ever renewed inspiration to his readers. It is this universal vision, so vividly expressed through an effective æsthetic medium, that has sustained his writings throughout this century. I was hardly surprised when, upon my arrival in the United States in the mid-seventies, I discovered Gibran's continued popularity in America. A culture so deeply involved with material acquisition and the pervasive pursuit of gain will per force be drawn to the writings of this prophet of human Justice, Compassion and Love. He expressed a steadfast belief in the possibility of solving human differences and conflicts through an all-embracing Love; fusing social problems, philosophy and religion "in one grand design", his pantheistic vision could see no tensions in society which Love could not solve. These thematic ventures involved a new approach to Nature, a whole new departure for poetry and for literature

Social
perspective

generally, an awakening of the spirit, and an all-embracing pantheistic vision which Arabic literature had not known since the days of the great mystics of medieval times.

A mover and a shaker, Gibran still lives on, even in an Arab literary field that is ever renewed and enriched by a dazzling array of splendid new talents in all fields of literature. Contemporary Arabic literature is perhaps one of the richest in the world today, but much of its present achievement is indebted to the pioneering work of Gibran.

Had Gibran not appeared on the scene of modern Arabic literature, the story of this literature would have to be told in a completely different way.

Salma Khadra Jayyusi

(Grossman/Smith)
May 17, 1991
Draft One
RASUL

PRESIDENTIAL REMARKS: KHALIL GIBRAN DEDICATION
GIBRAN MEMORIAL GARDEN
FRIDAY, MAY 24, 1991

Ladies and Gentlemen. It's an honor to dedicate this garden to a man who has done so much for poetry, and through poetry, for all of us. \ Barbara and I were pleased to serve as honorary Co-Chairmen of the dedication committee. And now that I see the beauty of this place, I'm struck by that committee's dedication.

\ They, and those that contributed to this memorial saw in-
Gibran the beauty he saw in humanity.

~~It's daunting to say a few words about a man whose words said so much. So, I'll be brief, remembering, as Gibran once said, "in much of...talking, thinking is half murdered." ((Some have said that in much of my speech, talking is half murdered.))~~

This spot where we now stand holds a special place in my heart. For eight years, I lived up the street with my family. But this memorial renders this place more special still -- by honoring a man who lifted candor with cadence, and lent song to truth.

enriched
way out,

Gibran once wrote that "remembrance is a form of meeting." So, in this garden, we meet that great man again. The graceful symmetry and slope of these grounds lead the eye in a sweep that is, indeed, poetry in motion. The Cedars of Lebanon that will someday canopy the poet's memorial remind us of those which once sheltered his birth. His words carved on these benches echo

ask

those he has etched on our memory. And as the entrance footbridge brings us into his garden, so his work "leads (us) to the thresholds of (our) own mind."

Perhaps his greatest bequest was the key by which we opened our own imagination. His was not poetry for the passive, but for the participant. ^(?) ~~[Rather than drawing us along the path of his stumble thoughts, his work opened the gate to ours.]~~ He wrote that the wisest teacher reveals "that which already lies half asleep in the dawning of your knowledge." His poetry sounded that reveille with a song of beauty and truth.

When Gibran said that "work is love made visible," those were not just words that he wrote, they were words that he lived. Part poet, part philosopher -- he ^{lighter} [was the man who] discovered 'the secret of the sea in a drop of dew.' Poetry was the language in which he explored his soul, and taught us about ours. And when he spoke of the realm of the spirit, his words pressed the veil we cannot see, yet cannot see beyond. He drew us where we were unused to climb, and showed us [what he saw:] the promise of a kinder, gentler world.

As we survey today's world, we [do indeed] see progress towards Gibran's vision, but we also see promise unfulfilled. And we see the need to renew Gibran's message of tolerance and compassion for a world too often at odds \ rather than at peace. Perhaps nowhere is this more important than in the Middle East, Gibran's homeland, where peace still wanders as the region's prodigal son.

think
out
apostrophe
may
not
return

[That region gave us a symbol of peace in Gibran. It is cruel irony that those lands now suffer the strife of hatred and fear. ~~I know you all share my hopes for Secretary Baker's~~

~~success in his peace-seeking mission.~~ Our Administration's efforts are premised by those words Bill just quoted: "We are all children of the same supreme being." That is why we must strive to turn the bitter cycle of demanding an eye for an eye, into one of offering a hand for a hand. We shall continue our efforts to help bring peace back home to this vital and historic part of the world, so that someday, its 'bread of affliction' may become 'bread cast upon the waters.']

Gibran once wrote, "love is a word of light, written by a hand of light, upon a page of light." The hand is his, and the page -- our hearts. Thank you very much ladies and gentlemen, and God bless the United States of America.

[That region gave us a symbol of peace in Gibran. It is cruel irony ~~(and poetic injustice)~~ that those lands now suffer the strife of hatred and fear. I know you all share my hopes for Secretary Baker's success in his peace-seeking mission. Our Administration's efforts are premised by those words Bill just quoted: "We are all children of the same supreme being." That is why we must strive to turn the bitter cycle of demanding an eye for an eye, into one of offering a hand for a hand. We shall continue our efforts to help bring peace back home to this vital and historic part of the world, so that someday, its 'bread of affliction' may become 'bread cast upon the waters.']

Gibran once wrote, "love is a word of light, written by a hand of light, upon a page of light." The hand is his, and the page ~~is~~ our hearts. Thank you very much ladies and gentlemen, and God bless the United States of America.

The
Kahlil Gibran Memorial Garden

A Gift to the People
of the
United States of America

October 19, 1984

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(202) 331-7741

Under the Honorary Patronage of
President and Mrs. Bush
The Board of Directors of
The Kahlil Gibran Centennial Foundation
requests the pleasure of your company for
a Memorial Day Weekend of Events to
celebrate the dedication of
The Kahlil Gibran Memorial Garden
May 23 - 27, 1991

RVSP by May 15
Card enclosed

The Kahlil Gibran Centennial Foundation is
established in the District of Columbia as a 501 (c) (3)
nonprofit organization. Donations are tax-deductible
to the extent provided by law.

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Vice Chairman

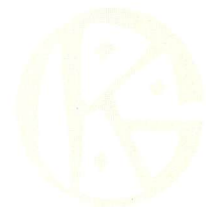
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"Hundreds of years later, when the people of the city arose from the diseased slumber of ignorance and saw the dawn of knowledge, they erected a monument in the most beautiful garden of the city and celebrated a feast every year in honour of that poet, whose writings had freed them. Oh how cruel is man's ignorance!"

—The Poet's Death is His Life—

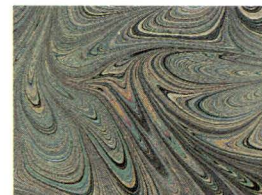


here is a quiet space in a busy city where people of all races, nationalities and creeds will soon be able to go to experience the spirit of poetry and enjoy the sweet repose of solitude. It is a place that celebrates a man who devoted his art to uniting humanity and elevating the human condition.

After years of efforts by those who admire and are inspired by his writing and his art, Kahlil Gibran will be commemorated on a U.S. National Park site dedicated in his name by the Kahlil Gibran Centennial Foundation of Washington, D.C.

Legislative contact during months of Foundation efforts led to authorization of this memorial garden by a joint resolution of the 98th United States Congress on October 19, 1984.

The Foundation hopes to enhance this tribute to Gibran with a traveling exhibition of his art work. In the future, the Foundation will seek support to establish a repository in the United States for his literary manuscripts, art and memorabilia.



KAHLIL GIBRAN

1883 - 1931

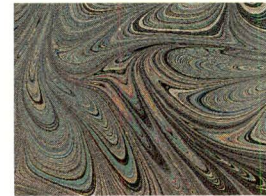
Kahlil Gibran and his family came to America seeking the artistic, religious and economic freedom sought by the millions of other emigrants who form the fabric of American culture. His sojourn from the Lebanese village of Besharri took him to Boston and a life of poverty. He soon overcame the trials of starting life in a new country through the courageous vision and literary talents he possessed and then gave to his adopted country. By his death at 48, Gibran, both an artist and a writer, had become a literary giant bequeathing to the people of all nations a prodigious body of work.

Inspiring the creation of his own school of Arabic literature, Gibran also significantly influenced untold generations of Americans through his English writings and translations of his Arabic work. His messages of tolerance and compassion remain a symbol of unity, democracy and peace for people all over the world. Over eight million copies of *The Prophet* have been sold and collections of Gibran's work have been translated into more than 50 languages. He continues to be one of the most widely quoted authors in the United States and excerpts from his work are often used by political, religious, and business leaders.



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THE MEMORIAL

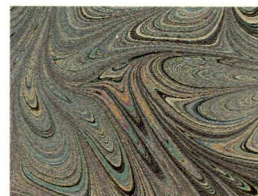
"I believe in you and I believe in your destiny. I believe that you have inherited from your forefathers an ancient dream, a song, a prophecy, which you can proudly lay as a gift of gratitude upon the lap of America."

-I Believe in You-

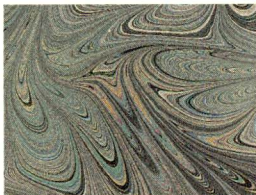


On October 19, 1989, the Foundation held a groundbreaking ceremony on the site of the Kahlil Gibran Memorial Garden, with Secretary of Interior Manual Lujan officiating. The memorial occupies a prestigious location on Embassy Row in our nation's capital. Its neighbors include the British Embassy, Winston Churchill Park, and the residence of the Vice President of the United States.

Construction on the memorial began in October, 1990, with a scheduled completion date of April, 1991. Charles H. Tompkins Company, construction contractor for the memorial, was responsible for the East Wing of the National Gallery and the recent renovation of the east face of the Capitol, as well as the Iwo Jima Memorial. Hellmuth, Obata and Kassabaum, architects for the memorial garden, are known for the design of the National Air and Space Museum, the World Bank and the National Archives.



Visitors to the memorial will cross a foot-bridge to a garden, in which fountains and sculpture will create a serene and contemplative environment. A sculpture of Gibran will greet them as they enter the memorial and, as they reach the center of the garden's wooded hillside, they will encounter a fountain surrounded by cedars of Lebanon. Gibran quotations will be carved into the memorial's limestone benches.



Kahlil Gibran Memorial Garden Dedication Committee

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Adelene Abercia
Vice Chairman

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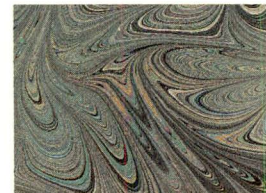
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Mary Faye Dudley
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YOUR DONATION IS A LEGACY

he Foundation seeks your support in order to complete construction and maintain the memorial. Leave a legacy for future generations by sending your tax-deductible contribution today. Your contribution to the Memorial Garden will be enjoyed by you and millions of visitors to the nation's capital.

Please do not delay. We need your help. The names of donors of \$25,000 or more will be encased in a time capsule at the Memorial and all donors will be recorded in the National Archives, the resting place of the U.S. Constitution and Declaration of Independence. All donors will be recognized in Foundation literature and dedication activities, as well.


Please contribute to this lasting tribute to Kahlil Gibran.



The Kahlil Gibran Centennial Foundation is established in the District of Columbia as a 501 (c)(3) nonprofit organization. Donations are tax-deductible to the extent provided by law.

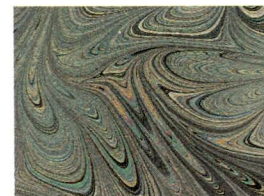


THE DEDICATION

he 1991 dedication of the Kahlil Gibran Memorial Garden marks the passage from dream to reality for thousands of contributors from throughout the United States and around the world. We invite you now to become a part of this important dedication and tribute to Gibran's bequest.

President and Mrs. Bush are honorary Co-Chairmen of the dedication committee, which is preparing a weekend of dedication events during the Memorial Day weekend, May 23 -27, 1991. People of all nations will be brought together to celebrate Gibran, his work and the spirit imbued in all people who come to the United States seeking freedom and basic human rights. Activities will include a dedication ceremony on the site, a reading of Gibran's poetry at the Library of Congress, a special awards banquet and a gala evening for the performing and creative arts.

You are invited to join President and Mrs. Bush, Jamie Farr, Casey Kasem, Danny Thomas and Flip Wilson, among other celebrities of national and international prominence, to be featured at events throughout the weekend.



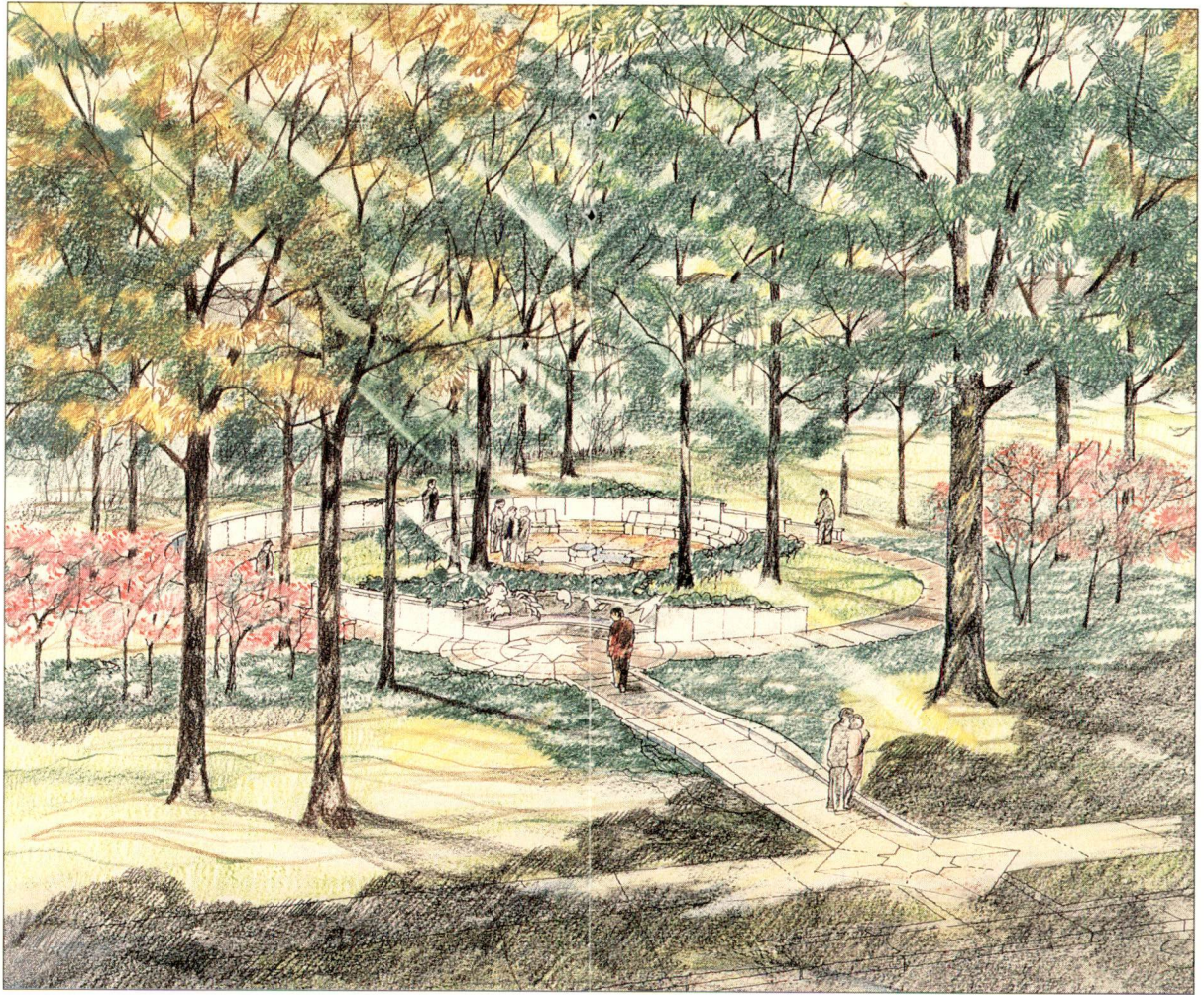
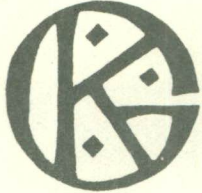


Illustration by George Dickie

The Kahlil Gibran Memorial



KAHLIL GIBRAN
MEMORIAL GARDEN
DEDICATION COMMITTEE

President and Mrs. Bush
Honorary Co-Chairs

Col. Peter S. Tanous
U.S. Army (Retired)
Chairman

Adelene Abercia
Vice Chair

KAHLIL GIBRAN
CENTENNIAL FOUNDATION
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Harry Zachem

Mary Faye Dudley
*Assistant to Chairman/
Director Special Projects*

KAHLIL GIBRAN
CENTENNIAL FOUNDATION
HONORARY COMMITTEE

The Honorable
Jimmy Carter, *Chairman*

A Robert Abboud
The Honorable Victor Atiyeh
Michael E. Baroody
William Peter Blatty
Richard A. Debs
Mrs. Johnson Garrett
Ambassador Edouard Ghorra
Vartan Gregorian
The Honorable Claiborne Pell
S. Dillon Ripley
Danny Thomas
Robert M. Warner
Mary Kaneb Wellman
Flip Wilson



Mary Faye Dudley
Assistant to the Chairman
Director, Special Projects

1738 N Street, N.W.
Washington, D.C. 20036
(202) 331-7741
FAX: (202) 331-4963

KAHLIL GIBRAN
CENTENNIAL
FOUNDATION

May 6, 1991

Ms. Lisa Battaglia
Office of Public Liaison
The White House
Washington, D.C. 20500

Dear Lisa:

Bill Baroody asked me to send you this package of information to help you in considering all that is involved with President Bush's participation in the Dedication Ceremony of the Kahlil Gibran Memorial Garden.

The President has confirmed arrival at 9:30 AM, Friday, May 24, 1991, at the site on Massachusetts Avenue, directly across the street from the British Embassy.

We would like for him to make remarks and Bill Baroody will be in touch with you in the next few days for discussion about time and content.

Meanwhile, if you have any questions about the enclosed package or need additional information, please don't hesitate to contact me.

Sincerely,

Mary Faye Dudley
Assistant to the Chairman



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MEMORIAL GARDEN
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Vartan Gregorian
The Honorable Claiborne Pell
S. Dillon Ripley
Danny Thomas
Robert M. Warner
Mary Kaneb Wellman
Flip Wilson

March 4, 1991

Dear Friends,

I am writing to give you advance notice of our good news. The Kahlil Gibran Memorial Garden will become a reality here in Washington in the spring of 1991. Actual construction began on our Embassy Row site in October, 1990.

Our architectural firm, Hellmuth, Obata and Kassabaum, is the well known designer of the National Air and Space Museum and The World Bank. Our construction contractor, Charles H. Tompkins Co., a subsidiary of J.A. Jones, is responsible for the East Wing of the National Gallery, the Iwo Jima Memorial, the buildings of the National Geographic Society and the recent restoration of the east face of The Capitol.

We also thought you would like to hear that President and Mrs. George Bush have agreed to serve as Honorary Co-Chairs of the Kahlil Gibran Memorial Garden Dedication Committee.

The dedication ceremonies and festivities will take place over the Memorial Day Weekend, May 23-27, 1991, in our Nation's Capital. I have appointed Col. Peter S. Tanous, U.S. Army (Retired), of Washington, DC and Adelene Abercia, of Houston, Texas, to serve as chairman and vice-chair, respectively, on the Dedication Committee.

Highlights of the weekend will begin on Thursday evening, May 23rd, with a poetry reading and reception at the U.S. Library of Congress. On Friday morning, May 24th, an official dedication ceremony will be held on the site on Massachusetts Avenue, with a special awards banquet that evening.

On the following Saturday evening, May 25th, we are planning a star-studded night of performing arts, which will feature many celebrities, including Casey Kasem, Flip Wilson and Jamie Farr.

We have enclosed a form, which we hope you will return with your check, as advance booking for the weekend of events at a cost of \$395.00 per person.

Also, for your convenience, a limited block of rooms have been guaranteed in advance at the J.W. Marriott Hotel at a special price of \$110 per room per night for those who make reservations for the weekend and ask for the special rate for the Kahlil Gibran Centennial Foundation. All shuttle buses for weekend events will depart and return to the J.W. Marriott.

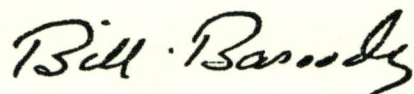
We recommend that you make your reservations as soon as possible. We will send you by return mail a reservation card, which you can fill out and mail directly to the J.W. Marriott in Washington, DC.

If you should prefer to stay at another hotel in the area please make your own arrangements directly. Two nearby hotels are the Willard Hotel at 1-(800) 327-0200 or the Hotel Washington at 1-(800) 424-9540. In DC, MD or VA the Hotel Washington telephone is (202) 638-5900.

We will be sending more detailed information about the Dedication events and the headliners who will be involved, if you should decide to attend. Meanwhile, I urge you to make your reservations as soon as possible.

Also, I would like to take this opportunity to thank you for your early interest in the Kahlil Gibran Memorial Garden and I look forward to greeting you personally at the site.

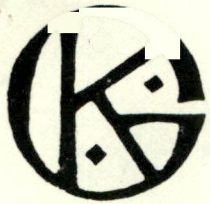
Sincerely,



William J. Baroody, Jr.
Chairman and President

Enclosure

RATHMORE MARTINE
25% COTTON FIBER 33A



KAHLIL GIBRAN
MEMORIAL GARDEN
DEDICATION COMMITTEE

President and Mrs. Bush
Honorary Co-Chairs

Col. Peter S. Tanous
U.S. Army (Retired)
Chairman

Adelene Abercia
Vice Chair

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Flip Wilson

Kahlil Gibran Centennial Foundation

The Kahlil Gibran Centennial Foundation was launched in Washington, DC, in 1983, one hundred years after the birth of Kahlil Gibran, to commemorate this versatile artist and his lasting contributions to mankind. In addition to the creation of a memorial garden in Washington, DC, the Foundation plans to organize a traveling exhibition of Gibran's art works and has a long term goal to establish a repository in the United States for Kahlil Gibran's works and related memorabilia.

The Memorial

On October 19, 1989, an official groundbreaking ceremony was held on the site of the Kahlil Gibran Memorial Garden. The memorial is located on Embassy Row in our nation's capital, directly across Massachusetts Avenue from the British Embassy and the Winston Churchill Park, and diagonally across the street from the residence of the Vice President of the United States. Construction began in October, 1990, with a scheduled completion date of April, 1991.

The Dedication

As you will see in the tentative schedule, plans are underway for a weekend of dedication events during Memorial Day weekend, May 23-27, 1991.

Kahlil Gibran Centennial Foundation Dedication Weekend, May 23-27, 1991

Tentative Schedule

		Thursday, May 23, 1991	
12:00 pm	-	8:00 pm	Registration - J.W. Marriott
12:00 pm	-	8:00 pm	Hospitality Suite - J.W. Marriott
6:45 pm	-	7:30 pm	Buses Depart J.W. Marriott
8:00 pm	-	10:00 pm	Poetry Reading and Reception (U.S. Library of Congress)
10:00 pm	-	11:00 pm	Buses Return to J.W. Marriott
		Friday, May 24, 1991	
8:30 am	-	8:00 pm	Registration - J.W. Marriott
8:30 am	-	8:00 pm	Hospitality Suite - J.W. Marriott
8:00 am	-	8:45 am	Buses Depart J.W. Marriott
9:30 am	-	10:30 am	Dedication Ceremony (Kahlil Gibran Memorial, Massachusetts Avenue)
11:00 am	-	2:00 pm	Congressional Reception and Dedication Luncheon (Location to be Announced; Bus Service to be Provided)
		Open	
2:00 pm	-	6:30 pm	Buses Depart J.W. Marriott
6:30 pm	-	7:30 pm	Kahlil Gibran Black Tie Reception and Awards Dinner (The National Building Museum)
7:00 pm	-	1:00 am	Buses Return to J.W. Marriott
10:30 pm	-	1:30 am	
		Saturday, May 25, 1991	
9:00 am	-	6:00 pm	Registration - J.W. Marriott
9:00 am	-	6:00 pm	Hospitality Suite - J.W. Marriott
11:00 am	-	1:00 p.m	Kahlil Gibran Exhibit and Reception (Location to be Announced)
		Open	
2:00 pm	-	5:00 pm	Buses Depart J.W. Marriott
5:00 pm	-	5:45 pm	Kahlil Gibran Embassy Reception(s)
6:00 pm	-	9:00 pm	Buses Return to J.W. Marriott
8:45 pm	-	9:30 pm	
		Sunday, May 26, 1991	
9:00 am	-	10:30 am	Nondenominational Services (Location to be Announced)
10:30 am	-	12:00 pm	Farewell Brunch - J.W. Marriott

"Hundreds of years later, when the people of the city arose from the diseased slumber of ignorance and saw the dawn of knowledge, they erected a monument in the most beautiful garden of the city and celebrated a feast every year in honour of that poet, whose writings had freed them. Oh how cruel is man's ignorance."

- A Poet's Death is His Life

THE WHITE HOUSE

WASHINGTON

November 16, 1990

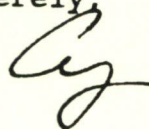
Dear Bill:

Barbara and I are pleased to accept your invitation to serve as Honorary Co-Chairs of the Kahlil Gibran Memorial Garden Dedication Committee.

We believe in your goals, and we are proud to give our support to your organization's initiatives. Thank you for extending this opportunity to us.

Our appreciation and best wishes.

