

**BARTLETT'S
FAMILIAR
QUOTATIONS,
17TH EDITION**

**John Bartlett
and Justin Kaplan,
General Editor**



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BARTLETT'S
FAMILIAR
QUOTATIONS



BARTLETT'S FAMILIAR QUOTATIONS



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

SEVENTEENTH EDITION

John Bartlett

JUSTIN KAPLAN, GENERAL EDITOR



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PREFACE TO THE SEVENTEENTH EDITION



A CENTURY AND A HALF AGO, JOHN BARTLETT, A CAMBRIDGE, MASSACHUSETTS, BOOKSELLER, EDITED AND SELF-PUBLISHED A 258-PAGE volume of prose and verse passages titled *A Collection of Familiar Quotations*. The quotations he chose came chiefly from the King James Bible, Shakespeare, and British writers, but he also drew on the work of a few Americans, among them Washington Irving and William Cullen Bryant, as well as his friends and neighbors Henry Wadsworth Longfellow and James Russell Lowell. A tireless reader and note-taker, Bartlett had made himself over the years an information bank for the local academic and literary community, a resource for someone wanting to know who said what, when, and where. *Familiar Quotations*, first issued in 1855 in a printing of one thousand copies, grew out of the commonplace books in which Bartlett kept the answers to frequently asked questions.

Bartlett sold his bookstore in 1863 and eventually became a partner in the Boston publishing house of Little, Brown. The company added *Familiar Quotations* to its list and, in subsequent revised and expanded editions, has been publishing it continuously ever since. By the time of his death in 1905 at the age of eighty-five, Bartlett had made his name as generic for quotations as Noah Webster's for definitions. Fame to the contrary, his gravestone in Cambridge's Mount Auburn Cemetery is unadorned with quotations of any sort and bears only his name and dates.

"The object of this work," Bartlett wrote in his original preface, "is to show, to some extent, the obligations our language owes to various authors for numerous phrases and familiar quotations which have become 'household words.'" Bartlett's modest collection, arranged chronologically by source date, evolved over the years and under subsequent editors into a book with an unusual double nature. It is an anthology of choice passages (the Greek root word for "anthology" means a gathering of flowers): a *reading book*, enjoyable in its own right and offering an informal intellectual and cultural history that ranges in time from ancient Egypt to the modern era. *Bartlett's Familiar Quotations* is also a *reference book* of first resort, like a dictionary or atlas. But even as this book has gone from edition to edition, it could never claim to be definitive, only up to date. To live up to its double nature it has had to remain open to change and responsive to the taste, temper, and events of its time. This requires shucking off tired or irrelevant quotations and replacing them with fresh material that answers the needs of new generations of readers. Many newly added quotations

may turn out to have a life span of only years instead of centuries, but they belong nonetheless. (However uncomfortably, former president Bill Clinton's "I feel your pain" shares house room in this book with Hamlet's "To be, or not to be.")

John Bartlett's book remains literary in nature and loyal to prose and poetry sources of a traditional kind. The Bible and Shakespeare are still major components, just as they were in 1855. But recent editions have also broadened the cultural and geographical scope of the book, by drawing on the movies, television, politics, current events, and similar noncanonical or vernacular sources outside the bounds of Bartlett's original mandate of "ancient and modern literature." The sixteenth edition (1992) took large steps in this direction, at the price of disappointing a few readers who expected to find high and polite culture represented exclusively and felt the barbarians had breached the gates. The seventeenth edition continues to cast a wide net and at the same time reaffirms the traditional literary culture that is so gravely at risk. It's worth remembering that in the time of national shock and mourning that followed the devastating events of September 11, 2001, it was poetry (for example, W. H. Auden's "September 1, 1939") that many of us turned to for reassurance. As U.S. Poet Laureate Billy Collins said at the time, we needed "a human voice speaking directly in our ear."

The seventeenth edition of *Bartlett's Familiar Quotations* incorporates a number of significant changes in treatment and content. For the reader's convenience, and in order to unclutter the printed page, we've eliminated several hundred purely mechanical, nonsubstantive cross-references and footnotes. Similarly, we supply full citations of title and source in place of the traditional, often opaque and exasperating "*Ibid.*" Around one hundred authors are represented here for the first time, among them Eric Ambler and Mother Teresa, Paul Celan and Richard Feynman, Alfred Hitchcock and Hillary Clinton, Jerry Seinfeld and J. K. Rowling, Isaiah Berlin and Potter Stewart, Maya Angelou and Princess Diana, Margaret Atwood and Katharine Graham, John Guare and Kingsley Amis. We give additional or enhanced space to about two dozen authors included in previous editions. Some of them are Jane Austen and Charles Darwin, Vladimir Nabokov and Edith Wharton, Virginia Woolf and Flannery O'Connor, Bob Dylan and Stephen Sondheim.

All of these author sources, however noncanonical by John Bartlett's standards, contribute to our common language of quotations and allusions. Directly or obliquely, all of us speak this language without necessarily being aware of it. We say "In my mind's eye" and "All hell broke loose" without recognizing that we're quoting *Hamlet* and *Paradise Lost*. Quotations are a form of capsule history, a way of summing up in a few words an entire era of event and spirit: for example, "With malice toward none, with charity for all," "The only thing we have to fear is fear itself," "Blood, toil, tears and sweat," "I have a dream," "I'm not a crook," "Mr. Gorbachev, tear down this wall," "Greed is good," "Show me the money." Quotations, to borrow from the preface to the sixteenth edition, are "telegraphic, a form of shorthand. We use them to lend point and luster to what we say. . . . We cherish and

like to repeat, simply for the reassurance they give, proverbs, nursery rhymes, song lyrics, and the like that have so much talismanic force they function on a nearly pre-intellectual level. We use quotations, like the Biblical Shibboleth, as passwords and secret handshakes, socially strategic signals that say, ‘I understand you. We speak the same language.’”

Bartlett’s Familiar Quotations continues to welcome comments and nominations from readers. For their generous help in preparing this new edition I thank the following: Alex Beam, Anne Bernays, Ralph C. Bledsoe, Andrew Boyd, Paul Brooks, George Cronemiller, Peter Davison, John Dorenkamp, Carl Faith, Donald Fanger, Malcolm M. Ferguson, Joseph Finder, the late Sally Fitzgerald, James Gleick, Ralph Graves, Bill Grealish, John Guare, Scott Heller, Hester Kaplan, J. D. McClatchy, Victor McIlheny, Herbert Mitgang, Cynthia Ozick, Jaroslav Pelikan, Robert Pinsky, Nigel Rees, Philip Rule, S.J., Stacy Schiff, Mary Schmich, Heidi Jon Schmidt, Ralph Sipper, Eugene R. Sullivan, John M. Taylor, John Updike, and Helen Whall.

At Little, Brown, it’s been a privilege to work with Pamela Marshall and to have the benefit of her vigilance, scholarship, and professional skill. We salute the memory of Betsy Pitha, longtime chief copyeditor, whose high standards for this book we’ve tried to uphold.

JUSTIN KAPLAN
Cambridge, Massachusetts

GUIDE TO THE USE OF *BARTLETT'S FAMILIAR* *QUOTATIONS*



• BASIC INFORMATION •

AUTHORS APPEAR CHRONOLOGICALLY IN THE ORDER OF THEIR BIRTH DATES; AUTHORS BORN IN THE SAME YEAR ARE ARRANGED ALPHABETICALLY. The quotations for each author are generally in chronological order according to the date of publication (in some instances according to the date of composition). Poetry generally precedes prose for authors who wrote both.

Anonymous quotations are located as follows: early miscellaneous and Latin quotations are placed at about A.D. 670. General anonymous quotations begin immediately after the last dated author and are arranged in roughly chronological order (no precise dates of origin being known). Specific groupings of anonymous quotations—African, Ballads, Cowboy Songs, and so on—follow the general Anonymous section in alphabetical order according to the heading.

A document without a specific author appears near the people with whom it is associated; for example, the Constitution of the United States (1787) appears among its creators, such as George Washington (born in 1732), John Adams (1735), James Madison (1751), and Alexander Hamilton (1755).

To find a particular author, consult the Index of Authors, page xv; to find a particular quotation, consult the Index, page 865. For information on the arrangement and use of the index, see below.

• QUOTATION SOURCES •

Each quotation has a source line supplying title, date if known (most often that of publication), and any other information the reader might find helpful. In the quotations from the Bible and from Shakespeare, the page headings provide blanket sources for the quotations on the particular page, while the source lines provide only chapter and verse or act, scene, and line references.

•FOOTNOTES•

The footnotes supply information about a quotation, such as the original text of a translated quotation, the name of a translator, background comments for the quotation, and other quotations related in phrase or content to the footnoted quotation.

•INDEX OF AUTHORS•

The Index of Authors provides birth and death dates and the page number for the quotations by each author, as well as the page numbers for any additional quotations by that author in the footnotes. When an author is better known by a name other than his or her given name, the author is listed under the more familiar name, with the given name provided in square brackets—for example, Bill [William Jefferson] Clinton. Bracketed parts of a name as listed in this index are those not used in the author's typical "signature"—for example, T[homas] S[tearns] Eliot. The Index of Authors also lists many pseudonyms, with cross-references from the less familiar name to the more familiar—for example, Karen Blixen is cross-referred to Isak Dinesen, the pseudonym under which she wrote. Authors who are quoted only in footnotes have their full names and birth and death dates given in the footnotes.

To find a particular book of the Bible, see the Bible entry, where the books are listed alphabetically. The same is true for Shakespeare; to find any work by Shakespeare, consult the Shakespeare entry. Anonymous quotations are listed under the heading "Anonymous," as well as by specific groupings, such as Ballads (Anonymous), Cowboy Songs (Anonymous), and so on.

•INDEX•

The *Bartlett's* index is arranged by keywords, not topics. The keywords are spelled according to *Webster's Tenth New Collegiate Dictionary* and *Webster's Third New International Dictionary*. The spelling and capitalization in the index entry are those of the quotation. Some older or variant spellings are indexed, as are "made" words, such as "hitherandthithering," "slithy," acronyms, and dialectal words. Compound expressions not found in *Webster's* are sometimes indexed: the hyphenated form "good-night," for example, is so indexed to allow grouping under this key expression rather than under "good" and "night." ("Human" and "being," however, are separately indexed.) Compound names, such as "Long Island," "South Vietnam," "United States," are indexed as one word. Elided letters found in many quotations (such as 'd for *ed*) are supplied in the index entries. Quotations from other languages generally are indexed, usually at a keyword specific to the other language, but sometimes at a keyword that is also in English; see, for example, the entries at "Bourgeois."

Alphabetization of keywords is word-for-word, not letter-by-letter. Thus “New Zealand” precedes “Newborn.” The order of plural and possessive keywords is from singular possessive to plural to plural possessive: for example, *Lover's*, *Lovers*, *Lovers'*.

The number at the end of each index entry shows the page on which the quotation starts and the number of the quotation on the page—224:4, for example, is the fourth quotation on page 224. Entries for footnote quotations are cited by page and note number, such as 224:n2 for the second footnote on page 224.

The index entry line is usually a short form of the indexed phrase, and the words in general appear in the same order, with the keyword abbreviated unless it starts the entry, in which case it is supplied by the keyword itself. Index entry lines are alphabetized, with articles, prepositions, and conjunctions included.

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Occasionally words not in the actual quotations are supplied in the index entries to make the entries clear.

Readers who cannot find a particular quotation under one keyword are advised to scan any keyword entry in its entirety, since there are many ways of indexing one phrase, or to try other keywords.

PAMELA MARSHALL
Editor, Little, Brown and Company

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BARTLETT'S
FAMILIAR
QUOTATIONS



FAMILIAR QUOTATIONS

The Song of the Harper^{1, 2}

c. 2650–2600 B.C.

- 1 There is no one who can return from there,
To describe their nature, to describe their
dissolution,
That he may still our desires,
Until we reach the place where they have gone.

St. 5

- 2 Remember: it is not given to man to take his goods
with him.
No one goes away and then comes back.

St. 10

Ptahhotpe

Twenty-fourth century B.C.

- 3 Teach him what has been said in the past; then he
will set a good example to the children of the magis-
trates, and judgment and all exactitude shall enter
into him. Speak to him, for there is none born wise.

The Maxims of Ptahhotpe [c. 2350 B.C.],³
introduction

- 4 Do not be arrogant because of your knowledge,
but confer with the ignorant man as with the
learned. . . . Good speech is more hidden than
malachite, yet it is found in the possession of
women slaves at the millstones.

The Maxims of Ptahhotpe, 1

- 5 Truth is great and its effectiveness endures.

The Maxims of Ptahhotpe, 5

- 6 Follow your desire as long as you live and do not
perform more than is ordered; do not lessen the
time of following desire, for the wasting of time is
an abomination to the spirit. . . . When riches are
gained, follow desire, for riches will not profit if one
is sluggish.

The Maxims of Ptahhotpe, 11

¹Ancient Egyptian quotations from *The Song of the Harper*, Ptahhotpe, *The Teaching for Merikare*, and *Love Songs of the New Kingdom* are from WILLIAM KELLY SIMPSON, ed., *The Literature of Ancient Egypt* [1973]. Those from *The Book of the Dead*, Suti and Hor, *The Great Hymn to the Aten*, and Amenemope are from MIRIAM LICHTHEIM, *Ancient Egyptian Literature, vol. II, The New Kingdom* [1976].

²From the tomb of King Inyotef.

Translated by WILLIAM KELLY SIMPSON.

³Translated from the earliest manuscript of the *Maxims* (the Prisse Papyrus in Paris) by R. O. FAULKNER.



- 7 One who is serious all day will never have a good
time, while one who is frivolous all day will never
establish a household.

The Maxims of Ptahhotpe, 25

- 8 Be cheerful while you are alive.

The Maxims of Ptahhotpe, 34

The Teaching for Merikare⁴

c. 2135–2040 B.C.

- 9 Be skillful in speech, that you may be strong;
[. . .] it is the strength of [. . .] the tongue, and
words are braver than all fighting . . . a wise man is
a school for the magnates, and those who are aware
of his knowledge do not attack him.

Parable 4

- 10 Do justice, that you may live long upon earth.
Calm the weeper, do not oppress the widow, do not
oust a man from his father's property, do not degrade
magnates from their seats. Beware of punishing
wrongfully; do not kill, for it will not profit you.

Parable 8

- 11 Instill the love of you into all the world, for a
good character is what is remembered. *Parable 24*

The Book of the Dead⁵

c. 1700–1000 B.C.

- 12 Hail to you gods . . .

On that day of the great reckoning.

Behold me, I have come to you,

Without sin, without guilt, without evil,

Without a witness against me,

Without one whom I have wronged. . . .

Rescue me, protect me,

Do not accuse me before the great god!

I am one pure of mouth, pure of hands.

The Address to the Gods

⁴A treatise on kingship addressed by a king of Heracleopolis, whose name is lost, to his son and successor Merikare.

Translated by R. O. FAULKNER.

⁵Translated by MIRIAM LICHTHEIM.

"The coming forth by day" . . . the Egyptians called it. —MIRIAM LICHTHEIM, *Ancient Egyptian Literature, vol. II, The New Kingdom* [1976], pt. III, introduction

Love Songs of the New Kingdom¹

c. 1550–1080 B.C.

¹ My love for you is mixed throughout
my body . . .

So hurry to see your lady,
like a stallion on the track,
or like a falcon swooping down to its
papyrus marsh.

Heaven sends down the love of her
as a flame falls in the hay.

Song no. 2

² The voice of the wild goose,
caught by the bait, cries out.
Love of you holds me back,
and I can't loosen it at all. . . .

I did not set my traps today;
love of you has thus entrapped me.

Song no. 10

³ Sweet pomegranate wine in my mouth
is bitter as the gall of birds.

But your embraces
alone give life to my heart;
may Amun give me what I have found
for all eternity.

Song no. 12

⁴ The voice of the turtledove speaks out. It says:
Day breaks, which way are you going?
Lay off, little bird,
must you so scold me?

I found my lover on his bed,
and my heart was sweet to excess.

Song no. 14

Suti and Hor²

Fifteenth–fourteenth centuries B.C.

⁵ Creator uncreated.
Sole one, unique one, who traverses eternity,
Remote one, with millions under his care;
Your splendor is like heaven's splendor.

First Hymn to the Sun God

⁶ Beneficent mother of gods and men . . .
Valiant shepherd who drives his flock,

Their refuge, made to sustain them. . . .
He makes the seasons with the months,
Heat as he wishes, cold as he wishes. . . .
Every land rejoices at his rising,
Every day gives praise to him.

Second Hymn to the Sun God

The Great Hymn to the Aten³

c. 1350 B.C.

⁷ Splendid you rise in heaven's lightland,
O living Aten, creator of life!

St. 1

⁸ When you set in western lightland,
Earth is in darkness as if in death.

St. 2

⁹ Every lion comes from its den,
All the serpents bite;
Darkness hovers, earth is silent,
As their maker rests in lightland.

Earth brightens when you dawn in lightland,
When you shine as Aten of daytime;
As you dispel the dark,
As you cast your rays,
The Two Lands are in festivity.
Awake they stand on their feet,
You have roused them.

St. 2, 3

¹⁰ The entire land sets out to work,
All beasts browse on their herbs;
Trees, herbs are sprouting,
Birds fly from their nests . . .
Ships fare north, fare south as well,
Roads lie open when you rise;
The fish in the river dart before you,
Your rays are in the midst of the sea.

St. 3

¹¹ How many are your deeds,
Though hidden from sight,
O Sole God beside whom there is none!
You made the earth as you wished, you alone.

St. 5

³From the reign [1365–1349 B.C.] of Amenhotep IV Akhenaten.

Translated by MIRIAM LICHTHEIM.

Amenhotep IV . . . converted the supreme god [Aten, the sun disk] into the sole god by denying the reality of all the other gods. —MIRIAM LICHTHEIM, *Ancient Egyptian Literature, vol. II, The New Kingdom* [1976], pt. II

¹Translated by WILLIAM KELLY SIMPSON.

²Architects to Amenhotep III (reigned c. 1411–1375 B.C.).
Translated by MIRIAM LICHTHEIM.

I Ching¹
[The Book of Changes]

c. Twelfth century B.C.

- 1 The mountain rests on the earth: the image of splitting apart. Thus those above can insure their position only by giving generously to those below.
Bk. I, ch. 25, Po/Splitting Apart
- 2 Fire in the lake: the image of revolution.
I, 49, Ko/Revolution (Molting)
- 3 Wind over lake: the image of inner truth.
I, 61, Chung Fu/Inner Truth

Amenemope

c. Eleventh century B.C.

- 4 Beginning of the teaching for life,
 The instructions for well-being . . .
 Knowing how to answer one who speaks,
 To reply to one who sends a message.
The Instruction of Amenemope,² prologue
- 5 The truly silent, who keep apart,
 He is like a tree grown in a meadow.
 It greens, it doubles its yield,
 It stands in front of its lord.
 Its fruit is sweet, its shade delightful,
 Its end comes in the garden.
The Instruction of Amenemope, ch. 4
- 6 Do not move the markers on the border of the fields.
The Instruction of Amenemope, 6
- 7 Better is poverty in the hand of the god,
 Than wealth in the storehouse;
 Better is bread with a happy heart
 Than wealth with vexation.
The Instruction of Amenemope, 6
- 8 Do not set your heart on wealth . . .
 Do not strain to seek increases,
 What you have, let it suffice you.
 If riches come to you by theft,
 They will not stay the night with you. . . .
 They made themselves wings like geese,
 And flew away to the sky.
The Instruction of Amenemope, 7

¹Translated from Chinese into German by RICHARD WILHELM, and into English by CARY F. BAYNES.

²Translated by MIRIAM LICHTHEIM.

The Holy Bible³
The Old Testament⁴

- 9 In the beginning God created the heaven and the earth.
 And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.
 And God said, Let there be light:⁵ and there was light.
The First Book of Moses, Called Genesis, chapter 1, verses 1-3
- 10 And the evening and the morning were the first day. 1:5
- 11 And God saw that it was good. 1:10
- 12 And God said, Let us make man in our image, after our likeness. 1:26
- 13 Male and female created he them. 1:27
- 14 Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. 1:28
- 15 And on the seventh day God ended his work which he had made. 2:2
- 16 And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. 2:7
- 17 And the Lord God planted a garden eastward in Eden. 2:8
- 18 The tree of life also in the midst of the garden. 2:9
- 19 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. 2:17
- 20 It is not good that the man should be alone; I will make him an help meet for him. 2:18
- 21 And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof.

³Bible quotations are from the Authorized (King James) Version [1611]. Numbers in Bible citations represent chapter and verse. The oldest part of the Bible, Song of the Sea (*Exodus 15:1-18*; see 8:25-8:28), dates from the tenth century B.C., the era of Solomon, but the material used by the author (called J, or the Yahwist) was much older. Next oldest is the Song of Deborah (*Judges 5:1-12, 10:29-10:30*).

⁴The Hebrew Scriptures. The first five books (the Pentateuch, or the five books of Moses) are the Jewish Torah, embodying the Law revealed to Moses on Mount Sinai.

⁵Fiat lux. — *The Vulgate*

- And the rib, which the Lord God had taken from man, made he a woman. *Genesis 2:21-22*
- 1 Bone of my bones, and flesh of my flesh. *2:23*
- 2 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.
And they were both naked, the man and his wife, and were not ashamed. *2:24-25*
- 3 Now the serpent was more subtile than any beast of the field. *3:1*
- 4 Your eyes shall be opened, and ye shall be as gods, knowing good and evil. *3:5*
- 5 And they sewed fig leaves together, and made themselves aprons.¹
And they heard the voice of the Lord God walking in the garden in the cool of the day. *3:7-8*
- 6 The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. *3:12*
- 7 What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat.
And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life. *3:13-14*
- 8 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. *3:15*
- 9 In sorrow thou shalt bring forth children. *3:16*
- 10 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.
And Adam called his wife's name Eve; because she was the mother of all living. *3:19-20*
- 11 So he drove out the man: and he placed at the east of the garden of Eden cherubims, and a flaming sword which turned every way, to keep the way of the tree of life. *3:24*
- 12 And Abel was a keeper of sheep, but Cain was a tiller of the ground. *4:2*
- 13 Am I my brother's keeper? *4:9*
- 14 The voice of thy brother's blood crieth unto me from the ground. *4:10*
- 15 A fugitive and a vagabond shalt thou be in the earth. *4:12*
- 16 My punishment is greater than I can bear. *4:13*
- 17 And the Lord set a mark upon Cain. *4:15*
- 18 And Cain went out from the presence of the Lord, and dwelt in the land of Nod. *4:16*
- 19 Jabal: he was the father of such as dwell in tents. *4:20*
- 20 Jubal: he was the father of all such as handle the harp and organ. *4:21*
- 21 Tubal-cain, an instructor of every artificer in brass and iron. *4:22*
- 22 And Enoch walked with God. *5:24*
- 23 And all the days of Methuselah were nine hundred sixty and nine years. *5:27*
- 24 And Noah begat Shem, Ham, and Japheth. *5:32*
- 25 There were giants in the earth in those days . . . mighty men which were of old, men of renown. *6:4*
- 26 Make thee an ark of gopher wood. *6:14*
- 27 And of every living thing of all flesh, two of every sort shalt thou bring into the ark. *6:19*
- 28 And the rain was upon the earth forty days and forty nights. *7:12*
- 29 But the dove found no rest for the sole of her foot. *8:9*
- 30 And, lo, in her mouth was an olive leaf pluckt off. *8:11*
- 31 For the imagination of man's heart is evil from his youth. *8:21*
- 32 While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease. *8:22*
- 33 Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man. *9:6*
- 34 I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. *9:13*
- 35 Even as Nimrod the mighty hunter before the Lord. *10:9*
- 36 Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth. *11:9*

¹The Geneva Bible [1560] was known sometimes as the Breeches Bible because in this passage "aprons" is rendered as "breeches."

- 1 Let there be no strife, I pray thee, between me and thee . . . for we be brethren. 13:8
- 2 Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom. 13:12
- 3 In a good old age. 15:15
- 4 His [Ishmael's] hand will be against every man, and every man's hand against him. 16:12
- 5 Thy name shall be Abraham; for a father of many nations have I made thee. 17:5
- 6 My Lord, if now I have found favor in thy sight, pass not away, I pray thee, from thy servant. 18:3
- 7 But his [Lot's] wife looked back from behind him, and she became a pillar of salt. 19:26
- 8 My son, God will provide himself a lamb for a burnt offering. 22:8
- 9 Behold behind him a ram caught in a thicket by his horns. 22:13
- 10 Esau was a cunning hunter, a man of the field; and Jacob was a plain man, dwelling in tents. 25:27
- 11 And he [Esau] sold his birthright unto Jacob. Then Jacob gave Esau bread and pottage of lentils. 25:33–34
- 12 The voice is Jacob's voice, but the hands are the hands of Esau. 27:22
- 13 Thy brother came with subtilty, and hath taken away thy blessing. 27:35
- 14 He [Jacob] dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. 28:12
- 15 Surely the Lord is in this place; and I knew it not. 28:16
- 16 This is none other but the house of God, and this is the gate of heaven. 28:17
- 17 Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her. 29:20
- 18 And Laban said, This heap [of stones] is a witness between me and thee this day. Therefore was the name of it called Galeed; And Mizpah; for he said, The Lord watch between me and thee, when we are absent one from another. 31:48–49
- 19 And Jacob was left alone; and there wrestled a man with him until the breaking of the day. 32:24
- 20 I will not let thee go, except thou bless me. 32:26
- 21 And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved. 32:30
- 22 Behold, this dreamer cometh. 37:19
- 23 They stript Joseph out of his coat, his coat of many colors. 37:23
- 24 The Lord made all that he did to prosper in his hand. 39:3
- 25 And she [Potiphar's wife] caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got him out. 39:12
- 26 The seven good kine are seven years; and the seven good ears are seven years: the dream is one. And the seven thin and ill-favored kine that came up after them are seven years; and the seven empty ears blasted with the east wind shall be seven years of famine. 41:26–27
- 27 Then shall ye bring down my gray hairs with sorrow to the grave. 42:38
- 28 But Benjamin's mess was five times so much as any of theirs. 43:34
- 29 Wherefore have ye rewarded evil for good? 44:4
- 30 God forbid. 44:7
- 31 The man in whose hand the cup is found, he shall be my servant. 44:17
- 32 And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck. 45:14
- 33 And ye shall eat the fat of the land. 45:18
- 34 And they came into the land of Goshen. 46:28
- 35 But I will lie with my fathers, and thou shalt carry me out of Egypt, and bury me in their buryingplace. And he said, I will do as thou hast said. 47:30
- 36 Unstable as water, thou shalt not excel. 49:4
- 37 I have waited for thy salvation, O Lord. 49:18
- 38 Unto the utmost bound of the everlasting hills. 49:26
- 39 Now there arose up a new king over Egypt, which knew not Joseph. 50:1

- 1 She took for him an ark of bulrushes, and daubed it with slime and with pitch. *Exodus 2:3*
- 2 I have been a stranger in a strange land. *2:22*
- 3 Behold, the bush burned with fire, and the bush was not consumed. *3:2*
- 4 Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. *3:5*
- 5 And Moses hid his face; for he was afraid to look upon God. *3:6*
- 6 A land flowing with milk and honey. *3:8*
- 7 And God said unto Moses, I AM THAT I AM. *3:14*
- 8 I am slow of speech, and of a slow tongue. *4:10*
- 9 Let my people go. *5:1*
- 10 Ye shall no more give the people straw to make brick. *5:7*
- 11 Thou shalt say unto Aaron, Take thy rod, and cast it before Pharaoh, and it shall become a serpent. *7:9*
- 12 They [Pharaoh's wise men] cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods.
And he hardened Pharaoh's heart. *7:12-13*
- 13 This is the finger of God. *8:19*
- 14 Darkness which may be felt. *10:21*
- 15 Yet will I bring one plague more upon Pharaoh, and upon Egypt. *11:1*
- 16 Your lamb shall be without blemish. *12:5*
- 17 And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it. *12:8*
- 18 And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the Lord's passover.
For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the Lord. *12:11-12*
- 19 This day [Passover] shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations. *12:14*
- 20 Seven days shall ye eat unleavened bread. *12:15*
- 21 There was a great cry in Egypt; for there was not a house where there was not one dead. *12:30*
- 22 Remember this day, in which ye came out from Egypt, out of the house of bondage. *13:3*
- 23 And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light. *13:21*
- 24 And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left. *14:22*
- 25 I will sing unto the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.
The Lord is my strength and song, and he is become my salvation. *15:1-2*
- 26 The Lord is a man of war. *15:3*
- 27 Thy right hand, O Lord, is become glorious in power: thy right hand, O Lord, hath dashed in pieces the enemy. *15:6*
- 28 Thou sentest forth thy wrath, which consumed them as stubble.
And with the blast of thy nostrils the waters were gathered together, the floods stood upright as an heap, and the depths were congealed in the heart of the sea. *15:7-8*
- 29 Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the fleshpots, and when we did eat bread to the full. *16:3*
- 30 It is manna. *16:15*
- 31 I am the Lord thy God. *20:2¹*
- 32 Thou shalt have no other gods before me.
Thou shalt not make unto thee any graven image. *20:3-4*
- 33 For I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;
And showing mercy unto thousands of them that love me, and keep my commandments.
Thou shalt not take the name of the Lord thy God in vain. *20:5-7*
- 34 Remember the sabbath day, to keep it holy.
Six days shalt thou labor, and do all thy work:
But the seventh day . . . thou shalt not do any work. *20:8-10*

¹*Exodus 20:2-17* contains the Ten Commandments (the Decalogue), as handed down by God to Moses on Mount Sinai.

- 1 Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.
 Thou shalt not kill.
 Thou shalt not commit adultery.
 Thou shalt not steal.
 Thou shalt not bear false witness against thy neighbor.
 Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbor's. 20:12–17
- 2 But let not God speak with us, lest we die. 20:19
- 3 He that smiteth a man, so that he die, shall be surely put to death. 21:12
- 4 Eye for eye, tooth for tooth, hand for hand, foot for foot. 21:24
- 5 Behold, I send an Angel before thee, to keep thee in the way. 23:20
- 6 A stiffnecked people. 32:9
- 7 Who is on the Lord's side? let him come unto me. 32:26
- 8 Thou canst not see my face: for there shall no man see me, and live. 33:20
- 9 And he [Moses] was there with the Lord forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments. 34:28
- 10 Whatsoever parteth the hoof, and is cloven-footed, and cheweth the cud, among the beasts, that shall ye eat.
The Third Book of Moses, Called Leviticus 11:3
- 11 And the swine . . . is unclean to you.
 Of their flesh shall ye not eat. 11:7–8
- 12 Let him go for a scapegoat into the wilderness. 16:10
- 13 And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest.
 And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and stranger. 19:9–10
- 14 Thou shalt not go up and down as a talebearer among thy people. 19:16
- 15 Thou shalt love thy neighbor as thyself.¹ 19:18

¹Also in *Matthew 19:19* and *22:39* (36:43), *Mark 12:31* and *33*, *Romans 13:9*, *Galatians 5:14*, *James 2:8*.

- 16 Ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof:² it shall be a jubilee unto you. 25:10
- 17 The Lord bless thee, and keep thee:
 The Lord make his face shine upon thee, and be gracious unto thee:
 The Lord lift up his countenance upon thee, and give thee peace.
The Fourth Book of Moses, Called Numbers 6:24–26
- 18 Sent to spy out the land. 13:16
- 19 And your children shall wander in the wilderness forty years. 14:33
- 20 Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly. 20:11
- 21 He whom thou blessest is blessed. 22:6
- 22 The Lord opened the mouth of the ass, and she said unto Balaam, What have I done unto thee? 22:28
- 23 Let me die the death of the righteous, and let my last end be like his! 23:10
- 24 God is not a man, that he should lie. 23:19
- 25 What hath God wrought!³ 23:23
- 26 How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! 24:5
- 27 Be sure your sin will find you out. 32:23
- 28 I call heaven and earth to witness.
The Fifth Book of Moses, Called Deuteronomy 4:26
- 29 Hear, O Israel: The Lord our God is one Lord. 6:4
- 30 Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.
 And these words, which I command thee this day, shall be in thine heart:
 And thou shalt teach them diligently unto thy children. 6:5–7
- 31 Ye shall not tempt the Lord your God. 6:16
- 32 The Lord thy God hath chosen thee to be a special people unto himself. 7:6

²From “proclaim” through “thereof”: inscription on the Liberty Bell, Philadelphia [1751].

³Quoted by Samuel F. B. Morse in the first telegraph message he sent to his partner, Alfred Vail, from Washington to Baltimore [May 24, 1844].

- 1 Man doth not live by bread only,¹ but by every word that proceedeth out of the mouth of the Lord doth man live. *Deuteronomy 8:3*
- 2 For the Lord thy God bringeth thee into a good land. *8:7*
- 3 A land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive, and honey;
A land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it; a land whose stones are iron, and out of whose hills thou mayest dig brass. *8:8-9*
- 4 A dreamer of dreams. *13:1*
- 5 The wife of thy bosom. *13:6*
- 6 The poor shall never cease out of the land. *15:11*
- 7 Thou shalt not move a sickle unto thy neighbor's standing corn. *23:25*
- 8 Thou shalt not muzzle the ox when he treadeth out the corn. *25:4*
- 9 And thou shalt become an astonishment, a proverb, and a byword, among all nations. *28:37*
- 10 In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! *28:67*
- 11 The secret things belong unto the Lord our God. *29:29*
- 12 I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live. *30:19*
- 13 He is the Rock, his work is perfect: for all his ways are judgment: a God of truth. *32:4*
- 14 Jeshurun waxed fat, and kicked. *32:15*
- 15 As thy days, so shall thy strength be. *33:25*
- 16 The eternal God is thy refuge, and underneath are the everlasting arms. *33:27*
- 17 No man knoweth of his [Moses'] sepulcher unto this day. *34:6*
- 18 Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest.
The Book of Joshua 1:9
- 19 And the priests that bare the ark of the covenant of the Lord stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan. *3:17*
- 20 Mighty men of valor. *6:2*
- 21 And it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city [Jericho]. *6:20*
- 22 His fame was noised throughout all the country. *6:27*
- 23 Hewers of wood and drawers of water. *9:21*
- 24 Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon. *10:12*
- 25 Old and stricken in years. *13:1*
- 26 I am going the way of all the earth. *23:14*
- 27 They shall be as thorns in your sides.
The Book of Judges 2:3
- 28 Then Jael, Heber's wife, took a nail of the tent, and took an hammer in her hand, and went softly unto him [Sisera], and smote the nail into his temples, and fastened it into the ground; for he was fast asleep, and weary: so he died. *4:21*
- 29 I Deborah arose . . . I arose a mother in Israel. *5:7*
- 30 Awake, awake, Deborah: awake, awake, utter a song: arise, Barak, and lead thy captivity captive. *5:12*
- 31 The stars in their courses fought against Sisera. *5:20*
- 32 She [Jael] brought forth butter in a lordly dish. *5:25*
- 33 At her feet he bowed, he fell, he lay down: at her feet he bowed, he fell: where he bowed, there he fell down dead. *5:27*
- 34 The mother of Sisera looked out at a window, and cried through the lattice, Why is his chariot so long in coming? why tarry the wheels of his chariots? *5:28*
- 35 Have they not divided the prey; to every man a damsel or two? *5:30*
- 36 The sword of the Lord, and of Gideon. *7:18*
- 37 Is not the gleaning of the grapes of Ephraim better than the vintage of Abiezer? *8:2*
- 38 Say now Shibboleth: and he said Sibboleth: for he could not frame to pronounce it right. *12:6*
- 39 There was a swarm of bees and honey in the carcass of the lion. *14:8*

¹Man shall not live by bread alone. — *Matthew 4:4*

- 1 Out of the eater came forth meat, and out of the strong came forth sweetness. 14:14
- 2 If ye had not plowed with my heifer, ye had not found out my riddle. 14:18
- 3 He smote them hip and thigh. 15:8
- 4 With the jawbone of an ass . . . have I slain a thousand men. 15:16
- 5 The Philistines be upon thee, Samson. 16:9
- 6 The Philistines took him [Samson], and put out his eyes, and brought him down to Gaza, and bound him with fetters of brass; and he did grind in the prison house. 16:21
- 7 Strengthen me, I pray thee, only this once, O God, that I may be . . . avenged of the Philistines for my two eyes. 16:28
- 8 So the dead which he slew at his death were more than they which he slew in his life. 16:30
- 9 From Dan even to Beersheba. 20:1
- 10 All the people arose as one man. 20:8
- 11 In those days there was no king in Israel: every man did that which was right in his own eyes. 21:25
- 12 Whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God. *The Book of Ruth 1:16*
- 13 Let me glean and gather after the reapers among the sheaves. 2:7
- 14 Go not empty unto thy mother in law. 3:17
- 15 In the flower of their age. *The First Book of Samuel 2:33*
- 16 The Lord called Samuel: and he answered, Here am I. 3:4
- 17 Speak, Lord; for thy servant heareth. 3:9
- 18 Be strong, and quit yourselves like men. 4:9
- 19 And she named the child Ichabod, saying, The glory is departed from Israel: because the ark of God was taken. 4:21
- 20 Is Saul also among the prophets? 10:11
- 21 God save the king. 10:24
- 22 A man after his own heart. 13:14
- 23 Every man's sword was against his fellow. 14:20
- 24 But Jonathan heard not when his father charged the people with the oath: wherefore he put forth the end of the rod that was in his hand, and dipped it in an honeycomb, and put his hand to his mouth; and his eyes were enlightened. 14:27
- 25 For the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart. 16:7
- 26 I know thy pride, and the naughtiness of thine heart. 17:28
- 27 Let no man's heart fail because of him [Goliath]. 17:32
- 28 Go, and the Lord be with thee. 17:37
- 29 And he [David] . . . chose him five smooth stones out of the brook. 17:40
- 30 So David prevailed over the Philistine with a sling and with a stone. 17:50
- 31 Saul hath slain his thousands, and David his ten thousands. 18:7
- 32 And Jonathan . . . loved him [David] as he loved his own soul. 20:17
- 33 Wickedness proceedeth from the wicked. 24:13
- 34 I have played the fool. 26:21
- 35 Tell it not in Gath, publish it not in the streets of Askelon. *The Second Book of Samuel 1:20*
- 36 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. 1:23
- 37 How are the mighty fallen in the midst of the battle! 1:25
- 38 Thy love to me was wonderful, passing the love of women.
How are the mighty fallen, and the weapons of war perished! 1:26–27
- 39 Abner . . . smote him under the fifth rib. 2:23
- 40 Know ye not that there is a prince and a great man [Abner] fallen this day in Israel? 3:38
- 41 And David and all the house of Israel played before the Lord on all manner of instruments made of fir wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals. 6:5
- 42 Uzzah put forth his hand to the ark of God, and took hold of it . . . and the anger of the Lord was kindled against Uzzah. 6:6
- 43 David danced before the Lord. 6:14

- 1 Tarry at Jericho until your beards be grown.
II Samuel 10:5
- 2 Set ye Uriah in the forefront of the hottest battle.
11:15
- 3 The poor man had nothing, save one little ewe lamb.
12:3
- 4 Thou art the man.
12:7
- 5 Now he is dead, wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me.
12:23
- 6 For we must needs die, and are as water spilt on the ground, which cannot be gathered up again.
14:14
- 7 Would God I had died for thee, O Absalom, my son, my son!
18:33
- 8 The Lord is my rock, and my fortress, and my deliverer.
22:2
- 9 David the son of Jesse . . . the sweet psalmist of Israel.
23:1
- 10 Went in jeopardy of their lives.
23:17
- 11 A wise and an understanding heart.
The First Book of the Kings 3:12
- 12 Many, as the sand which is by the sea in multitude.
4:20
- 13 Judah and Israel dwelt safely, every man under his vine and under his fig tree.
4:25
- 14 He [Solomon] spake three thousand proverbs: and his songs were a thousand and five.
4:32
- 15 The wisdom of Solomon.
4:34
- 16 So that there was neither hammer nor axe nor any tool of iron heard in the house,¹ while it was in building.
6:7
- 17 A proverb and a byword among all people.
9:7
- 18 When the queen of Sheba heard of the fame of Solomon . . . she came to prove him with hard questions.
10:1
- 19 The half was not told me: thy wisdom and prosperity exceedeth the fame which I heard.
10:7
- 20 Once in three years came the navy of Tharshish, bringing gold, and silver, ivory, and apes, and peacocks.
10:22
- 21 King Solomon loved many strange women.
11:1
- 22 My father hath chastised you with whips, but I will chastise you with scorpions.
12:11
- 23 To your tents, O Israel.
12:16
- 24 He [Elijah] went and dwelt by the brook Cherith, that is before Jordan.
17:5
- 25 And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook.
17:6
- 26 An handful of meal in a barrel, and a little oil in a cruse.
17:12
- 27 And the barrel of meal wasted not, neither did the cruse of oil fail.
17:16
- 28 How long halt ye between two opinions?
18:21
- 29 Either he [Baal] is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked.
18:27
- 30 There ariseth a little cloud out of the sea, like a man's hand.
18:44
- 31 And he girded up his loins, and ran before Ahab.
18:46
- 32 But the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake:
And after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice.
19:11–12
- 33 Let not him that girdeth on his harness boast himself as he that putteth it off.
20:11
- 34 Hast thou found me, O mine enemy?
21:20
- 35 The dogs shall eat Jezebel by the wall of Jezreel.
21:23
- 36 But there was none like unto Ahab, which did sell himself to work wickedness in the sight of the Lord, whom Jezebel his wife stirred up.
21:25
- 37 I saw all Israel scattered upon the hills, as sheep that have not a shepherd.
22:17
- 38 Feed him [Micajah] with bread of affliction, and with water of affliction, until I come in peace.
22:27
- 39 There appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.
The Second Book of the Kings 2:11
- 40 The chariot of Israel, and the horsemen thereof. And he saw him no more.
2:12
- 41 He [Elisha] took up also the mantle of Elijah.
2:13

¹Solomon's temple (the house of the Lord).

- 1 There is death in the pot. 4:40
- 2 Is thy servant a dog, that he should do this great thing? 8:13
- 3 What hast thou to do with peace? turn thee behind me. 9:18
- 4 The driving is like the driving of Jehu the son of Nimshi; for he driveth furiously. 9:20
- 5 Jezebel heard of it; and she painted her face, and tired her head, and looked out at a window. 9:30
- 6 The angel of the Lord went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses.
So Sennacherib king of Assyria departed. 19:35–36
- 7 Set thine house in order. 20:1
- 8 I will wipe Jerusalem as a man wipeth a dish, wiping it, and turning it upside down. 21:13
- 9 His mercy endureth for ever.
The First Book of the Chronicles 16:41
- 10 The Lord searcheth all hearts, and understandeth all the imaginations of the thoughts. 28:9
- 11 Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all. 29:11
- 12 For all things come of thee, and of thine own have we given thee. 29:14
- 13 Our days on the earth are as a shadow. 29:15
- 14 He [David] died in a good old age, full of days, riches, and honor. 29:28
- 15 They which builded on the wall, and they that bare burdens, with those that laded, every one with one of his hands wrought in the work, and with the other hand held a weapon.
The Book of Nehemiah 4:17
- 16 And he [Ezra] read therein before the street that was before the water gate from the morning until midday, before the men and the women, and those that could understand; and the ears of all the people were attentive unto the book of the law. 8:3
- 17 Thou art a God ready to pardon, gracious and merciful, slow to anger, and of great kindness. 9:17
- 18 Mordecai rent his clothes, and put on sackcloth with ashes.
The Book of Esther 4:1
- 19 The man whom the king delighteth to honor. 6:6
- 20 They hanged Haman on the gallows. 7:10
- 21 One that feared God, and eschewed evil.
The Book of Job 1:1
- 22 Satan came also. 1:6
- 23 And the Lord said unto Satan, Whence comest thou? Then Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it. 1:7
- 24 Doth Job fear God for nought? 1:9
- 25 And I only am escaped alone to tell thee. 1:15
- 26 Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord. 1:21
- 27 Skin for skin, yea, all that a man hath will he give for his life. 2:4
- 28 Curse God, and die. 2:9
- 29 Let the day perish wherein I was born, and the night in which it was said, There is a man child conceived. 3:3
- 30 For now should I have lain still and been quiet, I should have slept: then had I been at rest,
With kings and counsellors of the earth, which built desolate places for themselves. 3:13–14
- 31 There the wicked cease from troubling; and there the weary be at rest. 3:17
- 32 Who ever perished, being innocent? or where were the righteous cut off? 4:7
- 33 Fear came upon me, and trembling. 4:14
- 34 Then a spirit passed before my face; the hair of my flesh stood up. 4:15
- 35 Shall mortal man be more just than God? shall a man be more pure than his maker? 4:17
- 36 Wrath killeth the foolish man, and envy slayeth the silly one. 5:2
- 37 Man is born unto trouble, as the sparks fly upward. 5:7
- 38 He taketh the wise in their own craftiness. 5:13
- 39 For thou shalt be in league with the stones of the field: and the beasts of the field shall be at peace with thee. 5:23
- 40 Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in his season. 5:26

- 1 How forcible are right words! *Job 6:25*
- 2 My days are swifter than a weaver's shuttle, and
are spent without hope. *7:6*
- 3 He shall return no more to his house, neither
shall his place know him any more. *7:10*
- 4 I would not live alway: let me alone: for my days
are vanity. *7:16*
- 5 But how should man be just with God?
9:2
- 6 The land of darkness and the shadow of death.
10:21
- 7 Canst thou by searching find out God?
11:7
- 8 And thine age shall be clearer than the noonday.
11:17
- 9 No doubt but ye are the people, and wisdom shall
die with you. *12:2*
- 10 The just upright man is laughed to scorn.
12:4
- 11 But ask now the beasts, and they shall teach thee;
and the fowls of the air, and they shall tell thee:
Or speak to the earth, and it shall teach thee; and
the fishes of the sea shall declare unto thee.
12:7-8
- 12 With the ancient is wisdom; and in length of days
understanding. *12:12*
- 13 He discovereth deep things out of darkness, and
bringeth out to light the shadow of death.
12:22
- 14 Though he slay me, yet will I trust in him.
13:15
- 15 Man that is born of a woman is of few days, and
full of trouble.
He cometh forth like a flower, and is cut down:
he fleeth also as a shadow, and continueth not.
14:1-2
- 16 But man dieth, and wasteth away: yea, man
giveth up the ghost, and where is he? *14:10*
- 17 If a man die, shall he live again? *14:14*
- 18 Should a wise man utter vain knowledge, and fill
his belly with the east wind? *15:2*
- 19 Miserable comforters are ye all. *16:2*
- 20 My days are past. *17:11*
- 21 I have said to corruption, Thou art my father: to
the worm, Thou art my mother, and my sister.
17:14
- 22 The king of terrors. *18:14*
- 23 I am escaped with the skin of my teeth.
19:20
- 24 Oh that my words were now written! oh that they
were printed in a book! *19:23*
- 25 I know that my redeemer liveth, and that he shall
stand at the latter day upon the earth:¹
And though, after my skin, worms destroy this
body, yet in my flesh shall I see God. *19:25-26*
- 26 Seeing the root of the matter is found in me.
19:28
- 27 Though wickedness be sweet in his mouth,
though he hide it under his tongue. *20:12*
- 28 Suffer me that I may speak; and after that I have
spoken, mock on. *21:3*
- 29 Shall any teach God knowledge? *21:22*
- 30 They are of those that rebel against the light.
24:13
- 31 The womb shall forget him; the worm shall feed
sweetly on him; he shall be no more remembered.
24:20
- 32 Yea, the stars are not pure in his sight.
How much less man, that is a worm? and the son
of man, which is a worm? *25:5-6*
- 33 But where shall wisdom be found? and where is
the place of understanding? *28:12*
- 34 The land of the living. *28:13*
- 35 The price of wisdom is above rubies. *28:18*
- 36 Behold, the fear of the Lord, that is wisdom; and
to depart from evil is understanding. *28:28*
- 37 I caused the widow's heart to sing for joy.
29:13
- 38 I was eyes to the blind, and feet was I to the lame.
29:15
- 39 I know that thou wilt bring me to death, and to
the house appointed for all living. *30:23*
- 40 I am a brother to dragons, and a companion to
owls. *30:29*
- 41 My desire is, that the Almighty would answer me,
and that mine adversary had written a book.
31:35
- 42 Great men are not always wise. *32:9*
- 43 For I am full of matter, the spirit within me con-
straineth me. *32:18*
- 44 One among a thousand. *33:23*

¹Also in *Book of Common Prayer, Burial of the Dead.*

- 1 Far be it from God, that he should do wickedness. 34:10
- 2 He multiplieth words without knowledge. 35:16
- 3 Fair weather cometh out of the north. 37:22
- 4 Then the Lord answered Job out of the whirlwind, and said,
Who is this that darkeneth counsel by words without knowledge?
Gird up now thy loins like a man. 38:1-3
- 5 Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. 38:4
- 6 The morning stars sang together, and all the sons of God shouted for joy. 38:7
- 7 Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed. 38:11
- 8 Hast thou entered into the springs of the sea? or hast thou walked in the search of the depth? 38:16
- 9 Hath the rain a father? or who hath begotten the drops of dew? 38:28
- 10 Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion? 38:31
- 11 Canst thou guide Arcturus with his sons? 38:32
- 12 Who can number the clouds in wisdom? or who can stay the bottles of heaven. 38:37
- 13 Hast thou given the horse strength? hast thou clothed his neck with thunder? 39:19
- 14 He paweth in the valley, and rejoiceth in his strength: he goeth on to meet the armed men. 39:21
- 15 He swalloweth the ground with fierceness and rage; neither believeth he that it is the sound of the trumpet.
He saith among the trumpets, Ha, ha; and he smelleth the battle afar off, the thunder of the captains, and the shouting. 39:24-25
- 16 Doth the eagle mount up at thy command, and make her nest on high?
She dwelleth and abideth on the rock, upon the crag of the rock, and the strong place.
From thence she seeketh the prey, and her eyes behold afar off.
Her young ones also suck up blood: and where the slain are, there is she. 39:27-30
- 17 Behold, I am vile; what shall I answer thee? 40:4
- 18 Behold now behemoth, which I made with thee; he eateth grass as an ox. 40:15
- 19 Canst thou draw out leviathan with a hook? 41:1
- 20 Who can open the doors of his face? his teeth are terrible round about.
His scales are his pride, shut up together as with a close seal. 41:14-15
- 21 His heart is as firm as a stone; yea as hard as a piece of the nether millstone. 41:24
- 22 He maketh the deep to boil like a pot. 41:31
- 23 Upon earth there is not his like, who is made without fear. 41:33
- 24 He is a king over all the children of pride. 41:34
- 25 I have heard of thee by the hearing of the ear: but now mine eye seeth thee. 42:5
- 26 So the Lord blessed the latter end of Job more than his beginning. 42:12
- 27 Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.
But his delight is in the law of the Lord; and in his law doth he meditate day and night.
And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.
The ungodly are not so: but are like the chaff which the wind driveth away.
The Book of Psalms 1:1-4
- 28 Why do the heathen rage, and the people imagine a vain thing? 2:1
- 29 Blessed are all they that put their trust in him. 2:12
- 30 Lord, lift thou up the light of thy countenance upon us. 4:6
- 31 I will both lay me down in peace, and sleep. 4:8
- 32 Out of the mouth of babes and sucklings hast thou ordained strength, because of thine enemies; that thou mightest still the enemy and the avenger.
When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;
What is man, that thou art mindful of him? and the son of man, that thou visitest him?
For thou hast made him a little lower than the angels. 8:2-5

- 1 How excellent is thy name in all the earth.
Psalms 8:9
- 2 Flee as a bird to your mountain.
11:1
- 3 How long wilt thou forget me, O Lord?
13:1
- 4 The fool hath said in his heart, There is no God.
14:1 and 53:1
- 5 Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?
15:1
- 6 He that sweareth to his own hurt, and changeth not.
15:4
- 7 The lines are fallen unto me in pleasant places; yea, I have a goodly heritage.
16:6
- 8 Keep me as the apple of the eye, hide me under the shadow of thy wings.
17:8
- 9 He rode upon a cherub, and did fly: yea, he did fly upon the wings of the wind.
18:10
- 10 The heavens declare the glory of God; and the firmament showeth his handiwork.
Day unto day uttereth speech, and night unto night showeth knowledge.
19:1-2
- 11 Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun,
Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race.
His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.
19:4-6
- 12 The judgments of the Lord are true and righteous altogether.
More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb.
19:9-10
- 13 Cleanse thou me from secret faults.
19:12
- 14 Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer.
19:14
- 15 Thou hast given him his heart's desire.
21:2
- 16 My God, my God, why hast thou forsaken me?¹ why art thou so far from helping me, and from the words of my roaring?
22:1
- 17 They part my garments among them, and cast lots upon my vesture.
22:18
- 18 The Lord is my shepherd; I shall not want.
He maketh me to lie down in green pastures: he leadeth me beside the still waters.
He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.
Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.
Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.
Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.
23
- 19 The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein.
For he hath founded it upon the seas, and established it upon the floods.
Who shall ascend into the hill of the Lord? or who shall stand in his holy place?
He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.
24:1-4
- 20 Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in.
24:7
- 21 Who is this King of glory? The Lord of hosts, he is the King of glory.
24:10
- 22 The Lord is my light² and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?
27:1
- 23 Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident.
27:3
- 24 The Lord is my strength and my shield.
28:7
- 25 Worship the Lord in the beauty of holiness.
29:2
- 26 Weeping may endure for a night, but joy cometh in the morning.
30:5
- 27 I am forgotten as a dead man out of mind: I am like a broken vessel.
31:12
- 28 My times are in thy hand.
31:15
- 29 From the strife of tongues.
31:20
- 30 Sing unto him a new song; play skillfully with a loud noise.
33:3

¹This was the psalm Christ recited on the cross. See *Matthew 27:46, 38:9*.

²Dominus illuminatio mea.—*The Vulgate*. Motto of Oxford University.

- 1 O taste and see that the Lord is good. 34:8
- 2 Keep thy tongue from evil, and thy lips from speaking guile.
Depart from evil, and do good; seek peace, and pursue it. 34:13-14
- 3 Rescue my soul from their destructions, my darling from the lions. 35:17
- 4 How excellent is thy lovingkindness, O God! 36:7
- 5 The meek shall inherit the earth. 37:11
- 6 I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread. 37:25
- 7 I have seen the wicked in great power, and spreading himself¹ like a green bay tree. 37:35
- 8 Mark the perfect man, and behold the upright: for the end of that man is peace. 37:37
- 9 For thine arrows stick fast in me, and thy hand presseth me sore. 38:2
- 10 I said, I will take heed to my ways, that I sin not with my tongue. 39:1
- 11 My heart was hot within me, while I was musing the fire burned. 39:3
- 12 Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am. 39:4
- 13 Every man at his best state is altogether vanity. 39:5
- 14 Surely every man walketh in a vain show: surely they are disquieted in vain: he heapeth up riches, and knoweth not who shall gather them. 39:6
- 15 For I am a stranger with thee, and a sojourner, as all my fathers were.
O spare me, that I may recover strength, before I go hence, and be no more. 39:12-13
- 16 As the hart panteth after the water brooks, so panteth my soul after thee, O God.
My soul thirsteth for God, for the living God. 42:1-2
- 17 Why art thou cast down, O my soul? and why art thou disquieted in me? 42:5
- 18 Deep calleth unto deep. 42:7
- 19 My tongue is the pen of a ready writer. 45:1
- 20 The king's daughter is all glorious within. 45:13
- 21 God is our refuge and strength, a very present help in trouble.
Therefore will we not fear, though the earth be removed, and though the mountains be carried into the midst of the sea. 46:1-2
- 22 There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High.
God is in the midst of her; she shall not be moved: God shall help her, and that right early. 46:4-5
- 23 Be still, and know that I am God. 46:10
- 24 Every beast of the forest is mine, and the cattle upon a thousand hills. 50:10
- 25 I was shapen in iniquity; and in sin did my mother conceive me. 51²:5
- 26 Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. 51:7
- 27 Create in me a clean heart, O God; and renew a right spirit within me. 51:10
- 28 And take not thy holy spirit from me. 51:11
- 29 Open thou my lips; and my mouth shall show forth thy praise. 51:15
- 30 A broken and a contrite heart, O God, thou wilt not despise. 51:17
- 31 Oh that I had wings like a dove! for then would I fly away, and be at rest. 55:6
- 32 We took sweet counsel together. 55:14
- 33 The words of his mouth were smoother than butter, but war was in his heart: his words were softer than oil, yet were they drawn swords. 55:21
- 34 They are like the deaf adder that stoppeth her ear;
Which will not hearken to the voice of charmers, charming never so wisely. 58:4-5
- 35 Thou hast showed thy people hard things: thou hast made us to drink the wine of astonishment. 60:3
- 36 Moab is my washpot; over Edom will I cast out my shoe: Philistia, triumph thou because of me. 60:8
- 37 Lead me to the rock that is higher than I. 61:2

¹Flourishing. — *Book of Common Prayer, Psalm 37:36*

²This psalm is known as the Miserere from its opening word in the *Vulgate*. The first line is: Have mercy upon me, O God.

- 1 He only is my rock and my salvation: he is my defense; I shall not be moved. *Psalms 62:6*
- 2 Thou renderest to every man according to his work. *62:12*
- 3 My soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is. *63:1*
- 4 Thou crownest the year with thy goodness. *65:11*
- 5 Make a joyful noise unto God, all ye lands. *66:1*
- 6 We went through fire and through water. *66:12*
- 7 God setteth the solitary in families. *68:6*
- 8 Cast me not off in the time of old age; forsake me not when my strength faileth. *71:9*
- 9 He shall come down like rain upon the mown grass: as showers that water the earth. *72:6*
- 10 His enemies shall lick the dust. *72:9*
- 11 His name shall endure for ever. *72:17*
- 12 A stubborn and rebellious generation. *78:8*
- 13 Man did eat angels' food. *78:25*
- 14 But ye shall die like men, and fall like one of the princes. *82:7*
- 15 How amiable are thy tabernacles, O Lord of hosts! *84:1*
- 16 They go from strength to strength. *84:7*
- 17 A day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness. *84:10*
- 18 Mercy and truth are met together; righteousness and peace have kissed each other. *85:10*
- 19 Lord, why castest thou off my soul? why hidest thou thy face from me? *88:14*
- 20 Lord, thou hast been our dwelling place in all generations.
 Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.
 Thou turnest man to destruction; and sayest, Return, ye children of men.
 For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night.
 Thou carriest them away as with a flood; they are as a sleep: in the morning they are like grass which groweth up.
- In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth. *90:1-6*
- 21 We spend our years as a tale that is told. *90:9*
- 22 The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away. *90:10*
- 23 So teach us to number our days, that we may apply our hearts unto wisdom. *90:12*
- 24 Establish thou the work of our hands upon us; yea, the work of our hands establish thou it. *90:17*
- 25 He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty.
 I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust.
 Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence.
 He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler.
 Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day.
 Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday.
 A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. *91:1-7*
- 26 He shall give his angels charge over thee, to keep thee in all thy ways.
 They shall bear thee up in their hands, lest thou dash thy foot against a stone.
 Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet. *91:11-13*
- 27 The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon. *92:12*
- 28 Mightier than the noise of many waters. *93:4*
- 29 O come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation.
 Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms.
 For the Lord is a great God, and a great King above all gods.
 In his hand are the deep places of the earth: the strength of the hills is his also.
 The sea is his, and he made it: and his hands formed the dry land.

