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A New  
DICTIONARY OF  
QUOTATIONS  
ON *HISTORICAL*-PRINCIPLES

FROM  
ANCIENT AND MODERN SOURCES

*Selected and Edited by*

H. L. MENCKEN



NEW YORK : ALFRED A. KNOPF : 1978

- Peace is a nursing-mother to the land.  
HESIOD: *Works and Days*, c. 700 B.C.
- They have healed also the hurt of the daughter  
of my people slightly, saying, Peace, peace;  
when there is no peace.  
JEREMIAH VI, 14, c. 625 B.C.
- Her ways are ways of pleasantness, and all her  
paths are peace.  
PROVERBS III, 17, c. 350 B.C.
- Peace becomes mankind; fury is for beasts.  
OVID: *Ars amatoria*, III, c. 2 B.C.
- If it be possible, as much as lieth in you, live  
peaceably with all men.  
ROMANS XII, 18, c. 55
- The peace of God, which passeth all under-  
standing.  
PHILIPPIANS IV, 7, c. 60
- Glory to God in the highest, and on earth  
peace, good will toward men.  
LUKE II, 14, c. 75
- Peace be to this house. (Pax huic domui.)  
LUKE X, 5 (The Latin is from the Vulgate)
- Think not that I am come to send peace on  
earth: I came not to send peace, but a sword.  
MATTHEW X, 34, c. 75
- They make a solitude and call it peace.  
Ascribed to CALGACUS, a Caledonian chief  
defeated by the Romans under Julius  
Agricola, c. 85 (Cf. BYRON, *post*,  
1813)
- Peace is our final good.  
ST. AUGUSTINE: *The City of God*, xv, 427
- Peace with honor.  
Ascribed to THEOBOLD OF CHAMPAGNE,  
c. 1135
- Peace maketh plenty, plenty maketh pride,  
pride maketh plee, plee maketh poverty,  
poverty maketh peace.  
ENGLISH PROVERB, traced by Apperson to  
the XV century (*Plee*=extravagance)
- A peace is of the nature of a conquest.  
For then both parties nobly are subdued,  
And neither party loses.  
SHAKESPEARE: *II Henry IV*, iv, c. 1598
- The slave, a member of the country's peace,  
Enjoys it; but in gross brain little wots  
What watch the king keeps to maintain the  
peace.  
Whose hours the peasant best advantages.  
SHAKESPEARE: *Henry V*, iv, c. 1599
- Peace,  
Dear nurse of arts, plenties and joyful births.  
SHAKESPEARE: *Henry V*, v
- Farewell the neighing steed, and the shrill  
trump,  
The spirit-stirring drum, the ear-piercing fife.  
SHAKESPEARE: *Othello*, III, 1604
- Plenty and peace breed cowards.  
SHAKESPEARE: *Cymbeline*, III, c. 1609
- The nurse of drones and cowards.  
PHILIP MASSINGER: *The Maid of Honor*, I,  
1632
- The first and fundamental law of nature . . .  
is to seek peace and follow it.  
THOMAS HOBBES: *Leviathan*, I, 1651
- It is interest that keeps peace.  
OLIVER CROMWELL: Speech in the House  
of Commons, Sept. 4, 1654
- That it may please thee to give to all nations  
unity, peace, and concord, we beseech thee  
to hear us, good Lord.  
THE BOOK OF COMMON PRAYER (*The  
Litany*), 1662
- 'Tis safest making peace with sword in hand.  
GEORGE FARQUHAR: *Love and a Bottle*, v,  
1699
- It is madness for a sheep to treat of peace with  
a wolf.  
THOMAS FULLER: *Gnomologia*, 1732
- My instinctive desire is for the accomplishment  
of this hope of peace; but it remains to be  
seen whether, all things considered, it is a  
benefit for the sad human race to prevent  
it from self-destruction.  
JEAN LE ROND D'ALEMBERT: *Letter to  
Frederick the Great*, Aug. 17, 1771
- Peace implies reconciliation.  
EDMUND BURKE: Speech on Conciliation  
with America, March 22, 1775
- It is mutual cowardice that keeps us in peace.  
Were one half of mankind brave and one  
half cowards the brave would be always  
beating the cowards. Were all brave we  
would lead a very uneasy life: all would be  
continually fighting. But being all cowards,  
we go on very well.  
SAMUEL JOHNSON: *Boswell's Life*, April 28,  
1778
- When will the world know that peace and  
propagation are the two most delightful  
things in it?  
HORACE WALPOLE: *Letter to Horace Mann*,  
July 7, 1778
- The peace of a cemetery. (Die Ruhe eines  
Kirchhofs.)  
J. C. F. SCHILLER: *Don Carlos*, III, 1787
- The peace of Britain. (Pax Britannica.)  
ENGLISH PHRASE, not recorded before the  
XIX century; derived from "Pax Ro-  
mana" — The peace of Rome
- Peace is seldom denied to the peaceful.  
J. C. F. SCHILLER: *Wilhelm Tell*, I, 1804
- He makes a solitude, and calls it — peace.  
BYRON: *The Bride of Abydos*, II, 1813 (Cf.  
CALGACUS, *ante*, c. 85)

- God save me from my friends; I can take care of my enemies.  
ENGLISH PROVERB, traced by Apperson to 1477
- The friend that faints is a foe.  
JOHN DAVIES: *The Scourge of Folly*, 1611
- A wise man gets more out of his enemies than a fool gets out of his friends.  
BALTASAR GRACIÁN: *The Art of Worldly Wisdom*, LXXXIV, 1647
- Nothing is so dangerous as an ignorant friend; a wise enemy is much better.  
JEAN DE LA FONTAINE: *Fables*, VIII, 1671
- One enemy can do more hurt than ten friends can do good.  
JONATHAN SWIFT: *Journal to Stella*, June 30, 1711
- Never trust much to a new friend or an old enemy.  
JAMES KELLY: *Complete Collection of Scottish Proverbs*, 1721
- No friend to a bosom friend; no enemy to a bosom enemy.  
IBID.
- Nature teaches us to love our friends, but religion our enemies.  
THOMAS FULLER: *Gnomologia*, 1732
- Our friends abandon us only too easily, and our enemies are implacable.  
VOLTAIRE: *Letter to Charles Palissot*, Sept. 24, 1760
- An injured friend is the bitterest of foes.  
THOMAS JEFFERSON: *French Treaties Opinion*, 1793
- Thy friendship oft has made my heart to ache: Do be my enemy — for friendship's sake.  
WILLIAM BLAKE: *To H.*, c. 1808
- If you want enemies, excel others; if you want friends, let others excel you.  
C. C. COLTON: *Lacon*, 1820
- Speak well of your friend; of your enemy say nothing.  
H. C. BOHN: *Handbook of Proverbs*, 1855
- Trust not the praise of a friend or the contempt of an enemy.  
IBID.
- Whatever the number of a man's friends, there will be times in his life when he has one too few; but if he has only one enemy, he is lucky indeed if he has not one too many.  
E. G. BULWER-LYTTON: *What Will He Do With It?*, IX, 1858
- I choose my friends for their good looks, my acquaintances for their characters, and my enemies for their brains.  
OSCAR WILDE: *The Picture of Dorian Gray*, 1891
- The enemy of my enemy is my friend.  
FRENCH PROVERB
- A needle's eye is wide enough for two friends; the whole world is too narrow for two enemies.  
PERSIAN PROVERB
- Beware of the friend who was once your foe.  
PORTUGUESE PROVERB
- Better be friends at a distance than enemies at home.  
SCOTTISH PROVERB
- [See also Enemy, Friend, Historian, House, Misfortune, Money, Obsequiousness, Physician, Preparedness.
- Friendless
- My familiar friends have forgotten me.  
JOB XIX, 14, c. 325 B.C.
- There is no desert like being friendless.  
BALTASAR GRACIÁN: *The Art of Worldly Wisdom*, CLVIII, 1647
- A friendless man is like a left hand without a right.  
HEBREW PROVERB
- Friendly
- For thus the royal mandate ran  
When first the human race began:  
The social, friendly, honest man,  
Whate'er he be,  
'Tis he fulfils great nature's plan,  
And none but he.  
ROBERT BURNS: *Epistle to J. Lapriak*, April 1, 1785
- Friendship
- There are three friendships which are advantageous, and three which are injurious. Friendship with the upright; friendship with the sincere; and friendship with the man of much observation; these are advantages. Friendship with the man of specious airs; friendship with the insinuatingly soft; and friendship with the glib-tongued; these are injurious.  
CONFUCIUS: *Analecets*, XVI, c. 500 B.C.
- The perfect friendship is that between good men, alike in their virtue.  
ARISTOTLE: *The Nicomachean Ethics*, VIII, c. 340 B.C.
- When men are friends there is no need of justice between them, but though they be just they still need friendship.  
IBID.
- Life is nothing without friendship. (Sine amicitia vitam esse nullam.)  
Ascribed by Cicero to QUINTUS ENNIUS (239-169 B.C.)
- Friendship can exist only where men harmonize in their views of things human and divine.  
CICERO: *De amicitia*, XI, c. 50 B.C.
- Friendship always benefits; love sometimes injures.  
SENECA: *Epistulae morales ad Lucilium*, c. 63

Friend

...m I may be sin-  
aloud.  
*Friendship*, 1841  
end is simply to  
nal, Feb. 7, 1841  
orer than your-  
*es of the Day*, II,  
1842  
so spacious as to  
they make the  
*rs. E. Castleton*,  
May 22, 1843  
y which we may  
fortunes.  
OF BLESSINGTON  
(1789-1849)  
nan who would stol-  
ed, as recorded  
in. Oct. 7, 1849  
must be your  
*Proverbs*, 1855  
a true friend.  
IBID.  
s. IBID.  
ll be lost with-  
IBID.  
ever was a good  
IBID.  
mon purse, one  
IBID.  
t unfathomable  
otes and insects,  
Feb. 24, 1857  
ut what he can  
to tell him dis-  
*at Will He Do  
ith It?*, II, 1858  
airs of this ad-  
d, when I come  
ver, I have lost  
I shall at least  
friend shall be  
ply to Missouri  
f Seventy, 1864  
e will and the  
ell. how few of  
all our associa-  
ce, or necessity;  
v circle.  
*d Lilies*, I, 1865

Friend

Fellowship in joy, not sympathy in sorrow, is  
what makes friends.  
F. W. NIETZSCHE: *Human All-too-Human*,  
I, 1878  
As I picked up books, so I picked up my friends.  
I read friends and books with the same pas-  
sion, with the same avidity; and as I dis-  
carded my books when I had assimilated as  
much of them as my system required, so I  
discarded my friends when they ceased to  
be of use to me.  
GEORGE MOORE: *Confessions of a Young  
Man*, II, 1888  
Friends are generally of the same sex, for when  
men and women agree, it is only in their con-  
clusions; their reasons are always different.  
GEORGE SANTAYANA: *The Life of Reason*,  
II, 1905  
While your friend holds you affectionately by  
both your hands you are safe, for you can  
watch both his.  
AMBROSE BIERCE: *The Devil's Dictionary*,  
1906  
Every friend is a possible temptation.  
Maxim for newspaper men, ascribed to  
W. R. NELSON (1841-1915), publisher  
of the *Kansas City Star*  
Probably no man ever had a friend he did not  
dislike a little; we are all so constituted by  
nature no one can possibly entirely approve  
of us.  
E. W. HOWE: *The Indignations of E. W.  
Howe*, 1933  
A friend is one who dislikes the same people  
that you dislike. Author unidentified  
Friends help; others pity. IBID.  
When we lose a friend we die a little. IBID.  
You can hardly make a friend in a year, but  
you can easily lose one in an hour.  
CHINESE PROVERB  
Everyman's friend is everyman's fool.  
DUTCH PROVERB  
The friends of my friends are my friends.  
FLEMISH PROVERB  
It is worse to mistrust a friend than to be de-  
ceived by him. FRENCH PROVERB  
They only are true friends who think as one.  
IBID.  
There are three kinds of friends: those who  
love you, those who hate you, and those who  
care nothing about you.  
GERMAN PROVERB  
They are not all friends who laugh with you.  
IBID.  
These can never be true friends: hope, dice, a  
prostitute, a robber, a cheat, a goldsmith, a  
monkey, a doctor, and a distiller.  
HINDU PROVERB

What a friend gets is not lost.  
IRISH PROVERB  
The character of a man depends on whether he  
has good or bad friends.  
JAPANESE PROVERB  
A friend is another self. (Alter ipse amicus.)  
LATIN PROVERB  
Friends are thieves of time. (Amici fures tem-  
poris.) IBID.  
One God, no more,  
But friends good store. OLD ENGLISH RHYME  
When we go up the hill of fortune may we  
never meet a friend coming down.  
OLD ENGLISH TOAST  
It is better to be in chains with friends than in  
a garden with strangers.  
PERSIAN PROVERB  
Beware of a friend you have offended.  
PORTUGUESE PROVERB  
An untried friend is like an uncracked nut.  
RUSSIAN PROVERB  
If you seek friends who can be trusted, go to  
the cemetery. IBID.  
Be a friend to yourself, and others will.  
SCOTTISH PROVERB  
Before ye choose a friend, eat a peck o' salt wi'  
him. IBID.  
Change your friend e'er you'hae need.  
IBID.  
Love your friend and look to yourself. IBID.  
[See also Acquaintance, Adversity, Alone, Best,  
Conversation, Customer, Dead, Dog, En-  
emy, Flatterer, Flattery, Foolishness, French-  
man, Friend and Enemy, Friendship, Golden  
Rule, Guide, Happiness, Heaven and Hell,  
House, Husband and Wife, Jest, Louse,  
Lover, Mirror, Money, Old, Old and New,  
Physician, Politics, Privacy, Prosperity, Rela-  
tive.  
Friend and Enemy  
It is better to mediate between enemies than  
between friends, for one of the friends is  
sure to become an enemy and one of the  
enemies a friend.  
Ascribed to BLAS, c. 550 B.C.  
An enemy should be hated only so far as one  
may be hated who may one day be a friend.  
SOPHOCLES: *Ajax*, c. 450 B.C.  
~~Treat your friend as if he will one day be your  
enemy, and your enemy as if he will one day  
be your friend.~~  
LABERIUS: *Fragment*, c. 45 B.C.  
He that is not with me is against me.  
LUKE XI, 23, c. 75

Roman  
I think

Now Friday came. Your old wives say,  
Of all the week's the unluckiest day.  
RICHARD FLECKNOE: *Diarium*, 1656

Alas! you know the cause too well;  
The salt is spilt, to me it fell.  
Then to contribute to my loss,  
My knife and fork were laid across;  
On Friday, too! the day I dread;  
Would I were safe at home, in bed!  
JOHN GAY: *Fables*, I, 1727

Fine on Friday, fine on Sunday;  
Wet on Friday, wet on Sunday.  
OLD ENGLISH RHYME

Friday's a day as'll have his trick,  
The fairest or foulest day o' the wik. IBID.

[See also Days, Nail, Sneezing, Thursday,  
Wedding-day.]

## Friend

My friend should honor him who honors me.  
HOMER: *Iliad*, IX, c. 800 B.C.

And one shall say unto him, What are these  
wounds in thine hands? Then he shall an-  
swer, Those with which I was wounded in  
the house of my friends.  
ZECHARIAH XIII, 6, c. 520 B.C.

Have no friends not equal to yourself.  
CONFUCIUS: *Analects*, IX, c. 500 B.C.

He who throws away a friend is as bad as he  
who throws away his life.  
SOPHOCLES: *Oedipus Tyrannus*, c. 450 B.C.

When ill befalls a friend's kind eye beams com-  
fort.  
EURIPIDES: *Ion*, c. 420 B.C.

When fortune smiles, what need of friends?  
EURIPIDES: *Orestes*, 408 B.C.

There is a friend that sticketh closer than a  
brother.  
PROVERBS XVIII, 24, c. 350 B.C.

One has remained a boy in mind, while the  
other has become a man of high ability. How  
can they continue friends?  
ARISTOTLE: *The Nicomachean Ethics*, IX,  
c. 340 B.C.

A faithful friend is a strong defense: and he  
that hath found such an one hath found a  
treasure.  
ECCLESIASTICUS VI, 14, c. 180 B.C.

Forsake not an old friend, for the new is not  
comparable unto him.  
ECCLESIASTICUS, IX, 10

Mine own familiar friend, in whom I trusted,  
which did eat of my bread, hath lifted up  
his heel against me.  
PSALMS XLI, 9, c. 150 B.C.

A friend is, as it were, a second self. (*Amicus  
est tanquam alter idem.*)  
CICERO: *De amicitia*, XXI, c. 50 B.C.

Never injure a friend, even in jest. IBID.

The vulgar estimate friends by the advantage  
to be derived from them.  
OVID: *Epistulae ex Ponto*, II, c. 5

In prosperity it is very easy to find a friend; in  
adversity, nothing is so difficult.  
EPICTETUS: *Encheiridion*, c. 110

Instead of herds of oxen, endeavor to assemble  
flocks of friends about your house. IBID.

Greater love hath no man than this, that a man  
lay down his life for his friends.  
JOHN XV, 13, c. 115

A friend in need is a friend indeed.  
ENGLISH PROVERB, traced by Apperson to  
the XIII century

Reprove a friend in secret, but praise him be-  
fore others.  
LEONARDO DA VINCI: *Notebooks*, c. 1500

A friend is long a-getting, and soon lost.  
JOHN LYLLY: *Euphues*, 1579

Time draweth wrinkles in a fair face, but add-  
eth fresh colors to a fast friend, which nei-  
ther heat, nor cold, nor misery, nor place, nor  
destiny, can alter or diminish.  
JOHN LYLLY: *Endymion*, III, 1591

To wail friends lost  
Is not by much so wholesome — profitable,  
As to rejoice at friends but newly found.  
SHAKESPEARE: *Love's Labor's Lost*, v,  
c. 1595

Two lovely berries molded on one stem:  
So, with two seeming bodies, but one heart.  
SHAKESPEARE: *A Midsummer Night's  
Dream*, III, c. 1596

I would be friends with you and have your  
love.  
SHAKESPEARE: *The Merchant of Venice*, I,  
c. 1597

A friend should bear his friend's infirmities.  
SHAKESPEARE: *Julius Caesar*, IV, 1599

We have slept together,  
Rose at an instant, learn'd, play'd, eat together;  
And wheresoe'er we went, like Juno's swans,  
Still we went coupled and inseparable.  
SHAKESPEARE: *As You Like It*, I, c. 1600

Let them be good that love me, though but  
few.  
BEN JONSON: *Cynthia's Revels*, III, 1601

Those friends thou hast, and their adoption  
tried,  
Grapple them to thy soul with hoops of steel,  
But do not dull thy palm with entertainment  
Of each new hatched, unfledged comrade.  
SHAKESPEARE: *Hamlet*, I, c. 1601

Where shall man have a worse friend than he  
brings from home?  
WILLIAM CAMDEN: *Remains Concerning  
Britain*, 1605

maids in France to  
ried.  
Henry V, v, c. 1599

more easy to them  
or one day of fasting  
g. Every friar for his  
of beer, a quart of  
or bread prepared  
better to relish their

e-Talk, CCCCLXXXIII,  
1569

s, traced to the XVII  
century

he doth.  
aræmiologia Anglo-  
Latina, 1639

t stealing, and had

la Prudentum, 1651

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n all their trumpervy.  
adise Lost, III, 1667

mendicant friars,  
s, Augustins, who  
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tions variously ri-  
gion, learning, and  
ized on Scholastic  
peculiarly suited to  
ing only Friar Bar-  
ords to things.  
lines of the History  
the World, c. 1760

friar?  
m a Friar of Orders  
Gray, 1785

the annihilation of  
acles of crime, the  
vice was practised  
miscreants, who in  
the human race.  
Harry E. O'Meara at  
elena, April 4, 1817

onk.

weep on Sunday.  
utlandish Proverbs.  
1640

111  
107  
105

*Magill's*  
QUOTATIONS  
*in Context*

*Edited by*  
FRANK N. MAGILL

*Associate Editor*  
TENCH FRANCIS TILGHMAN



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love," but avoid the illicit kind because it "petrifies the feeling." (Interestingly, a stanza omitted in the printed version admonishes the young man to carry a misstep with good face and society will in time forget it.)