Sincerely,



The Honorable William J. Baroody, Jr.
Chairman and President
Kahlil Gibran Centennial Foundation
1738 N Street, N.W.
Washington, D.C. 20036

Public Law 98-537
98th Congress

Joint Resolution

Authorizing the Kahlil Gibran Centennial Foundation to establish a memorial in the District of Columbia or its environs.

Oct. 19, 1984
[H.J. Res. 580]

Resolved by the Senate and House of Representatives of the United States of America in Congress assembled, That (a) the Kahlil Gibran Centennial Foundation is authorized to establish a memorial on Federal land in the District of Columbia or its environs to honor the Lebanese-American poet and artist, Kahlil Gibran.

(b) In carrying out subsection (a), the Foundation shall be responsible for preparation of the design and plans for the memorial, which shall be subject to the approval of the Secretary of the Interior, the Commission of Fine Arts, and the National Capital Planning Commission.

SEC. 2. The Secretary of the Interior—

(1) with the approval of the Commission of Fine Arts and the National Capital Planning Commission, shall select a site for the memorial;

(2) shall not permit construction of the memorial to begin unless the Secretary determines that sufficient amounts are available for completion of the memorial in accordance with the approved design and plans; and

(3) shall be responsible for maintenance of the memorial after completion of construction.

SEC. 3. The United States shall not pay any expense of the establishment of the memorial.

SEC. 4. The authority to establish the memorial under this resolution shall expire at the end of the five-year period beginning on the date of the enactment of this resolution, unless construction of the memorial begins during that period.

Expiration date.

Approved October 19, 1984.

LEGISLATIVE HISTORY—H.J. Res. 580:

HOUSE REPORT No. 98-1051 (Comm. on House Administration).
SENATE REPORT No. 98-640 (Comm. on Rules and Administration).
CONGRESSIONAL RECORD, Vol. 130 (1984):
Sept. 24, considered and passed House.
Oct. 4, considered and passed Senate.

real property in Jackson County, Oregon, forming a part of the right-of-way granted by the United States to the California and Oregon Railroad Company under the Act entitled "An Act granting Lands to aid in the Construction of a Railroad and Telegraph from the Central Pacific Railroad, in California, to Portland, in Oregon", approved July 25, 1868 (14 Stat. 239), is confirmed in Ernest Pritchett and his wife, Dianna Pritchett, the grantees in such conveyance, and their successors in interest, with respect to all interests of the United States in the rights to the real property described in section 2(b) of this Act.

Sec. 2. (a) The conveyance confirmed by this Act was made by a deed dated July 23, 1982, by the Southern Pacific Transportation Company to Ernest Pritchett and his wife, Dianna Pritchett, and recorded on October 20, 1982, in the official records of Jackson County, Document No. 82-15174.

(b) The real property referred to in the first section of this Act is a parcel of land in the Northwest Quarter of Section 28, Township 38 South, Range 4 West, Willamette Meridian, County of Jackson, State of Oregon, more particularly described as follows:

Commencing at the West Quarter corner of such Section 28; thence South 89 degrees 46 feet 45 inches East along the southerly line of such Northwest Quarter of Section 28 a distance of 1082.50 feet to a point in a line parallel with and distant 100 feet north-easterly, measured at right angles, from the original located center line of Southern Pacific Transportation Company's main track (Sixtiyou Branch), and also the True Point of Beginning of the parcel to be described; thence North 65 degrees 2 feet 35 inches West along such parallel line 1191.92 feet to the westerly line of such Section 28; thence South zero degrees 12 feet 52 inches West along such westerly line 55.05 feet to a point in a line parallel with and distant 50 feet northeasterly, measured at right angles, from such center line; thence South 65 degrees 2 feet 35 inches East along last such parallel line, as last such parallel line being also the northeasterly line of that certain parcel of land described in deed dated June 21, 1883, from Frederick G. Birdsey to Oregon and California Railroad Company, recorded July 28, 1883, in Deed Book 10, Page 463, Records of such County, a distance of 1060.35 feet to such southerly line; thence South 89 degrees 46 feet 45 inches East along such southerly line 119.49 feet to the True Point of Beginning, containing an area of 1.293 acres, more or less.

Sec. 3. (a) Nothing in this Act shall—

(1) diminish the right-of-way referred to in the first section of this Act to a width of less than 50 feet on each side of the center of the main track or tracks established and maintained by the Southern Pacific Transportation Company on the date of enactment of this Act; or

(2) validate or confirm any right or title to, or interest in, the land referred to in the first section of this Act arising out of adverse possession, prescription, or abandonment, and not confirmed by conveyance by the Southern Pacific Transportation Company before the date of enactment of this Act.

(b) There is reserved to the United States all oil, coal, or other minerals in the land referred to in the first section of this Act, together with the right to prospect for, mine, and remove such oil, coal, or other minerals under such rules and regulations as the Secretary of the Interior may prescribe.

By Mr. MITCHELL (for himself,
Mr. ARDOR, Mr. PERCY, Mr.
PELL, Mr. BOSCHWITZ, Mr. KEN-

NEY, Mr. INOUYE, Mr. RIEGLE,
Mr. DOLE, Mr. BENTSEN and
Mr. SARABATE.

S.J. Res 301. Joint resolution to authorize the Kahili Gibran Centennial Foundation of Washington D.C., to erect a memorial in the District of Columbia; to the Committee on Rules and Administration.

MEMORIAL IN COMMEMORATION OF KAHILI
GIBRAN

Mr. MITCHELL. Mr. President, I rise to introduce a joint resolution which would authorize the erection of a memorial on public grounds in the District of Columbia, in commemoration of Kahili Gibran, the Lebanese-American poet and artist.

Joining me in offering this joint resolution today are Senators ARDOR, PERCY, PELL, BOSCHWITZ, KENNEDY, INOUYE, RIEGLE, DOLE, and BENTSEN.

Kahili Gibran, born 100 years ago in Besharrt, Lebanon, moved with his family at the age of 12 to the United States where he lived the rest of his life. By his death at 48, he had produced, as both writer and artist, a prodigious body of work which stands today as an artistic legacy to people of all nations.

The writings of Kahili Gibran are among the world's most popular, with collections of his work appearing in more than 50 languages. Over 7 million copies have been sold of his most memorable work, "The Prophet," now in its 109th printing.

The Kahili Gibran Memorial is being offered as a gift to the American people by the Kahili Gibran Centennial Foundation. The foundation is an American nonprofit organization whose projects commemorate this important artist and his message of universal brotherhood. Gibran's dreams of human dignity and cooperation can be a source of inspiration to each of us.

I urge my colleagues to join with me and the original cosponsors of this resolution in honoring Kahili Gibran.

Mr. President, I ask unanimous consent that the full text of my resolution appear in the Record at this point.

There being no objection, the resolution was ordered to be printed in the Record, as follows:

S.J. Res. 301

Resolved by the Senate and House of Representatives of the United States of America in Congress assembled, That the Kahili Gibran Centennial Foundation of Washington, District of Columbia, is authorized to erect a memorial on public grounds in the District of Columbia, subject to authorization by the Secretary of the Interior as provided in section 2, in commemoration of the Lebanese-American poet and artist, Kahili Gibran. The memorial shall be in the form of a sculptured monument and shall be designated the Kahili Gibran Memorial.

Sec. 2. (a) The Secretary of the Interior is authorized to select, with the approval of the National Commission of Fine Arts and the National Capital Planning Commission, a suitable site on public grounds in the District of Columbia, upon which may be erected the memorial authorized in the first sec-

tion of this resolution. If the site selected is on public grounds belonging to or under the jurisdiction of the District of Columbia, the approval of the Mayor of the District of Columbia shall also be obtained.

(b) The design and plans for such memorial shall be subject to the approval of the Secretary of the Interior, the National Commission of Fine Arts and the National Capital Planning Commission.

(c) Other than as to the land authorized for the erection of the memorial in the first section, neither the United States nor the District of Columbia shall be put to any expense in the erection of the memorial.

Sec. 3. The authority conferred pursuant to this resolution shall lapse unless—

(1) the erection of such memorial is commenced within five years from the date of enactment of this resolution; and

(2) prior to its commencement funds are certified available in an amount sufficient, in the judgment of the Secretary of the Interior, to insure completion of the memorial.

Sec. 4. The maintenance and care of the memorial erected under the provisions of this resolution shall be the responsibility of the Secretary of the Interior.

THE COMMISSION OF FINE ARTS

ESTABLISHED BY CONGRESS MAY 17, 1910

J. CARTER BROWN, Chairman

CAROLYN J. DEAVER

NEIL H. PORTERFIELD

ROY M. GOODMAN

PASCAL REGAN

FREDERICK E. HART

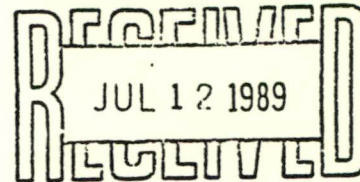
DIANE WOLF

CHARLES H. ATHERTON, Secretary

708 JACKSON PLACE, N.W.
WASHINGTON, D.C. 20006
202-566-1066

Hellmuth, Obata & Kassabaum

29 June 1989

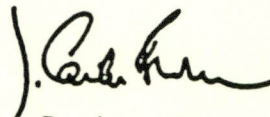


Dear Mr. Stanton:

At its meeting on 22 June 1989 the Commission of Fine Arts reviewed final designs, landscaping plans, and material samples for the Kahlil Gibran Memorial. I am happy to tell you they were approved.

The Commission's only recommendation was that the flowering shrubs, particularly the azaleas, should be limited to white or pastel colors, so as not to conflict with the delicate colors of the paving stones.

Sincerely,



J. Carter Brown
Chairman

Mr. Robert Stanton
Regional Director
National Park Service
National Capital Region
1100 Ohio Drive, S.W.
Washington, D.C. 20242

NATIONAL CAPITAL PLANNING COMMISSION

COMMISSION
MEMBERS

IN REPLY REFER TO;
NCPC File No. 2753

AUG 4 1987

Honorable Donald Paul Hodel
Secretary of the Interior
Washington, D.C. 20240

Dear Mr. Secretary:

The National Capital Planning Commission, at its meeting on July 30, 1987, approved the enclosed report to you on the site location for the Kahlil Gibran Memorial in Normanstone Parkway, Massachusetts Avenue, NW., near Observatory Circle.

Sincerely,

Reginald W. Griffith
Executive Director

Enclosure

cc: Fred L. Greene, Director, D.C Office of Planning
John G. Parsons, National Capital Region
National Park Service

Appointed by the
President of the United States

Glenn T. Urbhart
CHAIRMAN

William E. Baumgartner
W. Don MacGibvay

Appointed by the
Mayor of the District of Columbia
Robert J. Nash
Patricia Elwood

Secretary of Defense
Caspar W. Weinberger

Secretary of the Interior
Honorable Donald Paul Hodel

Administrator of General Services
Honorable Terence C. Godeen

Chairman, Committee on
Governmental Affairs,
United States Senate
Honorable John Glenn

Chairman, Committee on the
District of Columbia,
House of Representatives
Honorable Ronald V. Dellums

Mayor, District of Columbia
Honorable Marion S. Barry, Jr.

Chairman, Council of the
District of Columbia
Honorable David A. Claitor

EXECUTIVE DIRECTOR
Reginald W. Griffith

REMARKS OF WILLIAM J. BAROODY, JR., CHAIRMAN & PRESIDENT
KAHLIL GIBRAN CENTENNIAL FOUNDATION IN INTRODUCING
THE PRESIDENT OF THE UNITED STATES
FRIDAY, MAY 24, 1991

"I LOVE YOU, MY BROTHER, WHOEVER YOU ARE....
WHETHER YOU WORSHIP IN YOUR CHURCH, KNEEL IN
YOUR TEMPLE, OR PRAY IN YOUR MOSQUE. YOU AND I
ARE CHILDREN OF ONE FAITH...FINGERS OF THE LOVING
HAND OF ONE SUPREME BEING, A HAND EXTENDED
TO ALL...."

THOSE WORDS OF KAHLIL GIBRAN CAN SERVE TODAY AS A NON-
DENOMINATIONAL PRAYER TO BEGIN THIS DEDICATION CELEBRATION
AS WE PRESENT THE KAHLIL GIBRAN MEMORIAL MEMORIAL GARDEN
AS A GIFT TO ALL THE PEOPLE OF AMERICA.

MR. PRESIDENT, MAJORITY LEADER MITCHELL, CONGRESSWOMAN OAKAR,
AMBASSADOR LAHOUD, DISTINGUISHED GUESTS, LADIES AND GENTLEMEN,
I AM BILL BAROODY, CHAIRMAN AND PRESIDENT OF THE KAHLIL GIBRAN
CENTENNIAL FOUNDATION.

THE MAN WE HONOR TODAY -- AND MORE IMPORTANTLY, HIS BODY
OF WORK AND ALL THAT IT SYMBOLIZES -- GIVES US IN A WORLD
BESET WITH SEEMINGLY INTRACTABLE PROBLEMS A RAY OF HOPE....

IN A HAUNTING PASSAGE IN A PIECE HE TITLED "A POET'S DEATH
IS HIS LIFE," KAHLIL GIBRAN UNKNOWINGLY PROPHESED THE COMING
OF THIS GLORIOUS DAY WHEN HE SAID: "HUNDREDS OF YEARS LATER,
WHEN THE PEOPLE OF THE CITY AROSE FROM THE DISEASED SLUMBER
OF IGNORANCE AND SAW THE DAWN OF KNOWLEDGE, THEY ERECTED A
MONUMENT IN THE MOST BEAUTIFUL GARDEN OF THE CITY AND
CELEBRATED A FEAST EVERY YEAR IN HONOUR OF THAT POET, WHOSE
WRITINGS HAD FREED THEM. OH HOW CRUEL IS MAN'S IGNORANCE!"

THIS IS INDEED THE MOST BEAUTIFUL GARDEN IN THIS CITY OF
MEMORIALS AND IT EXISTS BECAUSE EVEN THOUGH "MAN'S IGNORANCE
IS CRUEL," MANY, MANY MEN AND WOMEN HAVE BEEN MOST KIND AND
GENEROUS IN BRINGING THE FABULOUS DREAM OF A MEDITATION
GARDEN TO FRUITION IN THE HEART OF THE CAPITAL CITY OF A
COUNTRY KAHLIL GIBRAN CAME TO LOVE AND REVERE.

LADIES AND GENTLEMEN, IT TOOK ONE PRESIDENT, RONALD REAGAN,
TO SIGN THE BILL INTO LAW....IT TOOK ANOTHER, OUR KEYNOTE SPEAKER
TODAY AND HIS INCREDIBLE WIFE BARBARA TO GIVE THIS FOUNDATION
AND ITS MEMORIAL DAY WEEKEND DEDICATION PLANS A MUCH NEEDED
BOOST BY AGREEING TO SERVE AS HONORARY COCHAIRS OF OUR NATIONAL
DEDICATION COMMITTEE. (WE REGRET THAT BARBARA COULD NOT BE WITH US
THIS MORNING, MR. PRESIDENT, BUT WE'RE LOOKING FORWARD TO AN EARLY
OPPORTUNITY TO PRESENT TO THE FIRST LADY, THE FIRST KAHLIL GIBRAN
LITERACY AWARD FOR HER CONTINUING OUTSTANDING WORK IN THAT ARENA.

WE ARE MOST GRATEFUL TO YOU AND TO BARBARA, MR. PRESIDENT, FOR
ALL YOU HAVE DONE TO MAKE THIS DAY A WONDERFUL REALITY.

LADIES AND GENTLEMEN, IT IS MY GREAT HONOR AT THIS TIME TO
PRESENT TO YOU THE PRESIDENT OF THE UNITED STATES OF AMERICA.

MR. PRESIDENT:

(Grossman/Hinchliffe)
May 17, 1991
RASUL Draft One

PRESIDENTIAL REMARKS: KHALIL GIBRAN DEDICATION
GIBRAN MEMORIAL GARDEN
FRIDAY, MAY 24, 1991, 9:30 a.m.

Ladies and Gentlemen. It's an honor to dedicate this garden to a man who has done so much for poetry, and through poetry, for all of us. \ Barbara and I were pleased to serve as honorary Co-Chairmen of the dedication committee. And now that I see the beauty of this place, I'm struck by that committee's dedication. \ They, and all who contributed to this memorial, offer it as a tribute to Gibran's legacy -- his belief in brotherhood, his call for compassion, and his passion for peace.

The spot where we now stand holds a special place in my heart. For eight years, I lived up the street with my family. But this memorial renders this place more special still -- by honoring a man who enlivened candor with cadence, and lent song to truth.

Gibran once wrote that "remembrance is a form of meeting." So, in this garden, we meet that man again. The graceful symmetry and slope of these grounds lead the eye in a sweep that is, indeed, poetry in motion. The Cedars of Lebanon that will someday canopy the poet's memorial remind us of those which once sheltered his birth. His words carved on these benches echo those he has etched on our memory. And as the entrance's footbridge brings us into his garden, so his work "leads (us) to the thresholds of (our) own mind."

Perhaps his greatest bequest was the key by which we opened our own imaginations. His was not poetry for the passive, but for the participant. He wrote that the wisest teacher reveals "that which already lies half asleep in the dawning of your knowledge." His poetry sounded that reveille with a song of beauty and truth.

When Gibran said that "work is love made visible," those were not just words that he wrote, they were words that he lived. Part poet, part philosopher -- he extracted 'the secret of the sea (from) a drop of dew.' Poetry was the language in which he explored his soul, and taught us about ours. And when he spoke of the realm of the spirit, his words pressed the veil we cannot see, yet cannot see beyond. He drew us where we were unused to climb, and shared what he saw: the promise of a kinder, gentler world.

As we survey today's world, we see progress towards Gibran's vision, but we also see promise unfulfilled. And we see the need to renew Gibran's message of tolerance and compassion for a world too often at odds \ rather than at peace. Perhaps nowhere is this more important than in the Middle East, Gibran's homeland, where peace still wanders as the region's prodigal son.

That region gave us a symbol of peace in Gibran. It is cruel irony that those lands now suffer the strife of hatred and fear. Our Administration's efforts are premised by those words Bill just quoted, that we are all children of the same supreme being. That is why we must strive to turn the bitter cycle of

demanding an eye for an eye, into one of offering a hand for a hand. We shall continue our efforts to help bring peace back home to this vital and historic part of the world, so that someday, its 'bread of affliction' may become 'bread cast upon the waters.'

Gibran once wrote, "love is a word of light, written by a hand of light, upon a page of light." The hand is his, and the page -- our hearts. Thank you very much ladies and gentlemen, and God bless the United States of America.

#

May 7, 1991

Jennifer Grossman
The White House
111 1/2 OEOB
Washington, D.C. 20500

Dear Ms. Grossman:

John Cranolski has just called us and introduced himself as an intern working with you on the President's speech for the upcoming dedication of the Gibran Kahlil Gibran Park.

Since he is interested in background and biographical detail, we're pleased to forward our **Kahlil Gibran His Life and World**. The book is reappearing in a revised edition with a new Introduction and Epilogue. So, we are including these latest additions in manuscript form.

John mentioned that he was looking for some humorous quotes on or about Gibran. If you are interested in some of his parables which fall under the "one liner" category, perhaps you can get a copy of his book **Sand and Foam**.

Good luck with this project. Please let us know if we can further help.

Sincerely,

A handwritten signature in blue ink that reads "Kahlil N. Gibran". The signature is fluid and cursive, with the first letter of each word being capitalized and prominent.

Kahlil N. Gibran
160 West Canton Street
Boston, MA 02118 617-267-0118

→ appropriate that man is on Mass ave, cuz that's where his fam immigrated to

- couple of sentences on the park itself.

→ Symbolism: footbridge, fountain, words etched on stone as ending

→ quote? KG on baseball?

→ a place for meditation

→ the joy we take from art is one shared by all mankind

as he has etched them on our collective conscience, circles the golden circle ~ continuity & wholeness

1911 - 80 yrs ago, KG founded The Golden Circle

- freeing of Arab territories from Ottoman rule

The Homitage in NY

- Monumento fountain is the source of spirituality

- Collector of his art but he transferred into new of the 80 top

last book: The Wonders

* building metaphors in city planning

Gilman died 60 yrs ago

Born 100 yrs ago

- new approach to Nature

as "in our grand design"

- writing which generated as a gateway to the realm of the spirit world

- part. sage part prophet

→ STANLEY
STANLEY
MIGHT
→ THE DAY
THE MUSIC
DIED

Get a copy of
STANLEY
MIGHT

I married beneath me—all women do.

—NANCY ASTOR, speech, Oldham, England, 1951

It is a truth universally acknowledged, that a single man in possession of good fortune, must be in want of a wife.

—JANE AUSTEN, *Pride and Prejudice*

[For more on this line, see Austen at WOMEN & MEN.]

It is better to marry than to burn.

—BIBLE, *I Corinthians* 7:9

One was never married, and that's his hell; another is, and that's his plague.

—ROBERT BURTON, *The Anatomy of Melancholy*

Polygamy may well be held in dread,
Not only as a sin but as a bore.

—LORD BYRON, *Don Juan*

Marriage is a result of the longing for the deep, deep peace of the double bed after the hurly-burly of the chaise-longue.

—MRS. PATRICK CAMPBELL, quoted in
Ralph G. Martin, *Jenny*

I am not against hasty marriages, where a mutual flame is fanned by an adequate income.

—WILKIE COLLINS, *No Name*

Married in haste, we may repent at leisure.

—WILLIAM CONGREVE, *The Old Bachelor*

[The proverb—"Marry in haste, repent at leisure"—predates Congreve.]

A single man . . . is an incomplete animal. He resembles the odd half of a pair of scissors.

—BENJAMIN FRANKLIN, letter to a young man, June 25, 1745

Where there's marriage without love, there will be love without marriage.

—BENJAMIN FRANKLIN, *Poor Richard's Almanac*

I think it can be stated without denial that no man ever saw a man he would be willing to marry if he were a woman.

—GEORGE GIBBS, *How To Stay Married*

x Let there be spaces in your togetherness.

—KAHLIL GIBRAN, *The Prophet*

A wife loves out of duty, and duty leads to constraint, and constraint kills desire.

—JEAN GIRADOUX, *Amphitryon* 38

See also APPEASEMENT VS. RESISTANCE;
PEACE; RESIGNATION; VIOLENCE: WAR

soever shall smite thee on thy right
also. —BIBLE, *Matthew* 5:39

pents, and harmless as doves.
—*Ibid.*, 10:16

article of my faith. It is also the last
L. GANDHI, speech in defense against a
dition, March 23, 1922

his readiness to die, if need be, at the
killing him.
GANDHI, quoted in S. Hobhouse, ed.,
m: Some Sayings of Mahatma Gandhi

ed cowardice.
—ADOLF HITLER, speech, Aug. 21, 1926

See ARTS: PAINTING

See also CHILDREN & CHILDHOOD;
FAMILY; GENERATIONS

ret, and so are their griefs and fears:
will they utter the other.

FRANCIS BACON, *Of Parents and Children*

iven like a loving woman; and, of all
h slave as a mother.
SHER, *Proverbs from Plymouth Plantation*

e cradle goes all the way down to the
—*Ibid.*

mother. —BIBLE, *Exodus* 22:12,
and elsewhere

th his son. —BIBLE, *Proverbs* 13:24

Train up a child in the way he should go: and when he is old, he
will not depart from it. —*Ibid.*, 22:6

Who doesn't desire his father's death?
—FEDOR DOSTOEVSKI, *The Brothers Karamazov*

Happy that man whose children make his happiness in life and
not his grief. —EURIPIDES, *Orestes*

A man who has been the indisputable favorite of mother keeps for
life the feeling of a conqueror, that confidence of success that often
induces real success.

—FREUD, quoted in Ernest Jones, *Life and Works*
[For the opposite view, in the English tradition, see Maugham
below.]

* You are the bows from which your children are as living arrows
sent forth. —KAHLIL GIBRAN, *The Prophet*

There are some extraordinary fathers who seem, during the whole
course of their lives, to be giving their children reasons for being
consoled at their death. —LA BRUYÈRE, *Les Caractères*

He that will have his son have respect for him and his orders,
must himself have a great reverence for his son.
—JOHN LOCKE, *Some Thoughts Concerning Education*

wot in hell
have I done to deserve
all these kittens. —DON MARQUIS, *archy and mehitabel*

Few misfortunes can befall a boy which bring worse consequence
than to have a really affectionate mother.
—W. SOMERSET MAUGHAM, *A Writer's Notebook*
[Cf. Freud, above.]