- O come, let us worship and bow down: let us kneel before the Lord our maker.
For he is our God; and we are the people of his pasture, and the sheep of his hand. *95:1-7*
- 1 O sing unto the Lord a new song. *96:1*
- 2 The Lord reigneth; let the earth rejoice. *97:1*
- 3 Make a joyful noise unto the Lord, all ye lands.
Serve the Lord with gladness: come before his presence with singing.
Know ye that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture.
Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name.
For the Lord is good; his mercy is everlasting; and his truth endureth to all generations. *100*
- 4 My days are consumed like smoke. *102:3*
- 5 I watch, and am as a sparrow alone upon the house top. *102:7*
- 6 As the heaven is high above the earth, so great is his mercy toward them that fear him. *103:11*
- 7 As for man, his days are as grass: as a flower of the field, so he flourisheth.
For the wind passeth over it, and it is gone; and the place thereof shall know it no more. *103:15-16*
- 8 Who layeth the beams of his chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind. *104:3*
- 9 Wine that maketh glad the heart of man. *104:15*
- 10 The cedars of Lebanon. *104:16*
- 11 He appointed the moon for seasons: the sun knoweth his going down.
Thou makest darkness, and it is night: wherein all the beasts of the forest do creep forth.
The young lions roar after their prey, and seek their meat from God.
The sun ariseth, they gather themselves together, and lay them down in their dens.
Man goeth forth unto his work and to his labor until the evening.
O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches.
So is this great and wide sea, wherein are things creeping innumerable, both small and great beasts.
There go the ships: there is that leviathan, whom thou hast made to play therein.
- These wait all upon thee; that thou mayest give them their meat in due season. *104:19-27*
- 12 The people asked, and he brought quails, and satisfied them with the bread of heaven. *105:40*
- 13 Such as sit in darkness and in the shadow of death. *107:10*
- 14 They that go down to the sea in ships, that do business in great waters. *107:23*
- 15 They mount up to the heaven, they go down again to the depths. *107:26*
- 16 They reel to and fro, and stagger like a drunken man, and are at their wit's end. *107:27*
- 17 For I am poor and needy, and my heart is wounded within me.
I am gone like the shadow when it declineth: I am tossed up and down as the locust. *109:22-23*
- 18 Thou hast the dew of thy youth. *110:3*
- 19 The fear of the Lord is the beginning of wisdom. *111:10*
- 20 From the rising of the sun unto the going down of the same the Lord's name is to be praised. *113:3*
- 21 The mountains skipped like rams, and the little hills like lambs. *114:4*
- 22 They have mouths, but they speak not: eyes have they, but they see not.
They have ears, but they hear not. *115:5-6*
- 23 I said in my haste, All men are liars. *116:11*
- 24 Precious in the sight of the Lord is the death of his saints. *116:15*
- 25 The stone which the builders refused is become the head stone of the corner. *118:22*
- 26 This is the day which the Lord hath made. *118:24*
- 27 Blessed be he that cometh in the name of the Lord. *118:26*
- 28 Thy word is a lamp unto my feet, and a light unto my path. *119:105*
- 29 I am for peace: but when I speak, they are for war. *120:7*
- 30 I will lift up mine eyes unto the hills, from whence cometh my help.
My help cometh from the Lord, which made heaven and earth.

He will not suffer thy foot to be moved: he that keepeth thee will not slumber.

Behold, he that keepeth Israel shall neither slumber nor sleep.

The Lord is thy keeper: the Lord is thy shade upon thy right hand.

The sun shall not smite thee by day, nor the moon by night.

The Lord shall preserve thee from all evil: he shall preserve thy soul.

The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore. *Psalms 121*

1 I was glad when they said unto me, Let us go into the house of the Lord. *122:1*

2 Peace be within thy walls, and prosperity within thy palaces. *122:7*

3 They that sow in tears shall reap in joy.
He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him. *126:5-6*

4 Except the Lord build the house, they labor in vain that build it: except the Lord keep the city, the watchman waketh but in vain. *127:1*

5 He giveth his beloved sleep. *127:2*

6 As arrows are in the hand of a mighty man; so are children of the youth.
Happy is the man that hath his quiver full of them. *127:4-5*

7 Out of the depths have I cried unto thee, O Lord. *130:1*

8 My soul waiteth for the Lord more than they that watch for the morning. *130:6*

9 I will not give sleep to mine eyes, or slumber to mine eyelids. *132:4*

10 Behold, how good and how pleasant it is for brethren to dwell together in unity! *133:1*

11 By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion.

We hanged our harps upon the willows in the midst thereof.

For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion.

How shall we sing the Lord's song in a strange land?

If I forget thee, O Jerusalem, let my right hand forget her cunning.

If I do not remember thee, let my tongue cleave to the roof of my mouth. *137:1-6*

12 O Lord, thou hast searched me, and known me.
Thou knowest my downsitting and mine uprising; thou understandest my thought afar off. *139:1-2*

13 Whither shall I go from thy Spirit? or whither shall I flee from thy presence?
If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there.

If I take the wings of the morning, and dwell in the uttermost parts of the sea;
Even there shall thy hand lead me, and thy right hand shall hold me. *139:7-10*

14 The darkness and the light are both alike to thee. *139:12*

15 I am fearfully and wonderfully made. *139:14*

16 They have sharpened their tongues like a serpent. *140:3*

17 Thou openest thine hand, and satisfiest the desire of every living thing. *145:16*

18 The Lord is nigh unto all them that call upon him, to all that call upon him in truth. *145:18*

19 Put not your trust in princes. *146:3*

20 He telleth the number of the stars; he calleth them all by their names. *147:4*

21 Praise him with the sound of the trumpet: praise him with the psaltery and harp.
Praise him with the timbrel and dance: praise him with stringed instruments and organs.
Praise him upon the loud cymbals: praise him upon the high sounding cymbals.
Let every thing that hath breath praise the Lord. *150:3-6*

22 To give subtilty to the simple, to the young man knowledge and discretion. *The Proverbs 1:4*

23 My son, if sinners entice thee, consent thou not. *1:10*

24 Wisdom crieth without; she uttereth her voice in the streets. *1:20*

25 Length of days is in her right hand; and in her left hand riches and honor. *3:16*

26 Her ways are ways of pleasantness, and all her paths are peace. *3:17*

27 Be not afraid of sudden fear. *3:25*

28 Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding. *4:7*

- 1 The path of the just is as the shining light, that shineth more and more unto the perfect day. *4:18*
- 2 Keep thy heart with all diligence; for out of it are the issues of life. *4:23*
- 3 The lips of a strange woman drop as a honey-comb, and her mouth is smoother than oil:
But her end is bitter as wormwood, sharp as a two-edged sword. *5:3-4*
- 4 Go to the ant, thou sluggard; consider her ways, and be wise:
Which having no guide, overseer, or ruler,
Provideth her meat in the summer, and gathereth her food in the harvest. *6:6-8*
- 5 Yet a little sleep, a little slumber, a little folding of the hands to sleep:
So shall thy poverty come as one that travelth, and thy want as an armed man. *6:10-11*
- 6 Lust not after her beauty in thine heart; neither let her take thee with her eyelids. *6:25*
- 7 Can a man take fire in his bosom, and his clothes not be burned?
Can one go upon hot coals, and his feet not be burned? *6:27-28*
- 8 Jealousy is the rage of a man: therefore he will not spare in the day of vengeance. *6:34*
- 9 He goeth after her straightway, as an ox goeth to the slaughter. *7:22*
- 10 I love them that love me; and those that seek me early shall find me. *8:17*
- 11 Wisdom hath builded her house, she hath hewn out her seven pillars. *9:1*
- 12 Reprove not a scorner, lest he hate thee: rebuke a wise man, and he will love thee. *9:8*
- 13 Stolen waters are sweet, and bread eaten in secret is pleasant. *9:17*
- 14 A wise son maketh a glad father: but a foolish son is the heaviness of his mother. *10:1*
- 15 Blessings are upon the head of the just: but violence covereth the mouth of the wicked.
The memory of the just is blessed: but the name of the wicked shall rot. *10:6-7*
- 16 Hatred stirreth up strifes: but love covereth all sins. *10:12*
- 17 In the multitude of counsellors there is safety.
He that is surety for a stranger shall smart for it. *11:14-15*
- 18 As a jewel of gold in a swine's snout, so is a fair woman which is without discretion. *11:22*
- 19 He that trusteth in his riches shall fall. *11:28*
- 20 He that troubleth his own house shall inherit the wind. *11:29*
- 21 A virtuous woman is a crown to her husband. *12:4*
- 22 A righteous man regardeth the life of his beast: but the tender mercies of the wicked are cruel. *12:10*
- 23 The way of a fool is right in his own eyes. *12:15*
- 24 Hope deferred maketh the heart sick. *13:12*
- 25 The way of transgressors is hard. *13:15*
- 26 The desire accomplished is sweet to the soul. *13:19*
- 27 He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes. *13:24*
- 28 Fools make a mock at sin. *14:9*
- 29 The heart knoweth his own bitterness; and a stranger doth not intermeddle with his joy. *14:10*
- 30 Even in laughter the heart is sorrowful. *14:13*
- 31 The prudent man looketh well to his going. *14:15*
- 32 In all labor there is profit: but the talk of the lips tendeth only to penury. *14:23*
- 33 Righteousness exalteth a nation. *14:34*
- 34 A soft answer turneth away wrath. *15:1*
- 35 A merry heart maketh a cheerful countenance: but by sorrow of the heart the spirit is broken. *15:13*
- 36 He that is of a merry heart hath a continual feast.
Better is little with the fear of the Lord, than great treasure, and trouble therewith.
Better is a dinner of herbs where love is, than a stalled ox and hatred therewith. *15:15-17*
- 37 A wrathful man stirreth up strife: but he that is slow to anger appeaseth strife. *15:18*
- 38 A word spoken in due season, how good is it! *15:23*
- 39 Before honor is humility. *15:33 and 18:12*

- 1 A man's heart deviseth his way: but the Lord directeth his steps. *Proverbs 16:9*
- 2 Pride goeth before destruction, and an haughty spirit before a fall. *16:18*
- 3 The hoary head is a crown of glory, if it be found in the way of righteousness.
He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city. *16:31-32*
- 4 Whoso mocketh the poor reproacheth his Maker. *17:5*
- 5 He that repeateth a matter separateth very friends. *17:9*
- 6 Whoso rewardeth evil for good, evil shall not depart from his house. *17:13*
- 7 A merry heart doeth good like a medicine. *17:22*
- 8 He that hath knowledge spareth his words: and a man of understanding is of an excellent spirit.
Even a fool, when he holdeth his peace, is counted wise. *17:27-28*
- 9 A fool's mouth is his destruction. *18:7*
- 10 A wounded spirit who can bear? *18:14*
- 11 A brother offended is harder to be won than a strong city: and their contentions are like the bars of a castle. *18:19*
- 12 Whoso findeth a wife findeth a good thing. *18:22*
- 13 A man that hath friends must show himself friendly: and there is a friend that sticketh closer than a brother. *18:24*
- 14 Wealth maketh many friends. *19:4*
- 15 A foolish son is the calamity of his father: and the contentions of a wife are a continual dropping. *19:13*
- 16 He that hath pity upon the poor lendeth unto the Lord. *19:17*
- 17 Wine is a mocker, strong drink is raging. *20:1*
- 18 It is an honor for a man to cease from strife: but every fool will be meddling. *20:3*
- 19 Even a child is known by his doings, whether his work be pure, and whether it be right.
The hearing ear, and the seeing eye, the Lord hath made even both of them. *20:11-12*
- 20 It is naught, it is naught, saith the buyer: but when he is gone his way, then he boasteth. *20:14*
- 21 Bread of deceit is sweet to a man; but afterwards his mouth shall be filled with gravel. *20:17*
- 22 Meddle not with him that flattereth with his lips. *20:19*
- 23 It is better to dwell in a corner of the housetop, than with a brawling woman in a wide house. *21:9 and 25:24*
- 24 A good name is rather to be chosen than great riches. *22:1*
- 25 Train up a child in the way he should go; and when he is old, he will not depart from it. *22:6*
- 26 The borrower is servant to the lender. *22:7*
- 27 Bow down thine ear, and hear the words of the wise, and apply thine heart unto my knowledge.
For it is a pleasant thing if thou keep them within thee; they shall withal be fitted in thy lips. *22:17-18*
- 28 Have I not written to thee excellent things in counsels and knowledge,
That I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee? *22:20-21*
- 29 Rob not the poor, because he is poor: neither oppress the afflicted in the gate. *22:22*
- 30 Remove not the ancient landmark. *22:28*
- 31 Seest thou a man diligent in his business? He shall stand before kings. *22:29*
- 32 Put a knife to thy throat, if thou be a man given to appetite. *23:2*
- 33 Labor not to be rich: cease from thine own wisdom. *23:4*
- 34 Riches certainly make themselves wings; they fly away as an eagle toward heaven. *23:5*
- 35 As he thinketh in his heart, so is he. *23:7*
- 36 The drunkard and the glutton shall come to poverty: and drowsiness shall clothe a man with rags. *23:21*
- 37 Despise not thy mother when she is old. *23:22*
- 38 Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright.
At the last it biteth like a serpent, and stingeth like an adder. *23:31-32*
- 39 A wise man is strong; yea, a man of knowledge increaseth strength. *24:5*

- 1 If thou faint in the day of adversity, thy strength is small. 24:10
- 2 A word fitly spoken is like apples of gold in pictures of silver. 25:11
- 3 If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink:
For thou shalt heap coals of fire upon his head. 25:21–22
- 4 As cold waters to a thirsty soul, so is good news from a far country. 25:25
- 5 For men to search their own glory is not glory. 25:27
- 6 Answer a fool according to his folly. 26:5
- 7 As a dog returneth to his vomit, so a fool returneth to his folly.
Seest thou a man wise in his own conceit? There is more hope of a fool than of him.
The slothful man saith, There is a lion in the way; a lion is in the streets. 26:11–13
- 8 Whoso diggeth a pit shall fall therein: and he that rolleth a stone, it will return upon him. 26:27
- 9 Boast not thyself of tomorrow; for thou knowest not what a day may bring forth. 27:1
- 10 Let another man praise thee, and not thine own mouth. 27:2
- 11 Open rebuke is better than secret love.
Faithful are the wounds of a friend; but the kisses of an enemy are deceitful. 27:5–6
- 12 To the hungry soul every bitter thing is sweet. 27:7
- 13 Better is a neighbor that is near than a brother far off. 27:10
- 14 Iron sharpeneth iron; so a man sharpeneth the countenance of his friend. 27:17
- 15 The wicked flee when no man pursueth: but the righteous are bold as a lion. 28:1
- 16 He that maketh haste to be rich shall not be innocent. 28:20
- 17 He that trusteth in his own heart is a fool. 28:26
- 18 He that giveth unto the poor shall not lack. 28:27
- 19 A fool uttereth all his mind. 29:11
- 20 Where there is no vision, the people perish. 29:18
- 21 A man's pride shall bring him low: but honor shall uphold the humble in spirit. 29:23
- 22 Give me neither poverty nor riches. 30:8
- 23 Accuse not a servant unto his master. 30:10
- 24 The horseleach hath two daughters, crying, Give, give. 30:15
- 25 There be three things which are too wonderful for me, yea, four which I know not:
The way of an eagle in the air; the way of a serpent upon a rock; the way of a ship in the midst of the sea; and the way of a man with a maid. 30:18–19
- 26 Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts.
Let him drink, and forget his poverty, and remember his misery no more. 31:6–7
- 27 Who can find a virtuous woman? for her price is far above rubies.
The heart of her husband doth safely trust in her. 31:10–11
- 28 Her husband is known in the gates, when he sitteth among the elders of the land. 31:23
- 29 Strength and honor are her clothing. 31:25
- 30 In her tongue is the law of kindness.
She looketh well to the ways of her household, and eateth not the bread of idleness.
Her children arise up, and call her blessed. 31:26–28
- 31 Many daughters have done virtuously, but thou excellest them all.
Favor is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised.
Give her of the fruit of her hands; and let her own works praise her in the gates. 31:29–31
- 32 Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity.
What profit hath a man of all his labor which he taketh under the sun?
One generation passeth away, and another generation cometh: but the earth abideth for ever.
The sun also ariseth.
Ecclesiastes; or, The Preacher 1:2–5
- 33 All the rivers run into the sea; yet the sea is not full. 1:7
- 34 The eye is not satisfied with seeing, nor the ear filled with hearing. 1:8
- 35 The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun. 1:9
- 36 There is no remembrance of former things; neither shall there be any remembrance of things that are to come with those that shall come after. 1:11

- 1 I have seen all the works that are done under the sun; and, behold, all is vanity and vexation of spirit.
That which is crooked cannot be made straight:
and that which is wanting cannot be numbered.
Ecclesiastes 1:14-15
- 2 In much wisdom is much grief: and he that increaseth knowledge increaseth sorrow. *1:18*
- 3 Wisdom excelleth folly, as far as light excelleth darkness. *2:13*
- 4 One event happeneth to them all. *2:14*
- 5 How dieth the wise man? as the fool. *2:16*
- 6 To every thing there is a season, and a time to every purpose under the heaven.
A time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted;
A time to kill, and a time to heal; a time to break down, and a time to build up;
A time to weep, and a time to laugh; a time to mourn, and a time to dance;
A time to cast away stones, and a time to gather stones together; a time to embrace, and a time to refrain from embracing;
A time to get, and a time to lose; a time to keep, and a time to cast away;
A time to rend, and a time to sew; a time to keep silence, and a time to speak;
A time to love, and a time to hate; a time of war, and a time of peace. *3:1-8*
- 7 Wherefore I praised the dead which are already dead more than the living which are yet alive. *4:2*
- 8 Better is a handful with quietness, than both the hands full with travail and vexation of spirit. *4:6*
- 9 A threefold cord is not quickly broken. *4:12*
- 10 Better is a poor and a wise child than an old and foolish king. *4:13*
- 11 God is in heaven, and thou upon earth: therefore let thy words be few. *5:2*
- 12 Better is it that thou shouldest not vow, than that thou shouldest vow and not pay. *5:5*
- 13 The sleep of a laboring man is sweet . . . but the abundance of the rich will not suffer him to sleep. *5:12*
- 14 As he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labor, which he may carry away in his hand. *5:15*
- 15 A good name is better than precious ointment; and the day of death than the day of one's birth. *7:1*
- 16 It is better to go to the house of mourning, than to go to the house of feasting. *7:2*
- 17 The heart of the wise is in the house of mourning; but the heart of fools is in the house of mirth. *7:4*
- 18 As the crackling of thorns under a pot, so is the laughter of the fool. *7:6*
- 19 Better is the end of a thing than the beginning thereof. *7:8*
- 20 In the day of prosperity be joyful, but in the day of adversity consider. *7:14*
- 21 Be not righteous over much. *7:16*
- 22 There is not a just man upon earth, that doeth good, and sinneth not. *7:20*
- 23 And I find more bitter than death the woman, whose heart is snares and nets, and her hands as bands. *7:26*
- 24 One man among a thousand have I found; but a woman among all those have I not found. *7:28*
- 25 God hath made man upright; but they have sought out many inventions. *7:29*
- 26 There is no discharge in that war. *8:8*
- 27 A man hath no better thing under the sun, than to eat, and to drink, and to be merry. *8:15*
- 28 A living dog is better than a dead lion.
For the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten. *9:4-5*
- 29 Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest. *9:10*
- 30 I returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favor to men of skill; but time and chance happeneth to them all.
For man also knoweth not his time: as the fishes that are taken in an evil net, and as the birds that are caught in the snare; so are the sons of men snared in an evil time, when it falleth suddenly upon them. *9:11-12*

- 1 A feast is made for laughter, and wine maketh merry: but money answereth all things. 10:19
- 2 A bird of the air shall carry the voice, and that which hath wings shall tell the matter. 10:20
- 3 Cast thy bread upon the waters: for thou shalt find it after many days. 11:1
- 4 He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap. 11:4
- 5 In the morning sow thy seed, and in the evening withhold not thine hand. 11:6
- 6 Rejoice, O young man, in thy youth. 11:9
- 7 Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them;
While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain:
In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened,
And the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low. 12:1-4
- 8 The almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail; because man goeth to his long home, and the mourners go about the streets:
Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.
Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it. 12:5-7
- 9 The words of the wise are as goads, and as nails fastened by the masters of assemblies. 12:11
- 10 Of making many books there is no end; and much study is a weariness of the flesh.
Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man.
For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil. 12:12-14
- 11 The song of songs, which is Solomon's.
The Song of Solomon 1:1
- 12 I am black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon. 1:5
- 13 O thou fairest among women. 1:8
- 14 I am the rose of Sharon, and the lily of the valleys. 2:1
- 15 As the apple tree among the trees of the wood, so is my beloved among the sons. 2:3
- 16 His banner over me was love.
Stay me with flagons, comfort me with apples: for I am sick of love. 2:4-5
- 17 Rise up, my love, my fair one, and come away.
For, lo, the winter is past, the rain is over and gone;
The flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land. 2:10-12
- 18 Take us the foxes, the little foxes, that spoil the vines: for our vines have tender grapes. 2:15
- 19 Until the day break, and the shadows flee away. 2:17 and 4:6
- 20 By night on my bed I sought him whom my soul loveth: I sought him, but I found him not. 3:1
- 21 Thy two breasts are like two young roes that are twins, which feed among the lilies. 4:5
- 22 Thou art all fair, my love; there is no spot in thee. 4:7
- 23 How much better is thy love than wine! 4:10
- 24 Awake, O north wind; and come, thou south; blow upon my garden, that the spices thereof may flow out. Let my beloved come into his garden, and eat his pleasant fruits. 4:16
- 25 My beloved put in his hand by the hole of the door, and my bowels were moved for him. 5:4
- 26 His mouth is most sweet: yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem. 5:16
- 27 Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners? 6:10
- 28 Return, return, O Shulamite. 6:13
- 29 Thy belly is like a heap of wheat set about with lilies. 7:2
- 30 Thy neck is as a tower of ivory. 7:4

- 1 Like the best wine . . . that goeth down sweetly,
causing the lips of those that are asleep to speak.
The Song of Solomon 7:9
- 2 I am my beloved's, and his desire is toward me.
7:10
- 3 Set me as a seal upon thine heart, as a seal upon
thine arm: for love is strong as death; jealousy is
cruel as the grave.
8:6
- 4 Many waters cannot quench love, neither can the
floods drown it.
8:7
- 5 Make haste, my beloved, and be thou like to a roe
or to a young hart upon the mountains of spices.
8:14
- 6 The ox knoweth his owner, and the ass his mas-
ter's crib. *The Book of the Prophet Isaiah 1:3*
- 7 The whole head is sick, and the whole heart faint.
1:5
- 8 As a lodge in a garden of cucumbers. *1:8*
- 9 Bring no more vain oblations. *1:13*
- 10 Learn to do well; seek judgment, relieve the op-
pressed, judge the fatherless, plead for the widow.
Come now, and let us reason together . . .
though your sins be as scarlet, they shall be as white
as snow. *1:17-18*
- 11 They shall beat their swords into plowshares, and
their spears into pruninghooks: nation shall not lift
up sword against nation, neither shall they learn war
any more.¹ *2:4*
- 12 In that day a man shall cast his idols . . . to the
moles and to the bats. *2:20*
- 13 Cease ye from man, whose breath is in his nos-
trils. *2:22*
- 14 The stay and the staff, the whole stay of bread,
and the whole stay of water. *3:1*
- 15 What mean ye that ye beat my people to pieces
and grind the faces of the poor? *3:15*
- 16 Walk with stretched forth necks and wanton
eyes, walking and mincing as they go, and making a
tinkling with their feet. *3:16*
- 17 In that day seven women shall take hold of one
man. *4:1*
- 18 My wellbeloved hath a vineyard in a very fruitful
hill. *5:1*
- 19 And he looked for judgment, but behold oppres-
sion; for righteousness, but behold a cry.
Woe unto them that join house to house, that lay
field to field, till there be no place, that they may be
placed alone in the midst of the earth! *5:7-8*
- 20 Woe unto them that rise up early in the morning,
that they may follow strong drink. *5:11*
- 21 Woe unto them that draw iniquity with cords of
vanity, and sin as it were with a cart rope. *5:18*
- 22 Woe unto them that call evil good, and good evil.
5:20
- 23 I saw also the Lord sitting upon a throne, high
and lifted up, and his train filled the temple.
Above it stood the seraphims: each one had six
wings; with twain he covered his face, and with twain
he covered his feet, and with twain he did fly.
6:1-2
- 24 Holy, holy, holy, is the Lord of hosts: the whole
earth is full of his glory. *6:3*
- 25 Woe is me! for I am undone; because I am a man
of unclean lips, and I dwell in the midst of a people
of unclean lips: for mine eyes have seen the King, the
Lord of hosts. *6:5*
- 26 I heard the voice of the Lord, saying, Whom shall
I send, and who will go for us? Then said I, Here am
I; send me. *6:8*
- 27 Then said I, Lord, how long? *6:11*
- 28 Behold, a virgin shall conceive, and bear a son,
and shall call his name Immanuel. *7:14*
- 29 For a stone of stumbling and for a rock of offense.
8:14
- 30 The people that walked in darkness have seen a
great light: they that dwell in the land of the shadow
of death, upon them hath the light shined. *9:2*
- 31 For unto us a child is born, unto us a son is given:
and the government shall be upon his shoulder: and
his name shall be called Wonderful, Counsellor, The
mighty God, The everlasting Father, The Prince of
Peace.
Of the increase of his government and peace there
shall be no end. *9:6-7*
- 32 The ancient and honorable, he is the head. *9:15*
- 33 And there shall come forth a rod out of the stem
of Jesse, and a Branch shall grow out of his roots:
And the Spirit of the Lord shall rest upon him, the
spirit of wisdom and understanding, the spirit of
counsel and might, the spirit of knowledge and of the
fear of the Lord. *11:1-2*
- 34 The wolf also shall dwell with the lamb, and the
leopard shall lie down with the kid; and the calf and
the young lion and the fatling together; and a little
child shall lead them.

¹Also in *Joel 3:10* and *Micah 4:3*.

And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.

And the suckling child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den.

They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

11:6-9

- 1 For the Lord JEHOVAH is my strength and my song; he also is become my salvation. 12:2
- 2 And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogance of the proud to cease, and will lay low the haughtiness of the terrible. 13:11
- 3 How art thou fallen from heaven, O Lucifer, son of the morning! 14:12
- 4 Is this the man that made the earth to tremble, that did shake kingdoms. 14:16
- 5 The nations shall rush like the rushing of many waters. 17:13
- 6 And they shall fight every one against his brother. 19:2
- 7 The burden of the desert of the sea. As whirlwinds in the south pass through; so it cometh from the desert, from a terrible land. 21:1
- 8 Babylon is fallen, is fallen; and all the graven images of her gods he hath broken unto the ground. 21:9
- 9 Watchman, what of the night? 21:11
- 10 Let us eat and drink; for tomorrow we shall die. 22:13
- 11 I will fasten him as a nail in a sure place. 22:23
- 12 Whose merchants are princes. 23:8
- 13 As with the maid, so with her mistress. 24:2
- 14 For thou hast been a strength to the poor, a strength to the needy in his distress. 25:4
- 15 A feast of fat things, a feast of wines on the lees. 25:6
- 16 He will swallow up death in victory; and the Lord God will wipe away tears from off all faces. 25:8
- 17 Open ye the gates, that the righteous nation which keepeth the truth may enter in.
Thou wilt keep him in perfect peace, whose mind is stayed on thee. 26:2-3

- 18 Awake and sing, ye that dwell in dust. 26:19
- 19 Hide thyself as it were for a little moment, until the indignation be overpast. 26:20
- 20 Leviathan that crooked serpent . . . the dragon that is in the sea. 27:1
- 21 For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little. 28:10
- 22 We have made a covenant with death, and with hell are we at agreement. 28:15
- 23 It shall be a vexation only to understand the report. 28:19
- 24 They are drunken, but not with wine; they stagger, but not with strong drink. 29:9
- 25 Their strength is to sit still.
Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever. 30:7-8
- 26 The bread of adversity, and the water of affliction. 30:20
- 27 This is the way, walk ye in it. 30:21
- 28 Behold, a king shall reign in righteousness. 32:1
- 29 And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadows of a great rock in a weary land. 32:2
- 30 An habitation of dragons, and a court for owls. 34:13
- 31 The desert shall rejoice, and blossom as the rose. 35:1
- 32 Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.
Then shall the lame man leap as an hart, and the tongue of the dumb sing. 35:5-6
- 33 Sorrow and sighing shall flee away. 35:10
- 34 Thou trustest in the staff of this broken reed. 36:6
- 35 Incline thine ear, O Lord, and hear. 37:17
- 36 I shall go softly all my years in the bitterness of my soul. 38:15
- 37 Comfort ye, comfort ye my people. 40:1
- 38 Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins.

- The voice of him that crieth in the wilderness,
Prepare ye the way of the Lord, make straight in the
desert a highway for our God. *Isaiah 40:2-3*
- 1 Every valley shall be exalted, and every mountain
and hill shall be made low: and the crooked shall be
made straight, and the rough places plain. *40:4*
- 2 The voice said, Cry. And he said, what shall I cry?
All flesh is grass, and all the goodness thereof is as
the flower of the field. *40:6*
- 3 The grass withereth, the flower fadeth; but the
word of our God shall stand for ever. *40:8*
- 4 Get thee up into the high mountain . . . say
unto the cities of Judah, Behold your God!
40:9
- 5 He shall feed his flock like a shepherd: he shall
gather the lambs with his arm, and carry them in his
bosom, and shall gently lead those that are with
young. *40:11*
- 6 The nations are as a drop of a bucket, and are
counted as the small dust of the balance. *40:15*
- 7 Have ye not known? have ye not heard? hath it
not been told you from the beginning? *40:21*
- 8 They that wait upon the Lord shall renew their
strength; they shall mount up with wings as eagles;
they shall run, and not be weary, and they shall
walk, and not faint. *40:31*
- 9 They helped every one his neighbor; and every
one said to his brother, Be of good courage.
41:6
- 10 A bruised reed shall he not break, and the smok-
ing flax shall he not quench. *42:3*
- 11 Shall the clay say to him that fashioneth it, What
makest thou? *45:9*
- 12 Behold, I have refined thee, but not with silver; I
have chosen thee in the furnace of affliction.
48:10
- 13 O that thou hadst hearkened to my command-
ments! then had thy peace been as a river, and thy
righteousness as the waves of the sea. *48:18*
- 14 There is no peace, saith the Lord, unto the
wicked. *48:22*
- 15 Therefore the redeemed of the Lord shall return,
and come with singing unto Zion. *51:11*
- 16 Thou hast drunken the dregs of the cup of trem-
bling. *51:17*
- 17 Therefore hear now this. *51:21*
- 18 How beautiful upon the mountains are the feet of
him that bringeth good tidings, that publisheth
peace. *52:7*
- 19 They shall see eye to eye. *52:8*
- 20 He is despised and rejected of men; a man of
sorrows, and acquainted with grief. *53:3*
- 21 Surely he hath borne our griefs, and carried our
sorrows. *53:4*
- 22 All we like sheep have gone astray. *53:6*
- 23 He is brought as a lamb to the slaughter. *53:7*
- 24 Ho, everyone that thirsteth, come ye to the
waters. *55:1*
- 25 Behold, I have given him for a witness to the
people, a leader and commander to the people.
55:4
- 26 Let the wicked forsake his way, and the unright-
eous man his thoughts. *55:7*
- 27 For my thoughts are not your thoughts, neither
are your ways my ways, saith the Lord. *55:8*
- 28 Peace to him that is far off, and to him that is
near. *57:19*
- 29 Arise, shine; for thy light is come, and the glory
of the Lord is risen upon thee. *60:1*
- 30 A little one shall become a thousand, and a small
one a strong nation. *60:22*
- 31 Give unto them beauty for ashes, the oil of joy
for mourning, the garment of praise for the spirit of
heaviness. *61:3*
- 32 I have trodden the winepress alone; and of the
people there was none with me: for I will tread them
in mine anger, and trample them in my fury; and
their blood shall be sprinkled upon my garments,
and I will stain all my raiment. *63:3*
- 33 All our righteousnesses are as filthy rags; and we
all do fade as a leaf. *64:6*
- 34 We all are the work of thy hand. *64:8*
- 35 I am holier than thou. *65:5*
- 36 For, behold, I create new heavens and a new
earth. *65:17*
- 37 And they shall build houses, and inhabit them;
and they shall plant vineyards, and eat the fruit of
them.
They shall not build, and another inhabit; they
shall not plant, and another eat. *65:21-22*

1 As one whom his mother comforteth, so will I comfort you. 66:13

2 They were as fed horses in the morning; every one neighed after his neighbor's wife.
The Book of the Prophet Jeremiah 5:8

3 Hear now this, O foolish people, and without understanding; which have eyes, and see not; which have ears, and hear not. 5:21

4 But this people hath a revolting and a rebellious heart. 5:23

5 Saying, Peace, peace; when there is no peace. 6:14 and 8:11

6 Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein. 6:16

7 Amend your ways and your doings. 7:3 and 26:13

8 The harvest is past, the summer is ended, and we are not saved. 8:20

9 Is there no balm in Gilead? 8:22

10 Oh that I had in the wilderness a lodging place of wayfaring men! 9:2

11 Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches:
But let him that glorieth glory in this, that he understandeth and knoweth me. 9:23-24

12 Can the Ethiopian change his skin, or the leopard his spots? 13:23

13 Our backslidings are many; we have sinned against thee. 14:7

14 Her sun is gone down while it was yet day. 15:9

15 A man of strife and a man of contention. 15:10

16 The sin of Judah is written with a pen of iron, and with the point of a diamond. 17:1

17 Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord.
For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited.
Blessed is the man that trusteth in the Lord, and whose hope the Lord is.

For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit. 17:5-8

18 The heart is deceitful above all things, and desperately wicked: who can know it? 17:9

19 As the partridge sitteth on eggs, and hatcheth them not; so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool. 17:11

20 Thou art my hope in the day of evil. 17:17

21 O earth, earth, earth, hear the word of the Lord. 22:29

22 A curse, and an astonishment, and a hissing, and a reproach. 29:18

23 The fathers have eaten a sour grape, and the children's teeth are set on edge. 31:29

24 With my whole heart and with my whole soul. 32:41

25 And seekest thou great things for thyself? seek them not. 45:5

26 How doth the city sit solitary, that was full of people! how is she become as a widow!
The Lamentations of Jeremiah 1:1

27 She weepeth sore in the night, and her tears are on her cheeks: among all her lovers she hath none to comfort her. 1:2

28 Is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto my sorrow. 1:12

29 Remembering mine affliction and my misery, the wormwood and the gall. 3:19

30 It is good for a man that he bear the yoke in his youth. 3:27

31 As it were a wheel in the middle of a wheel.
The Book of the Prophet Ezekiel 1:16

32 As is the mother, so is her daughter. 16:44

33 The king of Babylon stood at the parting of the way. 21:21

34 The valley . . . was full of bones . . . and lo, they were very dry. 37:1-2

35 Can these bones live? 37:3

36 O ye dry bones, hear the word of the Lord. 37:4

- 1 Every man's sword shall be against his brother.
Ezekiel 38:21
- 2 His legs of iron, his feet part of iron and part of clay.
The Book of Daniel 2:33
- 3 Shadrach, Meshach, and Abednego, fell down bound into the midst of the burning fiery furnace.
3:23
- 4 Nebuchadnezzar . . . was driven from men, and did eat grass as oxen.
4:33
- 5 Belshazzar the king made a great feast to a thousand of his lords.
5:1
- 6 And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN.
This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it.
TEKEL; Thou art weighed in the balances, and art found wanting.
PERES; Thy kingdom is divided, and given to the Medes and Persians.
5:25–28
- 7 According to the law of the Medes and Persians, which altereth not.
6:12
- 8 They brought Daniel, and cast him into the den of lions.
6:16
- 9 So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God.
6:23
- 10 The Ancient of days.
7:9 and 7:13
- 11 Many shall run to and fro, and knowledge shall be increased.
12:4
- 12 Ye are the sons of the living God.
Hosea 1:10
- 13 Like people, like priest.
4:9
- 14 After two days will he revive us: in the third day he will raise us up, and we shall live in his sight.
6:2
- 15 He shall come unto us as the rain, as the latter and former rain unto the earth.
6:3
- 16 For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings.
6:6
- 17 They have sown the wind, and they shall reap the whirlwind.
8:7
- 18 Ye have plowed wickedness, ye have reaped iniquity.
10:13
- 19 I drew them with . . . bands of love.
11:4
- 20 I have multiplied visions, and used similitudes, by the ministry of the prophets.
12:10
- 21 I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction.¹
13:14
- 22 Your old men shall dream dreams, your young men shall see visions.
Joel 2:28
- 23 Multitudes in the valley of decision.
3:14
- 24 They sold the righteous for silver, and the poor for a pair of shoes.
Amos 2:6
- 25 Can two walk together, except they be agreed?
3:3
- 26 Woe to them that are at ease in Zion.
6:1
- 27 And Jonah was in the belly of the fish three days and three nights.
Jonah 1:17
- 28 What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?
Micah 6:8
- 29 The faces of them all gather blackness.²
Nabum 2:10
- 30 Write the vision, and make it plain upon tables, that he may run that readeth it.
Habakkuk 2:2
- 31 The stone shall cry out of the wall, and the beam out of the timber shall answer it.
2:11
- 32 The Lord is in his holy temple: let all the earth keep silence before him.
2:20
- 33 Your fathers, where are they? And the prophets, do they live forever?
Zechariah 1:5
- 34 I have spread you abroad as the four winds of the heaven.
2:6
- 35 Not by might, nor by power, but by my spirit, saith the Lord of hosts.
4:6
- 36 For who hath despised the day of small things?
4:10
- 37 Behold, thy King cometh unto thee . . . lowly, and riding upon an ass.
9:9
- 38 Prisoners of hope.
9:12
- 39 So they weighed for my price thirty pieces of silver.
11:12
- 40 What are these wounds in thine hands? . . . Those with which I was wounded in the house of my friends.
13:6
- 41 Have we not all one father? hath not one God created us?
Malachi 2:10

¹See *Isaiah 25:8, 27:16, and I Corinthians 15:54, 44:33.*²The faces of them all are as the blackness of a kettle.—*Donay Bible [1609]*

- 1 Behold, I will send my messenger, and he shall prepare the way before me. 3:1
- 2 Behold, the day cometh, that shall burn as an oven. 4:1
- 3 Unto you that fear my name shall the Sun of righteousness arise with healing in his wings. 4:2
- 4 Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord. 4:5

The Apocrypha¹

- 5 And when they are in their cups, they forget their love both to friends and brethren, and a little after draw out swords. *I Esdras 3:22*
- 6 Great is Truth, and mighty above all things.² 4:41
- 7 What is past I know, but what is for to come I know not. *II Esdras 4:46*
- 8 Now therefore keep thy sorrow to thyself, and bear with a good courage that which hath befallen thee. 10:15
- 9 I shall light a candle of understanding in thine heart, which shall not be put out. 14:25
- 10 If thou hast abundance, give alms accordingly: if thou have but a little, be not afraid to give according to that little. *Tobit 4:8*
- 11 Put on her garments of gladness. *Judith 10:3*
- 12 The ear of jealousy heareth all things. *The Wisdom of Solomon 1:10*
- 13 Our time is a very shadow that passeth away. 2:5
- 14 Let us crown ourselves with rosebuds, before they be withered. 2:8
- 15 For God created man to be immortal, and made him to be an image of his own eternity. Nevertheless through envy of the devil came death into the world. 2:23–24
- 16 The souls of the righteous are in the hand of God, and there shall no torment touch them.

¹The Apocrypha (The Hidden Books) is a term used to describe the books found in the Alexandrine Greek Scripture (the Septuagint) but absent from the Orthodox Hebrew Scripture (the Masoretic Text). These books are regarded as canonical only by Roman Catholics.

²Magna est veritas et praevalet.—*The Vulgate, Book III* (uncanonical)

- In the sight of the unwise they seemed to die: and their departure is taken for misery, And their going from us to be utter destruction: but they are in peace. For though they be punished in the sight of men, yet is their hope full of immortality. And having been a little chastised, they shall be greatly rewarded: for God proved them, and found them worthy for himself. 3:1–5
- 17 They that put their trust in him shall understand the truth. 3:9
- 18 Even so we in like manner, as soon as we were born, began to draw to our end. 5:13
- 19 For the hope of the ungodly is like dust that is blown away with the wind . . . and passeth away as the remembrance of a guest that tarrieth but a day. 5:14
- 20 For the very true beginning of her [wisdom] is the desire of discipline; and the care of discipline is love. 6:17
- 21 And when I was born, I drew in the common air, and fell upon the earth, which is of like nature; and the first voice which I uttered was crying, as all others do. 7:3
- 22 All men have one entrance into life, and the like going out. 7:6
- 23 The light that cometh from her [wisdom] never goeth out. 7:10
- 24 Who can number the sand of the sea, and the drops of rain, and the days of eternity? *The Wisdom of Jesus the Son of Sirach, or Ecclesiasticus, 1:2*
- 25 To whom hath the root of wisdom been revealed? 1:6
- 26 For the Lord is full of compassion and mercy, long-suffering, and very pitiful, and forgiveth sins, and saveth in time of affliction. 2:11
- 27 The greater thou art, the more humble thyself. 3:18
- 28 Many are in high place, and of renown: but mysteries are revealed unto the meek. 3:19
- 29 Seek not out the things that are too hard for thee, neither search the things that are above thy strength. 3:21
- 30 Be not curious in unnecessary matters: for more things are showed unto thee than men understand. 3:23
- 31 Profess not the knowledge . . . that thou hast not.

- A stubborn heart shall fare evil at the last.
Ecclesiasticus 3:25–26
- 1 Defraud not the poor of his living, and make not
the needy eyes to wait long. *4:1*
- 2 Wisdom exalteth her children, and layeth hold of
them that seek her.
He that loveth her loveth life. *4:11–12*
- 3 Observe the opportunity. *4:20*
- 4 Be not as a lion in thy house, nor frantic among
thy servants.
Let not thine hand be stretched out to receive, and
shut when thou shouldest repay. *4:30–31*
- 5 Set not thy heart upon thy goods; and say not, I
have enough for my life. *5:1*
- 6 Winnow not with every wind, and go not into
every way. *5:9*
- 7 Let thy life be sincere. *5:11*
- 8 Be not ignorant of any thing in a great matter or
a small. *5:15*
- 9 If thou wouldest get a friend, prove him first.
6:7
- 10 A faithful friend is a strong defense: and he that
hath found such an one hath found a treasure.
6:14
- 11 A faithful friend is the medicine of life.
6:16
- 12 If thou seest a man of understanding, get thee
betimes unto him, and let thy foot wear the steps of
his door. *6:36*
- 13 Whatsoever thou takest in hand, remember the
end, and thou shalt never do amiss. *7:36*
- 14 Rejoice not over thy greatest enemy being dead,
but remember that we die all. *8:7*
- 15 Miss not the discourse of the elders. *8:9*
- 16 Forsake not an old friend; for the new is not
comparable to him: a new friend is as new wine;
when it is old, thou shalt drink it with pleasure.
9:10
- 17 Pride is hateful before God and man. *10:7*
- 18 He that is today a king tomorrow shall die.
10:10
- 19 Pride was not made for men, nor furious anger
for them that are born of a woman. *10:18*
- 20 Be not overwise in doing thy business.
10:26
- 21 Many kings have sat down upon the ground; and
one that was never thought of hath worn the crown.
11:5
- 22 In the day of prosperity there is a forgetfulness of
affliction: and in the day of affliction there is no more
remembrance of prosperity. *11:25*
- 23 Judge none blessed before his death. *11:28*
- 24 A friend cannot be known in prosperity: and an
enemy cannot be hidden in adversity. *12:8*
- 25 He that toucheth pitch shall be defiled therewith.
13:1
- 26 How agree the kettle and the earthen pot to-
gether? *13:2*
- 27 All flesh consorteth according to kind, and a man
will cleave to his like. *13:16*
- 28 A rich man beginning to fall is held up of his
friends: but a poor man being down is thrust also
away by his friends. *13:21*
- 29 The heart of a man changeth his countenance,
whether it be for good or evil. *13:25*
- 30 So is a word better than a gift. *18:16*
- 31 Be not made a beggar by banqueting upon bor-
rowing. *18:33*
- 32 He that contemneth small things shall fall by
little and little. *19:1*
- 33 Whether it be to friend or foe, talk not of other
men's lives. *19:8*
- 34 A man's attire, and excessive laughter, and gait,
show what he is. *19:30*
- 35 A tale out of season [is as] music in mourning.
22:6
- 36 I will not be ashamed to defend a friend.
22:25
- 37 All wickedness is but little to the wickedness of a
woman. *25:19*
- 38 The discourse of fools is irksome. *27:13*
- 39 Many have fallen by the edge of the sword: but
not so many as have fallen by the tongue. *28:18*
- 40 Better is the life of a poor man in a mean cottage,
than delicate fare in another man's house. *29:22*
- 41 There is no riches above a sound body.
30:16
- 42 Gladness of the heart is the life of a man, and the
joyfulness of a man prolongeth his days. *30:22*
- 43 Envy and wrath shorten the life, and carefulness
bringeth age before the time. *30:24*
- 44 Watching for riches consumeth the flesh, and the
care thereof driveth away sleep. *31:1*

- 1 Let thy speech be short, comprehending much in few words. 32:8
- 2 Consider that I labored not for myself only, but for all them that seek learning. 33:17
- 3 Leave not a stain in thine honor. 33:22
- 4 Let the counsel of thine own heart stand. 37:13
- 5 Honor a physician with the honor due unto him for the uses which ye may have of him: for the Lord hath created him. 38:1
- 6 When the dead is at rest, let his remembrance rest; and be comforted for him, when his spirit is departed from him. 38:23
- 7 How can he get wisdom . . . whose talk is of bullocks? 38:25
- 8 Let us now praise famous men, and our fathers that begat us. 44:1
- 9 All these were honored in their generations, and were the glory of their times.
There be of them, that have left a name behind them, that their praises might be reported.
And some there be, which have no memorial; who are perished, as though they had never been; and are become as though they had never been born; and their children after them. 44:7-9
- 10 Their bodies are buried in peace; but their name liveth for evermore. 44:14
- 11 His word burned like a lamp. 48:1
- 12 O all ye works of the Lord, bless ye the Lord: praise him and exalt him above all for ever.
The Song of the Three Holy Children 35
- 13 Daniel had convicted them of false witness by their own mouth. *The History of Susanna 61*
- 14 It is a foolish thing to make a long prologue, and to be short in the story itself.
The Second Book of the Maccabees 2:32
- 15 When he was at the last gasp. 7:9
- 16 Speech finely framed delighteth the ears. 15:39

The New Testament¹

- 17 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.
The Gospel According to Saint Matthew 1:23

¹The earliest Christian writings [A.D. c. 50-c. 64] are the Letters (Epistles) of Paul the Apostle. The Gospels are later, between the years 70 and 100.

- 18 Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem,
Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. 2:1-2
- 19 They saw the young child with Mary his mother, and fell down, and worshipped him: and . . . they presented unto him gifts; gold, and frankincense, and myrrh.
And being warned of God in a dream that they should not return to Herod, they departed into their own country another way. 2:11-12
- 20 Out of Egypt have I called my son. 2:15
- 21 Rachel weeping for her children, and would not be comforted, because they are not. 2:18
- 22 He shall be called a Nazarene. 2:23
- 23 Repent ye: for the kingdom of heaven is at hand. 3:2
- 24 The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. 3:3
- 25 And his meat was locusts and wild honey. 3:4
- 26 O generation of vipers, who hath warned you to flee from the wrath to come? 3:7
- 27 Now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. 3:10
- 28 The Spirit of God descending like a dove. 3:16
- 29 This is my beloved Son, in whom I am well pleased. 3:17
- 30 And when he had fasted forty days and forty nights, he was afterward an hungred. 4:2
- 31 The people which sat in darkness saw great light. 4:16
- 32 Follow me, and I will make you fishers of men. 4:19
- 33 Blessed are the poor in spirit: for theirs is the kingdom of heaven.
Blessed are they that mourn: for they shall be comforted.
Blessed are the meek: for they shall inherit the earth.
Blessed are they which do hunger and thirst after righteousness: for they shall be filled.
Blessed are the merciful: for they shall obtain mercy.

- Blessed are the pure in heart: for they shall see God.
- Blessed are the peacemakers: for they shall be called the children of God.
- Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.
- Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. *Matthew 5:3-11*
- 1 Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? *5:13*
- 2 Ye are the light of the world. A city that is set on an hill cannot be hid.
- Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.
- Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.
- Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. *5:14-17*
- 3 Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. *5:18*
- 4 Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.
- And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.
- And if thy right hand offend thee, cut it off. *5:28-30*
- 5 Swear not at all; neither by heaven; for it is God's throne:
- Nor by the earth; for it is his footstool. *5:34-35*
- 6 Resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. *5:39*
- 7 Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you. *5:44*
- 8 He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. *5:45*
- 9 Be ye therefore perfect, even as your Father which is in heaven is perfect. *5:48*
- 10 When thou doest alms, let not thy left hand know what thy right hand doeth. *6:3*
- 11 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.
- Thy kingdom come. Thy will be done in earth, as it is in heaven.
- Give us this day our daily bread.
- And forgive us our debts, as we forgive our debtors.¹
- And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen. *6:9-13*
- 12 Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:
- But lay up for yourselves treasures in heaven. *6:19-20*
- 13 For where your treasure is, there will your heart be also. *6:21*
- 14 The light of the body is the eye. *6:22*
- 15 If therefore the light that is in thee be darkness, how great is that darkness! *6:23*
- 16 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. *6:24*
- 17 Is not the life more than meat, and the body than raiment?
- Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns. *6:25-26*
- 18 Which of you by taking thought can add one cubit unto his stature? *6:27*
- 19 Consider the lilies of the field, how they grow; they toil not, neither do they spin. *6:28*
- 20 Even Solomon in all his glory was not arrayed like one of these. *6:29*
- 21 Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. *6:33*
- 22 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof. *6:34*
- 23 Judge not, that ye be not judged. *7:1*
- 24 With what measure ye mete, it shall be measured to you again.
- And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? *7:2-3*

¹And forgive us our trespasses, As we forgive those who trespass against us. — *Book of Common Prayer, Morning Prayer*

- 1 Thou hypocrite, first cast out the beam out of thine own eye. 7:5
- 2 Neither cast ye your pearls before swine. 7:6
- 3 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. 7:7
- 4 Or what man is there of you, whom if his son ask bread, will he give him a stone? 7:9
- 5 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.¹ 7:12
- 6 Wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:
Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. 7:13-14
- 7 Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. 7:15
- 8 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? 7:16
- 9 By their fruits ye shall know them. 7:20
- 10 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. 7:21
- 11 [The house] fell not: for it was founded upon a rock. 7:25
- 12 A foolish man, which built his house upon the sand. 7:26
- 13 But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. 8:12
- 14 The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head. 8:20
- 15 Follow me; and let the dead bury their dead. 8:22
- 16 Why are ye fearful, O ye of little faith? 8:26
- 17 He saw a man, named Matthew, sitting at the receipt of custom. 9:9
- 18 They that be whole need not a physician, but they that are sick. 9:12
- 19 I am not come to call the righteous, but sinners to repentance. 9:13
- 20 Can the children of the bridechamber mourn, as long as the bridegroom is with them? 9:15
- 21 Neither do men put new wine into old bottles. 9:17
- 22 The maid is not dead, but sleepeth. 9:24
- 23 The harvest truly is plenteous, but the laborers are few. 9:37
- 24 Go rather to the lost sheep of the house of Israel. 10:6
- 25 Freely ye have received, freely give. 10:8
- 26 Whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. 10:14
- 27 Be ye therefore wise as serpents, and harmless as doves. 10:16
- 28 Ye shall be hated of all men for my name's sake. 10:22
- 29 The disciple is not above his master, nor the servant above his lord. 10:24
- 30 Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.
But the very hairs of your head are all numbered. 10:29-30
- 31 I came not to send peace, but a sword. 10:34
- 32 He that taketh not his cross, and followeth after me, is not worthy of me.
He that findeth his life shall lose it: and he that loseth his life for my sake shall find it. 10:38-39
- 33 He that hath ears to hear, let him hear. 11:15
- 34 The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children. 11:19
- 35 Come unto me, all ye that labor and are heavy laden, and I will give you rest.
Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.
For my yoke is easy, and my burden is light. 11:28-30
- 36 He that is not with me is against me. 12:30
- 37 The tree is known by his fruit. 12:33
- 38 Out of the abundance of the heart the mouth speaketh. 12:34

¹The Golden Rule. Common form: Do unto others as you would have others do unto you.

See Confucius, 63:21; Aristotle, 79:16; Hillel, 106:1; and Chesterfield, 314:19.

- 1 Behold, a greater than Solomon is here.
Matthew 12:42
- 2 Some seeds fell by the way side. *13:4*
- 3 Because they had no root, they withered away.
13:6
- 4 But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold. *13:8*
- 5 The care of this world, and the deceitfulness of riches. *13:22*
- 6 The kingdom of heaven is like to a grain of mustard seed. *13:31*
- 7 Pearl of great price. *13:46*
- 8 The kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind.
13:47
- 9 Is not this the carpenter's son? *13:55*
- 10 A prophet is not without honor, save in his own country. *13:57*
- 11 [Salome] the daughter of Herodias danced before them, and pleased Herod. *14:6*
- 12 Give me here John Baptist's head in a charger.
14:8
- 13 We have here but five loaves, and two fishes.
14:17
- 14 And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full. *14:20*
- 15 And in the fourth watch of the night Jesus went unto them, walking on the sea. *14:25*
- 16 Be of good cheer; it is I; be not afraid. *14:27*
- 17 O thou of little faith, wherefore didst thou doubt?
14:31
- 18 Of a truth thou art the Son of God. *14:33*
- 19 Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man. *15:11*
- 20 They be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.
15:14
- 21 The dogs eat of the crumbs which fall from their masters' table. *15:27*
- 22 When it is evening, ye say, It will be fair weather: for the sky is red. *16:2*
- 23 The signs of the times. *16:3*
- 24 Thou art the Christ, the Son of the living God.
16:16
- 25 Thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.
And I will give unto thee the keys of the kingdom of heaven. *16:18-19*
- 26 Get thee behind me, Satan. *16:23*
- 27 Whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.
For what is a man profited, if he shall gain the whole world, and lose his own soul? *16:25-26*
- 28 Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. *18:3*
- 29 He rejoiceth more of that sheep, than of the ninety and nine which went not astray. *18:13*
- 30 Where two or three are gathered together in my name, there am I in the midst of them. *18:20*
- 31 Until seventy times seven. *18:22*
- 32 What therefore God hath joined together, let not man put asunder. *19:6*
- 33 If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven. *19:21*
- 34 It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. *19:24*
- 35 Many that are first shall be last; and the last shall be first. *19:30*
- 36 Borne the burden and heat of the day. *20:12*
- 37 Is it not lawful for me to do what I will with mine own? *20:15*
- 38 Overthrew the tables of the moneychangers. *21:12*
- 39 My house shall be called the house of prayer; but ye have made it a den of thieves. *21:13*
- 40 They made light of it. *22:5*
- 41 Many are called, but few are chosen. *22:14*
- 42 Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's. *22:21*
- 43 Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.
This is the first and great commandment.
And the second is like unto it, Thou shalt love thy neighbor as thyself.¹
On these two commandments hang all the law and the prophets. *22:37-40*

¹See *Leviticus 19:18, 9:15*.

- 1 Whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted. 23:12
- 2 Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cumin. 23:23
- 3 Blind guides, which strain at a gnat, and swallow a camel. 23:24
- 4 Whited sepulchers, which indeed appear beautiful outward, but are within full of dead men's bones. 23:27
- 5 O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! 23:37
- 6 Ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet.
For nation shall rise against nation. 24:6-7
- 7 Abomination of desolation. 24:15
- 8 Wheresoever the carcass is, there will the eagles be gathered together. 24:28
- 9 And he shall send his angels with a great sound of a trumpet. 24:31
- 10 Heaven and earth shall pass away, but my words shall not pass away. 24:35
- 11 The one shall be taken, and the other left. 24:40
- 12 Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.
And five of them were wise, and five were foolish. 25:1-2
- 13 Well done, thou good and faithful servant . . . enter thou into the joy of thy lord. 25:21
- 14 Unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. 25:29
- 15 Cast ye the unprofitable servant into outer darkness. 25:30
- 16 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats. 25:32
- 17 For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:
Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. 25:35-36
- 18 Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. 25:40
- 19 There came unto him [Jesus] a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat at meat. 26:7
- 20 To what purpose is this waste? 26:8
- 21 For ye have the poor always with you; but me ye have not always. 26:11
- 22 What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver. 26:15
- 23 My time is at hand. 26:18
- 24 Verily I say unto you, that one of you shall betray me. 26:21
- 25 And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I? 26:22
- 26 It had been good for that man [Judas] if he had not been born. 26:24
- 27 Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body.
And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;
For this is my blood of the new testament, which is shed for many for the remission of sins.
But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom. 26:26-29
- 28 My soul is exceeding sorrowful, even unto death. 26:38
- 29 O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt. 26:39
- 30 Could ye not watch with me one hour?
Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. 26:40-41
- 31 Behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. 26:45
- 32 He came to Jesus, and said, Hail, Master; and kissed him. 26:49
- 33 All they that take the sword shall perish with the sword. 26:52
- 34 Thy speech bewrayeth thee. 26:73
- 35 Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew. 37

- And Peter remembered the word of Jesus . . . Before the cock crow, thou shalt deny me thrice.¹ And he went out, and wept bitterly. *Matthew 26:74-75*
- 1 The potter's field, to bury strangers in. 27:7
- 2 Have thou nothing to do with that just man. 27:19
- 3 Let him be crucified. 27:22
- 4 [Pilate] took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. 27:24
- 5 His blood be on us, and on our children. 27:25
- 6 A place called Golgotha, that is to say, a place of a skull. 27:33
- 7 This is Jesus the King of the Jews. 27:37
- 8 He saved others; himself he cannot save. 27:42
- 9 Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?² 27:46
- 10 And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent. 27:51
- 11 His countenance was like lightning, and his raiment white as snow. 28:3
- 12 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. 28:19
- 13 Lo, I am with you alway, even unto the end of the world. 28:20
- 14 There cometh one mightier than I³ after me, the latchet of whose shoes I am not worthy to stoop down and unloose.
The Gospel According to Saint Mark 1:7
- 15 Arise, and take up thy bed, and walk. 2:9
- 16 The sabbath was made for man, and not man for the sabbath. 2:27
- 17 If a house be divided against itself, that house cannot stand. 3:25
- 18 The earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. 4:28
- 19 What manner of man is this? 4:41
- 20 They came . . . into the country of the Gadarenes. 5:1
- 21 My name is Legion: for we are many. 5:9
- 22 And the unclean spirits went out, and entered the swine: and the herd ran violently down a steep place into the sea . . . and were choked in the sea. 5:13
- 23 Clothed, and in his right mind. 5:15
- 24 My little daughter lieth at the point of death. 5:23
- 25 Knowing in himself that virtue had gone out of him. 5:30
- 26 I see men as trees, walking. 8:24
- 27 Lord, I believe; help thou mine unbelief. 9:24
- 28 Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. 10:14
- 29 Which devour widows' houses, and for a pretense make long prayers. 12:40
- 30 And there came a certain poor widow, and she threw in two mites. 12:42
- 31 Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: Lest coming suddenly he find you sleeping. 13:35-36
- 32 He is risen. 16:6
- 33 Go ye into all the world, and preach the gospel to every creature. 16:15
- 34 Hail, thou that art highly favored, the Lord is with thee: blessed art thou among women.
The Gospel According to Saint Luke 1:28
- 35 For with God nothing shall be impossible. 1:37
- 36 Blessed is the fruit of thy womb. 1:42
- 37 My soul doth magnify the Lord. 1:46
- 38 For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed. 1:48
- 39 He hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and exalted them of low degree. 1:51-52
- 40 He hath filled the hungry with good things; and the rich he hath sent empty away. 1:53
- 41 Blessed be the Lord God of Israel; for he hath visited and redeemed his people. 1:68
- 42 As he spake by the mouth of his holy prophets, which have been since the world began: That we should be saved from our enemies, and from the hand of all that hate us. 1:70-71

¹This night, before the cock crow, thou shalt deny me thrice. — *Matthew 26:34*

²See *Psalms 22:1, 16:16*.

³John the Baptist.