Wealth brings independence, but should only be got with honor, honor defined by instinct, not fear of hell. Then Burns, a deist, warns against sanctimonious piety and against atheism:

The great Creator to revere  
Must sure become the creature;  
But still the preaching cant forbear,  
And ev'n the rigid feature:  
Yet ne'er with wits profane to range  
Be complaisance extended;  
**An atheist laugh's a poor exchange  
For Deity offended.**

### Athens, the eye of Greece, mother of arts and eloquence

*Source:* PARADISE REGAINED (Book IV, ll. 240-241)

*Author:* John Milton (1608-1674)

*First published:* 1671

*Type of work:* Epic poem

*Context:* Satan tempts Christ in the desert with creature comforts, worldly power and glory, and simple obedience to the Devil. If Christ accepts even a part, Paradise cannot be regained, for God requires complete obedience to Himself. Before they leave the mountain wilderness, Satan and Christ debate. Near the beginning of the debate Satan calls Christ's attention to Athens as a symbol of pagan-

ism and, even more important, as a symbol of the contemplative, scholarly life. He asks Christ how He can teach the gentiles if He does not know their writings, their philosophy; Christ rejects even Athenian wisdom as less than God's wisdom. But Satan's (and Milton's) appreciation of the center of Greek culture is manifest:

. . . on the Aegean shore a city stands  
Built nobly, pure the air, and light the soil,  
**Athens, the eye of Greece, mother of arts  
And eloquence,** native to famous wits  
Or hospitable, in her sweet recess,  
City or suburban, studious walks and shades;  
See there the olive grove of Academe. . . .

the best that one has: a man feels an obligation to be worthy of a genuine friend, and is stimulated to be more self-critical and scrupulous and to strive for higher and truer thoughts.

Without the stimulus provided by close friends, a man tends to regress into intellectual and moral sluggishness.

. . . A Friend is one who incessantly pays us the compliment of expecting from us all the virtues, and who can appreciate them in us. **It takes two to speak the truth**—one to speak, and another to hear. How can one treat with magnanimity mere wood and stone? If we dealt only with the false and dishonest, we should at last forget how to speak truth. . . .

### **It was beautiful and simple as all truly great swindles are**

*Source:* THE OCTOPUS MAROONED (in *The Gentle Grafter*)

*Author:* O. Henry (William Sydney Porter, 1862-1910)

*First published:* 1908

*Type of work:* Short story

*Context:* Jeff Peters and his partner Andy Tucker, on returning from Mexico, where they have swindled a Philadelphia capitalist out of twenty-five hundred dollars, stop in Bird City, a border town on the Rio Grande. While they are there the rainy season begins and Andy realizes that the river will soon overflow into a deep arroyo that encircles the town. Immediately the two men use most of their money to buy the only three saloons in the place. The next morning

the inhabitants awaken to find that the river has surrounded Bird City, and that the town is an island. When the people go to the saloons, they discover two of them closed and the other, the Blue Snake, charging a dollar a drink. As there is nowhere else to get drinks, the citizens are forced to buy at the only open saloon. In relating the incident and its later unfortunate outcome as an example of his maxim that "a trust is its weakest point," Peters says:

" . . . The Blue Snake was the only place where they could get 'em till the flood subsided. **It was beautiful and simple as all truly great swindles are.**"

### **It was Greek to me**

*Source:* JULIUS CAESAR (Act I, sc. ii, l. 286)

*Author:* William Shakespeare (1564-1616)

*First published:* 1623

*Type of work:* Dramatic tragedy

*Context:* This famous saying, usually heard now as "it's Greek to me," sig-

nifies any lack of understanding. Shakespeare, however, created it as a

us provided by  
tends to regress  
moral sluggish-

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open saloon. In re-  
nd its later unfor-  
an example of his  
st is its weakest

could get  
as all truly

of understanding.  
ver, created it as a

specific piece of dialogue. Cassius, a disgruntled Roman, jealous of Caesar's great popularity and success, is engaged in urgent conversation with noble Brutus, Caesar's good friend, sounding him out as a possible co-conspirator against Caesar. As they talk, Caesar and his entourage return from the games and festivities marking his victory over Pompey, a politi-

cal and military rival. Following Caesar is their friend Casca. They hail him. Joining them, he tells them that Caesar, in the stadium, three times refused a king's crown. Then Caesar suffered a seizure of epilepsy and fell down. After rising, he begged the pardon of the crowd, who forgave him his infirmity. Casca is then questioned by Cassius:

CASSIUS

Did Cicero say any thing?

CASCA

Ay, he spoke Greek.

CASSIUS

To what effect?

CASCA

Nay, an I tell you that, I'll ne'er look you i' th' face again. But those that understood him smiled at one another, and shook their heads; but for mine own part, it was Greek to me. . . .

### It was Man who had been promised

*Source:* AMERICA WAS PROMISES (Line 57)  
*Author:* Archibald MacLeish (1892- )  
*First published:* 1939  
*Type of work:* Lyric poem

*Context:* Beginning with the question, "America was promises to whom?" the poet takes a critical look at America, the land of promises. After exploring several traditional sources for the answer, he relies at last on the cold, disillusioning statement of the men who have died in war: "The promises are theirs who take them." America was a romantic promise to those who sought a new life. But its greatest promise was as a land to enrich man-

kind, as a garden to nurture and cultivate the divine and noble faculties of humanity. As man became obsessed by the resources of his new land, however, his values were translated into dollars and cents. He became a victim of his wealth. Yet implicit in the visions of the great men of America is an image of the promises of America and of the recipients of these promises. In Jefferson is the message of America's election; in Adams is

### When Greeks joined Greeks

*Source:* THE RIVAL QUEENS; OR, THE DEATH OF ALEXANDER THE GREAT (Act IV, sc. ii, l. 419)

*Author:* Nathaniel Lee (1655-1692)

*First published:* 1677

*Type of work:* Dramatic tragedy

*Context:* Lee combined a theme of passionate love with manly and warlike elements in an attempt to appeal to all ages and classes, as well as both sexes. The play was an early declamatory tragedy, of the sort which delighted the audiences of the eighteenth century. In the play, Alexander the Great returns to Babylon, where he issues orders for a great feast. All present, with one exception, shower praise upon their great commander. The one exception is proud old Clytus,

who served under King Philip, the father of Alexander. Clytus, in his pride, refuses to don Persian robes; he also refuses to kiss either the earth or the hand of Alexander. When the talk turns to war, Alexander is acclaimed as the greatest of warriors. Only Clytus dissents. He believes that King Philip, was "a better general and more expert soldier." He says that Philip fought men, while Alexander fights women.

#### CLYTUS

. . . I have seen him march,  
And fought beneath his dreadful banner where  
The stoutest at this table would ha' trembled.  
Nay, frown not, sir; you can not look me dead.  
**When Greeks joined Greeks**, then was the tug of war,  
The labored battle sweat, and conquest bled.

### When half-gods go, the gods arrive

*Source:* GIVE ALL TO LOVE (Stanza 6)

*Author:* Ralph Waldo Emerson (1803-1882)

*First published:* 1846

*Type of work:* Lyric poem

*Context:* "Give all to love," Emerson says. The true lover must sacrifice everything for love—family, friends, property, reputation, "and the Muse." Love is a god, and we must "Follow it utterly." True love is "not for the mean"; if lovers have courage and valor, they will be rewarded: "They

shall return/ More than they were,/ And ever ascending." And yet the lover, in spite of his sacrifices and his devotion, must keep himself forever "Free as an Arab/ Of [his] beloved." "Cling with life to the maid," Emerson advises; but if she falls in love with another, then let her go. We

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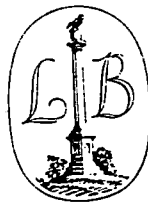
# *L.* Familiar Quotations

*A collection of passages, phrases and  
proverbs traced to their sources in  
ancient and modern literature*

FIFTEENTH AND 125TH ANNIVERSARY EDITION  
REVISED AND ENLARGED

## John Bartlett

Edited by EMILY MORISON BECK  
and the editorial staff of Little, Brown and Company



LITTLE, BROWN AND COMPANY • BOSTON • TORONTO

- 1 In all abundance there is lack. *Ib. 8*
- 2 If for the sake of a crowded audience you do wish to hold a lecture, your ambition is no laudable one, and at least avoid all citations from the poets, for to quote them argues feeble industry. *Ib. 12*
- 3 Opposites are cures for opposites.  
*Breaths, bk. I*
- 4 Medicine is the most distinguished of all the arts, but through the ignorance of those who practice it, and of those who casually judge such practitioners, it is now of all the arts by far the least esteemed.  
*Law, bk. I*
- 5 There are in fact two things, science and opinion; the former begets knowledge, the latter ignorance. *Ib. IV*
- 6 Things that are holy are revealed only to men who are holy.<sup>1</sup> *Ib. V*
- 7 Idleness and lack of occupation tend—may are dragged—towards evil.  
*Decorum, bk. I*
- 8 A wise man should consider that health is the greatest of human blessings, and learn how by his own thought to derive benefit from his illnesses.  
*Regimen in Health, bk. IX*
- 9 Life is short, the art long, opportunity fleeting, experience treacherous, judgment difficult.<sup>2</sup> *Aphorisms, sec. I, 1*
- 10 For extreme illnesses extreme treatments are most fitting.<sup>3</sup> *Ib. 6*
- 11 Many admire, few know.  
*Regimen, bk. I, sec. 24*
- 12 Male and female have the power to fuse into one solid, both because both are nourished in both and because soul is the same thing in all living creatures, although the body of each is different. *Ib. 28*
- 13 Prayer indeed is good, but while calling on the gods a man should himself lend a hand.<sup>4</sup> *Ib. IV, 87*

<sup>1</sup>See Manilius, 115:17.

<sup>2</sup>Vita brevis est, ars longa.—SENECA, *De Brevitate Vitae, I, 1*

See Chaucer, 144:8; Goethe, 395:7; and Longfellow, 509:14.

<sup>3</sup>Art's long, though time is short.—BROWNING, *The Ring and the Book* [1868–1869], pt. IX, *Juris Doctor Johannes-Baptista Bottinius*

<sup>4</sup>See Shakespeare, 223:14.

<sup>5</sup>See Aesop, 66:20.

Thucydides<sup>5</sup>

c. 460–400 B.C.

- 14 Thucydides, an Athenian, wrote the history of the war between the Peloponnesians and the Athenians; he began at the moment that it broke out, believing that it would be a great war, and more memorable than any that had preceded it.

*The History of the Peloponnesian War* [431–413 B.C.], *bk. I, sec. 1*

- 15 With reference to the narrative of events, far from permitting myself to derive it from the first source that came to hand, I did not even trust my own impressions, but it rests partly on what I saw myself, partly on what others saw for me, the accuracy of the report being always tried by the most severe and detailed tests possible. My conclusions have cost me some labor from the want of coincidence between accounts of the same occurrences by different eyewitnesses, arising sometimes from imperfect memory, sometimes from undue partiality for one side or the other. The absence of romance in my history will, I fear, detract somewhat from its interest; but I shall be content if it is judged useful by those inquirers who desire an exact knowledge of the past as an aid to the interpretation of the future,<sup>6</sup> which in the course of human things must resemble if it does not reflect it. My history has been composed to be an everlasting possession, not the showpiece of an hour.<sup>7</sup> *Ib. 22*

- 16 The great wish of some is to avenge themselves on some particular enemy, the great wish of others to save their own pocket. Slow in assembling, they devote a very small fraction of the time to the consideration of any public object, most of it to the prosecution of their own objects. Meanwhile each fancies that no harm will come of his neglect, that it is the business of somebody else to look after this or that for him; and so, by the same notion being entertained by all separately, the common cause imperceptibly decays.<sup>8</sup>

*Ib. 141*

- 17 Our constitution is named a democracy, because it is in the hands not of the few but of the many. But our laws secure equal justice for all in their private disputes, and our public opinion welcomes and honors talent in every branch of achievement, not for any sec-

<sup>5</sup>Translated by SIR RICHARD LIVINGSTONE.

<sup>6</sup>See Euripides, 77:22, and Santayana, 703:11.

<sup>7</sup>See Ranke, 480:8.

<sup>8</sup>Quoted by President John F. Kennedy in Frankfurt [June 25, 1963].

## Thucydides — Aristophanes

tional reason but on grounds of excellence alone. And as we give free play to all in our public life, so we carry the same spirit into our daily relations with one another. . . . Open and friendly in our private intercourse, in our public acts we keep strictly within the control of law. We acknowledge the restraint of reverence; we are obedient to whomsoever is set in authority, and to the laws, more especially to those which offer protection to the oppressed and those unwritten ordinances whose transgression brings admitted shame.

*Ib. II (Funeral Oration of Pericles), 37*

- 1 We are lovers of beauty without extravagance, and lovers of wisdom without unmanliness. Wealth to us is not mere material for vainglory but an opportunity for achievement; and poverty we think it no disgrace to acknowledge but a real degradation to make no effort to overcome. *Ib. 40*
- 2 But the bravest are surely those who have the clearest vision of what is before them, glory and danger alike, and yet notwithstanding go out to meet it. *Ib.*
- 3 We secure our friends not by accepting favors but by doing them.<sup>1</sup> *Ib.*
- 4 In a word I claim that our city as a whole is an education to Greece. *Ib. 41*

Fix your eyes on the greatness of Athens as you have it before you day by day, fall in love with her, and when you feel her great, remember that this greatness was won by men with courage, with knowledge of their duty, and with a sense of honor in action . . . So they gave their bodies to the commonwealth and received, each for his own memory, praise that will never die, and with it the grandest of all sepulchers, not that in which their mortal bones are laid, but a home in the minds of men, where their glory remains fresh to stir to speech or action as the occasion comes by. For the whole earth is the sepulcher of famous men; and their story is not graven only on stone over their native earth, but lives on far away, without visible symbol, woven into the stuff of other men's lives. For you now it remains to rival what they have done and, knowing the secret of happiness to be freedom and the secret of freedom a brave heart, not idly to stand aside from the enemy's onset.<sup>2</sup> *Ib. 43*

<sup>1</sup> Rather by conferring than by accepting favors, they [the Romans] established friendly relations.—SALLUST, *The War with Catiline* [c. 40 B.C.], 6

<sup>2</sup> See Simonides, 67:20; Pindar, 72:7; and Brandeis, 677:12.

6 Great is the glory of the woman who occasions the least talk among men, whether of praise or of blame. *Ib. 45*

7 For human nature is as surely made arrogant by consideration as it is awed by firmness. *Ib. III, 39*

8 Men make the city, and not walls or ships without men in them.<sup>3</sup>

*Ib. VII, 77 (Address of Nicias to the Athenians at Syracuse)*

9 This or the like was the cause of the death of a man [Nicias] who, of all the Greeks in my time, least deserved such a fate, for he had lived in the practice of every virtue. *Ib. VIII, 86*

10 This was the greatest event in the war, or, in my opinion, in Greek history; at once most glorious to the victors and most calamitous to the conquered. They were beaten at all points and altogether; their sufferings in every way were great. They were totally destroyed—their fleet, their army, everything—and few out of many returned home. So ended the Sicilian expedition. *Ib. 87*

## Aristophanes

c. 450–385 B.C.

- 11 For then, in wrath, the Olympian Pericles Thundered and lightened, and confounded Hellas Enacting laws which ran like drinking songs.<sup>4</sup> *Acharnians* [425 B.C.], l. 530
- 12 When men drink, then they are rich and successful and win lawsuits and are happy and help their friends. Quickly, bring me a beaker of wine, so that I may wet my mind and say something clever. *Knights* [424 B.C.], l. 92
- 13 You have all the characteristics of a popular politician: a horrible voice, bad breeding, and a vulgar manner. *Ib. l. 217*
- 14 To make the worse appear the better reason.<sup>5</sup> *Clouds* [423 B.C.], l. 114 and elsewhere
- 15 Haven't you sometimes seen a cloud that looked like a centaur? Or a leopard perhaps? Or a wolf? Or a bull?<sup>6</sup> *Ib. l. 346*

<sup>3</sup> See Sophocles, 74:1.

<sup>4</sup> Translated by B. B. ROGERS (Loeb Classical Library).

<sup>5</sup> See Milton, 284:8.

<sup>6</sup> Translated by DUDLEY FITTS.

See Shakespeare, 222:20 and 24:17.

sionate that he can no longer keep it shut up in his heart.

*The Tale of Genji* [c. 1000]<sup>1</sup>

- <sup>1</sup> Anything whatsoever may become the subject of a novel, provided only that it happens in this mundane life and not in some fairy-land beyond our human ken. *Ib.*<sup>1</sup>

### The Primary Chronicle<sup>2</sup>

1040-1118

- <sup>2</sup> The Chuds, the Slavs and the Krivchians then said to the peoples of Rus: "Our whole land is great and rich, but there is no order in it. Come to rule and reign over us."

*Annal for the years 860-862:  
Invitation of the Varangians to  
Novgorod*

- Then we went to Greece, and the Greeks led us to the edifices where they worship their God, and we knew not whether we were in heaven or on earth. For on earth there is no such splendor or such beauty, and we are at a loss how to describe it. We only know that God dwells there among men, and their service is fairer than the ceremonies of other nations.

*Annal for the year 987: Vladimir's  
Christianization of Russia*

- <sup>4</sup> It is the Russians' joy to drink; we cannot do without it. *Ib.*

### St. Anselm

c. 1033-1109

- <sup>5</sup> God is that, the greater than which cannot be conceived.<sup>3</sup>

*Proslogion, ch. 3*

### Abu Muhammad al-Kasim al-Hariri

1054-1122

- <sup>6</sup> We praise Thee, O God,  
For whatever perspicuity of language Thou  
hast taught us  
And whatever eloquence Thou hast inspired  
us with. *Makamat. Prayer*

<sup>1</sup>Translated by ARTHUR WALEY.

See Motoori, 375:3.

<sup>2</sup>The earliest of the Russian chronicles or annals, begun in 1040 and continued through 1118 by various annalists, gives the record of Russian history since 852. It was copied several times and incorporated into later chronicles as the beginning. These quotations are from the Laurentian version, copied in 1377, translated by SAMUEL CROSS.

<sup>3</sup>This is commonly referred to as the ontological argument for the existence of God, and derives from St. AUGUSTINE, *De Doctrina Christiana, bk. I, ch. 7*. It is also to be found in DESCARTES, *Third Meditation*.