People are always rather bored with their parents. That's human
nature. —W. SOMERSET MAUGHAM, *The Bread-Winner*

How sharper than a serpent's tooth it is
To have a thankless child! —SHAKESPEARE, *King Lear*, I, iv

It is a wise father that knows his own child.
—SHAKESPEARE, *The Merchant of Venice*, II, ii

God is in heaven, and thou upon earth: therefore let thy words be few.
—BIBLE, *Ecclesiastes* 5:5

When thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets that they may be seen of men. Verily I say unto you, they have their reward.
—BIBLE, *Matthew* 6:6

Watch and pray.
—BIBLE, *Mark* 13:33

Pray, v. To ask that the rules of the universe be annulled in behalf of a single petitioner, confessedly unworthy.
—AMBROSE BIERCE, *The Devil's Dictionary*

Prayer is conversation with God.
—CLEMENT OF ALEXANDRIA, *Stromateis*

He prayeth well, who loveth well
Both man and bird and beast.
—SAMUEL TAYLOR COLERIDGE, *The Rime of the Ancient Mariner*

He prayeth best, who loveth best
All things both great and small;
For the dear God who loveth us,
He made and loveth all.
—*Ibid.*

Prayer is the little implement
Through which men reach
Where presence—is denied them. —EMILY DICKINSON, poem

Prayer is the contemplation of the facts of life from the highest point of view.
—RALPH WALDO EMERSON, *Self-Reliance*

✕ You pray in your distress and in your need: would that you might pray also in the fullness of your joy and in your days of abundance.
—KAHLIL GIBRAN, *The Prophet*

And fools, who came to scoff, remained to pray.
—OLIVER GOLDSMITH, *The Deserted Village*

Prayer indeed is good, but while calling on the gods, a man should himself lend a hand.
—HIPPOCRATES, *Regimen*

Pray, for all men need the aid of the gods. —HOMER, *Odyssey*

Working people have a lot of bad habits, but the worst of them is work. —CLARENCE DARROW, quoted in Kevin Tierney, *Darrow*

A lot of fellows nowadays have a B.A., M.D., or Ph.D. Unfortunately, they don't have a J.O.B. —"FATS" DOMINO, attributed

Originality and a feeling of one's own dignity are achieved only through work and struggle.

—FÉDOR DOSTOEVSKI, *A Diary of a Writer*

There is no substitute for hard work.

—THOMAS ALVA EDISON, *Life*

The bitter and the sweet come from the outside, the hard from within, from one's own efforts.

—ALBERT EINSTEIN, *Out of My Later Years*

Farming looks might easy when your plow is a pencil and you're a thousand miles from a cornfield.

—DWIGHT D. EISENHOWER, speech, Sept. 25, 1956

To the worker, God himself lends aid. —EURIPIDES, *Hippolytus*

Men for the sake of getting a living forget to live.

—MARGARET FULLER, *Summer on the Lakes*

✧ All work is empty save when there is love.

—KAHLIL GIBRAN, *The Prophet*

When work is a pleasure, life is a joy! When work is duty, life is slavery.

—MAXIM GORKY, *The Lower Depths*

It is weariness to keep toiling at the same things so that one becomes ruled by them.

—HERACLITUS, fragment

More men are killed by overwork than the importance of the world justifies.

—RUDYARD KIPLING, *The Phantom Rickshaw*

Under the spreading chestnut tree

The village smithy stands;

The smith a mighty man is he

With large and sinewy hands.

And the muscles of his brawny arms

Are strong as iron bands.

He earns what'er he can,

His brow is wet with honest sweat,

And looks the whole world in the face,

For he owes not any man.

—HENRY WADSWORTH LONGFELLOW, *The Village Blacksmith*

centuries as looking-glasses possessing
er of reflecting the figure of man at
—*Ibid.*

See ARTS: STYLE IN WRITING
& EXPRESSION; LANGUAGE

See also ACCOMPLISHMENT; DOING;
PERSEVERANCE & ENDURANCE

anking classes. —ANONYMOUS

rudgery is.
—HENRY WARD BEECHER,
Proverbs from Plymouth Pulpit

not work? These are questions that
—BHAGAVAD GITA

onsider her ways; and be wise:
seer, or ruler,
summer, and gathereth her food in
—BIBLE, *Proverbs* 6:6-8

hire. —BIBLE, *Luke* 10:7

Strive diligently.
—BUDDHA, reputed last words

URTON, *The Anatomy of Melancholy*,
g words

is work. Let him ask no other blessed-
—THOMAS CARLYLE, *Past and Present*

r day's work": it is as just a demand
governing. It is the everlasting right
—*Ibid.*

l the maladies and miseries that ever
—THOMAS CARLYLE, speech, April 2, 1886

rust out.
—BERLAND, quoted in George Horne,
The Duty of Contending for the Truth

Ref.
PN6081
1822
WH

THE NEW
INTERNATIONAL
DICTIONARY
OF
QUOTATIONS

Selected by
Hugh Rawson
and
Margaret Miner

E. P. DUTTON
New York

There music with her silver sound
With speed is wont to send redress.

"A Song to the Lute in Music,"
Attributed to Richard Edwards (?1523-66)
Paradyse of Daynty Devises, 1576
(Quoted in Shakespeare's *Romeo and
Juliet*), 1594-95

Is it any weakness, pray, to be wrought on by exquisite music? to feel its wondrous harmonies searching the subtlest windings of your soul, the delicate fibres of life where no memory can penetrate, and binding together your whole being, past and present, in one unspeakable vibration; melting you in one moment with all the tenderness, all the love, that has been scattered through the toilsome years, concentrating in one emotion of heroic courage or resignation all the hard-learned lessons of self-renouncing sympathy, blending your present joy with past sorrow, and your present sorrow with all your past joy?

George Eliot (1819-80)

There is no feeling, perhaps, except the extremes of fear and grief, that does not find relief in music—that does not make a man sing or play the better.

George Eliot
The Mill on the Floss, 1860

Musick is said to be the rejoycing
of the hart:
Musicke comforteth the mynde,
and feareth the enimie.

John Florio (?1553-1625)
First Fruites, 1578

And if there come the singers and the dancers—buy of their gifts also. For they too are gatherers of fruit and frankincense, and that which they bring, though fashioned of dreams, is raiment and food for your soul.

Kahlil Gibran (1883-1931)
The Prophet, 1923

The music I desire must be supple enough to adapt itself to the lyrical effusions of the soul and the fantasy of dreams.

Claude Debussy (1862-1918)

The object of music is sound. Its purpose is to give pleasure and excite various passions in us.

René Descartes (1596-1650)

What passion cannot music raise and quell!

John Dryden (1631-1700)

Song for St. Cecilia's Day, 1687

. . . be it laughter or tears, feverish passion or religious ecstasy, nothing, in the category of human feelings, is a stranger to music.

Paul Dukas (1865-1935)

No other art tells us such forgotten secrets about ourselves . . . It is in the mightiest of all instincts, the primitive sex traditions of the race before man was, that music is rooted.

Havelock Ellis (1859-1939)

O Music

In your depths we deposit our hearts and souls.

Thou hast taught us to see with our ears

And hear with our hearts.

Kahlil Gibran (1883-1931)

To music's pipe the passions dance.

Matthew Green (1696-1737)

The Spleen, 1737

To picture, or rather to rouse the passions is the chief and final aim of music.

Wilhelm Heinse (1746-1803)

Musikal Dialoge, 1805

The mellow touch of music most doth wound
The soul when it doth rather sigh, then sound.

Robert Herrick (1591-1634)

Hesperides, 1638

Metaphysics, Metaphor, and Miscellany

f music far away.

Thomas Campbell (1777-1844)
The Pleasures of Hope, 1799

, let's close and end

mpion (1567-1620)

ity's

Thomas Campion

Chaucer (1340-1400)
htes Tale, c. 1386

iment.

Cicero (106-43 B.C.)
Ad Atticum, 50 B.C.

fire, then extinguishes

Cocteau (1889-1963)

ongue;

Cornwall (1787-1874)
ille and Fornarina

e Alighieri (1265-1321)
no, Canto XXI, c. 1300

the fiddle!
in Dobson (1840-1921)
'ey

Music as Metaphor

333

So just, so small, yet in so sweet a note,
It seemed the music melted in the throat.

John Dryden (1631-1700)
The Flower and the Leaf

I see you have a singing face—a heavy, dull sonata face.

George Farquhar (1678-1707)
The Inconstant, 1702

Music must be paramount: Prefer an uneven rhythm.

Anatole France (1844-1924)

When you work you are a flute through whose heart the whispering of the hours turns to music. Which of you would be a reed, dumb and silent, when all else sings together in unison?

Kahlil Gibran (1883-1931)

All the sounds of the earth are like music . . .

Oscar Hammerstein II (1895-1960)
"Oh, What a Beautiful Mornin'," popular
song, 1943

If cities were built by the sound of music, then some edifices would appear to be constructed by grave, solemn tones; others to have danced forth to light, fantastic airs.

Nathaniel Hawthorne (1804-64)
The American Note-Books, January 4, 1839

Fate's a fiddler, Life's a dance.

William Ernest Henley (1849-1903)
Double Ballade of Life and Fate

There's not a string attuned to mirth but has its chord in melancholy.

Thomas Hood (1799-1845)
Ode to Melancholy

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*ε: An Encyclopedia of
Quotations About Music*

compiled and edited by
NAT SHAPIRO

DOUBLEDAY & COMPANY, INC. GARDEN CITY, NEW YORK 1978

ument of science, and
f ideas.
ace to His Dictionary.
an the keys of Sciences.
ts the other.
ères. Ch. 12.

f thought.
s of the Poets: Cowley.
o under WORD.
Garment of Thought:
r be, Language is the
, of Thought.
us. Bk. i, ch. 11.
e and counterpart of

s, 1 Dec., 1841.

language; it gives the
(L'accent est l'âme
le sentiment et la

try dwells in the mind
n the tongue. (L'accent
emeure dans l'esprit et
is le langage.)
uximes. No. 342.
commend so much.
r. Act ii, sc. 2, l. 115.

y of the human race.
erve of life running
connecting them into
and advancing exist-

ndale. Pt. i, sec. 11.

or bull's-eye lantern
the vast cathedral of

Whitman.

in which a thousand
ights have been safely
d.
udy of Words: Intro-

he faculty of speech,
of God.

e to His Dictionary.
on of ideas, and if the
nnot preserve an ident-
t retain an identity of

e to His Dictionary.

Apothegms

he company that you
, and unlarded with

lters, 22 Feb., 1748.
make in the language

[Italian] in which Charles the Fifth said that
he would choose to speak to his mistress? . . .
You already possess, and, I hope, take care not
to forget, that language [English] which he re-
served for his horse. You are absolutely master,
too, of that language [French] in which he said
he would converse with men.

LORD CHESTERFIELD, *Letters*, 25 Jan., 1750.

1
The language of the street is always strong.
What can describe the folly and emptiness of
scolding like the word jawing?

EMERSON, *Journals*, 1840.

His language is painful and free.

BRET HARTE, *His Answer*.

2
We shall never understand one another until
we reduce the language to seven words.

KAILLIL GIBRAN, *Sand and Foam*.

That is not good language that all understand
not.

GEORGE HERBERT, *Jacula Prudentum*.

3
Custom is the most certain mistress of lan-
guage, as the public stamp makes the current
money.

BEN JONSON, *Explorata: Consuetudo*.

He strikes no coin, 'tis true, but coins new
phrases,
And vends them forth as knaves vend gilded
counters,

Which wise men scorn and fools accept in pay-
ment.

UNKNOWN. (Quoted by SCOTT, *The Monastery*,
as from an old play.)

4
The Turkish language is like that: it says a
lot in few words. (La langue turque est comme
cela, elle dit beaucoup en peu de paroles.)

MOLIÈRE, *Le Bourgeois Gentilhomme. Act iv,*
sc. 4.

5
I find sufficient store of stuff in our lan-
guage, but some defect of fashion.

MONTAIGNE, *Essays. Bk. iii, ch. 5.*

6
I am a barbarian here, because I am under-
stood by no one. (Barbarus hic ego sum, quia
non intelligor ulli.)

OVID, *Tristia. Bk. v, eleg. 10, l. 37.*

7
Similes are like songs in love:
They much describe; they nothing prove.

MATTHEW PRIOR, *Alma. Canto iii, l. 314.*

Thou hast the most unsavoury similes.

SHAKESPEARE, *1 Henry IV. Act i, sc. 2, l. 83.*

Oft on the dappled turf at ease
I sit, and play with similes,
Loose type of things through all degrees.

WORDSWORTH, *To the Daisy. No. 2.*

No simile runs on all fours. (Nullum simile qua-
tuor pedibus currit.)

UNKNOWN. A Latin proverb, quoted by SIR
EDWARD COKE, *Institutes*.

Allegory dwells in a transparent palace. (L' allé-
gorie habite un palais diaphane.)

LEMIERRE, *Peinture. Sec. 3.*

8
Moth: They have been at a great feast of
languages, and have stolen the scraps.

Costard: O, they have lived long in the alms-
basket of words.

SHAKESPEARE, *Love's Labour's Lost. Act v,*
sc. 1, l. 40.

9
There is not chastity enough in language
Without offence to utter them.

SHAKESPEARE, *Much Ado About Nothing. Act*
iv, sc. i, l. 98.

Language was not powerful enough to describe
the infant phenomenon.

DICKENS, *Nicholas Nickleby. Ch. 23.*

10
Sure, if I reprehend anything in this world,
it is the use of my oracular tongue, and a
nice derangement of epitaphs!

SHERIDAN, *The Rivals. Act iii, sc. 3.*

III—Language: Greek and Latin

11
Beside 'tis known he could speak Greek
As naturally as pigs squeak;

That Latin was no more difficile
Than to a blackbird 'tis to whistle.

BUTLER, *Hudibras. Pt. i, canto i, l. 51.*

A Babylonish dialect
Which learned pedants much affect.

BUTLER, *Hudibras. Pt. i, canto i, l. 93.*

He that is but able to express
No sense at all in several languages,
Will pass for learned than he that's known
To speak the strongest reason in his own.

BUTLER, *Satire Upon the Abuse of Learning.*
Pt. i, l. 65.

For though to smatter ends of Greek
Or Latin be the rhetoric
Of pedants counted, and vain-glorious,
To smatter French is meritorious.

BUTLER, *Satire Upon Our Ridiculous Imitation*
of the French, l. 127.

12
He Greek and Latin speaks with greater ease
Than hogs eat acorns, and tame pigeons
peas.

LIONEL CRANFIELD, *Panegyric on Tom Coriate.*

13
The ancient languages are the scabbard which
holds the mind's sword.

GOETHE, *Table-Talk, 1814.* A paraphrase from
Luther.

He who is ignorant of foreign languages knows
not his own.

GOETHE, *Kunst und Allerthum.*

The knowledge of the ancient languages is mainly
a luxury.

JOHN BRIGHT, *Letter to J. Churton Collins,*
1886.

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THE HOME BOOK
OF
QUOTATIONS

Classical and Modern

SELECTED AND ARRANGED BY
BURTON STEVENSON
Editor *The Home Book of Verse*

I can tell thee where that saying was born
SHAKESPEARE, *Twelfth Night*
Act i, sc. 5, l. 9

TENTH EDITION

DODD, MEAD & COMPANY
NEW YORK

out. We have really no absent friends. ELIZABETH BOWEN, *The Death of the Heart* (1938), 2.2.

2. Our hours in love have wings; in absence crutches. COLLEY CIBBER, *Xerxes* (1699), 4.3.

3. It takes time for the absent to assume their true shape in our thoughts. After death they take on a firmer outline and then cease to change. COLETTE, "The Captain," *Earthly Paradise* (1966), 1, ed. Robert Phelps.

4. How great love is, presence best trial makes, / But absence tries how long this love will be. JOHN DONNE, "Valediction: Of the Book," *Songs and Sonnets* (1633).

5. Those who are absent are always wrong. ENGLISH PROVERB.

6. Absence sharpens love, presence strengthens it. THOMAS FULLER, M.D., *Gnomologia* (1732), 755.

7. When you part from your friend, you grieve not; / For that which you love most in him may be clearer in his absence, as the mountain to the climber is clearer from the plain. KAHLIL CIBRAN, "On Friendship," *The Prophet* (1923).

8. Sometimes, when one person is missing, the whole world seems depopulated. LAMARTINE, *Premières méditations poétiques* (1820), 1.

9. Absence lessens ordinary passions and augments great ones, as the wind blows out a candle and makes a fire blaze. LA ROCHEFOUCAULD, *Maxims* (1665), tr. Kenneth Pratt.

10. The absent shall not be made heir. LATIN PROVERB.

11. The fabric of my faithful love / No power shall dim or ravel / Whilst I stay here,—but oh, my dear, / If I should ever travel! EDNA ST. VINCENT MILLAY, "To the Not Impossible Him."

12. Absences are a good influence in love and keep it bright and delicate. ROBERT LOUIS STEVENSON, title essay, 1, *Virginibus Puerisque* (1881).

13. Greater things are believed of those who are absent. TACITUS, *Histories* (A.D. 104-109), 2.83.

ABSTINENCE

See 859. Self-denial

3. THE ABSURD

See also 4. Absurdity; 30. Alienation; 315. Existentialism; 569. Meaning

1. If life must not be taken too seriously—then so neither must death. SAMUEL BUTLER (d. 1902), "Death," *Note-Books* (1912).

2. The absurd is born of the confrontation between the human call and the unreasonable silence of the world. ALBERT CAMUS, *The Myth of Sisyphus* (1942).

3. The absurd is sin without God. ALBERT CAMUS, "An Absurd Reasoning," *The Myth of Sisyphus* (1942), tr. Justin O'Brien.

4. Man is able to do what he is unable to imagine. His head trails a wake through the galaxy of the absurd. RENÉ CHAR, *Leaves of Hypnos*, 227, in *Hypnos Waking* (1956), tr. Jackson Mathews and others.

5. In a world where everything is ridiculous, nothing can be ridiculed. You cannot unmask a mask. G. K. CHESTERTON, "On the Comic Spirit," *Generally Speaking* (1928).

6. Life is a jest, and all things show it; / I thought so once, but now I know it. JOHN GAY, "My Own Epitaph," *Fables* (1727-38).

7. Unextinguished laughter shakes the skies. HOMER, *Iliad* (9th c. B.C.), 1.771, tr. Alexander Pope.

8. Life has to be given a meaning because of the obvious fact that it has no meaning. HENRY MILLER, "Creative Death," *The Wisdom of the Heart* (1941).

9. Now humanity does not know where to go because no one is waiting for it: not even God. ANTONIO PORCHIA, *Voces* (1968), tr. W. S. Merwin.

10. Man's "progress" is but a gradual discovery that his questions have no meaning. SAINT-EXUPÉRY, *The Wisdom of the Sands* (1948), 39, tr. Stuart Gilbert.

11. The more absurd life is, the more insupportable death is. JEAN-PAUL SARTRE, *The Words* (1964), 1.

12. God made everything out of the void, but the void shows through. PAUL VALÉRY, *Mauvaises pensées et autres* (1941).

4. ABSURDITY

See also 3. The Absurd; 814. Ridicule

1. There is no idea, no fact, which could not be vulgarized and presented in a ludi-

121. Children

2. The life of children, as much as that of intemperate men, is wholly governed by their desires. ARISTOTLE, *Nicomachean Ethics* (4th c. B.C.), 3.12, tr. J. A. K. Thomson.
3. Children have never been very good at listening to their elders, but they have never failed to imitate them. JAMES BALDWIN, "Fifth Avenue, Uptown," *Nobody Knows My Name* (1961).
4. That energy which makes a child hard to manage is the energy which afterward makes him a manager of life. HENRY WARD BEECHER, *Proverbs from Plymouth Pulpit* (1887).
5. One always hopes that the children—that things will turn out better for them. That's what children are. UGO BETTI, *Goat Island* (1946), 3.2, ed. Gino Rizzo.
6. There is no end to the violations committed by children on children, quietly talking alone. ELIZABETH BOWEN, *The House in Paris* (1935), 1.2.
7. Childish fantasy, like the sheath over the bud, not only protects but curbs the terrible budding spirit, protects not only innocence from the world, but the world from the power of innocence. ELIZABETH BOWEN, *The Death of the Heart* (1938), 3.5.
8. Boys like romantic tales; but babies like realistic tales—because they find them romantic. C. K. CHESTERTON, "The Logic of Elfland," *Orthodoxy* (1908).
9. Who takes the child by the hand, takes the mother by the heart. DANISH PROVERB.
10. In the little world in which children have their existence, whosoever brings them up, there is nothing so finely perceived and so finely felt, as injustice. CHARLES DICKENS, *Great Expectations* (1860-61), 8.
11. There never was child so lovely but his mother was glad to get him asleep. EMERSON, *Journals*, 1836.
12. As soon as a child has left the room his strewn toys become affecting. EMERSON, *Journals*, 1839.
13. We find delight in the beauty and happiness of children that makes the heart too big for the body. EMERSON, "Illusions," *The Conduct of Life* (1860).
14. Children are poor men's riches. ENGLISH PROVERB.
15. How delicate the skin, how sweet the breath of children! EURIPIDES, *Medea* (B.C.), tr. Rex Warner.
16. That child whose mother has not smiled upon him is worthy neither of the table of the gods nor the couch of the goddesses. ANATOLE FRANCE, *The Crime of Sylvestre Bonnard* (1881), 1, tr. Lafcarré Hearn.
17. Children are completely egoistic; they feel their needs intensely and strive ruthlessly to satisfy them. SIGMUND FREUD, "Dreams of the Death of Beloved Person," *The Interpretation of Dreams* (1899), James Strachey.
18. Juvenile appraisals of other juveniles make up in clarity what they lack in character. EDGAR Z. FRIEDENBERG, "Emotional Development in Adolescence," *The Vanishing Adolescent* (1959).
19. What children hear at home soon forget abroad. THOMAS FULLER, M.D., *Gnomologia* (1732), 5482.
20. Your children are not your children. They are the sons and daughters of Liberty, longing for itself. KAHLLIL GIBRAN, "Children," *The Prophet* (1923).
21. One of the greatest pleasures of childhood is found in the mysteries which hide from the skepticism of the elders, and works up into small mythologies of its own. OLIVER WENDELL HOLMES, SR., *The Poet at the Breakfast Table* (1872), 1.
22. A little girl without a doll is almost unfortunate and quite as impossible as a woman without children. VICTOR HUGO, "Cosette," *Les Misérables* (1862), 3.8, Charles E. Wilbour.
23. Children are remarkable for their intelligence and ardor, for their curiosity, their intolerance of shams, the clarity and ruthlessness of their vision. ALDOUS HUXLEY, "Vulgarity in Literature," *Music at Night* (1931).
24. Children need models rather than critics. JOSEPH JOUBERT, *Pensées* (1842), 18.1, tr. Katharine Lyttelton.
25. Children are the true connoisseurs. What's precious to them has no price—on value. BEL KAUFMAN, television interview (1967).
26. A child's nature is too serious a thing to admit of its being regarded as a mere appendage to another being. CHARLES LAMB

the victorious party. TACITUS, *Histories* (A.D. 104-109), 2.77, tr. Alfred J. Church and William J. Brodribb.

19. To conquer with arms is to make only a temporary conquest; to conquer the world by earning its esteem is to make a permanent conquest. WOODROW WILSON, address to Congress, Nov. 11, 1918.

171. CONSCIENCE

See also 403. Guilt; 598. Morality;
816. Right; 1063. Wrongdoing

1. Conscience is the frame of character, and love is the covering for it. HENRY WARD BEECHER, *Proverbs from Plymouth Pulpit* (1887).

2. Conscience is thoroughly well-bred and soon leaves off talking to those who do not wish to hear it. SAMUEL BUTLER (d. 1902), *Note-Books* (1912).

3. In many walks of life, a conscience is a more expensive encumbrance than a wife or a carriage. THOMAS DE QUINCEY, "Preliminary Confessions," *Confessions of an English Opium-Eater* (1821-56).

4. Nothing but man of all invenomed things / Doth work upon itself, with inborne stings. JOHN DONNE, "Elegy on the Lady Marckham" (1609).

5. God has delegated himself to a million deputies. EMERSON, "Worship," *The Conduct of Life* (1860).

6. A guilty conscience needs no accuser. ENGLISH PROVERB.

7. A quiet conscience sleeps in thunder. ENGLISH PROVERB.

8. The fact that human conscience remains partially infantile throughout life is the core of human tragedy. ERIK H. ERIKSON, *Childhood and Society* (1950), 7.

9. There is one thing alone / that stands the brunt of life throughout its course, / a quiet conscience. EURIPIDES, *Hippolytus* (428 B.C.), tr. David Grene.

10. A good conscience is the best divinity. THOMAS FULLER, M.D., *Gnomologia* (1732), 141.

11. Conscience is a just but a weak judge. Weakness leaves it powerless to execute its judgment. KAHLIL GIBRAN, "A Story of a Friend," *Thoughts and Meditations* (1960), tr. Anthony R. Ferris.

12. Conscience is a coward, and those

faults it has not strength enough to prevent it seldom has justice enough to accuse. OLIVER GOLDSMITH, *The Vicar of Wakefield* (1766), 13.

13. If we cannot be powerful and happy and prey on others, we invent conscience and prey on ourselves. ELBERT HUBBARD, *The Philistine* (1895-1915).

14. Our conscience is not the vessel of eternal verities. It grows with our social life, and a new social condition means a radical change in conscience. WALTER LIPPMANN, "Some Necessary Iconoclasm," *A Preface to Politics* (1914).

15. A state of conscience is higher than a state of innocence. THOMAS MANN, in *I Believe* (1939), ed. Clifton Fadiman.

16. Conscience is the guardian in the individual of the rules which the community has evolved for its own preservation. W. SOMERSET MAUGHAM, *The Moon and Sixpence* (1919), 14.

17. Conscience is the inner voice which warns us that someone may be looking. H. L. MENCKEN, "Sententiae," *A Book of Burlesques* (1920).

18. The laws of conscience, which we pretend to be derived from nature, proceed from custom. MONTAIGNE, "Of custom," *Essays* (1580-88), tr. Charles Cotton and W. C. Hazlitt.

19. There is only one way to achieve happiness on this terrestrial ball, / And that is to have either a clear conscience, or none at all. OGDEN NASH, "Inter-Office Memorandum," *I'm a Stranger Here Myself* (1938).

20. It is only because man believes himself to be free, not because he is free, that he experiences remorse and pricks of conscience. NIETZSCHE, *Human, All Too Human* (1878), 39, tr. Helen Zimmern.