- 1 Through the tender mercy of our God; whereby the dayspring from on high hath visited us,
To give light to them that sit in darkness and in the shadow of death. *1:78-79*
- 2 And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn. *2:7*
- 3 There were in the same country shepherds abiding in the field, keeping watch over their flock by night.
And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.
And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.
For unto you is born this day in the city of David a Savior, which is Christ the Lord. *2:8-11*
- 4 Glory to God in the highest, and on earth peace, good will toward men. *2:14*
- 5 Lord, now lettest thou thy servant depart in peace. *2:29*
- 6 A light to lighten the Gentiles, and the glory of thy people Israel. *2:32*
- 7 Wist ye not that I must be about my Father's business? *2:49*
- 8 Jesus increased in wisdom and stature, and in favor with God and man. *2:52*
- 9 [The devil] showed unto him all the kingdoms of the world in a moment of time. *4:5*
- 10 For it is written, He shall give his angels charge over thee, to keep thee:
And in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. *4:10-11*
- 11 Physician, heal thyself. *4:23*
- 12 Woe unto you, when all men shall speak well of you! *6:26*
- 13 Her sins, which are many, are forgiven; for she loved much. *7:47*
- 14 And he said to the woman, Thy faith hath saved thee; go in peace. *7:50*
- 15 Nothing is secret, that shall not be made manifest. *8:17*
- 16 No man, having put his hand to the plow, and looking back, is fit for the kingdom of God. *9:62*
- 17 Nor scrip, nor shoes. *10:4*
- 18 Peace be to this house. *10:5*
- 19 The laborer is worthy of his hire. *10:7*
- 20 I beheld Satan as lightning fall from heaven. *10:18*
- 21 Many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. *10:24*
- 22 A certain man went down from Jerusalem to Jericho, and fell among thieves. *10:30*
- 23 A certain Samaritan . . . had compassion on him. *10:33*
- 24 Go, and do thou likewise. *10:37*
- 25 But Martha was cumbered about much serving. *10:40*
- 26 But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her. *10:42*
- 27 This is an evil generation: they seek a sign. *11:29*
- 28 Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. *12:19*
- 29 Thou fool, this night thy soul shall be required of thee. *12:20*
- 30 Let your loins be girded about, and your lights burning. *12:35*
- 31 For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more. *12:48*
- 32 The poor, and the maimed, and the halt, and the blind. *14:21*
- 33 Which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? *14:28*
- 34 Rejoice with me; for I have found my sheep which was lost. *15:6*
- 35 [The prodigal son] wasted his substance with riotous living. *15:13*
- 36 Bring hither the fatted calf, and kill it. *15:23*
- 37 For this my son was dead, and is alive again; he was lost, and is found. *15:24*
- 38 Son, thou art ever with me, and all that I have is thine. *15:31*
- 39 What shall I do? . . . I cannot dig; to beg I am ashamed. *16:3*
- 40 The children of this world are in their generation wiser than the children of light. *16:8*

- 1 He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. *Luke 16:10*
- 2 The beggar died, and was carried by the angels into Abraham's bosom. *16:22*
- 3 Between us and you there is a great gulf fixed. *16:26*
- 4 It were better for him that a millstone were hanged about his neck, and he cast into the sea. *17:2*
- 5 The kingdom of God is within you. *17:21*
- 6 Remember Lot's wife. *17:32*
- 7 Two men went up into the temple to pray; the one a Pharisee, and the other a publican. *18:10*
- 8 God, I thank thee, that I am not as other men are. *18:11*
- 9 God be merciful to me a sinner. *18:13*
- 10 Out of thine own mouth will I judge thee. *19:22*
- 11 If these should hold their peace, the stones would immediately cry out. *19:40*
- 12 He is not a God of the dead, but of the living. *20:38*
- 13 In your patience possess ye your souls. *21:19*
- 14 The Son of man coming in a cloud with power and great glory. *21:27*
- 15 This do in remembrance of me. *22:19*
- 16 Not my will, but thine, be done. *22:42*
- 17 For if they do these things in a green tree, what shall be done in the dry? *23:31*
- 18 The place, which is called Calvary. *23:33*
- 19 Father, forgive them; for they know not what they do. *23:34*
- 20 Lord, remember me when thou comest into thy kingdom. *23:42*
- 21 To day shalt thou be with me in paradise. *23:43*
- 22 Father, into thy hands I commend my spirit. *23:46*
- 23 He gave up the ghost. *23:46*
- 24 He was a good man, and a just. *23:50*
- 25 Why seek ye the living among the dead? *24:5*
- 26 Their words seemed to them as idle tales. *24:11*
- 27 Did not our heart burn within us, while he talked with us? *24:32*
- 28 The Lord is risen indeed. *24:34*
- 29 In the beginning was the Word, and the Word was with God, and the Word was God.
The Gospel According to Saint John 1:1
- 30 And the light shineth in darkness; and the darkness comprehended it not. *1:5*
- 31 There was a man sent from God, whose name was John. *1:6*
- 32 The true Light, which lighteth every man that cometh into the world. *1:9*
- 33 The Word was made flesh, and dwelt among us . . . full of grace and truth. *1:14*
- 34 No man hath seen God at any time. *1:18*
- 35 Behold the Lamb of God, which taketh away the sin of the world. *1:29*
- 36 Can there any good thing come out of Nazareth? *1:46*
- 37 Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man. *1:51*
- 38 Woman, what have I to do with thee? mine hour is not yet come. *2:4*
- 39 The water that was made wine. *2:9*
- 40 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him. *2:11*
- 41 When he had made a scourge of small cords, he drove them all out of the temple. *2:15*
- 42 Make not my Father's house an house of merchandise. *2:16*
- 43 Except a man be born again, he cannot see the kingdom of God. *3:3*
- 44 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. *3:8*
- 45 How can these things be? *3:9*
- 46 God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. *3:16*
- 47 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink. *4:7*
- 48 The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth. *4:23*
- 49 He was a burning and a shining light. *5:35*

- 1 Search the scriptures. 5:39
- 2 What are they among so many? 6:9
- 3 Gather up the fragments that remain, that nothing be lost. 6:12
- 4 I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. 6:35
- 5 It is the spirit that quickeneth; the flesh profiteth nothing. 6:63
- 6 Judge not according to the appearance. 7:24
- 7 Never man spake like this man. 7:46
- 8 He that is without sin among you, let him first cast a stone at her. 8:7
- 9 Neither do I condemn thee: go, and sin no more. 8:11
- 10 I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. 8:12
- 11 The truth shall make you free. 8:32
- 12 Ye are of your father the devil . . . there is no truth in him. . . . he is a liar, and the father of it. 8:44
- 13 I must work the works of him that sent me, while it is day: the night cometh, when no man can work. 9:4
- 14 Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see. 9:25
- 15 I am the door. 10:9
- 16 I am come that they might have life, and that they might have it more abundantly. 10:10
- 17 I am the good shepherd: the good shepherd giveth his life for the sheep. 10:11
- 18 Other sheep I have, which are not of this fold. 10:16
- 19 I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:
And whosoever liveth and believeth in me shall never die. 11:25–26
- 20 Jesus wept. 11:35
- 21 It is expedient for us, that one man should die for the people. 11:50
- 22 Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him,
Why was not this ointment sold for three hundred pence, and given to the poor? 12:4–5
- 23 Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you. 12:35
- 24 That thou doest, do quickly. 13:27
- 25 A new commandment I give unto you, That ye love one another. 13:34
- 26 Let not your heart be troubled: ye believe in God, believe also in me.
In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. 14:1–2
- 27 I will come again, and receive you unto myself; that where I am, there ye may be also. 14:3
- 28 I am the way, the truth, and the life. 14:6
- 29 I will not leave you comfortless. 14:18
- 30 Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. 14:27
- 31 Greater love hath no man than this, that a man lay down his life for his friends. 15:13
- 32 Ye have not chosen me, but I have chosen you. 15:16
- 33 Whither goest thou?¹ 16:5
- 34 Ask, and ye shall receive, that your joy may be full. 16:24
- 35 Be of good cheer; I have overcome the world. 16:33
- 36 Pilate saith unto him, What is truth? 18:38
- 37 Now Barabbas was a robber. 18:40
- 38 Behold the man!² 19:5
- 39 Woman, behold thy son! 19:26
- 40 It is finished. 19:30
- 41 Touch me not.³ 20:17
- 42 Then saith he to Thomas . . . be not faithless, but believing. 20:27
- 43 Blessed are they that have not seen, and yet have believed. 20:29
- 44 Suddenly there came a sound from heaven as of a rushing mighty wind.
The Acts of the Apostles 2:2
- 45 There appeared unto them cloven tongues like as of fire, and it sat upon each of them.

¹Quo vadis? — *The Vulgate*

²Ecce homo. — *The Vulgate*

³Noli me tangere. — *The Vulgate*

- And they were all filled with the Holy Ghost, and began to speak with other tongues. *Acts 2:3–4*
- 1 Silver and gold have I none; but such as I have give I thee. *3:6*
- 2 And distribution was made unto every man according as he had need. *4:35*
- 3 If this counsel or this work be of men, it will come to nought:
But if it be of God, ye cannot overthrow it. *5:38–39*
- 4 Thy money perish with thee. *8:20*
- 5 In the gall of bitterness, and in the bond of iniquity. *8:23*
- 6 Saul, yet breathing out threatenings and slaughter against the disciples of the Lord. *9:1*
- 7 Saul, Saul, why persecutest thou me? *9:4*
- 8 It is hard for thee to kick against the pricks. *9:5*
- 9 He is a chosen vessel unto me. *9:15*
- 10 Immediately there fell from his eyes as it had been scales. *9:18*
- 11 What God hath cleansed, that call not thou common. *10:15*
- 12 God is no respecter of persons. *10:34*
- 13 The gods are come down to us in the likeness of men. *14:11*
- 14 We also are men of like passions with you. *14:15*
- 15 Come over into Macedonia, and help us. *16:9*
- 16 Certain lewd fellows of the baser sort. *17:5*
- 17 Ye men of Athens, I perceive that in all things ye are too superstitious.
For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. *17:22–23*
- 18 God that made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;
Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things;
And hath made of one blood all nations of men for to dwell on all the face of the earth. *17:24–26*
- 19 For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. *17:28*
- 20 Your blood be upon your own heads. *18:6*
- 21 And Gallio, cared for none of those things. *18:17*
- 22 Mighty in the Scriptures. *18:24*
- 23 We have not so much as heard whether there be any Holy Ghost. *19:2*
- 24 All with one voice about the space of two hours cried out, Great is Diana of the Ephesians. *19:34*
- 25 It is more blessed to give than to receive. *20:35*
- 26 I [Paul] am . . . a Jew of Tarsus, a city in Cilicia, a citizen of no mean city. *21:39*
- 27 Brought up in this city at the feet of Gamaliel. *22:3*
- 28 And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was free born. *22:28*
- 29 God shall smite thee, thou whited wall. *23:3*
- 30 Revilest thou God's high priest? *23:4*
- 31 I [Paul] am a Pharisee, the son of a Pharisee. *23:6*
- 32 A conscience void of offense toward God, and toward men. *24:16*
- 33 When I have a convenient season, I will call for thee. *24:25*
- 34 I appeal unto Caesar. *25:11*
- 35 Paul, thou art beside thyself; much learning doth make thee mad. *26:24*
- 36 I am not mad . . . but speak forth the words of truth and soberness. *26:25*
- 37 For this thing was not done in a corner. *26:26*
- 38 Almost thou persuadest me to be a Christian. *26:28*
- 39 Wherein thou judgest another, thou condemnest thyself.
The Epistle of Paul the Apostle to the Romans 2:1
- 40 These, having not the law, are a law unto themselves. *2:14*
- 41 The things that are more excellent. *2:18*
- 42 Where no law is, there is no transgression. *4:15*
- 43 Who against hope believed in hope. *4:18*
- 44 Where sin abounded, grace did much more abound. *5:20*
- 45 Death hath no more dominion over him. *6:9*

- 1 I speak after the manner of men. 6:19
- 2 The wages of sin is death; but the gift of God is eternal life. 6:23
- 3 The good that I would I do not: but the evil which I would not, that I do. 7:19
- 4 Who shall deliver me from the body of this death? 7:24
- 5 Heirs of God, and joint-heirs with Christ. 8:17
- 6 For we know that the whole creation groaneth and travaileth in pain together until now. 8:22
- 7 All things work together for good to them that love God. 8:28
- 8 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.
Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. 8:29–30
- 9 If God be for us, who can be against us? 8:31
- 10 Who shall lay any thing to the charge of God's elect? It is God that justifieth. 8:33
- 11 Who shall separate us from the love of Christ? 8:35
- 12 Neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,
Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. 8:38–39
- 13 Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor? 9:21
- 14 For who hath known the mind of the Lord? 11:34
- 15 I beseech you therefore, brethren . . . that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. 12:1
- 16 Let love be without dissimulation. 12:9
- 17 Be kindly affectioned one to another with brotherly love. 12:10
- 18 Given to hospitality. 12:13
- 19 Be not wise in your own conceits.
Recompense to no man evil for evil. 12:16–17
- 20 If it be possible, as much as lieth in you, live peaceably with all men. 12:18
- 21 Vengeance is mine; I will repay, saith the Lord. 12:19
- 22 Be not overcome of evil, but overcome evil with good. 12:21
- 23 The powers that be are ordained of God. 13:1
- 24 Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor.
Owe no man anything, but to love one another. 13:7–8
- 25 Love is the fulfilling of the law. 13:10
- 26 The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light.
Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.
But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.¹ 13:12–14
- 27 Doubtful disputations. 14:1
- 28 Let every man be fully persuaded in his own mind. 14:5
- 29 For none of us liveth to himself, and no man dieth to himself.
For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. 14:7–8
- 30 Let us therefore follow after the things which make for peace. 14:19
- 31 We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. 15:1
- 32 God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty.
The First Epistle of Paul the Apostle to the Corinthians 1:27
- 33 As it is written,² Eye hath not seen, nor ear heard. 2:9
- 34 I have planted, Apollos watered; but God gave the increase. 3:6
- 35 We are laborers together with God: ye are God's husbandry. 3:9
- 36 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed

¹See Saint Augustine, 119:10, and note.

²Men have not heard, nor perceived by the ear, neither hath the eye seen. — *Isaiah 64:4*

- by fire; and the fire shall try every man's work of what sort it is. *I Corinthians 3:13*
- 1 For the temple of God is holy, which temple ye are. *3:17*
- 2 We are made a spectacle unto the world, and to angels, and to men. *4:9*
- 3 Absent in body, but present in spirit. *5:3*
- 4 A little leaven leaveneth the whole lump. *5:6*
- 5 For even Christ our Passover is sacrificed for us. *5:7*
- 6 It is better to marry than to burn. *7:9*
- 7 The fashion of this world passeth away. *7:31*
- 8 Knowledge puffeth up, but charity edifieth. *8:1*
- 9 I am made all things to all men. *9:22*
- 10 Know ye not that they which run in a race run all, but one receiveth the prize? *9:24*
- 11 Let him that thinketh he standeth take heed lest he fall. *10:12*
- 12 All things are lawful for me, but all things are not expedient. *10:23*
- 13 The earth is the Lord's, and the fullness thereof. *10:26*
- 14 If a woman have long hair, it is a glory to her. *11:15*
- 15 Take, eat: this is my body, which is broken for you: this do in remembrance of me. *11:24*
- 16 This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. *11:25*
- 17 Though I speak with the tongues of men and of angels, and have not charity,¹ I am become as sounding brass, or a tinkling cymbal. *13:1*
- 18 Though I have all faith, so that I could remove mountains, and have not charity, I am nothing.
And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.
Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up. *13:2-4*
- 19 Beareth all things, believeth all things, hopeth all things, endureth all things.
Charity never faileth. *13:7-8*
- 20 We know in part, and we prophesy in part.
But when that which is perfect is come, then that which is in part shall be done away.
When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.
For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.
And now abideth faith, hope, charity, these three; but the greatest of these is charity. *13:9-13*
- 21 If the trumpet give an uncertain sound, who shall prepare himself to the battle? *14:8*
- 22 Let all things be done decently and in order. *14:40*
- 23 And last of all he was seen of me also, as of one born out of due time.
For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.
But by the grace of God I am what I am. *15:8-10*
- 24 But now is Christ risen from the dead, and become the firstfruits of them that slept.
For since by man came death, by man came also the resurrection of the dead.
For as in Adam all die, even so in Christ shall all be made alive. *15:20-22*
- 25 The last enemy that shall be destroyed is death. *15:26*
- 26 Evil communications corrupt good manners. *15:33*
- 27 Thou fool, that which thou sowest is not quickened, except it die. *15:36*
- 28 One star differeth from another star in glory. *15:41*
- 29 It is sown in corruption; it is raised in incorruption. *15:42*
- 30 The first man is of the earth, earthy. *15:47*
- 31 Behold, I show you a mystery; We shall not all sleep, but we shall all be changed,
In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.
For this corruptible must put on incorruption, and this mortal must put on immortality. *15:51-53*
- 32 Death is swallowed up in victory.
O death, where is thy sting? O grave, where is thy victory? *15:54-55*

¹In the Revised Standard Version *charity* throughout this chapter is translated as *love*—the love of mankind in the sense of the Greek *agapē* and the Latin *caritas*.

- 1 Watch ye, stand fast in the faith, quit you like men, be strong. 16:13
- 2 If any man love not the Lord Jesus Christ, let him be Anathema Maranatha. 16:22
- 3 Not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.
The Second Epistle of Paul the Apostle to the Corinthians 3:6
- 4 Seeing then that we have such hope, we use great plainness of speech. 3:12
- 5 The things which are seen are temporal; but the things which are not seen are eternal. 4:18
- 6 We walk by faith, not by sight. 5:7
- 7 Now is the accepted time. 6:2
- 8 By honor and dishonor, by evil report and good report. 6:8
- 9 As having nothing, and yet possessing all things. 6:10
- 10 God loveth a cheerful giver. 9:7
- 11 Though I be rude in speech. 11:6
- 12 For ye suffer fools gladly, seeing ye yourselves are wise. 11:19
- 13 Forty stripes save one. 11:24
- 14 A thorn in the flesh. 12:7
- 15 My strength is made perfect in weakness. 12:9
- 16 The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. 13:14
- 17 The right hands of fellowship.
The Epistle of Paul the Apostle to the Galatians 2:9
- 18 Weak and beggarly elements. 4:9
- 19 It is good to be zealously affected always in a good thing. 4:18
- 20 Ye are fallen from grace. 5:4
- 21 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. 5:17
- 22 The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, Meekness, temperance. 5:22–23
- 23 Every man shall bear his own burden. 6:5
- 24 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. 6:7
- 25 Let us not be weary in well doing. 6:9
- 26 To be strengthened with might by his Spirit in the inner man.
The Epistle of Paul the Apostle to the Ephesians 3:16
- 27 Carried about with every wind of doctrine. 4:14
- 28 We are members one of another.
Be ye angry, and sin not: let not the sun go down upon your wrath. 4:25–26
- 29 Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord. 5:19
- 30 Put on the whole armor of God. 6:11
- 31 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.
Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. 6:12–13
- 32 To live is Christ, and to die is gain.
The Epistle of Paul the Apostle to the Philippians 1:21
- 33 Work out your own salvation with fear and trembling. 2:12
- 34 For it is God which worketh in you both to will and to do of his good pleasure. 2:13
- 35 This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before,
I press toward the mark. 3:13–14
- 36 Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things. 3:19
- 37 The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. 4:7
- 38 Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. 4:8
- 39 I have learned, in whatsoever state I am, therewith to be content. 4:11
- 40 By him were all things created, that are in heaven, and that are in earth, visible and invisible . . . all things were created by him, and for him:

And he is before all things, and by him all things consist.

*The Epistle of Paul the Apostle
to the Colossians 1:16–17*

- 1 Touch not; taste not; handle not. 2:21
- 2 Set your affection on things above, not on things on the earth. 3:2
- 3 Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all. 3:11
- 4 Fathers, provoke not your children to anger, lest they be discouraged. 3:21
- 5 Let your speech be alway with grace, seasoned with salt. 4:6
- 6 Luke, the beloved physician. 4:14
- 7 Labor of love.
*The First Epistle of Paul the Apostle
to the Thessalonians 1:3*
- 8 Study to be quiet, and to do your own business. 4:11
- 9 The day of the Lord so cometh as a thief in the night. 5:2
- 10 Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. 5:5
- 11 Putting on the breastplate of faith and love; and for an helmet, the hope of salvation. 5:8
- 12 Pray without ceasing. 5:17
- 13 Prove all things; hold fast that which is good. 5:21
- 14 The law is good, if a man use it lawfully.
*The First Epistle of Paul the Apostle
to Timothy 1:8*
- 15 Christ Jesus came into the world to save sinners; of whom I am chief. 1:15
- 16 For if a man know not how to rule his own house, how shall he take care of the church of God? 3:5
- 17 Not greedy of filthy lucre. 3:8
- 18 Speaking lies in hypocrisy; having their conscience seared with a hot iron. 4:2
- 19 Every creature of God is good, and nothing to be refused, if it be received with thanksgiving. 4:4
- 20 Refuse profane and old wives' fables. 4:7
- 21 Let them learn first to show piety at home. 5:4
- 22 But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel. 5:8

- 23 They learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not. 5:13
- 24 Drink no longer water, but use a little wine for thy stomach's sake. 5:23
- 25 We brought nothing into this world, and it is certain we can carry nothing out. 6:7
- 26 The love of money is the root of all evil.¹ 6:10
- 27 Fight the good fight of faith, lay hold on eternal life. 6:12
- 28 Rich in good works. 6:18
- 29 O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called. 6:20
- 30 For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.
*The Second Epistle of Paul the Apostle to
Timothy 1:7*
- 31 A workman that needeth not to be ashamed. 2:15
- 32 Be instant in season, out of season. 4:2
- 33 I have fought a good fight, I have finished my course, I have kept the faith. 4:7
- 34 The Lord reward him according to his works. 4:14
- 35 Unto the pure all things are pure.
The Epistle of Paul to Titus 1:15
- 36 Making mention of thee always in my prayers.
The Epistle of Paul to Philemon 1:4
- 37 Who maketh his angels spirits, and his ministers a flame of fire.
The Epistle of Paul the Apostle to the Hebrews 1:7
- 38 The word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. 4:12
- 39 Strong meat belongeth to them that are of full age. 5:14
- 40 They crucify to themselves the Son of God afresh, and put him to an open shame. 6:6
- 41 Without shedding of blood is no remission. 9:22
- 42 Faith is the substance of things hoped for, the evidence of things not seen. 11:1

¹Radix malorum est cupiditas.—CHAUCER, *The Canterbury Tales* [c. 1387], *The Pardoner's Prologue*, l. 6

- 1 Wherefore seeing we also are compassed about with so great a cloud of witnesses . . . let us run with patience the race that is set before us,
Looking unto Jesus the author and finisher of our faith. 12:1-2
- 2 Whom the Lord loveth he chasteneth. 12:6
- 3 The spirits of just men made perfect. 12:23
- 4 Let brotherly love continue.
Be not forgetful to entertain strangers: for thereby some have entertained angels unawares. 13:1-2
- 5 The Lord is my helper, and I will not fear what man shall do unto me. 13:6
- 6 Jesus Christ the same yesterday, and to day, and for ever. 13:8
- 7 For here have we no continuing city, but we seek one to come. 13:14
- 8 To do good and to communicate forget not: for with such sacrifices God is well pleased. 13:16
- 9 Let patience have her perfect work, that ye may be perfect and entire, wanting nothing.
If any of you lack wisdom, let him ask of God.
The General Epistle of James 1:4-5
- 10 Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life. 1:12
- 11 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. 1:17
- 12 Be swift to hear, slow to speak, slow to wrath:
For the wrath of man worketh not the righteousness of God. 1:19-20
- 13 Be ye doers of the word, and not hearers only. 1:22
- 14 Unspotted from the world. 1:27
- 15 As the body without the spirit is dead, so faith without works is dead also. 2:26
- 16 How great a matter a little fire kindleth! 3:5
- 17 The tongue can no man tame; it is an unruly evil. 3:8
- 18 This wisdom descendeth not from above, but is earthly, sensual, devilish. 3:15
- 19 Resist the devil, and he will flee from you. 4:7
- 20 What is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away. 4:14
- 21 Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. 5:7
- 22 Ye have heard of the patience of Job. 5:11
- 23 The effectual fervent prayer of a righteous man availeth much. 5:16
- 24 Hope to the end.
The First Epistle General of Peter 1:13
- 25 The Father, who without respect of persons judgeth according to every man's work. 1:17
- 26 All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:
But the word of the Lord endureth for ever. 1:24-25
- 27 Abstain from fleshly lusts, which war against the soul. 2:11
- 28 Honor all men. Love the brotherhood. Fear God. Honor the king. 2:17
- 29 Ornament of a meek and quiet spirit. 3:4
- 30 Giving honor unto the wife, as unto the weaker vessel. 3:7
- 31 Charity shall cover the multitude of sins. 4:8
- 32 A crown of glory that fadeth not away. 5:4
- 33 Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour. 5:8
- 34 And the day star arise in your hearts.
The Second Epistle General of Peter 1:19
- 35 The dog is turned to his own vomit again. 2:22
- 36 God is light, and in him is no darkness at all.
The First Epistle General of John 1:5
- 37 If we say that we have no sin, we deceive ourselves, and the truth is not in us. 1:8
- 38 If any man sin, we have an advocate with the Father, Jesus Christ the righteous:
And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world. 2:1-2
- 39 He is antichrist, that denieth the Father and the Son. 2:22
- 40 Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? 3:17
- 41 He that loveth not, knoweth not God; for God is love. 4:8
- 42 There is no fear in love; but perfect love casteth out fear. 4:18

- 1 Raging waves of the sea, foaming out their own shame; and wandering stars, to whom is reserved the blackness of darkness for ever.
The General Epistle of Jude 13
- 2 I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. *The Revelation of Saint John the Divine 1:9*
- 3 What thou seest, write in a book, and send it unto the seven churches which are in Asia. *1:11*
- 4 And being turned, I saw seven golden candlesticks. *1:12*
- 5 His feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. *1:15*
- 6 When I saw him, I fell at his feet as dead. *1:17*
- 7 I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death. *1:18*
- 8 I have somewhat against thee, because thou hast left thy first love. *2:4*
- 9 To him that overcometh will I give to eat of the tree of life. *2:7*
- 10 Be thou faithful unto death, and I will give thee a crown of life. *2:10*
- 11 He shall rule them with a rod of iron. *2:27*
- 12 I will give him the morning star. *2:28*
- 13 I will not blot out his name out of the book of life. *3:5*
- 14 I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.
So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. *3:15–16*
- 15 Behold, I stand at the door, and knock. *3:20*
- 16 The first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle.
And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. *4:7–8*
- 17 Thou hast created all things, and for thy pleasure they are and were created. *4:11*
- 18 A book . . . sealed with seven seals. *5:1*
- 19 He went forth conquering, and to conquer. *6:2*
- 20 Behold a pale horse: and his name that sat on him was Death, and Hell followed with him. *6:8*
- 21 Four angels standing on the four corners of the earth, holding the four winds of the earth. *7:1*
- 22 Hurt not the earth, neither the sea, nor the trees. *7:3*
- 23 All nations, and kindreds, and people, and tongues. *7:9*
- 24 These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the lamb. *7:14*
- 25 They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. *7:16*
- 26 The name of the star is called Wormwood. *8:11*
- 27 The kingdoms of this world are become the kingdoms of our Lord and of his Christ. *11:15*
- 28 There was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,
And prevailed not. *12:7–8*
- 29 The great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world. *12:9*
- 30 No man might buy or sell, save he that had the mark, or the name of the beast. *13:17*
- 31 The voice of many waters. *14:2*
- 32 Babylon is fallen, is fallen, that great city. *14:8*
- 33 Blessed are the dead which die in the Lord . . . that they may rest from their labours. *14:13*
- 34 And he gathered them together into a place called in the Hebrew tongue Armageddon. *16:16*
- 35 He is Lord of lords, and King of kings. *17:14*
- 36 He treadeth the winepress of the fierceness and wrath of Almighty God. *19:15*
- 37 Another book was opened, which is the book of life. *20:12*
- 38 I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.
And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. *21:1–2*

- 1 God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. 21:4
- 2 There shall be no night there. 22:5
- 3 He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.
And, behold, I come quickly. 22:11–12
- 4 I am Alpha and Omega, the beginning and the end, the first and the last. 22:13

The Roman Missal

- 5 Introibo ad altare Dei [I will go in to the altar of God]. *Antiphon*
- 6 Mea culpa, mea culpa, mea maxima culpa [Through my fault, through my fault, through my most grievous fault]. *Confession of Sins*
- 7 Dominus vobiscum [The Lord be with you].
Et cum spiritu tuo [And with your spirit].
Antiphon
- 8 Requiem aeternam dona eis, Domine: et lux perpetua luceat eis [Eternal rest give them, O Lord: and let perpetual light shine upon them].
Mass for the Dead
- 9 Dies irae, dies illa/Solvat saeculum in favilla/
Teste David cum Sibylla [Day of wrath, that day, the earth will dissolve in ashes, as David and the Sibyl say].¹
Mass for the Dead
- 10 Kyrie eleison [Lord, have mercy on us]. *Kyrie*
- 11 Gloria in excelsis Deo. Et in terra pax hominibus bonae voluntatis [Glory to God in the highest. And on earth peace to men of good will]. *Gloria*
- 12 Agnus Dei, qui tollis peccata mundi, miserere nobis; Agnus Dei, qui tollis peccata mundi, miserere nobis; Agnus Dei, qui tollis peccata mundi, dona nobis pacem [Lamb of God, who takes away the sins of the world, have mercy on us; Lamb of God, who takes away the sins of the world, give us peace].
Communion
- 13 Hoc est enim Corpus meum [For this is My Body]. *Consecration*
- 14 Hic est enim calix Sanguinis mei, novi et aeterni testamenti: mysterium fidei: qui pro vobis et pro multis effundetur in remissionem peccatorum [For this is the chalice of My Blood, of the new and eter-

nal covenant; the mystery of faith; which shall be shed for you and for many unto the forgiveness of sins]. *Consecration*

- 15 O felix culpa, quae talem ac tantum meruit habere Redemptorem [O happy fault, which has deserved to have such and so mighty a Redeemer].²
Exsultet on Holy Saturday

The Book of Common Prayer [1928]³

- 16 Movable feasts. *Tables and Rules, p. xxxi*
- 17 He is risen. The Lord is risen indeed.
Morning Prayer, Easter, p. 5
- 18 The Scripture moveth us, in sundry places, to acknowledge and confess our manifold sins and wickedness.
Morning Prayer, Minister's Opening Words, p. 5
- 19 We have erred, and strayed from thy ways like lost sheep.
Morning Prayer, A General Confession, p. 6
- 20 We have left undone those things which we ought to have done; And we have done those things which we ought not to have done.
Morning Prayer, A General Confession, p. 6
- 21 Have mercy upon us, miserable offenders.
Morning Prayer, A General Confession, p. 6
- 22 Who desireth not the death of a sinner, but rather that he may turn from his wickedness and live.
Morning Prayer, The Declaration of Absolution, p. 7
- 23 Let us come before his presence with thanksgiving; and show ourselves glad in him with psalms.
Morning Prayer, Venite, p. 9
- 24 In his hand are all the corners of the earth; and the strength of the hills is his also.
The sea is his, and he made it; and his hands prepared the dry land. *Morning Prayer, Venite, p. 9*
- 25 Glory be to the Father, and to the Son, and to the Holy Ghost;

²Attributed to SAINT AUGUSTINE and SAINT AMBROSE.

³THOMAS CRANMER [1489–1556] gathered the western Latin rites as used in England, notably the Sarum rite of Salisbury Cathedral, when he compiled [1549] the English Prayer Book, known as the first Prayer Book of Edward VI. A revised second Prayer Book of Edward VI [1552] was revised again [1559]; finally, the present English Book of Common Prayer was published [1662]. The American Book of Common Prayer [1789], which derives from the English Prayer Book, was revised in 1892 and again in 1928. It is this revision from which the quotations in *Bartlett's* are taken.

See Newman, 450:1.

¹Attributed to THOMAS OF CELANO (c. 1185–c. 1255).

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Morning Prayer, Gloria Patri, p. 9

- 1 We praise thee, O God [Te deum laudamus].
Morning Prayer, Te Deum, p. 10
- 2 The noble army of Martyrs.
Morning Prayer, Te Deum, p. 10
- 3 I believe in God the Father Almighty, Maker of heaven and earth:
And in Jesus Christ his only Son our Lord: Who was conceived by the Holy Ghost, Born of the Virgin Mary: Suffered under Pontius Pilate, Was crucified, dead, and buried: He descended into hell; The third day he rose again from the dead: He ascended into heaven, And sitteth on the right hand of God the Father Almighty: From thence he shall come to judge the quick and the dead.
I believe in the Holy Ghost: The holy Catholic Church; The Communion of Saints: The Forgiveness of sins: The Resurrection of the body: And the Life everlasting.
Morning Prayer, Apostles' Creed, p. 15
- 4 Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God; Begotten, not made; Being of one substance with the Father; By whom all things were made: Who for us men and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man.
Morning Prayer, Nicene Creed, p. 16
- 5 O God, who art the author of peace and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom; Defend us thy humble servants in all assaults of our enemies.
Morning Prayer, A Collect for Peace, p. 17
- 6 O God, the Creator and Preserver of all mankind, we humbly beseech thee for all sorts and conditions of men; that thou wouldst be pleased to make thy ways known unto them, thy saving health unto all nations.
Morning Prayer, A Prayer for All Conditions of Men, p. 18
- 7 We commend to thy fatherly goodness all those who are any ways afflicted, or distressed, in mind, body, or estate.
Morning Prayer, A Prayer for All Conditions of Men, p. 19
- 8 We, thine unworthy servants, do give thee most humble and hearty thanks for all thy goodness and loving-kindness to us, and to all men; We bless thee for our creation, preservation, and all the blessings of this life; but above all, for thine inestimable love in the redemption of the world by our Lord Jesus

Christ; for the means of grace, and for the hope of glory.

Morning Prayer, A General Thanksgiving, p. 19

- 9 Almighty God, who . . . dost promise that when two or three are gathered together in thy Name thou wilt grant their requests; Fulfill now, O Lord, the desires and petitions of thy servants, as may be most expedient for them.
Morning Prayer, A Prayer of Saint Chrysostom, p. 20
- 10 Lighten our darkness, we beseech thee, O Lord; and by thy great mercy defend us from all perils and dangers of this night.
Evening Prayer, A Collect for Aid against Perils, p. 31
- 11 From all blindness of heart, from pride, vain-glory, and hypocrisy; from envy, hatred, and malice, and all uncharitableness,
Good Lord, deliver us. *The Litany, p. 54*
- 12 From all the deceits of the world, the flesh, and the devil. *The Litany, p. 54*
- 13 From battle and murder, and from sudden death. *The Litany, p. 54*
- 14 Give to all nations unity, peace, and concord. *The Litany, p. 56*
- 15 The kindly fruits of the earth. *The Litany, p. 57*
- 16 Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name.
Holy Communion, The Collect, p. 67
- 17 Ye who do truly and earnestly repent you of your sins, and are in love and charity with your neighbors, and intend to lead a new life.
Holy Communion, To those who come to receive the Holy Communion, p. 75
- 18 We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word, and deed, Against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable.
Holy Communion, General Confession, p. 75
- 19 Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee.
Holy Communion, Proper Preface, p. 77

- 1 And here we offer and present unto thee, O Lord, our selves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee.
Holy Communion, The Invocation, p. 81
- 2 The Peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord.
Holy Communion, Blessing, p. 84
- 3 Miserable sinners.
Holy Communion, The Exhortations, p. 86
- 4 Read, mark, learn, and inwardly digest [the Scriptures].
The Second Sunday in Advent, The Collect, p. 92
- 5 Dost thou, therefore, in the name of this Child, renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the sinful desires of the flesh, so that thou wilt not follow, nor be led by them?
Holy Baptism, To the Godfathers and Godmothers, p. 276
- 6 An outward and visible sign of an inward and spiritual grace.
Offices of Instruction, Questions on the Sacraments, p. 292
- 7 Is not by any to be entered into unadvisedly or lightly; but reverently, discreetly, advisedly, soberly, and in the fear of God.
Solemnization of Matrimony, p. 300
- 8 If any man can show just cause, why they may not lawfully be joined together, let him now speak, or else hereafter for ever hold his peace.
Solemnization of Matrimony, p. 300
- 9 Wilt thou . . . forsaking all others, keep thee only unto [him; her], so long as ye both shall live?
Solemnization of Matrimony, p. 301
- 10 To have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part.
Solemnization of Matrimony, p. 301
- 11 With this Ring I thee wed.
Solemnization of Matrimony, p. 302
- 12 Those whom God hath joined together let no man put asunder.
Solemnization of Matrimony, p. 303
- 13 In the midst of life we are in death.
Burial of the Dead, p. 332
- 14 Earth to earth, ashes to ashes, dust to dust; in sure and certain hope of the Resurrection unto eternal life.
Burial of the Dead, p. 333

- 15 The iron entered into his soul.
The Psalter, Psalm 105:18, p. 471

The Book of Common Prayer [English]

- 16 Give peace in our time, O Lord.
Morning Prayer, Versicles
- 17 Grant that the old Adam in this Child may be so buried, that the new man may be raised up in him.
Public Baptism of Infants, Blessing on the Child
- 18 To love, cherish, and to obey.
Solemnization of Matrimony
- 19 With all my worldly goods I thee endow.
Solemnization of Matrimony

The Upanishads

c. 800–500 B.C.

- 20 Lead me from the unreal to the real!
Lead me from darkness to light!
Lead me from death to immortality!¹
Brihadaranyaka Upanishad, 1.3.28
- 21 This Self is the honey of all beings, and all beings are the honey of this Self.
Brihadaranyaka, 2.5.14
- 22 The gods love the obscure and hate the obvious.²
Brihadaranyaka, 4.2.2
- 23 Da da da³ (that is) Be subdued, Give, Be merciful.¹
Brihadaranyaka, 5.2.3
- 24 If the slayer thinks he slays,
If the slain thinks he is slain,
Both these do not understand:
He slays not, is not slain.⁴
Katha Upanishad, 2.19
- 25 Om.⁵ *Passim*
- 26 Shanti.⁶ *Passim*

¹Translated by F. MAX MÜLLER.

²Translated by R. C. ZAEHNER.

³The voice of the thunder. The full Sanskrit is: Da da da iti. Damyata datta dayadhvamiti.

“Datta, dayadhvam, damyata” (Give, sympathize, control). —T. S. ELIOT, *The Waste Land* [1922], note to line 401
See T. S. Eliot, 719:2.

⁴See Emerson, 453:22.

⁵Om is a sacred syllable used especially to begin and end a scriptural recitation.

⁶Shanti means “peace.” T. S. Eliot, in his note to line 434 of *The Waste Land*, says, “‘The Peace which passeth understanding’ is our equivalent to this word.”

Homer

c. 700 B.C.

- 1 Sing, goddess, the wrath of Peleus' son Achilles, a destroying wrath which brought upon the Achaeans myriad woes, and sent forth to Hades many valiant souls of heroes. *The Iliad, bk. I, l. 1*
- 2 And the plan of Zeus was being accomplished. *Iliad, I, l. 5*
- 3 A dream, too, is from Zeus. *Iliad, I, l. 63*
- 4 He knew the things that were and the things that would be and the things that had been before. *Iliad, I, l. 70*
- 5 If you are very valiant, it is a god, I think, who gave you this gift. *Iliad, I, l. 178*
- 6 Speaking, he addressed her winged words. *Iliad, I, l. 201*
- 7 Whoever obeys the gods, to him they particularly listen. *Iliad, I, l. 218*
- 8 From his tongue flowed speech sweeter than honey. *Iliad, I, l. 249*
- 9 Rosy-fingered dawn appeared, the early-born. *Iliad, I, l. 477 and elsewhere*
- 10 The son of Kronos [Zeus] spoke, and nodded with his darkish brows, and immortal locks fell forward from the lord's deathless head, and he made great Olympus tremble. *Iliad, I, l. 528*
- 11 The Olympian is a difficult foe to oppose. *Iliad, I, l. 589*
- 12 Uncontrollable laughter arose among the blessed gods.¹ *Iliad, I, l. 599*
- 13 A councilor ought not to sleep the whole night through, a man to whom the populace is entrusted, and who has many responsibilities. *Iliad, II, l. 24*
- 14 Proud is the spirit of Zeus-fostered kings—their honor comes from Zeus, and Zeus, god of council, loves them. *Iliad, II, l. 196*
- 15 A multitude of rulers is not a good thing. Let there be one ruler, one king. *Iliad, II, l. 204*
- 16 He [Thersites] was the ugliest man who came to Ilium. *Iliad, II, l. 216*
- 17 I could not tell nor name the multitude, not even if I had ten tongues, ten mouths, not if I had a voice unwearying and a heart of bronze were in me. *Iliad, II, l. 488*
- 18 Yet with his powers of augury he [Chromis] did not save himself from dark death. *Iliad, II, l. 859*
- 19 The glorious gifts of the gods are not to be cast aside. *Iliad, III, l. 65*
- 20 Young men's minds are always changeable, but when an old man is concerned in a matter, he looks both before and after. *Iliad, III, l. 108*
- 21 Like cicadas, which sit upon a tree in the forest and pour out their piping voices, so the leaders of the Trojans were sitting on the tower. *Iliad, III, l. 151*
- 22 There is no reason to blame the Trojans and the well-greaved Achaeans that for such a woman they long suffer woes. *Iliad, III, l. 156*
- 23 Words like winter snowflakes. *Iliad, III, l. 222*
- 24 The sun, which sees all things and hears all things. *Iliad, III, l. 277*
- 25 Son of Atreus, what manner of speech has escaped the barrier of your teeth? *Iliad, IV, l. 350*
- 26 Far away in the mountains a shepherd hears their thundering. *Iliad, IV, l. 455*
- 27 He lives not long who battles with the immortals, nor do his children prattle about his knees when he has come back from battle and the dread fray. *Iliad, V, l. 407*
- 28 Not at all similar are the race of the immortal gods and the race of men who walk upon the earth. *Iliad, V, l. 441*
- 29 Great-hearted Stentor with brazen voice, who could shout as loud as fifty other men. *Iliad, V, l. 785*
- 30 He was a wealthy man, and kindly to his fellow men; for dwelling in a house by the side of the road, he used to entertain all comers.² *Iliad, VI, l. 14*
- 31 A generation of men is like a generation of leaves: the wind scatters some leaves upon the ground, while others the burgeoning wood brings forth—and the season of spring comes on. So of men one generation springs forth and another ceases. *Iliad, VI, l. 146*
- 32 Always to be bravest and to be preeminent above others. *Iliad, VI, l. 208*
- 33 Victory shifts from man to man. *Iliad, VI, l. 339*
- 34 May men say, "He is far greater than his father," when he returns from battle. *Iliad, VI, l. 479*

¹Also in *The Odyssey, bk. VIII, l. 326*.²He held his seat; a friend to human race. /Fast by the road, his ever-open door /Obliged the wealthy and relieved the poor.—ALEXANDER POPE, *translation of The Iliad* [1715]

- 1 Smiling through tears. *Iliad*, VI, l. 484
- 2 Attach a golden chain from heaven, and all of you take hold of it, you gods and goddesses, yet would you not be able to drag Zeus the most high from heaven to earth. *Iliad*, VIII, l. 19
- 3 Hades is relentless and unyielding. *Iliad*, IX, l. 158
- 4 Hateful to me as the gates of Hades is that man who hides one thing in his heart and speaks another. *Iliad*, IX, l. 312
- 5 Even when someone battles hard, there is an equal portion for one who lingers behind, and in the same honor are held both the coward and the brave man; the idle man and he who has done much meet death alike. *Iliad*, IX, l. 318
- 6 To be both a speaker of words and a doer of deeds. *Iliad*, IX, l. 443
- 7 Prayers are the daughters of mighty Zeus, lame and wrinkled and slanting-eyed. *Iliad*, IX, l. 502
- 8 A companion's words of persuasion are effective. *Iliad*, XI, l. 793
- 9 It was built against the will of the immortal gods, and so it did not last for long. *Iliad*, XII, l. 8
- 10 The single best augury is to fight for one's country. *Iliad*, XII, l. 243
- 11 There is a strength in the union even of very sorry men. *Iliad*, XIII, l. 237
- 12 There is a fullness of all things, even of sleep and of love. *Iliad*, XIII, l. 636
- 13 You will certainly not be able to take the lead in all things yourself, for to one man a god has given deeds of war, and to another the dance, to another the lyre and song, and in another wide-sounding Zeus puts a good mind. *Iliad*, XIII, l. 729
- 14 It is not possible to fight beyond your strength, even if you strive. *Iliad*, XIII, l. 787
- 15 She [Aphrodite] spoke and loosened from her bosom the embroidered girdle of many colors into which all her allurements were fashioned. In it was love and in it desire and in it blandishing persuasion which steals the mind even of the wise. *Iliad*, XIV, l. 214
- 16 There she met sleep, the brother of death.¹ *Iliad*, XIV, l. 231 and XVI, l. 672
- 17 Ocean, who is the source of all. *Iliad*, XIV, l. 246
- 18 The hearts of the noble may be turned [by entreaty]. *Iliad*, XV, l. 203
- 19 It is not unseemly for a man to die fighting in defense of his country. *Iliad*, XV, l. 496
- 20 Of men who have a sense of honor, more come through alive than are slain, but from those who flee comes neither glory nor any help. *Iliad*, XV, l. 563
- 21 The outcome of the war is in our hands; the outcome of words is in the council. *Iliad*, XVI, l. 630
- 22 But he, mighty man, lay mightily in the whirl of dust, forgetful of his horsemanship. *Iliad*, XVI, l. 775
- 23 Once harm has been done, even a fool understands it. *Iliad*, XVII, l. 32
- 24 The most preferable of evils.² *Iliad*, XVII, l. 105
- 25 Surely there is nothing more wretched than a man, of all the things which breathe and move upon the earth. *Iliad*, XVII, l. 446
- 26 Sweeter it [wrath] is by far than the honeycomb dripping with sweetness, and spreads through the hearts of men. *Iliad*, XVIII, l. 109
- 27 I too shall lie in the dust when I am dead, but now let me win noble renown. *Iliad*, XVIII, l. 120
- 28 Zeus does not bring all men's plans to fulfillment. *Iliad*, XVIII, l. 328
- 29 The Erinyes, who exact punishment of men underground if one swears a false oath. *Iliad*, XIX, l. 259
- 30 Not even Achilles will bring all his words to fulfillment. *Iliad*, XX, l. 369
- 31 Miserable mortals who, like leaves, at one moment flame with life, eating the produce of the land, and at another moment weakly perish. *Iliad*, XXI, l. 463
- 32 It is entirely seemly for a young man killed in battle to lie mangled by the bronze spear. In his death all things appear fair. But when dogs shame the gray

²Of two evils, the least should be chosen. — CICERO, *De Officiis*, III, 1

Of harmes two, the lesse is for to chese. — CHAUCER, *Troilus and Criseyde* [c. 1385], bk. II, l. 470

Of two evils the less is always to be chosen. — THOMAS À KEMPIS, *Imitation of Christ*, bk. III, ch. 12

See West, 736:9.

¹Sleep, the brother of Death. — HESIOD, *The Theogony*, l. 756

Sleep, Death's twin brother. — ALFRED, LORD TENNYSON, *In Memoriam* [1850], pt. LXVIII

- head and gray chin and nakedness of an old man killed, it is the most piteous thing that happens among wretched mortals. *Iliad, XXII, l. 71*
- 1 Then the father held out the golden scales, and in them he placed two fates of dread death. *Iliad, XXII, l. 209*
- 2 There are no compacts between lions and men, and wolves and lambs have no concord. *Iliad, XXII, l. 262*
- 3 By the ships there lies a dead man, unwept, unburied: Patroclus. *Iliad, XXII, l. 386*
- 4 Remembering this, he wept bitterly, lying now on his side, now on his back, now on his face. *Iliad, XXIV, l. 9*
- 5 The fates have given mankind a patient soul. *Iliad, XXIV, l. 49*
- 6 Thus have the gods spun the thread for wretched mortals: that they live in grief while they themselves are without cares; for two jars stand on the floor of Zeus of the gifts which he gives, one of evils and another of blessings. *Iliad, XXIV, l. 525*
- 7 Tell me, muse, of the man of many resources who wandered far and wide after he sacked the holy citadel of Troy, and he saw the cities and learned the thoughts of many men, and on the sea he suffered in his heart many woes. *The Odyssey, bk. I, l. 1*
- 8 By their own follies they perished, the fools. *Odyssey, I, l. 7*
- 9 Look now how mortals are blaming the gods, for they say that evils come from us, but in fact they themselves have woes beyond their share because of their own follies. *Odyssey, I, l. 32*
- 10 Surely these things lie on the knees of the gods.¹ *Odyssey, I, l. 267*
- 11 You ought not to practice childish ways, since you are no longer that age. *Odyssey, I, l. 296*
- 12 For rarely are sons similar to their fathers: most are worse, and a few are better than their fathers. *Odyssey, II, l. 276*
- 13 Gray-eyed Athena sent them a favorable breeze, a fresh west wind, singing over the wine-dark sea. *Odyssey, II, 420*
- 14 A young man is embarrassed to question an older one. *Odyssey, III, l. 24*
- 15 All men have need of the gods. *Odyssey, III, l. 48*
- 16 The minds of the everlasting gods are not changed suddenly. *Odyssey, III, l. 147*
- 17 A small rock holds back a great wave. *Odyssey, III, l. 296*
- 18 No mortal could vie with Zeus, for his mansions and his possessions are deathless. *Odyssey, IV, l. 78*
- 19 She [Helen] threw into the wine which they were drinking a drug which takes away grief and passion and brings forgetfulness of all ills. *Odyssey, IV, l. 220*
- 20 The immortals will send you to the Elysian plain at the ends of the earth, where fair-haired Rhadamanthys is. There life is supremely easy for men. No snow is there, nor ever heavy winter storm, nor rain, and Ocean is ever sending gusts of the clear-blowing west wind to bring coolness to men. *Odyssey, IV, l. 563*
- 21 Olympus, where they say there is an abode of the gods, ever unchanging: it is neither shaken by winds nor ever wet with rain, nor does snow come near it, but clear weather spreads cloudless about it, and a white radiance stretches above it.² *Odyssey, VI, l. 42*
- 22 May the gods grant you all things which your heart desires, and may they give you a husband and a home and gracious concord, for there is nothing greater and better than this—when a husband and wife keep a household in oneness of mind, a great woe to their enemies and joy to their friends, and win high renown. *Odyssey, VI, l. 180*
- 23 All strangers and beggars are from Zeus, and a gift, though small, is precious. *Odyssey, VI, l. 207*
- 24 Their ships are swift as a bird or a thought. *Odyssey, VII, l. 36*
- 25 We are quick to flare up, we races of men on the earth. *Odyssey, VII, l. 307*
- 26 So it is that the gods do not give all men gifts of grace—neither good looks nor intelligence nor eloquence. *Odyssey, VIII, l. 167*
- 27 Evil deeds do not prosper; the slow man catches up with the swift. *Odyssey, VIII, l. 329*
- 28 Even if you gods, and all the goddesses too, should be looking on, yet would I be glad to sleep with golden Aphrodite. *Odyssey, VIII, l. 341*

¹Also familiar as: In the lap of the gods.

²The majesty of the gods is revealed, and their peaceful abodes, which neither the winds shake nor clouds soak with showers, nor does the snow congealed with biting frost besmirch them with its white fall, but an ever cloudless sky vaults them over, and smiles with light bounteously spread abroad.—LUCRETIUS, *De Rerum Natura*, bk. III, l. 18

- 1 Among all men on the earth bards have a share of honor and reverence, because the muse has taught them songs and loves the race of bards.
Odyssey, VIII, l. 479
- 2 Thus she spoke; and I longed to embrace my dead mother's ghost. Thrice I tried to clasp her image, and thrice it slipped through my hands, like a shadow, like a dream.
Odyssey, XI, l. 204
- 3 They strove to pile Ossa on Olympus, and on Ossa Pelion with its leafy forests, that they might scale the heavens.¹
Odyssey, XI, l. 315
- 4 There is a time for many words, and there is also a time for sleep.
Odyssey, XI, l. 379
- 5 There is nothing more dread and more shameless than a woman who plans such deeds in her heart as the foul deed which she plotted when she contrived her husband's murder.
Odyssey, XI, l. 427
- 6 In the extravagance of her evil she has brought shame both on herself and on all women who will come after her, even on one who is virtuous.
Odyssey, XI, l. 432
- 7 Therefore don't you be gentle to your wife either. Don't tell her everything you know, but tell her one thing and keep another thing hidden.
Odyssey, XI, l. 441
- 8 There is no more trusting in women.
Odyssey, XI, l. 456
- 9 I should rather labor as another's serf, in the home of a man without fortune, one whose livelihood was meager, than rule over all the departed dead.
Odyssey, XI, l. 489
- 10 Friends, we have not till now been unacquainted with misfortunes.
Odyssey, XII, l. 208
- 11 It is tedious to tell again tales already plainly told.
Odyssey, XII, l. 452
- 12 The wine urges me on, the bewitching wine, which sets even a wise man to singing and to laughing gently and rouses him up to dance and brings forth words which were better unspoken.
Odyssey, XIV, l. 463
- 13 It is equally wrong to speed a guest who does not want to go, and to keep one back who is eager.
Odyssey, XV, l. 72
- 14 Even his griefs are a joy long after to one that remembers all that he wrought and endured.
Odyssey, XV, l. 400
- 15 God always pairs off like with like.
Odyssey, XVII, l. 218
- 16 Bad herdsmen ruin their flocks.
Odyssey, XVII, l. 246
- 17 Wide-sounding Zeus takes away half a man's worth on the day when slavery comes upon him.
Odyssey, XVII, l. 322
- 18 Then dark death seized Argus, as soon as he had seen Odysseus in the twentieth year.
Odyssey, XVII, l. 326
- 19 The gods, likening themselves to all kinds of strangers, go in various disguises from city to city, observing the wrongdoing and the righteousness of men.
Odyssey, XVII, l. 485
- 20 Nothing feebler than a man does the earth raise up, of all the things which breathe and move on the earth, for he believes that he will never suffer evil in the future, as long as the gods give him success and he flourishes in his strength; but when the blessed gods bring sorrows too to pass, even these he bears, against his will, with steadfast spirit, for the thoughts of earthly men are like the day which the father of gods and men brings upon them.
Odyssey, XVIII, l. 130
- 21 Men flourish only for a moment.
Odyssey, XIX, l. 328
- 22 Dreams surely are difficult, confusing, and not everything in them is brought to pass for mankind. For fleeting dreams have two gates: one is fashioned of horn and one of ivory. Those which pass through the one of sawn ivory are deceptive, bringing tidings which come to nought, but those which issue from the one of polished horn bring true results when a mortal sees them.
Odyssey, XIX, l. 560
- 23 Endure, my heart: you once endured something even more dreadful.
Odyssey, XX, l. 18
- 24 Your heart is always harder than a stone.
Odyssey, XXIII, l. 103
- 25 Therefore the fame of her excellence will never perish, and the immortals will fashion among earthly men a gracious song in honor of faithful Penelope.
Odyssey, XXIV, l. 196

¹Then the omnipotent Father with his thunder made Olympus tremble, and from Ossa hurled Pelion.—OVID, *Metamorphoses*, I, l. 154

I would have you call to mind the strength of the ancient giants, that undertook to lay the high mountain Pelion on the top of Ossa, and set among those the shady Olympus.—FRANÇOIS RABELAIS, *Works*, bk. IV [1548], ch. 38

Hesiod

c. 700 B.C.

- 1 With the muses of Helicon let us begin our singing. *The Theogony, l. 1*
- 2 They once taught Hesiod beauteous song, when he was shepherding his sheep below holy Helicon. *Theogony, l. 22*
- 3 We know how to speak many falsehoods which resemble real things, but we know, when we will, how to speak true things. *Theogony, l. 27*
- 4 On his tongue they pour sweet dew, and from his mouth flow gentle words. *Theogony, l. 83*
- 5 Love, who is most beautiful among the immortal gods, the melter of limbs, overwhelms in their hearts the intelligence and wise counsel of all gods and all men. *Theogony, l. 120*
- 6 From their eyelids as they glanced dripped love. *Theogony, l. 910*
- 7 There was not after all a single kind of strife, but on the earth there are two kinds: one of them a man might praise when he recognized her, but the other is blameworthy. *Works and Days, l. 11*
- 8 Potter bears a grudge against potter, and craftsman against craftsman, and beggar is envious of beggar, and bard of bard. *Works and Days, l. 25*
- 9 Fools, they do not even know how much more is the half than the whole. *Works and Days, l. 40*
- 10 Often an entire city has suffered because of an evil man. *Works and Days, l. 240*
- 11 He harms himself who does harm to another, and the evil plan is most harmful to the planner. *Works and Days, l. 265*
- 12 Badness you can get easily, in quantity: the road is smooth, and it lies close by. But in front of excellence the immortal gods have put sweat, and long and steep is the way to it, and rough at first. But when you come to the top, then it is easy, even though it is hard. *Works and Days, l. 287*
- 13 A bad neighbor is a misfortune, as much as a good one is a great blessing. *Works and Days, l. 346*
- 14 Do not seek evil gains; evil gains are the equivalent of disaster. *Works and Days, l. 352*
- 15 If you should put even a little on a little, and should do this often, soon this too would become big. *Works and Days, l. 361*
- 16 At the beginning of a cask and at the end take your fill; in the middle be sparing. *Works and Days, l. 368*

- 17 The dawn speeds a man on his journey, and speeds him too in his work. *Works and Days, l. 579*

- 18 Observe due measure, for right timing is in all things the most important factor. *Works and Days, l. 694*

- 19 Gossip is mischievous, light and easy to raise, but grievous to bear and hard to get rid of. No gossip ever dies away entirely, if many people voice it: it too is a kind of divinity. *Works and Days, l. 761*

Archilochus

Early seventh century B.C.

- 20 I have saved myself—what care I for that shield? Away with it! I'll get another one no worse. *Fragment 6*
- 21 Old women should not seek to be perfumed. *Fragment 27*
- 22 The fox knows many things, but the hedgehog knows one great thing.¹ *Fragment 103*

Mimnermus

c. 650–c. 590 B.C.

- 23 What life is there, what delight, without golden Aphrodite? *Fragment 1*

The Seven Sages²

c. 650–c. 550 B.C.

- 24 Know thyself. *Inscription at the Delphic Oracle. From PLUTARCH, Morals*
- 25 Hesiod might as well have kept his breath to cool his pottage.³ *PERIANDER. From PLUTARCH, The Banquet of the Seven Wise Men, sec. 14*
- 26 Every one of you hath his particular plague, and my wife is mine; and he is very happy who hath this only. *PITTACUS. From PLUTARCH, Morals, On the Tranquillity of the Mind*

¹The fox has many tricks, and the hedgehog has only one, but that is the best of all.—ERASMUS, *Adagia* [1500]. See Sir Isaiah Berlin, 782:3.

²Sayings throughout antiquity were variously attributed to the figures known as the Seven Sages. The list is commonly given as Thales, Solon, Periander, Cleobulus, Chilon, Bias, Pittacus. See Solon, 57.

³Spare your breath to cool your porridge.—FRANÇOIS RABELAIS, *Works, bk. V* [1552], *ch. 28*

- 1 Nothing too much.
From *DIODEGENES LAERTIUS, Lives of Eminent Philosophers, bk. I, sec. 63*
- 2 Do not speak ill of the dead.¹
From *DIODEGENES LAERTIUS, Lives of Eminent Philosophers, I, 70*
- 3 Not even the gods fight against necessity.
From *DIODEGENES LAERTIUS, Lives of Eminent Philosophers, I, 77*
- 4 Know the right moment.²
From *DIODEGENES LAERTIUS, Lives of Eminent Philosophers, I, 79*
- 5 Rule will show the man.
BIAS. From ARISTOTLE, Nicomachean Ethics, bk. V, ch. 1

Solon

c. 638–c. 559 B.C.

- 6 Many evil men are rich, and good men poor, but we shall not exchange with them our excellence for riches. *Fragment 4*
- 7 Poets tell many lies. *Fragment 21*
- 8 I grow old ever learning many things. *Fragment 22*
- 9 Speech is the image of actions.
From *DIODEGENES LAERTIUS, Lives of Eminent Philosophers, bk. I, sec. 58*
- 10 Let us sacrifice to the Muses.
From *PLUTARCH, The Banquet of the Seven Wise Men*
- 11 Until he is dead, do not yet call a man happy, but only lucky.
From *HERODOTUS,³ bk. I, ch. 32*

Stesichorus

c. 630–c. 555 B.C.

- 12 This tale is not true: you [Helen] did not even board the well-benched ships, and you did not go to the citadel of Troy.⁴ *Fragment 11*

¹The Latin form: De mortuis nil nisi bonum [Of the dead, nothing but good].

²Occasionem cognosce.

³Herodotus attributed these words to Solon.

⁴Stesichorus allegedly went blind after writing an account of Helen's perfidy to Menelaus in his *Helen*, but he was cured after he composed a palinode denying that Helen ever went to Troy and blaming Homer for the story.

Alcaeus

c. 625–c. 575 B.C.

- 13 Wine, dear boy, and truth.⁵ *Fragment 66*
- 14 Wine is a peep-hole on a man.⁵ *Fragment 104*
- 15 Let us run into a safe harbor. *Fragment 120*

Anacharsis

fl. c. 600 B.C.

- 16 [On learning that the sides of a ship were four fingers thick:] The passengers are just that distance from death.⁶
From *DIODEGENES LAERTIUS, Lives of Eminent Philosophers, Anacharsis, 5*
- 17 [Anacharsis] laughed at him [Solon] for imagining the dishonesty and covetousness of his countrymen could be restrained by written laws, which were like spiders' webs, and would catch, it is true, the weak and poor, but easily be broken by the mighty and rich. *From PLUTARCH, Lives, Solon*
- 18 In Greece wise men speak and fools decide.⁷
From *PLUTARCH, Lives, Solon*

Sappho⁸

c. 612 B.C.

- 19 Deathless Aphrodite on your rich-wrought throne.⁹ *Fragment 1*
- 20 Equal to the gods seems to me that man who sits facing you and hears you nearby sweetly speaking and softly laughing. This sets my heart to fluttering in my breast, for when I look on you a moment, then can I speak no more, but my tongue falls silent, and at once a delicate flame courses beneath my skin, and with my eyes I see nothing, and my ears hum, and a cold sweat bathes me, and a trembling seizes me all over, and I am paler than grass, and I feel that I am near to death. *Fragment 2*

⁵Earliest references to what became the proverb "in vino veritas" (in wine is truth), which was known to Plato (*Symposium*, 217) and to Pliny the Elder, *Natural History*, XIV, 141.

See Anonymous: Latin, 124:3.