### Peter Abelard

1079-1142

- <sup>7</sup> O what their joy and their glory must be,  
Those endless sabbaths the blessed ones  
see!<sup>4</sup>

*Hymnus Paraclitensis*

- <sup>8</sup> Against the disease of writing one must take special precautions, since it is a dangerous and contagious disease.

*Letter 8, Abelard to Héloïse*<sup>5</sup>

### St. Bernard

1091-1153

- <sup>9</sup> You will find something more in woods than in books. Trees and stones will teach you that which you can never learn from masters.<sup>6</sup>

*Epistle 106*

- <sup>10</sup> I have liberated my soul.<sup>7</sup> *Ib.* 371

- <sup>11</sup> Hell is full of good intentions or desires.<sup>8</sup>  
*Attributed. From ST. FRANCIS DE  
SALES, Letter 74*

### Song of Roland

Eleventh century

- <sup>12</sup> Friend Roland, sound your horn.<sup>9</sup>  
*La Chanson de Roland, l. 1070*

- <sup>13</sup> Roland is valorous and Oliver is wise.<sup>10</sup>  
*Ib. l. 1093*

### Héloïse

c. 1101 - c. 1164

- <sup>14</sup> Riches and power are but gifts of blind fate, whereas goodness is the result of one's own merits. *Letter 2, Héloïse to Abelard*

<sup>1</sup>O quanta qualia sunt illa sabbata, / Quae semper celebrat superna curia.

Translated by JOHN MASON NEALE [1884].

<sup>2</sup>See Héloïse, 136.

<sup>3</sup>See Shakespeare, 210:24 and 211:17, and Wordsworth, 423:7.

<sup>4</sup>Liberavi animam meam.

<sup>5</sup>Hell is full of good meanings and wishings. — GEORGE HERBERT, *Jacula Prudentum* [1651], no. 170

Hell is paved with good intentions. — JOHN RAY, *English Proverbs* [1670]

Quoted by SAMUEL JOHNSON [1775]; from BOSWELL, *Life of Johnson* [1791], vol. I, p. 555 (Everyman edition)

Hell is paved with good intentions, not with bad ones. — GEORGE BERNARD SHAW [1856-1950], *Maxims for Revolutionists*

<sup>6</sup>Compagnon Roland sonnez de votre oliphant.

<sup>7</sup>Roland est preux et Oliver est sage.

A Roland for an Oliver. I.e., a blow for a blow, tit for tat, referring to the drawn combat between Roland and Oliver.

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1 In limitations he first shows himself the master,  
And the law can only bring us freedom.  
*Was Wir Bringen* [1802]

2 Create, artist! Do not talk! *Saying*

3 O'er all the hilltops  
Is quiet now,  
In all the treetops  
Hearst thou  
Hardly a breath;  
The birds are asleep in the trees:  
Wait; soon like these  
Thou too shalt rest.<sup>1</sup>

*Wandrer's Nachtlied (Wanderer's  
Nightsong)*

4 Individuality of expression is the beginning and end of all art.  
*Sprüche in Prosa (Proverbs in Prose)*

5 Nothing is more damaging to a new truth than an old error. *Ib.*

6 Doubt grows with knowledge. *Ib.*

7 The greatest happiness for the thinking man is to have fathomed the fathomable, and to quietly revere the unfathomable. *Ib.*

8 First and last, what is demanded of genius is love of truth. *Ib.*

9 A man's manners are a mirror in which he shows his portrait.<sup>2</sup> *Ib.*

10 All intelligent thoughts have already been thought; what is necessary is only to try to think them again.<sup>3</sup> *Ib.*

11 Nothing is more terrible than ignorance in action.<sup>3</sup> *Ib.*

★ ★ 12 Of all peoples the Greeks have dreamt the dream of life best.<sup>4</sup> *Ib.*

13 Everything that emancipates the spirit without giving us control over ourselves is harmful. *Ib.*

14 America, you have it better than our continent, the old one.<sup>5</sup>  
*Wendts Musen-Almanach* [1831]

15 Without haste, but without rest. *Motto*

16 More light!<sup>6</sup> *Last words*

<sup>1</sup>Translated by LONGFELLOW.

<sup>2</sup>See William of Wykeham, 143:13.

<sup>3</sup>Translated by NORBERT GUTERMAN.

<sup>4</sup>Translated by BAILEY SAUNDERS.

<sup>5</sup>Amerika, du hast es besser — als unser Kontinent, das alte.

<sup>6</sup>Someday perhaps the inner light will shine forth from us, and then we shall need no other light. — GOETHE, *Electric Affinities* [1808], pt. II, ch. 3

## Pierre Simon de Laplace

1749-1827

17 Given for one instant an intelligence which could comprehend all the forces by which nature is animated and the respective positions of the beings which compose it, if moreover this intelligence were vast enough to submit these data to analysis, it would embrace in the same formula both the movements of the largest bodies in the universe and those of the lightest atom; to it nothing would be uncertain, and the future as the past would be present to its eyes.

*Oeuvres, vol. VII, Théorie Analytique des Probabilités* [1812-1820], introduction

18 The theory of probabilities is at bottom nothing but common sense reduced to calculus. *Ib.*

19 Sire, I have no need of that hypothesis.<sup>7</sup>  
*From ERIC TEMPLE BELL, Men of Mathematics* [1937]

Honoré Gabriel Riquetti,  
Comte de Mirabeau

1749-1791

20 Go and tell those who have sent you that we are here by the will of the nation and that we shall not leave save at the point of bayonets.

*Speech in the States-General*  
[June 23, 1789]

## John Philpot Curran

1750-1817

21 The condition upon which God hath given liberty to man is eternal vigilance;<sup>8</sup> which condition if he break, servitude is at once the consequence of his crime and the punishment of his guilt.

*Speech upon the Right of Election of the Lord Mayor of Dublin* [July 10, 1790]

<sup>7</sup>Reply to Napoleon Bonaparte's remark upon receiving a copy of Laplace's *Mécanique Céleste*: You have written this huge book on the system of the world without once mentioning the author of the universe.

<sup>8</sup>Attributed also to JEFFERSON.

Commonly quoted: Eternal vigilance is the price of liberty.

There is one safeguard known generally to the wise, which is an advantage and security to all, but especially to democracies as against despots. What is it? Distrust. — DEMOSTHENES [c. 384-322 B.C.], *Philippic 2, sec. 24*

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Dionysios Solomos  
1798-1857

- 1 We knew thee of old,  
O divinely restored,  
By the light of thine eyes  
And the light of thy sword.  
From the graves of our slain  
Shall thy valor prevail  
As we greet thee again—  
Hail, Liberty! Hail!  
*Hymn to Liberty [1823],<sup>1</sup> st. 1, 2*
- 2 On the blackened spine of Psara,  
Glory, pacing alone,  
Broods on her shining heroes;  
She crowns her hair with a band  
Born from the spare, few grasses  
That are left in the ruined land.  
*The Destruction of Psara [1825]<sup>2</sup>*
- 3 Enclose in your soul Greece (or something  
equal) and you shall feel every kind of grandeur.  
*Note to "Free Besieged" [c. 1833]<sup>3</sup>*
- 4 The nation must learn to consider as national whatever is true.  
*Table Talk [c. 1850]<sup>3</sup>*

Amos Bronson Alcott  
1799-1888

- 5 The true teacher defends his pupils against his own personal influence. He inspires self-trust. He guides their eyes from himself to the spirit that quickens him. He will have no disciple.  
*Orphic Sayings. From The Dial [July 1840]. The Teacher*
- 6 Who loves a garden still his Eden keeps,  
Perennial pleasures plants, and wholesome harvests reaps. *Tablets [1868]*
- 7 One must be a wise reader to quote wisely and well.  
*Table Talk [1877]. Quotation*
- 8 To be ignorant of one's ignorance is the malady of the ignorant. *Ib. Discourse*
- 9 I press thee to my heart as Duty's faithful child.  
*Sonnet to Louisa May Alcott [1882]*

<sup>1</sup>Translated by RUDYARD KIPLING.  
Out of a total of 158 stanzas in the hymn, the first four have been adopted as the Greek national anthem.

<sup>2</sup>Translated by CEDRIC WHITMAN.

<sup>3</sup>Translated by GEORGE SAVIDIS.

Honoré de Balzac  
1799-1850

- 10 It is easier to be a lover than a husband for the simple reason that it is more difficult to be witty every day than to say pretty things from time to time.  
*Physiologie du Mariage [1829]*
- 11 I am a galley slave to pen and ink.  
*Lettres [1832]*
- 12 Fame is the sun of the dead.  
*La Recherche de l'Absolu [1834]*
- 13 Our heart is a treasury; if you spend all its wealth at once you are ruined. We find it as difficult to forgive a person for displaying his feeling in all its nakedness as we do to forgive a man for being penniless.  
*Le Père Goriot [1835]<sup>4</sup>*
- 14 Man is no angel. He is sometimes more of a hypocrite and sometimes less, and then fools say that he has or has not principles.  
*Ib.*
- 15 "Temptations can be got rid of." "How?"  
"By yielding to them."<sup>5</sup> *Ib.*
- 16 I believe in the incomprehensibility of God.  
*Letter to Madame de Hanska [1837]*
- 17 Those sweetly smiling angels with pensive looks, innocent faces, and cash-boxes for hearts.  
*Cousin Bette [1846], ch. 15*

Rufus Choate  
1799-1859

- 18 The courage of New England was the "courage of conscience." It did not rise to that insane and awful passion, the love of war for itself.  
*Address at Ipswich Centennial [1834]*
- 19 The final end of government is not to exert restraint but to do good.  
*Speech in the Senate [July 2, 1841]*
- 20 There was a state without king or nobles; there was a church without a bishop;<sup>6</sup> there was a people governed by grave magistrates which it had selected, and by equal laws which it had framed.  
*Speech before the New England Society [December 22, 1843]*

<sup>4</sup>Translated by MARION AYTON CRAWFORD.

<sup>5</sup>See Wilde, 674:27.

<sup>6</sup>See Junius, 391:2.

It [Calvinism] established a religion without a prelate, a government without a king.—GEORGE BANCROFT, *History of the United States [1834-1876], vol. III, ch. 6*

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*Ib.*

ue apostles of  
*Ib.*

life tends to  
ything wiser

*Philistines,*  
*Populace*

sm is spirit of  
strictness of

*id Hellenism*

ow and light,  
the stream,  
l, there flows  
obscure and

feel indeed.  
*rtism* [1870.]

r life and its

[1873]. *ch. 1*

1 The freethinking of one age is the common  
sense of the next.

*God and the Bible* [1875]

2 Choose equality.

*Mixed Essays* [1879]. *Equality*

3 We have the religion of inequality.

*Ib.*

4 Inequality has the natural and necessary  
effect, under the present circumstances, of  
materializing our upper class, vulgarizing  
our middle class, and brutalizing our lower  
class.

*Ib.*

5 For poetry the idea is everything; the rest  
is a world of illusion, of divine illusion. Poetry  
attaches its emotion to the idea; the idea is  
the fact. The strongest part of our religion  
today is its unconscious poetry.

*Introduction to WARD, English*  
*Poets* [1880]

6 *Eutrapelia*. "A happy and gracious flexibil-  
ity," Pericles calls this quality of the Atheni-  
ans . . . lucidity of thought, clearness and  
propriety of language, freedom from preju-  
dice and freedom from stiffness, openness of  
mind, amiability of manners.

*Irish Essays* [1882]. *A Speech at*  
*Eton*

7 English civilization—the humanizing, the  
bringing into one harmonious and truly hu-  
mane life, of the whole body of English soci-  
ety—that is what interests me.

*Ib. Ecce, Convertimur ad Gentes*

8 That which in England we call the middle  
class is in America virtually the nation.

*A Word About America* [1882]

9 The American Philistine was a livelier sort  
of Philistine than ours.

*A Word More About America*  
[1885]

10 What really dissatisfies in American civili-  
zation is the want of the *interesting*, a want  
due chiefly to the want of those two great  
elements of the interesting, which are eleva-  
tion and beauty.

*Civilization in the United States*  
[1888]

11 The best poetry will be found to have a  
power of forming, sustaining, and delighting  
us, as nothing else can.

*Essays in Criticism, second series*  
[1888]. *The Study of Poetry*

12 Coleridge, poet and philosopher wrecked in  
a mist of opium.

*Ib. Byron*

13 A beautiful and ineffectual angel [Shelley],  
beating in the void his luminous wings in  
vain. *Ib.*

Rudolf Julius Emanuel Clausius

1822-1888

14 Heat cannot of itself pass from a colder to  
a hotter body.

*The Second Law of Thermodynam-  
ics* [1850]. *From Die Mechanische*  
*Wärmetheorie* [1865-1867; *On the*  
*Mechanical Theory of Heat*, 1879]<sup>1</sup>

Ulysses Simpson Grant

1822-1885

15 The art of war is simple enough. Find out  
where your enemy is. Get at him as soon as  
you can. Strike at him as hard as you can and  
as often as you can, and keep moving on.<sup>2</sup>

*On the art of war*

16 No terms except an unconditional and im-  
mediate surrender can be accepted. I propose  
to move immediately upon your works.

*To General S. B. Buckner, Fort*  
*Donelson* [February 16, 1862]

17 I propose to fight it out on this line, if it  
takes all summer.

*Dispatch to Washington, before*  
*Spottsylvania Court House* [May  
11, 1864]

18 Wherever the enemy goes let our troops go  
also.

*Dispatch to General Henry W. Hal-  
leck from City Point, Virginia*  
[August 1, 1864]

19 The war is over—the rebels are our coun-  
trymen again.

*Upon stopping his men from cheer-  
ing after Lee's surrender at Ap-  
pomattox Court House* [April 9,  
1865]

20 Let us have peace.

*Accepting nomination for the*  
*presidency* [May 29, 1868]

21 I know no method to secure the repeal of  
bad or obnoxious laws so effective as their  
stringent execution.

*Inaugural Address* [March 4, 1869]

<sup>1</sup>Translated by WALTER D. BROWN.  
Heat will of its own accord flow only from a hot object  
to a cold object.—JOSIAH WILLARD GIBBS, *Scientific Pa-  
pers* [1906], *The Second Law of Thermodynamics*

<sup>2</sup>See Halsey, 777:12.

## Dunne

## Dunne — Stimson

have no money is because ye don't love it fr  
itsilf alone. Money won't iver surrinder to  
such a flirt."

*Mr. Dooley on Making a Will and  
Other Evil Necessities [1919]. On  
Making a Will*

## John Galsworthy

1867-1933

- 1 Nobody tells me anything.  
*Repeatedly spoken by James Forsyte in The Man of Property [1906] and In Chancery [1920]*
- 2 Justice is a machine that, when someone has once given it the starting push, rolls on of itself. *Justice [1910], act II*
- 3 Summer—summer—summer! The soundless footsteps on the grass!  
*Indian Summer of a Forsyte [1918]*
- 4 Public opinion's always in advance of the law. *Windows [1922], act I*
- 5 The value of a sentiment is the amount of sacrifice you are prepared to make for it.  
*Ib. II*
- 6 If you do not think about the future, you cannot have one.  
*Swan Song [1928], pt. II, ch. 6*
- 7 A man of action forced into a state of thought is unhappy until he can get out of it.  
*Maid in Waiting [1931], ch. 3*
- 8 There's just one rule for politicians all over the world: Don't say in Power what you say in Opposition; if you do, you only have to carry out what the other fellows have found impossible. *Ib. 7*
- 9 One's eyes are what one is, one's mouth what one becomes.  
*Flowering Wilderness [1932], ch. 2*
- 10 The beginnings and endings of all human undertakings are untidy, the building of a house, the writing of a novel, the demolition of a bridge, and, eminently, the finish of a voyage. *Over the River [1933], ch. 1*
- 11 How to save the old that's worth saving, whether in landscape, houses, manners, institutions, or human types, is one of our greatest problems, and the one that we bother least about. *Ib. 39*

## Edith Hamilton

1867-1963

- 12 Great literature, past or present, is the expression of great knowledge of the human

heart; great art is the expression of a solution of the conflict between the demands of the world without and that within.

*The Greek Way [1930], ch. 1*

- 13 They [the Greeks] were the first Westerners; the spirit of the West, the modern spirit, is a Greek discovery and the place of the Greeks is in the modern world. *Ib.*
- 14 To rejoice in life, to find the world beautiful and delightful to live in, was a mark of the Greek spirit which distinguished it from all that had gone before. It is a vital distinction. *Ib.*
- 15 "All things are to be examined and called into question. There are no limits set to thought." *Ib.*
- 16 "All things are at odds when God lets a thinker loose on this planet." *Ib.*

## Charles Edward Montague

1867-1928

- 17 I was born below par to th' extent of two whiskies. *Fiery Particles [1923]*

## Luigi Pirandello

1867-1936

- 18 Right You Are If You Think You Are [Cosi è se vi pare].  
*Title of play [1917; English version, 1922]*
- 19 Six Characters in Search of an Author [Sei personaggi in cerca d'autore].  
*Title of play [1921; English version, 1922]*
- 20 Life is a very sad piece of buffoonery, because we have . . . the need to fool ourselves continuously by the spontaneous creation of a reality (one for each and never the same for everyone) which, from time to time, reveals itself to be vain and illusory.  
*Autobiographical Sketch in Le Lettere, Rome [October 15, 1924]<sup>1</sup>*
- 21 As You Desire Me [Come tu mi vuoi].  
*Title of play [1930; English version, 1931]*

## Henry Lewis Stimson

1867-1950

- 22 The only way to make a man trustworthy is to trust him; and the surest way to make

<sup>1</sup> Translated by WILLIAM MURRAY.

- ✓ 1 If total isolationism is no answer, total interventionism is no answer, either. In fact, the clear, quick, definable, measurable answers are ruled out. In this twilight of power, there is no quick path to a convenient light switch.<sup>1</sup>

*Speech at Harvard University  
[June 17, 1965]*

- 2 The art of government has grown from its seeds in the tiny city-states of Greece to become the political mode of half the world. So let us dream of a world in which all states, great and small, work together for the peaceful flowering of the republic of man.

*Ib.*

- 3 This must be the context of our thinking — the context of human interdependence in the face of the vast new dimensions of our science and our discovery . . . the awful majesty of outer space.

*Speech in Geneva [July 9, 1965]*

#### Spencer Tracy

1900-1967

- 4 Just know your lines and don't bump into the furniture. *Advice on acting*

#### William Lindsay White

1900-1973

- 5 They Were Expendable. *Title of book [1942]*

#### Thomas Wolfe

1900-1938

- 6 A stone, a leaf, an unfound door. *Look Homeward, Angel!*<sup>2</sup> [1929],  
foreword
- 7 Which of us has known his brother? Which of us has looked into his father's heart? Which of us has not remained forever prisoner? Which of us is not forever a stranger and alone? *Ib.*
- 8 O lost, and by the wind grieved, ghost, come back again. *Ib.*
- 9 Most of the time we think we're sick, it's all in the mind. *Ib. pt. I, ch. 1*
- 10 Making the world safe for hypocrisy. *Ib. III, 36*
- 11 The young men of this land are not, as they are often called, a "lost" race—they are a

<sup>1</sup>See John F. Kennedy, 890:11.

<sup>2</sup>See Milton, 281:3.