21. The bite of conscience teaches men to bite. NIETZSCHE, "On the Pitying," *Thus Spoke Zarathustra* (1883-92), 2, tr. Walter Kaufmann.

22. Don't you see that that blessed conscience of yours is nothing but other people inside you? LUIGI PIRANDELLO, *Each in His Own Way* (1924), 1, tr. Arthur Livingston.

23. We believe that humanness consists in what we call conscience, in that courage, if you wish, which we have shown on one single occasion rather than in the cowardice which on many occasions has counselled

6. Freedom has a thousand charms to show, / That slaves, however contented, never know. WILLIAM COWPER, *Table Talk* (1782), 260.

7. I only ask to be free. The butterflies are free. CHARLES DICKENS, *Black House* (1852), 6.

8. Everything that is really great and inspiring is created by the individual who can labor in freedom. EINSTEIN, *Aut of My Later Years* (1950), 7.

9. Liberty is a different kind of pain from prison. T. S. ELIOT, *The Family Reunion* (1939), 2.2.

10. If you cannot be free, be as free as you can. EMERSON, *Journals*, 1836.

11. Though we love goodness and not stealing, yet also we love freedom and not preaching. EMERSON, *Journals*, 1842.

12. A part of Fate is the freedom of man. Forever wells up the impulse of choosing and acting in his soul. EMERSON, "Fate," *The Conduct of Life* (1860).

13. Wild liberty breeds iron conscience; natures with great impulses have great resources, and return from far. EMERSON, "Power," *The Conduct of Life* (1860).

14. What is it that every man seeks? To be secure, to be happy, to do what he pleases without restraint and without compulsion. EPICTETUS, *Discourses* (2nd c.), 4.1, tr. Thomas W. Higginson.

15. Freedom is the greatest fruit of self-sufficiency. EPICURUS, "Vatican Sayings" (3rd c. B.C.), 77, in *Letters, Principal Doctrines, and Vatican Sayings*, tr. Russel M. Geer.

16. The American feels so rich in his opportunities for free expression that he often no longer knows what he is free from. Neither does he know where he is not free; he does not recognize his native autocrats when he sees them. ERIK H. ERIKSON, *Childhood and Society* (1950), 8.

17. Whilst we strive / To live most free, we're caught in our own toils. JOHN FORD, *The Lover's Melancholy* (1629), 1.3.

18. The moment the slave resolves that he will no longer be a slave, his fetters fall. He frees himself and shows the way to others. Freedom and slavery are mental states. MOHANDAS K. GANDHI, *Non-Violence in Peace and War* (1948), 2.10.

X 19. Your freedom when it loses its fetters becomes itself the fetter of a greater free-

dom. KAHILIL GIBRAN, "On Freedom," *The Prophet* (1923).

20. To know how to free oneself is nothing; the arduous thing is to know what to do with one's freedom. ANDRÉ GIDE, *The Immoralist* (1902), 1.1, tr. Dorothy Bussy.

21. He only earns his freedom and existence who daily conquers them anew. GOETHE, *Faust* (1832), 2.

22. The liberty of others extends mine to infinity. Graffito written during French student revolt, May 1968.

23. We prate of freedom; we are in deadly fear of life. LEARNED HAND, speech, Harvard Law School, March 20, 1930.

24. Liberty is the only true riches: of all the rest we are at once the masters and the slaves. WILLIAM HAZLITT, "Commonplaces," *The Round Table* (1817), 2.

25. The history of the world is none other than the progress of the consciousness of freedom. HEGEL, introduction to *Philosophy of History* (1832), tr. John Sibree.

26. Unless a man has the talents to make something of himself, freedom is an irksome burden. ERIC HOFFER, *The True Believer* (1951), 2.5.26.

27. There can be no real freedom without the freedom to fail. ERIC HOFFER, *The Ordeal of Change* (1964), 12.

28. Freedom is a condition of mind, and the best way to secure it is to breed it. ELBERT HUBBARD, *The Note Book* (1927).

29. Freedom is the supreme good—freedom from self-imposed limitation. ELBERT HUBBARD, *The Note Book* (1927).

30. It is better to die on your feet than to live on your knees. DOLORES IBARRURI, speech in Paris, Sept. 3, 1936.

31. What does any man want? To be left alone with his life, and have some hope of making that life what he wants it to be. LE ROI JONES, "LeRoi Jones Talking," *Home* (1966).

32. A man is either free or he is not. There cannot be any apprenticeship for freedom. LE ROI JONES, "Tokenism: 300 Years for Five Cents," *Home* (1966).

33. The most powerful single force in the world today is neither Communism nor capitalism, neither the H-bomb nor the guided missile—it is man's eternal desire to be free and independent. JOHN F. KENNEDY, address, Washington, D.C., July 2, 1957.

nothing is so gentle as real strength.
W. SOCKMAN, *New York Mirror*,
1952.

378. GEOGRAPHY

See also 138. Climate

1. Boundary, n. In political geography an imaginary line between two nations, rating the imaginary rights of one from the imaginary rights of the other. AMBROSE BIERCE, *The Devil's Dictionary* (1881).

2. Mountains interposed / Make ends of nations who had else, / Like the drops, been mingled into one. WILLIAM COWPER, "The Timepiece," *The* (1785), 1.

3. The importance of geology to geography is that, without geology, geography would have no place to put itself. ARTHUR LETTER, *A Child's Garden of Misinformation* (1965), 7.

379. GERMANS

1. We Germans fear God, but not else in the world. OTTO VON BISMARCK, speech in the Reichstag, Feb. 6, 1868.

2. The German's wit is in his fingering. GEORGE HERBERT, *Jacula Prudentium* (1651).

3. Everything ponderous, viscous, solemnly clumsy, all long-winded and boring types of style are developed in profusion among Germans. NIETZSCHE, *Beyond Good and Evil* (1886), 28, tr. Walter Kaufmann.

4. Whenever the literary German is put into a sentence, that is the last you are to see of him till he emerges on the other side of his Atlantic with his verb in his mouth. MARK TWAIN, *A Connecticut Yankee in King Arthur's Court* (1889), 22.

5. The great virtues of the German people have created more evils than idlers ever did vices. PAUL VALÉRY, "La Crise de l'esprit, 1^{re} lettre," *Variété* (1924-44), 1.

380. GERMS

1. Microbes is a veritable, an ivy-like conservatory full of millions of unpotted plants. FINLEY PETER DUNN, "Christian Science," *Mr. Dooley's Opinions* (1901).

381. GHOSTS

See also 447. Illusion; 687. Phantasy; 946. Supernatural

Ghost, n. The outward and visible sign of an inward fear. AMBROSE BIERCE, *The Devil's Dictionary* (1881-1911).

2. I'm inclined to think we are all ghosts every one of us. It's not just what we inherit from our mothers and fathers that haunts us. It's all kinds of old defunct theories, all sorts of old defunct beliefs, and things like that. HENRIK IBSEN, *Ghosts* (1881).

3. Ghosts remind me of men's smart cracks about women, you can't live with them and can't live without them. EUGENE O'NEILL, *Strange Interlude* (1928), 3.

4. Phantoms in general are nothing more than trifling disorders of the spirit: images we cannot contain within the bounds of sleep. LUIGI PIRANDELLO, *Henry IV* (1922), 2, tr. Edward Storer.

5. He who does not fill his world with phantoms remains alone. ANTONIO PORTICHIA, *Voces* (1968), tr. W. S. Merwin.

382. GIFTS AND GIVING

See also 72. Beggars; 373. Generosity;

430. Humanitarianism; 517. Kindness; 569. Misers; 639. Obligation; 780. Receiving; 881. Services; 887. Sharing; 929. Stinginess

1. What you get free costs too much. JEAN ANOUILH, *The Lark* (1955), 1, adapted by Lillian Hellman.

2. To give and then not feel that one has given is the very best of all ways of giving. MAX BEERBOHM, "Hosts and Guests," *And Even Now* (1920).

3. It is more blessed to give than to receive. *Bible*, Acts 20:35.

4. Every good gift and every perfect gift is from above. *Bible*, James 1:17.

5. A man whose leg has been cut off does not value a present of shoes. CHUANG TZU, *Works* (4th-3rd c. B.C.), 55.1, tr. Lin Yutang.

6. Riches may enable us to confer favours, but to confer them with propriety and grace requires a something that riches cannot give. CHARLES CALEB COLTON, *Lectures* (1825), 1.455.

7. How painful to give a gift to any person of sensibility, or of equality! It is next

382. Gifts and Giving

worst to receiving one. EMERSON, *Journals*, 1836.

8. We do not quite forgive a giver. The hand that feeds us is in some danger of being bitten. EMERSON, "Gifts," *Essays: Second Series* (1844).

9. The only gift is a portion of thyself. EMERSON, "Gifts," *Essays: Second Series* (1844).

10. There is no benefit in the gifts of a bad man. EURIPIDES, *Medea* (431 B.C.), tr. Rex Warner.

11. A gift, with a kind countenance, is a double present. THOMAS FULLER, M.D., *Gnomologia* (1732), 131.

12. He that gives to be seen would never relieve a man in the dark. THOMAS FULLER, M.D., *Gnomologia* (1732), 2115.

13. That is the bitterness of a gift, that it deprives us of our liberty. THOMAS FULLER, M.D., *Gnomologia* (1732), 4359.

14. Avarice hoards itself poor; charity gives itself rich. GERMAN PROVERB.

15. It is well to give when asked, but it is better to give unasked, through understanding. KAHLIL CIBRAN, "On Giving," *The Prophet* (1923).

16. We are thankful for good-will rather than for services, for the motive than the quantum of favour received. WILLIAM HAZLITT, "On the Spirit of Obligations," *The Plain Speaker* (1826).

17. We probably have a greater love for those we support than those who support us. Our vanity carries more weight than our self-interest. ERIC HOFFER, *The Passionate State of Mind* (1954), 202.

18. There is sublime thieving in all giving. Someone gives us all he has and we are his. ERIC HOFFER, *The Passionate State of Mind* (1954), 236.

19. What with your friend you nobly share, / At least you rescue from your heir. HORACE, *Odes* (23-c. 15 B.C.), 4.7.

20. Let him that desires to see others happy, make haste to give while his gift can be enjoyed, and remember that every moment of delay takes away something from the value of his benefaction. SAMUEL JOHNSON, *The Idler* (1758-60), 43.

21. Bounty always receives part of its value from the manner in which it is bestowed. SAMUEL JOHNSON, letter to the earl of Bute, July 20, 1762, quoted in *Boswell's Life of Samuel Johnson*.

3. SAMUEL BUTLER (d. 1902), "Elementary Morality," *Note-Books* (1912).

God's merits are so transcendent that not surprising his faults should be in notable proportion. SAMUEL BUTLER (d. 1902), "Rebelliousness," *Note-Books* (1912).

Theist and Atheist: The fight between them is as to whether God shall be God or shall have some other name. SAMUEL BUTLER (d. 1902), "Rebelliousness," *Note-Books* (1912).

The certainty of a God giving meaning to life far surpasses in attractiveness the possibility to behave badly with impunity. ALFRED CAMUS, "The Absurd Man," *The Myth of Sisyphus* (1942), tr. Justin O'Brien.

Is there no God, then, but at best a absentee God, sitting idle, ever since the first Sabbath, at the outside of his Universe? THOMAS CARLYLE, *Sartor Resartus* (1834), 2.7.

Though God's attributes are equal, his mercy is more attractive and pleases our eyes than his justice. CERVANTES, *Quixote* (1605-15), 2.4.42, tr. Peter Ux and John Ozell.

Man appoints, and God disappoints. CERVANTES, *Don Quixote* (1605-15), 2.4.55, tr. Peter Ux and John Ozell.

There cannot be a personal God with a pessimistic religion. As soon as there is a personal God he is a disappointing God. JOHN CONNOLLY, *The Unquiet Grave* (1912), 1.

God is for men and religion for nations. JOSEPH CONRAD, *Nostromo* (1904). His will, that binds our own, is peace. DANTE, "Paradiso," 3, *The Divine Comedy* (c. 1300-21), tr. Lawrence Grant.

God is indeed a jealous God — / He bears to see / That we had rather not know him / But with each other play. EMILY BRONTE, *Poems* (c. 1862-86).

If every gnat that flies were an angel, all that could but tell me that there is a God; and the poorest worm that tells me that. JOHN DONNE, *Sermons*, 1628.

Do not speak of God much. After a little conversation on the highest nature, thought deserts us and we run into form. EMERSON, *Journals*, 1836.

God is our name for the last generalities to which we can arrive. EMERSON,

Journals, 1836.

27. The only money of God is God. He pays never with any thing less, or any thing else. EMERSON, "Friendship," *Essays: First Series* (1841).

28. Heaven always bears some proportion to earth. The god of the cannibal will be a cannibal, of the crusaders a crusader, and of the merchants a merchant. EMERSON, "Worship," *The Conduct of Life* (1860).

29. If god is truly god, he is perfect, / lacking nothing. EURIPIDES, *Heracles* (c. 422 B.C.), tr. William Arrowsmith.

30. The way of God is complex, he is hard / for us to predict. He moves the pieces and they come / somehow into a kind of order. EURIPIDES, *Helen* (412 B.C.), tr. Richmond Lattimore.

31. I am waiting / for them to prove / that God is really American. LAWRENCE FERLINGHETTI, "I Am Waiting," *A Coney Island of the Mind* (1958).

32. The skirts of the gods / Drag in our mud. We feel the touch / And take it to be a kiss. CHRISTOPHER FRY, *Thor, with Angels* (1948).

33. No one has the capacity to judge God. We are drops in that limitless ocean of mercy. MOHANDAS K. GANDHI, *Non-Violence in Peace and War* (1948), 2.321.

34. That which Love begets, / That which Rebellion creates, / That which Freedom rears, / Are three manifestations of God. / And God is the expression / Of the intelligent Universe. KAHLIL GIBRAN, "Vision," *Thoughts and Meditations* (1960), tr. Anthony R. Ferris.

35. God lies ahead. I convince myself and constantly repeat to myself that: He depends on us. It is through us that God is achieved. ANDRÉ GIDE, *Journals*, 1947, tr. Justin O'Brien.

36. I believe in the gods. Or rather I believe that I believe in the gods. But I don't believe that they are great brooding presences watching over us; I believe they are completely absent-minded. JEAN GIRAUDOUX, *Electra* (1937), 1, tr. Phyllis La Farge with Peter H. Judd.

37. Everyone, whether he is self-denying or self-indulgent, is seeking after the Beloved. Every place may be the shrine of love, whether it be mosque or synagogue. HAFIZ, ghazals from the *Divan* (14th c.), 8, tr. Justin Huntly McCarthy.

38. The First Cause worked automatically like a somnambulist, and not reflectively like a sage. THOMAS HARDY, *Jude the Obscure* (1895), 6.3.

39. God is day and night, winter and summer, war and peace, satiety and want. HERACLITUS, *Fragments* (c. 500 B.C.), 121, tr. Philip Wheelwright.

40. If any man obeys the gods, they listen to him also. HOMER, *Iliad* (9th c. B.C.), 1.218, tr. Richmond Lattimore.

41. To see so much misery everywhere, I suspect that God is not rich. He keeps up appearances, it is true, but I feel the pinch. He gives a revolution as a merchant, whose credit is low, gives a ball. VICTOR HUGO, "Saint Denis," *Les Misérables* (1862), 12.2, tr. Charles E. Wilbour.

42. An honest God is the noblest work of man. ROBERT C. INGERSOLL, *The Gods* (1872).

43. God has been replaced, as he has all over the West, with respectability and air conditioning. LE ROI JONES, "What Does Nonviolence Mean?" *Home* (1966).

44. God is but a word invented to explain the world. LAMARTINE, "Le Tombeau d'une mère," *Nouvelles harmonies poétiques et religieuses* (1832).

45. God is what man finds that is divine in himself. God is the best way man can behave in the ordinary occasions of life, and the farthest point to which man can stretch himself. MAX LERNER, "Seekers and Losers," *The Unfinished Country* (1959), 5.

46. 'Tis heaven alone that is given away, / 'Tis only God may be had for the asking. JAMES RUSSELL LOWELL, prelude to part 1, "The Vision of Sir Launfal" (1848).

47. If God is Will / And Will is well / Then what is ill? / God still? / Dew tell! ARCHIBALD MAC LEISH, *JB* (1958), 5.

48. God is the immemorial refuge of the incompetent, the helpless, the miserable. They find not only sanctuary in His arms, but also a kind of superiority, soothing to their macerated egos; He will set them above their betters. H. L. MENCKEN, *Minority Report* (1956), 35.

49. It takes a long while for a naturally trustful person to reconcile himself to the idea that after all God will not help him. H. L. MENCKEN, *Minority Report* (1956), 194.

50. Only this I know, / That one celestial

15. Beauty, Good, and Knowledge are three sisters / That doat upon each other, friends to man, / Living together under the same roof, / And never can be sundered without tears. ALFRED, LORD TENNYSON, "To—" (1832).

16. Everyone places his good where he can and has as much of it as he can, in his own way. VOLTAIRE, "Good," *Philosophical Dictionary* (1764).

17. A good is never productive of evil but when it is carried to a culpable excess, in which case it completely ceases to be a good. VOLTAIRE, "Property," *Philosophical Dictionary* (1764).

388. GOOD AND EVIL

See also 305. Evil; 387. The Good;

391. Goodness

1. Good and evil lie close together. Seek no artistic unity in character. LORD ACTON, postscript, letter to Mandell Creighton, April 5, 1887.

2. It's wiser being good than bad; / It's safer being meek than fierce: / It's fitter being sane than mad. ROBERT BROWNING, "Apparent Failure," *Dramatis Personae* (1864), 7.

3. White shall not neutralize the black, nor good / Compensate bad in man, absolve him so: / Life's business being just the terrible choice. ROBERT BROWNING, "The Pope," *The Ring and the Book* (1868-69).

4. Let no man presume to think that he can devise any plan of extensive good, unalloyed and unadulterated with evil. CHARLES CALEB COLTON, *Lacon* (1825), 1.7.

5. The meaning of good and bad, of better and worse, is simply helping or hurting. EMERSON, *Journals*, 1836.

6. Good and bad may not be dissevered; / There is, as there should be, a commingling. EURIPIDES, quoted in Plutarch's "Contentment," *Moralia* (c. A.D.100), tr. Moses Hadas.

7. Even as the holy and the righteous cannot rise beyond the highest which is in each one of you, so the wicked and the weak cannot fall lower than the lowest which is in you also. KAHLIL GIBRAN, "On Crime and Punishment," *The Prophet* (1923).

8. Nothing is good for him for whom nothing is bad. BALTSAR GRACIÁN, *The*

Art of Worldly Wisdom (1647), 250, tr. Joseph Jacobs.

9. There is no such thing in man's nature as a settled and full resolve either for good or evil, except at the very moment of execution. NATHANIEL HAWTHORNE, "Fancy's Show Box," *Twice-Told Tales* (1837).

10. Goodness without wisdom always accomplishes evil. ROBERT A. HEINLEIN, *Stranger in a Strange Land* (1961), 36.

11. Jove weighs affairs of earth in dubious scales, / And the good suffers while the bad prevails. HOMER, *Odyssey* (9th c. B.C.), 6.229, tr. Alexander Pope.

12. Almost all the moral good which is left among us is the apparent effect of physical evil. SAMUEL JOHNSON, *The Idler*, (1758-60), 89.

13. We cannot freely and wisely choose the right way for ourselves unless we know both good and evil. HELEN KELLER, *My Religion* (1927).

14. We often do good in order to accomplish evil with impunity. LA ROCHEFOUCAULD, *Maxims* (1665), tr. Kenneth Pratt.

15. The betrothed of good is evil, / The betrothed of life is death, / The betrothed of love is divorce. MALAY PROVERB.

16. Evil can be condoned only if in the beyond it is compensated by good and God himself needs immortality to vindicate his ways to man. W. SOMERSET MAUGHAM, *The Summing Up* (1938), 70.

17. Life in itself is neither good nor evil; it is the scene of good or evil, as you make it. MONTAIGNE, "That to study philosophy is to learn to die," *Essays* (1580-88), tr. Charles Cotton and W. C. Hazlitt.

18. One should seek for the salutary in the unpleasant; if it is there, it is after all nectar. One should seek for the deceitful in the pleasant; if it is there, it is after all poison. *Panchatantra* (c. 5th c.), 1, tr. Franklin Edgerton.

19. If we could see all the evil that may spring from good, what should we do? LUIGI PIRANDELLO, *Six Characters in Search of an Author* (1921), 1, tr. Edward Storer.

20. The omission of good is no less reprehensible than the commission of evil. PLUTARCH, "Contentment," *Moralia* (c. A.D. 100), tr. Moses Hadas.

21. Saints cannot arise where there have

407. Happiness

21. One moment may with bliss repay / Unnumbered hours of pain. THOMAS CAMPBELL, "The Ritter Bann" (1824).
22. To be happy, we must not be too concerned with others. ALBERT CAMUS, *The Fall* (1956).
23. You are forgiven for your happiness and your successes only if you generously consent to share them. ALBERT CAMUS, *The Fall* (1956).
24. It seldom happens that any felicity comes so pure as not to be tempered and allayed by some mixture of sorrow. CERVANTES, *Don Quixote* (1605-15), 1.4.14, tr. Peter Motteux and John Ozell.
25. Happiness is like a sunbeam, which the least shadow intercepts. CHINESE PROVERB.
26. Can you learn to live? Yes, if you are not happy. There is no virtue in felicity. COLETTE, "Literary Apprenticeship: 'Claudine,'" *Earthly Paradise* (1966), 2, ed. Robert Phelps.
27. Happiness, that grand mistress of the ceremonies in the dance of life, impels us through all its mazes and meanderings, but leads none of us by the same route. CHARLES CALEB COLTON, *Lacon* (1825), 2.109.
28. Happiness lies in the fulfillment of the spirit through the body. CYRIL CONNOLLY, *The Unquiet Grave* (1945), 1.
29. Happiness depends, as Nature shows, / Less on exterior things than most suppose. WILLIAM COWPER, *Table Talk* (1782), 246.
30. Illusory joy is often worth more than genuine sorrow. DESCARTES, *Traité des passions de l'âme* (1650).
31. Eden is that old-fashioned House / We dwell in every day / Without suspecting our abode / Until we drive away. EMILY DICKINSON, *Poems* (c. 1862-86).
32. True joy is the earnest which we have of heaven, it is the treasure of the soul, and therefore should be laid in a safe place, and nothing in this world is safe to place it in. JOHN DONNE, *Sermons*, No. 28, (1624-25?).
33. Happiness does not lie in happiness, but in the achievement of it. DOSTOEVSKY, *A Diary of a Writer* (1876), 3, January.
34. Present joys are more to flesh and blood, / Than a dull prospect of a distant good. JOHN DRYDEN, *The Hind and the Panther* (1687), 11.1658.
35. To fill the hour, — that is happiness, to fill the hour, and leave no crevice for a repentance or an approval. EMERSON, "Experience," *Essays: Second Series* (1844).
36. It is impossible to live a pleasant life without living wisely and well and justly, and it is impossible to live wisely and well and justly without living pleasantly. EPICURUS (3rd c. B.C.), quoted in Diogenes Laertius' *Lives and Opinions of Eminent Philosophers* (3rd c. A.D.), tr. R. D. Hicks.
37. Of mortals there is no one who is happy. / If wealth flows in upon one, one may be perhaps / Luckier than one's neighbor, but still not happy. EURIPIDES, *Medea* (431 B.C.), tr. Rex Warner.
38. Happiness is brief. / It will not stay. / God batters at its sails. EURIPIDES, *Orestes* (408 B.C.), tr. William Arrowsmith.
39. These kind of hair-breadth missings of happiness look like the insults of Fortune. HENRY FIELDING, *Tom Jones* (1749), 13.2.
40. A great obstacle to happiness is to anticipate too great a happiness. FONTENELLE, *Du Bonheur* (1687).
41. Human felicity is produced not so much by great pieces of good fortune that seldom happen as by little advantages that occur every day. BENJAMIN FRANKLIN, *Autobiography* (1791), 2.
42. What we call happiness in the strictest sense comes from the (preferably sudden) satisfaction of needs which have been dammed up to a high degree. SIGMUND FREUD, *Civilization and Its Discontents* (1930), 2, tr. James Strachey.
43. Modern man's happiness consists in the thrill of looking at the shop windows, and in buying all that he can afford to buy, either for cash or on installments. ERICH FROMM, *The Art of Loving* (1956), 1.
44. Happiness makes up in height for what it lacks in length. ROBERT FROST, poem title (1942).
45. He is happy that knoweth not himself to be otherwise. THOMAS FULLER, M.D., *Gnomologia* (1732), 1918.
46. No man can be happy without a friend, nor be sure of his friend till he is unhappy. THOMAS FULLER, M.D., *Gnomologia* (1732), 3593.
47. Your joy is your sorrow unmasked. / And the selfsame well from which your laughter rises was oftentimes filled with your tears. KAHLIL GIBRAN, "On Joy and

Sermons, No. 21, 1623.

45. Love all love of other sights controls,
And makes one little room an everywhere.
JOHN DONNE, "The Good-Morrow" (1633).

46. Love is a growing, or full constant
light; / And his first minute, after noon, is
night. JOHN DONNE, "A Lecture upon the
Shadow," *Songs and Sonnets* (1633).

47. Love, all alike, no season knows, nor
clime, / Nor hours, age, months, which are
the rags of time. JOHN DONNE, "The Sun
Rising," *Songs and Sonnets* (1633).