⁶"How thick do you judge the planks of our ship to be?" "Some two good inches and upward," returned the pilot. "It seems, then, we are within two fingers' breadth of damnation."—FRANÇOIS RABELAIS, *Works, bk. IV* [1548], ch. 23

⁷Literally: Anacharsis said [to Solon] that in Greece wise men spoke and fools decided.

⁸Some say there are nine Muses: but they're wrong./Look at Sappho of Lesbos; she makes ten.—PLATO, *no. 36*; translated by PETER JAY in his edition of *The Greek Anthology* [1973]

⁹Or "with your intricate charms."

- 1 The stars about the lovely moon hide their shining forms when it lights up the earth at its fullest.
Fragment 4
- 2 I loved you once long ago, Athis . . . you seemed to me a small, ungainly child.
Fragments 40–41
- 3 The moon has set, and the Pleiades; it is midnight, and time passes, and I sleep alone.¹
Fragment 94
- 4 Sweet mother, I cannot ply the loom, vanquished by desire for a youth through the work of soft Aphrodite.
Fragment 114
- 5 As an apple reddens on the high bough; high atop the highest bough the apple pickers passed it by—no, not passed it by, but they could not reach it.
Fragment 116
- 6 Hesperus, you herd homeward whatever Dawn's light dispersed: you herd sheep—herd goats—herd children home to their mothers.²
Fragment 120

Lao-tzu³

c. 604–c. 531 B.C.

- 7 The Tao [Way] that can be told of is not the eternal Tao;
The name that can be named is not the eternal name.
The Nameless is the origin of Heaven and Earth;
The Named is the mother of all things.
Therefore let there always be non-being, so we may see their subtlety,
And let there always be being, so we may see their outcome.
The two are the same,
But after they are produced, they have different names.
They both may be called deep and profound.
Deeper and more profound,
The door of all subtleties! *The Way of Lao-tzu, 1*
- 8 When the people of the world all know beauty as beauty,
There arises the recognition of ugliness.
When they all know the good as good,
There arises the recognition of evil.
The Way of Lao-tzu, 2
- 9 In the government of the sage,
He keeps their hearts vacuous,
Fills their bellies,
Weakens their ambitions,
And strengthens their bones,
He always causes his people to be without knowledge [cunning] or desire,
And the crafty to be afraid to act.
The Way of Lao-tzu, 3
- 10 Heaven and Earth are not humane.
They regard all things as straw dogs.⁴
The Way of Lao-tzu, 5
- 11 The spirit of the valley never dies.
It is called the subtle and profound female.
The gate of the subtle and profound female
Is the root of Heaven and Earth.
It is continuous, and seems to be always existing.
Use it and you will never wear it out.
The Way of Lao-tzu, 6
- 12 The best [man] is like water.
Water is good; it benefits all things and does not compete with them.
It dwells in [lowly] places that all disdain.
This is why it is so near to Tao.
The Way of Lao-tzu, 8
- 13 To produce things and to rear them,
To produce, but not to take possession of them,
To act, but not to rely on one's own ability,
To lead them, but not to master them—
This is called profound and secret virtue.
The Way of Lao-tzu, 10
- 14 He who loves the world as his body may be entrusted with the empire.
The Way of Lao-tzu, 13
- 15 We look at it [Tao] and do not see it;
Its name is The Invisible.
We listen to it and do not hear it;
Its name is The Inaudible.
We touch it and do not find it;
Its name is The Subtle [formless].
The Way of Lao-tzu, 14
- 16 It is The Vague and Elusive.
Meet it and you will not see its head.
Follow it and you will not see its back.
The Way of Lao-tzu, 14
- 17 Manifest plainness,
Embrace simplicity,
Reduce selfishness,
Have few desires.
The Way of Lao-tzu, 19
- 18 Abandon learning and there will be no sorrow.
The Way of Lao-tzu, 20
- 19 To yield is to be preserved whole.
To be bent is to become straight.

¹See Housman, 619:21.²Translated by MARY BARNARD [1962].³Translated by WING-TSIT CHAN.⁴Straw dogs were used in sacrifices and then discarded.

- To be empty is to be full.
To be worn out is to be renewed.
To have little is to possess.
To have plenty is to be perplexed.
The Way of Lao-tzu, 22
- 1 He who knows others is wise;
He who knows himself is enlightened.
The Way of Lao-tzu, 33
- 2 [The sage] never strives himself for the great, and
thereby the great is achieved.
The Way of Lao-tzu, 34
- 3 Tao invariably takes no action, and yet there is
nothing left undone.
Reversion is the action of Tao.
Weakness is the function of Tao.
All things in the world come from being.
And being comes from non-being.
The Way of Lao-tzu, 40
- 4 When the highest type of men hear Tao,
They diligently practice it.
When the average type of men hear Tao,
They half believe in it.
When the lowest type of men hear Tao,
They laugh heartily at it.
The Way of Lao-tzu, 41
- 5 The softest things in the world overcome the
hardest things in the world.
Non-being penetrates that in which there is no
space.
Through this I know the advantage of taking no
action.
The Way of Lao-tzu, 43
- 6 There is no calamity greater than lavish desires.
There is no greater guilt than discontentment.
And there is no greater disaster than greed.
The Way of Lao-tzu, 46
- 7 One may know the world without going out of
doors.
One may see the Way of Heaven without looking
through the windows.
The further one goes, the less one knows.¹
Therefore the sage knows without going about,
Understands without seeing,
And accomplishes without any action.
The Way of Lao-tzu, 47
- 8 He who possesses virtue in abundance
May be compared to an infant.
The Way of Lao-tzu, 55
- 9 He who knows does not speak.
He who speaks does not know.
The Way of Lao-tzu, 56
- 10 The more laws and order are made prominent,
The more thieves and robbers there will be.
The Way of Lao-tzu, 57
- 11 Tao is the storehouse of all things.
It is the good man's treasure and the bad man's
refuge.
The Way of Lao-tzu, 62
- 12 A journey of a thousand miles must begin with a
single step.²
The Way of Lao-tzu, 64
- 13 People are difficult to govern because they have
too much knowledge.
The Way of Lao-tzu, 65
- 14 I have three treasures. Guard and keep them:
The first is deep love,
The second is frugality,
And the third is not to dare to be ahead of the
world.
Because of deep love, one is courageous.
Because of frugality, one is generous.
Because of not daring to be ahead of the world,
one becomes the leader of the world.
The Way of Lao-tzu, 67
- 15 When armies are mobilized and issues joined,
The man who is sorry over the fact will win.
The Way of Lao-tzu, 69
- 16 To know that you do not know is the best.
To pretend to know when you do not know is a
disease.
The Way of Lao-tzu, 71
- 17 Heaven's net is indeed vast.
Though its meshes are wide, it misses nothing.
The Way of Lao-tzu, 73
- 18 To undertake executions for the master executioner
[Heaven] is like hewing wood for the master
carpenter.
Whoever undertakes to hew wood for the master
carpenter rarely escapes injuring his own
hands.
The Way of Lao-tzu, 74
- 19 The Way of Heaven has no favorites.
It is always with the good man.
The Way of Lao-tzu, 79
- 20 Let there be a small country with few people. . . .
Though neighboring communities overlook one
another and the crowing of cocks and barking
of dogs can be heard,
Yet the people there may grow old and die without
ever visiting one another.
The Way of Lao-tzu, 80
- 21 True words are not beautiful;³
Beautiful words are not true.
A good man does not argue;

¹I.e., the more one studies, the further one is from the Tao.

²Traditional translation.

³I.e., they are not "fine-sounding."

He who argues is not a good man.
 A wise man has no extensive knowledge;
 He who has extensive knowledge is not a wise man.
 The sage does not accumulate for himself.
 The more he uses for others, the more he has
 himself.
 The more he gives to others, the more he possesses
 of his own.
 The Way of Heaven is to benefit others and not to
 injure.
 The Way of the sage is to act but not to compete.
The Way of Lao-tzu, 81

Epimenides

Sixth century B.C.

- 1 All Cretans are liars. *Attributed*

Pythagoras

c. 582–500 B.C.

- 2 Friends share all things.
*From DIOGENES LAERTIUS, Lives of Eminent
 Philosophers,¹ bk. VIII, sec. 10*
- 3 Don't eat your heart.
*From DIOGENES LAERTIUS, Lives of Eminent
 Philosophers, VIII, 17*
- 4 Reason is immortal, all else mortal.
*From DIOGENES LAERTIUS, Lives of Eminent
 Philosophers, VIII, 30*

Ibycus²

c. 580 B.C.

- 5 There is no medicine to be found for a life which
 has fled. *Fragment 23*
- 6 An argument needs no reason, nor a friendship.
Fragment 40

Aesop³

fl. c. 550 B.C.

- 7 The lamb . . . began to follow the wolf in sheep's
 clothing. *The Wolf in Sheep's Clothing*

¹Translated by R. D. HICKS (Loeb Classical Library).

²Associated with Ibycus is the phrase: the cranes of Ibycus. It derives from the legend that Ibycus was murdered at sea and his murderers were discovered through cranes that followed the ship. Hence, "the cranes of Ibycus" became a term for the agency of the gods in revealing crime.

³Animal fables from before Aesop's time and after were attributed to him. The first collection was made two hundred years after his death. See also La Fontaine, 276.

- 8 Appearances often are deceiving.
The Wolf in Sheep's Clothing
- 9 Do not count your chickens before they are
 hatched.⁴ *The Milkmaid and Her Pail*
- 10 I am sure the grapes are sour.⁵
The Fox and the Grapes
- 11 No act of kindness, no matter how small, is ever
 wasted. *The Lion and the Mouse*
- 12 Slow and steady wins the race.
The Hare and the Tortoise
- 13 Familiarity breeds contempt.⁶
The Fox and the Lion
- 14 The boy cried "Wolf, wolf!" and the villagers
 came out to help him.
The Shepherd Boy and the Wolf
- 15 A crust eaten in peace is better than a banquet
 partaken in anxiety.
The Town Mouse and the Country Mouse
- 16 Borrowed plumes. *The Jay and the Peacock*
- 17 It is not only fine feathers that make fine birds.
The Jay and the Peacock
- 18 Self-conceit may lead to self-destruction.
The Frog and the Ox
- 19 People often grudge others what they cannot
 enjoy themselves. *The Dog in the Manger*
- 20 It is thrifty to prepare today for the wants of to-
 morrow. *The Ant and the Grasshopper*
- 21 Be content with your lot; one cannot be first in
 everything. *Juno and the Peacock*
- 22 A huge gap appeared in the side of the moun-
 tain. At last a tiny mouse came forth.⁷
The Mountain in Labor
- 23 Any excuse will serve a tyrant.
The Wolf and the Lamb
- 24 Beware lest you lose the substance by grasping at
 the shadow. *The Dog and the Shadow*

⁴To swallow gudgeons ere they're caught / And count their chickens ere they're hatched.—SAMUEL BUTLER, *Hudibras*, pt. II [1664], *canto III*, l. 923

⁵The fox, when he cannot reach the grapes, says they are not ripe.—GEORGE HERBERT, *Jacula Prudentum* [1651]

"They are too green," he said, "and only good for fools."—JEAN DE LA FONTAINE, *Fables*, bk. III [1668], *fable 11*, *The Fox and the Grapes*

⁶Familiarity breeds contempt—and children.—MARK TWAIN, *Notebooks* [1935]

⁷A mountain was in labor, sending forth dreadful groans, and there was in the region the highest expectation. After all, it brought forth a mouse.—PHAEDRUS, *Fables*, IV, 22:1

- 1 Who shall bell the cat? *The Rats and the Cat*
- 2 I will have nought to do with a man who can
blow hot and cold with the same breath.
The Man and the Satyr
- 3 Thinking to get at once all the gold the goose
could give, he killed it and opened it only to find—
nothing. *The Goose with the Golden Eggs*
- 4 Put your shoulder to the wheel.
Hercules and the Wagoner
- 5 The gods help them that help themselves.¹
Hercules and the Wagoner
- 6 We would often be sorry if our wishes were grat-
ified.² *The Old Man and Death*
- 7 Union gives strength. *The Bundle of Sticks*
- 8 While I see many hoof marks going in, I see none
coming out. It is easier to get into the enemy's toils
than out again. *The Lion, the Fox, and the Beasts*
- 9 The haft of the arrow had been feathered with
one of the eagle's own plumes. We often give our
enemies the means of our own destruction.³
The Eagle and the Arrow

Theognis

fl. c. 545 B.C.

- 10 One finds many companions for food and drink,
but in a serious business a man's companions are
very few. *Elegies, l. 115*

¹God loves to help him who strives to help himself.—AESCHYLUS, *Fragment 223*

Heaven helps not the men who will not act.—SOPHOCLES, *Fragment 288*

Try first thyself, and after call in God; / For to the worker God himself lends aid.—EURIPIDES, *Hippolytus, Fragment 435*

Help thyself, and God will help thee.—GEORGE HERBERT, *Jacula Prudentum* [1651]

God helps those who help themselves.—ALGERNON SIDNEY, *Discourses on Government* [1698], *sec. 23*, and BENJAMIN FRANKLIN, *Poor Richard's Almanac* [1733–1758]

²Granting our wish one of Fate's saddest jokes is!—JAMES RUSSELL LOWELL, *Two Scenes from the Life of Blondel, sc. II, st. 2*

Beware, my lord! Beware lest stern Heaven hate you enough to hear your prayers!—ANATOLE FRANCE, *The Crime of Sylvestre Bonnard* [1881], *pt. II, ch. 4*

When the gods wish to punish us they answer our prayers.—WILDE, *An Ideal Husband* [1895], *act II*

³So in the Libyan fable it is told / That once an eagle, stricken with a dart, / Said, when he saw the fashion of the shaft, / "With our own feathers, not by others' hands, / Are we now smitten."—AESCHYLUS, *Fragment 135*; translated [1868] by EDWARD HAYES PLUMPTRE

That eagle's fate and mine are one, / Which on the shaft that made him die / Espied a feather of his own, / Wherewith he wont to soar so high.—EDMUND WALLER, *To a Lady Singing a Song of His Composing*

- 11 Even to a wicked man a divinity gives wealth,
Cyrnus, but to few men comes the gift of excel-
lence. *Elegies, l. 149*
- 12 Surfeit begets insolence, when prosperity comes
to a bad man. *Elegies, l. 153*
- 13 Adopt the character of the twisting octopus,
which takes on the appearance of the nearby rock.
Now follow in this direction, now turn a different
hue. *Elegies, l. 215*
- 14 The best of all things for earthly men is not to be
born and not to see the beams of the bright sun;
but if born, then as quickly as possible to pass the
gates of Hades, and to lie deep buried. *Elegies, l. 425*
- 15 No man takes with him to Hades all his exceed-
ing wealth. *Elegies, l. 725*
- 16 Bright youth passes swiftly as a thought.
Elegies, l. 985

Anacreon

c. 570–c. 480 B.C.

- 17 Bring water, bring wine, boy! Bring flowering
garlands to me! Yes, bring them, so that I may try a
bout with love. *Fragment 27*
- 18 I both love and do not love, and am mad and am
not mad. *Fragment 79*
- 19 War spares not the brave, but the cowardly.
Fragment 101. From The Palatine Anthology, VII, 160

Xenophanes

c. 570–c. 475 B.C.

- 20 Homer and Hesiod attributed to the gods every-
thing that is a shame and a reproach among men.
Fragment 11
- 21 If cattle and horses, or lions, had hands, or were
able to draw with their feet and produce the works
which men do, horses would draw the forms of
gods like horses, and cattle like cattle, and they
would make the gods' bodies the same shape as
their own. *Fragment 15*
- 22 One god, greatest among gods and men, similar
to mortals neither in shape nor even in thought.
Fragment 23
- 23 It takes a wise man to recognize a wise man.
From DIOGENES LAERTIUS, Lives of Eminent Philosophers, bk. IX

Simonides

c. 556–468 B.C.

1 It is hard to be truly excellent, four-square in hand and foot and mind, formed without blemish.

Fragment 4

2 The city is the teacher of the man.

Fragment 53

3 Fighting in the forefront of the Greeks, the Athenians crushed at Marathon the might of the gold-bearing Medes.

Fragment 88

4 Go tell the Spartans, thou who passest by,
That here, obedient to their laws, we lie.¹

Fragment 92

5 If to die honorably is the greatest
Part of virtue, for us fate's done her best.
Because we fought to crown Greece with freedom
We lie here enjoying timeless fame.

For the Athenian Dead at Plataia²

6 We did not flinch but gave our lives to save
Greece when her fate hung on a razor's edge.

Cenotaph at the Isthmos²

7 Painting is silent poetry, and poetry painting that speaks.

*From PLUTARCH, De Gloria Atheniensium, III, 346***Confucius**

551–479 B.C.

8 Fine words and an insinuating appearance are seldom associated with true virtue.

The Confucian Analects,³ bk. 1:3

9 A youth, when at home, should be filial, and, abroad, respectful to his elders.

Analects, 1:6

10 If a man withdraws his mind from the love of beauty, and applies it as sincerely to the love of the virtuous; if, in serving his parents, he can exert his utmost strength; if, in serving his prince, he can devote his life; if, in his intercourse with his friends, his words are sincere—although men say that he has not learned, I will certainly say that he has.

*Analects, 1:7*¹Translated by W. L. BOWLES.

Epitaph for the Lacedaemonian [Spartan] king Leonidas and his small force at Thermopylae, who all died fighting to hold the pass against the invading Persian army [480 B.C.].

²Translated by PETER JAY in his edition of *The Greek Anthology* [1973].³Sayings attributed to Confucius and his followers; from *The Chinese Classics* [1861–1886], vol. I, *The Confucian Analects*, translated by JAMES LEGGE.

11 Hold faithfulness and sincerity as first principles.
Analects, 1:8, ii

12 Have no friends not equal to yourself.
Analects, 1:8, iii

13 When you have faults, do not fear to abandon them.
Analects, 1:8, iv

14 He who exercises government by means of his virtue may be compared to the north polar star, which keeps its place and all the stars turn towards it.
Analects, 2:1

15 [The superior man] acts before he speaks, and afterwards speaks according to his actions.
Analects, 2:13

16 Learning without thought is labor lost; thought without learning is perilous.
Analects, 2:15

17 When you know a thing, to hold that you know it; and when you do not know a thing, to allow that you do not know it—this is knowledge.
Analects, 2:17

18 Things that are done, it is needless to speak about . . . things that are past, it is needless to blame.
Analects, 3:21, ii

19 I have not seen a person who loved virtue, or one who hated what was not virtuous. He who loved virtue would esteem nothing above it.
Analects, 4:6, i

20 If a man in the morning hear the right way, he may die in the evening without regret.
Analects, 4:8

21 The superior man . . . does not set his mind either for anything, or against anything; what is right he will follow.
Analects, 4:10

22 When we see men of worth, we should think of equaling them; when we see men of a contrary character, we should turn inwards and examine ourselves.
Analects, 4:17

23 The cautious seldom err.
Analects, 4:23

24 Virtue is not left to stand alone. He who practices it will have neighbors.
Analects, 4:25

25 Man is born for uprightness. If a man lose his uprightness, and yet live, his escape from death is the effect of mere good fortune.
Analects, 6:16

26 The man of virtue makes the difficulty to be overcome his first business, and success only a subsequent consideration.
Analects, 6:20

27 With coarse rice to eat, with water to drink, and my bended arm for a pillow—I have still joy in the

- midst of these things. Riches and honors acquired by unrighteousness are to me as a floating cloud.
Analects, 7:15
- 1 I am not one who was born in the possession of knowledge; I am one who is fond of antiquity, and earnest in seeking it there. *Analects, 7:19*
- 2 Is virtue a thing remote? I wish to be virtuous, and lo! virtue is at hand. *Analects, 7:29*
- 3 The superior man is satisfied and composed; the mean man is always full of distress. *Analects, 7:36*
- 4 The people may be made to follow a path of action, but they may not be made to understand it. *Analects, 8:9*
- 5 While you are not able to serve men, how can you serve spirits [of the dead]? . . . While you do not know life, how can you know about death? *Analects, 11:11*
- 6 To go beyond is as wrong as to fall short. *Analects, 11:15, iii*
- 7 He with whom neither slander that gradually soaks into the mind, nor statements that startle like a wound in the flesh, are successful may be called intelligent indeed. *Analects, 12:6*
- 8 In carrying on your government, why should you use killing [the unprincipled for the good of the unprincipled] at all? Let your evinced desires be for what is good, and the people will be good. The relation between superiors and inferiors is like that between the wind and the grass. The grass must bend when the wind blows across it. *Analects, 12:19*
- 9 Good government obtains when those who are near are made happy, and those who are far off are attracted. *Analects, 13:16, ii*
- 10 The firm, the enduring, the simple, and the modest are near to virtue. *Analects, 13:27*
- 11 The scholar who cherishes the love of comfort is not fit to be deemed a scholar. *Analects, 14:3*
- 12 The man who in the view of gain thinks of righteousness; who in the view of danger is prepared to give up his life; and who does not forget an old agreement however far back it extends—such a man may be reckoned a complete man. *Analects, 14:13, ii*
- 13 He who speaks without modesty will find it difficult to make his words good. *Analects, 14:21*
- 14 The superior man is modest in his speech, but exceeds in his actions. *Analects, 14:29*
- 15 Recompense injury with justice, and recompense kindness with kindness. *Analects, 14:36, iii*
- 16 The determined scholar and the man of virtue will not seek to live at the expense of injuring their virtue. They will even sacrifice their lives to preserve their virtue complete. *Analects, 15:8*
- 17 If a man take no thought about what is distant, he will find sorrow near at hand. *Analects, 15:11*
- 18 The superior man is distressed by his want of ability. *Analects, 15:18*
- 19 What the superior man seeks is in himself. What the mean man seeks is in others. *Analects, 15:20*
- 20 What you do not want done to yourself, do not do to others.¹ *Analects, 15:23*
- 21 When a man's knowledge is sufficient to attain, and his virtue is not sufficient to enable him to hold, whatever he may have gained, he will lose again. *Analects, 15:32, i*
- 22 The superior man cannot be known in little matters, but he may be entrusted with great concerns. The small man may not be entrusted with great concerns, but he may be known in little matters. *Analects, 15:33*
- 23 Virtue is more to man than either water or fire. I have seen men die from treading on water and fire, but I have never seen a man die from treading the course of virtue. *Analects, 15:34*
- 24 By nature, men are nearly alike; by practice, they get to be wide apart. *Analects, 17:2*
- 25 To be able to practice five things everywhere under heaven constitutes perfect virtue. . . . [They are] gravity, generosity of soul, sincerity, earnestness, and kindness. *Analects, 17:6*
- 26 There are three things which the superior man guards against. In youth . . . lust. When he is strong . . . quarrelsomeness. When he is old . . . covetousness. *Analects, 17:8*
- 27 Without recognizing the ordinances of Heaven, it is impossible to be a superior man. *Analects, 20:3, i*
- 28 Without an acquaintance with the rules of propriety, it is impossible for the character to be established. *Analects, 20:3, ii*
- 29 Without knowing the force of words, it is impossible to know men. *Analects, 20:3, iii*

¹See *Matthew 7:12*, 35:5; Aristotle, 79:16; Hillel, 106:1; and Chesterfield, 314:19.

Heraclitus

c. 540–c. 480 B.C.

- 1 All is flux, nothing stays still.
From DIOGENES LAERTIUS, Lives of Eminent Philosophers, bk. IX, sec. 8, and PLATO, Cratylus, 402A
- 2 Nothing endures but change.
From DIOGENES LAERTIUS, Lives of Eminent Philosophers, IX, 8, and PLATO, Cratylus, 402A
- 3 It is wise to listen, not to me but to the Word, and to confess that all things are one.
On the Universe,¹ fragment 1
- 4 Nature is wont to hide herself.
On the Universe, 10
- 5 Much learning does not teach understanding.
On the Universe, 16
- 6 This world . . . ever was, and is, and shall be, ever-living Fire, in measures being kindled and in measures going out.
On the Universe, 20
- 7 God is day and night, winter and summer, war and peace, surfeit and hunger. *On the Universe, 36*
- 8 You could not step twice into the same rivers;² for other waters are ever flowing on to you.
On the Universe, 41
- 9 The opposite is beneficial; from things that differ comes the fairest attunement; all things are born through strife. *On the Universe, 46*
- 10 Couples are wholes and not wholes, what agrees disagrees, the concordant is discordant. From all things one and from one all things.
On the Universe, 59
- 11 The road up and the road down is one and the same. *On the Universe, 69*
- 12 Man, like a light in the night, is kindled and put out. *On the Universe, 77*
- 13 For when is death not within ourselves? . . . Living and dead are the same, and so are awake and asleep, young and old. *On the Universe, 78*
- 14 The people should fight for their law as for a wall. *On the Universe, 100*
- 15 It is better to hide ignorance, but it is hard to do this when we relax over wine.
On the Universe, 108
- 16 A man's character is his fate.
On the Universe, 121

¹Translated by W. H. S. JONES (Loeb Classical Library).²Usually quoted as: river.**Themistocles**

c. 528–c. 462 B.C.

- 17 Tuning the lyre and handling the harp are no accomplishments of mine, but rather taking in hand a city that was small and inglorious and making it glorious and great.
From PLUTARCH, Lives, Themistocles, sec. 2
- 18 The wooden wall is your ships.³
From PLUTARCH, Lives, Themistocles, 10
- 19 Strike, but hear me.⁴
From PLUTARCH, Lives, Themistocles, 11
- 20 [Of his son:] The boy is the most powerful of all the Hellenes; for the Hellenes are commanded by the Athenians, the Athenians by myself, myself by the boy's mother, and the mother by her boy.
From PLUTARCH, Lives, Themistocles, 18
- 21 [Of two suitors for his daughter's hand:] I choose the likely man in preference to the rich man; I want a man without money rather than money without a man.
From PLUTARCH, Lives, Themistocles, 18
- 22 I have with me two gods, Persuasion and Compulsion.⁵
From PLUTARCH, Lives, Themistocles, 21
- 23 The speech of man is like embroidered tapestries, since like them this too has to be extended in order to display its patterns, but when it is rolled up it conceals and distorts them.
From PLUTARCH, Lives, Themistocles, 29
- 24 He who commands the sea has command of everything.
From CICERO, Ad Atticum, X, 8
- 25 [Upon being asked whether he would rather be Achilles or Homer:] Which would you rather be—a victor in the Olympic games, or the announcer of the victor?
From PLUTARCH, Apothegms, Themistocles

Aeschylus

525–456 B.C.

- 26 I would far rather be ignorant than knowledgeable of evils.
The Suppliants, l. 453

³This was Themistocles' interpretation to the Athenians in 480 B.C. of the second oracle at Delphi: "Safe shall the wooden wall continue for thee and thy children." The account appears in full in HERODOTUS, *Histories, bk. VII, sec. 141–143*.⁴Said in reply to Eurybiades, commander of the Spartan fleet, when he raised his staff as though to strike.⁵Said to the Andrians, when demanding money from them, to which they replied that they already had two great gods, Penury and Powerlessness, who hindered them from giving him money.

- 1 “Reverence for parents” stands written among
the three laws of most revered righteousness.
The Suppliants, l. 707
- 2 His resolve is not to seem, but to be, the best.
The Seven Against Thebes [467 B.C.], l. 592
- 3 I pray the gods some respite from the weary task
of this long year’s watch that lying on the Atreidae’s
roof on bended arm, doglike, I have kept, marking
the conclave of all the night’s stars, those potentates
blazing in the heavens that bring winter and summer
to mortal men, the constellations, when they
wane, when they rise.
Agamemnon [458 B.C.], l. 1
- 4 A great ox stands on my tongue.¹
Agamemnon, l. 36
- 5 He who learns must suffer. And even in our
sleep pain that cannot forget falls drop by drop
upon the heart, and in our own despair, against our
will, comes wisdom to us by the awful grace of
God.
Agamemnon, l. 177
- 6 She [Helen] brought to Ilium her dowry, de-
struction.
Agamemnon, l. 406
- 7 It is in the character of very few men to honor
without envy a friend who has prospered.
Agamemnon, l. 832
- 8 Only when man’s life comes to its end in pros-
perity can one call that man happy.
Agamemnon, l. 928
- 9 Alas, I am struck a deep mortal blow!
Agamemnon, l. 1343
- 10 Death is better, a milder fate than tyranny.
Agamemnon, l. 1364
- 11 Zeus, first cause, prime mover; for what thing
without Zeus is done among mortals?
Agamemnon, l. 1485
- 12 Do not kick against the pricks.
Agamemnon, l. 1624
- 13 I know how men in exile feed on dreams of
hope.
Agamemnon, l. 1668
- 14 Good fortune is a god among men, and more than
a god.
The Libation Bearers [458 B.C.], l. 59
- 15 Destiny waits alike for the free man as well as for
him enslaved by another’s might.
The Libation Bearers, l. 103
- 16 For a deadly blow let him pay with a deadly
blow: it is for him who has done a deed to suffer.
The Libation Bearers, l. 312
- 17 What is pleasanter than the tie of host and guest?
The Libation Bearers, l. 702
- 18 Myriad laughter of the ocean waves.
Prometheus Bound, l. 89
- 19 For somehow this is tyranny’s disease, to trust
no friends.
Prometheus Bound, l. 224
- 20 Words are the physicians of a mind diseased.
Prometheus Bound, l. 378
- 21 Time as he grows old teaches all things.
Prometheus Bound, l. 981
- 22 God’s mouth knows not how to speak false-
hood, but he brings to pass every word.
Prometheus Bound, l. 1030
- 23 On me the tempest falls. It does not make me
tremble. O holy Mother Earth, O air and sun, be-
hold me. I am wronged.²
Prometheus Bound, l. 1089

Pindar

c. 518–c. 438 B.C.

- 24 Water is best. But gold shines like fire blazing in
the night, supreme of lordly wealth.
Olympian Odes, I, l. 1
- 25 The days that are still to come are the wisest wit-
nesses.
Olympian Odes, I, l. 51
- 26 If any man hopes to do a deed without God’s
knowledge, he errs.
Olympian Odes, I, l. 104
- 27 Do not peer too far.
Olympian Odes, I, l. 184
- 28 I have many swift arrows in my quiver which
speak to the wise, but for the crowd they need in-
terpreters. The skilled poet is one who knows much
through natural gift, but those who have learned
their art chatter turbulently, vainly, against the di-
vine bird of Zeus.
Olympian Odes, II, l. 150
- 29 I will not steep my speech in lies; the test of any
man lies in action.³
Olympian Odes, IV, l. 27
- 30 The issue is in God’s hands.
Olympian Odes, XIII, l. 147
- 31 Zeus, accomplisher, to all grant grave restraint
and attainment of sweet delight.
Olympian Odes, XIII, last line

¹A proverbial expression of uncertain origin for enforced silence.

²Translated by EDITH HAMILTON.

³Translated by RICHMOND LATTIMORE.

- 1 Seek not, my soul, the life of the immortals; but enjoy to the full the resources that are within thy reach. *Pythian Odes, III, l. 109*
- 2 They say that this lot is bitterest: to recognize the good but by necessity to be barred from it. *Pythian Odes, IV, l. 510*
- 3 Creatures of a day, what is a man? What is he not? Mankind is a dream of a shadow. But when a god-given brightness comes, a radiant light rests on men, and a gentle life. *Pythian Odes, VIII, l. 135*
- 4 When toilsome contests have been decided, good cheer is the best physician, and songs, the sage daughters of the Muses, soothe with their touch. *Nemean Odes, IV, l. 1*
- 5 Words have a longer life than deeds. *Nemean Odes, IV, l. 10*
- 6 Not every truth is the better for showing its face undisguised; and often silence is the wisest thing for a man to heed. *Nemean Odes, V, l. 30*
- 7 One race there is of men, one of gods, but from one mother we both draw our breath. *Nemean Odes, VI, l. 1*
- 8 If one but tell a thing well, it moves on with undying voice, and over the fruitful earth and across the sea goes the bright gleam of noble deeds ever unquenchable. *Isthmian Odes, IV, l. 67*
- 9 It is not possible with mortal mind to search out the purposes of the gods. *Fragment 61*
- 10 O bright and violet-crowned and famed in song, bulwark of Greece, famous Athens, divine city! *Fragment 76*
- 11 Unsung, the noblest deed will die. *Fragment 120*
- 12 What is God? Everything. *Fragment 140d*
- 13 Convention is the ruler of all. *Fragment 169*
- 14 Hope, which most of all guides the changeful mind of mortals. *Fragment 214*

Anaxagoras

c. 500–428 B.C.

- 15 The descent to Hades is the same from every place.
From DIOGENES LAERTIUS, Lives of Eminent Philosophers, Anaxagoras, 2

The Pali Canon¹

c. 500–c. 250 B.C.²

- 16 All that is comes from the mind; it is based on the mind, it is fashioned by the mind.³
Suttapitaka. Dhammapada, ch. 1, verse 1
- 17 For hatred does not cease by hatred at any time: hatred ceases by love—this is the eternal law.³
Suttapitaka. Dhammapada, 1:5
- 18 Avoid what is evil; do what is good; purify the mind—this is the teaching of the Awakened One [Buddha].³ *Suttapitaka. Dhammapada, 14:183*
- 19 Better to live alone; with a fool there is no companionship. With few desires live alone and do no evil, like an elephant in the forest roaming at will.
Suttapitaka. Dhammapada, 23:330
- 20 Be lamps [or islands] unto yourselves. Be a refuge unto yourselves. Do not turn to any external refuge. Hold fast to the teaching [dhamma] as a lamp.³
Suttapitaka. Mahaparimibbana-sutta, 2:33
- 21 Few and far between are the Tathagatas,⁴ the Arahats Buddhas, who appear in the world.³
Suttapitaka. Mahaparimibbana-sutta, 5:10
- 22 Decay is inherent in all component things! Work out your salvation with diligence.
Suttapitaka. Mahaparimibbana-sutta, 6:10
- 23 The law that I have preached . . . and the discipline that I have established, will be your master after my disappearance.³
Suttapitaka. Digha Nikaya, II
- 24 This noble eightfold path . . . right views, right aspirations, right speech, right conduct, right livelihood, right effort, right mindfulness, and right contemplation.⁵
Suttapitaka. Dhammacakkappavattanasutta, verse 4
- 25 The wise and moral man
Shines like a fire on a hilltop,
Making money like the bee,
Who does not hurt the flower.⁶
Suttapitaka. Singalavada-sutta, Digha-nikaya, 3:180

¹The sacred scriptures of Theravada Buddhists.

²Ancient Indian literary chronology is conjectural.

³Translated by JAN NATTIER-BARBARO.

⁴Tathagata: Thus-come-one, an Indian term designating an enlightened being.

⁵Translated by T. W. RHYS DAVIDS and H. OLDENBERG.

⁶Translated by WILLIAM THEODORE DE BARY.

A text addressed—exceptionally in the early Buddhist literature— to laity rather than monks.

- 1 I go for refuge to the Buddha.
I go for refuge to the Doctrine.
I go for refuge to the Order [of monks].
Traditional (liturgical), passim

Pericles¹

c. 495–429 B.C.

- 2 Wait for that wisest of all counselors, Time.
From PLUTARCH, Lives, Pericles, sec. 18
- 3 Trees, though they are cut and lopped, grow up again quickly, but if men are destroyed, it is not easy to get them again.
From PLUTARCH, Lives, Pericles, 33

Sophocles²

c. 495–406 B.C.

- 4 Silence gives the proper grace to women.
Ajax, l. 293
- 5 Nobly to live, or else nobly to die,
Befits proud birth. *Ajax, l. 480*
- 6 Of all human ills, greatest is fortune's wayward tyranny.
Ajax, l. 486
- 7 For kindness begets kindness evermore,
But he from whose mind fades the memory
Of benefits, noble is he no more. *Ajax, l. 522*
- 8 Sleep that masters all. *Ajax, l. 675*
- 9 I, whom proof hath taught of late
How so far only should we hate our foes
As though we soon might love them, and so far
Do a friend service as to one most like
Someday to prove our foe, since oftenest men
In friendship but a faithless haven find.³
Ajax, l. 678
- 10 Men of ill judgment oft ignore the good
That lies within their hands, till they have lost it.
Ajax, l. 964
- 11 It is not righteousness to outrage
A brave man dead, not even though you hate him.
Ajax, l. 1344
- 12 For God hates utterly
The bray of bragging tongues.
Antigone⁴ [c. 442 B.C.], l. 123

¹See Thucydides, *Funeral Oration of Pericles*, 73:18–74:6.

²Sophocles said he drew men as they ought to be, and Euripides as they were. — ARISTOTLE, *Poetics*, ch. 25

³They love as though they will someday hate and hate as though they will someday love. — ARISTOTLE quoting BIAS [sixth century B.C.], *Rhetoric*, II, 13

- 13 Our ship of state, which recent storms have threatened to destroy, has come safely to harbor at last.
Antigone, l. 163
- 14 I have nothing but contempt for the kind of governor who is afraid, for whatever reason, to follow the course that he knows is best for the State; and as for the man who sets private friendship above the public welfare—I have no use for him, either.
Antigone, l. 181
- 15 Nobody likes the man who brings bad news.⁵
Antigone, l. 277
- 16 Money: There's nothing in the world so demoralizing as money.
Antigone, l. 295
- 17 How dreadful it is when the right judge judges wrong!
Antigone, l. 323
- 18 Numberless are the world's wonders, but none
More wonderful than man.
Antigone, l. 333 (Ode I)
- 19 It is a good thing
To escape from death, but it is not great pleasure
To bring death to a friend. *Antigone, l. 437*
- 20 But all your⁶ strength is weakness itself against
The immortal unrecorded laws of God.
They are not merely now: they were and shall be
Forever, beyond man utterly. *Antigone, l. 452*
- 21 Grief teaches the steadiest minds to waver.
Antigone, l. 563
- 22 All that is and shall be,
And all the past, is his [Zeus's].
Antigone, l. 611 (Ode II)
- 23 Show me the man who keeps his house in hand,
He's fit for public authority.
Antigone, l. 660
- 24 Anarchy, anarchy! Show me a greater evil!
This is why cities tumble and the great houses rain
down,
This is what scatters armies! *Antigone, l. 672*
- 25 Reason is God's crowning gift to man.
Antigone, l. 684
- 26 The ideal condition
Would be, I admit, that men should be right by instinct;
But since we are all likely to go astray,

⁴Translated by DUDLEY FITTS and ROBERT FITZGERALD.

⁵Don't shoot the messenger. — *Saying*

⁶Creon.

- The reasonable thing is to learn from those who
can teach. *Antigone, l. 720*
- 1 Love, unconquerable,
Waster of rich men, keeper
Of warm lights and all-night vigil
In the soft face of a girl:
Sea-wanderer, forest-visitor!
Even the pure immortals cannot escape you,
And mortal man, in his one day's dusk,
Trembles before your glory.
Antigone, l. 781 (Ode III)
- 2 Wisdom outweighs any wealth.
Antigone, l. 1050
- 3 There is no happiness where there is no wisdom;
No wisdom but in submission to the gods.
Big words are always punished,
And proud men in old age learn to be wise.
Antigone, l. 1347, closing lines
- 4 Ships are only hulls, high walls are nothing,
When no life moves in the empty passageways.
Oedipus Rex [c. 430 B.C.],¹ l. 56
- 5 How dreadful knowledge of the truth can be
When there's no help in truth!
Oedipus Rex, l. 316
- 6 The tyrant is a child of Pride
Who drinks from his great sickening cup
Recklessness and vanity,
Until from his high crest headlong
He plummets to the dust of hope.²
Oedipus Rex, l. 872
- 7 The greatest griefs are those we cause ourselves.
Oedipus Rex, l. 1230
- 8 Time eases all things. *Oedipus Rex, l. 1515*
- 9 Look upon Oedipus
This is the king who solved the famous riddle [of
the Sphinx].³ *Oedipus Rex, l. 1524*
- 10 Let every man in mankind's frailty
Consider his last day; and let none
Presume on his good fortune until he find
Life, at his death, a memory without pain.
Oedipus Rex, l. 1529
- 11 A prudent mind can see room for misgiving, lest
he who prospers should one day suffer reverse.
Trachiniae [c. 430 B.C.], l. 296
- 12 They are not wise, then, who stand forth to buffet
against Love; for Love rules the gods as he will,
and me. *Trachiniae, l. 441*
- 13 Knowledge must come through action; you can
have no test which is not fanciful, save by trial.
Trachiniae, l. 592
- 14 Rash indeed is he who reckons on the morrow,
or haply on days beyond it; for tomorrow is not,
until today is past. *Trachiniae, l. 943*
- 15 Death is not the worst; rather, in vain
To wish for death, and not to compass it.
Electra [c. 418 B.C.], l. 1008
- 16 War never slays a bad man in its course,
But the good always!⁴
Philoctetes [409 B.C.], l. 436
- 17 Stranger in a strange country.
Oedipus at Colonus⁵ [c. 406 B.C.], l. 184
- 18 The good befriend themselves.
Oedipus at Colonus, l. 309
- 19 The immortal
Gods alone have neither age nor death!
All other things almighty Time disquiets.
Oedipus at Colonus, l. 607
- 20 Athens, nurse of men.
Oedipus at Colonus, l. 701
- 21 Not to be born surpasses thought and speech.
The second best is to have seen the light
And then to go back quickly whence we came.
Oedipus at Colonus, l. 1224
- 22 One word
Frees us of all the weight and pain of life:
That word is love. *Oedipus at Colonus, l. 1616*
- 23 It made our hair stand up in panic fear.
Oedipus at Colonus, l. 1625
- 24 A remedy too strong for the disease.
Tereus, fragment 514⁶

¹Translated by DUDLEY FITTS and ROBERT FITZGERALD.

²Pride will have a fall. — *English proverb* [c. 1509]

A variant is: Pride goeth before a fall.

Pride goeth before, and shame cometh behind. — *Treatise of a Gallant* [c. 1510]

Pride will have a fall; / For pride goeth before and shame cometh after. — JOHN HEYWOOD, *Proverbs* [1546], pt. I, ch. 10

³The riddle of the Sphinx: What creature walks in the morning on four feet, at noon upon two, and at evening upon three? Oedipus solved it: Man as a baby crawls on hands and knees, then strides erect on his feet, and in old age walks with a staff. The Sphinx, a monster with a woman's head and bust and a lion's body with wings, waylaid passers on the road to Thebes to propound the riddle, destroying anyone who failed to guess the answer. Oedipus solved the riddle, the Sphinx destroyed herself, and the grateful Thebans made him king.

See Seferis, 759:18.

⁴Translated by SIR GEORGE YOUNG.

⁵Translated by ROBERT FITZGERALD.

⁶The fragments are from the Everyman edition of *The Dramas of Sophocles*.

- 1 Truly, to tell lies is not honorable;
But when the truth entails tremendous ruin,
To speak dishonorably is pardonable.
Creusa, fragment 323
- 2 Sons are the anchors of a mother's life.
Phaedra, fragment 612
- 3 To him who is in fear everything rustles.
Acrisius, fragment 58
- 4 No falsehood lingers on into old age.
Acrisius, fragment 59
- 5 No man loves life like him that's growing old.
Acrisius, fragment 64
- 6 A woman's vows I write upon the wave.
Unknown Drama, fragment 694

Empedocles

c. 490–c. 430 B.C.

- 7 At one time through love all things come together
into one, at another time through strife's hatred they
are borne each of them apart. *Fragment 17*
- 8 The blood around men's heart is their thinking.
Fragment 105

Euripides¹

c. 485–406 B.C.

- 9 Never say that marriage has more of joy than pain.
*Alcestis*² [438 B.C.], l. 238
- 10 A second wife
is hateful to the children of the first;
a viper is not more hateful. *Alcestis, l. 309*
- 11 A sweet thing, for whatever time,
to revisit in dreams the dear dead we have lost.
Alcestis, l. 355
- 12 Oh, if I had Orpheus' voice and poetry
with which to move the Dark Maid and her Lord,
I'd call you back, dear love, from the world below.
I'd go down there for you. Charon or the grim
King's dog could not prevent me then
from carrying you up into the fields of light.
Alcestis, l. 358

¹All Greece is his monument, though his grave / Lies in Mace-
don, refuge of his last days. / Hellas of Hellas, Athens his land,
who gave / so much joy by his art, whom so many praise.—
THUCYDIDES, *Euripides*; translated by PETER JAY in his edition of
The Greek Anthology [1973]

Sophocles said he drew men as they ought to be, and Euripides
as they were.—ARISTOTLE, *Poetics, ch. 25*

²Translated by DUDLEY FITTS and ROBERT FITZGERALD.

- 13 Light be the earth upon you, lightly rest.
Alcestis, l. 462
- 14 God, these old men!
How they pray for death! How heavy
they find this life in the slow drag of days!
And yet, when Death comes near them,
You will not find one who will rise and walk with him,
not one whose years are still a burden to him.
Alcestis, l. 669
- 15 You love the daylight: do you think your
father does not? *Alcestis, l. 691*
- 16 Dishonor will not trouble me, once I am dead.
Alcestis, l. 726
- 17 Today's today. Tomorrow, we may be
ourselves gone down the drain of Eternity.
Alcestis, l. 788
- 18 O mortal man, think mortal thoughts!
Alcestis, l. 799
- 19 My mother was accursed the night she bore me,
and I am faint with envy of all the dead.
Alcestis, l. 865
- 20 You were a stranger to sorrow: therefore Fate
has cursed you. *Alcestis, l. 927*
- 21 I have found power in the mysteries of thought,
exaltation in the chanting of the Muses;
I have been versed in the reasonings of men;
but Fate is stronger than anything I have known.
Alcestis, l. 962
- 22 Time cancels young pain. *Alcestis, l. 1085*
- 23 Slight not what's near through aiming at
what's far. *Rhesus [c. 435 B.C.], l. 482*
- 24 There is no benefit in the gifts of a bad man.
Medea [431 B.C.], l. 618
- 25 When love is in excess it brings a man nor honor
nor any worthiness. *Medea, l. 627*
- 26 What greater grief than the loss of one's
native land. *Medea, l. 650*
- 27 I know indeed what evil I intend to do,
but stronger than all my afterthoughts is my fury,
fury that brings upon mortals the greatest evils.
Medea, l. 1078
- 28 We know the good, we apprehend it clearly,
but we can't bring it to achievement.
Hippolytus [428 B.C.],³ l. 380
- 29 There is one thing alone
that stands the brunt of life throughout its course:
a quiet conscience. *Hippolytus, l. 426*

³Translated by DAVID GRENE.

- 1 In this world second thoughts, it seems, are best.¹
Hippolytus, l. 435
- 2 Love distills desire upon the eyes,
love brings bewitching grace into the heart
of those he would destroy.
I pray that love may never come to me
with murderous intent,
in rhythms measureless and wild.
Not fire nor stars have stronger bolts
than those of Aphrodite sent
by the hand of Eros, Zeus's child.
Hippolytus, l. 525
- 3 My tongue swore, but my mind was still un-
pledged.
Hippolytus, l. 612
- 4 Would that I were under the cliffs, in the secret
hiding-places of the rocks,
that Zeus might change me to a winged bird.
Hippolytus, l. 732
- 5 I would win my way to the coast,
apple-bearing Hesperian coast
of which the minstrels sing,
where the Lord of the Ocean
denies the voyager further sailing,
and fixes the solemn limit of Heaven
which giant Atlas upholds.
There the streams flow with ambrosia
by Zeus's bed of love,
and holy Earth, the giver of life,
yields to the gods rich blessedness.²
Hippolytus, l. 742
- 6 In a case of dissension, never dare to judge till
you've heard the other side.
*Heraclidae*³ [c. 428 B.C.] (quoted by
ARISTOPHANES, *The Wasps*)
- 7 Leave no stone unturned. *Heraclidae*
- 8 I care for riches, to make gifts
To friends, or lead a sick man back to health
With ease and plenty. Else small aid is wealth
For daily gladness; once a man be done
With hunger, rich and poor are all as one.
Electra [413 B.C.],² l. 427
- 9 A coward turns away, but a brave man's choice is
danger.
Iphigenia in Tauris [c. 412 B.C.], l. 114
- 10 The day is for honest men, the night for thieves.
Iphigenia in Tauris, l. 1026
- 11 Mankind . . . possesses two supreme blessings.
First of these is the goddess Demeter, or Earth—
whichever name you choose to call her by. It was she
who gave to man his nourishment of grain. But after
her there came the son of Semele, who matched her
present by inventing liquid wine as his gift to man.
For filled with that good gift, suffering mankind for-
gets its grief; from it comes sleep; with it oblivion of
the troubles of the day. There is no other medicine
for misery.⁴ *The Bacchae* [c. 407 B.C.], l. 274
- 12 Talk sense to a fool and he calls you foolish.
The Bacchae, l. 480
- 13 Slow but sure moves the might of the gods.
The Bacchae, l. 882
- 14 What is wisdom? What gift of the gods
is held in glory like this:
to hold your hand victorious
over the heads of those you hate?
Glory is precious forever. *The Bacchae*, l. 877
- 15 Humility, a sense of reverence before the sons of
heaven—
of all the prizes that a mortal man might win,
these, I say, are wisest; these are best.
The Bacchae, l. 1150
- 16 Yet do I hold that mortal foolish who strives
against the stress of necessity.
Mad Heracles, l. 281
- 17 The company of just and righteous men is better
than wealth and a rich estate. *Aegeus*,³ fragment 7
- 18 A bad beginning makes a bad ending.
Aeolus,³ fragment 32
- 19 Time will explain it all. He is a talker, and needs
no questioning before he speaks.
Aeolus, fragment 38
- 20 Waste not fresh tears over old griefs.
Alexander,³ fragment 44
- 21 The nobly born must nobly meet his fate.⁵
Alcymene,³ fragment 100
- 22 Man's best possession is a sympathetic wife.
Antigone,³ fragment 164
- 23 When good men die their goodness does not perish,
But lives though they are gone. As for the bad,
All that was theirs dies and is buried with them.
Temenidae,³ fragment 734

¹Second thoughts, they say, are best. — JOHN DRYDEN, *The Spanish Friar* [1681], act II, sc. ii

Is it so true that second thoughts are best? — ALFRED, LORD TENNYSON, *Sea Dreams* [1864]

²Translated by GILBERT MURRAY.

³Translated by MORRIS HICKEY MORGAN.

⁴Translated by WILLIAM ARROWSMITH.

⁵If there be any good in nobility, I trow it to be only this, that it imposeth a necessity upon those which are noble, that they should not suffer their nobility to degenerate from the virtues of their ancestors. — BOETHIUS, *De Consolatione Philosophiae*, III, 6, 25

- 1 An old man weds a tyrant, not a wife.
Phoenix (quoted by ARISTOPHANES, Thesmophoriazusae), fragment 413
- 2 Every man is like the company he is wont to keep.¹
Phoenix (quoted by ARISTOPHANES, Thesmophoriazusae), fragment 809
- 3 Who knows but life be that which men call death,
And death what men call life?
Phrixus,² fragment 830
- 4 Whoso neglects learning in his youth,
Loses the past and is dead for the future.
Phrixus, fragment 927
- 5 The gods
Visit the sins of the fathers upon the children.³
Phrixus, fragment 970
- 6 Those whom God wishes to destroy, he first
makes mad.⁴ *Fragment*
- 7 These men won eight victories over the Syracu-
sans when the favor of the gods was equal for both
sides. *Epitaph for the Athenians Slain in Sicily*

Herodotus

c. 485–c. 425 B.C.

- 8 Men trust their ears less than their eyes.
The Histories, bk. I, ch. 8
- 9 A woman takes off her claim to respect along
with her garments. *Histories, I, 8*
- 10 In peace, children inter their parents; war vio-
lates the order of nature and causes parents to inter
their children. *Histories, I, 87*
- 11 [The Persians] are accustomed to deliberate about
the most important matters when they are drunk.
Histories, I, 133

¹Translated by MORRIS HICKEY MORGAN.

Familiar form: A man is known by the company he keeps.

²Translated by MORRIS HICKEY MORGAN.

³For the sins of your fathers you, though guiltless, must suffer.—HORACE, *Odes, III, 6, l. 1*

The sins of the father are to be laid upon the children.—SHAKE-
SPEARE, *The Merchant of Venice, act III, sc. v, l. 1*

⁴In Boswell's *Life of Johnson* [1791], vol. II, pp. 442–443 (Every-
man edition), this is quoted as a saying which everybody repeats
but nobody knows where to find.

Whom Fortune wishes to destroy she first makes mad.—
PUBLILIUS SYRUS, *Maxim 911*

When falls on man the anger of the gods,/First from his mind
they banish understanding.—LYCURGUS [fl. 820 B.C.]

For those whom God to ruin has designed,/He fits for fate,
and first destroys their mind.—JOHN DRYDEN, *The Hind and the
Panther* [1687], pt. III, l. 1093

Whom the Gods would destroy they first make mad.—HENRY
WADSWORTH LONGFELLOW, *The Masque of Pandora* [1875], VI

- 12 It was a kind of Cadmean victory.⁵
Histories, I, 166
- 13 For great wrongdoing there are great punish-
ments from the gods. *Histories, II, 120*
- 14 If a man insisted always on being serious, and
never allowed himself a bit of fun and relaxation, he
would go mad or become unstable without know-
ing it. *Histories, II, 173*
- 15 It is better to be envied than pitied.
Histories, III, 52
- 16 Envy is born in a man from the start.
Histories, III, 80
- 17 Force has no place where there is need of skill.
Histories, III, 127
- 18 From the foot, Hercules.⁶
Histories, IV, 82
- 19 It is the gods' custom to bring low all things of
surpassing greatness.⁷ *Histories, VII, 10*
- 20 Haste in every business brings failures.
Histories, VII, 10
- 21 When life is so burdensome, death has become
for man a sought-after refuge.
Histories, VII, 46
- 22 Circumstances rule men; men do not rule cir-
cumstances. *Histories, VII, 49*
- 23 Great deeds are usually wrought at great risks.
Histories, VII, 50
- 24 Not snow, no, nor rain, nor heat, nor night
keeps them from accomplishing their appointed
courses with all speed.⁸ *Histories, VIII, 98*
- 25 The king's might is greater than human, and his
arm is very long. *Histories, VIII, 140*
- 26 This is the bitterest pain among men, to have
much knowledge but no power. *Histories, IX, 16*
- 27 In soft regions are born soft men.
Histories, IX, 122

⁵Polynices and Eteocles, sons of Oedipus and descendants of
Cadmus, fought for the possession of Thebes and killed each
other. Hence, a Cadmean victory means one where victor and van-
quished suffer alike.

See also Pyrrhus, 85:5 (“Pyrrhic victory”).

⁶Ex pede, Herculem. From AULUS GELLIUS [c. 123–165]
(*Noctes Atticae, I, 1*), who tells how Pythagoras deduced the
stature of Hercules from the length of his foot.

⁷It is the lofty pine that by the storm/Is oftener tossed; towers fall
with heavier crash/Which higher soar.—HORACE, *Odes, II, 10, l. 9*

The bigger they come, the harder they fall.—*Boxing expression
attributed to ROBERT FITZSIMMONS* [1862–1917] and to JOHN L.
SULLIVAN [1858–1918]; probably much earlier than either

⁸Neither snow, nor rain, nor heat, nor gloom of night stays these
couriers from the swift completion of their appointed rounds.—
*Inscription, New York City General Post Office, adapted from
HERODOTUS by architect William Kendall* [1913]

Protagoras

c. 485–c. 410 B.C.

- 1 Man is the measure of all things.
Fragment 1
- 2 There are two sides to every question.
From DIOGENES LAERTIUS, Lives of Eminent Philosophers, bk. IX, sec. 51

Agis

Fifth century B.C.

- 3 The Lacedemonians are not wont to ask how many the enemy are, but where they are.
From PLUTARCH, Apothegms, Agis

Socrates¹

469–399 B.C.

- 4 Often when looking at a mass of things for sale, he would say to himself, “How many things I have no need of!”
From DIOGENES LAERTIUS, Lives of Eminent Philosophers, bk. II, sec. 25
- 5 Having the fewest wants, I am nearest to the gods.
From DIOGENES LAERTIUS, Lives of Eminent Philosophers, II, 27
- 6 There is only one good, knowledge, and one evil, ignorance.
From DIOGENES LAERTIUS, Lives of Eminent Philosophers, II, 31
- 7 My divine sign indicates the future to me.
From DIOGENES LAERTIUS, Lives of Eminent Philosophers, II, 32
- 8 I know nothing except the fact of my ignorance.²
From DIOGENES LAERTIUS, Lives of Eminent Philosophers, II, 32
- 9 Bad men live that they may eat and drink, whereas good men eat and drink that they may live.³
From PLUTARCH, How a Young Man Ought to Hear Poems, 4

¹Much of Plato, especially in the *Apology* and *Phaedo*, is thought to be direct quotation from Socrates. See Plato, 76:15.

²See Milton, 268:28.

³He used to say that other men lived to eat, but that he ate to live. — DIOGENES LAERTIUS, *Lives of Eminent Philosophers, Socrates, sec. 14*

We must eat to live and live to eat. — HENRY FIELDING, *The Miser, act III, sc. iii*

- 10 I am not an Athenian or a Greek, but a citizen of the world.
From PLUTARCH, On Banishment
- 11 Crito, I owe a cock to Asclepius; will you remember to pay the debt?
From PLATO, Phaedo (Socrates' last words)

Democritus

c. 460–c. 370 B.C.

- 12 Whatever a poet writes with enthusiasm and a divine inspiration is very fine.
Fragment 18
- 13 In truth we know nothing, for truth lies in the depth.
Fragment 117
- 14 By convention there is color, by convention sweetness, by convention bitterness, but in reality there are atoms and space.
Fragment 125
- 15 Word is a shadow of deed.
Fragment 145

Hippocrates

c. 460–377 B.C.

- 16 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 according to my ability and judgment, but never with a view to injury and wrongdoing. Neither will I administer a poison to anybody when asked to do so, nor will I suggest such a course. Similarly, I will not give to a woman a pessary to cause abortion. 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 profession in my intercourse with men, if it be what should not be published abroad, I will never divulge, holding such things to be holy secrets. 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.
The Physician's Oath⁴
- 17 As to diseases make a habit of two things—to help, or at least, to do no harm.⁵
Epidemics, bk. I, ch. 11
- 18 Healing is a matter of time, but it is sometimes also a matter of opportunity.
Precepts,⁴ ch. 1

⁴Translated by W. H. S. JONES (Loeb Classical Library).

⁵Often cited in Latin: *primum non nocere*. See Nightingale, 522:5.

1 Time is that wherein there is opportunity, and opportunity is that wherein there is no great time.

Precepts, 1

2 Sometimes give your services for nothing, calling to mind a previous benefaction or present satisfaction. And if there be an opportunity of serving one who is a stranger in financial 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, recover their health simply through their contentment 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.

Precepts, 6

3 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.

Precepts, 12

4 Opposites are cures for opposites.

Breaths, bk. I

5 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

6 There are in fact two things, science and opinion; the former begets knowledge, the latter ignorance.

Law, IV

7 Things that are holy are revealed only to men who are holy.

Law, V

8 Idleness and lack of occupation tend—nay are dragged—towards evil.

Decorum, bk. I

9 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,¹ bk. IX

10 Life is short, the art long,² opportunity fleeting, experiment treacherous, judgment difficult.

Aphorisms,¹ sec. I, 1

11 For extreme diseases extreme strictness of treatment is most efficacious.

Aphorisms, I, 6

12 Many admire, few know.

Regimen,¹ bk. I, sec. 24

13 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.

Regimen, I, 28

14 Prayer indeed is good, but while calling on the gods a man should himself lend a hand.

Regimen, IV, 87

Thucydides³

c. 460–400 B.C.

15 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*

16 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, 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 show-piece of an hour.

Peloponnesian War, I, 22

17 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.

Peloponnesian War, I, 141

18 Our constitution is named a democracy, because it is in the hands not of the few but of the many.

¹Translated by W. H. S. JONES (Loeb Classical Library).

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

³Translated by RICHARD LIVINGSTONE unless otherwise noted.

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 sectional 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.

Peloponnesian War, 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.

Peloponnesian War, II, 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.

Peloponnesian War, II, 40

3 We secure our friends not by accepting favors but by doing them.¹

Peloponnesian War, II, 40

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

Peloponnesian War, II, 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

¹Rather by conferring than by accepting favors, they [the Romans] established friendly relations. — SALLUST, *The War with Catiline* [c. 42 B.C.], *sec. 6*

of freedom a brave heart, not idly to stand aside from the enemy's onset.

Peloponnesian War, II, 43

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

Peloponnesian War, II, 45

7 You know as well as we do that right, as the world goes, is only in question between equals in power, while the strong do what they can and the weak suffer what they must.²

Peloponnesian War, V, 17

8 Men make the city, and not walls or ships without men in them.

Peloponnesian War, VII, 77 (Address of Nicias to the Athenians at Syracuse)

9 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.

Peloponnesian War, VIII, 87

Aristophanes

c. 450–385 B.C.