### \* Adlai Ewing Stevenson Stevenson — Heisenberg

race that never yet has been discovered. And the whole secret, power, and knowledge of their own discovery is locked within them — they know it, feel it, have the whole thing in them—and they cannot utter it.

*The Web and the Rock [1939],  
ch. 13*

- 12 If a man has a talent and cannot use it, he has failed. If he has a talent and uses only half of it, he has partly failed. If he has a talent and learns somehow to use the whole of it, he has gloriously succeeded, and won a satisfaction and a triumph few men ever know. *Ib. 30*

- 13 You Can't Go Home Again. *Title of novel [1940]*

#### Roy Campbell

1901-1957

- 14 The sap is the music, the stem is the flute,  
And the leaves are the wings of the seraph I  
shape  
Who dances, who springs in a golden escape,  
Out of the dust and the drought of the plain,  
To sing with the silver hosannas of rain. *The Palm [1928]*

- 15 Pass world! : I am the dreamer that remains;  
The man clear cut against the last horizon.  
*Epigraph for LAURENS VAN DER  
Post, The Lost World of the  
Kalahari*<sup>3</sup>

#### Margaret Craven

1901-

- 16 The Indian knows his village and feels for his village as no white man for his country, his town, or even for his own bit of land. His village is not the strip of land four miles long and three miles wide that is his as long as the sun rises and the moon sets. The myths are the village, and the winds and rains. The river is the village, and . . . the talking bird, the owl, who calls the name of the man who is going to die.

*I Heard the Owl Call My Name  
[1973], pt. I*

#### Werner Karl Heisenberg

1901-1976

- 17 Every tool carries with it the spirit by which it has been created.

*Physics and Philosophy [1958]*

<sup>3</sup>See Van der Post, 867:16.

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reputation; for 'tis better to be alone than in bad company.

George Washington (1732–99) US statesman. *Rules of Civility*

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### FRIENDSHIP

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See also friends, love and friendship

- 1 A friend in need is a friend indeed.  
Proverb
- 2 A good friend is my nearest relation.  
Proverb
- 3 A hedge between keeps friendship green.  
Proverb
- 4 God defend me from my friends; from my enemies I can defend myself.  
Proverb
- 5 Love is blind; friendship closes its eyes.  
Proverb
- 6 The best of friends must part.  
Proverb
- 7 There is no such thing as a free lunch.  
Anonymous Often attributed to Milton Friedman.
- 8 Do not remove a fly from your friend's forehead with a hatchet.  
Anonymous Chinese proverb.
- 9 Old friends are generally the refuge of unsociable persons.  
Max Beerbohm (1872–1956) British writer. *The Incomparable Max* (C. S. Roberts)
- 10 Two are better than one; because they have a good reward for their labour.  
For if they fall, the one will lift up his fellow: but woe to him that is alone when he falleth; for he hath not another to help him up.  
Bible: Ecclesiastes 4:9–10
- 11 A faithful friend is the medicine of life.  
Bible: Ecclesiasticus 6:16
- 12 Saul and Jonathan were lovely and pleasant in their lives, and in their death they were not divided; they were swifter than eagles, they were stronger than lions.  
Bible: II Samuel 1:23–24
- 13 Louis, I think this is the beginning of a beautiful friendship.  
Humphrey Bogart (1899–1957) US film star. The last words of the film. *Casablanca*
- 14 I've noticed your hostility towards him . . . I ought to have guessed you were friends.  
Malcolm Bradbury (1932– ) British academic and novelist. *The History Man*, Ch. 7
- 15 I don't trust him. We're friends.  
Bertolt Brecht (1898–1956) German dramatist. *Mother Courage*, III
- 16 Should auld acquaintance be forgot, And never brought to min'?  
Robert Burns (1759–96) Scottish poet. *Auld Lang Syne*
- 17 We'll tak a cup o' kindness yet, For auld lang syne.  
Robert Burns *Auld Lang Syne*
- 18 Only solitary men know the full joys of friendship. Others have their family – but to a solitary and an exile his friends are everything.  
Willa Cather (1873–1947) US writer and poet. *Shadows On the Rock*
- 19 Two may talk together under the same roof for many years, yet never really meet; and two others at first speech are old friends.  
Mary Catherwood (1847–1901) US writer. *Mackinac and Lake Stories*, 'Marianson'
- 20 A woman can become a man's friend only in the following stages – first an acquaintance, next a mistress, and only then a friend.  
Anton Chekhov (1860–1904) Russian dramatist. *Uncle Vanya*, II
- 21 There is nothing in the world I wouldn't do for Hope, and there is nothing he wouldn't do for me . . . We spend our lives doing nothing for each other.  
Bing Crosby (Harry Lillis Crosby; 1904–77) US singer. Referring to Bob Hope. *The Observer*, 'Sayings of the Week', 7 May 1950
- 22 It is not so much our friends' help that helps us as the confident knowledge that they will help us.  
Epicurus (341–270 BC) Greek philosopher.
- 23 These are called the pious frauds of friendship.  
Henry Fielding (1707–54) British novelist. *Amelia*, Bk. III, Ch. 4
- 24 That which you love most in him (a friend) may be clearer in his absence.  
Kahlil Gibran (1883–1931) Lebanese mystic poet and novelist. *The Prophet*
- 25 Always, Sir, set a high value on spontaneous kindness. He whose inclination prompts him to cultivate your friendship of his own accord, will love you more than one whom you have been at pains to attach to you.  
Samuel Johnson (1709–84) British lexicographer. *Life of Johnson* (J. Boswell), Vol. IV
- 26 Sir, I look upon every day to be lost, in which I do not make a new acquaintance.  
Samuel Johnson *Life of Johnson* (J. Boswell), Vol. IV
- 27 Greater love than this, he said, no man hath that a man lay down his wife for a friend. Go thou and do likewise. Thus, or words to that effect, saith Zarathustra, sometime regius professor of French letters to the University of Oxtail.  
James Joyce (1882–1941) Irish novelist. *Ulysses*
- 28 Friendship is unnecessary, like philosophy, like art . . . It has no survival value; rather it is one of those things that give value to survival.  
C. S. Lewis (1898–1963) British academic and writer. *The Four Loves*, *Friendship*
- 29 Two buttocks of one bum.  
T. Sturge Moore (1870–1944) British poet and illustrator. Referring to Hilaire Belloc and G. K. Chesterton.
- 30 To like and dislike the same things, that is indeed true friendship.  
Sallust (Gaius Sallustius Crispus; c. 86–c. 34 BC) Roman historian and politician. *Bellum Catilinense*
- 31 As in a soul remembering my good friends.  
William Shakespeare (1564–1616) English dramatist. *Richard II*, II:3
- 32 I might give my life for my friend, but he had better not ask me to do up a parcel.  
Logan Pearsall Smith (1865–1946) US writer. *Trivia*

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### FROST, Robert Lee

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(1875–1963) US poet, whose collections *Boy's Will* (1913) and *North of Boston* (1914) brought him considerable acclaim.

- 1 Most of the change we think we see in life  
Is due to truths being in and out of favor.  
*The Black Cottage*
- 2 No tears in the writer, no tears in the reader.  
*Collected Poems*, Preface

My heart's in the Highlands a-chasing  
the deer.

*Waverley*, Ch. 28

- 22 No, this right hand shall work it all  
off.

Refusing offers of help following his bankruptcy in  
1826. *Century of Anecdote* (J. Timbs)

### SCULPTURE

See also art, artists

- 1 Sculptor Henry Moore has been  
asked not to leave any holes in  
which boys could trap their heads  
when he carves 'Family Group' for  
Harlow New Town.  
Anonymous *The News Chronicle*
- 2 If people dug up the remains of this  
civilization a thousand years hence,  
and found Epstein's statues and that  
man Ellis, they would think we  
were just savages.  
Doris Lessing (1919- ) British novelist.  
*Martha Quest*, Pt. I, Ch. 1
- 3 Patriotism is the last refuge of the  
sculptor.  
William Plomer (1903-73) British writer and  
poet. Attrib.
- 4 My god, they've shot the wrong  
person!  
James Pryde (1866-1941) British artist. At  
the unveiling of a statue to Nurse Edith Cavell.  
Attrib.
- 5 See what will happen to you if you  
don't stop biting your fingernails.  
Will Rogers (1879-1935) US actor and humor-  
ist. Message written on a postcard of the Ve-  
nus de Milo that he sent to his young niece.

### SEA

See also boats, Navy, seaside

- 1 The sea is calm to-night,  
The tide is full, the moon lies fair  
Upon the Straits.  
Matthew Arnold (1822-88) British poet and  
critic. *Dover Beach*
- 2 For all at last return to the sea -  
to Oceanus, the ocean river, like  
the ever-flowing stream of time, the  
beginning and the end.  
Rachel Carson (1907-64) US biologist. The  
closing words of the book. *The Sea Around  
Us*
- 3 The voice of the sea speaks to the  
soul. The touch of the sea is  
sensuous, enfolding the body in its  
soft, close embrace.  
Kate Chopin (1851-1904) US writer. *The  
Awakening*, Ch. 6
- 4 The ice was here, the ice was  
there,  
The ice was all around:  
It cracked and growled, and roared  
and howled,  
Like noises in a swound!  
Samuel Taylor Coleridge (1772-1834) Brit-  
ish poet. *The Rime of the Ancient Mariner*, I
- 5 We are as near to heaven by sea as  
by land.  
Humphrey Gilbert (c. 1539-83) English navi-  
gator. Remark made shortly before he went  
down with his ship *Squirrel*. *A Book of Anec-  
dotes* (D. George)
- 6 When men come to like a sea-life,  
they are not fit to live on land.  
Samuel Johnson (1709-84) British lexicogra-  
pher. *Life of Johnson* (J. Boswell), Vol. II
- 7 The snotgreen sea. The  
scrotumtightening sea.  
James Joyce (1882-1941) Irish novelist.  
*Ulysses*
- 8 It keeps eternal whisperings around  
Desolate shores, and with its mighty  
swell  
Gluts twice ten thousand Caverns.  
John Keats (1795-1821) British poet. *On the  
Sea*
- 9 'Wouldst thou' - so the helmsman  
answered -  
'Learn the secret of the sea?  
Only those who brave its dangers  
Comprehend its mystery!'  
Henry Wadsworth Longfellow (1807-82)  
US poet. *The Secret of the Sea*
- 10 I must down to the seas again, to  
the lonely sea and the sky,  
And all I ask is a tall ship and a star  
to steer her by,  
And the wheel's kick and the wind's  
song and the white sail's shaking,  
And a grey mist on the sea's face and  
a grey dawn breaking.  
John Masefield (1878-1967) British poet. Of-  
ten quoted using 'sea' rather than 'seas', and 'I  
must go down' rather than 'I must down'. *Sea  
Fever*
- 11 Rocked in the cradle of the deep.  
Emma Millard (1787-1870) British songwriter.  
Song
- 12 A life on the ocean wave,  
A home on the rolling deep.  
Epes Sargent (1813-80) US writer and drama-  
tist. *A Life on the Ocean Wave*
- 13 O hear us when we cry to Thee  
For those in peril on the sea.  
William Whiting (1825-78) British hymn writ-  
er. *Eternal Father Strong to Save*

- 14 The sea! the sea!

Xenophon (430-354 BC) Greek historian.  
*Anabasis*, IV:7

### SEASIDE

See also sea

- 1 The King bathes, and with great  
success; a machine follows the  
Royal one into the sea, filled with  
fiddlers, who play *God Save the  
King* as his Majesty takes his  
plunge.  
Fanny Burney (Frances Burney D'Arblay;  
1752-1840) British novelist. Referring to  
George III at Weymouth. *Diary*, 8 July 1789
- 2 The Walrus and the Carpenter  
Were walking close at hand;  
They wept like anything to see  
Such quantities of sand:  
'If this were only cleared away,'  
They said, 'it would be grand!'  
Lewis Carroll (Charles Lutwidge Dodgson;  
1832-98) British writer. *Through the Looking-  
Glass*, Ch. 4
- 3 It is the drawback of all sea-side  
places that half the landscape is  
unavailable for purposes of human  
locomotion, being covered by  
useless water.  
Norman Douglas (1868-1952) British novel-  
ist. *Alone*, 'Mentone'
- 4 I do Like to be Beside the Seaside.  
John A. Glover-Kind (19th century) US song-  
writer. Song title

### SEASONS

See also autumn, months, spring, summer, winter

- 1 I'll see you again,  
Whenever spring breaks through  
again.  
Noël Coward (1899-1973) British dramatist.  
*Bittersweet*
- 2 Four seasons fill the measure of the  
year;  
There are four seasons in the mind  
of men.  
John Keats (1795-1821) British poet. *Four  
Seasons*
- 3 No one thinks of winter when the  
grass is green!  
Rudyard Kipling (1865-1936) Indian-born  
British writer. *A St Helena Lullaby*
- 4 If Winter comes, can Spring be far  
behind?  
Percy Bysshe Shelley (1792-1822) British  
poet. *Ode to the West Wind*

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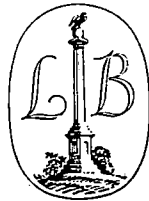
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REVISED AND ENLARGED

## John Bartlett

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and the editorial staff of Little, Brown and Company



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- 1 In all abundance there is lack. *Ib. 8*
- 2 If for the sake of a crowded audience you do wish to hold a lecture, your ambition is no laudable one, and at least avoid all citations from the poets, for to quote them argues feeble industry. *Ib. 12*
- 3 Opposites are cures for opposites. *Breaths, bk. I*
- 4 Medicine is the most distinguished of all the arts, but through the ignorance of those who practice it, and of those who casually judge such practitioners, it is now of all the arts by far the least esteemed. *Law, bk. I*
- 5 There are in fact two things, science and opinion; the former begets knowledge, the latter ignorance. *Ib. IV*
- 6 Things that are holy are revealed only to men who are holy.<sup>1</sup> *Ib. V*
- 7 Idleness and lack of occupation tend—nay are dragged—towards evil. *Decorum, bk. I*
- 8 A wise man should consider that health is the greatest of human blessings, and learn how by his own thought to derive benefit from his illnesses. *Regimen in Health, bk. IX*
- 9 Life is short, the art long, opportunity fleeting, experience treacherous, judgment difficult.<sup>2</sup> *Aphorisms, sec. I, 1*
- 10 For extreme illnesses extreme treatments are most fitting.<sup>3</sup> *Ib. 6*
- 11 Many admire, few know. *Regimen, bk. I, sec. 24*
- 12 Male and female have the power to fuse into one solid, both because both are nourished in both and because soul is the same thing in all living creatures, although the body of each is different. *Ib. 28*
- 13 Prayer indeed is good, but while calling on the gods a man should himself lend a hand.<sup>4</sup> *Ib. IV, 87*

<sup>1</sup>See Manilius, 115:17.

<sup>2</sup>Vita brevis est, ars longa.—SENECA, *De Brevitate Vitae, I, 1*

See Chaucer, 144:8; Goethe, 395:7; and Longfellow, 509:14.

Art's long, though time is short.—BROWNING, *The Ring and the Book* [1868–1869], pt. IX, *Juris Doctor Johannes-Baptista Bottinius*

<sup>3</sup>See Shakespeare, 223:14.

<sup>4</sup>See Aesop, 66:20.

Thucydides<sup>5</sup>

c. 460–400 B.C.

- 14 Thucydides, an Athenian, wrote the history of the war between the Peloponnesians and the Athenians; he began at the moment that it broke out, believing that it would be a great war, and more memorable than any that had preceded it. *The History of the Peloponnesian War* [431–413 B.C.], *bk. I, sec. 1*
- 15 With reference to the narrative of events, far from permitting myself to derive it from the first source that came to hand, I did not even trust my own impressions, but it rests partly on what I saw myself, partly on what others saw for me, the accuracy of the report being always tried by the most severe and detailed tests possible. My conclusions have cost me some labor from the want of coincidence between accounts of the same occurrences by different eyewitnesses, arising sometimes from imperfect memory, sometimes from undue partiality for one side or the other. The absence of romance in my history will, I fear, detract somewhat from its interest; but I shall be content if it is judged useful by those inquirers who desire an exact knowledge of the past as an aid to the interpretation of the future,<sup>6</sup> which in the course of human things must resemble if it does not reflect it. My history has been composed to be an everlasting possession, not the showpiece of an hour.<sup>7</sup> *Ib. 22*
- 16 The great wish of some is to avenge themselves on some particular enemy, the great wish of others to save their own pocket. Slow in assembling, they devote a very small fraction of the time to the consideration of any public object, most of it to the prosecution of their own objects. Meanwhile each fancies that no harm will come of his neglect, that it is the business of somebody else to look after this or that for him; and so, by the same notion being entertained by all separately, the common cause imperceptibly decays.<sup>8</sup> *Ib. 141*
- 17 Our constitution is named a democracy, because it is in the hands not of the few but of the many. But our laws secure equal justice for all in their private disputes, and our public opinion welcomes and honors talent in every branch of achievement, not for any sec-
- <sup>5</sup>Translated by SIR RICHARD LIVINGSTONE.
- <sup>6</sup>See Euripides, 77:22, and Santayana, 703:11.
- <sup>7</sup>See Ranke, 480:8.
- <sup>8</sup>Quoted by President John F. Kennedy in Frankfurt [June 25, 1963].

tional reason but on grounds of excellence alone. And as we give free play to all in our public life, so we carry the same spirit into our daily relations with one another. . . . Open and friendly in our private intercourse, in our public acts we keep strictly within the control of law. We acknowledge the restraint of reverence; we are obedient to whomsoever is set in authority, and to the laws, more especially to those which offer protection to the oppressed and those unwritten ordinances whose transgression brings admitted shame.

*Ib. II (Funeral Oration of Pericles), 37*

1 We are lovers of beauty without extravagance, and lovers of wisdom without unmanliness. Wealth to us is not mere material for vainglory but an opportunity for achievement; and poverty we think it no disgrace to acknowledge but a real degradation to make no effort to overcome. *Ib. 40*

2 But the bravest are surely those who have the clearest vision of what is before them, glory and danger alike, and yet notwithstanding go out to meet it. *Ib.*

3 We secure our friends not by accepting favors but by doing them.<sup>1</sup> *Ib.*

4 In a word I claim that our city as a whole is an education to Greece. *Ib. 41*

5 Fix your eyes on the greatness of Athens as you have it before you day by day, fall in love with her, and when you feel her great, remember that this greatness was won by men with courage, with knowledge of their duty, and with a sense of honor in action . . . So they gave their bodies to the commonwealth and received, each for his own memory, praise that will never die, and with it the grandest of all sepulchers, not that in which their mortal bones are laid, but a home in the minds of men, where their glory remains fresh to stir to speech or action as the occasion comes by. For the whole earth is the sepulcher of famous men; and their story is not graven only on stone over their native earth, but lives on far away, without visible symbol, woven into the stuff of other men's lives. For you now it remains to rival what they have done and, knowing the secret of happiness to be freedom and the secret of freedom a brave heart, not idly to stand aside from the enemy's onset.<sup>2</sup> *Ib. 43*

<sup>1</sup> Rather by conferring than by accepting favors, they [the Romans] established friendly relations. — SALLUST, *The War with Catiline* [c. 40 B.C.], 6

<sup>2</sup> See Simonides, 67:20; Pindar, 72:7; and Brandeis, 677:12.