48. I am two fools, I know, for loving, and
or saying so. JOHN DONNE, "The Triple
Fool," *Songs and Sonnets* (1633).

49. Love built on beauty, soon as beauty,
lies. JOHN DONNE, *Elegy 2*, "The Anagram"
1635).

50. Being got it [love] is a treasure sweet,
Which to defend, is harder than to get;
and ought not be profaned on either part,
/ or though 'tis got by chance, 'tis kept by
art. JOHN DONNE, *Elegy 17*, "The Expostu-
tion" (1635).

51. Where there is no love there is no
sense either. DOSTOEVSKY, *Notes from Under-
ground* (1864), 2.4, tr. Constance Garnett.

52. With love one can live even without
happiness. DOSTOEVSKY, *Notes from Under-
ground* (1864), 2.4, tr. Constance Garnett.

53. In order to love simply, it is necessary
to know how to show love. DOSTOEVSKY,
Bookishness and Literacy, "Polnoye So-
aniye Sochinyeni (Complete Collected
Works, 1895), v. 9.

54. Pains of love be sweeter far / Than all
her pleasures are. JOHN DRYDEN, *Tyrannic
Love* (1669), 4.1.

55. Heaven to be thanked, we live in such
a stage, / When no man dies for love, but on
the stage. JOHN DRYDEN, *Epilogue*, to
Thridates (1678).

56. Love reckons hours for months, and
years for years; / And every little absence is
an age. JOHN DRYDEN, *Amphitryon* (1690),

57. Love, love, love. All th' wurruld is
made of. Soft an' sweet an' sticky, it covers th'
whole. FINLEY PETER DUNNE, "On the
Power of Music," *Mr. Dooley On Making a
Hell* (1919).

58. The richest love is that which sub-
stitutes the arbitration of time. LAWRENCE
FERRELL, *Clea* (1960), 3.2.

59. Love compels cruelty / To those who
do not understand love. T. S. ELIOT, *The
Family Reunion* (1939), 2.2.

60. No love can be bound by oath or
covenant to secure it against a higher love.
EMERSON, "Circles," *Essays: First Series*
(1841).

61. He that loveth maketh his own the
grandeur he loves. EMERSON, "Compensa-
tion," *Essays: First Series* (1841).

62. Love is the bright foreigner, the for-
eign self. EMERSON, *Journals*, 1849.

63. They love too much that die for love.
ENGLISH PROVERB.

64. Love must not touch the marrow of
the soul. / Our affections must be breakable
chains that we / can cast them off or tighten
them. EURIPIDES, *Hippolytus* (428 B.C.), tr.
David Grene.

65. Love is all we have, the only way /
that each can help the other. EURIPIDES,
Orestes (408 B.C.), tr. William Arrowsmith.

66. To love nothing is not to live; to love
but feebly is to languish rather than live.
FÉNELON, *À un homme du monde* (1699).

67. Pleasure of love lasts but a moment, /
Pain of love lasts a lifetime. JEAN PIERRE
CLARIS DE FLORIAN, *Célestine* (1842).

68. Love is a tyrant, / Resisted. JOHN
FORD, *The Lover's Melancholy* (1629), 1.3.

69. Love is a great force in private life; it
is indeed the greatest of all things; but love
in public affairs does not work. E. M.
FORSTER, "Tolerance," *Two Cheers for
Democracy* (1951).

70. Love makes the time pass. Time
makes love pass. FRENCH PROVERB.

71. Try to reason about love, and you will
lose your reason. FRENCH PROVERB.

72. Erotic love begins with separateness,
and ends in oneness. Motherly love begins
with oneness, and leads to separateness.
ERICH FROMM, *The Sane Society* (1955), 3.

73. Love is union with somebody, or
something, outside oneself, under the con-
dition of retaining the separateness and in-
tegrity of one's own self. ERICH FROMM,
The Sane Society (1955), 3.

74. Love is often nothing but a favorable
exchange between two people who get the
most of what they can expect, considering
their value on the personality market.
ERICH FROMM, *The Sane Society* (1955), 5.

75. There is hardly any activity, any en-

terprise, which is started with such tremen-
dous hopes and expectations, and yet which
fails so regularly, as love. ERICH FROMM,
The Art of Loving (1956), 1.

76. Immature love says: "I love you be-
cause I need you." Mature love says: "I
need you because I love you." ERICH
FROMM, *The Art of Loving* (1956), 2.

77. It seems that it is madder never to
abandon one's self than often to be in-
fatuated; better to be wounded, a captive
and a slave, than always to walk in armor.
MARGARET FULLER, *Summer on the Lakes*
(1844), 5.

78. Love, the itch, and a cough cannot be
hid. THOMAS FULLER, M.D., *Gnomologia*
(1732), 3298.

79. There is more pleasure in loving than
in being beloved. THOMAS FULLER, M.D.,
Gnomologia (1732), 4900.

80. What we call love is the desire to
awaken and to keep awake in another's
body, heart and mind, the responsibility of
flattering, in our place, the self of which
we are not very sure. PAUL GÉRALDY,
L'Homme et l'amour (1951).

81. We must resemble each other a little
in order to understand each other, but we
must be a little different to love each other.
PAUL GÉRALDY, *L'Homme et l'amour*
(1951).

82. Love knows hidden paths. GERMAN
PROVERB.

83. Even as love crowns you so shall he
crucify you. Even as he is for your growth so
is he for your pruning. KAHLIL GIBRAN,
"On Love," *The Prophet* (1923).

84. Love is the irresistible desire to be
desired irresistibly. LOUIS GINSBERG, read-
ing at St. Mark's in the Bowery, April 1,
1968.

85. Agreement is never reached in love.
The life of a wife and husband who love
each other is never at rest. Whether the
marriage is true or false, the marriage por-
tion is the same: elemental discord. JEAN
GIRAUDOUX, *Tiger at the Gates* (1935), 2, tr.
Christopher Fry.

86. A life without love, without the pre-
sence of the beloved, is nothing but a mere
magic-lantern show. We draw out slide after
slide, swiftly tiring of each, and pushing it
back to make haste for the next. GOETHE,
Elective Affinities (1809), 27.

Lovers know what they want, but not they need. PUBLILIUS SYRUS, *Moralists* (1st c. B.C.), 21, tr. Darius Lyman.

The lover is a monotheist who knows other people worship different gods but at himself imagine that there could be gods. THEODOR REIK, *Of Love and Lust* (1957), 1.3.1.

The lover knows much more about the good and universal beauty than the magician or theologian, unless the latter, the lovers in disguise. GEORGE SANDRA, *The Life of Reason: Reason in Society* (1905-06), 1.

They say all lovers swear more perjury than they are able and yet reserve the ability that they never perform, vowing more than the perfection of ten and disbelieving less than the tenth part of one. SHAKESPEARE, *Troilus and Cressida* (1601-2), 2.91.

The anger of lovers renews their love. CATULLUS, *The Woman of Andros* (166 B.C.).

LOWER CLASS

See 675. The People

553. LOYALTY

also 178. Constancy and Inconstancy; 489. Integrity

Loyalty is still the same, / Whether it lose the game; / True as a dial to the sun, / Although it be not shined upon. SAMUEL JOHNSON, *Hudibras* (1663), 3.2. When young we are faithful to ideals, when older we grow more loyal to types. CYRIL CONNOLLY, *Quiet Grave* (1945), 2.

An ounce of loyalty is worth a pound of brass. ELBERT HUBBARD, *The Note Book* (1927).

LUCK

See 358. Fortune

554. LUXURY

also 310. Excess; 322. Extravagance; 744. Prosperity

Minds, like bodies, will often fall into a diseased, ill-conditioned state from mere excess

of comfort. CHARLES DICKENS, *Barnaby Rudge* (1841), 7.

2. Our expense is almost all for conformity. It is for cake that we all run in debt. EMERSON, *Journals*, 1840.

X 3. The lust for comfort, that stealthy thing that enters the house a guest, and then becomes a host, and then a master. KAHLIL GIBRAN, "On Houses," *The Prophet* (1923).

4. Even luxury finds a zest in change. HORACE, *Odes* (23-c. 15 B.C.), 3.29.

5. Luxury . . . is a way of / being ignorant, comfortable / An approach to the open market / of least information. Where theories / Can thrive, under heavy tarpaulins / without being cracked by ideas. LE ROI JONES, "Political Poem," *The Dead Lecturer* (1964).

6. They must know but little of mankind who can imagine that, after they have been once seduced by luxury, they can ever renounce it. ROUSSEAU, *A Discourse on Political Economy* (1758), tr. G. D. H. Cole.

7. Luxury either comes of riches or makes them necessary; it corrupts at once the rich and poor, the rich by possession and the poor by covetousness. ROUSSEAU, *The Social Contract* (1762), 3.4, tr. G. D. H. Cole.

8. What nature requires is obtainable, and within easy reach. It's for the superfluous we sweat. SENECA, *Letters to Lucilius* (1st c.), 4.11, tr. E. Phillips Barker.

9. Men first feel necessity, then look for utility, next attend to comfort, still later amuse themselves with pleasure, thence grow dissolute in luxury, and finally go mad and waste their substance. GIAMBATTISTA VICO, *The New Science* (1725-44), 1.2.

10. Give me the luxuries of life and I will willingly do without the necessities. FRANK LLOYD WRIGHT, quoted in his obituary, April 9, 1959.

LYING

See 329. Falsehood

M

MACHINES

See 960. Technology

-555. MADNESS

-See also 620. Neurosis; 836. Sanity

1. We are all born mad. Some remain so. SAMUEL BECKETT, *Waiting for Godot* (1952), 2.

2. "Mad" is a term we use to describe a man who is obsessed with one idea and nothing else. UGO BETTI, *Struggle Till Dawn* (1949), 1, tr. G. H. McWilliam.

3. All of us are mad. If it weren't for the fact every one of us is slightly abnormal, there wouldn't be any point in giving each person a separate name. UGO BETTI, *The Fugitive* (1953), 2, tr. G. H. McWilliam.

4. Each of us keeps, battened down inside himself, a sort of lunatic giant—impossible socially, but full-scale—and it's the knockings and batterings we sometimes hear in each other that keep our intercourse from utter banality. ELIZABETH BOWEN, *The Death of the Heart* (1938), 3.6.

5. If a sane dog fights a mad dog, it's the sane dog's ear that is bitten off. *Burmese Proverbs* (1962), 436, ed. Hla Pe.

6. The wily lunatic is lost if through the narrowest crack he allows a sane eye to peer into his locked universe and thus profane it. COLETTE, "Freedom," *Earthly Paradise* (1966), 2, ed. Robert Phelps.

7. There is less harm to be suffered in being mad among madmen than in being sane all by oneself. DENIS DIDEROT, *Supplement to Bougainville's "Voyage"* (1796).

8. There is a pleasure sure / In being mad which none but madmen know. JOHN DRYDEN, *The Spanish Friar* (1681), 2.1.

9. Sanity is very rare: every man almost, and every woman, has a dash of madness. EMERSON, *Journals*, 1836.

10. What is madness / To those who only observe, is often wisdom / To those to whom it happens. CHRISTOPHER FRY, *A Phoenix Too Frequent* (1950).

11. The world is so full of simpletons and madmen, that one need not seek them in a madhouse. GOETHE, quoted in Johann Peter Eckermann's *Conversations with Goethe*, March 17, 1830.

12. Better mad with the rest of the world than wise alone. BALTASAR GRACIÁN, *The Art of Worldly Wisdom* (1647), 133, tr. Joseph Jacobs.

rer has ever known. VLADIMIR NABOKOV in *The New York Times*, July 21, 1969. The moon is a friend for the lonesome talk to. CARL SANDBURG, "Moonlight and zgot," *Complete Poems* (1950). Moon, worn thin to the width of a l, / In the dawn clouds flying, / How d to go, light into light, and still / Giving t, dying. SARA TEASDALE, "Moon's End," *Strange Victory* (1933).

598. MORALITY

See also 75. Behavior; 171. Conscience; 189. Goodness; 489. Integrity; 1025. Virtue

Morality is a private and costly luxury. HENRY ADAMS, *The Education of Henry Adams* (1907), 22.

The only immorality is to not do what has to do when one has to do it. JEAN PAUL SAILH, *Becket* (1959), 2.

Decalogue, n. A series of commandments, ten in number—just enough to permit intelligent selection for observance, not enough to embarrass the choice. ROSE BIERCE, *The Devil's Dictionary* (1911).

Moral, adj. Conforming to a local and notable standard of right. Having the quality of general expediency. AMBROSE BIERCE, *The Devil's Dictionary* (1881-1911). Morality's not practical. Morality's a gesture. A complicated gesture learned from books. ROBERT BOLT, *A Man for All Seasons* (1962), 2.

You may proclaim, good sirs; your fine poetry / But till you feed us, right and wrong can wait! BERTOLT BRECHT, *The Good Man of Secunda* (1928), 2, 3, tr. Desmond and Eric Bentley.

Morality, thou deadly bane, / Thy tens of thousands thou hast slain! / Vain is his whose stay an' trust is / In moral truth, and justice! ROBERT BURNS, *Address to Gavin Hamilton, Esq.*

The only absolute morality is absolute honesty. SAMUEL BUTLER (d. 1902), "Honesty and Credit," *Note-Books* (1912).

Morality turns on whether the pleasure is or follows the pain. SAMUEL BUTLER (d. 1902), "Elementary Morality," *Note-Books* (1912).

Morality is the custom of one's country

try and the current feeling of one's peers. SAMUEL BUTLER (d. 1902), "Elementary Morality," *Note-Books* (1912).

11. Everything's got a moral, if only you can find it. LEWIS CARROLL, *Alice's Adventures in Wonderland* (1865), 9.

12. If there is one thing worse than the modern weakening of major morals it is the modern strengthening of minor morals. G. K. CHESTERTON, "On Lying in Bed," *Tremendous Trifles* (1909).

13. Distaste sounds more emphatic when expressed as moral disapproval. With most of us the moral counterblast is nothing more than the angry rendering of a yawn. FRANK MOORE COLBY, "Pleasures of Anxiety," *The Margin of Hesitation* (1921).

14. A man may not transgress the bounds of major morals, but may make errors in minor morals. CONFUCIUS, *Analects* (6th c. B.C.), 19.11, tr. Ch'u Chai and Winberg Chai.

15. Too many moralists begin with a dislike of reality. CLARENCE DAY, *This Simian World* (1920), 13.

16. Every man takes care that his neighbor shall not cheat him. But a day comes when he begins to care that he do not cheat his neighbor. Then all goes well. EMERSON, "Worship," *The Conduct of Life* (1860).

17. How can we be scrupulous / In a life which, from birth onwards, is so determined / To wring us dry of any serenity at all? CHRISTOPHER FRY, *The Firstborn* (1946), 3.1.

18. The success of any great moral enterprise does not depend upon numbers. WILLIAM LLOYD GARRISON, *Life* (1885-89), v. 3.

19. He who defines his conduct by ethics imprisons his song-bird in a cage. KHALIL GIBRAN, "On Religion," *The Prophet* (1923).

20. What is moral is what you feel good after and what is immoral is what you feel bad after. ERNEST HEMINGWAY, *Death in the Afternoon* (1932), 1.

21. Our system of morality is a body of imperfect social generalizations expressed in terms of emotion. OLIVER WENDELL HOLMES, JR., "Ideals and Doubts," *Illinois Law Review* (1915), v. 10.

22. Morality is largely a matter of geography. ELBERT HUBBARD, *The Philistine* (1895-1915).

23. Morality is the thing upon which your friends smile, and immorality is the

thing on which they frown. ELBERT HUBBARD, *The Philistine* (1895-1915).

24. There can be no final truth in ethics any more than in physics, until the last man has had his experience and said his say. WILLIAM JAMES, "The Moral Philosopher and the Moral Life," *The Will to Believe* (1896).

25. Be not too hasty to trust or to admire the teachers of morality: they discourse like angels, but they live like men. SAMUEL JOHNSON, *Rasselas* (1759), 18.

26. Rhetoric takes no real account of the art in literature and morality takes no account of the art in life. JOSEPH WOOD KRUTCH, "Life, Art, and Peace," *The Modern Temper* (1929).

27. Morality is either a social contract or you have to pay cash. STANISLAW LEC, *Unkempt Thoughts* (1962), tr. Jacek Galazka.

28. Every man has his moral backside too, which he doesn't expose unnecessarily but keeps covered as long as possible by the trousers of decorum. GEORG CHRISTOPH LICHTENBERG, *Aphorisms* (1764-99), tr. F. H. Mautner and H. Hatfield.

29. There is nothing so bad but it can masquerade as moral. WALTER LIPPMANN, "Some Necessary Iconoclasm," *A Preface to Politics* (1914).

30. The whole speculation about morality is an effort to find a way of living which men who live it will instinctively feel is good. WALTER LIPPMANN, "Some Necessary Iconoclasm," *A Preface to Politics* (1914).

31. There cannot any one moral rule be proposed whereof a man may not justly demand a reason. JOHN LOCKE, *An Essay Concerning Human Understanding* (1690), 1.3.4.

32. Uncle Sam has no conscience. They don't know what morals are. They don't try and eliminate an evil because it's evil, or because it's illegal, or because it's immoral; they eliminate it only when it threatens their existence. MALCOLM X, *Malcolm X Speaks* (1965), 3.

33. The difference between a moral man and a man of honor is that the latter regrets a discreditable act, even when it has worked and he has not been caught. H. L. MENCKEN, *Prejudices: Fourth Series* (1924), 11.

34. Sometimes I feel something akin to rage / At the corrupted morals of this age!

that he has none. EMERSON, *Journals*, 1857.

25. Nature is reckless of the individual. When she has points to carry, she carries them. EMERSON, "Culture," *The Conduct of Life* (1860).

26. Nature is no spendthrift, but takes the shortest way to her ends. EMERSON, "Fate," *The Conduct of Life* (1860).

27. Why should we fear to be crushed by savage elements, we who are made up of the same elements? EMERSON, "Fate," *The Conduct of Life* (1860).

28. How cunningly nature hides every wrinkle of her inconceivable antiquity under roses and violets and morning dew! EMERSON, "The Progress of Culture," *Letters and Social Aims* (1876).

29. "Sail!" quoth the king; "Hold!" saith the wind. ENGLISH PROVERB.

30. How nature loves the incomplete. She knows / If she drew a conclusion it would finish her. CHRISTOPHER FRY, *Venus Observed* (1950), 2.2.

31. Forget not that the earth delights to feel your bare feet and the winds long to play with your hair. KAHLIL GIBRAN, "On Clothes," *The Prophet* (1923).

32. The true return to nature is the definitive return to the elements—death. ANDRÉ GIDE, "The Limits of Art," *Pretexts* (1903), tr. Angelo P. Bertocci and others.

33. A plant is like a self-willed man, out of whom we can obtain all which we desire, if we will only treat him his own way. COETHE, *Elective Affinities* (1809), 27.

34. Nature goes her own way, and all that to us seems an exception is really according to order. COETHE, quoted in Johann Peter Eckermann's *Conversations with Goethe*, Dec. 9, 1824.

35. Bring out your social remedies! They will fail, they will fail, every one, until each man has his feet somewhere upon the soil. DAVID GRAYSON, *Adventures in Contentment* (1907), 6.

36. We do not see nature with our eyes, but with our understandings and our hearts. WILLIAM HAZLITT, "On Taste," *Sketches and Essays* (1839).

37. The natural world is dynamic. From the expanding universe to the hair on a baby's head, nothing is the same from now to the next moment. HELEN HOOVER, "The Waiting Hills," *The Long-Shadowed Forest* (1963).

38. The chess-board is the world; the pieces are the phenomena of the universe; the rules of the game are what we call laws of Nature. THOMAS HENRY HUXLEY, "A Liberal Education" (1868).

39. Deviation from Nature is deviation from happiness. SAMUEL JOHNSON, *Rasselas* (1759), 22.

40. Never does nature say one thing and wisdom another. JUVENAL, *Satires* (c. 100), 14.21.

41. The roaring of the wind is my wife and the stars through the window pane are my children. JOHN KEATS, letter to George and Georgiana Keats, Oct. 14, 1818.

42. Nature, in her blind thirst for life, has filled every possible cranny of the rotting earth with some sort of fantastic creature. JOSEPH WOOD KRUTCH, "The Genesis of a Mood," *The Modern Temper* (1929).

43. Nature takes no account of even the most reasonable of human excuses. JOSEPH WOOD KRUTCH, "The Paradox of Humanism," *The Modern Temper* (1929).

44. Only those within whose own consciousness the suns rise and set, the leaves burgeon and wither, can be said to be aware of what living is. JOSEPH WOOD KRUTCH, "March," *The Twelve Seasons* (1949).

45. The God who planned the well-working machines which function as atom and solar system seems to have had no part in arranging the curiously inefficient society of plants and animals in which everything works against everything else. JOSEPH WOOD KRUTCH, "May," *The Twelve Seasons* (1949).

46. The reason for the sublime simplicity in the works of nature lies all too often in the sublime shortsightedness in the observer. GEORG CHRISTOPH LICHTENBERG, *Aphorisms* (1764-99), tr. J. P. Stern.

47. The visible marks of extraordinary wisdom and power appear so plainly in all the works of creation that a rational creature who will but seriously reflect on them cannot miss the discovery of a deity. JOHN LOCKE, *An Essay Concerning Human Understanding* (1690), 1.4.9.

48. There is not so contemptible a plant or animal that does not confound the most enlarged understanding. JOHN LOCKE, *An Essay Concerning Human Understanding* (1690), 3.6.9.

15. The new-come stepmother hates the children born / to a first wife. EURIPIDES, *Alcestis* (438 B.C.), tr. Richmond Lattimore.

16. All men know their children / Mean more than life. If childless people sneer— / Well, they've less sorrow. But what lonesome luck! EURIPIDES, *Andromache* (c. 426 B.C.), tr. John F. Nims.

17. Here all mankind is equal: / rich and poor alike, they love their children. EURIPIDES, *Heracles* (c. 422 B.C.), tr. William Arrowsmith.

18. Lucky that man / whose children make his happiness in life / and not his grief, the anguished disappointment of his hopes. EURIPIDES, *Orestes* (408 B.C.), tr. William Arrowsmith.

19. Oh, what a power is motherhood, possessing / A potent spell. All women alike / Fight fiercely for a child. EURIPIDES, *Iphigenia in Aulis* (c. 405 B.C.), tr. Charles R. Walker.

20. A father is a banker provided by nature. FRENCH PROVERB.

21. The mother-child relationship is paradoxical and, in a sense, tragic. It requires the most intense love on the mother's side, yet this very love must help the child grow away from the mother, and to become fully independent. ERICH FROMM, *The Sane Society* (1955), 3.

22. You don't have to deserve your mother's love. You have to deserve your father's. He's more particular. ROBERT FROST, interview, *Writers at Work: Second Series* (1963).

23. The character and history of each child may be a new and poetic experience to the parent, if he will let it. MARGARET FULLER, *Summer on the Lakes* (1844), 7.

24. There is not so much comfort in the having of children as there is sorrow in parting with them. THOMAS FULLER, M.D., *Gnomologia* (1732), 4932.

25. Where yet was ever found a mother, / Who'd give her booby [baby] for another? JOHN CAY, "The Mother, the Nurse, and the Fairy," *Fables* (1727-38).

26. You may give them [your children] your love but not your thoughts, / For they have their own thoughts. / You may house their bodies but not their souls, / For their souls dwell in the house of tomorrow, which you cannot visit, not even in your dreams. KAHLIL GIBRAN, "On Children," *The Prophet* (1923).

27. Where parents do too much for their children, the children will not do much for themselves. ELBERT HUBBARD, *The Note Book* (1927).

28. The most ferocious animals are disarmed by caresses to their young. VICTOR HUGO, "Fantine," *Les Misérables* (1862), 4.1, tr. Charles E. Wilbour.

29. I perceive affection makes a fool / Of any man too much the father. BEN JONSON, *Every Man in His Humour* (1598), 1.2.

30. The greatest reverence is due to a child! If you are contemplating a disgraceful act, despise not your child's tender years. JUVENAL, *Satires* (c. 100), 14.47.

31. The real menace in dealing with a five-year-old is that in no time at all you begin to sound like a five-year-old. JEAN KERR, "How to Get the Best of Your Children," *Please Don't Eat the Daisies* (1957).

32. It is . . . sometimes easier to head an institute for the study of child guidance than it is to turn one brat into a decent human being. JOSEPH WOOD KRUTCH, "Whom Do We Picket Tonight?" *If You Don't Mind My Saying So* (1964).

33. There are some extraordinary fathers, who seem, during the whole course of their lives, to be giving their children reasons for being consoled at their death. LA BRUYÈRE, *Characters* (1688), 11.17, tr. Henri Van Laun.

34. Our [women's] bodies are shaped to bear children, and our lives are a working-out of the processes of creation. All our ambitions and intelligence are beside that great elemental point. PHYLLIS MCGINLEY, "The Honor of Being a Woman," *The Province of the Heart* (1959).

35. A father is very miserable who has no other hold on his children's affection than the need they have of his assistance, if that can be called affection. MONTAIGNE, "Of the affections of fathers to their children," *Essays* (1580-88), tr. Charles Cotton and W. C. Hazlitt.

36. Every beetle is a gazelle in the eyes of its mother. MOORISH PROVERB.

37. Through the survival of their children, happy parents are able to think calmly, and with a very practical affection, of a world in which they are to have no direct share. WALTER PATER, *Marius the Epicurean* (1885), 25.