- 10 For then, in wrath, the Olympian Pericles
Thundered and lightened, and confounded Hellas
Enacting laws which ran like drinking songs.³
- Acharnians* [425 B.C.], l. 530
- 11 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
- 12 You have all the characteristics of a popular politician:
a horrible voice, bad breeding, and a vulgar
manner.
- Knights*, l. 217
- 13 To make the worse appear the better reason.
- Clouds* [423 B.C.], l. 114 and elsewhere
- 14 Haven't you sometimes seen a cloud that looked
like a centaur?
Or a leopard perhaps? Or a wolf? Or a bull?⁴
- Clouds*, l. 346

²Translated by RICHARD CRAWLEY.

³Translated by B. B. ROGERS (Loeb Classical Library).

⁴Translated by DUDLEY FITTS.

- 1 Old men are children for a second time.
Clouds, l. 1417
- 2 This is what extremely grieves us, that a man who never fought
Should contrive our fees to pilfer, one who for his native land
Never to this day had oar, or lance, or blister in his hand.
*Wasps*¹ [422 B.C.], l. 1117
- 3 Let each man exercise the art he knows.
Wasps, l. 1431
- 4 You cannot teach a crab to walk straight.
Peace [421 B.C.], l. 1083
- 5 [On the nightingale:] Lord Zeus, listen to the little bird's voice; he has filled the whole thicket with honeyed song.
Birds [414 B.C.], l. 223
- 6 Bringing owls to Athens.
Birds, l. 301
- 7 The wise learn many things from their enemies.
Birds, l. 375
- 8 Full of wiles, full of guile, at all times, in all ways,
Are the children of Men.² *Birds*, l. 451
- 9 Mankind, fleet of life, like tree leaves, weak creatures of clay, unsubstantial as shadows, wingless, ephemeral, wretched, mortal and dreamlike.
Birds, l. 685
- 10 Somewhere, what with all these clouds, and all this air,
There must be a rare name, somewhere . . . How do you like "Cloud-Cuckoo-Land"?²
Birds, l. 817
- 11 Halcyon days.³ *Birds*, l. 1594
- 12 A woman's time of opportunity is short, and if she doesn't seize it, no one wants to marry her, and she sits watching for omens.
Lysistrata [411 B.C.], l. 596
- 13 There is no animal more invincible than a woman, nor fire either, nor any wildcat so ruthless.
Lysistrata, l. 1014
- 14 These impossible women! How they do get around us!
The poet was right: can't live with them, or without them!² *Lysistrata*, l. 1038
- 15 Under every stone lurks a politician.⁴
Thesmophoriazusae [410 B.C.], l. 530

¹Translated by B. B. ROGERS (Loeb Classical Library).

²Translated by DUDLEY FITTS.

³The appellation of Halcyon days, which was applied to a rare and bloodless week of repose. — EDWARD GIBBON, *Decline and Fall of the Roman Empire* [1776–1788], ch. 48

⁴A play on the proverb: Under every stone lurks a scorpion.

- 16 There's nothing worse in the world than shameless woman — save some other woman.
Thesmophoriazusae, l. 531
- 17 Shall I crack any of those old jokes, master,
At which the audience never fail to laugh?
*Frogs*² [405 B.C.], l. 1
- 18 Brekekekex, ko-ax, ko-ax.
Frogs, l. 209 and elsewhere
- 19 A savage-creating stubborn-pulling fellow,
Uncurbed, unfettered, uncontrolled of speech,
Unperiphrastic, bombastiloquent.⁵
Frogs, l. 837
- 20 High thoughts must have high language.²
Frogs, l. 1058
- 21 Who knows whether living is dying, and breathing
Is eating, and sleeping is a wool blanket?
Frogs, l. 1477
- 22 Blest the man who possesses a
Keen intelligent mind. *Frogs*, l. 1482
- 23 I am amazed that anyone who has made a fortune
should send for his friends.
Plutus [c. 388 B.C.], l. 340
- 24 We say that poverty is the sister of beggary.
Plutus, l. 549
- 25 Even if you persuade me, you won't persuade me.
Plutus, l. 600
- 26 A man's homeland is wherever he prospers.
Plutus, l. 1151

Agathon

c. 448–400 B.C.

- 27 This only is denied to God: the power to undo the past.
From ARISTOTLE, Nicomachean Ethics, bk. VI, ch. 2

Agesilaus

444–400 B.C.

- 28 If all men were just, there would be no need of valor.
From PLUTARCH, Lives, Agesilaus, sec. 23
- 29 It is circumstance and proper timing that give an action its character and make it either good or bad.
From PLUTARCH, Lives, Agesilaus, 36

⁵Refers to Aeschylus.

Xenophon

c. 430–c. 355 B.C.

1 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

2 The sea! The sea!¹ *Anabasis, IV, 7, 24*

3 I knew my son was mortal.²
From *DIOGENES LAERTIUS, Lives of Eminent Philosophers, bk. II, sec. 55*

Zeuxis

fl. 400 B.C.

4 Criticism comes easier than craftsmanship.
From *PLINY THE ELDER, Natural History*

Plato³

c. 428–348 B.C.

5 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.⁴

The Greek Anthology [1906],⁵ III, 10

6 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.
Phaedrus, sec. 279

7 Friends have all things in common.
Phaedrus, sec. 279

8 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.
Symposium, 211

¹Thalatta! Thalatta! / Hail to thee, O Sea, ageless and eternal! — HEINE, *Thalatta! Thalatta!*, st. 1

²When his son was killed in battle.

³Translated by BENJAMIN JOWETT unless otherwise noted. 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

⁴On the Eretrian exiles settled in Persia by Darius.

⁵Edited by J. W. MACKAIL.

9 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.
Symposium, 212

10 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.
Apology, 24

11 The life which is unexamined is not worth living.
Apology, 38

12 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. . . . Now if death be of such a nature, I say that to die is to gain; for eternity is then only a single night.
Apology, 40

13 No evil can happen to a good man, either in life or after death.
Apology, 41

14 The hour of departure has arrived, and we go our ways—I to die, and you to live. Which is better God only knows.
Apology, 42

15 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.
Phaedo, 62

16 Must not all things at the last be swallowed up in death?
Phaedo, 72

17 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 thought that they are going to the god they serve.⁶
Phaedo, 85

18 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.
Phaedo, 91

19 False words are not only evil in themselves, but they infect the soul with evil.
Phaedo, 91

20 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.
Phaedo, 107

⁶The 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, act V, sc. ii, l. 245*

- 1 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
- 2 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.
Republic, I, 342–D
- 3 When there is an income tax, the just man will pay more and the unjust less on the same amount of income.
Republic, I, 343–D
- 4 Mankind censure injustice fearing that they may be the victims of it, and not because they shrink from committing it.
Republic, I, 344–C
- 5 The beginning is the most important part of the work.¹
Republic, I, 377–B
- 6 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.
Republic, III, 409–B
- 7 Everything that deceives may be said to enchant.
Republic, III, 413–C
- 8 How, then, might we contrive . . . one noble lie to persuade if possible the rulers themselves, but failing that the rest of the city?²
Republic, III, 414–C
- 9 Wealth is the parent of luxury and indolence, and poverty of meanness and viciousness, and both of discontent.
Republic, IV, 422–A
- 10 The direction in which education starts a man will determine his future life.
Republic, IV, 425–B
- 11 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?
Republic, V, 460–E
- 12 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.
Republic, V, 473–C
- 13 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.
Republic, V, 502–B
- 14 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.
Republic, VII, 515–B
- 15 Astronomy compels the soul to look upwards and leads us from this world to another.
Republic, VII, 529
- 16 I have hardly ever known a mathematician who was capable of reasoning.
Republic, VII, 531–E
- 17 Solon was under a delusion when he said that a man when he grows old may learn many things—for he can no more learn much than he can run much; youth is the time for any extraordinary toil.
Republic, VII, 536–D
- 18 Bodily exercise, when compulsory, does no harm to the body; but knowledge which is acquired under compulsion obtains no hold on the mind.
Republic, VII, 536–E
- 19 Let early education be a sort of amusement; you will then be better able to find out the natural bent.
Republic, VII, 537
- 20 Oligarchy: A government resting on a valuation of property, in which the rich have power and the poor man is deprived of it.
Republic, VIII, 550–C
- 21 Democracy, which is a charming form of government, full of variety and disorder, and dispensing a sort of equality to equals and unequals alike.
Republic, VIII, 558–C
- 22 Democracy passes into despotism.³
Republic, VIII, 562–A
- 23 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.
Republic, VIII, 565–C
- 24 In the early days of his power, he is full of smiles, and he salutes everyone whom he meets.
Republic, VIII, 566–D
- 25 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.
Republic, VIII, 566–E

¹Proverbial. Also in *Laws*, VI, 2.

²Translated by PAUL SHOREY (Loeb Classical Library).

³Translated by F. M. CORNFORD.

- 1 There are three arts which are concerned with all things: one which uses, another which makes, a third which imitates them. *Republic, X, 601–D*
- 2 No human thing is of serious importance. *Republic, X, 604–C*
- 3 The soul of man is immortal and imperishable. *Republic, X, 608–D*
- 4 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. *Parmenides, 129*
- 5 The absolute natures or kinds are known severally by the absolute idea of knowledge. *Parmenides, 134*
- 6 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. *Parmenides, 135*
- 7 You cannot conceive the many without the one. *Parmenides, 166*
- 8 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. *Parmenides, 166*
- 9 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. *Theaetetus, 150*
- 10 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, disdaining the 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. *Theaetetus, 173*
- 11 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. *Theaetetus, 191*
- 12 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 learned or discovered the thing which is the subject of the knowledge: and this is to know. *Theaetetus, 197*
- 13 The greatest penalty of evil-doing—namely, to grow into the likeness of bad men. *Laws, 728*
- 14 Of all the animals, the boy is the most unmanageable. *Laws, 808*
- 15 You are young, my son, and, as the years go by, time will change and even reverse many of your present opinions. Refrain therefore awhile from setting yourself up as a judge of the highest matters. *Laws, 888*
- 16 And this which you deem of no moment is the very highest of all: that is whether you have a right idea of the gods, whereby you may live your life well or ill. *Laws, 888*
- 17 Not one of them who took up in his youth with this opinion that there are no gods ever continued until old age faithful to his conviction. *Laws, 888*

Iphicrates

c. 419–348 B.C.

- 18 My family history begins with me, but yours ends with you.¹

From PLUTARCH, Apothegms, Iphicrates

¹Iphicrates, a shoemaker's son who became a famous general, said this to Harmodius of distinguished ancestry when he reviled him for his mean birth.

Curtius Rufus seems to be descended from himself.—TIBERIUS [42 B.C.–A.D. 37]. From TACITUS, *Annals*, XI, 21

Phocion

c. 402–317 B.C.

- 1 Have I inadvertently said some evil thing?¹
From *PLUTARCH, Apothegms, Phocion, sec. 10*
- 2 The good have no need of an advocate.
From *PLUTARCH, Apothegms, Phocion, 10*

Diogenes the Cynic

c. 400–c. 325 B.C.

- 3 [When asked by Alexander if he wanted anything:] Stand a little out of my sun.
From *PLUTARCH, Lives, Alexander, sec. 14*
- 4 Plato having defined man to be a two-legged animal without feathers, Diogenes plucked a cock and brought it into the Academy, and said, “This is Plato’s man.”² On which account this addition was made to the definition: “With broad flat nails.”
From *DIOGENES LAERTIUS, Lives of Eminent Philosophers, Diogenes, sec. 6*
- 5 [When asked what was the proper time for supper:] If you are a rich man, whenever you please; and if you are a poor man, whenever you can.³
From *DIOGENES LAERTIUS, Lives of Eminent Philosophers, Diogenes, 6*
- 6 I am looking for an honest man.⁴
From *DIOGENES LAERTIUS, Lives of Eminent Philosophers, Diogenes, 6*
- 7 The sun too penetrates into privies, but is not polluted by them.⁵
From *DIOGENES LAERTIUS, Lives of Eminent Philosophers, Diogenes, 6*

¹Said when an opinion he delivered pleased the people.²Seeing that the human race falls into the same classification as the feathered creatures, we must divide the biped class into featherless and feathered.—*PLATO, The Statesman, 266–E*³The rich when he is hungry, the poor when he has anything to eat.—*FRANÇOIS RABELAIS, Works, bk. IV [1548], ch. 64*⁴Attributed also to AESOP.⁵The spiritual virtue of a sacrament is like light: although it passes among the impure, it is not polluted.—*SAINT AUGUSTINE, Tract on Saint John, ch. 5:15*The sun shineth upon the dunghill, and is not corrupted.—*LYLY, Euphues [1579]*The sun, which passeth through pollutions and itself remains as pure as before.—*FRANCIS BACON, Advancement of Learning [1605], bk. II*Truth is as impossible to be soiled by any outward touch as the sunbeam.—*JOHN MILTON, The Doctrine and Discipline of Divorce [1643]***Antiphanes**

c. 388–c. 311 B.C.

- 8 We must have richness of soul.
Greek Comic Fragments, no. 570

Aristotle⁶

384–322 B.C.

- 9 Liars when they speak the truth are not believed.
From *DIOGENES LAERTIUS, Lives of Eminent Philosophers, bk. V, sec. 17*
- 10 Hope is a waking dream.
From *DIOGENES LAERTIUS, Lives of Eminent Philosophers, V, 18*
- 11 What soon grows old? Gratitude.
From *DIOGENES LAERTIUS, Lives of Eminent Philosophers, V, 18*
- 12 Beauty is the gift of God.
From *DIOGENES LAERTIUS, Lives of Eminent Philosophers, V, 19*
- 13 Educated men are as much superior to uneducated men as the living are to the dead.
From *DIOGENES LAERTIUS, Lives of Eminent Philosophers, V, 19*
- 14 What is a friend? A single soul dwelling in two bodies.⁷
From *DIOGENES LAERTIUS, Lives of Eminent Philosophers, V, 20*
- 15 I have gained this by philosophy: that I do without being commanded what others do only from fear of the law.⁸
From *DIOGENES LAERTIUS, Lives of Eminent Philosophers, V, 21*
- 16 We should behave to our friends as we would wish our friends to behave to us.
From *DIOGENES LAERTIUS, Lives of Eminent Philosophers, V, 21*
- 17 Education is the best provision for old age.
From *DIOGENES LAERTIUS, Lives of Eminent Philosophers, V, 21*
- 18 If purpose, then, is inherent in art, so is it in Nature also. The best illustration is the case of a

⁶Chiefly from *The Basic Works of Aristotle*, edited by RICHARD MCKEON.⁷Andragathos, my soul’s half.—*MELEAGER, From The Greek Anthology [1906], edited by J. W. MACKAIL, XII, 52*⁸Also attributed to Xenocrates [396–314 B.C.] by Cicero.

man being his own physician, for Nature is like that—agent and patient at once.

Physics,¹ *bk. II, ch. 8*

- 1 Time crumbles things; everything grows old under the power of Time and is forgotten through the lapse of Time. *Physics, IV, 12*
- 2 The least initial deviation from the truth is multiplied later a thousandfold. *On the Heavens, bk. I, ch. 5*
- 3 In all things of nature there is something of the marvelous. *On the Parts of Animals, bk. I, ch. 5*
- 4 All men by nature desire knowledge. *Metaphysics, bk. I, ch. 1*
- 5 The final cause, then, produces motion through being loved. *Metaphysics, I, 7*
- 6 The actuality of thought is life. *Metaphysics, XII, 7*
- 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. *Metaphysics, XII, 9*
- 8 Every science and every inquiry, and similarly every activity and pursuit, is thought to aim at some good. *Nicomachean Ethics, bk. I, ch. 1*
- 9 While both [Plato and truth] are dear, piety requires us to honor truth above our friends.² *Nicomachean Ethics, I, 6*
- 10 One swallow does not make a summer.³ *Nicomachean Ethics, I, 7*
- 11 For the things we have to learn before we can do them, we learn by doing them. *Nicomachean Ethics, II, 1*
- 12 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). *Nicomachean Ethics, II, 6*
- 13 We must as second best . . . take the least of the evils. *Nicomachean Ethics, II, 9*
- 14 A man is the origin of his action. *Nicomachean Ethics, III, 3*
- 15 Without friends no one would choose to live, though he had all other goods. *Nicomachean Ethics, VIII, 1*
- 16 To be conscious that we are perceiving or thinking is to be conscious of our own existence. *Nicomachean Ethics, IX, 9*
- 17 To enjoy the things we ought and to hate the things we ought has the greatest bearing on excellence of character. *Nicomachean Ethics, X, 1*
- 18 If happiness is activity in accordance with excellence, it is reasonable that it should be in accordance with the highest excellence. *Nicomachean Ethics, X, 7*
- 19 We make war that we may live in peace. *Nicomachean Ethics, X, 7*
- 20 With regard to excellence, it is not enough to know, but we must try to have and use it. *Nicomachean Ethics, X, 9*
- 21 Man is by nature a political animal. *Politics, bk. I, ch. 2*
- 22 Nature does nothing uselessly.⁴ *Politics, I, 2*
- 23 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. *Politics, I, 2*
- 24 The two qualities which chiefly inspire regard and affection [are] that a thing is your own and that it is your only one. *Politics, II, 4*
- 25 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. *Politics, II, 7*
- 26 Even when laws have been written down, they ought not always to remain unaltered. *Politics, II, 8*
- 27 Again, men in general desire the good, and not merely what their fathers had. *Politics, II, 8*
- 28 They should rule who are able to rule best. *Politics, II, 11*
- 29 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. *Politics, III, 9*
- 30 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. *Politics, IV, 4*

¹Translated by PHILIP H. WICKSTEED and FRANCIS CORNFORD (Loeb Classical Library).

²Amicus Plato, sed magis amica veritas [Plato is dear to me, but dearer still is truth]. Adapted from a medieval life of Aristotle.

³One swallow maketh not summer. — JOHN HEYWOOD, *Proverbs* [1546], *pt. II, ch. 5*

One swallow makes a summer. — ROBERT LOWELL, *Fall, 1961*

⁴God and nature do nothing uselessly. — *On the Heavens, bk. I, ch. 4*

1 The best political community is formed by citizens of the middle class. *Politics, IV, 11*

2 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. *Politics, V, 1*

3 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. *Politics, V, 2*

4 In revolutions the occasions may be trifling but great interests are at stake. *Politics, V, 3*

5 Well begun is half done.¹ *Politics, V, 4*

6 The basis of a democratic state is liberty. *Politics, VI, 2*

7 Law is order, and good law is good order. *Politics, VII, 4*

8 Evils draw men together. *Rhetoric, bk. I, ch. 6*

9 It is this simplicity that makes the uneducated more effective than the educated when addressing popular audiences. *Rhetoric, II, 22*

10 A tragedy is the imitation of an action that is serious and also, as having magnitude, complete in itself . . . with incidents arousing pity and fear, wherewith to accomplish its catharsis of such emotions. *Poetics, ch. 6*

11 A whole is that which has beginning, middle, and end. *Poetics, 7*

12 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. *Poetics, 9*

13 A likely impossibility is always preferable to an unconvincing possibility. *Poetics, 24*

14 Misfortune shows those who are not really friends.² *Eudemian Ethics, bk. VII, ch. 2*

Demosthenes

c. 384–322 B.C.

15 Every advantage in the past is judged in the light of the final issue. *First Olynthiac, sec. 11*

16 Nothing is easier than self-deceit. For what each man wishes, that he also believes to be true. *Third Olynthiac, sec. 19*

¹Aristotle is quoting a proverb.

²In prosperity it is very easy to find a friend, but in adversity it is the most difficult of all things. —EPICETUS, *Fragment 127*

17 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.

Third Olynthiac, 33

18 I decline to buy repentance at the cost of ten thousand drachmas.³

From AULUS GELLIUS, Noctes Atticae, bk. I, ch. 8

Antigonus

c. 382–301 B.C.

19 But how many ships do you reckon my presence to be worth?⁴

From PLUTARCH, Apothegms, Antigonus

20 [When described by Hermodotus as “Son of the Sun”:] My valet is not aware of this.

From PLUTARCH, Apothegms, Antigonus

Mencius⁵

372–289 B.C.

21 When one by force subdues men, they do not submit to him in heart. They submit, because their strength is not adequate to resist.

Works, bk. II, 1:3.2

22 There is no attribute of the superior man greater than his helping men to practice virtue.

Works, II, 1:8.5

23 The superior man will not manifest either narrow-mindedness or the want of self-respect.

Works, II, 1:9.3

24 To give the throne to another man would be easy; to find a man who shall benefit the kingdom is difficult.

Works, III, 1:4.10

25 Never has a man who has bent himself been able to make others straight.

Works, III, 2:1.5

26 If you know that [a] thing is unrighteous, then use all dispatch in putting an end to it—why wait till next year?

Works, III, 2:8.3

27 The compass and square produce perfect circles and squares. By the sages, the human relations are perfectly exhibited.

Works, IV, 1:2.1

28 The root of the kingdom is in the state. The root of the state is in the family. The root of the family is in the person of its head.

Works, IV, 1:5

³In reply to the courtesan Laiš.

⁴His pilot had told him that the enemy outnumbered him in ships.

⁵From *The Chinese Classics* [1861–1886], vol. II, *The Works of Mencius*, translated by JAMES LEGGE.

- 1 The people turn to a benevolent rule as water flows downwards, and as wild beasts fly to the wilderness. *Works, IV, 1:9.2*
- 2 Benevolence is the tranquil habitation of man, and righteousness is his straight path. *Works, IV, 1:10.2*
- 3 The path of duty lies in what is near, and man seeks for it in what is remote. *Works, IV, 1:11*
- 4 Sincerity is the way of Heaven. *Works, IV, 1:12.2*
- 5 There are three things which are unfilial, and to have no posterity is the greatest of them. *Works, IV, 1:26.1*
- 6 Men must be decided on what they will not do, and then they are able to act with vigor in what they ought to do. *Works, IV, 2:8*
- 7 The great man does not think beforehand of his words that they may be sincere, nor of his actions that they may be resolute—he simply speaks and does what is right. *Works, IV, 2:11*
- 8 The great man is he who does not lose his child's-heart. *Works, IV, 2:12*
- 9 Friendship with a man is friendship with his virtue, and does not admit of assumptions of superiority. *Works, IV, 2:13.1*
- 10 The tendency of man's nature to good is like the tendency of water to flow downwards. *Works, VI, 1:2.2*
- 11 From the feelings proper to it, [man's nature] is constituted for the practice of what is good. *Works, VI, 1:6.5-6*
- 12 Benevolence, righteousness, propriety, and knowledge are not infused into us from without. *Works, VI, 1:6.7*
- 13 Benevolence is man's mind, and righteousness is man's path. *Works, VI, 1:11.1*
- 14 The great end of learning is nothing else but to seek for the lost mind. *Works, VI, 1:11.4*
- 15 All men have in themselves that which is truly honorable. Only they do not think of it. *Works, VI, 1:17.1*
- 16 If a scholar have not faith [in his principles], how shall he take a firm hold of things? *Works, VI, 2:12*
- 17 When Heaven is about to confer a great office on any man, it first exercises his mind with suffering, and his sinews and bones with toil. *Works, VI, 2:15.2*

- 18 Kindly words do not enter so deeply into men as a reputation for kindness. *Works, VII, 1:14.1*
- 19 Is it only the mouth and belly which are injured by hunger and thirst? Men's minds are also injured by them. *Works, VII, 1:27.1*
- 20 The people are the most important element in a nation; the spirits of the land and grain are next; the sovereign is the lightest. *Works, VII, 2:14.1*

Chuang-tzu¹

369–286 B.C.

- 21 Great wisdom is generous; petty wisdom is contentious. Great speech is impassioned, small speech cantankerous. *On Leveling All Things*
- 22 Take, for instance, a twig and a pillar, or the ugly person and the great beauty, and all the strange and monstrous transformations. These are all leveled together by Tao. Division is the same as creation; creation is the same as destruction. *On Leveling All Things*
- 23 I do not know whether I was then a man dreaming I was a butterfly, or whether I am now a butterfly dreaming I am a man. *On Leveling All Things*
- 24 All men know the utility of useful things; but they do not know the utility of futility. *This Human World*
- 25 He who pursues fame at the risk of losing his self is not a scholar. *The Great Supreme*
- 26 Those who seek to satisfy the mind of man by hampering it with ceremonies and music and affecting charity and devotion have lost their original nature. *Joined Toes*
- 27 In the days of perfect nature, man lived together with birds and beasts, and there was no distinction of their kind . . . they were in a state of natural integrity. . . . When Sages appeared, crawling for charity and limping with duty, doubt and confusion entered men's minds. . . . Destruction of Tao and virtue in order to introduce charity and duty—this is the error of the Sages. *Horses' Hoofs*
- 28 Banish wisdom, discard knowledge, and gangsters will stop!
Opening Trunks; or, A Protest Against Civilization
- 29 For all men strive to grasp what they do not know, while none strive to grasp what they already know; and all strive to discredit what they do not

¹From *The Wisdom of China and India* [1942], edited by LIN YUTANG.

excel in, while none strive to discredit what they do excel in. This is why there is chaos.

Opening Trunks; or, A Protest Against Civilization

1 Cherish that which is within you, and shut off that which is without; for much knowledge is a curse. *On Tolerance*

2 “The prince keeps [a] tortoise carefully enclosed in a chest in his ancestral temple. Now would this tortoise rather be dead and have its remains venerated, or would it rather be alive and wagging its tail in the mud?”

“It would rather be alive . . . and wagging its tail in the mud.”

“Begone!” cried Chuang-tzu. “I too will wag my tail in the mud.” *Autumn Floods*

Sun-tzu¹

c. Fourth century B.C.

3 A military operation involves deception. Even though you are competent, appear to be incompetent. Though effective, appear to be ineffective.

The Art of War. Strategic Assessments

4 Victorious warriors win first and then go to war, while defeated warriors go to war first and then seek to win. *Art of War. Strategic Assessments*

5 The best victory is when the opponent surrenders of its own accord before there are any actual hostilities. . . . It is best to win without fighting.

Art of War. Planning a Siege

6 Be extremely subtle, even to the point of formlessness. Be extremely mysterious, even to the point of soundlessness. Thereby you can be the director of the opponent's fate.

Art of War. Emptiness and Fullness

Pytheas

fl. 330 B.C.

7 They smell of the lamp.²

From PLUTARCH, Lives, Demosthenes

Alexander the Great

356–323 B.C.

8 [At Achilles' tomb:] O fortunate youth, to have found Homer as the herald of your glory!

From CICERO, Pro Archia, 24

¹Translated by THOMAS CLEARY.

²Pytheas refers to the orations of Demosthenes, who worked in an underground cave lighted only by a lamp.

9 If I were not Alexander, I would be Diogenes.

From PLUTARCH, Lives, Alexander, 14

Apelles

fl. 325 B.C.

10 Not a day without a line.³

Proverbial from PLINY THE ELDER, Natural History, XXXV, 36

11 A cobbler should not judge above his last.⁴

Proverbial from PLINY THE ELDER, Natural History, XXXV, 85

Menander⁵

c. 342–292 B.C.

12 We live, not as we wish to, but as we can.

Lady of Andros, fragment 50

13 Riches cover a multitude of woes.

The Bocolian Girl, fragment 90

14 Whom the gods love dies young.⁶

The Double Deceiver, fragment 125

15 At times discretion should be thrown aside, and with the foolish we should play the fool.

Those Offered for Sale, fragment 421

16 The man who has never been flogged has never been taught.⁷

The Girl Who Gets Flogged, fragment 422

17 The truth sometimes not sought for comes forth to the light.

The Girl Who Gets Flogged, fragment 433

18 This is living, not to live unto oneself alone.

The Brothers in Love, fragment 508

19 Deus ex machina [A god from the machine].

The Woman Possessed with a Divinity, fragment 227

³Nulla dies sine linea.

⁴Ne supra crepidam sutor iudicaret.

The more common rendering is: Cobbler, stick to your last.

⁵Translated by F. C. ALLINSON (Loeb Classical Library).

⁶Also in PLAUTUS, *Bacchides, act IV, sc. vii, l. 816.*

Those that God loves do not live long.—GEORGE HERBERT, *Jacula Prudentum* [2nd edition, 1651]

Heaven gives its favorites—early death.—LORD BYRON, *Childe Harold, canto IV* [1818], st. 102

⁷They spare the rod and spoil the child.—RALPH VENNING [c. 1621–1674], *Mysteries and Revelations* [1649]

Also in LUCIAN, *Hermotimus, sec. 86.*

- 1 I call a fig a fig, a spade a spade.¹
Unidentified fragment 545
- 2 Even God lends a hand to honest boldness.
Unidentified fragment 572
- 3 It is not white hair that engenders wisdom.
Unidentified fragment 639
- 4 Marriage, if one will face the truth, is an evil, but a necessary evil.²
Unidentified fragment 651
- 5 Health and intellect are the two blessings of life.
Monostikoi (Single Lines)
- 6 The man who runs may fight again.³
Monostikoi (Single Lines)
- 7 Conscience is a God to all mortals.
Monostikoi (Single Lines)

Epicurus

341–270 B.C.

- 8 Death is nothing to us, since when we are, death has not come, and when death has come, we are not.
From DIOGENES LAERTIUS, Lives of Eminent Philosophers, bk. X, sec. 125
- 9 Pleasure is the beginning and the end of living happily.
From DIOGENES LAERTIUS, Lives of Eminent Philosophers, X, 128
- 10 It is impossible to live pleasurably without living wisely, well, and justly, and impossible to live wisely, well, and justly without living pleasurably.
From DIOGENES LAERTIUS, Lives of Eminent Philosophers, X, 140

¹Also attributed to Aristophanes by LUCIAN, *De Conscriptend. Hist.*, 41.

The Macedonians are a rude and clownish people that call a spade a spade. — PLUTARCH, *Apothegms, Philip of Macedon*

I think it good plain English, without fraud, To call a spade a spade, a bawd a bawd. — JOHN TAYLOR [1580–1653], *A Kicksey Winsey*

²Marriage is an evil that most men welcome. — *Monostikoi (Single Lines)*

Motto of *The Spectator* [December 29, 1711].

³He who flees will fight again. — TERTULLIAN, *De Fuga in Persecutione*, 10

That same man that runneth away / May again fight another day. — ERASMUS, *Apothegms* [1542], translated by NICHOLAS UDALL [1505–1556]

Celui qui fuit de bonne heure / Peut combattre derechef / [Who flies in good time / Can fight anew]. — ANONYMOUS [1594]; translated from VARRO, *Saturae Menippeae*

For he who fights and runs away / May live to fight another day; / But he who is in battle slain / Can never rise and fight again. — OLIVER GOLDSMITH, *The Art of Poetry on a New Plan* [1761]

A version similar to Goldsmith's appears in JAMES RAY, *History of the Rebellion* [1752].

Theophrastus

d. 278 B.C.

- 11 Time is the most valuable thing a man can spend.⁴
From DIOGENES LAERTIUS, Lives of Eminent Philosophers, bk. V, sec. 40

Zeno

335–263 B.C.

- 12 [When asked, “What is a friend?”] Another I.⁵
From DIOGENES LAERTIUS, Lives of Eminent Philosophers, bk. VII, sec. 23
- 13 The goal of life is living in agreement with nature.
From DIOGENES LAERTIUS, Lives of Eminent Philosophers, VII, 87

Cleanthes

c. 330–232 B.C.

- 14 For we are your offspring.
Hymn to Zeus, l. 4
- 15 Lead me, Zeus, and you, Fate, wherever you have assigned me. I shall follow without hesitation; but even if I am disobedient and do not wish to, I shall follow no less surely.
From EPICTETUS, Enchiridion, sec. 53

Euclid

fl. 300 B.C.

- 16 Q.E.D. [Quod erat demonstrandum: Which was to be proved.]
Elements, bk. I, proposition 5⁶
- 17 [To Ptolemy I:] There is no royal road to geometry.⁷

From PROCLUS, Commentary on Euclid, Prologue

Bion

c. 325–c. 255 B.C.

- 18 Old age is the harbor of all ills.
From DIOGENES LAERTIUS, Lives of Eminent Philosophers, bk. IV, sec. 47

⁴Nothing is so dear and precious as time. — FRANÇOIS RABELAIS, *Works, bk. V* [1564], ch. 5

⁵Alter ego.

⁶Proposition 5, too difficult for many students to pass beyond, became known as the asses' bridge [pons asinorum].

⁷Often quoted as: There is no royal road to learning.

- 1 Wealth is the sinews of affairs.
From DIOGENES LAERTIUS, Lives of Eminent Philosophers, IV, 48
- 2 The road to Hades is easy to travel.¹
From DIOGENES LAERTIUS, Lives of Eminent Philosophers, IV, 49
- 3 He has not acquired a fortune; the fortune has acquired him.
From DIOGENES LAERTIUS, Lives of Eminent Philosophers, IV, 50
- 4 Though boys throw stones at frogs in sport, the frogs do not die in sport, but in earnest.
From PLUTARCH, On Water and Land Animals, 7

Pyrrhus

c. 318–272 B.C.

- 5 Another such victory over the Romans, and we are undone.²
From PLUTARCH, Lives, Pyrrhus, sec. 21

Aratus

c. 315–240 B.C.

- 6 From Zeus let us begin, whom we mortals never leave unnamed: full of Zeus are all streets and all gathering places of men, and full are the sea and harbors. Everywhere we all have need of Zeus. For we are also his offspring.

Phaenomena, sec. 1

Theocritus³

c. 310–250 B.C.

- 7 Sweet is the whispering music of yonder pine that sings.
Idylls, I
- 8 Our concern be peace of mind: some old crone let us seek,
To spit on us for luck and keep unlovely things afar.
Idylls, VII
- 9 Cicala to cicala is dear, and ant to ant,
And kestrels dear to kestrels, but to me the Muse and song.
Idylls, IX

¹A passage broad, / Smooth, easy, inoffensive, down to Hell. — JOHN MILTON, *Paradise Lost* [1667], *bk. II, l. 432*

²Pyrrhus, king of Epirus, refers to the dearly bought victory at Asculum, 280 B.C. Hence the phrase: Pyrrhic victory. See also Herodotus, 71:12 (“Cadmean victory”).

³Translated by R. C. TREVELYAN.

- 10 The frog’s life is most jolly, my lads; he has no care
Who shall fill up his cup; for he has drink enough
to spare.
Idylls, X

- 11 Verily great grace may go
With a little gift; and precious are all things that
come from friends.
Idylls, XXVIII

Callimachus

c. 300–240 B.C.

- 12 Big book, big bore.⁴
From The Greek Anthology [1973], PETER JAY, ed., introduction to Callimachus
- 13 You’re walking by the tomb of Battiades,⁵
Who knew well how to write poetry, and enjoy
Laughter at the right moment, over the wine.
From The Greek Anthology, PETER JAY, ed., no. 150, On Himself⁶
- 14 Someone spoke of your death, Heraclitus.⁷ It brought me
Tears, and I remembered how often together
We ran the sun down with talk . . . somewhere
You’ve long been dust, my Halicarnassian friend.
But your *Nightingales* live on. Though the Death-world
Claws at everything, it will not touch them.⁸
From The Greek Anthology, PETER JAY, ed., no. 152

Leonidas of Tarentum

c. 290–c. 220 B.C.

- 15 Far from Italy, far from my native Tarentum
I lie; and this is the worst of it—worse than death.
An exile’s life is no life. But the Muses loved me.
For my suffering they gave me a honeyed gift:
My name survives me. Thanks to the sweet Muses
Leonidas will echo throughout all time.⁸
From The Greek Anthology [1973], PETER JAY, ed., no. 189
- 16 The season of ships is here,
The west wind and the swallows;
Flowers in the fields appear,
And the ocean of hills and hollows
Has calmed its waves and is clear.

⁴In reference to the traditional epics.

⁵Callimachus.

⁶Translated by PETER JAY.

⁷Elegiac poet from Halicarnassus, author of a collection of poems, *Nightingales*, and a friend of Callimachus.

⁸Translated by FLEUR ADCOCK.

Free that anchor and chain!
Set your full canvas flying,
O men in the harbor lane:
It is I, Priapus, crying.
Sail out on your trades again!¹

*From The Greek Anthology, PETER JAY, ed.,
no. 197*

Archimedes

c. 287–212 B.C.

- 1 Eureka! [I have found it!]²
*From VITRUVIUS POLLIO [first century B.C.],
De Architectura, bk. IX, 215*
- 2 Give me where to stand, and I will move the
earth.³
*From PAPPUS OF ALEXANDRIA, Collectio, bk.
VIII, prop. 10, sec. 11*

Quintus Fabius Maximus

c. 275–203 B.C.

- 3 To be turned from one's course by men's opin-
ions, by blame, and by misrepresentation shows a
man unfit to hold an office.
From PLUTARCH, Lives, Fabius Maximus, sec. 5

Lacydes

fl. c. 241 B.C.

- 4 [When asked late in life why he was studying
geometry:] If I should not be learning now, when
should I be?
*From DIOGENES LAERTIUS, Lives of Eminent
Philosophers, Lacydes, sec. 5*

Titus Maccius Plautus

254–184 B.C.

- 5 What is yours is mine, and all mine is yours.
Trinummus, act II, sc. ii, l. 48
- 6 Not by age but by capacity is wisdom acquired.
Trinummus, II, ii, l. 88
- 7 You are seeking a knot in a bulrush.⁴
Menaechmi, act II, sc. i, l. 22

¹Translated by CLIVE SANSOM.

²On discovery of a method to test the purity of gold.

³Said with reference to the lever.

⁴A proverbial expression implying a desire to create doubts and difficulties where there really are none. It occurs in TERENCE, *Andria*, l. 941; also in ENNIUS, *Saturae*, 46.

- 8 In the one hand he is carrying a stone, while he
shows the bread in the other.

Aulularia, act II, sc. ii, l. 18

- 9 There are occasions when it is undoubtedly bet-
ter to incur loss than to make gain.

Captivi, act II, sc. ii, l. 77

- 10 Patience is the best remedy for every trouble.

Rudens, act II, sc. v, l. 71

- 11 Consider the little mouse, how sagacious an ani-
mal it is which never entrusts its life to one hole
only.⁵

Truculentus, act IV, sc. iv, l. 15

- 12 No guest is so welcome in a friend's house that
he will not become a nuisance after three days.⁶

Miles Gloriosus, act III, sc. i, l. 144

- 13 No man is wise enough by himself.

Miles Gloriosus, III, iii, l. 885

- 14 Nothing is there more friendly to a man than a
friend in need.⁷

Epidicus, act III, sc. iii, l. 44

- 15 Things which you do not hope happen more fre-
quently than things which you do hope.⁸

Mostellaria, act I, sc. iii, l. 40

- 16 To blow and swallow at the same moment is not
easy.

Mostellaria, III, ii, l. 104

- 17 Practice yourself what you preach.⁹

Asinaria, act III, sc. iii, l. 644

Maharbal [Barca the Carthaginian]

fl. 210 B.C.

- 18 You know how to win a victory, Hannibal, but
not how to use it.¹⁰

From LIVY, History, XXII, 51

⁵I holde a mouses herte nat worth a leek / That hath but oon hole for to sterre to, / And if that faille, thanne is al ydo.—CHAUCER, *The Canterbury Tales* [c. 1387], *The Wife of Bath's Prologue*, l. 572

The mouse that hath but one hole is quickly taken.—GEORGE HERBERT, *Jacula Prudentum* [1651]

The mouse that always trusts to one poor hole / Can never be a mouse of any soul.—ALEXANDER POPE, *Paraphrase of the Prologue* [1714], l. 298

⁶Fish and guests in three days are stale.—JOHN LYLY, *Euphues* [1579]

Fish and visitors stink in three days.—BENJAMIN FRANKLIN, *Poor Richard's Almanac* [1736], *January*

⁷A friend in need is a friend indeed.—WILLIAM HAZLITT, *English Proverbs*

⁸The unexpected always happens.—*Common saying*

⁹Facias ipse quod faciamus suades.

¹⁰Vincere scis, Hannibal, victoria uti nescis.

Maharbal was commander of cavalry under Hannibal, who had insisted on a day's rest for the army after the victory at Cannae [216 B.C.], thereby enabling the enemy to recoup.

Bhagavad Gita¹

250 B.C.—A.D. 250²

- 1 For certain is death for the born
And certain is birth for the dead;
Therefore over the inevitable
Thou shouldst not grieve.³
Chapter 2, verse 27
- 2 This embodied [soul] is eternally unslayable
In the body of everyone, son of Bharata;
Therefore all beings
Thou shouldst not mourn.
Likewise having regard for thine own
[caste] duty
Thou shouldst not tremble;
For another, better thing than a fight required of
duty
Exists not for a warrior. 2:30
- 3 On action alone be thy interest,
Never on its fruits.
Let not the fruits of action be thy motive,
Nor be thy attachment to inaction.⁴
2:47
- 4 Better one's own duty, [though] imperfect,
Than another's duty well performed.⁵
3:35 and 18:47
- 5 In whatsoever way any come to Me,
In that same way I grant them favor.⁵
4:11
- 6 Who sees Me in all,
And sees all in Me,
For him I am not lost,
And he is not lost for Me.⁵
6:30
- 7 Whatsoever state [of being] meditating upon
He leaves the body at death,
To just that he goes, son of Kunti,
Always being made to be in the condition
of that.⁵ 8:6

¹Sanskrit: The Lord's Song.

²Ancient Indian literary chronology is conjectural. The dates given are approximate.

³Translated by ANNIE BESANT.

⁴Translated by F. EDGERTON.

At the moment which is not of action or inaction / You can receive this: "on whatever sphere of being / The mind of a man may be intent / At the time of death" — that is the one action / (And the time of death is every moment) / Which shall fructify in the lives of others: / And do not think of the fruit of action, / Fare forward. — T. S. ELIOT, *Four Quartets* [1943], *The Dry Salvages, pt. III*

⁵Translated by F. EDGERTON.

- 8 If the radiance of a thousand suns were to burst
forth at once in the sky, that would be like the
splendor of the Mighty One [Krishna].⁶ 11:12
- 9 I am mighty, world-destroying Time. 11:32

Quintus Ennius

239–169 B.C.

- 10 No sooner said than done — so acts your man of
worth. *Annals, bk. 9 (quoted by PRISCIANUS)*
- 11 I never indulge in poetics
Unless I am down with rheumatics.
Fragment of a satire (quoted by PRISCIANUS)
- 12 By delaying he preserved the state.⁷
From CICERO, De Senectute, ch. IV, sec. 10
- 13 Let no one pay me honor with tears, nor cele-
brate my funeral rites with weeping.
From CICERO, De Senectute, XX, 73
- 14 The ape, vilest of beasts, how like to us.⁸
*From CICERO, De Natura Deorum, bk. I,
ch. 35*
- 15 No one regards what is before his feet; we all
gaze at the stars.
*Iphigenia. From CICERO, De Divinatione, bk.
II, ch. 13*
- 16 The idle mind knows not what it is it wants.
*Iphigenia. From CICERO, De Divinatione,
II, 13*
- 17 Whom they fear they hate.
Thyestes. From CICERO, De Officiis, bk. II, ch. 7

**Marcus Porcius Cato
[Cato the Elder]⁹**

234–149 B.C.

- 18 A farm is like a man — however great the in-
come, if there is extravagance but little is left.
On Agriculture,¹⁰ bk. I, sec. 6
- 19 Even though work stops, expenses run on.
On Agriculture, XXXIX, 2

⁶Translated by SWAMI NIKHILANANDA.
See Oppenheimer, 769:n1.

⁷This refers to Quintus Fabius Maximus, "Cunctator." Hence the "Fabian policy" of waiting.

⁸Simia quam similis, turpissima bestia, nobis!

⁹Also known as Cato the Censor.

¹⁰Translated by WILLIAM D. HOOPER, revised by HARRISON BOYD ASH (Loeb Classical Library).

- 1 It is a hard matter, my fellow citizens, to argue with the belly, since it has no ears.¹
From PLUTARCH, Lives, Cato, sec. 8
- 2 Wise men profit more from fools than fools from wise men; for the wise men shun the mistakes of fools, but fools do not imitate the successes of the wise.
From PLUTARCH, Lives, Cato, 9
- 3 I would much rather have men ask why I have no statue, than why I have one.
From PLUTARCH, Lives, Cato, 19
- 4 Carthage must be destroyed.²
From PLUTARCH, Lives, Cato, 27
- 5 Grasp the subject, the words will follow.³
From CAIUS JULIUS VICTOR, Ars Rhetorica, I [4th century A.D.]
- 6 An orator is a good man who is skilled in speaking.
From SENECA THE ELDER [c. 45 B.C.–A.D. 40], Controversiae, I, Preface, and elsewhere

Caecilius Statius

220–168 B.C.

- 7 He plants trees to benefit another generation.⁴
Synephebi. Quoted by CICERO in De Senectute, VII

Polybius

c. 200–c. 118 B.C.

- 8 Those who know how to win are much more numerous than those who know how to make proper use of their victories.
History, bk. X, 36
- 9 There is no witness so dreadful, no accuser so terrible as the conscience that dwells in the heart of every man.
History, XVIII, 43

¹The belly has no ears nor is it to be filled with fair words.—FRANÇOIS RABELAIS, *Works, IV* [1548], 67

²Delenda est Carthago.
These words were added to every speech Cato made in the senate, preceded by *ceterum censeo* [in my opinion].

³Rem tene; verba sequentur.

⁴Serit arbores quae alteri seculo prosint.
He that plants trees loves others beside himself.—THOMAS FULLER [1654–1734], *Gnomologia* [1732]

A man does not plant a tree for himself; he plants it for posterity.—ALEXANDER SMITH, *Dreamthorp* [1863], ch. 11

Terence⁵ [Publius Terentius Afer]

c. 190–159 B.C.

- 10 Moderation in all things.
Andria (The Lady of Andros), l. 61
- 11 Hence these tears.⁶ *Andria, l. 126*
- 12 Lovers' quarrels are the renewal of love.⁷
Andria, l. 555
- 13 Charity begins at home.⁸ *Andria, l. 635*
- 14 I am a man: nothing human is alien to me.⁹
Heauton Timoroumenos (The Self-Tormentor), l. 77
- 15 Draw from others the lesson that may profit yourself.¹⁰ *Heauton Timoroumenos, l. 221*
- 16 Time removes distress.
Heauton Timoroumenos, l. 421
- 17 Nothing is so difficult but that it may be found out by seeking.¹¹ *Heauton Timoroumenos, l. 675*
- 18 Some people ask, "What if the sky were to fall?"¹²
Heauton Timoroumenos, l. 719
- 19 Extreme law is often extreme injustice.¹³
Heauton Timoroumenos, l. 796

⁵Translated by JOHN SARGEANT (Loeb Classical Library), with occasional adaptations.

⁶Hinc illae lacrimae.

The phrase is proverbial for "That's the cause of it," and was often quoted, by Horace in *Epistles, I, xix, 41*, and by others.

Hence rage and tears [Inde irae et lacrimae].—JUVENAL, *Satires, bk. I, l. 168*

⁷Amantium irae amoris integratio est.

The anger of lovers renews the strength of love.—PUBLILIUS SYRUS, *Maxim 24*

The falling out of faithful friends renewing is of love.—RICHARD EDWARDS [c. 1523–1566], *The Paradise of Dainty Devices* [1576]

Let the falling out of friends be a renewing of affection.—JOHN LYLY, *Euphues* [1579]

The falling out of lovers is the renewing of love.—ROBERT BURTON, *Anatomy of Melancholy* [1621–1651], pt. III, sec. 2

⁸Proxumus sum egomet mihi.

⁹Homo sum: humani nil a me alienum puto. Quoted by CICERO in *De Officiis, I, 30*.

¹⁰Periculum ex aliis facito tibi quod ex usu siet. (A saying.)

¹¹Nil tam difficile est quin quaerendo investigari possiet.

¹²Quid si nunc caelum ruat?

Some ambassadors from the Celts, being asked by Alexander what in the world they dreaded most, answered, that they feared lest the sky should fall upon them.—FLAVIUS ARRIANUS [c. 100–170], *bk. I, 4*

¹³Ius summum saepe summa est malitia.

Extreme law, extreme injustice, is now become a stale proverb in discourse.—CICERO, *De Officiis, I, 33*

Extreme justice is often injustice.—JEAN RACINE, *La Thébaïde* [1664], act IV, sc. iii

Mais l'extrême justice est une extrême injure.—VOLTAIRE, *Oedipe* [1718], act III, sc. iii

1 There is nothing so easy but that it becomes difficult when you do it reluctantly.

Heauton Timoroumenos, l. 805

2 While there's life, there's hope.

Heauton Timoroumenos, l. 981

3 In fact, nothing is said that has not been said before.

Eunuchus (The Eunuch), l. 41 (Prologue)

4 I have everything, yet have nothing; and although I possess nothing, still of nothing am I in want.

Eunuchus, l. 243

5 There are vicissitudes in all things.

Eunuchus, l. 276

6 I don't care one straw.¹

Eunuchus, l. 411

7 Take care and say this with presence of mind.²

Eunuchus, l. 769

8 He is wise who tries everything before arms.

Eunuchus, l. 789

9 I know the disposition of women: when you will, they won't; when you won't, they set their hearts upon you of their own inclination.

Eunuchus, l. 812

10 I took to my heels as fast as I could.

Eunuchus, l. 844

11 Fortune helps the brave.³

Phormio, l. 203

12 So many men, so many opinions; every one his own way.⁴

Phormio, l. 454

13 I bid him look into the lives of men as though into a mirror, and from others to take an example for himself.

Adelphoe (The Brothers), l. 415

¹Ego non flocci pendere.

Nor do they care a straw.—CERVANTES, *Don Quixote*, pt. I [1605], bk. III, ch. 9

²Fac animo haec praesenti dicas. Literally, "with a present mind"—equivalent to Caesar's "praesentia animi" (*De Bello Gallico*, V, 43, 4).

³Pliny the Younger says (*bk. VI, letter 16*) that Pliny the Elder said this during the eruption of Vesuvius: "Fortune favors the brave."

⁴Quot homines tot sententiae: suo quoque mos.

So many heads so many wits.—JOHN HEYWOOD, *Proverbs* [1546], pt. I, ch. 2

So many men so many minds.—GEORGE GASCOIGNE [c. 1525–1577], *The Glass of Government* [1575]

Huai-nan Tzu⁵ [Liu An]⁶

Second century B.C.

14 Before heaven and earth had taken form all was vague and amorphous. Therefore it was called the Great Beginning. The Great Beginning produced emptiness and emptiness produced the universe. . . . The combined essences of heaven and earth became the yin and yang, the concentrated essences of the yin and yang became the four seasons, and the scattered essences of the four seasons became the myriad creatures of the world.

Huai-nan Tzu, 3:1a

Tung Chung-shu⁵

c. 179–c. 104 B.C.

15 He who is the ruler of men takes non-action as his way and considers impartiality as his treasure. He sits upon the throne of non-action and rides upon the perfection of his officials.

Ch'un-ch'iu fan-lu

Lucius Accius

170–86 B.C.

16 Let them hate, so long as they fear.⁷

Fragment

Han Wu-ti⁸

157–87 B.C.

17 The sound of her silk skirt has stopped.

On the marble pavement dust grows.

Her empty room is cold and still.

Fallen leaves are piled against the doors.

Longing for that lovely lady

How can I bring my aching heart to rest?

On the death of his mistress⁹

⁵From *Sources of Chinese Tradition* [1960], edited by WILLIAM THEODORE DE BARY.

⁶*Huai-nan Tzu* is from the scholarly court of Liu An (d. 122 B.C.), prince of Huai-nan, known also as Huai-nan Tzu.

⁷Oderint dum metuant.

From a lost tragedy. Frequently cited by Cicero and others. Suetonius (*Gaius Caligula*, 30) says that the Emperor Caligula was fond of quoting it.

⁸Sixth emperor of the Han dynasty.

⁹From *Chinese Poems*, ARTHUR WALEY, translator.

Marcus Terentius Varro

116–27 B.C.

- 1 The longest part of the journey is said to be the passing of the gate.
On Agriculture [De Re Rustica],¹ bk. I, ii, 2
- 2 When people come to inspect . . . farmsteads, it is not to see collections of pictures . . . but collections of fruit.
On Agriculture, I, ii, 10
- 3 Not all who own a harp are harpers.
On Agriculture, II, i, 3
- 4 It was divine nature which gave us the country, and man's skill that built the cities.²
On Agriculture, III, i, 4

Marcus Licinius Crassus

fl. 70 B.C.

- 5 Those who aim at great deeds must also suffer greatly.
From PLUTARCH, Lives, Crassus, ch. 26

Meleager

First century B.C.

- 6 Farewell, Morning Star, herald of dawn, and quickly come as the Evening Star, bringing again in secret her whom thou takest away.
The Greek Anthology [1906], J. W. MACKAIL, ed., sec. 1, no. 21

Marcus Tullius Cicero

106–43 B.C.

- 7 How long, Catiline, will you abuse our patience?³
In Catilinam, I, 1
- 8 O tempora! O mores! [Oh the times! The customs!]
In Catilinam, I, 1
- 9 He has departed, withdrawn, gone away, broken out.⁴
In Catilinam, II, 1
- 10 I am a Roman citizen.⁵
In Verrem, V, 57

¹Translated by WILLIAM D. HOOPER, revised by HARRISON BOYD ASH (Loeb Classical Library).

²Divina natura dedit agros, ars humana aedificavit urbes.

³Quo usque, Catilina, abutere patientia nostra?

⁴Abiit, excessit, evasit, erupit.

Depart—be off—exceed—evade—erump!—OLIVER WENDELL HOLMES, *The Autocrat of the Breakfast-Table* [1858], *Aestivation, ch. II*

⁵Civis Romanus sum.

- 11 Law stands mute in the midst of arms.⁶
Pro Milone, IV, 11
- 12 Cui bono? [To whose advantage?]⁷
Pro Milone, XII, 32
- 13 These studies are a spur to the young, a delight to the old; an ornament in prosperity, a consoling refuge in adversity; they are pleasure for us at home, and no burden abroad; they stay up with us at night, they accompany us when we travel, they are with us in our country visits.
Pro Archia Poeta, VII, 16
- 14 Leisure with dignity.⁸
Pro Publio Sestio, XLV, 98
- 15 History is the witness that testifies to the passing of time; it illumines reality, vitalizes memory, provides guidance in daily life, and brings us tidings of antiquity.
De Oratore, bk. II, ch. IX, sec. 36
- 16 The first law for the historian is that he shall never dare utter an untruth. The second is that he shall suppress nothing that is true. Moreover, there shall be no suspicion of partiality in his writing, or of malice.
De Oratore, II, XV, 62
- 17 The freedom of poetic license.⁹
De Oratore, III, XXXVIII, 153
- 18 If a man aspires to the highest place, it is no dishonor to him to halt at the second, or even at the third.
Orator, 4
- 19 For just as some women are said to be handsome though without adornment, so this subtle manner of speech, though lacking in artificial graces, delights us.
Orator, 78
- 20 Nothing quite new is perfect.
Brutus, 71
- 21 There were poets before Homer.
Brutus, 71
- 22 The aim of forensic oratory is to teach, to delight, to move.
De Optimo Genere Oratorum, 16
- 23 The dregs of Romulus.¹⁰
Ad Atticum, II, 1
- 24 While there's life, there's hope.¹¹
Ad Atticum, IX, 10
- 25 What is more agreeable than one's home?¹²
Ad Familiares, IV, 8

⁶Silent enim leges inter arma.

⁷In full: Cui bono fuerit? [To whose advantage was it?]

⁸Cum dignitate otium.

⁹Poetarum licentiae liberiora.

¹⁰In Romuli faece. That is, the lowest order of society.

¹¹Dum anima est, spes est.

¹²Quae est domestica sede iucundior?

- 1 I like myself, but I won't say I'm as handsome as the bull that kidnapped Europa.
De Natura Deorum, I, 78
- 2 It was ordained at the beginning of the world that certain signs should prefigure certain events.
De Divinatione, I, 118
- 3 There is nothing so ridiculous but some philosopher has said it.
De Divinatione, II, 119
- 4 I would rather be wrong with Plato than right with such men as these [the Pythagoreans].
Tusculanae Disputationes, I, 17
- 5 O philosophy, you leader of life.¹
Tusculanae Disputationes, V, 2
- 6 Socrates was the first to call philosophy down from the heavens and to place it in cities, and even to introduce it into homes and compel it to inquire about life and standards and goods and evils.
Tusculanae Disputationes, V, 4
- 7 The highest good.² *De Officiis, I, 2*
- 8 Let arms yield to the toga, the laurel crown to praise.³ *De Officiis, I, 22*
- 9 Never less idle than when wholly idle, nor less alone than when wholly alone.
De Officiis, III, 1
- 10 Rome, fortunately natal 'neath my consulship!⁴
De Consultatu Suo
- 11 The people's good is the highest law.⁵
De Legibus, III, 3
- 12 He used to raise a storm in a teapot.⁶
De Legibus, III, 16
- 13 Let the punishment match the offense.⁷
De Legibus, III, 20
- 14 The shifts of Fortune test the reliability of friends.
De Amicitia, XVII
- 15 A friend is, as it were, a second self.
De Amicitia, XXI

¹O vitae philosophia dux.

²Summum bonum.

The nature of the good and the highest good.—HORACE, *Satires, II, 6, 76*

³Cedant arma togae, concedat laurea laudi.

He is quoting from his own poem *De suis temporibus, bk. III*.

⁴O fortunatam natam me consule Romam!

The verse is quoted disparagingly by Juvenal (*X, 122*), Quintilian (*XI, I, 24*), and others.

⁵Salus populi suprema est lex.

⁶Excitabat enim fluctus in simpulo.

A tempest in a teapot.—*Proverb*

⁷Noxiae poena par esto.

See W. S. Gilbert, 565:14.

- 16 Give me a young man in whom there is something of the old, and an old man with something of the young: guided so, a man may grow old in body, but never in mind.
De Senectute, XI
- 17 Old men are garrulous by nature.
De Senectute, XVI
- 18 Old age: the crown of life, our play's last act.
De Senectute, XXIII
- 19 Endless money forms the sinews of war.⁸
Philippics, V, 2:5

Pompey [Gnaeus Pompeius]

106–48 B.C.

- 20 More worship the rising than the setting sun.⁹
From PLUTARCH, Lives, Pompey, 14
- 21 A dead man cannot bite.
From PLUTARCH, Lives, Pompey, 77

[Gaius] Julius Caesar

100–44 B.C.

- 22 All Gaul is divided into three parts.¹⁰
De Bello Gallico, I, 1
- 23 Men willingly believe what they wish.¹¹
De Bello Gallico, III, 18
- 24 I love treason but hate a traitor.¹²
From PLUTARCH, Lives, Romulus, sec. 17
- 25 I wished my wife to be not so much as suspected.¹³
From PLUTARCH, Lives, Caesar, sec. 10
- 26 I had rather be the first man among these fellows than the second man in Rome.
From PLUTARCH, Lives, Caesar, 11

⁸He who first called money the sinews of affairs seems to have spoken with special reference to the affairs of war.—PLUTARCH, *Lives, Cleomenes 27*

Neither is money the sinews of war (as it is trivially said).

—FRANCIS BACON, *Essays* [1625], *Of the True Greatness of Kingdoms*. Money is the sinew of love as well as of war.—THOMAS FULLER [1654–1734], *Gnomonologia* [1732], no. 3442

⁹Addressed to Sulla.

¹⁰Gallia est omnis divisa in partes tres.

¹¹Fere libenter homines id quod volunt credunt.

See Demosthenes, 81:16, and Dryden, 283:3.

¹²Princes in this case do hate the traitor, though they love the treason.—SAMUEL DANIEL, *Tragedy of Cleopatra* [1594], act IV, sc. i

This principle is old, but true as fate, / Kings may love treason, but the traitor hate.—THOMAS DEKKER, *The Honest Whore* [1604], pt. I, act IV, sc. iv

Though I love the treason, I hate the traitor.—SAMUEL PEPYS, *Diary, March 7, 1667*

¹³Caesar's wife must be above suspicion.—*Traditional saying*

- 1 The die is cast.¹
From PLUTARCH, Lives, Caesar, 32
- 2 Go on, my friend, and fear nothing; you carry
Caesar and his fortune in your boat.
From PLUTARCH, Lives, Caesar, 38
- 3 The Ides of March have come.
From PLUTARCH, Lives, Caesar, 63
- 4 [In answer to a question as to what sort of death
was the best:] A sudden death.
From PLUTARCH, Lives, Caesar, 63
- 5 I came, I saw, I conquered.²
*From SUETONIUS, Lives of the Caesars, Julius,
sec. 37*
- 6 You also, Brutus my son.³
From SUETONIUS, Lives of the Caesars, Julius, 82
- 7 It is not these well-fed long-haired men that I
fear, but the pale and the hungry-looking.⁴
From PLUTARCH, Lives, Antony, sec. 11

Lucretius⁵ [Titus Lucretius Carus]

99–55 B.C.

- 8 Mother of Aeneas and his race, darling of men
and gods, nurturing Venus.
*De Rerum Natura (On the Nature of
Things), bk. I, l. 1 (Invocation)*
- 9 For thee the wonder-working earth puts forth
sweet flowers.
De Rerum Natura, I, l. 7
- 10 The lively power of his mind prevailed, and forth
he marched far beyond the flaming walls of the
heavens,⁶ as he traversed the immeasurable universe
in thought and imagination.
De Rerum Natura, I, l. 72
- 11 Such evil deeds could religion prompt.⁷
De Rerum Natura, I, l. 101
- 12 Nothing can be created from nothing.⁸
De Rerum Natura, I, l. 155

¹Iacta alea est. Proverb quoted by Caesar as he crossed the Rubicon.