6 Great is the glory of the woman who occasions the least talk among men, whether of praise or of blame. *Ib. 45*

7 For human nature is as surely made arrogant by consideration as it is awed by firmness. *Ib. III, 39*

8 Men make the city, and not walls or ships without men in them.<sup>3</sup>

*Ib. VII, 77 (Address of Nicias to the Athenians at Syracuse)*

9 This or the like was the cause of the death of a man [Nicias] who, of all the Greeks in my time, least deserved such a fate, for he had lived in the practice of every virtue. *Ib. VIII, 86*

10 This was the greatest event in the war, or, in my opinion, in Greek history; at once most glorious to the victors and most calamitous to the conquered. They were beaten at all points and altogether; their sufferings in every way were great. They were totally destroyed—their fleet, their army, everything—and few out of many returned home. So ended the Sicilian expedition. *Ib. 87*

### Aristophanes

c. 450–385 B.C.

11 For then, in wrath, the Olympian Pericles Thundered and lightened, and confounded Hellas Enacting laws which ran like drinking songs.<sup>4</sup> *Acharnians* [425 B.C.], l. 530

12 When men drink, then they are rich and successful and win lawsuits and are happy and help their friends. Quickly, bring me a beaker of wine, so that I may wet my mind and say something clever. *Knights* [424 B.C.], l. 92

13 You have all the characteristics of a popular politician: a horrible voice, bad breeding, and a vulgar manner. *Ib. l. 217*

14 To make the worse appear the better reason.<sup>5</sup>

*Clouds* [423 B.C.], l. 114 and elsewhere

15 Haven't you sometimes seen a cloud that looked like a centaur? Or a leopard perhaps? Or a wolf? Or a bull?<sup>6</sup> *Ib. l. 346*

<sup>3</sup> See Sophocles, 74:1.

<sup>4</sup> Translated by B. B. ROGERS (Loeb Classical Library).

<sup>5</sup> See Milton, 284:8.

<sup>6</sup> Translated by DUDLEY FITTS. See Shakespeare, 222:20 and 24:17.

## - Agesilaus

ician.<sup>9</sup>  
[B.C.], l. 530

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*Ib.* l. 531

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[05 B.C.], l. 1

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*Ib.* l. 837  
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*Ib.* l. 1058

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*Ib.* l. 1477

*Ib.* l. 1482  
has made a  
friends.  
[B.C.], l. 340

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*Ib.* l. 549  
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*Ib.* l. 600  
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he power to  
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*bk. VI, ch. 2*

d be no need  
*ARCH, Lives,*  
*aus, sec. 23*  
one lurks a scor-

721; and Mon-

## Agésilas — Plato

- 1 It is circumstance and proper timing that give an action its character and make it either good or bad. *Ib.* 36

## Xenophon

c. 430 – c. 355 B.C.

- 2 Apollo said that everyone's true worship was that which he found in use in the place where he chanced to be.

*Recollections of Socrates, bk. I,*  
*ch. 3, sec. 1*

- 3 The sea! The sea!<sup>1</sup>

*Anabasis, IV, 7, 24*

- 4 I knew my son was mortal.<sup>2</sup>

*From DIOGENES LAERTIUS, Lives of*  
*Eminent Philosophers, Xenophon,*  
*bk. II, sec. 55*

## Zeuxis

fl. 400 B.C.

- 5 Criticism comes easier than craftsmanship.

*From PLINY THE ELDER, Natural*  
*History*

Plato<sup>3</sup>

c. 428–348 B.C.

- 6 We who of old left the booming surge of the Aegean lie here in the mid-plain of Ecbatana: farewell, renowned Eretria once our country; farewell, Athens nigh to Euboea; farewell, dear sea.<sup>4</sup>

*The Greek Anthology [1906],<sup>5</sup> III,*  
*10*

- 7 Beloved Pan, and all ye other gods who haunt this place, give me beauty in the inward soul; and may the outward and inward man be at one. May I reckon the wise to be the wealthy, and may I have such a quantity of gold as none but the temperate can carry.

*Dialogues, Phaedrus, sec. 279*

- 8 Friends have all things in common.<sup>6</sup>

*Ib.*

<sup>1</sup>Thalatta! Thalatta! / Hail to thee, O Sea, ageless and eternal! — HEINRICH HEINE [1797–1856], *Thalatta! Thalatta!*, st. 1

<sup>2</sup>When his son was killed in battle.

<sup>3</sup>Translated by BENJAMIN JOWETT.

Asclepius cured the body: to make men whole / Phoebus sent Plato, healer of the soul. — *On Plato's Grave*, anonymous inscription translated by WILLIAM J. PHILBIN in *The Greek Anthology* [1973], edited by PETER JAY

<sup>4</sup>On the Eretrian exiles settled in Persia by Darius.

<sup>5</sup>Edited by J. W. MACKAIL.

<sup>6</sup>Also in EURIPIDES, *Orestes*, l. 735.

See Pythagoras, 65:11, and Sallust, 102:26.

- 9 And the true order of going, or being led by another, to the things of love, is to begin from the beauties of earth and mount upwards for the sake of that other beauty, using these steps only, and from one going on to two, and from two to all fair forms to fair practices, and from fair practices to fair notions, until from fair notions he arrives at the notion of absolute beauty, and at last knows what the essence of beauty is.

*Ib. Symposium, 211*

- 10 Beholding beauty with the eye of the mind, he will be enabled to bring forth, not images of beauty, but realities (for he has hold not of an image but of a reality), and bringing forth and nourishing true virtue to become the friend of God and be immortal, if mortal man may.

*Ib.* 212

- 11 Socrates is a doer of evil, who corrupts the youth; and who does not believe in the gods of the state, but has other new divinities of his own. Such is the charge.

*Ib. Apology, 24*

- 12 The life which is unexamined is not worth living.

*Ib.* 38

- 13 Either death is a state of nothingness and utter unconsciousness, or, as men say, there is a change and migration of the soul from this world to another.<sup>7</sup> . . . Now if death be of such a nature, I say that to die is to gain; for eternity is then only a single night.

*Ib.* 40

- 14 No evil can happen to a good man, either in life or after death.

*Ib.* 41

- 15 The hour of departure has arrived, and we go our ways—I to die, and you to live. Which is better God only knows.

*Ib.* 42

- 16 Man is a prisoner who has no right to open the door of his prison and run away. . . . A man should wait, and not take his own life until God summons him.

*Ib. Phaedo,<sup>8</sup> 62*

- 17 Must not all things at the last be swallowed up in death?

*Ib.* 72

- 18 Will you not allow that I have as much of the spirit of prophecy in me as the swans? For they, when they perceive that they must die, having sung all their life long, do then sing more lustily than ever, rejoicing in the

<sup>7</sup>Either the soul is immortal and we shall not die, or it perishes with the flesh and we shall not know that we are dead. Live, then, as if you were eternal. — ANDRÉ MAUROIS [1885–1967]. From WILL DURANT, *On the Meaning of Life* [1932], p. 53.

<sup>8</sup>See Socrates, 79:11.

thought that they are going to the god they serve.<sup>1</sup>  
*Ib.* 85

<sup>1</sup> The partisan, when he is engaged in a dispute, cares nothing about the rights of the question, but is anxious only to convince his hearers of his own assertions.  
*Ib.* 91

<sup>2</sup> False words are not only evil in themselves, but they infect the soul with evil.  
*Ib.*

<sup>3</sup> The soul takes nothing with her to the other world but her education and culture; and these, it is said, are of the greatest service or of the greatest injury to the dead man, at the very beginning of his journey thither.  
*Ib.* 107

<sup>4</sup> He who is of a calm and happy nature will hardly feel the pressure of age, but to him who is of an opposite disposition youth and age are equally a burden.  
*The Republic, bk. I, 329-D*

<sup>5</sup> No physician, insofar as he is a physician, considers his own good in what he prescribes, but the good of his patient; for the true physician is also a ruler having the human body as a subject, and is not a mere money-maker.<sup>2</sup>  
*Ib.* 342-D

<sup>6</sup> When there is an income tax, the just man will pay more and the unjust less on the same amount of income.  
*Ib.* 343-D

<sup>7</sup> Mankind censure injustice fearing that they may be the victims of it, and not because they shrink from committing it.  
*Ib.* 344-C

<sup>8</sup> The beginning is the most important part of the work.<sup>3</sup>  
*Ib.* 377-B

<sup>9</sup> The judge should not be young; he should have learned to know evil, not from his own soul, but from late and long observation of the nature of evil in others: knowledge should be his guide, not personal experience.  
*Ib.* III, 409-B

<sup>10</sup> Everything that deceives may be said to enchant.  
*Ib.* 413-C

<sup>11</sup> How, then, might we contrive . . . one noble lie to persuade if possible the rulers

<sup>1</sup>The jealous swan, ayens his deth that singeth. — CHAUCER, *The Parliament of Fowls* [1380-1386], l. 342

I will play the swan and die in music. — SHAKESPEARE, *Othello* [1604-1605], act V, sc. ii, l. 245

See Shakespeare, 199:22 and 202:16; Byron, 461:9; and Anonymous, 918:17.

<sup>2</sup>See Hippocrates, 79:16.

<sup>3</sup>Proverbial. Also in *Laws*, VI, 2.

See Aristotle, 88:11; Horace, 108:20; and Heywood, 159:29.

themselves, but failing that the rest of the city?<sup>4</sup>  
*Ib.* 414-C

<sup>12</sup> Wealth is the parent of luxury and indolence, and poverty of meanness and viciousness, and both of discontent.<sup>5</sup>  
*Ib.* IV, 422-A

<sup>13</sup> The direction in which education starts a man will determine his future life.  
*Ib.* 425-B

<sup>14</sup> What is the prime of life? May it not be defined as a period of about twenty years in a woman's life, and thirty in a man's?  
*Ib.* V, 460-E

<sup>15</sup> Until philosophers are kings, or the kings and princes of this world have the spirit and power of philosophy, and political greatness and wisdom meet in one, and those commoner natures who pursue either to the exclusion of the other are compelled to stand aside, cities will never have rest from their evils—no, nor the human race, as I believe—and then only will this our State have a possibility of life and behold the light of day.  
*Ib.* 473-C

<sup>16</sup> Let there be one man who has a city obedient to his will, and he might bring into existence the ideal polity about which the world is so incredulous.  
*Ib.* 502-B

<sup>17</sup> Behold! human beings living in an underground den . . . Like ourselves . . . they see only their own shadows, or the shadows of one another, which the fire throws on the opposite wall of the cave.  
*Ib.* VII, 515-B

<sup>18</sup> Astronomy compels the soul to look upwards and leads us from this world to another.  
*Ib.* 529

<sup>19</sup> I have hardly ever known a mathematician who was capable of reasoning.  
*Ib.* 531-E

<sup>20</sup> Solon was under a delusion when he said that a man when he grows old may learn many things<sup>6</sup>—for he can no more learn much than he can run much; youth is the time for any extraordinary toil.  
*Ib.* 536-D

<sup>21</sup> Bodily exercise, when compulsory; does no harm to the body; but knowledge which is acquired under compulsion obtains no hold on the mind.  
*Ib.* 536-E

<sup>4</sup>Translated by PAUL SHOREY (Loeb Classical Library).

<sup>5</sup>See *I Timothy* 6:10, 5:12, and Sophocles, 74:12.

<sup>6</sup>See Solon, 62:14.

## Plato

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ary).
- 1 Let early education be a sort of amusement; you will then be better able to find out the natural bent. *Ib.* 537
- 2 Oligarchy: A government resting on a valuation of property, in which the rich have power and the poor man is deprived of it. *Ib.* VIII, 550-C
- 3 Democracy, which is a charming form of government, full of variety and disorder, and dispensing a sort of equality to equals and unequals alike.<sup>1</sup> *Ib.* 558-C
- 4 Democracy passes into despotism.<sup>2</sup> *Ib.* 562-A
- 5 The people have always some champion whom they set over them and nurse into greatness. . . . This and no other is the root from which a tyrant springs; when he first appears he is a protector. *Ib.* 565-C
- 6 In the early days of his power, he is full of smiles, and he salutes everyone whom he meets. *Ib.* 566-D
- 7 When the tyrant has disposed of foreign enemies by conquest or treaty, and there is nothing to fear from them, then he is always stirring up some war or other, in order that the people may require a leader. *Ib.* 566-E
- 8 There are three arts which are concerned with all things: one which uses, another which makes, a third which imitates them. *Ib.* X, 601-D
- 9 No human thing is of serious importance. *Ib.* 604-C
- 10 The soul of man is immortal and imperishable. *Ib.* 608-D
- 11 If a person shows that such things as wood, stones, and the like, being many are also one, we admit that he shows the coexistence of the one and many, but he does not show that the many are one or the one many; he is uttering not a paradox but a truism. *Dialogues, Parmenides, 129*
- 12 The absolute natures or kinds are known severally by the absolute idea of knowledge. *Ib.* 134
- 13 If a man, fixing his attention on these and the like difficulties, does away with ideas of things and will not admit that every individual thing has its own determinate idea which is always one and the same, he will have nothing on which his mind can rest; and so he will utterly destroy the power of reasoning. *Ib.* 135
- 14 You cannot conceive the many without the one. *Ib.* 166
- 15 Let us affirm what seems to be the truth, that, whether one is or is not, one and the others in relation to themselves and one another, all of them, in every way, are and are not, and appear to be and appear not to be. *Ib.*
- 16 Well, my art of midwifery is in most respects like theirs; but differs, in that I attend men and not women, and I look after their souls when they are in labor, and not after their bodies: and the triumph of my art is in thoroughly examining whether the thought which the mind of the young man brings forth is a false idol or a noble and true birth. *Ib. Theaetetus, 150*
- 17 He [the philosopher] does not hold aloof in order that he may gain a reputation; but the truth is, that the outer form of him only is in the city: his mind, disdainful of littlenesses and nothingnesses of human beings, is "flying all abroad" as Pindar says, measuring earth and heaven and the things which are under and on the earth and above the heaven, interrogating the whole nature of each and all in their entirety, but not condescending to anything which is within reach. *Ib.* 173
- 18 I would have you imagine, then, that there exists in the mind of man a block of wax, which is of different sizes in different men; harder, moister, and having more or less of purity in one than another, and in some of an intermediate quality. . . . Let us say that this tablet is a gift of Memory, the mother of the Muses; and that when we wish to remember anything which we have seen, or heard, or thought in our own minds, we hold the wax to the perceptions and thoughts, and in that material receive the impression of them as from the seal of a ring; and that we remember and know what is imprinted as long as the image lasts; but when the image is effaced, or cannot be taken, then we forget and do not know. *Ib.* 191
- 19 Let us now suppose that in the mind of each man there is an aviary of all sorts of birds—some flocking together apart from the rest, others in small groups, others solitary, flying anywhere and everywhere. . . . We may suppose that the birds are kinds of knowledge, and that when we were children, this receptacle was empty; whenever a man has gotten and detained in the enclosure a kind of knowledge, he may be said to have

<sup>1</sup> See Aristotle, 88:6.<sup>2</sup> Translated by F. M. CORNFORD.

- 1 It is the nature of desire not to be satisfied, and most men live only for the gratification of it. The beginning of reform is not so much to equalize property as to train the noble sort of natures not to desire more, and to prevent the lower from getting more. *Ib.* 7
- 2 Even when laws have been written down, they ought not always to remain unaltered. *Ib.* 8
- 3 Again, men in general desire the good, and not merely what their fathers had. *Ib.*
- 4 They should rule who are able to rule best. *Ib.* 11
- 5 A state is not a mere society, having a common place, established for the prevention of mutual crime and for the sake of exchange. . . . Political society exists for the sake of noble actions, and not of mere companionship. *Ib.* III, 9
- 6 If liberty and equality, as is thought by some, are chiefly to be found in democracy, they will be best attained when all persons alike share in the government to the utmost.<sup>1</sup> *Ib.* IV, 4
- 7 The best political community is formed by citizens of the middle class. *Ib.* 11
- 8 Democracy arises out of the notion that those who are equal in any respect are equal in all respects; because men are equally free, they claim to be absolutely equal. *Ib.* V, 1
- 9 Inferiors revolt in order that they may be equal, and equals that they may be superior. Such is the state of mind which creates revolutions. *Ib.* 2
- 10 In revolutions the occasions may be trifling but great interests are at stake. *Ib.* 3
- 11 Well begun is half done.<sup>2</sup> *Ib.* 4
- 12 The basis of a democratic state is liberty. *Ib.* VI, 2
- 13 Law is order, and good law is good order. *Ib.* VII, 4
- 14 Evils draw men together.<sup>3</sup> *Rhetoric, bk. I, ch. 6*
- 15 It is this simplicity that makes the uneducated more effective than the educated when addressing popular audiences. *Ib.* II, 22
- 16 A tragedy is the imitation of an action that is serious and also, as having magnitude, complete in itself . . . with incidents arous-

<sup>1</sup>See Plato, 85:3.

<sup>2</sup>Aristotle is quoting a proverb. See Plato, 84:8; Horace, 108:20; and Heywood, 159:29.

<sup>3</sup>Aristotle is quoting a proverb.

ing pity and fear, wherewith to accomplish its catharsis of such emotions.

*Poetics, ch. 6*

- 17 A whole is that which has beginning, middle, and end. *Ib.* 7
- 18 Poetry is something more philosophic and of graver import than history, since its statements are of the nature of universals, whereas those of history are singulars. *Ib.* 9
- 19 A likely impossibility is always preferable to an unconvincing possibility. *Ib.* 24
- 20 Misfortune shows those who are not really friends.<sup>4</sup>

*Eudemian Ethics, bk. VII, ch. 2*

### Demosthenes

c. 384–322 B.C.

- 21 Every advantage in the past is judged in the light of the final issue. *First Olynthiac, sec. 11*
- 22 Nothing is easier than self-deceit. For what each man wishes, that he also believes to be true.<sup>5</sup> *Third Olynthiac, sec. 19*
- 23 You cannot have a proud and chivalrous spirit if your conduct is mean and paltry; for whatever a man's actions are, such must be his spirit. *Ib.* 33
- 24 I decline to buy repentance at the cost of ten thousand drachmas.<sup>6</sup> *From AULUS GELLIUS, Noctes Atticae, bk. I, ch. 8*

### Antigonus

c. 382–301 B.C.

- 25 But how many ships do you reckon my presence to be worth?<sup>7</sup> *From PLUTARCH, Apothegms, Antigonus*
- 26 [When described by Hermodotus as "Son of the Sun"] My valet is not aware of this.<sup>8</sup> *Ib.*

<sup>4</sup>In prosperity it is very easy to find a friend, but in adversity it is the most difficult of all things. — EPICETUS, *Fragment 127*

See Cicero, 99:6; Publilius Syrus, 112:10; Ovid, 113:28; and Heywood, 160:19.

<sup>5</sup>See Caesar, 99:15.

<sup>6</sup>In reply to the courtesan Laïs.

<sup>7</sup>His pilot had told him that the enemy outnumbered him in ships.

<sup>8</sup>See Montaigne, 165:17.

The phrase "No man is a hero to his valet" has often been attributed to Madame de Sévigné, but on the authority of Madame Aissé (*Letters*, edited by JULES RAVENAL, 1853) it belongs to Madame Cornuel [1605–1694].