38. Men are generally more careful of the breed of their horses and dogs than of their

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666. Parting

look after somebody else's wife. ROBERT SMITH SURTEES, *Mr. Facey Romford's Hounds* (1865), 56.

3. I love such mirth as does not make friends ashamed to look upon one another next morning. IZAAK WALTON, *The Compleat Angler* (1653), 1.5.

666. PARTING

See also 2. Absence

1. Good-byes breed a sort of distaste for whomever you say good-bye to; this hurts, you feel, this must not happen again. ELIZABETH BOWEN, *The House in Paris* (1935), 2.7.

2. Going away: I can generally bear the separation, but I don't like the leave-taking. SAMUEL BUTLER (d. 1902), "Higgledy-Piggledy," *Note-Books* (1912).

3. There's a kind of release / And a kind of torment in every goodbye for every man. C. DAY-LEWIS, "Departure in the Dark," *Short Is the Time* (1943).

4. Ever has it been that love knows not its own depth until the hour of separation. KAHLIL GIBRAN, "The Coming of the Ship," *The Prophet* (1923).

5. To leave is to die a little; / It is to die to what one loves. / One leaves behind a little of oneself / At any hour, any place. EDMOND HARAUCOURT, "Rondel de l'adieu," *Choix de poésies* (1891).

6. The return makes one love the farewell. ALFRED DE MUSSET, "A mon frère revenant d'Italie," *Poésies nouvelles* (1836-52).

7. Every parting gives a foretaste of death; every coming together again a foretaste of the resurrection. This is why even people who were indifferent to each other rejoice so much if they come together again after twenty or thirty years' separation. SCHOPENHAUER, "Further Psychological Observations," *Parerga and Paralipomena* (1851), tr. T. Bailey Saunders.

667. PARTISANSHIP

See also 109. Causes; 333. Fanaticism; 453. Impartiality; 704. Political Parties

1. A sect or party is an elegant incognito devised to save a man from the vexation of

thinking. EMERSON, *Journals*, 1831.

2. He who is as faithful to his principles as he is to himself is the true partisan. WILLIAM HAZLITT, "On the Spirit of Partisanship," *Sketches and Essays* (1839).

3. Party loyalty lowers the greatest men to the petty level of the masses. LA BRUYÈRE, *Characters* (1688), 11.63.

4. No new sect ever had humor; no disciples either, even the disciples of Christ. ANNE MORROW LINDBERGH, "Theodore," *Dearly Beloved* (1962).

5. The beating of drums, which delights young writers who serve a party, sounds to him who does not belong to the party like a rattling of chains, and excites sympathy rather than admiration. NIETZSCHE, *Miscellaneous Maxims and Opinions* (1879), 308, tr. Paul V. Cohn.

6. The less reasonable a cult is, the more men seek to establish it by force. ROUSSEAU, *Correspondance à Monseigneur l'Archevêque de Paris*.

7. A man doesn't save a century, or a civilization, but a militant party wedded to a principle can. ADLAI STEVENSON, address, Democratic National Convention, July 21, 1952.

8. Party is the madness of many for the gain of a few. JONATHAN SWIFT, *Thoughts on Various Subjects* (1711).

9. The sectarian thinks / that he has the sea / ladled into his private pond. RABINDRANATH TAGORE, *Fireflies* (1928).

10. There is no greater hindrance to the progress of thought than an attitude of irritated party-spirit. ALFRED NORTH WHITEHEAD, *Adventures in Ideas* (1933), 8.

PARTY, POLITICAL

See 704. Political Parties

668. PASSION

See also 236. Desires; 282. Emotions; 548. Love

1. Without passion man is a mere latent force and possibility, like the flint which awaits the shock of the iron before it can give forth its spark. HENRI FRÉDÉRIC AMIEL, *Journal*, Dec. 17, 1856, tr. Mrs. Humphry Ward.

2. The way to avoid evil is not by maim-

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686. Pettiness

The damp of the night drives deeper into my soul. WALT WHITMAN, "Song of Myself," 30, *Leaves of Grass* (1855-92).

686. PETTINESS

See also 522. Largeness; 573. Mediocrity; 989. Trifles; 1005. Unimportance

1. No sadder proof can be given by a man of his own littleness than disbelief in great men. THOMAS CARLYLE, *On Heroes, Hero-Worship and the Heroic in History* (1841), 1.
2. To the mean eye all things are trivial, as certainly as to the jaundiced they are yellow. THOMAS CARLYLE, *On Heroes, Hero-Worship and the Heroic in History* (1841), 3.
3. That is the consolation of a little mind; you have the fun of changing it without impeding the progress of mankind. FRANK MOORE COLBY, "Simple Simon," *The Colby Essays* (1926), v.1.
4. Looking at small advantages prevents great affairs from being accomplished. CONFUCIUS, *Analects* (6th c. B.C.), 13.17, tr. James Legge.
5. When we play the part of a great man too much, we seem very small. PHILIPPE DESTOUCHES, *Le Glorieux* (1732), 3-5.
6. The pettiness of a mind can be measured by the pettiness of its adoration or its blasphemy. ANDRÉ GIDE, *Journals*, January 1902, tr. Justin O'Brien.
7. Poor fool! in whose petty estimation all things are little. GOETHE, *The Sorrows of Young Werther* (1774), 1, Aug. 18, 1771, tr. Victor Lange.
8. Small minds are much distressed by little things. Great minds see them all but are not upset by them. LA ROCHEFOUCAULD, *Maxims* (1665), tr. Kenneth Pratt.
9. A bucket full of water does not splash about, only a bucket half-full splashes. MALAY PROVERB.
10. But me, the fool, save / From waxing so grave, / As, reduced to skimmed milk, to slander / The cream. HERMAN MELVILLE, "Old Age in His Ailing," *At the Hostelry* (1925).
11. To the mean all becomes mean. NIETZSCHE, "On Old and New Tablets," *Thus Spoke Zarathustra* (1883-92), 3, tr. Walter Kaufmann.
12. Small things make base men proud.

SHAKESPEARE, 2 *Henry VI* (1590-91), 4.1.106.

13. We cannot be kind to each other here for an hour; / We whisper, and hint, and chuckle, and grin at a brother's shame; / However we brave it out, we men are a little breed. ALFRED, LORD TENNYSON, "Maud; A Monodrama" (1856), 45.

687. PHANTASY

See also 264. Dreams; 381. Ghosts; 447. Illusion; 448. Imagination; 812. Reverie

1. Imagination consists in expelling from reality several incomplete persons, and then using the magic and subversive powers of desire to bring them back in the form of one entirely satisfying presence. RENÉ CHAR, *The Formal Share*, 1, in *Hypnos Waking* (1956), tr. Jackson Mathews and others.
2. To believe in one's dreams is to spend all of one's life asleep. CHINESE PROVERB.
3. Dreams are the subtle Dower / That make us rich an Hour - / Then fling us poor / Out of the purple door. EMILY DICKINSON, poem (c. 1876).
4. Few have greater riches than the joy / That comes to us in visions, / In dreams which nobody can take away. EURIPIDES, *Iphigenia in Tauris* (c. 414-12 B.C.), tr. Witter Bynner.
5. Only the dreamer shall understand realities, though in truth his dreaming must be not out of proportion to his waking. MARGARET FULLER, *Summer on the Lakes* (1844), 5.
6. He who passes not his days in the realm of dreams is the slave of the days. KAHLIL GIBRAN, "The Goddess of Fantasy," *Thoughts and Meditations* (1960), tr. Anthony R. Ferris.
7. On men intoxicated with dreams women's tears act like smelling salts - they sober them up. MAXIM CORKY, *Enemies* (1906), 1.
8. Let us acknowledge it wiser, if not more sagacious, to follow out one's day-dream to its natural consummation, although if the vision have been worth the having, it is certain never to be consummated otherwise than by a failure. NATHANIEL HAWTHORNE, *The Blithedale Romance* (1852), 2.

FORSTER, "Anonymity: An Enquiry," *Two Cheers for Democracy* (1951).

37. A true sonnet goes eight lines and then takes a turn for better or worse and goes six or eight lines more. ROBERT FROST, news summaries, March 29, 1954.

38. I have never started a poem yet whose end I knew. Writing a poem is discovering. ROBERT FROST, *The New York Times*, Nov. 7, 1955.

39. Poetry is the language in which man explores his own amazement. CHRISTOPHER FRY, *Time*, April 3, 1950.

40. A very good or very bad poet is remarkable; but a middling one who can bear? THOMAS FULLER, M.D., *Gnomologia* (1732), 448.

41. The poet is a bird of strange moods. He descends from his lofty domain to tarry among us, singing; if we do not honor him he will unfold his wings and fly back to his dwelling place. KAHLIL GIBRAN, "The Poet from Baalbek," *Thoughts and Meditations* (1960), tr. Anthony R. Ferris.

42. The world is so great and rich, and life so full of variety, that you can never lack occasions for poems. GOETHE, quoted in Johann Peter Eckermann's *Conversations with Goethe*, Sept. 18, 1823.

43. The poet should seize the Particular, and he should, if there be anything sound in it, thus represent the Universal. GOETHE, quoted in Johann Peter Eckermann's *Conversations with Goethe*, June 11, 1825.

44. Poetry is the universal possession of mankind, revealing itself everywhere, and at all times, in hundreds and hundreds of men. GOETHE, quoted in Johann Peter Eckermann's *Conversations with Goethe*, Jan. 31, 1827.

45. At bottom, no real object is unpoetical, if the poet knows how to use it properly. GOETHE, quoted in Johann Peter Eckermann's *Conversations with Goethe*, July 5, 1827.

46. If a poet would work politically, he must give himself up to a party; and so soon as he does that, he is lost as a poet. GOETHE, quoted in Johann Peter Eckermann's *Conversations with Goethe*, March 1832.

47. A fine thought, to become poetry, must be seasoned in the upper warm garrets of the mind for long and long, then it must be brought down and slowly carved into words, shaped with emotion, polished with

love. DAVID GRAYSON, *Adventures in Contentment* (1907), 5.

48. A verse may find him who a sermon flies, / And turn delight into sacrifice. GEORGE HERBERT, "The Church Porch," 1, *The Temple* (1633).

49. An artist who works in marble or colors has them all to himself and his tribe, but the man who moulds his thought in verse has to employ the materials vulgarized by everybody's use, and glorify them by his handling. OLIVER WENDELL HOLMES, SR., *The Poet at the Breakfast Table* (1872), 4.

50. When you write in prose you say what you mean. When you write in rhyme you say what you must. OLIVER WENDELL HOLMES, SR., *Over the Teacups* (1891), 2.

51. True poetry, the best of it, is but the ashes of a burnt-out passion. OLIVER WENDELL HOLMES, SR., *Over the Teacups* (1891), 4.

52. It is not enough for poems to be fine; they must charm, and draw the mind of the listener at will. HORACE, *Ars Poetica* (13-8 B.C.).

53. Poetry is like painting: one piece takes your fancy if you stand close to it, another if you keep at some distance. HORACE, *Ars Poetica* (13-8 B.C.).

54. The poet camouflages, in the expression of joy, his despair at not having found its reality. MAX JACOB, *La Défense de Tar-tuffe* (1919).

55. Literature is a state of culture, poetry a state of grace, before and after culture. JUAN RAMÓN JIMÉNEZ, "Poetry and Literature," *Selected Writings* (1957), tr. H. R. Hays.

56. A good poet's made as well as born. BEN JONSON, "To the Memory of Shakespeare" (1616).

57. All good verses are like impromptus made at leisure. JOSEPH JOUBERT, *Pensées* (1842).

58. A drainless shower / Of light is poesy; 'tis the supreme of power; / 'Tis might half slumbering on its own right arm. JOHN KEATS, "Sleep and Poetry" (1816).

59. Poetry should be great and unobtrusive, a thing which enters into one's soul, and does not startle it or amaze it with itself but with its subject. JOHN KEATS, letter to John Hamilton Reynolds, Feb. 3, 1818.

60. If Poetry comes not as naturally as the leaves to a tree it had better not come at all.

12. What was once called the objective world is a sort of Rorschach ink blot, into which each culture, each system of science and religion, each type of personality, reads a meaning only remotely derived from the shape and color of the blot itself. LEWIS MUMFORD, "Orientation to Life," *The Conduct of Life* (1951).

13. Reality is a staircase going neither up nor down, we don't move, today is today, always is today. OCTAVIO PAZ, "The Endless Instant," *Modern European Poetry* (1966), ed. Willis Barnstone.

14. Each one of us has his own reality to be respected before God, even when it is harmful to one's very self. LUIGI PIRANDELLO, *Six Characters in Search of an Author* (1921), 1, tr. Edward Storer.

15. You too must not count overmuch on your reality as you feel it today, since, like that of yesterday, it may prove an illusion for you tomorrow. LUIGI PIRANDELLO, *Six Characters in Search of an Author* (1921), 3, tr. Edward Storer.

16. More wisdom is latent in things-as-they-are than in all the words men use. SAINT-EXUPÉRY, *The Wisdom of the Sands* (1948), 22, tr. Stuart Gilbert.

17. In the American metaphysic, reality is always material reality, hard, resistant, unformed, impenetrable, and unpleasant. LIONEL TRILLING, "Reality in America," *The Liberal Imagination* (1950)

778. REASON

See also 51. Argument; 491. Intelligence;
738. Proof; 954. Systems; 967. Theory;
968. Thought; 1013. Unreason

1. The mind resorts to reason for want of training. HENRY ADAMS, *The Education of Henry Adams* (1907), 24.

2. Analysis kills spontaneity. The grain once ground into flour springs and germinates no more. HENRI FRÉDÉRIC AMIEL, *Journal*, Nov. 7, 1878, tr. Mrs. Humphry Ward.

3. Logic, n. The art of thinking and reasoning in strict accordance with the limitations and incapacities of the human misunderstanding. AMBROSE BIERCE, *The Devil's Dictionary* (1881-1911).

4. The world was made to be inhabited by beasts, but studied and contemplated by

man: 'tis the debt of our reason we owe unto God, and the homage we pay for not being beasts. SIR THOMAS BROWNE, *Religio Medici* (1642), 1.

5. Logic is like the sword—those who appeal to it shall perish by it. SAMUEL BUTLER (d. 1902), "First Principles," *Note-Books* (1912).

6. No man observes the law of God but in applying his reason to it, by aid from above, through his faculty of thought. SARA COLERIDGE, "On Rationalism," quoted in Samuel Taylor Coleridge's *Aids to Reflection* (1825).

7. Peace rules the day, where reason rules the mind. WILLIAM COLLINS, *Persian Eclogues* (1742), 2.

8. Reason flies / When following the senses, on clipped wings. DANTE, "Paradiso," 2, *The Divine Comedy* (c. 1300-21), tr. Lawrence Grant White.

9. The difference between the reason of man and the instinct of the beast is this, that the beast does but know, but the man knows that he knows. JOHN DONNE, *Sermons*, No. 57, 1628.

10. Man has such a predilection for systems and abstract deductions that he is ready to distort the truth intentionally, he is ready to deny the evidence of his senses only to justify his logic. DOSTOEVSKY, *Notes from Underground* (1864), 1.7, tr. Constance Garnett.

11. To a reasonable creature, that alone is insupportable which is unreasonable; but everything reasonable may be supported. EPICETUS, *Discourses* (2nd c.), 1.2, tr. Thomas W. Higginson.

12. Reason can wrestle / And overthrow terror. EURIPIDES, *Iphigenia in Aulis* (c. 405 B.C.), tr. Charles R. Walker.

13. 'Tis in vain to speak reason where 'twill not be heard. THOMAS FULLER, M.D., *Gnomologia* (1732), 5088.

14. Reason, ruling alone, is a force confining; and passion, unattended, is a flame that burns to its own destruction. KAHLIL GIBRAN, "On Reason and Passion," *The Prophet* (1923).

15. The want of logic annoys. Too much logic bores. Life eludes logic, and everything that logic alone constructs remains artificial and forced. ANDRÉ GIDE, *Journals*, May 12, 1927, tr. Justin O'Brien.

16. What eludes logic is the most precious element in us, and one can draw nothing

e Great Longing," *Thus Spoke Zarathustra* (1883-92), 3, tr. Walter Kaufmann.
 4. Only those who have, receive. JOSEPH LUX, *Meditations of a Parish Priest* (1886), 10, tr. Isabel F. Hapgood.

781. RECIPROCITY

If you do good, good will be done to you; but if you do evil, the same will be done back to you again. "Dabschelim Bidpai," *Fables of Bidpai* (c. 750).
 The sort of thing you say is the thing that will be said to you. HOMER, *Iliad* (9th c. B.C.), 20.250, tr. Richmond Lattimore.
 Men seldom give pleasure when they do not please themselves. SAMUEL JOHNSON, *The Rambler* (1750-52), 74.
 He who loves others is constantly loved by them. He who respects others is consequently respected by them. MENCIVS, *Works* (3rd c. B.C.), 4, tr. Charles A. Wong.
 Evidence of trust begets trust, and love is reciprocated by love. PLUTARCH, "Moral Counsel," *Moralia* (c. A.D. 100), tr. E. V. Rieu.

RECKLESSNESS

See 90. Boldness; 213. Danger;
 774. Rashness

RECOGNITION

See 47. Appreciation

782. RECOMPENSE

See also 474. Injury; 673. Payment;
 811. Revenge

In paying our other debts, we are equal to all mankind; but in refusing to pay a debt, we are superior. CHARLES LUTWIDGE, *Lacon* (1825), 1.232.
 Do not compensate injury with justice, and do not answer kindness with kindness. CONFUCIUS, *Analects* (6th c. B.C.), 14.36, tr. James Legge.
 Men are more prone to revenge injuries than to requite kindnesses. THOMAS MORTON, *Gnomologia* (1732), 3389.

783. REFORM

See also 430. Humanitarianism;
 440. Idealism; 458. Improvement;
 475. Injustice; 1018. Utopia

1. In uplifting, get underneath. GEORGE ADE, "The Good Fairy with the Lorgnette," *Fables in Slang* (1899).
2. If you kick a man he kicks you back again. Therefore never be too eager to combat injustice. BERTOLT BRECHT, *The Threepenny Opera* (1928), 3.3, tr. Desmond Vesey and Eric Bentley.
3. Nobody expects to find comfort and companionability in reformers. HEYWOOD BROWN, "Whims," *New York World*, Feb. 6, 1928.
4. Many . . . have too rashly charged the troops of error, and remain as trophies unto the enemies of truth. SIR THOMAS BROWNE, *Religio Medici* (1642), 1.
5. Men reform a thing by removing the reality from it, and then do not know what to do with the unreality that is left. C. K. CHESTERTON, "On Domestic Servants," *Generally Speaking* (1928).
6. Attempts at reform, when they fail, strengthen despotism, as he that struggles tightens those cords he does not succeed in breaking. CHARLES CALEB COLTON, *Lacon* (1825), 1.440.
7. Experience has two things to teach: the first is that we must correct a great deal; the second, that we must not correct too much. DELACROIX, *lettre à Philarète Chasles*, March 8, 1860.
8. A man that'd expect to thrain lobsters to fly in a year is called a loonytic; but a man that thinks men can be tur-rned into angels be an iliction is called a rayformer an' remains at large. FINLEY PETER DUNNE, "Casual Observations," *Mr. Dooley's Philosophy* (1900).
9. [Th' rayformer] don't undherstand that people wud rather be wrong an' comfortable thin right in jail. FINLEY PETER DUNNE, "Reform Administration," *Observations by Mr. Dooley* (1902).
10. Every reform was once a private opinion, and when it shall be a private opinion again, it will solve the problem of the age. EMERSON, "History," *Essays: First Series* (1841).
11. The religions are obsolete when the reforms do not proceed from them. EMERSON, *Journals*, 1872.

12. Those who have given themselves the most concern about the happiness of peoples have made their neighbours very miserable. ANATOLE FRANCE, *The Crime of Sylvestre Bonnard* (1881), 2, tr. Lafcadio Hearn.
13. In battling evil, excess is good; for he who is moderate in announcing the truth is presenting half-truth. He conceals the other half out of fear of the people's wrath. KHALIL GIBRAN, "Narcotics and Dissecting Knives," *Thoughts and Meditations* (1960), tr. Anthony R. Ferris.
14. All the evil in the world is the fault of the self-styled pure in heart, a result of their eagerness to unearth secrets and expose them to the light of the sun. JEAN CIRAUDOUX, *Electra* (1937), 2, tr. Phyllis La Farge with Peter H. Judd.
15. All reformism is characterized by utopian strategy and tactical opportunism. Graffito written during French student revolt, May 1968.
16. Those who are fond of setting things to rights, have no great objection to seeing them wrong. WILLIAM HAZLITT, *Characteristics* (1823).
17. Men, said the Devil, / are good to their brothers: / they don't want to mend / their own ways but each other's. PIET HEIN, "Mankind," *Grooks* (1966).
18. Every man is a reformer until reform tramps on his toes. EDGAR WATSON HOWE, *Country Town Sayings* (1911).
19. As soon as the people fix one Shame of the World, another turns up. EDGAR WATSON HOWE, *Ventures in Common Sense* (1919), 2.24.
20. Long customs are not easily broken: he that attempts to change the course of his own life very often labours in vain: and how shall we do that for others, which we are seldom able to do for ourselves? SAMUEL JOHNSON, *Rasselas* (1759), 29.
21. You've tried to reform what will not learn. / Shut doors on traits that you wish were dead; / They will open a window and return. LA FONTAINE, "The Cat Changed to a Woman," *Fables* (1668-94), tr. Marianne Moore.
22. The only ideals that count are those which express the possible development of an existing force. Reformers must never forget that three legs are a Quixotic ideal; two good legs a genuine one. WALTER LIPPMANN, "The Golden Rule and After," A

straction from its followers, or even from its various types of followers. ALFRED NORTH WHITEHEAD, *Adventures in Ideas* (1933), 2.

791. REMEDIES

See also 177. Consolations; 241. Diagnosis; 572. Medicine

1. What destroys one man preserves another. CORNEILLE, *Cinna* (1639), 2.1, tr. Paul Landis.

2. It's a pity to shoot the pianist when the piano is out of tune. RENÉ COTY, quoted in *Time*, Jan. 4, 1957.

3. The remedy for all blunders, the cure of blindness, the cure of crime, is love. EMERSON, "Worship," *The Conduct of Life* (1860).

4. Life as we find it is too hard for us; it entails too much pain, too many disappointments, impossible tasks. We cannot do without palliative remedies. SIGMUND FREUD, *Civilization and Its Discontents* (1930), tr. Joan Riviere.

5. Burn not your house to fright away the mice. THOMAS FULLER, M.D., *Gnomologia* (1732), 1024.

6. Extreme remedies are very appropriate for extreme diseases. HIPPOCRATES, *Aphorisms* (c. 400 B.C.), 1.6.

7. Most men die of their remedies, not of their diseases. MOLIÈRE, *The Imaginary Invalid* (1673), 3, tr. John Wood.

8. A thousand ills require a thousand cures. OVID, *Love's Cure* (c. A.D. 8), tr. J. Lewis May.

9. Gout is not relieved by a fine shoe nor a hangnail by a costly ring nor migraine by a tiara. PLUTARCH, "Contentment," *Moralia* (c. A.D. 100), tr. Moses Hadas.

10. There are some remedies worse than the disease. PUBLILIUS SYRUS, *Moral Sayings* (1st c. B.C.), 301, tr. Darius Lyman.

11. Better use medicines at the outset than at the last moment. PUBLILIUS SYRUS, *Moral Sayings* (1st c. B.C.); 866, tr. Darius Lyman.

12. Diseases desperate grown / By desperate appliances are relieved, / Or not at all. SHAKESPEARE, *Hamlet* (1600), 4.3.9.

13. Our remedies oft in ourselves do lie, / Which we ascribe to heaven. SHAKESPEARE, *All's Well That Ends Well* (1602-03), 1.1.231.

REMINISCENCES

See 574. Memory

REMORSE

See 793. Repentance

792. RENUNCIATION

See also 800. Resignation

1. The Heart asks Pleasure—first— / And then—Excuse from Pain— / And then—those little Anodynes / That deaden suffering— EMILY DICKINSON, poem (c. 1862).

2. Renunciation—is a piercing Virtue— / The letting go / A Presence— for an Expectation— EMILY DICKINSON, poem (c. 1863).

3. How seek the way which leadeth to our wishes? By renouncing our wishes. The crown of excellence is renunciation. HĀFIZ, ghazals from the *Divan* (14th c.), 15, tr. Justin Huntly McCarthy.

REPAYMENT

See 782. Recompense

793. REPENTANCE

See 44. Apology; 785. Regret; 893. Sin

1. The sinning is the best part of repentance. ARABIC PROVERB.

2. Be grateful to the man who cares nothing for your remorse. You are his equal. RENÉ CHAR, "To the Health of the Serpent," *Le Poème pulvérisé* in *Hypnos Waking* (1956), tr. Jackson Mathews and others.

3. Revenge is a fever in our own blood, to be cured only by letting the blood of another; but the remedy too often produces a relapse, which is remorse—a malady far more dreadful than the first disease, because it is incurable. CHARLES CALEB COLTON, *Lacon* (1825), 1.361.

4. The seeds of repentance are sown in youth by pleasure, but the harvest is reaped in age by pain. CHARLES CALEB COLTON, *Lacon* (1825), 1.454.

5. Amendment is repentance. THOMAS FULLER, M.D., *Gnomologia* (1732), 789.

6. You cannot lay remorse upon the innocent nor lift it from the heart of the guilty.

794. Repetition

Unbidden shall it call in the night, that men may wake and gaze upon themselves. KAH-LIL GIBRAN, "On Crime and Punishment," *The Prophet* (1923).