Also in SUETONIUS, *Lives of the Caesars, Julius*.

²Veni, vidi, vici. Inscription displayed in Caesar's Pontic triumph. Also in PLUTARCH, *Apothegms, Caesar*.

³Et tu, Brute. Suetonius reports that Caesar said this in Greek.

⁴The reference is to Brutus and Cassius.

⁵Translated by W. H. D. ROUSE (Loeb Classical Library), with adaptations.

⁶Flammantia moenia mundi.

⁷Tantum religio potuit suadere malorum.

The reference is to Agamemnon's sacrifice of his daughter Iphigenia.

Translated by CYRIL BAILEY.

⁸Nil posse creari de nilo.

- 13 The first beginnings of things cannot be distinguished by the eye.
De Rerum Natura, I, l. 268
- 14 The ring on the finger becomes thin beneath by wearing, the fall of dripping water hollows the stone.⁹
De Rerum Natura, I, l. 312
- 15 Nature works by means of bodies unseen.
De Rerum Natura, I, l. 328
- 16 Material objects are of two kinds, atoms and compounds of atoms. The atoms themselves cannot be swamped by any force, for they are preserved indefinitely by their absolute solidity.¹⁰
De Rerum Natura, I, l. 518
- 17 On a dark theme I trace verses full of light, touching all the muses' charm.¹¹
De Rerum Natura, I, l. 933
- 18 Truths kindle light for truths.
De Rerum Natura, I, l. 1117
- 19 Pleasant it is, when over a great sea the winds trouble the waters, to gaze from shore upon another's great tribulation: not because any man's troubles are a delectable joy, but because to perceive what ill you are free from yourself is pleasant.¹²
De Rerum Natura, II, l. 1
- 20 O miserable minds of men! O blind hearts! In what darkness of life, in what great dangers ye spend this little span of years!¹³
De Rerum Natura, II, l. 14

⁹Anulus in digito subter tenuatur habendo, / Stilicidi casus lapidem cavat.

See also the concluding lines of *Book IV*:

Nonne vides etiam guttas in saxa cadentis / Umoris longo in spatio pertunderè saxa? [Do you not see that even drops of water falling upon a stone in the long run beat a way through the stone?]

Drops of water hollow out a stone, a ring is worn thin by use. — OVID, *Ex Ponto, IV, 10, l. 5*

Also in PLUTARCH, *Of the Training of Children*.

The drop of rain maketh a hole in the stone, not by violence, but by oft falling. — HUGH LATIMER, *Seventh Sermon Before Edward VI* [1549]

The soft droppes of rain perce the hard marble. — JOHN LYLY, *Euphues* [1579]

And drizzling drops that often doe redound, / The firmest flint doth in continuance wear. — EDMUND SPENSER, *Amoretti* [1595], *sonnet 18*

¹⁰Translated by R. E. LATHAM.

¹¹Translated by CYRIL BAILEY.

¹²It is a pleasure to stand upon the shore, and to see ships tost upon the sea: a pleasure to stand in the window of a castle, and to see a battle and the adventures thereof below: but no pleasure is comparable to the standing upon the vantage ground of truth . . . and to see the errors, and wanderings, and mists, and tempests, in the vale below. — FRANCIS BACON, *Essays* [1625], *Of Truth*

¹³Translated by CYRIL BAILEY.

Insensate care of mortals! Oh how false the argument which makes thee downward beat thy wings. — DANTE, *Divine Comedy* [c. 1310–1321], *Paradiso, canto XI, 1*

- 1 Life is one long struggle in the dark.
De Rerum Natura, II, l. 54
- 2 Thus the sum of things is ever being renewed, and mortals live dependent one upon another. Some nations increase, others diminish, and in a short space the generations of living creatures are changed and like runners pass on the torch of life.¹
De Rerum Natura, II, l. 75
- 3 So far as it goes, a small thing may give analogy of great things, and show the tracks of knowledge.
De Rerum Natura, II, l. 123
- 4 All things must needs be borne on through the calm void, moving at equal rate with unequal weights.²
De Rerum Natura, II, l. 238
- 5 Never trust her at any time when the calm sea shows her false alluring smile.
De Rerum Natura, II, l. 558
- 6 What once sprung from the earth sinks back into the earth.²
De Rerum Natura, II, l. 999
- 7 That fear of Acheron be sent packing which troubles the life of man from its deepest depths, suffuses all with the blackness of death, and leaves no delight clean and pure.
De Rerum Natura, III, l. 37
- 8 So it is more useful to watch a man in times of peril, and in adversity to discern what kind of man he is; for then at last words of truth are drawn from the depths of his heart, and the mask is torn off, reality remains.
De Rerum Natura, III, l. 55
- 9 For as children tremble and fear everything in the blind darkness, so we in the light sometimes fear what is no more to be feared than the things children in the dark hold in terror and imagine will come true.
De Rerum Natura, III, l. 87
- 10 A tree cannot grow in the sky, nor clouds be in the deep sea, nor fish live in the fields, nor can blood be in sticks nor sap in rocks.
De Rerum Natura, III, l. 784
- 11 Therefore death is nothing to us, it matters not one jot, since the nature of the mind is understood to be mortal.³
De Rerum Natura, III, l. 830
- 12 When immortal Death has taken mortal life.⁴
De Rerum Natura, III, l. 869
- 13 Why dost thou not retire like a guest sated with the banquet of life, and with calm mind embrace, thou fool, a rest that knows no care?²
De Rerum Natura, III, l. 938
- 14 By protracting life, we do not deduct one jot from the duration of death.
De Rerum Natura, III, l. 1087
- 15 What is food to one, is to others bitter poison.⁵
De Rerum Natura, IV, l. 637
- 16 From the heart of this fountain of delights wells up some bitter taste to choke them even amid the flowers.²
De Rerum Natura, IV, l. 1133
- 17 But if one should guide his life by true principles, man's greatest riches is to live on a little with contented mind; for a little is never lacking.
De Rerum Natura, V, l. 1117
- 18 Men are eager to tread underfoot what they have once too much feared.
De Rerum Natura, V, l. 1140
- 19 Violence and injury enclose in their net all that do such things, and generally return upon him who began.
De Rerum Natura, V, l. 1152
- 20 [Epicurus] set forth what is the highest good, towards which we all strive, and pointed out the past, whereby along a narrow track we may strain on towards it in a straight course.⁶
De Rerum Natura, VI, l. 26
- 21 [The people] were given over in troops to disease⁷ and death.
De Rerum Natura, VI, l. 1144

Gaius Valerius Catullus⁸

87–c. 54 B.C.

- 22 To whom am I to present my pretty new book, freshly smoothed off with dry pumice stone? To you, Cornelius: for you used to think that my trifles were worth something, long ago.
Carmina, poem I, l. 1
- 23 May it live and last for more than one century.
Carmina, I, l. 10

¹Et quasi cursores vitae lampada tradunt.

²Translated by CYRIL BAILEY.

³Nil igitur mors est ad nos neque pertinet hilum, / Quandoquidem natura animi mortalis habetur.

⁴Mortalem vitam mors cum immortalis ademit.

Translated by CYRIL BAILEY.

⁵Ut quod ali cibus est aliis fuit acre venenum.

What's one man's poison, signor, / Is another's meat or drink.—BEAUMONT AND FLETCHER, *Love's Cure* [1647], act III, sc. ii

One man's meat is another man's poison.—OSWALD DYKES [fl. c. 1709], *English Proverbs* [1709]

⁶Translated by CYRIL BAILEY.

The highest good [summum bonum]. See Cicero, 91:7.

⁷The devastating Athenian plague [430 B.C.] described by Thucydides.

⁸Translated by F. W. CORNFORD (Loeb Classical Library).

- 1 Mourn, ye Graces and Loves, and all you whom the Graces love. My lady's sparrow is dead, the sparrow, my lady's pet.¹ *Carmina, III, l. 1*
- 2 Now he goes along the dark road, thither whence they say no one returns. *Carmina, III, l. 11*
- 3 But these things are past and gone.² *Carmina, IV, l. 25*
- 4 Let us live and love, my Lesbia, and value at a penny all the talk of crabbed old men. Suns may set and rise again: for us, when our brief light has set, there's the sleep of perpetual night. Give me a thousand kisses.³ *Carmina, V, l. 1*
- 5 Poor Catullus, you should cease your folly. *Carmina, VIII, l. 1*
- 6 But you, Catullus, be resolved and firm. *Carmina, VIII, l. 19*
- 7 And let her not look to find my love, as before; my love, which by her fault has dropped like a flower on the meadow's edge, when it has been touched by the plow passing by. *Carmina, XI, l. 21*
- 8 Over head and heels.⁴ *Carmina, XX, l. 9*
- 9 Ah, what is more blessed than to put cares away! *Carmina, XXXI, l. 7*
- 10 Whatever it is, wherever he is, whatever he is doing, he smiles: it is a malady he has, neither an elegant one as I think, nor in good taste. *Carmina, XXXIX, l. 6*
- 11 There is nothing more silly than a silly laugh. *Carmina, XXXIX, l. 16*
- 12 Oh this age! How tasteless and ill-bred it is! *Carmina, XLIII, l. 8*
- 13 Now spring brings back balmy warmth.⁵ *Carmina, XLVI, l. 1*
- 14 Catullus, the worst of all poets, gives you [Marcus Tullius] his warmest thanks; he being as much the worst of all poets as you are the best of all patrons. *Carmina, XLIX, l. 4*
- 15 He seems to me to be equal to a god, he, if it may be, seems to surpass the very gods, who sitting opposite you again gazes at you and hears you sweetly laughing. *Carmina, LI, l. 1*
- 16 What an eloquent manikin!⁶ *Carmina, LIII, l. 5*
- 17 I would see a little Torquatus, stretching his baby hands from his mother's lap, smile a sweet smile at his father with lips half parted. *Carmina, LXI, l. 216*
- 18 The evening is come; rise up, ye youths. Vesper from Olympus now at last is just raising his long-looked-for light. *Carmina, LXII, l. 1*
- 19 What is given by the gods more desirable than the fortunate hour?⁷ *Carmina, LXII, l. 30*
- 20 Not unknown am I to the goddess [Venus] who mingles with her cares a sweet bitterness. *Carmina, LXVIII, l. 17*
- 21 It is not fit that men should be compared with gods. *Carmina, LXVIII, l. 141*
- 22 What a woman says to her ardent lover should be written in wind and running water. *Carmina, LXX, l. 3*
- 23 Leave off wishing to deserve any thanks from anyone, or thinking that anyone can ever become grateful. *Carmina, LXXIII, l. 1*
- 24 If a man can take any pleasure in recalling the thought of kindnesses done. *Carmina, LXXVI, l. 1*
- 25 It is difficult suddenly to lay aside a long-cherished love. *Carmina, LXXVI, l. 13*
- 26 O ye gods, grant me this in return for my piety. *Carmina, LXXVI, l. 26*
- 27 I hate and I love. Why I do so, perhaps you ask. I know not, but I feel it and I am in torment.⁸ *Carmina, LXXXV, l. 1*
- 28 Wandering through many countries and over many seas, I come, my brother, to these sorrowful obsequies, to present you with the last guerdon of death, and speak, though in vain, to your silent ashes. *Carmina, CI, l. 1*
- 29 And forever, O my brother, hail and farewell!⁹ *Carmina, CI, l. 10*
- 30 But you shall not escape my iambs.¹⁰ *Fragment*

¹Passer, deliciae meae puellae.This is also the opening line of *Carmina, II*.²Sed haec prius fuere.³Vivamus, mea Lesbia, atque amemus.../Soles occidere et redire possunt:/Nobis cum semel occidit brevis lux/Nox est perpetua una dormienda./Da mi basia mille.⁴Per caputque pedesque.⁵Iam ver egehdos refert tepores.⁶Salaputium disertum!⁷Quid datur a divis felici optatius hora?⁸Odi et amo. Quare id faciam, fortasse requiris./Nescio, sed fieri sentio et excrucior.⁹Atque in perpetuum, frater, ave atque vale.¹⁰At non effugies meos iambs.

Sallust¹ [Gaius Sallustius Crispus]

86–34 B.C.

- 1 All our power lies in both mind and body; we employ the mind to rule, the body rather to serve; the one we have in common with the Gods, the other with the brutes.
The War with Catiline [c. 42 B.C.], sec. 1
- 2 The renown which riches or beauty confer is fleeting and frail; mental excellence is a splendid and lasting possession. *The War with Catiline, 1*
- 3 Covetous of others' possessions, he [Catiline] was prodigal of his own.² *The War with Catiline, 5*
- 4 Ambition drove many men to become false; to have one thought locked in the breast, another ready on the tongue. *The War with Catiline, 10*
- 5 In truth, prosperity tries the souls even of the wise.³ *The War with Catiline, 11*
- 6 To like and dislike the same things, that is indeed true friendship.⁴ *The War with Catiline, 20*
- 7 Thus in the highest position there is the least freedom of action.⁵ *The War with Catiline, 51*
- 8 On behalf of their country, their children, their altars, and their hearths.⁶
The War with Catiline, 59
- 9 The soul is the captain and ruler of the life of mortals.⁷ *The War with Jugurtha [c. 40 B.C.], sec. 1*
- 10 The splendid achievements of the intellect, like the soul, are everlasting. *The War with Jugurtha, 2*
- 11 A city for sale and soon to perish if it finds a buyer!⁸ *The War with Jugurtha, 35*
- 12 Punic faith.⁹ *The War with Jugurtha, 108*
- 13 Experience has shown that to be true which Appius¹⁰ says in his verses, that every man is the architect of his own fortune.¹¹

*Speech to Caesar on the State, sec. 1*¹Translated by J. C. ROLFE (Loeb Classical Library).²Alieni appetens, sui profusus.³Quipe secundae res sapientium animos fatigant.⁴Idem velle atque idem nolle, ea demum firma amicitia est.⁵Ita in maxima fortuna minima licentia est.⁶Pro patria, pro liberis, pro aris atque focus suis.⁷Dux atque imperator vitae mortalium animus est.⁸Jugurtha's remark as he looked back at Rome upon being ordered by the senate to leave Italy.⁹Punica fide (treachery).¹⁰Appius Claudius Caecus, consul in 307 B.C., the earliest Roman writer known to us.¹¹His own character is the arbiter of everyone's fortune.—PUBLILIUS SYRUS, *Maxim* 283The brave man carves out his fortune, and every man is the son of his own works.—CERVANTES, *Don Quixote*, pt. I [1605], bk. I, ch. 4**Virgil [Publius Vergilius Maro]**

70–19 B.C.

- 14 A god has brought us this peace.
Eclogues, I, l. 6
- 15 To compare great things with small.
Eclogues, I, l. 23
- 16 Happy old man!¹² *Eclogues, I, l. 46*
- 17 Ah Corydon, Corydon, what madness has caught you?
Eclogues, II, l. 69
- 18 With Jove I begin.¹³ *Eclogues, III, l. 60*
- 19 A sad thing is a wolf in the fold, rain on ripe corn, wind in the trees, the anger of Amaryllis.
Eclogues, III, l. 80
- 20 A snake lurks in the grass.¹⁴ *Eclogues, III, l. 93*
- 21 Let us raise a somewhat loftier strain!¹⁵
Eclogues, IV, l. 1
- 22 The great cycle of the ages is renewed. Now Justice returns, returns the Golden Age; a new generation now descends from on high.¹⁶
Eclogues, IV, l. 5
- 23 We have made you [Priapus] of marble for the time being.
Eclogues, VII, l. 35
- 24 We are not all capable of everything.¹⁷
Eclogues, VIII, l. 63
- 25 Draw Daphnis from the town, my songs, draw Daphnis home.
Eclogues, VIII, l. 68
- 26 Hylax barks in the doorway.
Eclogues, VIII, l. 107
- 27 Your descendants shall gather your fruits.¹⁸
Eclogues, IX, l. 50
- 28 Time bears away all things, even our minds.
Eclogues, IX, l. 51
- 29 Let us go singing as far as we go: the road will be less tedious.
Eclogues, IX, l. 64

¹²Fortunate senex!¹³Ab Iove principium.¹⁴Latet anguis in herba.¹⁵Paulo maiora canamus!¹⁶Magnus ab integro saeculorum nascitur ordo./Iam redit et Virgo, redeunt Saturnia regna;/Iam nova progenies caelo demittitur alto.Interpreted by the Middle Ages as a prophecy of the birth of Christ. Dante cites the lines in *Purgatorio*, canto XXII, l. 70.

A phrase altered from the first line (Novus ordo saeculorum) appears on the reverse of the Great Seal of the United States of America. Virgil supplied the Latin for other phrases of the Great Seal.

See Virgil, 96:5 and 98:15.

¹⁷Non omnia possumus omnes.¹⁸Carpent tua poma nepotes.

- 1 This last labor grant me, O Arethusa.
Eclogues, X, l. 1
- 2 What if Amyntas is dark? Violets are dark, too,
and hyacinths. *Eclogues, X, l. 38*
- 3 Love conquers all things; let us too surrender to
Love.¹ *Eclogues, X, l. 69*
- 4 Utmost [farthest] Thule.²
Georgics, I, l. 30
- 5 Look with favor upon a bold beginning.³
Georgics, I, l. 40
- 6 O farmers, pray that your summers be wet and
your winters clear. *Georgics, I, l. 100*
- 7 Practice and thought might gradually forge
many an art. *Georgics, I, l. 133*
- 8 Thrice they tried to pile Ossa on Pelion, yes, and
roll up leafy Olympus upon Ossa; thrice the Father
of Heaven split the mountains apart with his thun-
derbolt. *Georgics, I, l. 281*
- 9 Frogs in the marsh mud drone their old lament.
Georgics, I, l. 378
- 10 Not every soil can bear all things.
Georgics, II, l. 109
- 11 Ah too fortunate farmers, if they knew their own
good fortune! *Georgics, II, l. 458*
- 12 May the countryside and the gliding valley
streams content me. Lost to fame, let me love river
and woodland. *Georgics, II, l. 485*
- 13 Happy the man who could search out the causes
of things.⁴ *Georgics, II, l. 490*
- 14 And no less happy he who knows the rural
gods.⁵ *Georgics, II, l. 493*
- 15 This life the old Sabines knew long ago; Remus
knew it, and his brother. *Georgics, II, l. 532*
- 16 The best day . . . is the first to flee.⁶
Georgics, III, l. 66
- 17 Years grow cold to love.
Georgics, III, l. 97
- 18 Time is flying never to return.⁷
Georgics, III, l. 284
- 19 All aglow is the work.⁸
Georgics, IV, l. 169
- 20 A sudden madness came down upon the unwary
lover [Orpheus]—forgivable, surely, if Death knew
how to forgive. *Georgics, IV, l. 488*
- 21 Sweet Parthenope nourished me, flourishing in
studies of ignoble ease.⁹ *Georgics, IV, l. 563*
- 22 I who once played shepherds' songs and in my
brash youth sang of you, O Tityrus, beneath the
spreading beech.¹⁰ *Georgics, IV, l. 565*
- 23 Of arms and the man I sing.¹¹
Aeneid, bk. I, l. 1
- 24 Can heavenly minds yield to such rage?
Aeneid, I, l. 11
- 25 So vast was the struggle to found the Roman
state. *Aeneid, I, l. 33*
- 26 Night, pitch-black, lies upon the deep.
Aeneid, I, l. 89
- 27 O thrice and four times blessed!¹²
Aeneid, I, l. 94
- 28 Fury provides arms. *Aeneid, I, l. 150*
- 29 You have suffered worse things; God will put an
end to these also. *Aeneid, I, l. 199*
- 30 Perhaps someday it will be pleasant to remember
even this.¹³ *Aeneid, I, l. 203*
- 31 The organizer a woman.¹⁴ *Aeneid, I, l. 364*
- 32 Her walk revealed her as a true goddess.
Aeneid, I, l. 405
- 33 How happy those whose walls already rise!
Aeneid, I, l. 437
- 34 Here are the tears of things; mortality touches
the heart.¹⁵ *Aeneid, I, l. 462*

¹Omnia vincit amor: et nos cedamus amori.

²Ultima Thule.

The phrase, designating a far-off land, has been in use since the Greek mariner Pytheas discovered in the fourth century B.C. an island he named Thule six days north of England, thought to be Iceland.

³Audacibus annue coeptis.

This phrase also (see 95:n16) was adapted for use on the reverse of the Great Seal of the United States of America: Annuit coeptis. See Virgil, 98:n5, for the Latin on the face of the Great Seal.

⁴Felix qui potuit rerum cognoscere causas.

The reference is apparently to the scientist-philosopher-poet Lucretius (see 92:8–93:21).

⁵Fortunatus et ille deos qui novit agrestis.

⁶Optima . . . dies . . . prima fugit.

⁷Fugit irreparabile tempus.

⁸Fervet opus.

⁹Me . . . dulcis alebat/Parthenope, studiis florentem ignobilis otii.

Parthenope: ancient name of Naples.

¹⁰Tityrus is also referred to in *Eclogues I, 1*.

¹¹Arma virumque cano. See Dryden, 285:6.

¹²O terque quaterque beati!

¹³Forsan et haec olim meminisse iuvabit.

¹⁴Dux femina facti.

¹⁵Sunt lacrimae rerum et mentem mortalia tangunt.

- 1 I make no distinction between Trojan and Tyrian. *Aeneid, I, l. 574*
- 2 A mind aware of its own rectitude.¹ *Aeneid, I, l. 604*
- 3 As long as rivers shall run down to the sea, or shadows touch the mountain slopes, or stars graze in the vault of heaven, so long shall your honor, your name, your praises endure. *Aeneid, I, l. 607*
- 4 I have known sorrow and learned to aid the wretched. *Aeneid, I, l. 630*
- 5 Unspeakable, O Queen, is the sorrow you bid me renew. *Aeneid, II, l. 3*
- 6 Whatever it is, I fear Greeks even when they bring gifts.² *Aeneid, II, l. 49*
- 7 From a single crime know the nation. *Aeneid, II, l. 65*
- 8 I shudder to say it.³ *Aeneid, II, l. 204*
- 9 O fatherland, O Ilium home of the gods, O Troy walls famed in battle! *Aeneid, II, l. 241*
- 10 We have been Trojans; Troy has been. *Aeneid, II, l. 325*
- 11 There is but one safety to the vanquished—to hope not safety. *Aeneid, II, l. 354*
- 12 Our foes will provide us with arms. *Aeneid, II, l. 391*
- 13 The gods thought otherwise.⁴ *Aeneid, II, l. 428*
- 14 Thrice would I have thrown my arms about her neck, and thrice the ghost embraced fled from my grasp: like a fluttering breeze, like a fleeting dream.⁵ *Aeneid, II, l. 793*
- 15 O accurst craving for gold! *Aeneid, III, l. 57*
- 16 Rumor flies.⁶ *Aeneid, III, l. 121*
- 17 I feel again a spark of that ancient flame.⁷ *Aeneid, IV, l. 23*
- 18 Deep in her breast lives the silent wound. *Aeneid, IV, l. 67*
- 19 A woman is always a fickle, unstable thing.⁸ *Aeneid, IV, l. 569*
- 20 Thus, thus, it is joy to pass to the world below.⁹ *Aeneid, IV, l. 660*
- 21 Naked in death upon an unknown shore. *Aeneid, V, l. 871*
- 22 Yield not to evils, but attack all the more boldly. *Aeneid, VI, l. 95*
- 23 It is easy to go down into Hell; night and day, the gates of dark Death stand wide; but to climb back again, to retrace one's steps to the upper air—there's the rub, the task.¹⁰ *Aeneid, VI, l. 126*
- 24 Faithful Achates.¹¹ *Aeneid, VI, l. 158 and elsewhere*
- 25 Death's brother, Sleep. *Aeneid, VI, l. 278*
- 26 Unwillingly I left your land, O Queen.¹² *Aeneid, VI, l. 460*
- 27 Had I a hundred tongues, a hundred mouths, a voice of iron and a chest of brass, I could not tell all the forms of crime, could not name all the types of punishment. *Aeneid, VI, l. 625*
- 28 That happy place, the green groves of the dwelling of the blest. *Aeneid, VI, l. 638*
- 29 The spirit within nourishes, and the mind, diffused through all the members, sways the mass and mingles with the whole frame. *Aeneid, VI, l. 726*
- 30 Each of us bears his own Hell. *Aeneid, VI, l. 743*
- 31 Others, I take it, will work better with breathing bronze and draw living faces from marble; others will plead at law with greater eloquence, or measure the pathways of the sky, or forecast the rising stars.

¹The mind, conscious of rectitude, laughed to scorn the falsehood of report. — OVID, *Fasti*, bk. IV, l. 311

²Quidquid id est, timeo Danaos et dona ferentis.

³Horresco referens.

⁴Dis aliter visum.

⁵Virgil here translates HOMER, *Odyssey*, bk. XI, l. 204. See 55:2.

⁶Fama volat.

⁷Agnosco veteris vestigia flammae.

⁸Varium et mutabile semper femina.

Woman often changes; foolish the man who trusts her. — FRANCIS I OF FRANCE, written by him with his ring on a window of the château of Chambord (PIERRE DE BRANTÔME, *Oeuvres*, VII, 395)

La donna è mobile. — FRANCESCO MARIA PIAVE [1810–1879], *libretto of Verdi's Rigoletto, Duke's song*

⁹Sic, sic, iuvat ire sub umbras.

¹⁰Facilis descensus Averni: / Noctes atque dies patet atri ianua Ditis; / Sed revocare gradum superasque evadere ad auras, / Hoc opus, hic labor est.

¹¹Fidus Achates. Proverbial for a trusty friend; Achates was the faithful comrade of Aeneas.

¹²Aeneas to the ghost of Dido, who had killed herself when he left her.

Be it your concern, Roman, to rule the nations under law (this is your proper skill) and establish the way of peace; to spare the conquered and put down the mighty from their seat.

Aeneid, VI, l. 847

- 1 Give me handfuls of lilies to scatter.¹
Aeneid, VI, l. 883
- 2 There are two gates of Sleep. One is of horn, easy of passage for the shades of truth; the other, of gleaming white ivory, permits false dreams to ascend to the upper air.
Aeneid, VI, l. 893
- 3 Prayed to the Genius of the place.
Aeneid, VII, l. 136
- 4 We descend from Jove; in ancestral Jove Troy's sons rejoice.
Aeneid, VII, l. 219
- 5 If I cannot bend Heaven, I shall move Hell.
Aeneid, VII, l. 312
- 6 An old story, but the glory of it is forever.
Aeneid, IX, l. 79
- 7 To have died once is enough.
Aeneid, IX, l. 140
- 8 I cannot bear a mother's tears.
Aeneid, IX, l. 289
- 9 Good speed to your youthful valor, boy! So shall you scale the stars!²
Aeneid, IX, l. 641
- 10 Fortune favors the brave.³
Aeneid, X, l. 284
- 11 Believe one who has proved it. Believe an expert.⁴
Aeneid, XI, l. 283
- 12 His limbs were cold in death; his spirit fled with a groan, indignant, to the shades below.
Aeneid, XII, l. 951
- 13 One composed of many.⁵
Minor Poems. Moretum, l. 104

¹Quoted by DANTE in *The Divine Comedy, Purgatorio, canto XXX, l. 21*.

²Macte nova virtute, puer, sic itur ad astra.

³Audentes fortuna iuvat.

⁴Experto credite.

Believe an expert; believe one who has had experience. — SAINT BERNARD, *Epistle 106*

Believe the experienced Robert. Believe Robert, who has tried it. — ROBERT BURTON, *Anatomy of Melancholy* [1621–1651], *Introduction*

⁵E pluribus unus.

Adapted (E pluribus unum) for the motto on the face of the Great Seal of the United States, adopted June 20, 1782. For the Latin on the reverse of the Great Seal, see Virgil, 95:n16 and 96:n3.

- 14 Death twitches my ear. “Live,” he says; “I am coming.”
Minor Poems. Copa, l. 38

Horace [Quintus Horatius Flaccus]

65–8 B.C.

- 15 How comes it, Maecenas, that no man living is content with the lot that either his choice has given him, or chance has thrown in his way, but each has praise for those who follow other paths?
Satires, bk. I [35 B.C.], satire i, l. 1
- 16 The story's about you.⁶ *Satires, I, i, l. 69*
- 17 There is measure in all things.⁷
Satires, I, i, l. 106
- 18 We rarely find anyone who can say he has lived a happy life, and who, content with his life, can retire from the world like a satisfied guest.
Satires, I, i, l. 117
- 19 And all that tribe.⁸ *Satires, I, ii, l. 2*
- 20 The limbs of a dismembered poet.⁹
Satires, I, iv, l. 62
- 21 A man without a flaw.¹⁰ *Satires, I, v, l. 32*
- 22 As crazy as hauling timber into the woods.
Satires, I, x, l. 34
- 23 Simplicity and charm.¹¹ *Satires, I, x, l. 44*
- 24 This used to be among my prayers¹²—a piece of land not so very large, which would contain a garden, and near the house a spring of ever-flowing water, and beyond these a bit of wood.
Satires, II [30 B.C.], vi, l. 1
- 25 O nights and feasts of the gods!¹³
Satires, II, vi, l. 65
- 26 In Rome you long for the country; in the country—oh inconstant!—you praise the distant city to the stars.
Satires, II, vii, l. 28
- 27 Happy the man who far from schemes of business, like the early generations of mankind, works

⁶De te fabula.

⁷Est modus in rebus.

See *The Seven Sages*, 57:1; Terence, 88:10; Horace, 99:23; Lucan, 110:3; and Anonymous: Latin, 124:9.

⁸Hoc genus omne.

⁹Disiecti membra poetae.

The reference is to Orpheus torn apart by the Maenads.

¹⁰Ad unguem factus homo.

¹¹Molle atque facetum. This refers to Virgil's poetry.

¹²Hoc erat in votis.

¹³O noctes cenaque deum!

his ancestral acres with oxen of his own breeding,
from all usury free.

Epodes [c. 29 B.C.], II, st. 1

1 You ask me why a soft numbness diffuses all my
inmost senses with deep oblivion, as though with
thirsty throat I'd drained the cup that brings the
sleep of Lethe. *Epodes, XIV, st. 1*

2 But if you name me among the lyric bards, I
shall strike the stars with my exalted head.

Odes, bk. I [23 B.C.], ode i, last lines

3 The half of my own soul.¹ *Odes, I, iii, l. 8*

4 No ascent is too steep for mortals. Heaven itself
we seek in our folly. *Odes, I, iii, l. 37*

5 Pale Death with impartial tread beats at the poor
man's cottage door and at the palaces of kings.

Odes, I, iv, l. 13

6 Life's brief span forbids us to enter on far-reach-
ing hopes.² *Odes, I, iv, l. 15*

7 What slender youth, bedewed with liquid odors,
Courts thee on roses in some pleasant cave,
Pyrrha? For whom bind'st thou
In wreaths thy golden hair,
Plain in thy neatness?³ *Odes, I, v, l. 1*

8 Never despair.⁴ *Odes, I, vii, l. 27*

9 Tomorrow once again we sail the Ocean Sea.⁵
Odes, I, vii, last line

10 Leave all else to the gods.⁶
Odes, I, ix, l. 9

11 Cease to ask what the morrow will bring forth,
and set down as gain each day that Fortune grants.
Odes, I, ix, l. 13

12 Seize the day, put no trust in the morrow!⁷
Odes, I, xi, last line

13 Happy, thrice happy and more, are they whom
an unbroken bond unites and whose love shall know
no sundering quarrels so long as they shall live.
Odes, I, xiii, l. 17

¹Animae dimidium meae.
The reference is to Virgil.

²Vitae summa brevis spem nos vetat incohare longam.

³Simplex munditiis.
Translated by JOHN MILTON.

⁴Nil desperandum.

⁵Cras ingens iterabimus aequor.
Translated by S. E. MORISON.

⁶Permitte divis cetera.

⁷Carpe diem, quam minimum credula postero.

See *The Wisdom of Solomon* 2:8, 31:14; Ronsard, 151:1; Spenser, 161:5; and Herrick, 248:8.

14 O fairer daughter of a fair mother!⁸
Odes, I, xvi, l. 1

15 The pure in life and free from sin.⁹
Odes, I, xxii, l. 1

16 Grant me, sound of body and of mind, to pass
an old age lacking neither honor nor the lyre.
Odes, I, xxxi, last lines

17 A grudging and infrequent worshipper of the
gods.¹⁰ *Odes, I, xxxiv, l. 1*

18 Now is the time for drinking, now the time to
beat the earth with unfettered foot.¹¹
Odes, I, xxxvii, l. 1

19 Persian luxury, boy, I hate.¹²
Odes, I, xxxviii, l. 1

20 Cease your efforts to find where the last rose
lingers.¹³ *Odes, I, xxxviii, l. 3*

21 In adversity remember to keep an even mind.¹⁴
Odes, II [23 B.C.], iii, l. 1

22 We are all driven into the same fold.¹⁵
Odes, II, iii, l. 25

23 Whoever cultivates the golden mean¹⁶ avoids
both the poverty of a hovel and the envy of a palace.
Odes, II, x, l. 5

24 It is the mountaintop that the lightning strikes.
Odes, II, x, l. 11

25 Nor does Apollo always stretch the bow.¹⁷
Odes, II, x, l. 19

26 I hate the common herd of men and keep them
afar. Let there be sacred silence: I, the Muses'
priest, sing for girls and boys songs not heard be-
fore. *Odes, III [23 B.C.], i, l. 1*

27 It is sweet and honorable to die for one's coun-
try.¹⁸ *Odes, III, ii, l. 13*

28 The man who is tenacious of purpose in a right-
ful cause is not shaken from his firm resolve by the

⁸O matre pulchra filia pulchrior.

⁹Integer vitae scelerisque purus.

¹⁰Parcus deorum cultor et infrequens.

¹¹Nunc est bibendum, nunc pede libero / Pulsanda tellus.
Ode on the death of Cleopatra.

¹²Persicos odi, puer, apparatus.

¹³Mitte sectari, rosa quo locorum / Sera moretur.

¹⁴Acquam memento rebus in arduis / Servare mentem.

¹⁵Omnes eodem cogimur.

¹⁶Auream quisquis mediocritatem / Diliget.

Keep the golden mean. — PUBLILIUS SYRUS, *Maxim* 1072

¹⁷Neque semper arcum / Tendit Apollo.

¹⁸Dulce et decorum est pro patria mori.

frenzy of his fellow citizens clamoring for what is wrong, or by the tyrant's threatening countenance.

Odes, III, iii, l. 1

- 1 Force without wisdom falls of its own weight.
Odes, III, iv, l. 65
- 2 Our sires' age was worse than our grandsires'.
We their sons are more worthless than they: so in
our turn we shall give the world a progeny yet more
corrupt.
Odes, III, vi, l. 46
- 3 Skilled in the works of both languages.
Odes, III, viii, l. 5
- 4 With you I should love to live, with you be ready
to die.¹
Odes, III, ix, last line
- 5 Gloriously perjured,² a maiden famous to all
time.³
Odes, III, xi, l. 35
- 6 O fount Bandusian, more sparkling than glass.⁴
Odes, III, xiii, l. 1
- 7 I would not have borne this in my hot youth
when Plancus was consul.⁵
Odes, III, xiv, l. 27
- 8 A pauper in the midst of wealth.⁶
Odes, III, xvi, l. 28
- 9 He will through life be master of himself and a
happy man who from day to day can have said, "I
have lived: tomorrow the Father may fill the sky
with black clouds or with cloudless sunshine."⁷
Odes, III, xxix, l. 41
- 10 I have built a monument more lasting than
bronze.⁸
Odes, III, xxx, l. 1
- 11 I shall not wholly die.⁹
Odes, III, xxx, l. 6
- 12 I am not what I was in the reign of the good
Cinara. Forbear, cruel mother of sweet loves.¹⁰
Odes, IV [13 B.C.], i, l. 3
- 13 The centuries roll back to the ancient age of
gold.
Odes, IV, ii, l. 39

¹Tecum vivere amem, tecum obeam libens.

²Splendide mendax.

Chosen by Swift as Gulliver's motto.

³Hypermetra.

⁴O fons Bandusiae splendidior vitro.

⁵In my hot youth, when George the Third was king.—LORD BYRON, *Don Juan* [1819–1824], *canto 1, st. 212*

⁶Magnus inter opes inops.

⁷Ille potens sui/Laetusque deget, cui licet in diem/Dixisse
"Vixi: cras vel atra/Nube polum pater occupato/Vel sole puro."

⁸Exegi monumentum aere perennius.

⁹Non omnis moriar.

¹⁰Non sum qualis eram bonae/Sub regno Cinarac. Desine, dul-
cium/Mater saeva Cupidinum.

Mater saeva Cupidinum.—*Odes, bk. I, xix, l. 1*

- 14 We are but dust and shadow.
Odes, IV, vii, l. 16
- 15 Many brave men lived before Agamemnon; but all
are overwhelmed in eternal night, unwept, unknown,
because they lack a sacred poet.¹¹
Odes, IV, ix, l. 25
- 16 It is not the rich man you should properly call
happy, but him who knows how to use with wisdom
the blessings of the gods, to endure hard poverty,
and who fears dishonor worse than death, and is
not afraid to die for cherished friends or fatherland.
Odes, IV, ix, l. 45
- 17 It is sweet to let the mind unbend on occasion.
Odes, IV, xii, l. 27
- 18 I am not bound over to swear allegiance to any
master; where the storm drives me I turn in for
shelter.
Epistles, bk. I [c. 20 B.C.], epistle i, l. 14
- 19 To flee vice is the beginning of virtue, and to
have got rid of folly is the beginning of wisdom.
Epistles, I, i, l. 41
- 20 Make money, money by fair means if you can, if
not, by any means money.¹²
Epistles, I, i, l. 66
- 21 The people are a many-headed beast.¹³
Epistles, I, i, l. 76
- 22 He who has begun has half done. Dare to be
wise; begin!
Epistles, I, ii, l. 40
- 23 The covetous man is ever in want.
Epistles, I, ii, l. 56
- 24 Anger is a short madness.
Epistles, I, ii, l. 62

¹¹How many, famous while they lived, are utterly forgotten for want of writers!—BOETHIUS, *De Consolatione Philosophiae, II, 7*

Brave men were living before Agamemnon/And since, exceeding
valorous and sage,/A good deal like him too, but quite the
same none;/But then they shone not on the poet's page.—LORD
BYRON, *Don Juan* [1819–1824], *canto 1, st. 5*

See Pindar, 66:11, and Pope, 313:6.

¹²Get money; still get money, boy, no matter by what means.—
BEN JONSON, *Every Man in His Humour* [1598], *act II, sc. iii*

¹³Belua multorum es capitum.

Plato describes the multitude as a "great strong beast."—*The Republic, bk. VI, 493–B*

The multitude of the gross people, being a beast of many
heads.—ERASMUS, *Adagia, no. 122*

O weak trust of the many-headed multitude.—PHILIP SIDNEY,
The Arcadia [1580], *bk. II*

The beast of many heads, the staggering multitude.—MARSTON
AND WEBSTER, *The Malcontent* [1604], *act III, sc. iii*

If there be any among those common objects of hatred I do
contemn and laugh at, it is that great enemy of reason, virtue,
and religion, the multitude . . . one great beast and a monstrosity more
prodigious than Hydra.—THOMAS BROWNE, *Religio Medici*
[1643], *pt. II, sec. 1*

Sir, your people is a great beast.—*Attributed to* ALEXANDER
HAMILTON

- 1 Think to yourself that every day is your last; the hour to which you do not look forward will come as a welcome surprise. As for me, when you want a good laugh, you will find me, in a fine state, fat and sleek, a true hog of Epicurus' herd.
Epistles, I, iv, l. 13
- 2 You may drive out Nature with a pitchfork, yet she still will hurry back.
Epistles, I, iv, l. 24
- 3 They change their clime, not their disposition, who run across the sea.
Epistles, I, xi, l. 27
- 4 He is not poor who has enough of things to use. If it is well with your belly, chest and feet, the wealth of kings can give you nothing more.
Epistles, I, xii, l. 4
- 5 Harmony in discord.¹
Epistles, I, xii, l. 19
- 6 For joys fall not to the rich alone, nor has he lived ill, who from birth to death has passed unknown.
Epistles, I, xvii, l. 9
- 7 It is not everyone that can get to Corinth.²
Epistles, I, xvii, l. 36
- 8 Once a word has been allowed to escape, it cannot be recalled.³
Epistles, I, xviii, l. 71
- 9 It is your concern when your neighbor's wall is on fire.
Epistles, I, xviii, l. 84
- 10 No poems can please for long or live that are written by water-drinkers.
Epistles, I, xix, l. 2
- 11 O imitators, you slavish herd!
Epistles, I, xix, l. 19
- 12 And seek for truth in the groves of Academe.⁴
Epistles, II [14 B.C.], ii, l. 45
- 13 Barefaced poverty drove me to writing verses.
Epistles, II, ii, l. 51
- 14 The years as they pass plunder us of one thing after another.
Epistles, II, ii, l. 55
- 15 I have to submit to much in order to pacify the touchy tribe of poets.⁵
Epistles, II, ii, l. 102
- 16 "Painters and poets," you say, "have always had an equal license in bold invention." We know; we claim the liberty for ourselves and in turn we give it to others.
Epistles, III (Ars Poetica) [c. 15 B.C.], l. 9
- 17 It was a wine jar when the molding began: as the wheel runs round why does it turn out a water pitcher?
Epistles, III, l. 21
- 18 It is when I struggle to be brief that I become obscure.
Epistles, III, l. 25
- 19 Scholars dispute and the case is still before the courts.⁶
Epistles, III, l. 78
- 20 Foot-and-a-half-long words.⁷
Epistles, III, l. 97
- 21 If you wish me to weep, you yourself Must first feel grief.⁸
Epistles, III, l. 102
- 22 Taught or untaught, we all scribble poetry.
Epistles, III, l. 117
- 23 The mountains will be in labor, and a ridiculous mouse will be brought forth.⁹
Epistles, III, l. 139
- 24 From the egg.¹⁰
Epistles, III, l. 147
- 25 In the midst of things.¹¹
Epistles, III, l. 148
- 26 A praiser of past time.¹²
Epistles, III, l. 173
- 27 Let a play have five acts, neither more nor less.
Epistles, III, l. 189
- 28 Turn the pages of your Greek models night and day.
Epistles, III, l. 268
- 29 He wins every hand who mingles profit with pleasure, by delighting and instructing the reader at the same time.
Epistles, III, l. 343

¹Concordia discors.

²A rendering of a Greek proverb, "It's not everyone that can make the voyage to Corinth," which referred to the expense of the life there.

There is but one road that leads to Corinth. — WALTER PATER, *Marius the Epicurean* [1885], ch. 24

³Semel emissum volat irrevocabile verbum.

The written word, unpublished, can be destroyed, but the spoken word can never be recalled. — *Ars Poetica* [c. 8 B.C.], l. 389

It is as easy to recall a stone thrown violently from the hand as a word which has left your tongue. — MENANDER, *Fragment 1092K*

Four things come not back: the spoken word; the sped arrow; time past; the neglected opportunity. — OMAR IBN AL-HALIF, *Aphorism*

A word once spoken revoked cannot be. — ALEXANDER BARCLAY [c. 1475–1552], *The Ship of Fools* [1509]

Thoughts unexpressed may sometimes fall back dead; / But God Himself can't kill them when they're said. — WILL CARLETON, *The First Settler's Story*, st. 21

⁴Atque inter silvas Academi quaerere verum.

⁵Genus irritabile vatum.

⁶Grammatici certant et adhuc sub iudice lis est.

⁷Sesquipedalia verba.

⁸Si vis me flere, dolendum est / Primum ipsi tibi.

⁹Parturient montes, nascetur ridiculus mus.

¹⁰Ab ovo.

Helen, the cause of the Trojan War, sprang from an egg engendered by Leda and the Swan (Zeus).

¹¹In medias res.

¹²Laudator temporis acti.

- 1 Sometimes even good old Homer nods.¹
Epistles, III, l. 359
- 2 As in painting, so in poetry.²
Epistles, III, l. 361
- 3 He has defiled his father's grave.
Epistles, III, l. 471

Augustus Caesar

63 B.C.—A.D. 14

- 4 Quintilius Varus, give me back my legions!³
From Suetonius, Augustus, sec. 23
- 5 More haste, less speed.⁴
From Suetonius, Augustus, 25
- 6 Well done is quickly done.⁵
From Suetonius, Augustus, 25
- 7 I found Rome a city of bricks and left it a city of marble.
From Suetonius, Augustus, 28
- 8 After this time I surpassed all others in authority, but I had no more power than the others who were also my colleagues in office.
Res Gestae, bk. I, sec. 34
- 9 Young men, hear an old man to whom old men hearkened when he was young.
From Plutarch, Apothegms, Caesar Augustus

Livy [Titus Livius]

59 B.C.—A.D. 17

- 10 We can endure neither our evils nor their cures.⁶
History, Prologue
- 11 Better late than never.⁷ *History, bk. IV, sec. 23*
- 12 Beyond the Alps lies Italy.⁸ *History, XXI, 30*

¹Quandoque bonus dormitat Homerus.Homer himself, in a long work, may sleep.—ROBERT HERRICK, *Hesperides* [1648], no. 95²Ut pictura poesis.³Quintili Vare, legiones redde!⁴A Greek proverb, a familiar rendering of which is the Latin *Festina lente*.⁵A Latin proverb: *Sat celeriter fieri quidquid fiat satis bene*.

See Publilius Syrus, 102:14, and Anonymous: Latin, 123:11.

⁶The two reasons for writing a history.⁷Potius sero quam numquam.It is better to learn late than never.—PUBLILIUS SYRUS, *Maxim* 864⁸In conspectu Alpes habeant, quarum alterum latus Italiae sit. Au-delà des Alpes est l'Italie.—NAPOLEON [1797]**Publilius Syrus⁹**

First century B.C.

- 13 As men, we are all equal in the presence of death.
Maxim 1
- 14 He doubly benefits the needy who gives quickly.
Maxim 6
- 15 To do two things at once is to do neither.
Maxim 7
- 16 A god could hardly love and be wise.¹⁰
Maxim 25
- 17 The loss which is unknown is no loss at all.
Maxim 38
- 18 A good reputation is more valuable than money.
Maxim 108
- 19 It is well to moor your bark with two anchors.
Maxim 119
- 20 Many receive advice, few profit by it.
Maxim 149
- 21 While we stop to think, we often miss our opportunity.
Maxim 185
- 22 Whatever you can lose, you should reckon of no account.
Maxim 191
- 23 For a good cause, wrongdoing is virtuous.¹¹
Maxim 244
- 24 You should hammer your iron when it is glowing hot.¹²
Maxim 262
- 25 What is left when honor is lost?
Maxim 265
- 26 A fair exterior is a silent recommendation.
Maxim 267
- 27 Fortune is not satisfied with inflicting one calamity.
Maxim 274
- 28 When Fortune is on our side, popular favor bears her company.
Maxim 275

⁹Commonly called Publius, but spelled Publilius by Pliny in his *Natural History*, 35, sec. 199. Translated mainly by DARIUS LYMAN. The numbers are those of the translator.¹⁰It is impossible to love and be wise.—FRANCIS BACON, *Essays* [1597–1625], *Of Love*¹¹Honesta turpitudine est pro causa bona.¹²Strike while the iron is hot.—FRANÇOIS RABELAIS, *Gargantua and Pantagruel*, bk. II [1534], ch. 31When the iron is hot, strike.—JOHN HEYWOOD, *Proverbs* [1546], pt. I, ch. 2Nothing like striking while the iron is hot.—CERVANTES, *Don Quixote*, pt. II [1615], bk. IV, ch. 71

- 1 When Fortune flatters, she does it to betray.
Maxim 277
- 2 Fortune is like glass—the brighter the glitter,
the more easily broken. *Maxim 280*
- 3 It is more easy to get a favor from Fortune than
to keep it. *Maxim 282*
- 4 There are some remedies worse than the disease.¹
Maxim 301
- 5 A cock has great influence on his own dunghill.²
Maxim 357
- 6 Anyone can hold the helm when the sea is calm.
Maxim 358
- 7 The bow too tensely strung is easily broken.
Maxim 388
- 8 Treat your friend as if he might become an en-
emy.³ *Maxim 402*
- 9 No pleasure endures unseasoned by variety.
Maxim 406
- 10 The judge is condemned when the criminal is
absolved.⁴ *Maxim 407*
- 11 Practice is the best of all instructors.⁵
Maxim 439
- 12 He who is bent on doing evil can never want oc-
casión. *Maxim 459*
- 13 Never find your delight in another's misfortune.
Maxim 467
- 14 It is a bad plan that admits of no modification.
Maxim 469
- 15 It is an unhappy lot which finds no enemies.
Maxim 499
- 16 The fear of death is more to be dreaded than
death itself. *Maxim 511*
- 17 A rolling stone gathers no moss.⁶ *Maxim 524*
- 18 Never promise more than you can perform.
Maxim 528
- 19 No one should be judge in his own case.⁷
Maxim 545
- 20 Necessity knows no law except to prevail.⁸
Maxim 553
- 21 Nothing can be done at once hastily and pru-
dently. *Maxim 557*
- 22 We desire nothing so much as what we ought
not to have. *Maxim 559*
- 23 It is only the ignorant who despise education.
Maxim 571
- 24 Do not turn back when you are just at the goal.⁹
Maxim 580
- 25 It is not every question that deserves an answer.
Maxim 581
- 26 No man is happy who does not think himself
so.¹⁰ *Maxim 584*
- 27 Never thrust your own sickle into another's
corn.¹¹ *Maxim 593*
- 28 You cannot put the same shoe on every foot.
Maxim 596
- 29 Every day should be passed as if it were to be our
last. *Maxim 633*
- 30 Money alone sets all the world in motion.
Maxim 656
- 31 You should go to a pear tree for pears, not to an
elm.¹² *Maxim 674*

¹Marius said, "I see the cure is not worth the pain."—PLUTARCH, *Lives, Caius Marius*

The remedy is worse than the disease.—FRANCIS BACON, *Essays* [1597–1625], *Of Seditious*

I find the medicine worse than the malady.—BEAUMONT AND FLETCHER, *Love's Cure* [1647], *act III, sc. ii*

²Every cock is proud on his own dunghill.—JOHN HEYWOOD, *Proverbs* [1546], *pt. I, ch. 2*

³Treat your friend as if he will one day be your enemy, and your enemy as if he will one day be your friend.—LABERIUS [105–43 B.C.], *Fragment*

See Sophocles, 67:9.

⁴Iudex damnatur ubi nocens absolvitur.—*Motto adopted for the Edinburgh Review*

⁵Practice makes perfect.—*Proverb*

The saying "Practice is everything" is Periander's.—DIOGENES LAERTIUS, *Lives of Eminent Philosophers, Periander, 6*

⁶The rolling stone never gathereth mosse.—JOHN HEYWOOD, *Proverbs* [1546], *pt. I, ch. 2*

The stone that is rolling can gather no moss.—THOMAS TUSSEY, *A Hundred Good Points of Husbandry* [1557]

⁷It is not permitted to the most equitable of men to be a judge in his own cause.—BLAISE PASCAL, *Pensées* [1670], *sec. 2, ch. 82*

⁸Proverbial; attributed to Syrus.

Necessity gives the law and does not itself receive it.—*Maxim 399*

⁹When men are arrived at the goal, they should not turn back.—PLUTARCH, *Of the Training of Children*

¹⁰No man can enjoy happiness without thinking that he enjoys it.—SAMUEL JOHNSON, *The Rambler* [1750–1752]

¹¹Did thrust as now in others' corn his sickle.—DU BARTAS, *Dvine Weeks and Works* [1578], *Second Week, pt. 2*

Not presuming to put my sickle in another man's corn.—NICHOLAS YONGE [d. 1619], *Musica Transalpina, Epistle Dedicatory* [1588]

¹²You may as well expect pears from an elm.—CERVANTES, *Don Quixote, pt. II* [1615], *bk. IV, ch. 40*

- 1 It is a very hard undertaking to seek to please everybody. *Maxim 675*
- 2 Look for a tough wedge for a tough log. *Maxim 723*
- 3 Pardon one offense, and you encourage the commission of many. *Maxim 750*
- 4 It takes a long time to bring excellence to maturity. *Maxim 780*
- 5 No one knows what he can do till he tries. *Maxim 786*
- 6 It is vain to look for a defense against lightning. *Maxim 835*
- 7 Everything is worth what its purchaser will pay for it. *Maxim 847*
- 8 Better be ignorant of a matter than half know it. *Maxim 865*
- 9 Prosperity makes friends, adversity tries them. *Maxim 872*
- 10 Let a fool hold his tongue and he will pass for a sage. *Maxim 914*
- 11 You need not hang up the ivy branch over the wine that will sell.¹ *Maxim 968*
- 12 It is a consolation to the wretched to have companions in misery. *Maxim 995*
- 13 Unless degree is preserved, the first place is safe for no one. *Maxim 1042*
- 14 Confession of our faults is the next thing to innocence. *Maxim 1060*
- 15 I have often regretted my speech, never my silence.² *Maxim 1070*
- 16 Speech is a mirror of the soul: as a man speaks, so is he. *Maxim 1073*

Dionysius of Halicarnassus

c. 54–c. 7 B.C.

- 17 The contact with manners then is education; and this Thucydides appears to assert when he says history is philosophy learned from examples. *Ars Rhetorica, XI, 2*

¹Good wine needs no bush.—SHAKESPEARE, *As You Like It, Epilogue, l. 4*

Good wine needs neither bush nor preface/To make it welcome.—WALTER SCOTT, *Peperil of the Peak* [1822], *ch. 4*

Bush . . . *archaic*: a bunch of ivy formerly hung outside a tavern to indicate wine for sale.—*Merriam-Webster's Collegiate Dictionary* (10th ed.) [1998]

I.e., good wine needs no advertising.

²Simonides said that “he never repented that he held his tongue, but often that he had spoken.”—PLUTARCH, *Rules for the Preservation of Health*

Sextus Propertius

c. 54 B.C.–A.D. 2

- 18 Never change when love has found its home. *Elegies, bk. I, elegy i, l. 36*
- 19 The seaman’s story is of tempest, the plowman’s of his team of bulls; the soldier tells his wounds, the shepherd his tale of sheep. *Elegies, II, i, l. 43*
- 20 Let each man pass his days in that wherein his skill is greatest. *Elegies, II, i, l. 46*
- 21 What though strength fails? Boldness is certain to win praise. In mighty enterprises, it is enough to have had the determination.³ *Elegies, II, x, l. 5*
- 22 Let no one be willing to speak ill of the absent.⁴ *Elegies, II, xix, l. 32*
- 23 Let each man have the wit to go his own way. *Elegies, II, xxv, l. 38*
- 24 Absence makes the heart grow fonder.⁵ *Elegies, II, xxxiii, l. 43*
- 25 There is something beyond the grave; death does not end all, and the pale ghost escapes from the vanquished pyre.⁶ *Elegies, IV, vii, l. 1*

Albius Tibullus

c. 54–c. 19 B.C.

- 26 May I look on you when my last hour comes; may I hold you, as I sink, with my failing hand.⁷ *Elegies, bk. I, elegy i, l. 59*
- 27 Jupiter laughs at the perjuries of lovers.⁸ *Elegies, III, vi, l. 49*

Ovid [Publius Ovidius Naso]

43 B.C.–A.D. c. 18

- 28 I have faith that yields to none, and ways without reproach, and unadorned simplicity, and blushing modesty. *Amores, bk. I, poem iii, l. 13*

³Quod si deficient vires, audacia certe/Laus erit: in magnis et voluisse sat est.

⁴Absenti nemo non nocuisse velit.

⁵Semper in absentes felicior aestus amantes.

⁶Our souls survive this death.—OVID, *Metamorphoses, XV, l. 158*

⁷Te spectem, suprema mihi cum venerit hora./Te teneam moriens deficiente manu.

⁸Periuria ridet amantum Iupiter.

Also in OVID, *Ars Amatoria, I, 633*

And Jove but laughs at lovers’ perjury.—JOHN DRYDEN, *Palamon and Arcite* [1680], *bk. II, l. 758*, and *Amphitryon* [1690], *act I, sc. ii*

- 1 The rest who does not know?¹
Amores, I, v, l. 25
- 2 Every lover is a warrior, and Cupid has his camps.²
Amores, I, ix, l. 1
- 3 Run slowly, horses of the night.³
Amores, I, xiii, l. 39
- 4 Stay far hence, far hence, you prudes!⁴
Amores, II, i, l. 3
- 5 So I can't live either without you or with you.⁵
Amores, III, xi, l. 39
- 6 They come to see; they come that they themselves may be seen.⁶
Ars Amatoria, bk. I, l. 99
- 7 It is convenient that there be gods, and, as it is convenient, let us believe there are.⁷
Ars Amatoria, I, l. 637
- 8 To be loved, be lovable.
Ars Amatoria, II, l. 107
- 9 Nothing is stronger than habit.
Ars Amatoria, II, l. 345
- 10 Perhaps too my name will be joined to theirs⁸
[the names of famous poets].
Ars Amatoria, III, l. 339
- 11 Now there are fields of corn where Troy once was.
Heroides, letter I, l. 53
- 12 [Chaos] A rough, unordered mass of things.⁹
Metamorphoses, bk. I, l. 7
- 13 Your lot is mortal: not mortal is what you desire.
Metamorphoses, II, l. 56
- 14 You will be safest in the middle.¹⁰
Metamorphoses, II, l. 137
- 15 I am Actaeon: recognize your master!¹¹
Metamorphoses, III, l. 230
- 16 The cause is hidden, but the result is well known.¹²
Metamorphoses, IV, l. 287
- 17 We can learn even from our enemies.¹³
Metamorphoses, IV, l. 428
- 18 I see and approve better things, but follow worse.¹⁴
Metamorphoses, VII, l. 20
- 19 The gods have their own rules.¹⁵
Metamorphoses, IX, l. 500
- 20 Time the devourer of all things.¹⁶
Metamorphoses, XV, l. 234
- 21 And now I have finished a work that neither the wrath of love, nor fire, nor the sword, nor devouring age shall be able to destroy.
Metamorphoses, XV, l. 871
- 22 Resist beginnings; the prescription comes too late when the disease has gained strength by long delays.
Remedia Amoris, l. 91
- 23 Love yields to business. If you seek a way out of love, be busy; you'll be safe then.¹⁷
Remedia Amoris, l. 143
- 24 Poetry comes fine-spun from a mind at peace.
Tristia, bk. I, poem i, l. 39
- 25 So long as you are secure you will count many friends; if your life becomes clouded you will be alone.
Tristia, I, ix, l. 5
- 26 Whatever I tried to write was verse.
Tristia, IV, x, l. 26
- 27 It is annoying to be honest to no purpose.
Epistulae Ex Ponto, bk. II, letter iii, l. 14
- 28 Note too that a faithful study of the liberal arts humanizes character and permits it not to be cruel.
Epistulae Ex Ponto, II, ix, l. 47

¹Cetera quis nescit?

²Love is a kind of warfare. — OVID, *Ars Amatoria*, II, 233

A batallas de amor campo de pluma [A field of feathers for the strife of love]. — LUIS DE GÓNGORA Y ARGOTE [1561–1627], *Soledad*, I

³At si, quem malis, Cephalum complexa teneres, / Clamares
“lente currite noctis equi.”

See Marlowe, 171:4.

⁴Procul hinc, procul este, severi!

⁵Sic ego nec sine te nec tecum vivere possum.

⁶Spectatum veniunt, veniunt spectentur ut ipsae.

And for to se, and eek for to be seye. — CHAUCER, *The Canterbury Tales* [c. 1387], *The Wife of Bath's Prologue*, l. 552

To see and to be seen. — BEN JONSON, *Epithalamion*, III, 4

⁷See Voltaire, 316:22.

⁸Forsitan et nostrum nomen misceretur istis.

⁹Rudis indigestaque moles.

¹⁰Medio tutissimus ibis.

¹¹Actaeon ego sum, dominum cognoscite vestrum!

¹²Causa latet, vis est notissima.

¹³Fas est et ab hoste doceri. Imitated from ARISTOPHANES, *The Birds*, l. 370: People before this have learned from their enemies.

¹⁴Video meliora, proboque, deteriora sequor.
I know and love the good, yet, ah! the worst pursue. —
PETRARCH, *Sonnet 225, Canzone 21, To Laura in Life* [c. 1327]

¹⁵Sunt superis sua iura.

¹⁶Tempus edax rerum.

¹⁷Qui finem quaeris amoris / Cedit amor rebus; res age, tutus eris.