Research 111

# Familiar Quotations

*A collection of passages, phrases and  
proverbs traced to their sources in  
ancient and modern literature*

FIFTEENTH AND 125TH ANNIVERSARY EDITION  
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John Bartlett

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Euripides — Agis

Hercules.<sup>6</sup> *Ib. IV, 82*  
 custom to bring low all things  
 greatness.<sup>7</sup> *Ib. VII, 10*  
 business brings failures. *Ib.*  
 burdensome, death has be-  
 sought-after refuge. *Ib. 46*  
 rule men; men do not rule *Ib. 49*  
 usually wrought at great *Ib. 50*  
 or rain, nor heat, nor night  
 accomplishing their ap-  
 th all speed.<sup>8</sup> *Ib. VIII, 98*  
 it is greater than human, *Ib. 140*  
 long. *Ib. 140*  
 rest pain among men, to  
 dge but no power. *Ib. IX, 16*  
 e born soft men. *Ib. 122*

Protagoras  
 - c. 410 B.C.  
 ure of all things. *Fragment 1*  
 es to every question.<sup>9</sup>  
 DIAGENES LAERTIUS, *Lives of*  
 Philosophers, Protagoras,  
 51

Agis  
 ntury B.C.  
 s are not wont to ask  
 y are, but where they  
 ARCH, *Apothegms, Agis*  
 n AULUS GELLIUS (*Noctes At-*  
 hagoras deduced the stature  
 of his foot.  
 3:24.  
 the storm / Is oftener tossed;  
 rash / Which higher soar. —  
 I, 10:9  
 e harder they fall. — *Boxing*  
 ROBERT FITZSIMMONS [1862-  
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 or heat, nor gloom of night  
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 . Augustine. 129:7.

Socrates — Hippocrates

Socrates<sup>1</sup>  
 469-399 B.C.

Often when looking at a mass of things for  
 sale, he would say to himself, "How many  
 things I have no need of!"  
 From *DIAGENES LAERTIUS, Lives of*  
*Eminent Philosophers, bk. II, sec.*  
 25

Having the fewest wants, I am nearest to  
 the gods. *Ib. 27*  
 There is only one good, knowledge, and one  
 evil, ignorance. *Ib. 31*  
 My divine sign indicates the future to me.  
*Ib. 32*  
 I know nothing except the fact of my igno-  
 rance.<sup>2</sup> *Ib.*  
 Bad men live that they may eat and drink,  
 whereas good men eat and drink that they  
 may live.<sup>3</sup>

From *PLUTARCH, How a Young*  
*Man Ought to Hear Poems, 4*

I am not an Athenian or a Greek, but a  
 citizen of the world.<sup>4</sup>

From *PLUTARCH, Of Banishment*

Crito, I owe a cock to Asclepius; will you  
 remember to pay the debt?  
 From *PLATO, Phaedo (Socrates'*  
*last words)*

Democritus  
 c. 460 - c. 400 B.C.

Whatever a poet writes with enthusiasm  
 and a divine inspiration is very fine.<sup>5</sup>  
*Fragment 18*

In truth we know nothing, for truth lies in  
 the depth. *Fragment 117*

<sup>1</sup> Much of Plato, especially in the *Apology* and *Phaedo*,  
 is thought to be direct quotation from Socrates. See Plato,  
 83:16.

<sup>2</sup> See Milton, 288:16.

<sup>3</sup> He used to say that other men lived to eat, but that he  
 ate to live. — *DIAGENES LAERTIUS* [c. 200], *Lives of Eminent*  
*Philosophers, Socrates, sec. 14*

See Molière, 298:4, and Franklin, 347:1.

<sup>4</sup> We must eat to live and live to eat. — *FIELDING* [1707-  
 1754], *The Miser, act III, sc. iii*

<sup>5</sup> See Bacon, 180:13; Paine, 385:2; Garrison, 505:10; and  
 F. D. Roosevelt, 781:5.

Diogenes, when asked from what country he came, re-  
 plied, "I am a citizen of the world." — *DIAGENES LAERTIUS*  
 [c. 200], *Lives of Eminent Philosophers, Diogenes, sec. 6*

<sup>6</sup> Citizen of the world, as I hold myself to be. — *BOSWELL,*  
*Life of Johnson* [1791], vol. I, p. 521 (Everyman edition)

<sup>7</sup> Apparently the earliest reference to the madness or  
 divine inspiration of poets.  
 See Robert Burton, 258:13; Wordsworth, 425:10; and  
 Robert Lowell, 892:15.

New  
 World  
 Order

11 By convention there is color, by convention  
 sweetness, by convention bitterness, but in  
 reality there are atoms and space.  
*Fragment 125*  
 12 Word is a shadow of deed.  
*Fragment 145*

Hippocrates  
 c. 460-400 B.C.

13 I swear by Apollo Physician, by Asclepius,  
 by Health, by Panacea, and by all the gods  
 and goddesses, making them my witnesses,  
 that I will carry out, according to my ability  
 and judgment, this oath and this indenture.  
 . . . I will use treatment to help the sick ac-  
 cording to my ability and judgment, but  
 never with a view to injury and wrongdoing  
 . . . I will keep pure and holy both my life  
 and my art . . . In whatsoever houses I  
 enter, I will enter to help the sick, and I will  
 abstain from all intentional wrongdoing and  
 harm, especially from abusing the bodies of  
 man or woman, bond or free. And whatsoever  
 I shall see or hear in the course of my profes-  
 sion in my intercourse with men, if it be what  
 should not be published abroad, I will never  
 divulge, holding such things to be holy se-  
 crets. Now if I carry out this oath, and break  
 it not, may I gain forever reputation among  
 all men for my life and for my art; but if I  
 transgress it and forswear myself, may the  
 opposite befall me.

*The Physician's Oath*<sup>6</sup>

14 Healing is a matter of time, but it is some-  
 times also a matter of opportunity.  
*Precepts, 6 ch. 1*

RE  
 CYPRUS

15 Time is that wherein there is opportunity,  
 and opportunity is that wherein there is no  
 great time. *Ib.*

16 Sometimes give your services for nothing,  
 calling to mind a previous benefaction or pres-  
 ent satisfaction. And if there be an opportu-  
 nity of serving one who is a stranger in finan-  
 cial straits, give full assistance to all such.  
 For where there is love of man, there is also  
 love of the art. For some patients, though  
 conscious that their condition is perilous, re-  
 cover their health simply through their con-  
 tentment with the goodness of the physician.  
 And it is well to superintend the sick to make  
 them well, to care for the healthy to keep  
 them well, also to care for one's own self, so  
 as to observe what is seemly.<sup>7</sup> *Ib. 6*

<sup>6</sup> Translated by W. H. S. JONES (Loeb Classical Library).  
<sup>7</sup> See Plato, 84:5.

Hippocrates - Thucydides

Thucydides<sup>5</sup>  
c. 460-400 B.C.

... an Athenian, wrote the history of the war between the Peloponnesians and the Athenians; he began at the moment when the war broke out, believing that it would be a more memorable than any that preceded it.

*The History of the Peloponnesian War* [431-413 B.C.], bk. I, sec. 1

In accordance with the narrative of events, I have been obliged to put myself to derive it from the sources that came to hand, I did not follow my own impressions, but it rests on the accuracy of the reports furnished by the most severe and scrupulous of men. My conclusions have not been drawn from the want of coincident accounts of the same occurrences from different eyewitnesses, arising from the imperfect memory, or from the partiality for one side or the other, or the absence of romance in my history, but detract somewhat from its value. I am all the more content if it is judged by those who require an exact truth, past as an aid to the interpretation of the course of events, which must resemble if it does not exactly what has been composed to be read, rather than a showpiece for a session, not the showpiece of a session.

*Ib.* 22

... some is to avenge themselves on their particular enemy, the great advantage of their own pocket. Slowly they devote a very small fraction of their attention to the consideration of the common good. Meanwhile each fancies himself neglected, that it is not somebody else to look after him, and so, by the same neglect, he is neglected by all separately, the result of which is perceptibly decays.

*Ib.* 141

... named a democracy, because it is not of the few but of the many; we secure equal justice to all, we settle our disputes, and our public honors are given to talent in proportion to merit, not for any special favor.

ROBERT LIVINGSTONE.  
Santayana, 703:11.

... F. Kennedy in Frankfurt

Thucydides - Aristophanes

... tional reason but on grounds of excellence alone. And as we give free play to all in our public life, so we carry the same spirit into our daily relations with one another. . . . Open and friendly in our private intercourse, in our public acts we keep strictly within the control of law. We acknowledge the restraint of reverence; we are obedient to whomsoever is set in authority, and to the laws, more especially to those which offer protection to the oppressed and those unwritten ordinances whose transgression brings admitted shame.

*Ib.* II (Funeral Oration of Pericles), 37

We are lovers of beauty without extravagance, and lovers of wisdom without unmanliness. Wealth to us is not mere material for vain glory but an opportunity for achievement; and poverty we think it no disgrace to acknowledge but a real degradation to make no effort to overcome.

*Ib.* 40

But the bravest are surely those who have the clearest vision of what is before them, glory and danger alike, and yet notwithstanding go out to meet it.

Thucydides

We secure our friends not by accepting favors but by doing them.<sup>1</sup>

*Ib.*

In a word I claim that our city as a whole is an education to Greece.

*Ib.* 41

Fix your eyes on the greatness of Athens as you have it before you day by day, fall in love with her, and when you feel her great, remember that this greatness was won by men with courage, with knowledge of their duty, and with a sense of honor in action. . . . So they gave their bodies to the commonwealth and received, each for his own memory, praise that will never die, and with it the grandest of all sepulchers, not that in which their mortal bones are laid, but a home in the minds of men, where their glory remains fresh to stir to speech or action as the occasion comes by. For the whole earth is the sepulcher of famous men; and their story is not graven only on stone over their native earth, but lives on far away, without visible symbol, woven into the stuff of other men's lives. For you now it remains to rival what they have done and, knowing the secret of happiness to be freedom and the secret of freedom a brave heart, not idly to stand aside from the enemy's onset.<sup>2</sup>

*Ib.* 43

<sup>1</sup> Better by conferring than by accepting favors, they . . . Romans established friendly relations.—SALLUST, *War with Catiline* [c. 40 B.C.], 6  
<sup>2</sup> See Simonides, 67:20; Pindar, 72:7; and Brandeis,

<sup>6</sup> Great is the glory of the woman who occasions the least talk among men, whether of praise or of blame.  
*Ib.* 45

<sup>7</sup> For human nature is as surely made arrogant by consideration as it is awed by firmness.  
*Ib.* III, 39

<sup>8</sup> Men make the city, and not walls or ships without men in them.<sup>3</sup>  
*Ib.* VII, 77 (Address of Nicias to the Athenians at Syracuse)

<sup>9</sup> This or the like was the cause of the death of a man [Nicias] who, of all the Greeks in my time, least deserved such a fate, for he had lived in the practice of every virtue.  
*Ib.* VIII, 86

<sup>10</sup> This was the greatest event in the war, or, in my opinion, in Greek history; at once most glorious to the victors and most calamitous to the conquered. They were beaten at all points and altogether; their sufferings in every way were great. They were totally destroyed—their fleet, their army, everything—and few out of many returned home. So ended the Sicilian expedition.  
*Ib.* 87

Aristophanes

c. 450-385 B.C.

<sup>11</sup> For then, in wrath, the Olympian Pericles Thundered and lightened, and confounded Hellas  
Enacting laws which ran like drinking songs.<sup>4</sup> *Acharnians* [425 B.C.], l. 530

<sup>12</sup> When men drink, then they are rich and successful and win lawsuits and are happy and help their friends.  
Quickly, bring me a beaker of wine, so that I may wet my mind and say something clever.  
*Knights* [424 B.C.], l. 92

<sup>13</sup> You have all the characteristics of a popular politician: a horrible voice, bad breeding, and a vulgar manner.  
*Ib.* l. 217

<sup>14</sup> To make the worse appear the better reason.<sup>5</sup>  
*Clouds* [423 B.C.], l. 114 and elsewhere

<sup>15</sup> Haven't you sometimes seen a cloud that looked like a centaur?  
Or a leopard perhaps? Or a wolf? Or a bull?<sup>6</sup>  
*Ib.* l. 346

<sup>1</sup> See Sophocles, 74:1.  
<sup>2</sup> Translated by B. B. ROGERS (Loeb Classical Library).  
<sup>3</sup> See Milton, 284:8.  
<sup>4</sup> Translated by DUDLEY FITTS.  
See Shakespeare, 222:20 and 241:17.

thought that they are going to the god they serve.<sup>1</sup> *Ib. 85*

<sup>1</sup> The partisan, when he is engaged in a dispute, cares nothing about the rights of the question, but is anxious only to convince his hearers of his own assertions. *Ib. 91*

<sup>2</sup> False words are not only evil in themselves, but they infect the soul with evil. *Ib.*

<sup>3</sup> The soul takes nothing with her to the other world but her education and culture; and these, it is said, are of the greatest service or of the greatest injury to the dead man, at the very beginning of his journey thither. *Ib. 107*

<sup>4</sup> He who is of a calm and happy nature will hardly feel the pressure of age, but to him who is of an opposite disposition youth and age are equally a burden. *The Republic, bk. I, 329-D*

<sup>5</sup> No physician, insofar as he is a physician, considers his own good in what he prescribes, but the good of his patient; for the true physician is also a ruler having the human body as a subject, and is not a mere moneymaker.<sup>2</sup> *Ib. 342-D*

<sup>6</sup> When there is an income tax, the just man will pay more and the unjust less on the same amount of income. *Ib. 343-D*

<sup>7</sup> Mankind censure injustice fearing that they may be the victims of it, and not because they shrink from committing it. *Ib. 344-C*

<sup>8</sup> The beginning is the most important part of the work.<sup>3</sup> *PLATO Ib. 377-B*

The judge should not be young; he should have learned to know evil, not from his own soul, but from late and long observation of the nature of evil in others: knowledge should be his guide, not personal experience. *Ib. III, 409-B*

<sup>10</sup> Everything that deceives may be said to enchant. *Ib. 413-C*

<sup>11</sup> How, then, might we contrive . . . one noble lie to persuade if possible the rulers

<sup>1</sup>The jalous swan, ayens his deth that singeth.—CHAU-  
CER, *The Parliament of Fowls* [1380-1386], l. 342

I will play the swan and die in music.—SHAKESPEARE,  
*Othello* [1604-1605], act V, sc. ii, l. 245

See Shakespeare, 199:22 and 202:16; Byron, 461:9; and  
Anonymous, 918:17.

<sup>2</sup>See Hippocrates, 79:16.

<sup>3</sup>Proverbial. Also in *Laws*, VI, 2.

See Aristotle, 88:11; Horace, 108:20; and Heywood,  
159:29.

themselves, but failing that the rest of the city?<sup>4</sup> *Ib. 414*

<sup>12</sup> Wealth is the parent of luxury and indolence, and poverty of meanness and viciousness, and both of discontent.<sup>5</sup> *Ib. IV, 422-*

<sup>13</sup> The direction in which education starts man will determine his future life. *Ib. 425-*

<sup>14</sup> What is the prime of life? May it not be defined as a period of about twenty years in a woman's life, and thirty in a man's? *Ib. V, 460-*

<sup>15</sup> Until philosophers are kings, or the kings and princes of this world have the spirit and power of philosophy, and political greatness and wisdom meet in one, and those common natures who pursue either to the exclusion of the other are compelled to stand aside, cities will never have rest from the evils—no, nor the human race, as I believe—and then only will this our State have the possibility of life and behold the light of day. *Ib. 473-*

<sup>16</sup> Let there be one man who has a city obedient to his will, and he might bring into existence the ideal polity about which the world is so incredulous. *Ib. 502-*

<sup>17</sup> Behold! human beings living in an underground den . . . Like ourselves . . . they see only their own shadows, or the shadows of one another, which the fire throws on the opposite wall of the cave. *Ib. VII, 515-*

<sup>18</sup> Astronomy compels the soul to look upwards and leads us from this world to another. *Ib. 52-*

<sup>19</sup> I have hardly ever known a mathematician who was capable of reasoning. *Ib. 531-*

<sup>20</sup> Solon was under a delusion when he said that a man when he grows old may learn many things<sup>6</sup>—for he can no more learn much than he can run much; youth is the time for any extraordinary toil. *Ib. 536-*

<sup>21</sup> Bodily exercise, when compulsory, does no harm to the body; but knowledge which is acquired under compulsion obtains no hold on the mind. *Ib. 536-*

<sup>4</sup>Translated by PAUL SHOREY (Loeb Classical Library)

<sup>5</sup>See *I Timothy* 6:10, 5:12, and *Sophocles*, 74:12.

<sup>6</sup>See *Solon*, 62:14.

PLATO



RE  
may  
begin  
- new TMS  
- NWO

Plato — Aristotle

brought it into the Acad- his is Plato's man."<sup>4</sup> On addition was made to the road flat nails."

GENES LAERTIUS, *Lives of Philosophers*, Diogenes,

was the proper time for rich man, whenever you e a poor man, whenever

n honest man.<sup>6</sup>

ates into privies, but is

hanes  
c. 311 B.C.  
ness of soul.  
ic Fragments, no. 570

otle<sup>8</sup>  
22 B.C.

reak the truth are not

GENES LAERTIUS, *Lives of Philosophers*, bk. V, sec.

eam. *Ib.* 18

? Gratitude. *Ib.*

God. *Ib.* 19

much superior to un- ing are to the dead.<sup>9</sup>

*Ib.*

e falls into the same clas- eatures, we must divide s and feathered.—PLATO in. 266-E

y, the poor when he has orks, bk. IV [1548], ch. 64

crament is like light: al- mpure, it is not polluted. ract on St. John, ch. 5:15 lunghill, and is not cor-

ugh pollutions and itself BACON, *Advancement of*

led by any outward touch Doctrines and Discipline

s of Aristotle, edited by

great warmth" by Dr. Life of Johnson [1791].



Aristotle

What is a friend? A single soul dwelling in two bodies.<sup>1</sup> *Ib.* 20

I have gained this by philosophy: that I do without being commanded what others do only from fear of the law.<sup>2</sup> *Ib.* 21

We should behave to our friends as we would wish our friends to behave to us.<sup>3</sup> *Ib.*

Education is the best provision for old age. *Ib.*

If purpose, then, is inherent in art, so is it in Nature also. The best illustration is the case of a man being his own physician, for Nature is like that—agent and patient at once. *Physics*,<sup>4</sup> bk. II, ch. 8

Time crumbles things; everything grows old under the power of Time and is forgotten through the lapse of Time. *Ib.* IV, 12

The least initial deviation from the truth is multiplied later a thousandfold. *On the Heavens*, bk. I, ch. 5

In all things of nature there is something of the marvelous. *Parts of Animals*, bk. I, ch. 5

All men by nature desire knowledge. *Metaphysics*, bk. I, ch. 1

The final cause, then, produces motion through being loved.<sup>5</sup> *Ib.* 7

The actuality of thought is life. *Ib.* XII, 7

It is of itself that the divine thought thinks (since it is the most excellent of things), and its thinking is a thinking on thinking. *Ib.* 9

Every science and every inquiry, and similarly every activity and pursuit, is thought to aim at some good. *Nicomachean Ethics*, bk. I, ch. 1

While both [Plato and truth] are dear, piety requires us to honor truth above our friends.<sup>6</sup> *Ib.* 6

<sup>1</sup>Andragathos, my soul's half.—MELEAGER [first century B.C.]. From *The Greek Anthology* [1906], edited by J. W. MACKAIL, XII, 52

<sup>2</sup>See Zeno, 91:18; Cicero, 99:7; Horace, 106:26; and Donne, 253:4.