7. If you have behaved badly, repent, make what amends you can and address yourself to the task of behaving better next time. On no account brood over your wrongdoing. Rolling in the muck is not the best way of getting clean. ALDOUS HUXLEY, foreword, *Brave New World* (1932).

8. All criminals turn preachers when they are under the gallows. ITALIAN PROVERB.

9. Our repentance is not so much regret for the evil we have done as a fear of what may happen to us because of it. LA ROCHE-FOUCAULD, *Maxims* (1665), tr. Kenneth Pratt.

10. Remorse is impotence; it will sin again. Only repentance is strong; it can end everything. HENRY MILLER, "Seraphita," *The Wisdom of the Heart* (1941).

11. There are people who are very resourceful / At being remorseful, / And who apparently feel that the best way to make friends / Is to do something terrible and then make amends. OGDEN NASH, "Hearts of Gold," *Many Long Years Ago* (1945).

12. He punishes himself who repents of his deeds. PUBLILIUS SYRUS, *Moral Sayings* (1st c. B.C.), 889, tr. Darius Lyman.

13. American People like to have you repent; then they are generous. WILL ROGERS, "One Oil Lawyer per Barrel," *The Illiterate Digest* (1924).

14. Remorse sleeps during prosperity but awakes to bitter consciousness during adversity. ROUSSEAU, *Confessions* (1766-70), 2.

15. He that lacks time to mourn, lacks time to mend. SIR HENRY TAYLOR, *Philip Van Artevelde* (1834), 1.1.5.

16. The repentant say never a brave word. Their resolves should be mumbled in silence. THOREAU, *Journal*, Feb. 28, 1842.

17. The repentance of man is accepted by God as virtue. VOLTAIRE, "Expiation," *Philosophical Dictionary* (1764).

794. REPETITION

1. There is repetition everywhere, and nothing is found only once in the world. COETHE, quoted in Johann Peter Ecker-

that have no serious side. VAN WYCK BROOKS, *From a Writer's Notebook* (1958).

2. Every man is grave alone. EMERSON, *Journals*, 1824.

3. There is ever a slight suspicion of the burlesque about earnest, good men. EMERSON, *Journals*, 1840.

4. Taking fun / as simply fun / and earnestness / in earnest / shows how thoroughly / thou none / of the two / discernest. PIET HEIN, "The Eternal Twins," *Crooks* (1966).

5. There are people who think that everything one does with a serious face is sensible. GEORG CHRISTOPH LICHTENBERG, *Aphorisms* (1764-99), tr. F. H. Mautner and H. Hatfield.

6. Solemnity is the shield of idiots. MONTESQUIEU, *Pensées et jugements* (1899).

7. Almost everything serious is difficult, and everything is serious. RAINER MARIA RILKE, *Letters to a Young Poet*, July 16, 1903, tr. M. D. Herter Norton.

8. You have to have a serious streak in you or you can't see the funny side in the other fellow. WILL ROGERS, "What We Need Is More Fred Stones," *The Illiterate Digest* (1924).

9. Taking sides is the beginning of sincerity, and earnestness follows shortly afterwards, and the human being becomes a bore. OSCAR WILDE, *A Woman of No Importance* (1893), 1.

SERMONS

See 718. Preaching and Preachers

880. SERVICE

See also 56. Assistance; 224. Deeds;

430. Humanitarianism;

1016. Usefulness

1. All service ranks the same with God— / With God, whose puppets, best and worst, / Are we: there is no last nor first. ROBERT BROWNING, "Night," *Pippa Passes* (1841).

2. To serve is beautiful, but only if it is done with joy and a whole heart and a free mind. PEARL S. BUCK, "Men and Women," *To My Daughters, With Love* (1967).

3. Pressed into service means pressed out of shape. ROBERT FROST, "The Self-Seeker," *North of Boston* (1914).

4. The noblest service comes from nameless hands, / And the best servant does his work unseen. OLIVER WENDELL HOLMES, SR., *The Poet at the Breakfast Table* (1872), 5.

5. Human service is the highest form of self-interest for the person who serves. ELBERT HUBBARD, *The Note Book* (1927).

6. "Let me light my lamp," / says the star, / "And never debate / if it will help to remove the darkness." RABINDRANATH TAGORE, *Fireflies* (1928).

7. There is something better, if possible, that a man can give than his life. That is his living spirit to a service that is not easy, to resist counsels that are hard to resist, to stand against purposes that are difficult to stand against. WOODROW WILSON, speech, May 30, 1919.

881. SERVICES

See also 224. Deeds; 382. Gifts and Giving;

430. Humanitarianism; 831. Sacrifice

1. The man who confers a favour would rather not be repaid in the same coin. ARISTOTLE, *Nicomachean Ethics* (4th c. B.C.), 4.1, tr. J. A. K. Thomson.

2. We should render a service to a friend to bind him closer to us, and to an enemy in order to make a friend of him. CLEOBULUS (6th c. B.C.), quoted in Diogenes Laertius' *Lives and Opinions of Eminent Philosophers* (3rd c. A.D.), tr. R. D. Hicks.

3. He merits no thanks that does a kindness for his own end. THOMAS FULLER, M.D., *Gnomologia* (1732), 1989.

4. He that doth a good turn looketh for a good turn. THOMAS FULLER, M.D., *Gnomologia* (1732), 2087.

5. Verily the kindness that gazes upon itself in a mirror turns to stone, / And a good deed that calls itself by tender names becomes the parent to a curse. KAHLIL GIBRAN, "The Farewell," *The Prophet* (1923).

6. To oblige persons often costs little and helps much. BALTASAR GRACIÁN, *The Art of Worldly Wisdom* (1647), 226, tr. Joseph Jacobs.

7. The pleasure we derive from doing favors is partly in the feeling it gives us that we are not altogether worthless. ERIC

904. Snow

All think their little set mankind. HANNAH MORE, *Florio* (1786), 1.

7. The worst cliques are those which consist of one man. GEORGE BERNARD SHAW, *Back to Methuselah* (1921), 5.

8. Snobbery, being an aspiring failing, is sometimes the prophecy of better things. CHARLES DUDLEY WARNER, "Second Study," *Backlog Studies* (1873).

905. SNOW

See also 848. Seasons

1. A snowdrift is a beautiful thing—if it doesn't lie across the path you have to shovel or block the road that leads to your destination. HAL BORLAND, "Snowdrifts—January 26," *Sundial of the Seasons* (1964).

2. The snow itself is lonely or, if you prefer, self-sufficient. There is no other time when the whole world seems composed of one thing and one thing only. JOSEPH WOOD KRUTCH, "December," *The Twelve Seasons* (1949).

3. Snow is all right while it is snowing; / It is like inebriation because it is very pleasing when it is coming, but very unpleasing when it is going. OGDEN NASH, "Jangle Bells," *I'm a Stranger Here Myself* (1938).

4. Snow is what you are up to your neck in when people / send you post cards from Florida saying they wish / you were there. OGDEN NASH, "Jangle Bells," *I'm a Stranger Here Myself* (1938).

906. SOCIALISM

See also 149. Communism;
393. Government

1. Socialism without liberty is the barracks. Graffito written during French student revolt, May 1968.

2. There is the fundamental paradox of the welfare state: that it is not built for the desperate, but for those who are already capable of helping themselves. MICHAEL HARRINGTON, *The Other America* (1962), 9.1.

3. The fact is that life has become a sweepstake. Millions of people who have lost the sense of being able to make anything of the collective effort of shaping their economic society, now expect fortune to de-

scend like pie from the sky. MAX LERNER, "I'm Dreaming of a Bright Sweepstake," *Actions and Passions* (1949).

4. What the collectivist age wants, allows, and approves is the perpetual holiday from the self. THOMAS MANN, "Europe, Beware," *The Thomas Mann Reader* (1950), tr. H. T. Lowe-Porter.

5. Socialism must come down from the brain and reach the heart. JULES RENARD, *Journal*, August 1905, ed. and tr. Louise Bogan and Elizabeth Roget.

SOCIAL WORK

See 430. Humanitarianism

906. SOCIETY

See also 36. Anarchy; 52. Aristocracy;
131. Civilization; 133. Class;
393. Government; 485. Institutions;
581. Middle Class; 675. The People;
923. State

1. Society is immoral and immortal; it can afford to commit any kind of folly, and indulge in any sort of vice; it cannot be killed, and the fragments that survive can always laugh at the dead. HENRY ADAMS, *The Education of Henry Adams* (1907), 18.

2. No scheme for a change of society can be made to appear immediately palatable, except by falsehood, until society has become so desperate that it will accept any change. T. S. ELIOT, "The Idea of a Christian Society" (1939).

3. Society acquires new arts and loses old instincts. EMERSON, "Self-Reliance," *Essays: First Series* (1841).

4. The power that keeps cities of men together / Is noble preservation of law. EURIPIDES, *The Suppliant Women* (c. 421 B.C.), tr. Frank W. Jones.

5. Human life in common is only made possible when a majority comes together which is stronger than any separate individual and which remains united against all separate individuals. SIGMUND FREUD, *Civilization and Its Discontents* (1930), 3, tr. James Strachey.

6. In the mouth of Society are many diseased teeth, decayed to the bones of the jaws. But Society makes no effort to have them extracted and be rid of the affliction.

I like pie from the sky. MAX LERNER, "Dreaming of a Bright Sweepstake," *Accents and Passions* (1949).

What the collectivist age wants, allows, approves is the perpetual holiday from self. THOMAS MANN, "Europe, Beware," *Thomas Mann Reader* (1950), tr. H. T. Porter.

Socialism must come down from the clouds and reach the heart. JULES RENARD, *Journal*, August 1905, ed. and tr. Louise Bond and Elizabeth Roget.

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See also 36. Anarchy; 52. Aristocracy; 131. Civilization; 133. Class; 393. Government; 485. Institutions; 581. Middle Class; 675. The People; 923. State

Society is immoral and immortal; it cannot commit any kind of folly, and in any sort of vice; it cannot be killed, the fragments that survive can always be put back at the dead. HENRY ADAMS, *The Education of Henry Adams* (1907), 18.

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In the mouth of Society are many decayed teeth, decayed to the bones of the earth. But Society makes no effort to have them extracted and be rid of the affliction.

It contents itself with gold fillings. KAHLIL GIBRAN, "Decayed Teeth," *Thoughts and Meditations* (1960), tr. Anthony R. Ferris.

7. One cannot raise the bottom of a society without benefiting everyone above. MICHAEL HARRINGTON, *The Other America* (1962), 9.1.

8. Society is always trying in some way or other to grind us down to a single flat surface. OLIVER WENDELL HOLMES, SR., *The Professor at the Breakfast Table* (1860), 2.

9. The great society is a place where men are more concerned with the quality of their goals than the quantity of their goods. LYNDON B. JOHNSON, speech, University of Michigan, May 22, 1964.

10. In civilized society we all depend upon each other, and our happiness is very much owing to the good opinion of mankind. SAMUEL JOHNSON, quoted in Boswell's *Life of Samuel Johnson*, July 20, 1763.

11. The principles of the good society call for a concern with an order of being—which cannot be proved existentially to the sense organs—where it matters supremely that the human person is inviolable, that reason shall regulate the will, that truth shall prevail over error. WALTER LIPPMANN, *The Public Philosophy* (1955), 11.4.

12. In civilized communities men's idiosyncrasies are mitigated by the necessity of conforming to certain rules of behaviour. Culture is a mask that hides their faces. W. SOMERSET MAUGHAM, *The Summing Up* (1938), 53.

13. Necessity reconciles and brings men together; and this accidental connection afterward forms itself into laws. MONTAIGNE, "Of vanity," *Essays* (1580-88), tr. Charles Cotton and W. C. Hazlitt.

14. A decrepit society shuns humor as a decrepit individual shuns drafts. MALCOLM MUGGERIDGE, "Tread Softly for You Tread on My Jokes," *The Most of Malcolm Muggeridge* (1966).

15. Man did not enter into society to become worse than he was before, nor to have fewer rights than he had before, but to have those rights better secured. THOMAS PAINE, *The Rights of Man* (1791), 1.

16. Every society to which you remain bound robs you of a part of your essence, and replaces it with a speck of the gigantic personality which is its own. JOSÉ RODÓ,

Motivos de Proteo (1941).

17. What man loses by the social contract is his natural liberty and an unlimited right to everything he tries to get and succeeds in getting; what he gains is civil liberty and the proprietorship of all he possesses. ROUSSEAU, *The Social Contract* (1762), 1.8, tr. G. D. H. Cole.

18. Society itself is an accident to the spirit, and if society in any of its forms is to be justified morally it must be justified at the bar of the individual conscience. GEORGE SANTAYANA, *Dialogues in Limbo* (1925), 6.

19. Society is a kind of parent to its members. If it, and they, are to thrive, its values must be clear, coherent and generally acceptable. MILTON R. SAPIRSTEIN, *Paradoxes of Everyday Life* (1955), 8.

20. Nature holds no brief for the human experiment: it must stand or fall by its results. GEORGE BERNARD SHAW, preface to *Back to Methuselah* (1921).

21. Cursed be the social lies that warp us from the living truth. ALFRED, LORD TENNYSON, "Locksley Hall" (1842).

22. Every social system is more or less against nature, and at every moment nature is at work to reclaim her rights. PAUL VALÉRY, "The Idea of Dictatorship," *Reflections on the World Today* (1931), tr. Francis Scarfe.

23. We live in society; there is therefore nothing truly good for us that which does good to society. VOLTAIRE, "Virtue," *Philosophical Dictionary* (1764).

24. A great society is a society in which its men of business think greatly of their functions. ALFRED NORTH WHITEHEAD, *Adventures in Ideas* (1933), 6.

25. The chaos of our society is the product of the dishevelment of our ideas. PHILIP WYLIE, *Generation of Vipers* (1942), 6.

907. SOCIETY, POLITE

See also 151. Company; 599. Manners; 665. Parties; 903. Snobbery

1. The secret of success in society is a certain heartiness and sympathy. EMERSON, "Manners," *Essays: Second Series* (1844).

2. Society is a masked ball, where every

ice in space will help us nought
 pace on earth is gone. JOHN F.
 Y, State of the Union Message, Jan.
 e believe that when men reach
 this planet, they should leave their
 differences behind them. JOHN F.
 Y, news conference, Washington,
 b. 21, 1962.

e eternal silence of these infinite
 frightens me. PASCAL, *Pensées*
 .06, tr. W. F. Trotter.

rything in space obeys the laws of
 If you know these laws, and obey
 ace will treat you kindly. And don't
 man doesn't belong out there. Man
 wherever he wants to go—and he'll
 y well when he gets there. WERN-
 N BRAUN, *Time*, Feb. 17, 1958.

15. SPAIN AND SPANIARDS

Spain, the dead are more alive than
 l of any other country in the world.
 O GARCÍA LORCA, "The Duende
 and Divertissement," *Poet in New*
 40), appendix 6, tr. Ben Belitt.
 ree Spaniards, four opinions. SPAN-
 VERB.

916. SPEAKING

e also 96. Brevity; 132. Clarity;
 ommunication; 185. Conversation;
 11. Eloquence; 521. Language;
 Listening; 757. Public Speaking;
 Silence; 955. Tact; 1057. Words

e most difficult thing in the world is
 linkingly what everybody says with-
 king. ALAIN, *Histoire de mes pen-*
 36).

man is hid under his tongue. ALI-
 TALIB, *Sentences* (7th c.), 83, tr. Si-
 kley.

speak agreeably to him with whom
 is more than to speak in good words
 od order. FRANCIS BACON, "Of Dis-
 Essays (1625).

e voice is a second face. CÉRARD
Carnets inédits.

ne love to speak so much, when the
 f speaking comes, as they who are
 y taciturn. HENRY WARD BEECHER,

Proverbs from Plymouth Pulpit (1887).

6. A fool uttereth all his mind. *Bible*,
Proverbs 29:11.

7. Let your speech be alway with grace,
 seasoned with salt. *Bible*, Colossians 4:6.

8. Loquacity, n. A disorder which renders
 the sufferer unable to curb his tongue when
 you wish to talk. AMBROSE BIERCE, *The*
Devil's Dictionary (1881-1911).

9. Mouth, n. In man, the gateway to the
 soul; in woman, the outlet of the heart. AM-
 BROSE BIERCE, *The Devil's Dictionary*
 (1881-1911).

10. Too much talk will include errors.
Burmese Proverbs (1962), 461, ed. Hla Pe.

11. Speech is too often not the art of con-
 cealing thought, but of quite stifling and
 suspending thought, so that there is none to
 conceal. THOMAS CARLYLE, *Sartor Resartus*
 (1833-34), 3-3.

12. Little said is soon amended. CER-
 VANTES, *Don Quixote* (1605-15), 1.3.11, tr.
 Peter Motteux and John Ozell.

13. Talk does not cook rice. CHINESE
 PROVERB.

14. A dog is not considered good because
 of his barking, and a man is not considered
 clever because of his ability to talk.
 CHUANG TZU, *Works* (4th-3rd c. B.C.), 32.1,
 tr. Lin Yutang.

15. One never repents of having spoken
 too little, but often of having spoken too
 much. PHILIPPE DE COMMYNES, *Mémoires*
 (1524), 1.14.

16. Oh, who would not lose his speech,
 upon condition to have joys above it? WIL-
 LIAM CONGREVE, *The Double-Dealer*
 (1694), 4.5.

17. Let thy speech be better than silence,
 or be silent. DIONYSIUS THE ELDER, extant
 fragment (4th c. B.C.).

18. Do not say things. What you are stands
 over you the while and thunders so that I
 cannot hear what you say to the contrary.
 EMERSON, *Journals*, 1840.

19. Must we always talk for victory, and
 never once for truth, for comfort, and joy?
 EMERSON, *Journals*, 1856.

20. First learn the meaning of what you
 say, and then speak. EPICETUS, *Discourses*
 (2nd c.), 3.23, tr. Thomas W. Higginson.

21. When you speak to a man, look on his
 eyes; when he speaks to you, look on his
 mouth. BENJAMIN FRANKLIN, *Poor Rich-*
ard's Almanack (1732-57).

916. Speaking

22. In much of your talking, thinking is
 half murdered. / For thought is a bird of
 space, that in a cage of words may indeed
 unfold its wings but cannot fly. KAHLIL
 GIBRAN, "On Talking," *The Prophet* (1923).

23. Is there any place where there is no
 traffic in empty talk? Is there on this earth
 one who does not worship himself talk-
 ing? KAHLIL GIBRAN, "Mister Gabber,"
Thoughts and Meditations (1960), tr. An-
 thony R. Ferris.

24. The true use of speech is not so much
 to express our wants as to conceal them.
 OLIVER GOLDSMITH, *The Bee*, Oct. 20, 1759.

25. There is always time to add a word,
 never to withdraw one. BALTASAR GRA-
 CIÁN, *The Art of Worldly Wisdom* (1647),
 160, tr. Joseph Jacobs.

26. People do not seem to speak for the sake
 of expressing their opinions, but to maintain
 an opinion for the sake of talking. WILLIAM
 HAZLITT, "On Coffee-House Politicians,"
Table Talk (1821-22).

27. If no thought / your mind does visit, /
 make your speech / not too explicit. PIET
 HEIN, "The Case for Obscurity," *Grooks*
 (1966).

28. Talking is like playing on the harp;
 there is as much in laying the hand on the
 strings to stop their vibrations as in twang-
 ing them to bring out their music. OLIVER
 WENDELL HOLMES, SR., *The Autocrat of the*
Breakfast Table (1858), 1.

29. Nobody talks much that doesn't say
 unwise things—things he did not mean to
 say; as no person plays much without strik-
 ing a false note sometimes. OLIVER WEN-
 DELL HOLMES, SR., *The Professor at the*
Breakfast Table (1860), 1.

30. Many people would be more truthful
 were it not for their uncontrollable desire to
 talk. EDGAR WATSON HOWE, *Country Town*
Sayings (1911).

31. From listening comes wisdom, and
 from speaking repentance. ITALIAN PROV-
 ERB.

32. The tongue is more to be feared than
 the sword. JAPANESE PROVERB.

33. No glass renders a man's form or like-
 ness so true as his speech. BEN JONSON, "Of
 Language in Oratory," *Timber* (1640).

34. Whom the disease of talking still once
 possesseth, he can never hold his peace.
 BEN JONSON, "Of Talking Overmuch," *Tim-*
ber (1640).

7. We cannot live, sorrow or die for somebody else, for suffering is too precious to be shared. EDWARD DAHLBERG, *Because I Was Flesh* (1963).

8. Either the human being must suffer and struggle as the price of a more searching vision, or his gaze must be shallow and without intellectual revelation. THOMAS DE QUINCEY, "Vision of Life," *Suspiria de Profundis* (1845).

9. A Wounded Deer—leaps highest. EMILY DICKINSON, poem (c. 1860).

10. Pain—has an Element of Blank— / It cannot recollect / When it begun—or if there were / A time when it was not—. EMILY DICKINSON, poem (c. 1862).

11. Suffering is the sole origin of consciousness. DOSTOEVSKY, *Notes from Underground* (1864), 1.9, tr. Constance Garnett.

12. Pain and death are a part of life. To reject them is to reject life itself. HAVELOCK ELLIS, *On Life and Sex: Essays of Love and Virtue* (1937), 2.5.

13. Pain, indolence, sterility, endless ennui have also their lesson for you, if you are great. EMERSON, *Journals*, 1845.

14. An hour of pain is as long as a day of pleasure. ENGLISH PROVERB.

15. Much of your pain is self-chosen. / It is the bitter potion by which the physician within you heals your sick self. KAHLIL GIBRAN, "On Pain," *The Prophet* (1923).

16. Forget your personal tragedy. We are all bitched from the start and you especially have to be hurt like hell before you can write seriously. But when you get the damned hurt use it—don't cheat with it. ERNEST HEMINGWAY, quoted in Andrew Turnbull's *Scott Fitzgerald* (1962), 14.

17. All the reasoning in the world, all the proof-texts in old manuscripts, cannot reconcile this supposition of a world of sleepless and endless torment with the declaration that "God is love." OLIVER WENDELL HOLMES, SR., *Over the Teacups* (1891), 10.

18. Each one of us must suffer long to himself before he can learn that he is but one in a great community of wretchedness which has been pitilessly repeating itself from the foundation of the world. WILLIAM DEAN HOWELLS, *The Rise of Silas Lapham* (1885), 17.

19. God will not look you over for medals, degrees or diplomas, but for scars! ELBERT

HUBBARD, *The Note Book* (1927).

20. Pleasure is oft a visitant; but pain / Clings cruelly to us. JOHN KEATS, *Endymion* (1817), 1.

21. Although the world is full of suffering, it is full also of the overcoming of it. HELEN KELLER, *Optimism* (1903), 1.

22. Beauty cannot disguise nor music melt / A pain undiagnosable but felt. ANNE MORROW LINDBERGH, "The Stone," *The Unicorn and Other Poems, 1935-1955* (1956).

23. Know how sublime a thing it is / To suffer and be strong. LONGFELLOW, "The Light of the Stars," *Voices of the Night* (1839).

24. Even pain / Pricks to livelier living. AMY LOWELL, "Happiness," *Sword Blades and Poppy Seeds* (1914).

25. To be good we must needs have suffered; but perhaps it is necessary to have caused suffering before we can become better. MAURICE MAETERLINCK, "The Invisible Goodness," *The Treasure of the Humble* (1896), tr. Alfred Sutro.

26. If you are distressed by anything external, the pain is not due to the thing itself but to your own estimate of it; and this you have the power to revoke at any moment. MARCUS AURELIUS, *Meditations* (2nd c.), 8.47, tr. Maxwell Staniforth.

27. It is not true that suffering ennoble the character; happiness does that sometimes, but suffering, for the most part, makes men petty and vindictive. W. SOMERSET MAUGHAM, *The Moon and Sixpence* (1919), 17.

28. Suffering for truth's sake / Is fortitude to highest victory, / And to the faithful death the gate of life. MILTON, *Paradise Lost* (1667), 12.569.

29. He who fears he shall suffer, already suffers what he fears. MONTAIGNE, "Of experience," *Essays* (1580-88), tr. Charles Cotton and W. C. Hazlitt.

30. We are more sensible of one little touch of a surgeon's lancet than of twenty wounds with a sword in the heat of fight. MONTAIGNE, "That the relish of good and evil depends in a great measure upon the opinion we have of them," *Essays* (1580-88), tr. Charles Cotton and W. C. Hazlitt.

31. What really raises one's indignation against suffering is not suffering intrinsi-

ncts, we have taxes. ERVING GOFFMAN
view, *The New York Times*, Feb. 12,

The wisdom of man never yet could
d a system of taxation that would
ate with perfect equality. ANDREW
SON, Proclamation to the People of
h Carolina, Dec. 10, 1832.

The Income Tax has made more Liars
of the American people than golf has.
ROGERS, "Helping the Girls with
r Income Taxes," *The Illiterate Digest*
(1).

When everybody has got money they
axes, and when they're broke they raise
That's statesmanship of the highest or-
WILL ROGERS, *The Autobiography of*
Rogers (1949), 17.

Noah must have taken into the Ark
axes, one male and one female, and did
multiply bountifully! Next to guinea
taxes must have been the most prolific
als. WILL ROGERS, *The Autobiography*
ill Rogers (1949), 19.

Taxes, after all, are the dues that we
or the privileges of membership in an
ized society. FRANKLIN D. ROOSE-
speech, Worcester, Mass., Oct. 21,

It is the part of a good shepherd to
his flock, not to flay it. TIBERIUS,
d in Suetonius' *Lives of the Caesars:*
ius (2nd c. A.D.), 32.2.