Hillel

fl. 30 B.C.—A.D. 10

- 1 What is hateful to you do not do to your neighbor. That is the whole Torah. The rest is commentary.¹
*From Talmud [compiled sixth century].
Shabbath*
- 2 God says: If you come to My House, I will come to yours.
From Talmud. Sukkah²
- 3 If I am not for myself, who is for me? And when I am for myself, what am I? And if not now, when?
From Talmud. The Wisdom of the Fathers³
- 4 The more flesh, the more worms. The more possessions, the more worry.
From Talmud. The Wisdom of the Fathers

Phaedrus⁴

fl. A.D. c. 8

- 5 Submit to the present evil, lest a greater one befall you.
Fables, bk. I, fable 2, l. 31
- 6 He was the author, our hand finished it.
Fables, I, 6, l. 20
- 7 It has been related that dogs drink at the river Nile running along, that they may not be seized by the crocodiles.⁵
Fables, I, 25, l. 3
- 8 Come of it what may, as Sinon said.
Fables, III, prologue, l. 27
- 9 Things are not always what they seem.⁶
Fables, IV, 2, l. 5
- 10 To add insult to injury.
Fables, V, l. 3
- 11 Once lost, Jupiter himself cannot bring back opportunity.⁷
Fables, VII, l. 4

Lucius Annaeus Seneca⁸

c. 4 B.C.—A.D. 65

- 12 What fools these mortals be.⁹
Epistles, letter 1, l. 3

¹See *Matthew* 7:12, 35:5; *Confucius*, 63:20; *Aristotle*, 79:16; and *Chesterfield*, 314:19.

²Translated by ISRAEL W. SLOTKIN.

³Translated by JACOB NEUSNER.

⁴Translated by HENRY THOMAS RILEY [1816–1878].

⁵“To treat a thing as the dogs do the Nile” was a common proverb, signifying superficial treatment.

⁶Non semper ea sunt quae videntur.

⁷Opportunity knocks only once. — *Proverb*

⁸Translated by R. M. GUMMERE, J. W. BASORE, W. H. D. ROUSE, and F. J. MILLER (Loeb Classical Library).

⁹Tanta stultitia mortalium est.

- 13 It is not the man who has too little, but the man who craves more, that is poor.
Epistles, 2, l. 2
- 14 Live among men as if God beheld you; speak to God as if men were listening.
Epistles, 10, l. 5
- 15 The best ideas are common property.
Epistles, 12, l. 11
- 16 Men do not care how nobly they live, but only how long, although it is within the reach of every man to live nobly, but within no man’s power to live long.
Epistles, 22, l. 17
- 17 A great pilot can sail even when his canvas is rent.
Epistles, 30, l. 3
- 18 Man is a reasoning animal.
Epistles, 41, l. 8
- 19 It is quality rather than quantity that matters.
Epistles, 45, l. 1
- 20 You can tell the character of every man when you see how he receives praise.
Epistles, 52, l. 12
- 21 Not lost, but gone before.¹⁰
Epistles, 63, l. 16
- 22 All art is but imitation of nature.
Epistles, 65, l. 3
- 23 It is a rough road that leads to the heights of greatness.
Epistles, 84, l. 13
- 24 The pilot . . . who has been able to say, “Neptune, you shall never sink this ship except on an even keel,” has fulfilled the requirements of his art.¹¹
Epistles, 85, l. 33
- 25 I was shipwrecked before I got aboard.
Epistles, 87, l. 1
- 26 It is better, of course, to know useless things than to know nothing.
Epistles, 88, l. 45
- 27 Do not ask for what you will wish you had not got.
Epistles, 95, l. 1
- 28 We are mad, not only individually, but nationally. We check manslaughter and isolated murders; but what of war and the much vaunted crime of slaughtering whole peoples?
Epistles, 95, l. 30

¹⁰Non amittuntur, sed praemittuntur.

Not dead, but gone before. — SAMUEL ROGERS, *Human Life* [1819]

¹¹The mariner of old said thus to Neptune in a great tempest, “O God! thou mayest save me if thou wilt, and if thou wilt, thou mayest destroy me; but whether or no, I will steer my rudder true.” — MONTAIGNE, *Essays* [1580–1595], *bk. II, ch. 16*

- 1 A great step towards independence is a good-humored stomach, one that is willing to endure rough treatment.
Epistles, 123, l. 3
- 2 Fire is the test of gold; adversity, of strong men.
Moral Essays. On Providence, chap. 5, sec. 9
- 3 Time discovers truth.¹
Moral Essays. On Anger, 2, 22
- 4 Whom they have injured they also hate.²
Moral Essays. On Anger, 2, 33
- 5 There is no great genius without some touch of madness.³
Moral Essays. On the Tranquillity of the Mind, 17, 10
- 6 A great fortune is a great slavery.
Moral Essays. To Polybius on Consolation, 6, 5
- 7 Wherever the Roman conquers, there he dwells.
Moral Essays. To Helvia on Consolation, 7, 7
- 8 You roll my log, and I will roll yours.
Apocolocyntosis, sec. 9
- 9 Do you seek Alcides' equal? None is, except himself.⁴
Hercules Furens, act 1, sc. 1, l. 84
- 10 Successful and fortunate crime is called virtue.
Hercules Furens, 1, 1, l. 255
- 11 An age will come after many years when the Ocean will loose the chains of things, and a huge land lie

¹Veritatem dies aperit. Omnia tempus revelat [Time reveals all]. — TERTULLIAN, *Apologeticus*, 7

Time reveals all things. — ERASMUS, *Adagia*

²It is human nature to hate those whom you have injured. — TACITUS, *Agricola*, 42, 15

Chi fa ingiuria non perdona mai [He never pardons those he injures]. — *Italian proverb*

The offender never pardons. — GEORGE HERBERT, *Jacula Prudentum* [1651]

Forgiveness to the injured does belong; / But they ne'er pardon who have done the wrong. — JOHN DRYDEN, *The Conquest Of Granada* [1670], pt. II, act I, sc. ii

³An ancient commonplace, which Seneca says he quotes from ARISTOTLE, *Problemata*, 30, 1: "No excellent soul is exempt from a mixture of madness." It is also in PLATO, *Phaedrus*, 245-A.

Good sense travels on the well-worn paths; genius, never. And that is why the crowd, not altogether without reason, is so ready to treat great men as lunatics. — CESARE LOMBROSO, *The Man of Genius, preface*

⁴And but herself admits no parallel. — PHILIP MASSINGER, *Duke of Milan* [1623], act IV, sc. iii

None but himself can be his parallel. — LEWIS THEOBALD [1688–1744], *The Double Falsehood*

revealed; when Tiphys⁵ will disclose new worlds and Thule no more be the ultimate.⁶

Medea, 2, 2, l. 374

- 12 A good mind possesses a kingdom.
Thyestes, l. 380

Marcus Manilius

First century A.D.

- 13 [Human reason] freed men's minds from wondering at portents by wresting from Jupiter his bolts and power of thunder, and ascribing to the winds the noise and to the clouds the flame.⁷
Astronomica,⁸ bk. I, l. 102
- 14 Who could know heaven save by heaven's gift and discover God save one who shares himself in the divine?
Astronomica, II, l. 115

Caligula [Gaius Caesar]

A.D. 12–41

- 15 Strike so that he may feel he is dying.⁹
From Suetonius, The Lives of the Caesars, Caligula, sec. 30
- 16 Would that the Roman people had a single neck [to cut off their head].¹⁰
From Suetonius, The Lives of the Caesars, Caligula, 30

⁵Jason's pilot.

⁶Venient annis / Saecula seris, quibus Oceanus / Vincula rerum laxet, et ingens / Pateat tellus, Tiphysque novos / Detegat orbes nec sit terris / Ultima Thule.

Translated by S. E. MORISON.

As one much addicted to prophecies, and who had already voyaged beyond Thule (Iceland), Columbus was much impressed by the passage in Seneca's *Medea*. — S. E. MORISON, *Admiral of the Ocean Sea* [1942], vol. I, ch. 6

Next to these lines from *Medea* in an early edition of Seneca's tragedies that belonged to Columbus's son Ferdinand, there is this annotation in the son's hand: Haec profetia impleta est per patrem meum . . . almirantem anno 1492 [The prophecy was fulfilled by my father the Admiral in the year 1492]. — S. E. MORISON, *Admiral of the Ocean Sea* [1942], vol. I, ch. 6

⁷Cur imbres ruerent, ventosque causa moveret pervidit, solvitque animis miracula rerum eripuitque Jovi fulmen viresque tonandi et sonitum ventis concessit, nubibus ignem.

See Shakespeare, 224:28, and Benjamin Franklin, 319:n1.

⁸Translated by G. P. GOULD (Loeb Classical Library).

⁹Ita feri ut se mori sentiat.

Translated by J. C. ROLFE (Loeb Classical Library).

¹⁰Utinam populus Romanus unam cervicem haberet.

Pliny the Elder
[Gaius Plinius Secundus]

A.D. 23–79

- 1 In comparing various authors with one another, I have discovered that some of the gravest and latest writers have transcribed, word for word, from former works, without making acknowledgment.
Natural History, bk. I, dedication, sec. 22
- 2 Everything is soothed by oil, and this is the reason why divers send out small quantities of it from their mouths, because it smooths every part which is rough.¹
Natural History, II, 234
- 3 It is far from easy to determine whether she [Nature] has proved to man a kind parent or a merciless stepmother.²
Natural History, VII, 1
- 4 Man alone at the very moment of his birth, cast naked upon the naked earth, does she abandon to cries and lamentations.³
Natural History, VII, 2
- 5 To laugh, if but for an instant only, has never been granted to man before the fortieth day from his birth, and then it is looked upon as a miracle of precocity.
Natural History, VII, 2
- 6 Man is the only one that knows nothing, that can learn nothing without being taught. He can neither speak nor walk nor eat, and in short he can do nothing at the prompting of nature only, but weep.
Natural History, VII, 4
- 7 With man, most of his misfortunes are occasioned by man.
Natural History, VII, 5
- 8 Indeed, what is there that does not appear marvellous when it comes to our knowledge for the first time? How many things, too, are looked upon as quite impossible until they have been actually effected?
Natural History, VII, 6
- 9 The human features and countenance, although composed of but some ten parts or little more, are so fashioned that among so many thousands of men

¹Why does pouring oil on the sea make it clear and calm? Is it for that the winds, slipping the smooth oil, have no force, nor cause any waves?—PLUTARCH, *Natural Questions, IX*

Bishop Adain [651] gave to a company about to take a journey by sea “some holy oil, saying, ‘I know that when you go abroad you will meet with a storm and contrary wind; but do you remember to cast this oil I give you into the sea, and the wind shall cease immediately.’”—BEDE, *Ecclesiastical History, bk. III, ch. 14*

²To man the earth seems altogether / No more a mother, but a stepdame rather.—DU BARTAS, *Divine Weeks and Works* [1578], *First Week, Third Day*

³He is born naked, and falls a-whining at the first.—ROBERT BURTON, *Anatomy of Melancholy* [1621–1651], *pt. I, sec. 2, member 3, subsec. 10*

there are no two in existence who cannot be distinguished from one another.⁴

Natural History, VII, 8

- 10 There is always something new out of Africa.⁵
Natural History, VIII, 17
- 11 When a building is about to fall down, all the mice desert it.⁶
Natural History, VIII, 103
- 12 Bears when first born are shapeless masses of white flesh a little larger than mice, their claws alone being prominent. The mother then licks them gradually into proper shape.⁷
Natural History, VIII, 126
- 13 The best plan is to profit by the folly of others.
Natural History, XVIII, 31
- 14 With a grain of salt.⁸
Natural History, XXIII, 8
- 15 Why is it that we entertain the belief that for every purpose odd numbers are the most effectual?⁹
Natural History, XXVIII, 23

Persius [Aulus Persius Flaccus]

A.D. 34–62

- 16 The stomach is the teacher of the arts and the dispenser of invention.¹⁰
Satires, prologue, l. 10

⁴It is the common wonder of all men, how among so many millions of faces there should be none alike.—THOMAS BROWNE, *Religio Medici* [1643], *pt. II, sec. 2*

Of a thousand shavers, two do not shave so much alike as not to be distinguished.—SAMUEL JOHNSON [1777]; from BOSWELL, *Life of Johnson* [1791], *vol. II, p. 120* (Everyman edition)

⁵Ex Africa semper aliquid novi.

Quoted as a Greek proverb.

⁶Compare the modern proverb: Rats desert a sinking ship.

⁷Not unlike the bear which bringeth forth / In the end of thirty days a shapeless birth; / But after licking, it in shape she draws, / And by degrees she fashions out the paws, / The head, and neck, and finally doth bring / To a perfect beast that first deformed thing.—DU BARTAS, *Divine Weeks and Works* [1578], *First Week, First Day*

I had not time to lick it into form, as a bear doth her young ones.—ROBERT BURTON, *Anatomy of Melancholy* [1621–1651], *Democritus to the Reader*

⁸Cum grano salis.

Pompey’s antidote against poison was “to be taken fasting, a grain of salt being added.”

⁹The god delights in an odd number.—VIRGIL, *Eclagues, VIII, 75*

¹⁰Magister artis ingenique largitor venter.

Necessity, mother of invention.—WILLIAM WYCHERLEY [c. 1640–1716], *Love in a Wood* [1671], *act III, sc. iii*

Art imitates Nature, and necessity is the mother of invention.—RICHARD FRANCK [c. 1624–1708], *Northern Memoirs* [written 1658, published 1694]

Sheer necessity—the proper parent of an art so nearly allied to invention.—R. B. SHERIDAN, *The Critic* [1779], *act I, sc. ii*

- 1 Tell, priests, what is gold doing in a holy place?
Satires, II, l. 69
- 2 Let them look upon virtue and pine because
they have lost her. *Satires, III, l. 38*
- 3 Meet the disease at its first stage.¹
Satires, III, l. 64

Gaius Petronius
[Petronius Arbiter]

d. A.D. c. 66

- 4 He has joined the great majority.²
Satyricon, sec. 42
- 5 A man who is always ready to believe what is
told him will never do well.
Satyricon, 43
- 6 One good turn deserves another.
Satyricon, 45
- 7 A man must have his faults.
Satyricon, 45
- 8 Not worth his salt.
Satyricon, 57
- 9 My heart was in my mouth.
Satyricon, 62
- 10 Beauty and wisdom are rarely conjoined.
Satyricon, 94
- 11 The studied spontaneity of Horace.³
Satyricon, 118
- 12 Natural curls.⁴ *Satyricon, 126*

Quintilian
[Marcus Fabius Quintilianus]

A.D. c. 35–c. 100

- 13 We give to necessity the praise of virtue.⁵
De Institutione Oratoria, bk. I, 8, 14

¹Venienti occurrere morbo.

A stitch in time saves nine. — *Proverb*

²Abiit ad plures.

³Horatii curiosa felicitas.

⁴Crines ingenio suo flexi.

⁵Seize the opportunity, I beg, and make a virtue of necessity [fac de necessitate virtutem]. — SAINT JEROME, *Letter 54*

Thus maketh vertue of necessitee. — CHAUCER, *Troilus and Criseyde* [c. 1385], *bk. IV, l. 1586*

Make a virtue of necessity. — ROBERT BURTON, *Anatomy of Melancholy* [1621–1651], *pt. III, sec. 3, member 4, subsec. I*

- 14 A liar should have a good memory.⁶
De Institutione Oratoria, IV, 2, 91
- 15 Vain hopes are often like the dreams of those
who wake. *De Institutione Oratoria, VI, 2, 30*
- 16 For it is feeling and force of imagination that
makes us eloquent.⁷
De Institutione Oratoria, X, 7, 15
- 17 Those who wish to appear wise among fools,
among the wise seem foolish.⁸
De Institutione Oratoria, X, 7, 21

Flavius Josephus
[Joseph ben Matthias]

A.D. 37–95?

- 18 Everyone ought to worship God according to
his own inclinations, and not to be constrained by
force. *Life, ch. 23*
- 19 While I am alive I shall never be in such slavery
as to forgo my own kindred, or forget the laws of
our forefathers. *The Wars of the Jews, bk. VI, ch. 8*

Eleazar ben Jair⁹

d. A.D. 73

- 20 Let us spare nothing but our provisions. For
they will be a testimonial when we are dead, that we
were not subdued for want of necessities; but that,
according to our original resolution, we have pre-
ferred death before slavery.
*Speech at Masada. From JOSEPHUS, The Wars
of the Jews, bk. VII, ch. 8*

Nero
[Lucius Domitius Ahenobarbus]

A.D. 37–68

- 21 What an artist dies with me!¹⁰
*From Suetonius, The Lives of the Caesars,
Nero, sec. 49*

⁶He who has not a good memory should never take upon him the trade of lying. — MONTAIGNE, *Essays* [1580–1595], *bk. I, ch. 9, Of Liars*

Il faut bonne mémoire, après qu'on a menti [You must have a good memory after you have lied]. — PIERRE CORNEILLE, *Le Menteur* [1642], *act IV, sc. v*

Liars ought to have good memories. — ALGERNON SIDNEY, *Discourses on Government* [1698], *ch. 2, sec. 15*

⁷Pectus est enim, quod disertos facit.

⁸A fool with judges, amongst fools a judge. — WILLIAM COWPER, *Conversation* [1782], *l. 298*

⁹Translated by WILLIAM WHISTON.

¹⁰Qualis artifex pereo!

Lucan

A.D. 39–65

- 1 If the victor had the gods on his side, the vanquished had Cato.¹ *The Civil War, bk. I, l. 128*
- 2 There stands the shadow of a glorious name.²
The Civil War, I, l. 135
- 3 Keep to moderation, keep the end in view, follow nature.³ *The Civil War, II, l. 381*
- 4 Thinking nothing done while anything remained to be done.⁴ *The Civil War, II, l. 657*
- 5 More was lost than mere life and existence.⁵
The Civil War, VII, l. 639
- 6 We all praise fidelity; but the true friend pays the penalty when he supports those whom Fortune crushes.
The Civil War, VIII, l. 485
- 7 A name illustrious and revered by nations.⁶
The Civil War, IX, l. 203
- 8 Is the dwelling place of God anywhere but in the earth and sea, the air and sky, and virtue? Why seek we further for deities? Whatever you see, whatever you touch, that is Jupiter. *The Civil War, IX, l. 578*
- 9 The very ruins have been destroyed.⁷
The Civil War, IX, l. 969

Longinus

First century A.D.

- 10 It frequently happens that where the second line is sublime, the third, in which he [Lucan] meant to rise still higher, is perfect bombast.
On the Sublime, sec. 3
- 11 Sublimity is the echo of a noble mind.
On the Sublime, 9
- 12 In the Odyssey one may liken Homer to the setting sun, of which the grandeur remains without the intensity. *On the Sublime, 9*

¹Victrix causa deis placuit, sed victa Catoni.²Stat magni nominis umbra.³Servare modum, finemque tenere, / Naturamque sequi.⁴The reference is to Caesar.⁵Plus est quam vita salusque / Quod perit.⁶Clarum et venerabile nomen / Gentibus.
Cato's tribute to the fallen Pompey.⁷Etiam perire ruinae.

The reference is to Troy.

Martial⁸**[Marcus Valerius Martialis]**

A.D. c. 40–c. 104

- 13 My poems are naughty, but my life is pure.⁹
Epigrams, bk. I, poem 4, l. 8
- 14 Tomorrow's life is too late. Live today.
Epigrams, I, 15, l. 12
- 15 Some good, some so-so, and lots plain bad: that's how a book of poems is made, my friend.
Epigrams, I, 16, l. 1
- 16 I don't like you, Sabidius, I can't say why; But I can say this: I don't like you, Sabidius.¹⁰
Epigrams, I, 32, l. 1
- 17 Stop abusing my verses, or publish some of your own.
Epigrams, I, 91, l. 2
- 18 You complain, friend Swift, of the length of my epigrams, but you yourself write nothing. Yours are shorter.
Epigrams, I, 110, l. 1
- 19 Conceal a flaw, and the world will imagine the worst.
Epigrams, III, 42, l. 4
- 20 The bee is enclosed, and shines preserved in amber, so that it seems enshrined in its own nectar.¹¹
Epigrams, IV, 32, l. 1
- 21 They praise those verses, yes, but read something else.
Epigrams, IV, 49, l. 10
- 22 You ask what a nice girl will do? She won't give an inch, but she won't say no.
Epigrams, IV, 71, l. 6
- 23 Our days pass by, and are scored against us.¹²
Epigrams, V, 20, l. 13
- 24 A man who lives everywhere lives nowhere.
Epigrams, VII, 73, l. 6
- 25 You puff the poets of other days,
The living you deplore.
Spare me the accolade: your praise
Is not worth dying for. *Epigrams, VIII, 69, l. 1*
- 26 Virtue extends our days: he lives two lives who relives his past with pleasure.
Epigrams, X, 23, l. 8

⁸Translated by DUDLEY FITTS.⁹Lasciva est nobis pagina, vita proba.¹⁰See Tom Brown, 286:25.¹¹Whence we see spiders, flies, or ants entombed preserved forever in amber, a more than royal tomb. —FRANCIS BACON, *Historia Vitae et Mortis* [1623], *Sylva Sylvarum*, cent. I, exper. 100I saw a fly within a bead / Of amber cleanly buried. —ROBERT HERRICK, *On a Fly Buried in Amber*¹²Nobis pereunt et imputantur.

- 1 Neither fear your death's day nor long for it.
Epigrams, X, 47, l. 13
- 2 You'll get no laurel crown for outrunning a burro.
Epigrams, XII, 36, l. 13
- 3 You're obstinate, pliant, merry, morose, all at once. For me there's no living with you, or without you.¹
Epigrams, XII, 46, l. 1
- 4 The country in town.² *Epigrams, XII, 57, l. 21*
- 5 I know these are nothing.³
Epigrams, XIII, 2, l. 8

Titus Vespasianus

A.D. c. 41–81

- 6 Friends, I have lost a day.⁴
From Suetonius, The Lives of the Caesars, Titus, sec. 8

Plutarch

A.D. 46–120

- 7 As geographers, Sosius, crowd into the edges of their maps parts of the world which they do not know about, adding notes in the margin to the effect that beyond this lies nothing but sandy deserts full of wild beasts, and unapproachable bogs.⁵
Lives, Aemilius Paulus, sec. 5
- 8 A Roman divorced from his wife, being highly blamed by his friends, who demanded, "Was she not chaste? Was she not fair? Was she not fruitful?" holding out his shoe, asked them whether it was not new and well made. "Yet," added he, "none of you can tell where it pinches me."⁶
Lives, Aemilius Paulus, 29
- 9 Where the lion's skin will not reach, you must patch it out with the fox's.⁷ *Lives, Lysander, sec. 7*

¹Difficilis facilis iucundus acerbus es idem: / Nec tecum possum vivere nec sine te.

²Rus in urbe.

³Nos haec novimus esse nihil.

Said of his own poems. The phrase was used by John Gay as an epigraph for *The Beggar's Opera* [1728].

⁴Amici, diem perdidit.

⁵So geographers, in Afric maps, / With savage pictures fill their gaps, / And o'er unhabitable downs / Place elephants for want of towns. — JONATHAN SWIFT, *On Poetry, A Rhapsody* [1733]

⁶The wearer knows where the shoe wrings. — GEORGE HERBERT, *Jacula Prudentum* [1651]

I can tell where my own shoe pinches me. — CERVANTES, *Don Quixote, pt. I* [1605], *bk. IV, ch. 5*

⁷The prince must be a lion, but he must also know how to play the fox. — MACHIAVELLI, *The Prince* [1532]

- 10 Perseverance is more prevailing than violence; and many things which cannot be overcome when they are together, yield themselves up when taken little by little.
Lives, Sertorius, sec. 16
- 11 Medicine, to produce health, has to examine disease; and music, to create harmony, must investigate discord.
Lives, Demetrius, sec. 1
- 12 The very spring and root of honesty and virtue lie in good education.
Morals. On the Training of Children
- 13 It is indeed desirable to be well descended, but the glory belongs to our ancestors.
Morals. On the Training of Children
- 14 It is wise to be silent when occasion requires, and better than to speak, though never so well.⁸
Morals. On the Training of Children
- 15 An old doting fool, with one foot already in the grave.
Morals. On the Training of Children
- 16 He is a fool who leaves things close at hand to follow what is out of reach.⁹
Morals. On Garrulity
- 17 All men whilst they are awake are in one common world; but each of them, when he is asleep, is in a world of his own.¹⁰
Morals. On Superstition
- 18 Spintharus, speaking in commendation of Epaminondas, says he scarce ever met with any man who knew more and spoke less.
Morals. On Hearing, sec. 6
- 19 Antiphanes said merrily that in a certain city the cold was so intense that words were congealed as soon as spoken, but that after some time they thawed and became audible; so that the words spoken in winter were articulated next summer.
Morals. On Man's Progress in Virtue
- 20 When the candles are out all women are fair.¹¹
Morals. Conjugal Precepts

⁸Closed lips hurt no one, speaking may. — CATO THE CENSOR, *On Agriculture, bk. I, distich 12*

⁹Better one bird in hand than ten in the wood. — JOHN HEYWOOD, *Proverbs* [1546], *pt. I, ch. 2*

One bird in the hand is worth two in the wood. — THOMAS LODGE, *Rosalynde* [1590]

A bird in hand is worth two in the bush. — CERVANTES, *Don Quixote, pt. I* [1605], *bk. IV, ch. 4*

A feather in hand is better than a bird in the air. — GEORGE HERBERT, *Jacula Prudentum* [1651]

¹⁰A saying attributed to Heraclitus.

¹¹When all candles be out, all cats be gray. — JOHN HEYWOOD, *Proverbs* [1546], *pt. I, ch. 5*

1 Like watermen, who look astern while they row the boat ahead.¹

Morals. Whether 'Twas Rightfully Said, Live Concealed

2 The great god Pan is dead.

Morals. Why the Oracles Cease to Give Answers

3 I am whatever was, or is, or will be; and my veil no mortal ever took up.²

Morals. On Isis and Osiris

4 For to err in opinion, though it be not the part of wise men, is at least human.

Morals. Against Colotes

5 Pythagoras, when he was asked what time was, answered that it was the soul of this world.

Morals. Platonic Questions

Epictetus³

A.D. c. 55–135

6 When you close your doors, and make darkness within, remember never to say that you are alone, for you are not alone;⁴ nay, God is within, and your genius is within. And what need have they of light to see what you are doing?

Discourses, bk. I, ch. 14

7 No thing great is created suddenly, any more than a bunch of grapes or a fig. If you tell me that you desire a fig, I answer you that there must be time. Let it first blossom, then bear fruit, then ripen.

Discourses, I, 15

8 Any one thing in the creation is sufficient to demonstrate a Providence to a humble and grateful mind.

Discourses, I, 16

9 Were I a nightingale, I would sing like a nightingale; were I a swan, like a swan. But as it is, I am a rational being, therefore I must sing hymns of praise to God.

Discourses, I, 16

10 Practice yourself, for heaven's sake, in little things; and thence proceed to greater.

Discourses, I, 18

¹Like rowers, who advance backward.—MONTAIGNE, *Essays* [1580–1595], *Of Profit and Honor*, bk. III, ch. I

Like the watermen that row one way and look another.—ROBERT BURTON, *Anatomy of Melancholy* [1621–1651], *Democritus to the Reader*

²I am the things that are, and those that are to be, and those that have been. No one ever lifted my skirts; the fruit which I bore was the sun.—PROCLUS [c. 411–485], *On Plato's Timaeus* (inscription in the temple of Neith at Sais, in Egypt)

³Translated by W. A. OLDATHER (Loeb Classical Library).

⁴Though in a wilderness, a man is never alone.—THOMAS BROWNE, *Religio Medici* [1643], p. 82 (Everyman edition)

11 Appearances to the mind are of four kinds. Things either are what they appear to be; or they neither are, nor appear to be; or they are, and do not appear to be; or they are not, and yet appear to be. Rightly to aim in all these cases is the wise man's task.

Discourses, I, 27

12 Only the educated are free.

Discourses, II, 1

13 Shall I show you the sinews of a philosopher? “What sinews are those?”—A will undisappointed; evils avoided; powers daily exercised; careful resolutions; unerring decisions.

Discourses, II, 8

14 What is the first business of one who practices philosophy? To get rid of self-conceit. For it is impossible for anyone to begin to learn that which he thinks he already knows.

Discourses, II, 17

15 Be not swept off your feet by the vividness of the impression, but say, “Impression, wait for me a little. Let me see what you are and what you represent. Let me try you.”

Discourses, II, 18

16 First say to yourself what you would be; and then do what you have to do.

Discourses, III, 23

17 Remember that you ought to behave in life as you would at a banquet. As something is being passed around it comes to you; stretch out your hand, take a portion of it politely. It passes on; do not detain it. Or it has not come to you yet; do not project your desire to meet it, but wait until it comes in front of you. So act toward children, so toward a wife, so toward office, so toward wealth.

The Encheiridion, 15

18 Where do you suppose he got that high brow?

The Encheiridion, 22

19 Everything has two handles—by one of which it ought to be carried and by the other not.⁵

The Encheiridion, 43

Juvenal [Decimus Junius Juvenalis]

A.D. c. 55–c. 130

20 It is hard not to write satire.⁶

Satires, I, l. 30

21 Honesty is praised and starves.⁷

Satires, I, l. 74

⁵There is a right and wrong handle to everything.—RUDOLF ERICH RASPE, *Travels of Baron Munchausen* [1785], ch. 30

⁶Difficile est saturam non scribere.

Translated by G. G. RAMSAY (Loeb Classical Library).

⁷Probitas laudatur et alget.

- 1 If nature refuses, indignation will produce verses.¹
Satires, I, l. 79
- 2 All the doings of mankind, their wishes, fears, anger, pleasures, joys, and varied pursuits, form the motley subject of my book.
Satires, I, l. 85
- 3 Censure pardons the raven, but is visited upon the dove.²
Satires, II, l. 63
- 4 No one becomes depraved in a moment.³
Satires, II, l. 83
- 5 Grammarian, rhetorician, geometrician, painter, trainer, soothsayer, rope-dancer, physician, magician—he knows everything. Tell the hungry little Greek to go to heaven; he'll go.
Satires, III, l. 76
- 6 Bitter poverty has no harder pang than that it makes men ridiculous.⁴
Satires, III, l. 152
- 7 It is not easy for men to rise whose qualities are thwarted by poverty.
Satires, III, l. 164
- 8 We all live in a state of ambitious poverty.
Satires, III, l. 182
- 9 A rare bird on earth, comparable to a black swan.⁵
Satires, VI, l. 165
- 10 I wish it, I command it. Let my will take the place of reason.⁶
Satires, VI, l. 223
- 11 We are now suffering the evils of a long peace. Luxury, more deadly than war, broods over the city, and avenges a conquered world.⁷
Satires, VI, l. 292
- 12 But who is to guard the guards themselves?⁸
Satires, VI, l. 347
- 13 An inveterate and incurable itch for writing be-sets many, and grows old in their sick hearts.
Satires, VII, l. 51
- 14 Count it the greatest sin to prefer life to honor, and for the sake of living to lose what makes life worth having.⁹
Satires, VIII, l. 83

¹Si natura negat, facit indignatio versum.

²Dat veniam corvis, vexat censura columbas.

³Nemo repente fuit turpissimus.
Translated by GILBERT HIGHET.

⁴Nil habet infelix paupertas durius in se/Quam quod ridiculos homines facit.

⁵Rara avis in terris nigroque simillima cyano.

⁶Hoc volo, sic iubeo, sit pro ratione voluntas.

⁷Nunc patimur longae pacis mala, saevior armis/Luxuria in-cubuit victumque ulciscitur orbem.

⁸Sed quis custodiet ipsos/Custodes?
What an absurd idea—a guardian to need a guardian!—PLATO,
The Republic, bk. III, 403–E

⁹Summum crede nefas animam praeferre pudori,/Et propter vi-tam vivendi perdere causas.

- 15 The people that once bestowed commands, consulships, legions, and all else, now concerns itself no more, and longs eagerly for just two things—bread and circuses!¹⁰
Satires, X, l. 79
- 16 Put Hannibal in the scales.¹¹
Satires, X, l. 147
- 17 You should pray for a sound mind in a sound body.¹²
Satires, X, l. 356
- 18 For revenge is always the delight of a mean spirit, of a weak and petty mind! You may immediately draw proof of this—that no one rejoices more in revenge than a woman.
Satires, XIII, l. 189
- 19 The greatest reverence is due the young.¹³
Satires, XIV, l. 47

Cornelius Tacitus

A.D. c. 56–c. 120

- 20 The images of the most illustrious families . . . were carried before it [the bier of Julia]. Those of Brutus and Cassius were not displayed; but for that reason they shone with preeminent luster.
Annals, bk. III, 76
- 21 He had talents equal to business, and aspired no higher.
Annals, VI, 39
- 22 What is today supported by precedents will here-after become a precedent.
Annals, XI, 24
- 23 [Of Petronius:] Arbiter of taste.¹⁴
Annals, XVI, 18
- 24 It is the rare fortune of these days that one may think what one likes and say what one thinks.
Histories, bk. I, 1
- 25 [Of Servius Galba:] He seemed more important than a private citizen while he was a private citizen, and in the opinion of all he was capable of rule—he had not ruled.
Histories, I, 49
- 26 The desire for glory clings even to the best men longer than any other passion.¹⁵
Histories, IV, 6
- 27 The gods are on the side of the stronger.¹⁶
Histories, IV, 17
- 28 Whatever is unknown is taken for marvelous;¹⁷ but now the limits of Britain are laid bare.
Agricola, sec. 30

¹⁰Panem et circenses.

¹¹Expende Hannibalem.

¹²Mens sana in corpore sano.

¹³Maxima debetur puero reverentia.

¹⁴Elegantiae arbiter.

¹⁵See Milton, 261:19.

¹⁶Deos fortioribus adesse.

¹⁷Omne ignotum pro magnifico est.

- 1 Where they make a desert, they call it peace.¹
Agricola, 30
- 2 Think of your forefathers and posterity.²
Agricola, 32
- 3 Fortune favored him . . . in the opportune moment of his death.
Agricola, 45

Pliny the Younger
[Gaius Plinius Caecilius Secundus]

A.D. c. 61–c. 112

- 4 Modestus said of Regulus that he was “the biggest rascal that walks upon two legs.”
Letters, bk. I, letter 5
- 5 There is nothing to write about, you say. Well then, write and let me know just this—that there is nothing to write about; or tell me in the good old style if you are well. That’s right. I am quite well.
Letters, I, 11
- 6 An object in possession seldom retains the same charm that it had in pursuit.³ *Letters*, II, 15
- 7 He [Pliny the Elder] used to say that “no book was so bad but some good might be got out of it.”⁴
Letters, III, 5
- 8 This expression of ours, “Father of a family.”⁵
Letters, V, 19
- 9 That indolent but agreeable condition of doing nothing.⁶ *Letters*, VIII, 9
- 10 His only fault is that he has no fault.⁷
Letters, IX, 26

Suetonius
[Gaius Suetonius Tranquillus]

A.D. c. 69–c. 140

- 11 Hail, Emperor, we who are about to die salute you.⁸ *Lives of the Caesars*, *Claudius*, 21

¹Calgacus, addressing the Britons at the battle of the Grampians, referring to the Romans.

²Et maiores vestros et posteros cogitate.

³It has been a thousand times observed, and I must observe it once more, that the hours we pass with happy prospects in view are more pleasing than those crowned with fruition—OLIVER GOLDSMITH, *The Vicar of Wakefield* [1766], ch. 10

⁴“There is no book so bad,” said the bachelor, “but something good may be found in it.”—CERVANTES, *Don Quixote*, pt. II [1615], ch. 3

⁵Paterfamilias.

⁶Dolce far niente [Sweet doing-nothing].—*Italian proverb*

⁷The greatest of faults, I should say, is to be conscious of none.—THOMAS CARLYLE, *On Heroes and Hero Worship* [1841], *The Hero as Prophet*

⁸Ave, Caesar, morituri te salutamus.

Hadrian
[Publius Aelius Hadrianus]

A.D. 76–138

- 12 Little soul, wandering, gentle guest and companion of the body, into what places will you now go, pale, stiff, and naked, no longer sporting as you did!⁹
Ad Animam Suam

Chang Heng¹⁰

A.D. 78–139

- 13 Heaven is like an egg, and the earth is like the yolk of the egg.
Saying

Lucius Annaeus Florus

fl. 125

- 14 Each year new consuls and proconsuls are made; but not every year is a king or a poet born.¹¹
De Qualitate Vitae, fragment 8

Ptolemy [Claudius Ptolemaeus]¹²

c. 100–178

- 15 Everything that is hard to attain is easily assailed by the generality of men.
Tetrabiblos, bk. I, sec. 1
- 16 The length of life takes the leading place among inquiries about events following birth.
Tetrabiblos, III, 10
- 17 As material fortune is associated with the properties of the body, so honor belongs to those of the soul.
Tetrabiblos, IV, 1
- 18 There are three classes of friendship and enmity, since men are so disposed to one another either by preference or by need or through pleasure and pain.
Tetrabiblos, IV, 7

⁹Animula vagula blandula, / Hospes comesque corporis, / Quae nunc abibis in loca / Pallidula rigida nudula, / Nec ut soles dabis iocosi.

Amelette Ronsardelette, / mignonelette doucelette, / très chère hostesse de mon corps, / tu descends là bas foibelette, / pasle, maigrelette, seulette, / dans le froid Royaume des mors.—PIERRE DE RONSARD, *A son âme* [dictated on his deathbed, December 27, 1585]

¹⁰From *Sources of Chinese Tradition* [1960], edited by WILLIAM THEODORE DE BARY.

¹¹From this derived the proverb: Poeta nascitur, non fit (The poet is born, not made).

¹²Translated by F. E. ROBBINS (Loeb Classical Library).

Marcus Aurelius Antoninus¹

121–180

- 1 This Being of mine, whatever it really is, consists of a little flesh, a little breath, and the part which governs. *Meditations, II, 2*
- 2 You will find rest from vain fancies if you perform every act in life as though it were your last. *Meditations, II, 5*
- 3 Remember that no man loses other life than that which he lives, nor lives other than that which he loses. *Meditations, II, 14*
- 4 Each thing is of like form from everlasting and comes round again in its cycle. *Meditations, II, 14*
- 5 The longest-lived and the shortest-lived man, when they come to die, lose one and the same thing. *Meditations, II, 14*
- 6 As for life, it is a battle and a sojourning in a strange land; but the fame that comes after is oblivion. *Meditations, II, 17*
- 7 Never esteem anything as of advantage to you that will make you break your word or lose your self-respect. *Meditations, III, 7*
- 8 By a tranquil mind I mean nothing else than a mind well ordered. *Meditations, IV, 3*
- 9 The universe is change; our life is what our thoughts make it. *Meditations, IV, 3*
- 10 How much time he gains who does not look to see what his neighbor says or does or thinks, but only at what he does himself, to make it just and holy. *Meditations, IV, 18*
- 11 Whatever is in any way beautiful hath its source of beauty in itself, and is complete in itself; praise forms no part of it. So it is none the worse nor the better for being praised. *Meditations, IV, 20*
- 12 All that is harmony for you, my Universe, is in harmony with me as well. Nothing that comes at the right time for you is too early or too late for me. Everything is fruit to me that your seasons bring, Nature. All things come of you, have their being in you, and return to you. *Meditations, IV, 23*
- 13 “Let your occupations be few,” says the sage,² “if you would lead a tranquil life.” *Meditations, IV, 24*
- 14 Love the little trade which you have learned, and be content with it. *Meditations, IV, 31*
- 15 All is ephemeral—fame and the famous as well. *Meditations, IV, 35*
- 16 Search men’s governing principles, and consider the wise, what they shun and what they cleave to. *Meditations, IV, 38*
- 17 Time is a sort of river of passing events, and strong is its current; no sooner is a thing brought to sight than it is swept by and another takes its place, and this too will be swept away. *Meditations, IV, 43*
- 18 All that happens is as usual and familiar as the rose in spring and the crop in summer. *Meditations, IV, 44*
- 19 Mark how fleeting and paltry is the estate of man—yesterday in embryo, tomorrow a mummy or ashes. So for the hairsbreadth of time assigned to thee, live rationally, and part with life cheerfully, as drops the ripe olive, extolling the season that bore it and the tree that matured it. *Meditations, IV, 48*
- 20 In the morning, when you are sluggish about getting up, let this thought be present: “I am rising to a man’s work.” *Meditations, V, 1*
- 21 A man makes no noise over a good deed, but passes on to another as a vine to bear grapes again in season. *Meditations, V, 6*
- 22 Nothing happens to anybody which he is not fitted by nature to bear. *Meditations, V, 18*
- 23 Live with the gods. *Meditations, V, 27*
- 24 The controlling intelligence understands its own nature, and what it does, and whereon it works. *Meditations, VI, 5*
- 25 What is not good for the swarm is not good for the bee. *Meditations, VI, 54*
- 26 One universe made up of all that is; and one God in it all, and one principle of being, and one law, the reason, shared by all thinking creatures, and one truth. *Meditations, VII, 9*
- 27 It is man’s peculiar duty to love even those who wrong him. *Meditations, VII, 22*
- 28 Very little is needed to make a happy life. *Meditations, VII, 67*
- 29 To change your mind and to follow him who sets you right is to be nonetheless the free agent that you were before. *Meditations, VIII, 16*
- 30 Look to the essence of a thing, whether it be a point of doctrine, of practice, or of interpretation. *Meditations, VIII, 22*

¹Translated by MORRIS HICKEY MORGAN, with some adaptations.

²Democritus, *Fragment 3*; also quoted by Seneca in *On Anger, III, 6*, and *On the Happy Life, 13*.

1 Be not careless in deeds, nor confused in words,
nor rambling in thought.

Meditations, VIII, 51

2 Think not disdainfully of death, but look on it
with favor; for even death is one of the things that
Nature wills.

Meditations, IX, 3

3 A wrongdoer is often a man who has left some
thing undone, not always one who has done some-
thing.

Meditations, IX, 5

4 Blot out vain pomp; check impulse; quench ap-
petite; keep reason under its own control.

Meditations, IX, 7

5 Whatever may befall you, it was preordained for
you from everlasting.

Meditations, X, 5

Galen

129–199

6 The chief merit of language is clearness, and we
know that nothing detracts so much from this as do
unfamiliar terms.

On the Natural Faculties, 1 bk. I, sec. 2

7 It was, of course, a grand and impressive thing
to do, to mistrust the obvious, and to pin one's
faith in things which could not be seen!

On the Natural Faculties, I, 13

8 Praxiteles and Phidias . . . were unable to . . .
reach and handle all portions of the material. It is
not so, however, with nature. Every part of a bone
she makes bone, every part of the flesh she makes
flesh, and so with fat and all the rest; there is no part
she has not touched, elaborated, and embellished.

On the Natural Faculties, II, 3

9 That which *is* grows, while that which *is not* be-
comes.

On the Natural Faculties, II, 3

Diogenes Laertius

fl. c. 200

10 Time is the image of eternity. *Plato, 41*

11 There is a written and an unwritten law. The one
by which we regulate our constitutions in our cities
is the written law; that which arises from custom is
the unwritten law. *Plato, 51*

¹Translated by ARTHUR J. BROCK (Loeb Classical Library).

Tertullian [Quintus Septimius Tertullianus]

c. 160–240

12 O witness of the soul naturally Christian.

Apologeticus, 17

13 See how these Christians love one another.²

Apologeticus, 39

14 We multiply whenever we are mown down by
you; the blood of Christians is seed.³

Apologeticus, 50

15 Man is one name belonging to every nation
upon earth. In them all is one soul though many
tongues. Every country has its own language, yet
the subjects of which the untutored soul speaks are
the same everywhere.

Testimony of the Soul

16 Mother Church.⁴

Ad Martyras, 1

17 Truth persuades by teaching, but does not teach
by persuading.

Adversus Valentinianos, 1

18 Truth does not blush.⁵

Adversus Valentinianos, 3

19 It is to be believed because it is absurd.⁶

De Carne Christi, 5

20 It is certain because it is impossible.⁷

De Carne Christi, 5

21 Out of the frying pan into the fire.⁸

De Carne Christi, 6

²Tertullian is sarcastically repeating what the enemies of Christianity are saying.

³Plures effimur, quoties metimur a vobis; semen est sanguis christianorum.

This is often rendered as: The blood of the martyrs is the seed of the Church.

The Church of Christ has been founded by shedding its own blood, not that of others; by enduring outrage, not by inflicting it. Persecutions have made it grow; martyrdoms have crowned it.—SAINT JEROME, *letter 82*

The blood of martyrs is the seed of Christians.—LAURENS BEYERLINCK [1578–1627], *Magnum Theatrum Vitae Humanorum* [1665]

The seed of the Church, I mean the blood of primitive martyrs.—THOMAS FULLER, *Church History of Britain* [1655], *pt. IV, bk. I*

⁴Domina mater ecclesia.

⁵Veritas non erubescit.

⁶Prorsus credible est, quia ineptum est.

⁷Certum est, quia impossibile est.

This is called Tertullian's rule of faith. It is sometimes rendered as: Credo quia impossibile [I believe because it is impossible]. Saint Augustine expresses the same idea in *Confessions, VI, 5, 7*.

⁸De calcaria in carbonarium.

Leap out of the frying pan into the fire.—JOHN HEYWOOD, *Proverbs* [1546], *pt. II, ch. 5*

- 1 One man's religion neither harms nor helps another man. *Ad Scapulam*, 2
- 2 It is certainly no part of religion to compel religion. *Ad Scapulam*, 2
- 3 I must dispel vanity with vanity. *Adversus Marcionem*, IV, 30

The Sayings of Jesus

Third century

- 4 Jesus saith, Wherever there are two, they are not without God, and wherever there is one alone, I say, I am with him. Raise the stone, and there thou shalt find Me, cleave the wood and there am I. *The Oxyrhynchus Papyri*,¹ Part 1 [1898], no. I, ΑΟΓΙΑ ΙΗΣΟΥ [*Logia Iesou*], logion 5
- 5 Jesus saith, Ye ask who are those that draw us to the kingdom, if the kingdom is in Heaven? . . . The fowls of the air, and all beasts that are under the earth or upon the earth, and the fishes of the sea, these are they which draw you, and the kingdom of Heaven is within you. *Oxyrhynchus Papyri*, IV [1904], no. 654, *New Sayings of Jesus*, second saying

Saint Cyprian

d. 258

- 6 He cannot have God for his father who has not the Church for his Mother.² *De Unitate Ecclesiae* [251], ch. 6
- 7 There is no salvation outside the Church.³ *Letter 73* [c. 256]

Plotinus

205–270

- 8 All things are filled full of signs, and it is a wise man who can learn about one thing from another. *Enneads*,⁴ bk. II, treatise iii, sec. 7
- 9 One principle must make the universe a single complex living creature, one from all. *Enneads*, II, iii, 8

¹Translated and edited by BERNARD P. GRENFELL and ARTHUR H. HUNT, who also discovered the papyri. The *Logia* were first published [1897] as ΑΟΓΙΑ ΙΗΣΟΥ: *Sayings of Our Lord*.

²Habere non potest deum patrem qui ecclesiam non habet matrem.

³Salus extra ecclesiam non est.

Quoted by Saint Augustine in *De Baptismo*, hence sometimes attributed to him.

⁴Translated by A. H. ARMSTRONG (Loeb Classical Library).

Longus

Third century?

- 10 There was never any yet that wholly could escape love, and never shall there be any, never so long as beauty shall be, never so long as eyes can see. *Daphnis and Chloe*, proem, ch. 2
- 11 He is so poor that he could not keep a dog. *Daphnis and Chloe*, 15

Constantine [Flavius Valerius Aurelius Constantinus]

c. 285–337

- 12 In this sign shalt thou conquer.⁵ *From EUSEBIUS, Life of Constantine*, I, 28

Ammianus Marcellinus

c. 330–395

- 13 Rose among thorns. *History*, bk. XVI, ch. 17

Julian [the Apostate] [Flavius Claudius Julianus]⁶

332–363

- 14 You have conquered, Galilean.⁷ *From THEODORET, Church History*, III, 20

Saint Ambrose

c. 340–397

- 15 When you are at Rome live in the Roman style; when you are elsewhere live as they live elsewhere.⁸ *Advice to Saint Augustine. From JEREMY TAYLOR, Ductor Dubitantium* [1660], I, 1, 5

⁵In hoc signo vinces.

The alleged words of Constantine's vision before his battle with Maxentius at Saxa Rubra, near Rome [312].

⁶Known as Julian the Apostate.

⁷Vicisti, Galilae.

The Latin translation of the alleged dying words of the emperor.

⁸Si fueris Romae, Romano vivito more; / Si fueris alibi, vivito sicut ibi.

My mother, having joined me at Milan, found that the church there did not fast on Saturdays as at Rome, and was at a loss what to do. I consulted Saint Ambrose, of holy memory, who replied, "When I am at Rome, I fast on a Saturday; when I am at Milan, I do not. Follow the custom of the church where you are." — SAINT AUGUSTINE, *Epistle to Januarius (Epistle 2)*, sec. 18. Also *Epistle to Casualanus (Epistle 36)*, sec. 32

When in Rome, do as the Romans do. — *Proverb*

Saint Jerome¹

c. 342–420

- 1 The friendship that can cease has never been real. *Letter 3*
- 2 It is easier to mend neglect than to quicken love. *Letter 7*
- 3 Love knows nothing of order. *Letter 7*
- 4 The fact is that my native land is a prey to barbarism, that in it men's only God is their belly, that they live only for the present, and that the richer a man is the holier he is held to be. *Letter 7*
- 5 An unstable pilot steers a leaking ship, and the blind is leading the blind straight to the pit. The ruler is like the ruled. *Letter 7*
- 6 No athlete is crowned but in the sweat of his brow. *Letter 14*
- 7 If there is but little water in the stream, it is the fault, not of the channel, but of the source. *Letter 17*
- 8 You are a Ciceronian, not a Christian.² *Letter 22*
- 9 It is idle to play the lyre for an ass.³ *Letter 27*
- 10 The line, often adopted by strong men in controversy, of justifying the means by the end. *Letter 48*
- 11 Do not let your deeds belie your words, lest when you speak in church someone may say to himself, "Why do you not practice what you preach?"⁴ *Letter 48*
- 12 Avoid, as you would the plague, a clergyman who is also a man of business.⁵ *Letter 52*
- 13 A fat paunch never breeds fine thoughts.⁶ *Letter 52*
- 14 That clergyman soon becomes an object of contempt who being often asked out to dinner never refuses to go. *Letter 52*
- 15 The best almoner is he who keeps back nothing for himself. *Letter 52*
- 16 It is worse still to be ignorant of your ignorance. *Letter 53*
- 17 Even brute beasts and wandering birds do not fall into the same traps or nets twice.⁵ *Letter 54*
- 18 Sometimes the character of the mistress is inferred from the dress of her maids. *Letter 54*
- 19 The face is the mirror of the mind, and eyes without speaking confess the secrets of the heart. *Letter 54*
- 20 The scars of others should teach us caution. *Letter 54*
- 21 I have always revered not crude verbosity but holy simplicity.⁷ *Letter 57*
- 22 When the stomach is full, it is easy to talk of fasting. *Letter 58*
- 23 The Roman world is falling,⁸ yet we hold our heads erect instead of bowing our necks. *Letter 60*
- 24 Every day we are changing, every day we are dying, and yet we fancy ourselves eternal. *Letter 60*
- 25 Early impressions are hard to eradicate from the mind. When once wool has been dyed purple, who can restore it to its previous whiteness? *Letter 107*
- 26 Christians are not born but made.⁹ *Letter 107*
- 27 The tired ox treads with a firmer step.¹⁰ *Letter 112*
- 28 For they wished to fill the winepress of eloquence not with the tendrils of mere words but with the rich grape juice of good sense. *Letter 125*
- 29 Preferring to store her money in the stomachs of the needy rather than hide it in a purse.⁵ *Letter 127*
- 30 The privileges of a few do not make common law.¹¹ *Exposition on Jona*

¹Translated by W. H. FREMANTLE.²This was addressed to Jerome in a dream by Christ the Judge, censuring him for loving the classics more than the Fathers.³A Greek proverb frequently quoted by Jerome.⁴Cur ergo haec ipse non facis?⁵Translated by F. A. WRIGHT (Loeb Classical Library).⁶This is a Greek proverb.Fat paunches have lean pates, and dainty bits/Make rich the ribs, but bankrupt quite the wits. — SHAKESPEARE, *Love's Labour's Lost*, act I, sc. i, l. 26⁷Venerationi mihi semper fuit non verbosa rusticus sed sancta simplicitas.⁸Romanus orbis ruit.⁹Fiunt, non nascuntur Christiani.¹⁰An old Roman proverb quoted by Saint Jerome to Saint Augustine.¹¹Privilegia paucorum non faciunt legem.

- 1 Never look a gift horse in the mouth.¹
On the Epistle to the Ephesians

Saint John Chrysostom

c. 345–407

- 2 Hell is paved with priests' skulls.
De Sacerdotio [c. 390]
- 3 No one can harm the man who does himself no wrong.²
Letter to Olympia

Vegetius [Flavius Vegetius Renatus]

fl. c. 375

- 4 Let him who desires peace prepare for war.³
De Rei Militari, III, prologue

Saint Augustine

354–430

- 5 The weakness of little children's limbs is innocent, not their souls.
Confessions [397–401], I, 7
- 6 To Carthage I came, where all about me resounded a caldron of dissolute loves.
Confessions, III, 1
- 7 I was in love with loving. *Confessions, III, 1*
- 8 In the usual course of study I had come to a book of a certain Cicero. *Confessions, III, 4*
- 9 Give me chastity and continence, but not just now. *Confessions, VIII, 7*
- 10 Take up, read! Take up, read!⁴
Confessions, VIII, 12
- 11 Too late I loved you, O Beauty ever ancient and ever new! Too late I loved you! And, behold, you were within me, and I out of myself, and there I searched for you. *Confessions, X, 27*
- 12 Give what you command, and command what you will. *Confessions, X, 29*
- 13 Hear the other side.⁵
De Duabus Animabus, XIV, 2

¹Noli equi dentes inspicere donati.

²No one is injured save by himself.—ERASMUS, *Adagia*

³Qui desiderat pacem, praeparet bellum.

⁴Tolle lege, tolle lege.

What the bell seemed to say to Augustine at the moment of his conversion. When he opened the Bible, his eyes fell on *Romans 13:12–14*, 43:26.

⁵Audi partem alteram.

- 14 I would not have believed the gospel had not the authority of the Church moved me.
Contra Epistulam Fundamenti [c. 410], ch. 5

- 15 Necessity has no law.
Soliloquiorum. Animae ad Deum [c. 410], 2
- 16 We make a ladder of our vices, if we trample those same vices underfoot. *Sermones, 3*
- 17 Anger is a weed; hate is the tree. *Sermones, 58*
- 18 The dove loves when it quarrels; the wolf hates when it flatters. *Sermones, 64*
- 19 Rome has spoken; the case is closed.⁶
Sermones, 131
- 20 He who created you without you will not justify you without you. *Sermones, 169*
- 21 The most glorious city of God.
De Civitate Dei [415], I, preface
- 22 Two cities have been formed by two loves: the earthly by the love of self, even to the contempt of God; the heavenly by the love of God, even to the contempt of self. *De Civitate Dei, XIV, 28*

Saint Vincent of Lérins

d. c. 450

- 23 [That faith is catholic] which has been believed always, everywhere, and by all.⁷
Commonitorium, ch. 2
- 24 Every word [of Tertullian] almost was a sentence; every sentence a victory.
Commonitorium, 18

Saint Remy [Remigius]

c. 438–c. 533

- 25 Henceforward burn what thou hast worshipped, and worship what thou hast burned.
Said to Clovis at his baptism [496]

Clovis

466–511

- 26 God of Clotilda,⁸ if you grant me victory I shall become a Christian.⁹

Legendary vow before battle

⁶Roma locuta est; causa finita est.

⁷Quod semper, quod ubique, quod ab omnibus creditum est. The definition of the traditional articles of faith.

⁸Saint Clotilda, wife of Clovis.

⁹Clovis defeated the Alemanni in 496, and following his vow was baptized with three thousand followers by Saint Remy at Rheims.

Saint Benedict

480–543

- 1 We are therefore about to establish a school of the Lord’s service in which we hope to introduce nothing harsh or burdensome.

Rule of Saint Benedict, prologue

Boethius

[**Anicius Manlius Severinus**]

480–524

- 2 In every adversity of fortune, to have been happy is the most unhappy kind of misfortune.

De Consolatione Philosophiae, bk. II, 4, 4

- 3 Who hath so entire happiness that he is not in some part offended with the condition of his estate?

De Consolatione Philosophiae, II, 4, 41

- 4 Nothing is miserable but what is thought so, and contrariwise, every estate is happy if he that bears it be content.

De Consolatione Philosophiae, II, 4, 64

- 5 From thee, great God, we spring, to thee we tend—

Path, motive, guide, original and end.¹

De Consolatione Philosophiae, III, 9, 27

- 6 Who can give law to lovers? Love is a greater law to itself.

De Consolatione Philosophiae, III, 12, 47

Pope Gregory I

540–604

- 7 [They answered that they were called Angles.] It is well, for they have the faces of angels, and such should be the co-heirs of the angels in heaven.²

From BEDE, Ecclesiastical History of the English People, II, 1

Talmud

compiled c. sixth century A.D.

- 8 The day is short, the labor long, the workers are idle, and reward is great, and the Master is urgent.

Mishna. The Wisdom of the Fathers

- 9 Whoever destroys a single life is as guilty as though he had destroyed the entire world; and

¹Translated by SAMUEL JOHNSON, and used as motto to *The Rambler*, no. 7 [1750].

²Traditionally quoted “Non Angli sed angeli” (Not Angles but angels), these were the words of Pope Gregory when he beheld two English slaves in a Roman slave market.

whoever rescues a single life earns as much merit as though he had rescued the entire world.

Mishna. Sanhedrin

Ali ibn-Abi-Talib³

c. 602–661

- 10 He who has a thousand friends has not a friend to spare,

And he who has one enemy will meet him everywhere.

A Hundred Sayings

The Koran⁴

- 11 In the name of the most merciful God: Praise be to God, the Lord of all Being; the most merciful, the Master of the day of judgment. Thee do we worship, and of Thee do we beg assistance. Direct us in the right path, in the path of those to whom Thou hast been gracious; not of those against whom Thou art incensed, nor of those who go astray.

Chapter 1, verses 1–3

- 12 Do not veil the truth with falsehood, nor conceal the truth knowingly. 2:42

- 13 We believe in God, and in that which has been sent down on us and sent down on Abraham, Ishmael, Isaac and Jacob, and the Tribes, and that which was given to Moses and Jesus and the Prophets, of their Lord; we make no division between any of them, and to Him we surrender.⁵

2:135–136

- 14 A believing slave is better than an idolater, even though ye admire him. 2:221

- 15 God will not take you to task for vain words in your oaths, but He will take you to task for what your hearts have amassed. 2:225

³Ali ibn-Abi-Talib, son-in-law of Muhammad and fourth caliph, who was called the Lion of God, was murdered in 661.

⁴Also spelled Qur’an; Quran. Muslims believe that the Koran is of divine origin, revealed by God to the prophet Muhammad [c. 570–632].

The word Koran, derived from the verb *karāa*, to read, signifies properly in Arabic “the reading,” or rather, “that which ought to be read.” . . . The Koran is divided into 114 larger portions of very unequal length, which we call chapters, but the Arabians *soḥar*, in the singular *surā*, a word rarely used on any other occasion.—GEORGE SALE, *The Koran* [1734], *The Preliminary Discourse, sec. III*

Translations by GEORGE SALE [1734], E. H. PALMER [1900], J. M. RODWELL [1909], RICHARD BELL [1927], M. M. PICKTHALL [1953], and A. J. ARBERRY [1955], edited and adapted by SARI NUSEIBAH.

⁵“Surrender” is the literal translation of the word Islam.