<sup>3</sup>Also attributed to Xenocrates [396–314 B.C.] by Cicero.

<sup>4</sup>See *Matthew* 7:12, 38:14; Confucius, 69:14; Chesterfield, 341:19; and Kingsley, 566:16.

<sup>5</sup>Translated by PHILIP H. WICKSTEED and FRANCIS CORNFORD (Loeb Classical Library).

<sup>6</sup>See Dante, 142:20.  
<sup>7</sup>Amicus Plato, sed magis amica veritas [Plato is dear to me, but dearer still is truth]. Adapted from a medieval life of Aristotle.

15 One swallow does not make a summer.<sup>7</sup> *Ib.* 7

16 For the things we have to learn before we can do them, we learn by doing them. *Ib.* II, 1

17 It is possible to fail in many ways . . . while to succeed is possible only in one way (for which reason also one is easy and the other difficult—to miss the mark easy, to hit it difficult). *Ib.* 6

18 We must as second best . . . take the least of the evils.<sup>8</sup> *Ib.* 9

19 A man is the origin of his action.<sup>9</sup> *Ib.* III, 3

20 Without friends no one would choose to live, though he had all other goods. *Ib.* VIII, 1

21 To be conscious that we are perceiving or thinking is to be conscious of our own existence.<sup>10</sup> *Ib.* IX, 9

22 To enjoy the things we ought and to hate the things we ought has the greatest bearing on excellence of character. *Ib.* X, 1

23 If happiness is activity in accordance with excellence, it is reasonable that it should be in accordance with the highest excellence. *Ib.* 7

24 We make war that we may live in peace.<sup>11</sup> *Ib.*

25 With regard to excellence, it is not enough to know, but we must try to have and use it. *Ib.* 9

26 Man is by nature a political animal. *Politics*, bk. I, ch. 2

27 Nature does nothing uselessly.<sup>12</sup> *Ib.*

28 He who is unable to live in society, or who has no need because he is sufficient for himself, must be either a beast or a god. *Ib.*

29 The two qualities which chiefly inspire regard and affection [are] that a thing is your own and that it is your only one. *Ib.* II, 4

<sup>7</sup>One swallow maketh not summer.—JOHN HEYWOOD. *Proverbs* [1546], pt. II, ch. 5  
One swallow makes a summer.—ROBERT LOWELL. *Fall*, 1967

<sup>8</sup>See Homer, 58:28.  
<sup>9</sup>See Sallust, 103:5.

<sup>10</sup>See Descartes, 272:10.  
<sup>11</sup>See Vegetius, 128:25; Robert Burton, 259:13; Fénelon, 316:12; Washington, 379:9; and Lowell, 568:9.

<sup>12</sup>God and nature do nothing uselessly.—*On the Heavens*, bk. I, ch. 4

- 1 It is the nature of desire not to be satisfied, and most men live only for the gratification of it. The beginning of reform is not so much to equalize property as to train the noble sort of natures not to desire more, and to prevent the lower from getting more. *Ib. 7*
- 2 Even when laws have been written down, they ought not always to remain unaltered. *Ib. 8*
- 3 Again, men in general desire the good, and not merely what their fathers had. *Ib.*
- 4 They should rule who are able to rule best. *Ib. 11*
- 5 A state is not a mere society, having a common place, established for the prevention of mutual crime and for the sake of exchange. . . . Political society exists for the sake of noble actions, and not of mere companionship. *Ib. III, 9*
- 6 If liberty and equality, as is thought by some, are chiefly to be found in democracy, they will be best attained when all persons alike share in the government to the utmost.<sup>1</sup> *Ib. IV, 4*
- 7 The best political community is formed by citizens of the middle class. *Ib. 11*
- 8 Democracy arises out of the notion that those who are equal in any respect are equal in all respects; because men are equally free, they claim to be absolutely equal. *Ib. V, 1*
- 9 Inferiors revolt in order that they may be equal, and equals that they may be superior. Such is the state of mind which creates revolutions. *Ib. 2*
- 10 In revolutions the occasions may be trifling but great interests are at stake. *Ib. 3*
- 11 Well begun is half done.<sup>2</sup> *Ib. 4*
- 12 The basis of a democratic state is liberty. *Ib. VI, 2*
- 13 Law is order, and good law is good order. *Ib. VII, 4*
- 14 Evils draw men together.<sup>3</sup> *Rhetoric, bk. I, ch. 6*
- 15 It is this simplicity that makes the uneducated more effective than the educated when addressing popular audiences. *Ib. II, 22*
- 16 A tragedy is the imitation of an action that is serious and also, as having magnitude, complete in itself . . . with incidents arous-

<sup>1</sup> See Plato, 85:3.

<sup>2</sup> Aristotle is quoting a proverb.

See Plato, 84:8; Horace, 108:20; and Heywood, 159:29.

<sup>3</sup> Aristotle is quoting a proverb.

ing pity and fear, wherewith to accomplish its catharsis of such emotions.

*Poetics, ch. 6*

- 17 A whole is that which has beginning, middle, and end. *Ib. 7*
- 18 Poetry is something more philosophic and of graver import than history, since its statements are of the nature of universals, whereas those of history are singulars. *Ib. 9*
- 19 A likely impossibility is always preferable to an unconvincing possibility. *Ib. 24*
- 20 Misfortune shows those who are not really friends.<sup>4</sup> *Eudemian Ethics, bk. VII, ch. 2*

### Demosthenes

c. 384-322 B.C.

- 21 Every advantage in the past is judged in the light of the final issue. *First Olynthiac, sec. 11*
- 22 Nothing is easier than self-deceit. For what each man wishes, that he also believes to be true.<sup>5</sup> *Third Olynthiac, sec. 19*
- 23 You cannot have a proud and chivalrous spirit if your conduct is mean and paltry; for whatever a man's actions are, such must be his spirit. *Ib. 33*
- 24 I decline to buy repentance at the cost of ten thousand drachmas.<sup>6</sup> *From AULUS GELLIUS, Noctes Atticae, bk. I, ch. 8*

### Antigonus

c. 382-301 B.C.

JOKE

- 25 But how many ships do you reckon my presence to be worth?<sup>7</sup> *From PLUTARCH, Apothegms, Antigonus*
- 26 [When described by Hermodotus as "Son of the Sun"] My valet is not aware of this.<sup>8</sup> *Ib.*

<sup>4</sup> In prosperity it is very easy to find a friend, but in adversity it is the most difficult of all things. — EPICETUS, *Fragment 127*

See Cicero, 99:6; Publilius Syrus, 112:10; Ovid, 113:28; and Heywood, 160:19.

<sup>5</sup> See Caesar, 99:15.

<sup>6</sup> In reply to the courtesan Lais.

<sup>7</sup> His pilot had told him that the enemy outnumbered him in ships.

<sup>8</sup> See Montaigne, 165:17.

The phrase "No man is a hero to his valet" has often been attributed to Madame de Sévigné, but on the authority of Madame Aïssé (*Letters*, edited by JULES RAVENAL, 1853) it belongs to Madame Cornuel [1605-1694].



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BY

CRAUFURD TAIT RAMAGE, LL.D.

"This field is so spacious that it were easy for a man to lose himself in it; and if I should spend all my pilgrimage in this walk, my time would sooner end than my way."—BISHOP HALL.

LONDON

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of birth, independence, and fortune are right in contending with each other for office; for those who hold offices of state ought to be persons of independence and property. A state should no more consist entirely of poor men than it ought entirely of slaves. But though such persons are requisite, it is evident that there must also be justice and military valour; for without justice and valour no state can be maintained; just as without the former class a state cannot exist, and without the latter it cannot be well governed.

HONOURABLE DESCENT OF GREAT ESTEEM.

*Polit.* iii. 8.

Οἱ δ' ἐλεύθεροι καὶ εὐγενεῖς, ὡς ἐγγὺς ἀλλήλων. Πολῖται γὰρ μᾶλλον οἱ γενναιότεροι, τῶν ἀγεννῶν ἢ δ' εὐγένεια παρ' ἐκδοτοῖς οἰκοὶ τίμιος. Ἐτι διότι βελτίους εἰκόσιν τοὺς ἐκ βελτιῶνων εὐγένεια γὰρ ἐστὶν ἀρετὴ γένους.

The free-born and men of high birth will dispute the point with each other as being nearly on an equality; for citizens that are well born have a right to more respect than the ignoble. Honourable descent is in all nations greatly esteemed; besides, it is to be expected that the children of men of worth will be like their fathers, for nobility is the virtue of a family.

See Hor. Ode iv. 4, 30.

LAW OUGHT TO BE SUPREME.

*Polit.* iii. 12.

Ὁ μὲν οὖν τὸν νοῦν κελεύειν ἄρχειν, δοκεῖ κελεύειν ἄρχειν τὸν θεὸν καὶ τοὺς νόμους· ὁ δὲ ἄνθρωπον κελεύειν, προστίθησι καὶ θηρίον. Ἐτε γὰρ ἐπιθυμία, τοιοῦτον, καὶ ὁ θυμὸς ἄρχοντας διαστρέφει, καὶ τοὺς ἀρίστους ἀνδρας. Διόπερ ἀνευ ὀρέξεως νοῦς ὁ νόμος ἐστὶ.

He, then, who orders the reasoning principle of man to be supreme, seems to make God and the laws to be supreme; but he who gives the power to man gives it to a wild beast. For passion may be so called, and it is passion that brings ruin on rulers, even though they be the very best of men: wherefore the law is reason free from passion.

THE MORAL LAW IS SUPERIOR TO WRITTEN LAW.

*Polit.* iii. 12.

Ἐτι κυριώτεροι καὶ περὶ κυριώτερον τῶν κατὰ γράμματα νόμων, οἱ κατὰ τὰ ἔθη εἰσίν. Ὅστε τῶν κατὰ γράμματα ἀνθρωπος ἄρχων ἀσφαλέστερος, ἀλλ' οὐ τῶν κατὰ τὸ ἔθος.

The moral law is much superior to the written law, and treats of matters of greater weight; for the supreme ruler is more to be trusted than the written law, though he be inferior to the moral.

## ARISTOTLE.

91

## WHAT FORMS A GOOD MAN.

*Polit.* iii. 12.

Ὡς ἔσται καὶ παιδεία καὶ ἔθη ταῦτα σχεδὸν τὰ ποιοῦντα σπουδαῖον ἄνδρα, καὶ τὰ ποιοῦντα πολιτικὸν, καὶ βασιλικόν.

So that education and morals will be found to be almost the whole that goes to make a good man; and the same things will make a good statesman and good king.

## THE CORRUPTION OF THE BEST IS THE WORST.

*Polit.* iv. 2.

Ἀνάγκη γὰρ τὴν μὲν τῆς πρώτης καὶ θεοτάτης (πολιτείας) παρέκβασιν, εἶναι χειρόστην.

The corruption of the best and most divine form of government must be the worst.

This is an illustration of the old proverb, "Corruptio optimi pessima fit." Thomas Aquinas often alludes to this sentiment (*Prim. Sec. Quest. xxxix. art. iv. 1*)—"Optimo enim opponitur pessimum, ut dicitur in VIII. Ethic." (*Prim. Sec. Qu. cv. art. i. 6*)—"Præterea sicut regnum est optimum regimen, ita tyrannus est pessima corruptio regiminis."

See (Lat.) Corruption of opinion.

## A DEMOCRACY.

*Polit.* iv. 4.

Ἐν μὲν γὰρ ταῖς κατὰ νόμον δημοκρατουμέναις, οὐ γίνεται δημαγωγός, ἀλλ' οἱ βέλτιστοι τῶν πολιτῶν εἰσιν ἐν προεδρίαις. Ὅπου δ' οἱ νόμοι μὴ εἰσι κύριοι, ἐνταῦθα γίνονται δημαγωγοί. Μόναρχος γὰρ ὁ δῆμος γίνεται, σύνθετος εἰς ἐκ πολλῶν· οἱ γὰρ πολλοὶ κύριοι εἰσιν, οὐχ ὡς ἐκείστος, ἀλλὰ πάντες.

For when a democracy is controlled by fixed laws, a demagogue has no power, but the best citizens fill the offices of state; when the laws are not supreme, there demagogues are found. For the people act like a king, being one body; for the many are supreme, not as individuals, but as a whole.

## THERE IS NO FREE STATE WHERE THE LAWS ARE NOT SUPREME.

*Polit.* iv. 4.

Ὅπου γὰρ μὴ νόμοι ἄρχουσιν, οὐκ ἔστι πολιτεία. Δεῖ γὰρ τὸν μὲν νόμον ἄρχειν πάντων.

For there is no free state where the laws do not rule supreme; for the law ought to be above all.

## DEMOSTHENES.

117

## POWER CANNOT BE FOUNDED UPON INJUSTICE.

*Olynth. ii. 10.*

Οὐ γὰρ ἔστιν, οὐκ ἔστιν ὁ ἄνθρωπος Ἀθηναῖοι ἀδικούντα καὶ ἐπιου-  
κούντα καὶ ψευδόμενον δύναμιν βεβαίαν κτήσασθαι, ἀλλὰ τὰ τοιαῦτα  
εἰς μὲν ἀπαξ καὶ βραχὺν χρόνον ἀντέχει, καὶ σφόδρα γὰρ ἠβήσας  
ἐπὶ ταῖς ἐλπίσιν, ἂν τύχῃ, τῷ χρόνῳ δὲ φωρᾶται καὶ περὶ αὐτὰ  
καταβρεῖ. Ὡς περὶ γὰρ οἰκίας, οἶμαι, καὶ πλοίου καὶ τῶν ἄλλων τῶν  
τοιούτων τὰ κάτωθεν ἰσχυρότατα εἶναι δεῖ, οὕτω καὶ τῶν πράξεων  
τὰς ἀρχὰς καὶ τὰς ὑποθέσεις ἀληθεῖς καὶ δικαίας εἶναι προσήκει.

For it is not, O Athenians—it is not, I assure you, possible for  
lasting power to be founded upon injustice, perjury, and treachery.  
These may, indeed, succeed for once, and for a short time, putting  
on the gay and gaudy appearance of hope; but they are at last  
found out, and bring to ruin all who trust in them. For as in  
buildings of every kind the foundation ought to be the strongest,  
so the bases and principles of actions should be true and just.

THREATS WITHOUT CORRESPONDENT ACTIONS ARE  
CONTEMPTIBLE.*Olynth. ii. 12.*

\* Ἄπας μὲν λόγος, ἂν ἀπὸ τὰ πράγματα, ματαῖον τι φαίνεται καὶ  
κενόν.

For words and threats, if they are not accompanied by action,  
cannot but appear vain and contemptible.

## HELP YOURSELF, AND YOUR FRIENDS WILL HELP YOU.

*Olynth. ii. 23.*

Οὐκ ἐνὶ δ' αὐτὸν ἀργούντα οὐδὲ τοῖς φίλοις ἐπιτάττει ὑπὲρ αὐτοῦ  
τι ποιεῖν, μή τί γε δὴ τοῖς θεοῖς.

No man, who will not make an effort for himself, need apply for  
aid to his friends, and much less to the gods.

## MAN IS APT TO BLAME EVERY ONE BUT HIMSELF.

*Olynth. iii. 17.*

Οὐδὲ γὰρ ἐν τοῖς τοῦ πολέμου κινδύνοις τῶν φυγόντων οὐδεὶς  
ἑαυτοῦ κατηγορεῖ, ἀλλὰ τοῦ στρατηγοῦ καὶ τῶν πλεόντων καὶ πάντων  
μᾶλλον, ἤτηται δ' ὅμως διὰ πάντας τοὺς φυγόντας δῆπου μένει  
γὰρ ἐξῆν τῷ κατηγοροῦντι τῶν ἄλλων, εἰ δὲ τοῦτ' ἐποίησε ἕκαστος,  
ἐνίκων ἂν.

For in the emergencies of war no one of those who fly ever think  
of accusing himself; he will rather blame the general, or his fellow-  
soldiers, or anything else; yet the defeat was certainly occasioned

it be a fracture, or a dislocation, or any other member that has been injured. So in kingdoms and governments: as long as they are favoured by victory, little notice is paid to the disorders in the state by the mass of the people; but when a reverse of fortune takes place, what is unsound becomes palpable to every eye.

ABSOLUTE MONARCHIES DANGEROUS TO FREE STATES.

*Olynth. i. 5.*

Καὶ ὅλος ἀπιστοῦ, οἶμαι, ταῖς πολιτείαις ἢ τυρανίαις, ἄλλοι τε κἀν ἑμὸρον χώραν ἔχουσι.

In short, free states, in my opinion, ought to have a wholesome dread of absolute monarchies, especially if they are situated in their immediate neighbourhood.

THE ULTIMATE EVENT DETERMINES MAN'S JUDGMENT.

*Olynth. i. 11.*

"Ἄν μὲν γὰρ, ὅσα ἂν τις λάβῃ, καὶ σώσῃ, μεγάλην ἔχει τῇ τύχῃ τὴν χάριν, ἂν δ' ἀναλώσας λάθῃ, συνανάλωσεν καὶ τὸ μεμῆσθαι τὴν χάριν. Καὶ περὶ τῶν πραγμάτων οὕτως οἱ μὴ χρησάμενοι τοῖς καιροῖς ὀρθῶς, οὐδ' εἰ συνέβη τι παρὰ τῶν θεῶν χρηστόν, μνημονεύουσι πρὸς γὰρ τὸ τελευταῖον ἐκβάν ἑκαστον τῶν πρὶν ὑπαρξάντων κρίνεται.

If a man succeeds in preserving what he has acquired, he is willing enough to acknowledge the kindness of fortune; but if he squanders it foolishly, in parting with it he parts with any feeling of gratitude. So also in political affairs, those who do not make a good use of their opportunities forget the favours which they may have received from the gods. For it is the end which generally determines man's judgment of what has gone before.

TO FIND FAULT IS EASY.

*Olynth. i. 16.*

Τὸ μὲν οὖν ἐπιτιμῶν ἴσως φῆσαι τις ἂν βέβαιον καὶ παντὸς εἶναι, τὸ δ' ὑπὲρ τῶν παρόντων ὅτι δεῖ πράττειν ἀποφαίνεσθαι, τοῦτ' εἶναι συμβούλου.

To find fault, some one may say, is easy, and in every man's power; but to point out the proper course to be pursued in the present circumstances, that is the proof of a wise counsellor.

RESULT OF UNEXPECTED SUCCESS.

*Olynth. i. 23.*

Τὸ γὰρ εὖ πράττειν παρὰ τὴν ἀξίαν ἀφορμὴ τοῦ κακῶς φρονεῖν τοῖς ἀνόητοις γίγνεται.

For great and unexpected successes are often the cause of the foolish rushing into acts of extravagance.

## THE RESULTS OF GOOD AND BAD NATIONAL INSTITUTIONS.

## ii. 3.

Μαχηρὰς δὲ γε καὶ δίκαιους ἀνδρας, καὶ τὰς ἄλλας ἀρετὰς ἐπιτηδεύοντας, τὸ τῆς πολιτείας σχῆμα ποιεῖν τοῖς φρονίμοις αὐτὸ καταστήσαντες· μαλθακοὺς τε αὐτὰ καὶ πλεονέκτας, καὶ δούλους αἰσχροῶν ἐπιθυμιῶν, τὰ πονηρὰ ἐπιτηδεύματα ἐπιτελεῖν.