959. TEACHING

also 277. Education; 529. Learning

teacher affects eternity; he can never
where his influence stops. HENRY
S, *The Education of Henry Adams*
, 20.

Nothing is more tiresome than a super-
ted pedagogue. HENRY ADAMS, *The*
tion of Henry Adams (1907), 23.

Teachers, who educate children, de-
more honor than parents, who merely
them birth; for the latter provided
life, while the former ensure a good
ARISTOTLE (4th c. B.C.), quoted in Diog-
aertius' *Lives and Opinions of Emi-*
philosophers (3rd c. A.D.), tr. R. D.

he dons are too busy educating the

young men to be able to teach them any-
thing. SAMUEL BUTLER (d. 1902), "Higgle-
dy-Piggledy," *Note-Books* (1912).

5. First he wrought, and afterwards he
taught. CHAUCER, "Prologue," *The Canter-*
bury Tales (1387-1400), 496, ed. Thomas
Tyrwhitt.

6. If a man keeps cherishing his old
knowledge, so as continually to be acquir-
ing new, he may be a teacher of others.
CONFUCIUS, *Analects* (6th c. B.C.), 2.11, tr.
James Legge.

7. The whole secret of the teacher's force
lies in the conviction that men are converti-
ble. EMERSON, *Journals*, 1834.

8. I pay the schoolmaster, but 'tis the
schoolboys that educate my son. EMERSON,
Journals, 1849.

9. The whole art of teaching is only the
art of awakening the natural curiosity of
young minds for the purpose of satisfying it
afterwards. ANATOLE FRANCE, *The Crime*
of Sylvestre Bonnard (1881), 2, tr. Lafcadio
Hearn.

10. A teacher is better than two books.
GERMAN PROVERB.

✕ 11. No man can reveal to you aught but
that which already lies half asleep in the
dawning of your knowledge. KAHLIL GIB-
RAN, "On Teaching," *The Prophet* (1923).

12. A teacher who can arouse a feeling for
one single good action, for one single good
poem, accomplishes more than he who fills
our memory with rows and rows of natural
objects, classified with name and form.
GOETHE, *Elective Affinities* (1809), 25.

13. He that teaches us anything which we
knew not before is undoubtedly to be rever-
enced as a master. SAMUEL JOHNSON, *The*
Idler (1758-60), 85.

14. To teach is to learn twice over. JO-
SEPH JOUBERT, *Pensées* (1842), 18.18, tr.
Katharine Lyttelton.

15. He [the schoolmaster] is awkward, and
out of place, in the society of his equals. He
comes like Gulliver from among his little
people, and he cannot fit the stature of his
understanding to yours. CHARLES LAMB,
"The Old and the New Schoolmaster," *Es-*
says of Elia (1823).

16. Men universally are ungrateful toward
him who instructs them, unless, in the hours
or in the intervals of instruction, he presents
a sweet cake to their self-love. WALTER
SAVAGE LANDOR, "Aristoteles and Callis-

thenes," *Imaginary Conversations* (1824-
53).

17. The greater part of the people we as-
sign to educate our sons we know for cer-
tain are not educated. Yet we do not doubt
that they can give what they have not re-
ceived, a thing which cannot be otherwise
acquired. CIACOMO LEOPARDI, *Pensieri*
(1834-37), 10, tr. William Fense Weaver.

18. It is easier for a tutor to command
than to teach. JOHN LOCKE, *Some Thoughts*
Concerning Education (1693), 50.

19. A man who knows a subject
thoroughly, a man so soaked in it that he
eats it, sleeps it and dreams it—this man can
always teach it with success, no matter how
little he knows of technical pedagogy.
H. L. MENCKEN, *Prejudices: Third Series*
(1922), 13.

20. I maintain, in truth, / That with a
smile we should instruct our youth, / Be
very gentle when we have to blame, / And
not put them in fear of virtue's name. MO-
LIÈRE, *The School for Husbands* (1661),
1.2, tr. Donald M. Frame.

21. An educator never says what he him-
self thinks, but only that which he thinks it
is good for those whom he is educating to
hear. NIETZSCHE, *The Will to Power* (1888),
980, tr. Anthony M. Ludovici.

22. He who wishes to teach us a truth
should not tell it to us, but simply suggest it
with a brief gesture, a gesture which starts
an ideal trajectory in the air along which we
glide until we find ourselves at the feet of
the new truth. JOSÉ ORTEGA Y GASSET,
"Preliminary Meditation," *Meditations on*
Quixote (1914).

23. Men must be taught as if you taught
them not, / And things unknown proposed
as things forgot. ALEXANDER POPE, *An Es-*
say on Criticism (1711), 3.15.

24. Too much rigidity on the part of
teachers should be followed by a brisk spirit
of insubordination on the part of the taught.
AGNES REPPLIER, "Literary Shibboleths,"
Points of View (1891).

25. The severity of the master is more
useful than the indulgence of the father.
SA'DI, *Gulistan* (1258), 7.4, tr. James Ross.

26. My joy in learning is partly that it en-
ables me to teach. SENECA, *Letters to*
Lucilius (1st c.), 6.4, tr. E. Phillips Barker.

27. He who can, does. He who cannot,
teaches. GEORGE BERNARD SHAW, "Maxims

43. Truth fears no trial. THOMAS FULLER, M.D., *Gnomologia* (1732), 5297.

44. Truth may sometimes come out of the Devil's mouth. THOMAS FULLER, M.D., *Gnomologia* (1732), 5308.

45. Truth has a handsome countenance but torn garments. GERMAN PROVERB.

46. Say not, "I have found the truth," but rather, "I have found a truth." KAHLIL GIBRAN, "On Self-Knowledge," *The Prophet* (1923).

47. We no longer admit any other truth than that which is expedient; for there is no worse error than the truth that may weaken the arm that is fighting. ANDRÉ GIDE, "Reflections on Germany," *Pretexts* (1903), tr. Angelo P. Bertocci and others.

48. To love the truth is to refuse to let oneself be saddened by it. ANDRÉ GIDE, *Journals*, Oct. 14, 1940, tr. Justin O'Brien.

49. The truths of life are not discovered by us. At moments unforeseen, some gracious influence descends upon the soul, touching it to an emotion which, we know not how, the mind transmutes into thought. GEORGE GISSING, "Autumn," *The Private Papers of Henry Ryecroft* (1903).

50. The brilliant passes, like the dew at morn; / The true endures, for ages yet unborn. COETHE, "Prelude in the Theatre," *Faust: Part I* (1808), tr. Philip Wayne.

51. The very truths which concern us most can only be half spoken, but with attention we can grasp the whole meaning. BALTASAR GRACIÁN, *The Art of Worldly Wisdom* (1647), 25, tr. Joseph Jacobs.

52. Truth always lags last, limping along on the arm of Time. BALTASAR GRACIÁN, *The Art of Worldly Wisdom* (1647), 146, tr. Joseph Jacobs.

53. Political truth is a libel—religious truth blasphemy. WILLIAM HAZLITT, "Commonplaces," *The Round Table* (1817), 42.

54. One truth discovered, one pang of regret at not being able to express it, is better than all the fluency and flippancy in the world. WILLIAM HAZLITT, "My First Acquaintance with Poets," *The Plain Speaker* (1826).

55. Truth is a torch which gleams in the fog but does not dispel it. CLAUDE-ADRIEN HELVÉTIUS, preface to *De l'esprit* (1758).

56. Unless you expect the unexpected you will never find [truth], for it is hard to

discover and hard to attain. HERACLITUS, *Fragments* (c. 500 B.C.), 19, tr. Philip Wheelwright.

57. Such truth as opposeth no man's profit nor pleasure is to all men welcome. THOMAS HOBBS, "A Review and Conclusion," *Leviathan* (1651).

58. Add a few drops of venom to a half truth and you have an absolute truth. ERIC HOFFER, *The Passionate State of Mind* (1954), 216.

59. As with the pursuit of happiness, the pursuit of truth is itself gratifying whereas the consummation often turns out to be elusive. RICHARD HOFSTADTER, *Anti-Intellectualism in American Life* (1963), 1.2.

60. Truth is tough. It will not break, like a bubble, at a touch; nay, you may kick it about all day like a football, and it will be round and full at evening. OLIVER WENDELL HOLMES, SR., *The Professor at the Breakfast Table* (1860), 5.

61. Our test of truth is a reference to either a present or imagined future majority in favor of our view. OLIVER WENDELL HOLMES, JR., "Natural Law," *Harvard Law Review* (1918), v. 32.

62. I used to say, when I was young, that truth was the majority vote of that nation that could lick all others. OLIVER WENDELL HOLMES, JR., "Natural Law," *Harvard Law Review* (1918), v. 32.

63. It is the customary fate of new truths to begin as heresies and to end as superstitions. THOMAS HENRY HUXLEY, "The Coming of Age of *The Origin of Species*" (1880).

64. One point is certain, that truth is one and immutable; until the jurors all agree, they cannot all be right. WASHINGTON IRVING, "The Widow's Ordeal," *Wolfert's Roost* (1855).

65. It is dangerous for mortal beauty, or terrestrial virtue, to be examined by too strong a light. The torch of Truth shows much that we cannot, and all that we would not, see. SAMUEL JOHNSON, *The Rambler* (1750-52), 10.

66. In order that all men may be taught to speak truth, it is necessary that all likewise should learn to hear it. SAMUEL JOHNSON, *The Rambler* (1750-52), 96.

67. The dignity of truth is lost / With much protesting. BEN JONSON, *Catiline His Conspiracy* (1611), 3.2.

68. Truth is man's proper good, and the

Lies are as communicative as fleas; truth is as difficult to lay hold upon. WALTER SAVAGE LANDOR, "Diogenes and Plato," *Imaginary Conversations* (1853).

Truth does not do as much good in the world as its imitations do harm. LAURENCE STERNE, *Maxims* (1665), tr. Kenneth Pratt.

Truth gains more even by the errors of those who, with due study and preparation, lie for himself, than by the true opinions of those who only hold them because they do not suffer themselves to think. JOHN STUART MILL, *On Liberty* (1859), 2.

What kind of truth is it which has mountains as its boundary and is a lie for the rest? MONTAIGNE, "Apology for Raymond de Sebonde," *Essays* (1580-88).

Truth is always twins; for every truth is accompanied by its facsimile error—the application of that by literal-minded people. CHRISTOPHER MORLEY, *Introductory* (1923), 1.

A Hair perhaps divides the False from the True. OMAR KHAYYAM, *Rubāiyāt* (12th c.), tr. Edward FitzGerald, 4th ed.

We perceive an image of truth, and know only a lie. PASCAL, *Pensées* (1670), tr. W. F. Trotter.

A peace-mingling falsehood is preferred to a mischief-stirring truth. SA'DI, *Gulistan* (1258), 1.1, tr. James Ross.

The truth is balance, but the opposite of truth, which is unbalance, may not be a truth. HAN SONTAG, "Simon Weil," *Against Interpretation* (1961).

The history of our race, and each individual's experience, are sown thick with the truth that a truth is not hard to kill and a lie told well is immortal. MARK TWAIN, "Advice to Youth" (1923).

993. TRUTHFULNESS

See also 329. Falsehood; 360. Frankness; 361. Honesty; 894. Sincerity; 991. Truth;

992. Truth and Falsehood

I love you and, because I love you, I shall sooner have you hate me for telling you the truth than adore me for telling you a lie. PETRO ARETINO, letter to Giovanni Maria, Aug. 28, 1537, tr. Samuel Putnam.

The highest compact we can make with our fellow is, "Let there be truth between us two for evermore." EMERSON, "Behavior," *The Conduct of Life* (1860).

Whatever games are played with us, we must play no games with ourselves, but deal in our privacy with the last honesty and truth. EMERSON, "Illusions," *The Conduct of Life* (1860).

All truth is not to be told at all times. THOMAS FULLER, M.D., *Gnomologia* (1732), 567.

He that does not speak truth to me does not believe me when I speak truth. THOMAS FULLER, M.D., *Gnomologia* (1732), 2084.

To be modest in speaking truth is hypocrisy. KAHLIL GIBRAN, "Narcotics and Dissecting Knives," *Thoughts and Meditations* (1960), tr. Anthony R. Ferris.

To be wiser than other men is to be honest than they; and strength of mind is only courage to see and speak the truth. WILLIAM HAZLITT, "On Knowledge of the World," *Sketches and Essays* (1839).

Dare to be true: nothing can need a lie; / A fault which needs it most, grows two thereby. GEORGE HERBERT, "The Church Porch," 13, *The Temple* (1633).

Veracity is the heart of morality. THOMAS HENRY HUXLEY, "Universities, Actual and Ideal" (1874).

It is always the best policy to speak the truth, unless of course you are an exceptionally good liar. JEROME K. JEROME, *The Idler*, February 1892.

A man's word / Is believed just to the extent of the wealth in his coffers stored. JUVENAL, *Satires* (c. 100), 3.143, tr. Hubert Creekmore.

Who speaks the truth stabs Falsehood to the heart. JAMES RUSSELL LOWELL, "L'Envoi" (1843).

On the one hand, we may tell the truth, regardless of consequences, and on the other hand we may mellow it and sophisticate it to make it humane and tolerable. H. L. MENCKEN, "The Art Eternal," *The New York Evening Mail*, 1918.

I speak truth, not so much as I would, but as much as I dare; and I dare a little the more, as I grow older. MONTAIGNE, "Of repentance," *Essays* (1580-88), tr. Charles Cotton and W. C. Hazlitt.

To be believed, make the truth un-

994. Twentieth Century

believable. NAPOLEON I, *Maxims* (1804-15).

All truths that are kept silent become poisonous. NIETZSCHE, "On Self-Overcoming," *Thus Spoke Zarathustra* (1883-92), 2, tr. Walter Kaufmann.

The inability to lie is far from the love of truth. NIETZSCHE, "On the Higher Man," *Thus Spoke Zarathustra* (1883-92), 4, tr. Walter Kaufmann.

They deem him their worst enemy who tells them the truth. PLATO, *The Republic* (4th c. B.C.), 4, tr. Benjamin Jowett.

There are few nudities so objectionable as the naked truth. AGNES REPPLIER, "The Gayety of Life," *Compromises* (1904).

O, while you live, tell truth and shame the devil! SHAKESPEARE, *1 Henry IV* (1597-98), 3.1.62.

If you want to be thought a liar, always tell the truth. LOGAN PEARSALL SMITH, *Afterthoughts* (1931), 4.

Truth is the most valuable thing we have. Let us economize it. MARK TWAIN, "Pudd'nhead Wilson's New Calendar," *Following the Equator* (1897), 1.7.

Often, the surest way to convey misinformation is to tell the strict truth. MARK TWAIN, "Pudd'nhead Wilson's New Calendar," *Following the Equator* (1897), 2.23.

If you tell the truth you don't have to remember anything. MARK TWAIN, *Notebook* (1935).

TRYING

See 279. Effort

TURN

See 32. Alternation

994. TWENTIETH CENTURY

See also 3. The Absurd; 296. Era; 633. Nuclear Power; 960. Technology; 1060. World

1. At its mid-afternoon the twentieth century seems afflicted by a gigantic and progressive power failure. Powerlessness and the sense of powerlessness may be the environmental disease of the age. RUSSELL BAKER, "Observer," *The New York Times*, May 1, 1969.

2. If civilization has risen from the Stone

5. No fine work can be done without concentration and self-sacrifice and toil and doubt. MAX BEERBOHM, "Books Within Books," *And Even Now* (1920).

6. A man's work is rather the needful supplement to himself than the outcome of it. MAX BEERBOHM, "Hethway Speaking," *Mainly On the Air* (1946).

7. To work is to pray. ST. BENEDICT OF NURSIA (480?-543), motto.

8. What is work? and what is not work? Are questions that perplex the wisest of men. *Bhagavadgita*, 4, tr. P. Lal.

9. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken. *Bible*, Genesis 3:16.

10. Whether our work is art or science or the daily work of society, it is only the form in which we explore our experience which is different. JACOB BRONOWSKI, "The Sense of Human Dignity," *Science and Human Values* (1956).

11. Most people spend most of their days doing what they do not want to do in order to earn the right, at times, to do what they may desire. JOHN MASON BROWN, *Esquire*, April 1960.

12. Everything under the sun is work. Sweat, even in our sleep. GEORG BÜCHNER, *Woyzeck* (1836), 6, tr. Theodore Hoffman.

13. He that will not work according to his culture, let him perish according to his necessity: there is no law juster than that. THOMAS CARLYLE, *Chartism* (1839), 3.

14. He that can work is a born king of nothing. THOMAS CARLYLE, *Chartism* (1839), 3.

15. He who considers his work beneath him will be above doing it well. ALEXANDER CHASE, *Perspectives* (1966).

16. The ant is knowing and wise; but he doesn't know enough to take a vacation. MARCELLINE DAY, *This Simian World* (1920).

17. Honest labour bears a lovely face. THOMAS DEKKER, *Patient Grissell* (1603).

18. To crush, to annihilate a man utterly, to inflict on him the most terrible of punishments so that the most ferocious murderer would shudder at it and dread it beforehand, one need only give him work of an utterly, completely useless and irrational character. DOSTOEVSKY, *The House of the*

Dead (1862), 1.2, tr. Constance Garnett.
19. Originality and the feeling of one's own dignity are achieved only through work and struggle. DOSTOEVSKY, *A Diary of a Writer* (1873), 3.

20. Wurruk is wurruk if ye're paid to do it and it's pleasure if ye pay to be allowed to do it. FINLEY PETER DUNNE, "Work and Sport," *Observations by Mr. Dooley* (1902).

21. Where there is most labour there is not always most life. HAVELOCK ELLIS, preface, *The Dance of Life* (1923).

22. We put our love where we have put our labor. EMERSON, *Journals*, 1836.

23. The life of labor does not make men, but drudges. EMERSON, *Journals*, 1843.

24. It is the privilege of any human work which is well done to invest the doer with a certain haughtiness. EMERSON, "Wealth," *The Conduct of Life* (1860).

25. Every man's task is his life-preserver. EMERSON, "Worship," *The Conduct of Life* (1860).

26. Toil, says the proverb, is the sire of fame. EURIPIDES, *Lycymnius* (c. 450 B.C.), 477, tr. M. H. Morgan.

27. If the building of a bridge does not enrich the awareness of those who work on it, then that bridge ought not to be built. FRANTZ FANON, "The Pitfalls of National Consciousness," *The Wretched of the Earth* (1961), tr. Constance Farrington.

28. One of the saddest things is that the only thing a man can do for eight hours a day, day after day, is work. You can't eat eight hours a day nor drink for eight hours a day nor make love for eight hours. WILLIAM FAULKNER, interview, *Writers at Work: First Series* (1958).

29. Day's work is still to do, / Whatever the day's doom. CHRISTOPHER FRY, *Thor, with Angels* (1948).

30. Men for the sake of getting a living forget to live. MARGARET FULLER, *Summer on the Lakes* (1844), 7.

31. All work is empty save when there is love. KAHLIL GIBRAN, "On Work," *The Prophet* (1923).

32. Most people work the greater part of their time for a mere living; and the little freedom which remains to them so troubles them that they use every means of getting rid of it. GOETHE, *The Sorrows of Young Werther* (1774), 1, May 17, 1771, tr. Victor Lange.

33. The hand that has the week-day broom to ply, / On Sunday gives the pleasantest caresses. GOETHE, "Night," *Faust: Part I* (1808), tr. Philip Wayne.

34. When work is a pleasure, life is a joy! When work is a duty; life is slavery. MAXIM GORKY, *The Lower Depths* (1903), 1, tr. Alexander Bakshy.

35. Human happiness is the true odour of growth, the sweet exhalation of work. DAVID GRAYSON, *Adventures in Contentment* (1907), 6.

36. He who does nothing renders himself incapable of doing any thing; but while we are executing any work, we are preparing and qualifying ourselves to undertake another. WILLIAM HAZLITT, "On Application to Study," *The Plain Speaker* (1826).

37. Serious occupation is labor that has reference to some want. HEGEL, *Philosophy of History* (1832), 1.2.1, tr. John Sibree.

38. It is weariness to keep toiling at the same things so that one becomes ruled by them. HERACLITUS, *Fragments* (c. 500 B.C.), 89, tr. Philip Wheelwright.

39. To labour is the lot of man below; / And when Jove gave us life, he gave us woe. HOMER, *Iliad* (9th c. B.C.), 10.78, tr. Alexander Pope.

40. There is only one thing for a man to do who is married to a woman who enjoys spending money, and that is to enjoy earning it. EDGAR WATSON HOWE, *Country Town Sayings* (1911).

41. The best preparation for good work tomorrow is to do good work today. ELBERT HUBBARD, *The Note Book* (1927).

42. Do your work with your whole heart and you will succeed — there is so little competition! ELBERT HUBBARD, *The Note Book* (1927).

43. A man is not idle because he is absorbed in thought. There is a visible labour and there is an invisible labour. VICTOR HUGO, "Cosette," *Les Misérables* (1862), 7.8, tr. Charles E. Wilbour.

44. Work is prayer. Work is also stink. Therefore stink is prayer. ALDOUS HUXLEY, *Jesting Pilate* (1926), 1.

45. It is a poor art that maintains not the artisan. ITALIAN PROVERB.

46. I like work: it fascinates me. I can sit and look at it for hours. I love to keep it by me: the idea of getting rid of it nearly

1063. Wrongdoing

write, but to write what you mean. ROBERT LOUIS STEVENSON, title essay, 4, *Virginibus Puerisque* (1881).

103. The good writing of any age has always been the product of *someone's* neurosis, and we'd have a mighty dull literature if all the writers that came along were a bunch of happy chuckleheads. WILLIAM STYRON, interview, *Writers at Work: First Series* (1958).

104. Nothing goes by luck in composition. It allows of no tricks. The best you can write will be the best you are. THOREAU, *Journal*, Feb. 28, 1841.

105. There are two classes of authors: the one write the history of their times, the other their biography. THOREAU, *Journal*, April 22, 1841.

106. Ideally, the writer needs no audience other than the few who understand. It is immodest and greedy to want more. CORE VIDAL, "French Letters: Theories of the New Novel," *Encounter*, December 1967.

107. Your business as a writer is not to illustrate virtue but to show how a fellow may move toward it or away from it. ROBERT PENN WARREN, *Paris Review*, Spring-Summer 1957.

108. There is no royal path to good writing; and such paths as exist do not lead through neat critical gardens, various as they are, but through the jungles of self, the world, and of craft. JESSAMYN WEST, *Saturday Review*, Sept. 21, 1957.

109. To speak in literature with the perfect rectitude and insouciance of the movements of animals and the unimpeachableness of the sentiment of trees in the woods and grass by the roadside is the flawless triumph of art. WALT WHITMAN, preface to *Leaves of Grass* (1855).

110. Literature is strewn with the wreckage of men who have minded beyond reason the opinion of others. VIRGINIA WOOLF, *A Room of One's Own* (1929), 3.

111. Every great and original writer, in proportion as he is great and original, must himself create the taste by which he is to be relished. WILLIAM WORDSWORTH, preface to 2nd edition of *Lyrical Ballads* (1800).

WRONG

See 297. Error; 474. Injury; 475. Injustice; 1063. Wrongdoing

1063. WRONGDOING

See also 171. Conscience; 188. Corruption; 201. Crime; 224. Deeds; 305. Evil; 809. Retribution; 893. Sin; 1023. Vice; 1048. Wickedness

1. The act of evil / breeds others to follow / young sins in its own likeness. AESCHYLUS, *Agamemnon* (458 B.C.), tr. Richmond Lattimore.

2. A bad man can do a million times more harm than a beast. ARISTOTLE, *Nicomachean Ethics* (4th c. B.C.), 7.6, tr. J. A. K. Thomson.

3. Whoso diggeth a pit shall fall therein. *Bible*, Proverbs 26:27.

4. If once a man indulges himself in murder, very soon he comes to think little of robbing; and from robbing he comes next to drinking and Sabbath-breaking, and from that to incivility and procrastination. THOMAS DE QUINCEY, "On Murder Considered as One of the Fine Arts" (1827-54).

5. Throughout our life, our worst weaknesses and meannesses are usually committed for the sake of the people whom we most despise. CHARLES DICKENS, *Great Expectations* (1860-61), 27.

6. The flea, though he kill none, he does all the harm he can. JOHN DONNE, *Devotions* (1624), 12.

7. You cannot do wrong without suffering wrong. EMERSON, "Compensation," *Essays: First Series* (1841).

8. For a wrongdoer to be undetected is difficult; and for him to have confidence that his concealment will continue is impossible. EPICURUS, "Vatican Sayings" (3rd c. B.C.), 7, in *Letters, Principal Doctrines, and Vatican Sayings*, tr. Russel M. Geer.

9. If one must do a wrong, it's best to do it / pursuing power—otherwise, let's have virtue. EURIPIDES, *The Phoenician Women* (c. 411-409 B.C.), tr. Elizabeth Wyckoff.

10. A small demerit extinguishes a long service. THOMAS FULLER, M.D., *Gnomologia* (1732), 404.

11. As a single leaf turns not yellow but / with the silent knowledge of the whole tree, so the wrong-doer cannot do wrong without the hidden will of you all. KAHLIL GIBRAN, "On Crime and Punishment," *The Prophet* (1923).

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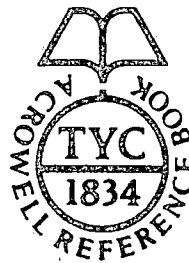
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