The form of government, when it has been prudently established, produces citizens distinguished for bravery, justice, and every other good quality; whereas, on the other hand, bad institutions render men cowardly, rapacious, and slaves of every foul desire.

See (Fr.) Good laws the foundation of all states.

## CAUSES OF GOOD GOVERNMENT IN STATES.

## ii. 18.

Ὅτι τοῦ καλῶς οἰκείσθαι τὰς πόλεις αἰτίας ὑπολαβῶν, ἃς θρυλλοῦσι μὲν ἅπαντες οἱ πολιτικοὶ, κατασκευάζουσι δ' ὀλίγοι· πρώτην μὲν παρὰ τῶν θεῶν εὐνοίαν, ἧς παρουσίας ἅπαντα τοῖς ἀνθρώποις ἐπὶ τὰ κρείττω συμφέρεται· ἔπειτα σωφροσύνην τε καὶ δικαιοσύνην, δι' ἃς ἦττον ἀλλήλους βλάπτοντες μᾶλλον ὁμοιοῦσι, καὶ τὴν εὐδαιμονίαν οὐ ταῖς αἰσχίσταις μετροῦσιν ἡδοναῖς ἀλλὰ τῷ καλῷ· τελευταίαν δὲ, τὴν ἐν πόλεμοις γενναϊότητα, τὴν παρασκευάζουσαν εἶναι καὶ τὰς ἄλλας ἀρετὰς τοῖς ἔχουσιν ὠφελίμους.

He was of opinion that the good government of states arose from causes which are always the subject of praise by politicians, but are seldom attended to: first, the aid and favour of the gods, which give success to every human undertaking; next, attention to moderation and justice, by love of which citizens are induced to refrain from injuring each other, and to join in cordial union—making virtue, not shameful pleasures, the measure of their happiness; and, lastly, military courage, which renders even the other virtues to be advantageous to their possessors.

## MERCY.

## ii. 35.

Ἐλεῶν τε κοινῶν κακῶν οὐ μικρὸν ἔρανον εἶναι νομίζοντες.

Believing that mercy does not in a small degree tend to alleviate the common evils which flesh is heir to.

So Psalm (xxv. 10)—“All the paths of the Lord are mercy and truth;” and (xxxiii. 5)—“The earth is full of the mercy of the Lord;” and Matthew (v. 7)—“Blessed are the merciful, for they shall obtain mercy.”

So Shakespeare (“Merchant of Venice,” act iv. sc. 1)—

“The quality of mercy is not strained;  
It droppeth, as the gentle rain from heaven  
Upon the place beneath; it is twice blessed;  
It blesseth him that gives, and him that takes.”

*DIONYSIUS HALICARNASSENSIS.* 127

"Tis mightiest in the mightiest; it becomes  
The throned monarch better than his crown:  
His sceptre shows the force of temporal power,  
The attribute to awe and majesty,  
Wherein doth sit the dread and fear of kings:  
But mercy is above this sceptred sway;  
It is enthroned in the hearts of kings,  
It is an attribute to God himself;  
And earthly power doth then show likest God's,  
When mercy seasons justice. Therefore, Jew,  
Though justice be thy plea, consider this,—  
That in the course of justice, none of us  
Should see salvation; we do pray for mercy;  
And that same prayer doth teach us all to render  
The deeds of mercy."

CURE FOR ENVY.

iii. 9.

*"Ἐν γὰρ ἔστιν, ὡς Φουφέτιε, λύπη ἀνθρωπίνης ἐπ' ἄλλοις ἀγα-  
θοῖς γινομένης ἄκος, τοῦ μηκέτι τοὺς φθονοῦντας ἄλλότρια τὰ τῶν  
φθονοῦμένων ἀγαθὰ ἡγείσθαι.*

For the only cure for envy is to look upon the prosperity of the  
envied person as belonging to one's self.

THE POOR.

iv. 9.

*Ὁὐ γὰρ ἐν γένει φρόνημα εὐγενὲς ἐν ἀνδράσιν ἀποροῦμένοι τῶν  
καθ' ἡμέραν ἀναγκαίων.*

For a generous and noble spirit cannot be expected to dwell in  
the breast of men who are struggling for their daily bread.

LIBERTY.

iv. 83.

*Ἐμφυτος πᾶσι ἀνθρώποις ὁ τῆς ἐλευθερίας πῶθος.*

The love of liberty is implanted by nature in the breasts of all  
men.

P. Henry (Speech, March 1775) says—

"Give me liberty or give me death."

See (Lat.) Liberty, that best gift; what so advantageous.

ENMITIES TO BE GIVEN UP TO FRIENDSHIP.

v. 4.

*Ἐνθυμηθέντας ὅτι φρονίμων μὲν ἀνθρώπων ἔργον ἔστι ταῖς φίλαις  
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Should we try to get page  
128??

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is pronounced by us to be happy; but the happiness of him who still lives, and is engaged in the conflicts of life, is uncertain and precarious, like that of the combatant ere the crown of victory is determined.

See (Lat.) No man blessed before death.

MAN'S DISCOURSE LIKE A PIECE OF TAPESTRY.

*Themist.* 29.

Ο δὲ Θεμιστοκλῆς ἀπεκρίνατο, τὸν λόγον εἰκέναι τοῦ ἀνθρώπου τοῖς ποικίλοις στρώμασι· ὡς γὰρ ἐκεῖνα, καὶ τοῦτον, ἐκτενόμενος μὲν ἐπιδείκνυσθαι τὰ εἶδη, συστέλλόμενον δὲ κρύπτειν καὶ διαφθεῖρειν. Ὅθεν αὐτῷ χρόνου δεῖν.

Themistocles replied, "That the conversation of a man resembled a piece of embroidered tapestry, which, when spread out, showed its figures, but, when it is folded up, they are hidden and lost; wherefore he requested time for consideration."

WAR HAS ITS LAWS OF HONOUR.

*Camil.* 10.

Ὡς χαλεπὸν μὲν ἐστὶ πόλεμος, καὶ διὰ πολλῆς ἀδικίας καὶ βιαιῶν περαινόμενος ἔργων, εἰσι δὲ καὶ πολέμων ὁμοῦ τινὲς νόμοι τοῖς ἀγαθοῖς ἀνδράσι, καὶ τὸ νικῆν οὐχ οὕτω διακτεῖν, ὥστε μὴ φεύγειν τὰς ἐκ κακῶν ἢ ἀσεβῶν ἔργων χάριτας, (ἀρετῇ γὰρ οἰκεία τὸν μέγαν στρατηγὸν, οὐκ ἀλλοτρίᾳ θαρρόντα κακία, χρῆναι στρατεύειν.)

War at best is a savage thing, and wades to its object through a sea of violence and injustice; yet there are certain laws connected with it to which men of honour will adhere. Nor must we be so bent upon victory as to try to gain it by acts of villainy and baseness; for a great general ought to make use of his own skill and bravery, and not depend on the knavery of others.

See (Lat.) War.

THAT THE WEAK MUST OBEY THE STRONG, IS A LAW OF NATURE.

*Camil.* 17.

Τῷ πρεσβυτάτῳ τῶν νόμων ἀκολουθοῦντες, ὅς τῷ κρείττονι τὰ τῶν ἡττημένων δίδωσι, ἀρχόμενος ἀπὸ τοῦ Θεοῦ, καὶ τελευτῶν εἰς τὰ θηρία. Καὶ γὰρ τοῦτοις ἐκ φύσεως ἐνεστὶ, τὸ ζητεῖν πλέον εἶχειν τὰ κρείττονα τῶν ὑποδεεστέρων.

Following the most ancient law of nature, which makes the weak obey the strong, beginning from God and ending with the irrational part of creation. For these are taught by nature to use the advantages which their strength gives them over the weak,

See (Lat.) Might makes right; The weakest goes to the wall.

viewing expanded (Greek)  
Turkish relations as an  
unfolded tapestry?

## PLUTARCHUS.

417

## CHARMED WITH THE WORK, WE DESPISE THE WORKMAN.

*Pericl. 1.*

Πολλὰκις δὲ καὶ τοῦναντίον, χαίροντες τῷ ἔργῳ, τοῦ δημιουργοῦ καταφρονοῦμεν ὡς ἐπὶ τῶν μύρων καὶ τῶν ἀλουργῶν, τοῖσι μὲν ἡδόμεθα, τοῖσι δὲ βαφεῖς καὶ μυρσιφοῖς, ἀνελευθέρους ἡγούμεθα καὶ βαναύσους.

Often while we are delighted with the work, we regard the workman with contempt. Thus we are pleased with perfumes and purple, while dyers and perfumers are considered by us as low, vulgar mechanics.

## THE BEAUTY OF GOODNESS.

*Pericl. 2.*

Τὸ γὰρ καλὸν ἐφ' αὐτὸ πρακτικῶς κινεῖ, καὶ πρακτικὴν εὐθὺς ὁρμὴν ἐντίθησιν ἡθοιοῖσιν οὐ τῇ μῆσει τὸν θεατὴν, ἀλλὰ τῇ ἱστορίᾳ τοῦ ἔργου, τὴν προαίρεσιν παρεχόμενον.

For the beauty of goodness possesses a power of attraction, exciting in us a desire that our latter end may be the same as that of the righteous; it exercises an influence over us not merely when the living example is before our eyes, but even the mere description of it is beneficial to our minds.

So Numbers (xxiii. 10)—"Let me die the death of the righteous, and let my last end be like his!"

## ANY WORK OF IMPORTANCE REQUIRES TIME AND LABOUR.

*Pericl. 13.*

Ἡ γὰρ ἐν τῷ ποιεῖν εὐχέρεια καὶ ταχύτης οὐκ ἐπίθησι βάρος ἔργῳ μόνιμον, οὐδὲ κάλλους ἀκρίβειαν· ὁ δ' εἰς τὴν γένεσιν τῷ πόνῳ προδανεισθεὶς χρόνος, ἐν τῇ σωτηρίᾳ τοῦ γενομένου τὴν ἰσχὺν ἀποδίδωσιν.

For ease and quickness of execution are not fitted to give those enduring qualities that are necessary in a work for all time; while, on the other hand, the time that is laid out on labour is amply repaid in the permanence it gives to the performance.

## THE SPECULATIVE AND PRACTICAL PHILOSOPHER.

*Pericl. 16.*

Ὁ ταῖτων δ' ἐστίν, οἶμαι, θεωρητικοῦ φιλοσόφου καὶ πολιτικοῦ βίος, ἀλλ' ὁ μὲν ἀνόργανον καὶ ἀπροσδεῖ τῆς ἐκτὸς ὕλης ἐπὶ τοῖς καλοῖς κινεῖ τὴν διάνοιαν, τῷ δ' εἰς ἀνθρωπείας χρεῖας ἀναμγνύντι τὴν ἀρετὴν, ἔστιν οὐ γένοιτ' ἂν οὐ τῶν ἀναγκαίων μόνον, ἀλλὰ καὶ τῶν καλῶν ὁ πλοῦτος.

efforts etc improve G/T  
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PRESCRIPTIVE TEACHING

**By**  
**LAURENCE J. PETER**

WILLIAM MORROW AND COMPANY, INC.

NEW YORK 1977

I've been nitpicked to pieces by the goddamn bureaucracy.

—Travis Reed

\* \*

The work of internal government has become the task of controlling the thousands of fifth-rate men.

—Henry Adams

I do not rule Russia; ten thousand clerks do.

—Nicholas I (1796–1855)

### BUSINESS

The business of government is to keep the government out of business—that is, unless business needs government aid.

—Will Rogers

I think any man in business would be foolish to fool around with his secretary. If it's somebody else's secretary, fine!

—Senator Barry Goldwater

Statistics indicate that, as a result of overwork, modern executives are dropping like flies on the nation's golf courses.

—Ira Wallach

Business will be better or worse.

—Calvin Coolidge

Some see private enterprise as a predatory target to be shot, others as a cow to be milked, but few are those who see it as a sturdy horse pulling the wagon.

—Winston Churchill

A great society is a society in which men of business think greatly of their functions.

—Alfred North Whitehead

There is more credit and satisfaction in being a first-rate truck driver than a tenth-rate executive.

—B. C. Forbes

Monopoly is business at the end of its journey.

—Henry Demarest Lloyd

The executive exists to make sensible exceptions to general rules.

—Elting E. Morison (An executive is a man who is always annoying the hired help by asking them to do something.)

Since passage of the Federal Reports Act of 1942, information vital for public regulation of business abuse has been controlled by business itself.

—Mark J. Green

Lobbyists are the touts of protected industries.

—Winston Churchill

I think that maybe in every company today there is always at least one person who is going crazy slowly.

—Joseph Heller

A banker is a person who is willing to make a loan if you present sufficient evidence to show you don't need it.

—Herbert V. Prochnow

Question: Do you consider ten dollars a week enough for a long-shoreman with a family to support?

Answer: If that's all he can get, and he takes it, I should say it's enough.

—J. Pierpont Morgan

Corporation: An ingenious device for obtaining individual profit without individual responsibility.

—Ambrose Bierce

The rushed existence into which industrialized, commercialized man has precipitated himself is actually a good example of an inexpedient development caused entirely by competition between members of the same species. Human beings of today are attacked by so-called *manager diseases*, high blood pressure, renal atrophy, gastric ulcers, and torturing neuroses: they succumb to barbarism because they have no more time for cultural interests.

—Konrad Lorenz

There is no room for the kind of blind speculation that produces booms and blights.

—Art Seidenbaum

Banking may well be a career from which no man really recovers.

—John Kenneth Galbraith

I think that there is nothing, not even crime, more opposed to poetry, to philosophy, ay, to life itself than this incessant business.

—Henry David Thoreau (1817–1862)

There are an enormous number of managers who have retired on the job.

—Peter Drucker

Management by objectives works if you know the objectives. Ninety percent of the time you don't.

—Peter Drucker (Fools rush in where wise men fear to trade.)

The modern corporation is a political institution; its purpose is the creation of legitimate power in the industrial sphere.

—Peter Drucker

The only things that evolve by themselves in an organization are disorder, friction, and malperformance.

—Peter Drucker (How about corruption, nonresponsiveness, and hostility?)

"Absorption of overhead" is one of the most obscene terms I have ever heard.

—Peter Drucker

We know our objectives →

Capital formation is shifting from the entrepreneur who invests in the future to the pension trustee who invests in the past.

—Peter Drucker

Production is not the application of tools to materials, but logic to work.

—Peter Drucker

Promotion should not be more important than accomplishment, or avoiding instability more important than taking the right risk.

—Peter Drucker

Business has only two basic functions—marketing and innovation.

—Peter Drucker

. . . corporations have at different times been so far unable to distinguish freedom of speech from freedom of lying that their freedom has to be curbed.

—Carl Becker

American business needs a lifting purpose greater than the struggle of materialism.

—Herbert Hoover

There is no suggestion here that networks or individual stations would operate as philanthropies. But I can find nothing in the Bill of Rights or the Communications Act, which says that they must increase their net profits each year lest the Republic collapse.

—Edward R. Murrow

I have always thought it would be easier to redeem a man steeped in vice and crime than a greedy, narrow-minded, pitiless merchant.

—Albert Camus

The society of money and exploitation has never been charged, so far as I know, with assuring the triumph of freedom and justice.

—Albert Camus

There is now scarcely any outlet for energy in this country except business . . . But it was men of another stamp than this that made England what it is; and men of another stamp will be needed to prevent its decline.

—John Stuart Mill (1806–1873)

Most are engaged in business the greater part of their lives, because the soul abhors a vacuum and they have not discovered any continuous employment for man's nobler faculties.

—Henry David Thoreau

Enthusiasm for conservation can be fashioned into a nasty weapon for those who dislike business on general principles.

—William F. Buckley, Jr.

One of the greatest failings of today's executive is his inability to do what he's supposed to do.

—Malcolm Kent

It is probably safe to say that over a long period of time, political morality has been as high as business morality.

—Henry Steele Commager

I never knew a politician to go wrong until he's been contaminated by contact with a business man.

—Finley Peter Dunne (Mr. Dooley)

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. . . when the corruption of American politics was laid on the threshold of business—like a bastard on the doorstep of his father—a tremendous disturbance resulted.

—Vernon Louis Parrington

I do not dislike but I certainly have no especial respect or admiration for and no trust in, the typical big moneyed men of my country. I do not regard them as furnishing sound opinion as respects either foreign or domestic business.

—Theodore Roosevelt

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Every great man of business has got somewhere a touch of the idealist in him.

—Woodrow Wilson

Do other men for they would do you. That's the true business precept.

—Charles Dickens (1812–1870)

→ this is what we're doing w/ Greece

In business, the earning of profit is something more than an incident of success. It is an essential condition of success. It is an essential condition of success because the continued absence of profit itself spells failure.

—Justice Louis D. Brandeis

Profitability is the sovereign criterion of the enterprise.

—Peter Drucker

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Money-getters are the benefactors of our race. To them . . . are we indebted for our institutions of learning, and of art, our academies, colleges and churches.

—P. T. Barnum (1810–1891)

As John D. Rockefeller explained to a fortunate Sunday School class: "The growth of a large business is merely the survival of the fittest . . . The American Beauty rose can be produced in the splendor and fragrance which bring cheer to its beholder only by sacrificing the early buds which grow up around it."

—John Kenneth Galbraith

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A great deal of the so-called government encroachment in the area of business, labor, and the professions has been asked for by the people misusing their freedom. —J. Irwin Miller

If business leaders had channeled one tenth of the energy they devoted to fighting this bill [Nader's consumer protection bill] into improving their products and services they would not find themselves in this fix. The subcommittee had analyzed the warranties of fifty-one leading manufacturers. Only one of them provided the customers with a warranty free of loopholes.

—James J. Kilpatrick

The business of America is business. —Calvin Coolidge

When nations grow old the Arts grow cold/And Commerce settles on every tree. —William Blake (1757-1827)

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On CBS Radio the news of his [Ed Murrow's] death, reportedly from lung cancer, was followed by a cigarette commercial.

—Alexander Kendrick

Business without profit is not business any more than a pickle is a candy. —Charles F. Abbott

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Business succeeds rather better than the state in imposing its restraints upon individuals, because its imperatives are disguised as choices. —Walton Hamilton

The percentage of student activists who regard business as overly concerned with profits as against social responsibility has increased sharply in just one year. —John D. Rockefeller III

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To be a success in business, be daring, be first, be different.

—Marchant

Nobody talks more of free enterprise and competition and of the best man winning than the man who inherited his father's store or farm. —C. Wright Mills

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Businessmen are notable for a peculiarly stalwart character, which enables them to enjoy without loss of self-reliance the benefits of tariffs, franchises, and even outright government subsidies.

—Herbert J. Muller

If the government was as afraid of disturbing the consumer as it is of disturbing business, this would be some democracy.

—Frank McKinney Hubbard ("Kin Hubbard")

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The egalitarianism of the present tax structure is thought to be seriously dampening individual effort, initiative, and inspiration . . . [it] destroys ambition, penalizes success, discourages investment to create new jobs, and may well turn a nation of risk-taking entrepreneurs into a nation of softies. —Fred Maytag II

There are two times in a man's life when he should not speculate: when he can't afford it and when he can. —Mark Twain