- 1 I [Muhammad] have no power over benefit or hurt to myself except as God willeth . . . I am only a warner, and a bringer of good tidings to a people who believe. *7:188*
- 2 God sufficeth me: there is no God but He. In Him I put my trust. *9:129*
- 3 In the alternation of night and day, and what God has created in the heavens and the earth—surely there are signs for a god-fearing people. *10:6*
- 4 Surely God wrongs not men, but themselves men wrong. *10:44*
- 5 Not so much as the weight of an ant in earth or heaven escapes from the Lord, neither is aught smaller than that, or greater, but is clearly written in God's book. *10:61*
- 6 God changes not what is in a people, until they change what is in themselves. *13:11*
- 7 We [God] never sent a messenger save with the language of his folk, that he might make (the message)¹ clear for them. *14:4*
- 8 Seest thou not how God hath coined a parable? A good word is like a good tree whose root is firmly fixed, and whose top is in the sky. And it produces its edible fruit every season, by the permission of its Lord. . . . And a corrupt word is like a corrupt tree which has been torn off the ground, and has no fixity. God makes those who believe stand firm in this life and the next by His firm Word. *14:24-27*
- 9 Our [God's] word to a thing when We will it, is but to say, "Be," and it is. *16:40*
- 10 Glory be to Him who carried His servant by night from the sacred temple of Mecca to the temple of Jerusalem that is more remote, whose precinct We have blessed, that We might show him of Our tokens. *17:1*
- 11 Thy Lord hath decreed that ye worship none save Him, and (that ye show) kindness to parents. . . . Lower unto them the wing of submission through mercy, and say, "My Lord, have mercy on them both as they took care of me when I was little." *17:23-24*
- 12 Walk not on the earth exultantly, for thou canst not cleave the earth, neither shalt thou reach to the mountains in height. *17:37*
- 13 They will question thee concerning the soul. Say: "The soul is the concern of my Lord, and you have been given of knowledge but a little." *17:85*
- 14 They say: "We will not believe thee till thou makest a spring to gush forth from the earth for us, or . . . bringest God and the angels as a surety." . . . And naught prevented men from believing when the guidance came to them, but that they said, "Has God sent forth a mortal as messenger?" Say: "Had there been in the earth angels walking at peace, We would have sent down upon them out of heaven an angel as messenger." *17:90-95*
- 15 And do not say, regarding anything, "I am going to do that tomorrow," but only, "if God will."² *18:23-24*
- 16 Wealth and children are the adornment of this present life: but good works, which are lasting, are better in the sight of thy Lord as to recompense, and better as to hope. *18:46*
- 17 Man says: "How is it possible, when I am dead, that I shall then be brought forth alive?" Does he not remember that We have created him once, and that he was nothing then? *19:66-67*
- 18 Do not the unbelievers see that the skies and the earth were both a solid mass, and that We clave them asunder, and that by means of water We give life to everything? Will they not then believe? *21:30*
- 19 O men, if you are in doubt as to the Resurrection, surely We created you of dust, then of a sperm drop, then of a blood clot, then of a lump of flesh. . . . And thou beholdest the earth blackened; then, when We send down water upon it, it quivers, and swells, and puts forth herbs of every joyous kind. *22:5*
- 20 We [God] charge not any soul save to its ability. *23:62*
- 21 God is the light of the heavens and of the earth. His light is like a niche in which is a lamp—the lamp encased in glass—the glass, as it were, a glistening star. From a blessed tree it is lighted, the olive neither from the East nor of the West, whose oil would well nigh shine out, even though fire touched it not. It is light upon light. God guideth whom He will to His light, and God setteth forth parables to men. *24:35*
- 22 As for the unbelievers, their works are as a mirage in a spacious plain which the man athirst supposes to be water, till, when he comes to it, he finds it is nothing; there indeed he finds God, and He pays him his account in full; and God is swift at the reckoning.

Or they are as shadows upon a sea obscure, covered by a billow above which is a billow, above

¹Throughout the Koran, parentheses indicate additions to the Arabic.

²In Arabic: *Inshallah*.

- which are clouds, shadows piled upon one another; when he puts forth his hand, wellnigh he cannot see it. And to whomsoever God assigns no light, no light has he. 24:39–40
- 1 Thou seest the mountains and thou deemest them affixed, (verily) they are as fleeting as the clouds. 27:88
- 2 Thou truly canst not guide whom thou lovest; but God guideth whom He will; and He best knoweth those who yield to guidance. 28:55
- 3 The present life is naught but a diversion and a sport; surely the Last Abode is Life, did they but know. 29:64
- 4 Whosoever surrenders his face to God and performs good deeds, he verily has grasped the surest handle, and unto God is the sequel of all things. 31:22
- 5 If whatever trees are in the earth were pens, and He should after that swell the seas into seven seas of ink, the Words of God would not be exhausted. 31:27
- 6 We offered this trust¹ to the heavens and the earth and the mountains, but they were humbled by it, and shrank from bearing it. Yet, man bore it. Truly he is ever in the darkness of injustice, and of ignorance. 33:72
- 7 He makes the night seep into the day, and makes the day seep into the night; He has subordinated the sun and the moon, making each of them journey towards a preordained time. 35:13
- 8 And on that day no soul shall be wronged at all, nor shall ye be rewarded for aught but that which ye have done. 36:54
- 9 They say: “We only have the life of this world. We die and we live, and nothing destroys us but time.” Yet, not true knowledge have they of this; only belief. 45:24
- 10 O true believers, let not men laugh other men to scorn, who peradventure may be better than themselves. . . . Neither let the one of you speak ill of another in his absence. 49:10–13
- 11 The Arabs of the desert say, We believe. Answer, Ye do by no means believe; but say, We have embraced Islam: for the faith hath not yet entered into your hearts. 49:14
- 12 We [God] created Man, and We know what his soul whispereth within him; and We are nearer unto him than his jugular vein. 50:16
- 13 The heart of Muhammad did not falsely represent that which he saw. Will you therefore dispute with him concerning that which he saw? 53:11–12
- 14 O tribe of spirits and of men, if you are able to slip through the parameters of the skies and the earth, then do so. You shall not pass through them save with My [the Lord’s] authority. 55:33
- 15 He is the first and the last, the manifest and the hidden: and He knoweth all things. 57:3
- 16 Let every soul look upon the morrow for the deed it has performed. 59:18
- 17 Is he, therefore, who goeth groveling upon his face, better directed than he who walketh upright in a straight way? 67:22
- 18 Man is a witness unto his deeds. 75:14
- 19 Recite: In the name of thy Lord who created, Created Man of a blood clot. Recite: And thy Lord is the most Generous, who taught by the Pen, Taught Man that he knew not. 96:1–5
- 20 Whoso has done an atom’s weight of good shall see it; and whoso has done an atom’s weight of evil shall see it. 99:7–8
- 21 Say: “He is God, One God, the Everlasting Refuge, who has not begotten, and has not been begotten, and equal to Him is not anyone.” 112

Anonymous: Early Miscellaneous

- 22 Whatever kind of word thou speakest the like shalt thou hear.
The Greek Anthology,² bk. IX, 382
- 23 Envy slays itself by its own arrows.
The Greek Anthology, X, 111
- 24 Give a sop to Cerberus.
Greek and Roman saying
- 25 Give me today, and take tomorrow.
Quoted, and condemned, by Saint Chrysostom
- 26 Keep a green tree in your heart and perhaps the singing bird will come.
Chinese proverb
- 27 On the day of victory no one is tired.
Arab proverb
- 28 Death is afraid of him because he has the heart of a lion.
Arab proverb

¹The message conveyed in the Koran.

²Translated by W. R. PATON (Loeb Classical Library).

1 I came to the place of my birth, and cried, “The friends of my youth, where are they?” And echo answered, “Where are they?” *Arab saying*

2 If you have two loaves of bread, sell one and buy a hyacinth. *Persian saying*¹

3 If only, when one heard
That Old Age was coming
One could bolt the door,
Answer “Not at home”
And refuse to meet him!
*Kokinshu (Collection of Ancient and Modern Poems) [905]*²

Anonymous: Latin

4 Ab urbe condita [Since the founding of the city (Rome)]. *Saying*

5 Absit omen [May it not be an omen]. *Saying*

6 Acta est fabula [The play is over].
Said at ancient dramatic performances and quoted by Augustus on his deathbed

7 Actus non facit reum, nisi mens sit rea [The act is not criminal unless the intent is criminal]. *Legal maxim*

8 Ad astra per aspera [To the stars through hardships]. *Proverb*

9 Adeste, fideles,
Laeti triumphantes;
Venite, venite in Bethlehem.

[O come, all ye faithful,
Joyful and triumphant,
O come ye, O come ye to Bethlehem.]

Hymn [18th century]

10 Anno aetatis suae . . . [In the year of his age]. *Phrase*

11 Bis dat qui cito dat [He gives twice who gives promptly]. *Saying*

12 Cave ab homine unius libri [Beware the man of one book].

Quoted by ISAAC D'ISRAELI in Curiosities of Literature [1791–1793]

13 Cave canem [Beware of the dog]. *Proverb*

14 Caveat emptor [Let the buyer beware]. *Proverb*

¹Quoted also as a Chinese or Greek saying, and in various versions, including: If you have two pieces of silver, take one and buy a lily.

²Translated by ARTHUR WALEY in *Anthology of Japanese Literature* [1955], edited by DONALD KEENE.

15 Cras amet qui nunquam amavit quique amavit cras amet [Tomorrow let him love who has never loved and tomorrow let him who has loved love].

Pervigilium Veneris [c. 350], refrain

16 Cucullus non facit monachum [The cowl does not make a monk].³ *Medieval proverb*

17 Cuius regio eius religio [He who controls the area controls the religion]. *Proverb*

18 De gustibus non disputandum [There is no accounting for tastes]. *Proverb*

19 De minimis non curat lex [The law is not concerned with trifles]. *Legal maxim*

20 Deus vult [God wills it].
Motto of the Crusades [1095]

21 Dis manibus sacrum⁴ [Sacred to the departed spirit(s)]. *Tombstone inscription*

22 Divide et impera [Divide and rule].
Ancient political maxim cited by MACHIAVELLI

23 Errare humanum est [To err is human]. *Saying*

24 Et in Arcadia ego [I too am in Arcadia].⁵
Inscription on a tomb in a painting [c. 1623] by GUERCINO [1591–1666]

25 Ex ungue leonem (From his claw one can tell a lion).⁶ *Saying*

26 Fiat justitia ruat coelum [Let justice be done though heaven should fall].⁷

Proverb, sometimes attributed to LUCIUS CALPURNIUS PISO CAESONINUS [d. 43 B.C.]

27 Finis coronat opus [The end crowns the work]. *Saying*

28 Flagrante delicto [“Red-handed”]. *Saying*

29 Fluctuat nec mergitur (It tosses but doesn’t sink). *Saying*

30 Gaudeamus igitur,
Iuvenes dum sumus.

³It takes more than a hood and sad eyes to make a monk. — *Albanian proverb*

⁴Abbreviated DMS.

⁵That is, Even in Arcadia there am I [Death].

⁶Literally: From the claw a lion.

See Herodotus, 71:18.

⁷Also familiar as: Fiat justitia et ruat coeli [Let justice be done though the heavens fall].

And as: Fiat justitia et pereat mundus [Let justice be done though the world perish].

- [Let us live then and be glad
While young life is before us.]
Students' song [c. 1267]
- 1 Habeas corpus [You are to produce the person¹].
Legal phrase
- 2 Hannibal ad portas [Hannibal is at the gates]!
Saying
- 3 In vino veritas [In wine is truth].
Proverb quoted by PLATO, Symposium 217
- 4 Ipse dixit [He himself said it]. *Phrase of "proof"*
- 5 Ius est ars boni et aequi [Legal justice is the art
of the good and the fair]. *Saying*
- 6 Mater artium necessitas [Necessity is the mother
of invention]. *Saying*
- 7 Mors ultima ratio [Death is the final account-
ing]. *Saying*
- 8 Nemo me impune lacessit [No one provokes me
with impunity].
Motto of the Crown of Scotland
- 9 Nihil nimis [Nothing in excess].² *Saying*
- 10 Non multa sed multum [Not many but much].³
Proverb
- 11 Orate est laborare, laborare est orare [To pray is
to work, to work is to pray].
Ancient motto of the Benedictine order
- 12 Parvis e glandibus quercus [Tall oaks from little
acorns grow]. *Saying*
- 13 Pereant qui nostra ante nos dixerunt [May they
perish who have used our words before us].
Saying
- 14 Piscem natate doces [You're teaching a fish to
swim]. *Saying*
- 15 Post coitum omne animal triste [Every creature
is sad after coitus]. *Saying*
- 16 Post hoc, ergo propter hoc [After this, therefore
because of this]. *Definition of fallacy in logic*
- 17 Primus inter pares [First among equals].
Saying
- 18 Pro bono publico [For the public good].
Saying
- 19 Quos [or Quem] deus vult perdere prius demen-
tat [Those whom God wishes to destroy, he first
makes mad]. *Saying*
- 20 Requiescat in pace⁴ [May he rest in peace; May
she rest in peace]. *Saying*
- 21 Res iudicata pro veritate habetur [A matter that
has been legally decided is considered true].
Legal maxim
- 22 Ruat coelum, fiat voluntas tua [Though heaven
should fall, let thy will be done]. *Proverb*
- 23 Semper fidelis [Ever faithful]. *Saying*
- 24 Sic semper tyrannis⁵ [Thus always to tyrants].
Saying
- 25 Sit tibi terra levis⁶ [May the earth rest lightly on
you]. *Tombstone inscription*
- 26 Summum ius summa iniuria [Extreme justice is
extreme injustice].⁷
*Legal maxim cited by CICERO in De Officiis,
I, 10, 33*
- 27 Tempora mutantur, nos et mutamur in illis [Times
change, and we change with them too].⁸
From OWEN'S Epigrammata [1615]
- 28 Testis unus testis nullus [A single witness is no
witness]. *Legal maxim*
- 29 Ubi bene ibi patria [Where one is happy, there's
one's homeland]. *Saying*
- 30 Urbi et orbi [To the city⁹ and to the world].
Apostolic blessing
- 31 Vade in pace [Go in peace].
End of confessional absolution
- 32 Vae victis [Woe to the conquered]!
*From LIVY, History, bk. V, sec. 48, as said by
Brennus to the Romans*
- 33 Volenti non fit iniuria [To a person who consents
no injustice is done]. *Legal maxim*

Bede [Venerable Bede]

c. 672–c. 735

- 34 No reptiles are found there [in Ireland], and no
snake can live there; for, though often carried
thither out of Britain, as soon as the ship comes
near the shore, and the scent of the air reaches
them, they die.
*Ecclesiastical History of the English People, bk.
I, ch. 1*

⁴Abbreviated RIP.⁵Motto of Virginia.⁶Abbreviated STTL.⁷I.e., Extreme legal justice.⁸Translated by JOHN OWEN in *Epigrams* [1615]. Also quoted by RAPHAEL HOLINSHED in *Chronicles of England* [1578].⁹Rome.¹The person of the accused.²Also quoted as: Ne quid nimis.³I.e., Not quantity but quality.

1 The present life of man, O king, seems to me, in comparison of that time which is unknown to us, like to the swift flight of a sparrow through the room wherein you sit at supper in winter, with your commanders and ministers, and a good fire in the midst, whilst the storms of rain and snow prevail abroad; the sparrow, I say, flying in at one door, and immediately out at another, whilst he is within, is safe from the wintry storm; but after a short space of fair weather, he immediately vanishes out of your sight, into the dark winter from which he had emerged. So this life of man appears for a short space, but of what went before, or what is to follow, we are utterly ignorant.

Ecclesiastical History of the English People, II, 13

Saint John of Damascus

c. 675–c. 749

2 God is a sea of infinite substance.¹
De Fide Orthodoxa, bk. I, ch. 9

Alcuin

c. 732–804

3 The voice of the people is the voice of God [Vox populi vox Dei]. *Letter to Charlemagne [A.D. 800]*

4 Here halt, I pray you, make a little stay,
O wayfarer, to read what I have writ,
And know by my fate what thy fate shall be.
What thou art now, wayfarer, world renowned,
I was: what I am now, so shall thou be.
The world's delight I followed with a heart
Unsatisfied: ashes am I, and dust.

*His own epitaph*²

5 Alcuin was my name: learning I loved.
His own epitaph

Ono no Komachi

Ninth century

6 The flowers withered,
Their color faded away,
While meaninglessly
I spent my days in the world
And the long rains were falling.

*Kokinshu [905]*³

¹This is the most frequently quoted definition of God in the Middle Ages. It is based on SAINT GREGORY OF NAZIANZUS [c. 330–390], *Oration 38*.

²Translated by HELEN WADDELL.

³Translated by DONALD KEENE in his *Anthology of Japanese Literature* [1955].

7 This night of no moon
There is no way to meet him.
I rise in longing—
My breast pounds, a leaping flame,
My heart is consumed in fire. *Kokinshu*

Ching Hao

fl. 925

8 There are Six Essentials in painting. The first is called *spirit*; the second, *rhythm*; the third, *thought*; the fourth, *scenery*; the fifth, the *brush*; and the last is the *ink*. *Notes on Brushwork*⁴

9 Resemblance reproduces the formal aspect of objects, but neglects their spirit; truth shows the spirit and substance in like perfection.

Notes on Brushwork

Murasaki Shikibu

c. 978–c. 1031

10 [The art of the novel] happens because the storyteller's own experience of men and things, whether for good or ill—not only what he has passed through himself, but even events which he has only witnessed or been told of—has moved him to an emotion so passionate that he can no longer keep it shut up in his heart.

*The Tale of Genji [c. 1000]*⁵

11 Anything whatsoever may become the subject of a novel, provided only that it happens in this mundane life and not in some fairyland beyond our human ken.

The Tale of Genji

The Primary Chronicle⁶

1040–1118

12 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

⁴From *The Spirit of the Brush*, translated by SHIO SAKANISHI [Wisdom of the East Series, 1957].

⁵Translated by ARTHUR WALEY.

⁶The 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.

1 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

2 It is the Russians' joy to drink; we cannot do without it.

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

Saint Anselm

c. 1033–1109

3 God is that, the greater than which cannot be conceived.¹

Proslogion, ch. 3

Abu Muhammad al-Kasim al-Hariri

1054–1122

4 We praise Thee, O God,
For whatever perspicuity of language Thou hast taught us
And whatever eloquence Thou hast inspired us with.

Makamat. Prayer

Peter Abelard

1079–1142

5 O what their joy and their glory must be,
Those endless sabbaths the blessed ones see!²

Hymnus Paraclitensis

6 Against the disease of writing one must take special precautions, since it is a dangerous and contagious disease.

Letter 8, Abelard to Héloïse

Saint Bernard

1091–1153

7 You will find something more in woods than in books. Trees and stones will teach you that which you can never learn from masters.

Epistle 106

¹This is commonly referred to as the ontological argument for the existence of God, and derives from SAINT AUGUSTINE, *De Doctrina Christiana*, bk. I, ch. 7. It is also to be found in RENÉ DESCARTES, *Third Meditation*.

²O quanta qualia sunt illa sabbata, / Quae semper celebrat superna curia.

Translated by JOHN MASON NEALE [1884].

8 I have liberated my soul.³ *Epistle 371*

9 Hell is full of good intentions or desires.⁴
Attributed. From SAINT FRANCIS DE SALES, Letter 74

Héloïse

c. 1098–c. 1164

10 Riches and power are but gifts of blind fate, whereas goodness is the result of one's own merits.

Letter 2, Héloïse to Abelard

Song of Roland

Eleventh century

11 Friend Roland, sound your horn.⁵
La Chanson de Roland, l. 1070

12 Roland is valorous and Oliver is wise.⁶
La Chanson de Roland, l. 1093

Poem of the Cid⁷

Twelfth century

13 Were his lord but worthy, God, how fine a vassal.
l. 20

14 Thus parted the one from the others as the nail from the flesh.
l. 850

15 Who serves a good lord lives always in luxury.
l. 850

16 One would grow poor staying in one place always.
l. 948

Frederick I [Barbarossa]

c. 1122–1190

17 An emperor is subject to no one but God and Justice.

From JULIUS WILHELM ZINCGREF, Apophthegmata, bk. I [1626]

³Liberavi animam meam.

⁴Hell 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]

Hell is paved with good intentions, not with bad ones.—GEORGE BERNARD SHAW, *Maxims for Revolutionists*

⁵Compagnon Roland, sonnez de votre oliphant.

⁶Roland 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.

⁷Translated by W. S. MERWIN.

Averroës

1126–1198

- 1 Knowledge is the conformity of the object and the intellect. *Destructio Destructionum*

Henry II

1133–1189

- 2 Who will free me from this turbulent priest?¹
Attributed

Maimonides
[Moses ben Maimon]

1135–1204

- 3 Anticipate charity by preventing poverty; assist the reduced fellowman, either by a considerable gift, or a sum of money, or by teaching him a trade, or by putting him in the way of business, so that he may earn an honest livelihood, and not be forced to the dreadful alternative of holding out his hand for charity. This is the highest step and the summit of charity's golden ladder. *Charity's Eight Degrees*

- 4 Astrology is a disease, not a science.
Laws of Repentance [1170–1180]

- 5 When I find the road narrow, and can see no other way of teaching a well-established truth except by pleasing one intelligent man and displeasing ten thousand fools—I prefer to address myself to the one man.²

*The Guide for the Perplexed [1190].
Introduction*

- 6 The spiritual perfection of man consists in his becoming an intelligent being—one who knows all that he is capable of learning.

The Guide for the Perplexed, pt. I, ch. 3

- 7 In the realm of Nature there is nothing purposeless, trivial, or unnecessary.

The Guide for the Perplexed, I, 15

- 8 The foundation of our faith is the belief that God created the Universe from nothing; that time did not exist previously, but was created.

The Guide for the Perplexed, II, 30

- 9 Thou has endowed man with the wisdom to relieve the suffering of his brother, to recognize his disorders, to extract the healing substances, to discover their powers and to apply them to suit every ill.

Attributed

¹Thomas à Becket.

²Translated from the Arabic by M. FRIEDLANDER.

Walter Map [Mapes]

c. 1140–c. 1210

- 10 I intend to die in a tavern; let the wine be placed near my dying mouth,³ so that when the choirs of angels come, they may say, “God be merciful to this drinker!”
De Nugis Curialium

Alain de Lille [Alanus de Insulis]

d. 1202

- 11 Do not hold as gold all that shines as gold.⁴
Parabolae

Kamo no Chōmei

1153–1216

- 12 The flow of the river is ceaseless and its water is never the same. The bubbles that float in the pools, now vanishing, now forming, are not of long duration: so in the world are man and his dwellings. . . . [People] die in the morning, they are born in the evening, like foam on the water.

Hojoki (An Account of My Hut) [1212]⁵

Walther von der Vogelweide

c. 1170–c. 1230

- 13 Now the summer came to pass
And flowers through the grass
Joyously sprang,
While all the tribes of birds sang.⁶
Dream Song, st. 1

- 14 The sun no longer shows
His face; and treason sows
His secret seeds that no man can detect;
Fathers by their children are undone;
The brother would the brother cheat;

³Meum est propositum in taberna mori;/ Vinum sit appositum orientis ori.

⁴Non teneas aurum totum quod splendet ut aurum.

Hyt is not al gold that glareth.—CHAUCER, *The House of Fame* [1374–1385], *bk. I, l. 272*

But al thyng which that shineth as the gold/Nis nat gold, as that I have herd it told.—CHAUCER, *The Canterbury Tales* [c. 1387], *The Canon's Yeoman's Tale, l. 962*

All is not gold that outward showeth bright.—JOHN LYDGATE [c. 1370–c. 1451], *On the Mutability of Human Affairs*

Non omne quod fulget est aurum.—GABRIEL BIEL [c. 1420–1495], *Expositio Canonis Messe, lecture 77*, derived from WILLIAM OF AUVERGNE [d. 1249]

All that glisters is not gold—/ Often have you heard that told.—SHAKESPEARE, *The Merchant of Venice, act II, sc. vii, l. 65*

⁵Translated by DONALD KEENE in his *Anthology of Japanese Literature* [1955].

⁶Dô der sumer komen was,/ Und die blumen dur daz gras/ Wünnelâchen sprungen,/ Aedâ die vogele sungen.

And the cowed monk is a deceit . . .
 Might is right, and justice there is none.¹

Millennium

Eike von Repkow

fl. c. 1220

- 1 He who comes first, eats first.²
Sachsenspiegel [1219–1233]

Saint Francis of Assisi³

c. 1181–1226

- 2 Praise to thee, my Lord, for all thy creatures,
 Above all Brother Sun
 Who brings us the day and lends us his light.
*The Song of Brother Sun and of All His
 Creatures [1225]*

- 3 Love is he, radiant with great splendor,
 And speaks to us of Thee, O Most High.
*The Song of Brother Sun and of All His
 Creatures*

- 4 Where there is charity and wisdom, there is nei-
 ther fear nor ignorance. Where there is patience and
 humility, there is neither anger nor vexation. Where
 there is poverty and joy, there is neither greed nor
 avarice. Where there is peace and meditation, there
 is neither anxiety nor doubt.
*The Counsels of the Holy Father Saint Francis.
 Admonition 27*

- 5 Lord, make me an instrument of Your peace.
 Where there is hatred let me sow love; where there
 is injury, pardon; where there is doubt, faith; where
 there is despair, hope; where there is darkness, light;
 and where there is sadness, joy.
 O divine Master, grant that I may not so much
 seek to be consoled as to console; to be understood
 as to understand; to be loved as to love. For it is in
 giving that we receive; it is in pardoning that we are
 pardoned; and it is in dying that we are born to
 eternal life. *Attributed*

- 6 I have sinned against my brother the ass.
Dying words

Jalal Al-Din Rumi

1207–1273

- 7 This poetry. I never know what I'm going to say.
 I don't plan it.

¹Translated by JETHRO BITHELL.

²Familiar as: First come first served.

³Translated by LEO SHERLEY-PRICE.

When I'm outside the saying of it,
 I get very quiet and rarely speak at all.
Who Says Words with My Mouth⁴

Magna Carta

1215

- 8 No freeman shall be taken, or imprisoned, or
 outlawed, or exiled, or in any way harmed, nor will
 we go upon him nor will we send upon him, except
 by the legal judgment of his peers or by the law of
 the land. *Clause 39*
- 9 To none will we sell, to none deny or delay, right
 or justice. *Clause 40*

Saint Bonaventure

c. 1217–1274

- 10 An example from the monkey: The higher it
 climbs, the more you see of its behind.⁵
Conferences on the Gospel of John

Roger Bacon

c. 1220–c. 1292

- 11 If in other sciences we should arrive at certainty
 without doubt and truth without error, it behooves
 us to place the foundations of knowledge in mathe-
 matics. *Opus Majus⁶ bk. I, ch. 4*

Alfonso X [Alfonso the Wise]

1221–1284

- 12 Had I been present at the creation, I would have
 given some useful hints for the better ordering of
 the universe. *Attributed*

Rutebeuf

d. 1285

- 13 What became of the friends I had
 With whom I was always so close
 And loved so dearly?
La Complainte Rutebeuf

⁴Translated from the Persian by JOHN MOYNE and COLEMAN BARKS.

⁵Exemplum de simia, quae, quanto plus ascendit, tanto plus ap-
 parent posteriora eius.

Translated by the REV. WALTER J. BURGHARDT, S.J.

⁶Translated by ROBERT BURKE.

- 1 Friendship is dead:
They were friends who go with the wind,
And the wind was blowing at my door.
La Complainte Rutebeuf

Saint Thomas Aquinas

c. 1225–1274

- 2 Sing, my tongue, the Savior's glory,
Of His Flesh the mystery sing;
Of the Blood, all price exceeding,
Shed by our immortal King.¹
Pange, Lingua (hymn for Vespers on the Feast of Corpus Christi), st. 1

- 3 Down in adoration falling,
Lo! the sacred Host we hail;
Lo! o'er ancient forms departing,
Newer rites of grace prevail;
Faith for all defects supplying,
Where the feeble senses fail.
Pange, Lingua, st. 5 (Tantum Ergo)

- 4 Thus Angels' Bread is made
The Bread of man today:
The Living Bread from Heaven
With figures doth away:
O wondrous gift indeed!
The poor and lowly may
Upon their Lord and Master feed.²
Sacris Solemniis Juncta Sint Gaudia (Matins hymn for Corpus Christi), st. 6 (Panis Angelicus)

- 5 O saving Victim, opening wide
The gate of heaven to man below,
Our foes press on from every side,
Thine aid supply, Thy strength bestow.³
Verbum Supernum Prodiens (hymn for Lauds on Corpus Christi), st. 5 (O Salutaris Hostia)

- 6 Lord Jesu, blessed Pelican.
Adoro Te Devote (hymn appointed for the Thanksgiving after Mass), st. 6 (Pie Pellicane Jesu Domine)

- 7 Three things are necessary for the salvation of man: to know what he ought to believe; to know what he ought to desire; and to know what he ought to do. *Two Precepts of Charity [1273]*

¹Pange, lingua, gloriosi/Corporis mysterium/Sanguinisque pretiosi,/Quem in mundi pretium/Fructus ventris generosi/Rex effudit gentium.

Translated by EDWARD CASWALL.

Pange, lingua, gloriosi proclium certáminis [Sing, my tongue, the glorious battle].—SAINT VENANTIUS FORTUNATUS [c. 530–c. 610], bishop of Poitiers

²Translated by J. D. CHAMBERS.

³Translated by EDWARD CASWALL.

- 8 Law: an ordinance of reason for the common good, made by him who has care of the community.
Summa Theologica [1273]

- 9 Concerning perfect blessedness which consists in a vision of God.⁴ *Summa Theologica*

- 10 Reason in man is rather like God in the world.
Opusculum 11, De Regno

Meister Eckhart

c. 1260–c. 1327

- 11 In silence man can most readily preserve his integrity.

Directions for the Contemplative Life

- 12 The more wise and powerful a master, the more directly is his work created, and the simpler it is.

Of the Eternal Birth

- 13 One must not always think so much about what one should do, but rather what one should be. Our works do not ennoble us; but we must ennoble our works.
Work and Being

Dante Alighieri

1265–1321

- 14 In that part of the book of my memory before which is little that can be read, there is a rubric, saying, "Incipit Vita Nova [The new life begins]." *La Vita Nuova [1293]⁵*

- 15 Love hath so long possessed me for his own
And made his lordship so familiar.

La Vita Nuova

- 16 Love with delight discourses in my mind
Upon my lady's admirable gifts . . .
Beyond the range of human intellect.

Il Convito,⁶ Trattato Terzo, l. 1

- 17 In the middle of the journey of our life I came to myself within a dark wood where the straight way was lost.⁷

The Divine Comedy [c. 1310–1321]. Inferno,⁸ canto I, l. 1

⁴Probably the origin of the phrase: beatific vision.

⁵Translated by DANTE GABRIEL ROSSETTI.

⁶Translated by CHARLES LYELL.

The first line is also in *The Divine Comedy, Purgatorio, canto II, l. 112*.

⁷Nel mezzo del cammin di nostra vita/Mi ritrovai per una selva oscura,/Che la diritta via era smarrita.

⁸Translated by JOHN D. SINCLAIR unless otherwise noted.

- 1 And as he, who with laboring breath has escaped
from the deep to the shore, turns to the perilous
waters and gazes.
The Divine Comedy. Inferno, I, l. 22
- 2 Thou [Virgil] art my master and my author, thou
art he from whom alone I took the style whose
beauty has done me honor.
The Divine Comedy. Inferno, I, l. 85
- 3 All hope abandon, ye who enter here!¹
The Divine Comedy. Inferno, III, l. 9
- 4 Here must all distrust be left behind; all cow-
ardice must be ended.
The Divine Comedy. Inferno, III, l. 14
- 5 There sighs, lamentations and loud wailings re-
sounded through the starless air, so that at first it
made me weep; strange tongues, horrible language,
words of pain, tones of anger, voices loud and
hoarse, and with these the sound of hands, made a
tumult which is whirling through that air forever
dark, as sand eddies in a whirlwind.
The Divine Comedy. Inferno, III, l. 22
- 6 This miserable state is borne by the wretched
souls of those who lived without disgrace and with-
out praise.
The Divine Comedy. Inferno, III, l. 34
- 7 Let us not speak of them; but look, and pass on.²
The Divine Comedy. Inferno, III, l. 51
- 8 These wretches, who never were alive.
The Divine Comedy. Inferno, III, l. 64
- 9 Into the eternal darkness, into fire and into ice.²
The Divine Comedy. Inferno, III, l. 87
- 10 Without hope we live in desire.
The Divine Comedy. Inferno, IV, l. 42
- 11 I came into a place void of all light, which bel-
lows like the sea in tempest, when it is combated by
warring winds.²
The Divine Comedy. Inferno, V, l. 28
- 12 As in the cold season their wings bear the star-
lings along in a broad, dense flock, so does that
blast the wicked spirits. Hither, thither, downward,
upward, it drives them.³
The Divine Comedy. Inferno, V, l. 40
- 13 Love, which is quickly kindled in the gentle
heart, seized this man for the fair form that was
taken from me, and the manner still hurts me.
Love, which absolves no beloved one from loving,
seized me so strongly with his charm that, as thou
seest, it does not leave me yet.
The Divine Comedy. Inferno, V, l. 100
- 14 What sweet thoughts, what longing led them to
the woeful pass.²
The Divine Comedy. Inferno, V, l. 113
- 15 There is no greater sorrow
Than to be mindful of the happy time
In misery.⁴
The Divine Comedy. Inferno, V, l. 121
- 16 Galeotto was the book and he that wrote it; that
day we read in it no farther.⁵
The Divine Comedy. Inferno, V, l. 137
- 17 I fell as a dead body falls.
The Divine Comedy. Inferno, V, last line
- 18 Pride, Envy, and Avarice are the three sparks that
have set these hearts on fire.
The Divine Comedy. Inferno, VI, l. 74
- 19 But when thou shalt be in the sweet world, I
pray thee bring me to men's memory.
The Divine Comedy. Inferno, VI, l. 88
- 20 Ye that are of good understanding, note the doc-
trine that is hidden under the veil of the strange
verses!
The Divine Comedy. Inferno, IX, l. 61
- 21 Already I had fixed my look on his; and he rose
upright with breast and countenance, as if he enter-
tained great scorn of Hell.²
The Divine Comedy. Inferno, X, l. 34
- 22 Necessity brings him [Dante] here, not pleasure.
The Divine Comedy. Inferno, XII, l. 87
- 23 If thou follow thy star, thou canst not fail of a
glorious haven.
The Divine Comedy. Inferno, XV, l. 55
- 24 So my conscience chide me not, I am ready for
Fortune as she wills.
The Divine Comedy. Inferno, XV, l. 91
- 25 He listens well who takes notes.
The Divine Comedy. Inferno, XV, l. 99

¹Lasciate ogni speranza, voi ch'entrate.
Traditional translation.

²Translated by JOHN AITKEN CARLYLE, *The Temple Classics* [1900].

³Di qua, di là, di giù, di su li mena.

⁴Nessun maggior dolore / Che ricordarsi del tempo felice / Nella miseria.

Translated by HENRY WADSWORTH LONGFELLOW.

⁵Galeotto fu il libro e chi lo scrisse: / Quel giorno più non vi leggemmo avante.

- 1 A fair request should be followed by the deed in silence. *The Divine Comedy. Inferno, XXIV, l. 77*
- 2 Consider your origin; you were not born to live like brutes, but to follow virtue and knowledge.
The Divine Comedy. Inferno, XXVI, l. 118
- 3 If I thought my answer were to one who would ever return to the world, this flame should stay without another movement; but since none ever returned alive from this depth, if what I hear is true, I answer thee without fear of infamy.
The Divine Comedy. Inferno, XXVII, l. 60
- 4 And thence we came forth, to see again the stars.¹
The Divine Comedy. Inferno, XXXIV, l. 139
- 5 To run over better waters the little vessel of my genius now hoists her sails, as she leaves behind her a sea so cruel. *The Divine Comedy. Purgatorio,² I, l. 1*
- 6 He goes seeking liberty, which is so dear, as he knows who for it renounces life.
The Divine Comedy. Purgatorio, I, l. 71
- 7 O conscience, upright and stainless, how bitter a sting to thee is a little fault!
The Divine Comedy. Purgatorio, III, l. 8
- 8 For to lose time is most displeasing to him who knows most.
The Divine Comedy. Purgatorio, III, l. 78
- 9 The Infinite Goodness has such wide arms that it takes whatever turns to it.
The Divine Comedy. Purgatorio, III, l. 121
- 10 Unless, before then, the prayer assist me which rises from a heart that lives in grace: what avails the other, which is not heard in heaven?
The Divine Comedy. Purgatorio, IV, l. 133
- 11 “Why is thy mind so entangled,” said the Master [Virgil], “that thou slackenest thy pace? What is it to thee what they whisper there? Come after me and let the people talk. Stand like a firm tower that never shakes its top for blast of wind.”
The Divine Comedy. Purgatorio, V,³ l. 10
- 12 Go right on and listen as thou goest.
The Divine Comedy. Purgatorio, V, l. 45
- 13 [Beatrice] who shall be a light between truth and intellect.
The Divine Comedy. Purgatorio, VI, l. 45
- 14 It was now the hour that turns back the longing of seafarers and melts their hearts, the day they have

bidden dear friends farewell, and pierces the new traveler with love if he hears in the distance the bell that seems to mourn the dying day.³

The Divine Comedy. Purgatorio, VIII, l. 1

- 15 Give us this day the daily manna, without which, in this rough desert, he backward goes, who toils most to go on.

The Divine Comedy. Purgatorio, XI, l. 13

- 16 Worldly renown is naught but a breath of wind, which now comes this way and now comes that, and changes name because it changes quarter.

The Divine Comedy. Purgatorio, XI, l. 100

- 17 O human race, born to fly upward, wherefore at a little wind dost thou so fall?

The Divine Comedy. Purgatorio, XII, l. 95

- 18 To a greater force, and to a better nature, you, free, are subject, and that creates the mind in you, which the heavens have not in their charge. Therefore if the present world go astray, the cause is in you, in you it is to be sought.

The Divine Comedy. Purgatorio, XVI, l. 79

- 19 Everyone confusedly conceives of a good in which the mind may be at rest, and desires it; wherefore everyone strives to attain to it.

The Divine Comedy. Purgatorio, XVII, l. 127

- 20 Love kindled by virtue always kindles another, provided that its flame appear outwardly.

The Divine Comedy. Purgatorio, XXII, l. 10

- 21 Less than a drop of blood remains in me that does not tremble; I recognize the signals of the ancient flame.⁴

The Divine Comedy. Purgatorio, XXX, l. 46

- 22 But so much the more malign and wild does the ground become with bad seed and untilled, as it has the more of good earthly vigor.

The Divine Comedy. Purgatorio, XXX, l. 118

- 23 Pure and disposed to mount unto the stars.⁵

The Divine Comedy. Purgatorio, XXXIII, l. 145

- 24 The glory of Him who moves everything penetrates through the universe, and is resplendent in one part more and in another less.

The Divine Comedy. Paradiso,³ I, l. 1

- 25 A great flame follows a little spark.

The Divine Comedy. Paradiso, I, l. 34

- 26 And in His will is our peace.⁶

The Divine Comedy. Paradiso, III, l. 85

¹E quindi uscimmo a riveder le stelle.

²Translated [1902] by CHARLES ELIOT NORTON unless otherwise noted.

³Translated by JOHN D. SINCLAIR.

⁴Men che dramma/Di sangue m'è rimasto, che no tremi;/ Conosco i segni dell' antica fiamma.

⁵Puro e disposto a salire alle stelle.

⁶E'n la sua volontade e nostra pace.

1 The greatest gift that God in His bounty made in creation, and the most conformable to His goodness, and that which He prizes the most, was the freedom of the will, with which the creatures with intelligence, they all and they alone, were and are endowed.

The Divine Comedy. Paradiso, V, l. 19

2 Thou shalt prove how salt is the taste of another's bread and how hard is the way up and down another man's stairs.

The Divine Comedy. Paradiso, XVII, l. 58

3 Overcoming me with the light of a smile, she [Beatrice] said to me: "Turn and listen, for not only in my eyes is Paradise."

The Divine Comedy. Paradiso, XVIII, l. 19

4 Therefore the sight that is granted to your world penetrates within the Eternal Justice as the eye into the sea; for though from the shore it sees the bottom, in the open sea it does not, and yet the bottom is there but the depth conceals it.

The Divine Comedy. Paradiso, XIX, l. 73

5 The experience of this sweet life.¹

The Divine Comedy. Paradiso, XX, l. 47

6 Like the lark that soars in the air, first singing, then silent, content with the last sweetness that satiates it, such seemed to me that image, the imprint of the Eternal Pleasure.

The Divine Comedy. Paradiso, XX, l. 73

7 The night that hides things from us.

The Divine Comedy. Paradiso, XXIII, l. 3

8 With the color that paints the morning and evening clouds that face the sun I saw then the whole heaven suffused.

The Divine Comedy. Paradiso, XXVII, l. 28

9 The Love that moves the sun and the other stars.²

The Divine Comedy. Paradiso, XXXIII, l. 145

William of Occam [Ockham]

c. 1285–c. 1349

10 Entities should not be multiplied unnecessarily.³

Quodlibeta Septem [c. 1320]

¹L'esperienza di questa dolce vita.

²L'amor che muove il sole e l'altre stelle.

³Translated [seventeenth century] by JOHN PONCE of Cork. The axiom became known as Occam's Razor.

Philip VI [Philip of Valois]

1293–1350

11 He who loves me, let him follow me.⁴

Attributed

Petrarch [Francesco Petrarca]

1304–1374

12 Who overrefines his argument brings himself to grief.

To Laura in Life, canzone 11

13 A good death does honor to a whole life.

To Laura in Death, 16

14 To be able to say how much you love is to love but little.

To Laura in Death, 137

15 Rarely do great beauty and great virtue dwell together.

De Remediis, bk. II

Edward III

1312–1377

16 Honi soit qui mal y pense [Evil to him who evil thinks].

Motto of the Order of the Garter [1349]

17 Let the boy win his spurs.

Said of the Black Prince at the battle of Crécy [1345]

John Barbour

c. 1316–1395

18 Freedom all solace to man gives;

He lives at ease that freely lives.

The Bruce [c. 1375], l. 227

William of Wykeham

1324–1404

19 Manners maketh man.

Motto of his two foundations, Winchester College and New College, Oxford

William Langland

c. 1330–c. 1400

20 In a summer season when soft was the sun.

The Vision of Piers Plowman [1362–1390]

⁴Qui m'aime me suive.

- 1 A fair field full of folk found I there.
The Vision of Piers Plowman
- 2 Who will bell the cat?
The Vision of Piers Plowman

John Wycliffe

c. 1330–1384

- 3 I believe that in the end the truth will conquer.
To the Duke of Lancaster [1381]. From J. R. GREEN, A Short History of the English People [1874], ch. 5

Juliana of Norwich

c. 1342–after 1416

- 4 It behoved that there should be sin; but all shall be well, and all shall be well, and all manner of thing shall be well.¹
Revelations of Divine Love [1373–c. 1393], ch. 27, The Thirteenth Revelation
- 5 He said not “Thou shalt not be tempested, thou shalt not be travailed, thou shalt not be dis-eased”; but he said, “Thou shalt not be overcome.”
Revelations of Divine Love, 68

Geoffrey Chaucer²

c. 1343–1400

- 6 Soun ys noght but eyr ybroken,
And every speche that ys spoken,
Lowd or pryvee, foul or fair,
In his substauce ys but air.
The House of Fame [1374–1385], bk. II, l. 765
- 7 Venus clerk, Ovide,
That hath ysowen wonder wide
The grete god of Loves name.
The House of Fame, III, l. 1487
- 8 Hard is the herte that loveth nought
In May.
The Romaunt of the Rose [c. 1380], l. 85
- 9 For nakid as a worm was she.
The Romaunt of the Rose, l. 454

¹Sin is Behovely . . . —T. S. ELIOT, *Four Quartets. Little Gidding* [1942], III

²From the text of F. N. ROBINSON, *The Works of Geoffrey Chaucer, 2nd edition* [1957].

- 10 As round as appil was his face.
The Romaunt of the Rose, l. 819
- 11 The lyf so short, the craft so long to lerne,
Th’ assay so hard, so sharp the conquerynge.
The Parliament of Fowls [1380–1386], l. 1
- 12 For out of olde felde, as men seyth,
Cometh al this newe corn fro yer to yere;³
And out of olde bokes, in good feyth,
Cometh al this newe science that men lere.
The Parliament of Fowls, l. 22
- 13 Nature, the vicaire of the almyghty lorde.
The Parliament of Fowls, l. 379
- 14 Now welcome, somer, with thy sonne softe,
That hast this wintres wedres overshake.
The Parliament of Fowls, l. 680
- 15 But the Troian gestes, as they felle,
In Omer, or in Dares, or in Dite,
Whoso that kan may rede hem as they write.
Troilus and Criseyde [c. 1385], bk. I, l. 145
- 16 If no love is, O God, what fele I so?
And if love is, what thing and which is he?
If love be good, from whennes cometh my woo?
Troilus and Criseyde, I, l. 400 (Canticus Troili)
- 17 Unknowe, unkist, and lost, that is unsought.
Troilus and Criseyde, I, l. 809
- 18 O wynd, o wynd, the weder gynneth clere.
Troilus and Criseyde, II, l. 2
- 19 Til crowes feet be growen under youre yë.
Troilus and Criseyde, II, l. 403
- 20 Lord, this is an huge rayn!
This were a weder for to slepen inne!
Troilus and Criseyde, III, l. 656
- 21 For I have seyn, of a ful misty morwe
Folowen ful often a myrie someris day.
Troilus and Criseyde, III, l. 1060
- 22 Right as an aspes leef she gan to quake.
Troilus and Criseyde, III, l. 1200
- 23 For of fortunes sharpe adversitee
The worste kynde of infortune is this,
A man to han ben in prosperitee,
And it remembren, when it passed is.
Troilus and Criseyde, III, l. 1625
- 24 Oon ere it herde, at tothir out it wente.⁴
Troilus and Criseyde, IV, l. 434

³John Bartlett quoted this line at the head of his preface to the ninth edition of *Bartlett’s Familiar Quotations* [1891].

⁴Commonly quoted: In one ear and out the other.

- 1 But manly sette the world on six and sevene;¹
And if thow deye a martyr, go to hevене!
Troilus and Criseyde, IV, l. 622
- 2 For tyme ylost may nought recovered be.
Troilus and Criseyde, IV, l. 1283
- 3 They take it wisly, faire, and softe.²
Troilus and Criseyde, V, l. 347
- 4 For he that naught n' assaieth, naught
n' acheveth. *Troilus and Criseyde, V, l. 784*
- 5 That Paradis stood formed in her yën.
Troilus and Criseyde, V, l. 817
- 6 Trewe as stiel. *Troilus and Criseyde, V, l. 831*
- 7 This sodeyn Diomedé.
Troilus and Criseyde, V, l. 1024
- 8 Ye, fare wel al the snow of ferne yere!
Troilus and Criseyde, V, l. 1176
- 9 Ek gret effect men write in place lite;
Th' entente is al, and nat the lettres space.
Troilus and Criseyde, V, l. 1629
- 10 Go, litel bok, go, litel myn tragedye.³
Troilus and Criseyde, V, l. 1786
- 11 O yonge, fresshe folkes, he or she,
In which that love up groweth with youre age,
Repeyareth hom fro worldly vanyte.
Troilus and Criseyde, V, l. 1835
- 12 O moral Gower, this book I directe
To the. *Troilus and Criseyde, V, l. 1856*
- 13 Whan that the month of May
Is comen, and that I here the foules syngé,
And that the floures gynnen for to sprynge,
Farewel my bok, and my devocioun!
The Legend of Good Women [c. 1386], l. 36
- 14 That, of al the floures in the mede,
Thanne love I most thise floures white and rede,
Swiche as men callen daysyes in our toun.
The Legend of Good Women, l. 41
- 15 Whan that Aprille with his shoures soote
The droghte of March hath perced to the roote.
The Canterbury Tales [c. 1387]. Prologue, l. 1
- 16 And smale foweles maken melodye,
That slepen al the nyght with open yë,
(So priketh hem nature in hit corages);
Thanne longen folk to goon on pilgrimages.
The Canterbury Tales. Prologue, l. 9
- 17 He was a verray, parfit gentil knyght.
The Canterbury Tales. Prologue, l. 72
- 18 He was as fressh as is the month of May.
The Canterbury Tales. Prologue, l. 92
- 19 He koude songes make and wel endyte.
The Canterbury Tales. Prologue, l. 95
- 20 Curteis he was, lowely, and servysable,
And carf biforn his fader at the table.
The Canterbury Tales. Prologue, l. 99
- 21 Ful weel she soong the service dyvyne,
Entuned in hir nose ful semely;
And Frenssh she spak ful faire and fetisly,
After the scole of Stratford atte Bowe
For Frenssh of Parys was to hir unknowe.
The Canterbury Tales. Prologue, l. 122
- 22 She wolde wepe, if that she saugh a mous
Kaught in a trappe, if it were deed or bledde.
The Canterbury Tales. Prologue, l. 144
- 23 And theron heng a brooch of gold ful sheene,
On which ther was first write a crowned A,
And after *Amor vincit omnia*.
The Canterbury Tales. Prologue, l. 160
- 24 His palfrey was as broun as is a berye.
The Canterbury Tales. Prologue, l. 207
- 25 A Frere ther was, a wantowne and a merye.
The Canterbury Tales. Prologue, l. 208
- 26 He knew the tavernes wel in every toun.
The Canterbury Tales. Prologue, l. 240
- 27 Somwhat he lipped, for his wantownesse,
To make his Englissh sweete upon his tonge.
The Canterbury Tales. Prologue, l. 264
- 28 A Clerk ther was of Oxenford also.
The Canterbury Tales. Prologue, l. 285
- 29 As leene was his hors as is a rake.
The Canterbury Tales. Prologue, l. 287
- 30 For hym was levere have at his beddes heed
Twenty bookes, clad in blak or reed,
Of Aristotle and his philosophie,

¹All is uneven,/And everything is left at six and seven.—SHAKESPEARE, *Richard II, act II, sc. ii, l. 120*

Things going on at sixes and sevens.—OLIVER GOLDSMITH, *The Good-Natur'd Man* [1768], act I

²The proverb is: Fair and softly goes far.

³Off with you down where you want to go.—HORACE, *Epistles*, I, xx, 5

Little book, you will go without me—I don't mind—to the city.—OVID, *Tristia*, I, l, 1

Vade salutatum pro me, liber [Go forth, my book, to bear my greetings].—MARTIAL, *Epigrams*, I, 70

Go now, my little book, to every place /Where my first pilgrim has but shown his face.—JOHN BUNYAN, *The Pilgrim's Progress* [1678], *Apology*

Go, little Book! From this my solitude /I cast thee on the Waters—go thy ways.—SOUTHEY, *Lay of the Laureate* [1815], *L'Envoi*

These lines of Southey's and the next two were quoted by BYRON in *Don Juan* [1818], *canto I, st. 222*: The four first rhymes are Southey's, every line: /For God's sake, reader! take them not for mine!

Go, little book, and wish to all /Flowers in the garden, meat in the hall.—R. L. STEVENSON, *Underwoods* [1887], *Envoy*

- Than robes riche, or fithele, or gay sautrie,
But al be that he was a philosophre,
Yet hadde he but litel gold in cofre.
The Canterbury Tales. Prologue, l. 293
- 1 And gladly wolde he lerne, and gladly teche.
The Canterbury Tales. Prologue, l. 308
- 2 Nowher so bisy a man as he ther nas,
And yet he semed bisier than he was.
The Canterbury Tales. Prologue, l. 321
- 3 For he was Epicurus owene sone.
The Canterbury Tales. Prologue, l. 336
- 4 It snewed in his hous of mete and drynke.
The Canterbury Tales. Prologue, l. 345
- 5 He was a good felawe.
The Canterbury Tales. Prologue, l. 395
- 6 His studie was but litel on the Bible.
The Canterbury Tales. Prologue, l. 438
- 7 For gold in phisik is a cordial,
Therefore he lovede gold in special.
The Canterbury Tales. Prologue, l. 443
- 8 She was a worthy womman al hit lyve,
Housbondes at chirche dore she hadde fyve.
The Canterbury Tales. Prologue, l. 459
- 9 This noble ensample to his sheep he yaf,
That first he wroghte, and afterward he taughte.
The Canterbury Tales. Prologue, l. 496
- 10 If gold ruste, what shal iren do?
The Canterbury Tales. Prologue, l. 500
- 11 But Cristes loore and his apostles twelve
He taughte, but first he folwed it hymselfe.
The Canterbury Tales. Prologue, l. 527
- 12 And yet he hadde a thombe of gold.¹
The Canterbury Tales. Prologue, l. 563
- 13 That hadde a fyr-reed cherubynnes face.
The Canterbury Tales. Prologue, l. 624
- 14 Wel loved he garleek, oynons, and eek lekes,
And for to drynken strong wyn, reed as blood.
The Canterbury Tales. Prologue, l. 634
- 15 And whan that he wel dronken hadde the wyn,
Than wolde he speke no word but Latyn.
The Canterbury Tales. Prologue, l. 637
- 16 Whoso shal telle a tale after a man,
He moot reherce as ny as evere he kan
Everich a word, if it be in his charge,
Al speke he never so rudeliche and large,
Or ellis he moot telle his tale untrewe,
Or feyne thyng, or fynde wordes new.
The Canterbury Tales. Prologue, l. 731
- 17 For May wol have no slogardie anyght.
The sesoun priketh every gentil herte,
And maketh hym out of his slep to sterte.
*The Canterbury Tales. The Knight's Tale,
l. 1042*
- 18 Ech man for hymself.
*The Canterbury Tales. The Knight's Tale,
l. 1182*
- 19 The bisy larke, messenger of day.
*The Canterbury Tales. The Knight's Tale,
l. 1491*
- 20 May, with alle thy floures and thy grene,
Welcome be thou, faire, fresshe May.
*The Canterbury Tales. The Knight's Tale,
l. 1510*
- 21 That "feeld hath eyen, and the wode hath eres."²
*The Canterbury Tales. The Knight's Tale,
l. 1522*
- 22 Now up, now down, as boket in a welle.
*The Canterbury Tales. The Knight's Tale,
l. 1533*
- 23 For pitee renneth soone in gentil herte.
*The Canterbury Tales. The Knight's Tale,
l. 1761*
- 24 Cupido,
Upon his shuldres wynges hadde he two;
And blynd he was, as it is often scene;
A bowe he bar and arwes brighte and kene.
*The Canterbury Tales. The Knight's Tale,
l. 1963*
- 25 The smylere with the knyf under the cloke.
*The Canterbury Tales. The Knight's Tale,
l. 1999*
- 26 Up roos the sonne, and up roose Emelye.
*The Canterbury Tales. The Knight's Tale,
l. 2273*
- 27 Myn be the travaille, and thyn be the glorie!
*The Canterbury Tales. The Knight's Tale,
l. 2406*
- 28 And was al his chiere, as in his herte.
*The Canterbury Tales. The Knight's Tale,
l. 2683*

²The proverb also occurs in the Latin form: *Campus habet lumen, et habet nemus auris acumen* [The field has sight, and the wood a sharp ear].

Wode has erys, felde has sigt. — *King Edward and the Shepherd*, MS [c. 1300]

Fields have eyes and woods have ears. — JOHN HEYWOOD, *Proverbs* [1546], pt. II, ch. 5

Walls have ears. — CERVANTES, *Don Quixote*, pt. II [1615], ch. 48
Woods have tongues/As walls have ears. — ALFRED, LORD TENNYSON, *Idylls of the King, Balin and Balan* [1885], l. 522

¹In allusion to the proverb: An honest miller hath a golden thumb.

- 1 What is this world? what asketh men to have?
Now with his love, now in his colde grave
Allone, withouten any compaignye.
The Canterbury Tales. The Knight's Tale,
l. 2777
- 2 This world nys but a thurghfare ful of wo,
And we been pilgrymes, passing to and fro.
Deeth is an ende of every worldly soore.
The Canterbury Tales. The Knight's Tale,
l. 2847
- 3 Jhesu Crist, and seiynte Benedight,
Blesse this hous from every wikked wight.
The Canterbury Tales. The Miller's Tale,
l. 3483
- 4 And broghte of myghty ale a large quart.
The Canterbury Tales. The Miller's Tale,
l. 3497
- 5 "Tehee!" quod she, and clapte the wyndow to.
The Canterbury Tales. The Miller's Tale,
l. 3740
- 6 Yet in our asshen olde is fyr yreke.
The Canterbury Tales. The Reeve's Prologue,
l. 3882
- 7 The gretteste clerkes been noght the wisest men.
The Canterbury Tales. The Reeve's Tale,
l. 4054
- 8 Thurgh thikke and thurgh thenne.¹
The Canterbury Tales. The Reeve's Tale,
l. 4066
- 9 So was hir joly whistle wel ywet.
The Canterbury Tales. The Reeve's Tale,
l. 4155
- 10 She is mirour of alle curteisye.²
The Canterbury Tales. The Man of Law's Tale,
l. 166
- 11 For in the sterres, clerer than is glas,
Is writen, God woot, whoso koude it rede,
The deeth of every man.
The Canterbury Tales. The Man of Law's Tale,
l. 194
- 12 Sathan, that evere us waiteth to bigile.
The Canterbury Tales. The Man of Law's Tale,
l. 582
- 13 But, Lord Crist! whan that it remembreth me
Upon my yowthe, and on my jolitee,
It tikleth me aboute myn herte roote.
Unto this day it dooth myn herte boote
That I have had my world as in my tyme.
The Canterbury Tales. The Wife of Bath's
Prologue, l. 469
- 14 In his owene grece I made hym frye.³
The Canterbury Tales. The Wife of Bath's
Prologue, l. 487
- 15 By God! in erthe I was his purgatorie,
For which I hope his Soule be in glorie.
The Canterbury Tales. The Wife of Bath's
Prologue, l. 489
- 16 What thyng we may nat lightly have,
Thereafter wol we crie al day and crave.
The Canterbury Tales. The Wife of Bath's
Prologue, l. 517
- 17 Greet prees at market maketh deere ware,
And to greet cheep is holde at litel prys.
The Canterbury Tales. The Wife of Bath's
Prologue, l. 522
- 18 But yet I hadde alwey a coltes tooth.
Gat-toothed I was, and that bicam me weel.
The Canterbury Tales. The Wife of Bath's
Prologue, l. 601
- 19 A womman cast hir shame away,
Whan she cast of hir smok.
The Canterbury Tales. The Wife of Bath's
Prologue, l. 782
- 20 As thikke as motes in the sonne-beem.
The Canterbury Tales. The Wife of Bath's Tale,
l. 868
- 21 "My lige lady, generally," quod he,
"Wommen desiren have sovereynetee
As well over hir housbond as hir love."
The Canterbury Tales. The Wife of Bath's
Tale, l. 1037
- 22 Looke who that is moost vertuous alway,
Pryvee and apert, and most entendeth ay
To do the gentil dedes that he kan;
Taak hym for the grettest gentil man.
The Canterbury Tales. The Wife of Bath's
Tale, l. 1113
- 23 That he is gentil that dooth gentil dedis.
The Canterbury Tales. The Wife of Bath's
Tale, l. 1170

³Proverbial.Fryeth in her own grease.—JOHN HEYWOOD, *Proverbs* [1546],
*pt. I, ch. 11*The best way were to entertain him with hope, till the wicked
fire of lust have melted him in his own grease.—SHAKESPEARE, *The*
*Merry Wives of Windsor, act II, sc. i, l. 69*¹Through thick and thin.—DU BARTAS, *Divine Weeks and Works*
[1578], *Second Week, Fourth Day*²Call him bounteous Buckingham, / The mirror of all
courtesy.—SHAKESPEARE, *Henry VIII, act II, sc. i, l. 52*

- 1 For thogh we slepe, or wake, or rome, or ryde,
Ay fleeth the tyme, it nyl no man abyde.
The Canterbury Tales. The Clerk's Tale, l. 118
- 2 Ye been oure lord, dooth with youre owene thyng
Right as yow list.
The Canterbury Tales. The Clerk's Tale, l. 652
- 3 Love is noght oold as whan that it is newe.
The Canterbury Tales. The Clerk's Tale, l. 857
- 4 This flour of wyfly pacience.
The Canterbury Tales. The Clerk's Tale, l. 919
- 5 O stormy peple! unsad and evere untrewel!
The Canterbury Tales. The Clerk's Tale, l. 995
- 6 No wedded man so hardy be t'assaille
His wyves pacience, in trust to fynde
Grisildis, for in certein he shal faille!
The Canterbury Tales. The Clerk's Tale, l. 1180
- 7 It is no childes pley
To take a wyf withouten avysement.
The Canterbury Tales. The Merchant's Tale, l. 1530
- 8 For love is blynd.¹
The Canterbury Tales. The Merchant's Tale, l. 1598
- 9 My wit is thynne.
The Canterbury Tales. The Merchant's Tale, l. 1682
- 10 Ther nys no werkman, whatsoever he be,
That may bothe werke wel and hastily;
This wol be doon at leyser parfitly.
The Canterbury Tales. The Merchant's Tale, l. 1832
- 11 Therefore bihoveth hire a ful long spoon
That shal ete with a feend.²
The Canterbury Tales. The Squire's Tale, l. 602
- 12 Men loven of propre kynde newefangelnesse.
The Canterbury Tales. The Squire's Tale, l. 610
- 13 Fy on possessioun
But if a man be vertuous withal.
The Canterbury Tales. The Squire's Tale, l. 686
- 14 Pacience is an heigh vertu, certeyn.
The Canterbury Tales. The Franklin's Tale, l. 773
- 15 Servant in love and lord in marriage.
The Canterbury Tales. The Franklin's Tale, l. 793
- 16 It is agayns the proces of nature.
The Canterbury Tales. The Franklin's Tale, l. 1345
- 17 Trouthe is the hyeste thyng that men may kepe.
The Canterbury Tales. The Franklin's Tale, l. 1479
- 18 For dronkenesse is verray sepulture
Of mannes wit and his discrecioun.
The Canterbury Tales. The Pardoner's Tale, l. 558
- 19 Mordre wol out, certeyn, it wol nat faille.³
The Canterbury Tales. The Prioress's Tale, l. 1766
- 20 This may wel be rym dogerel.
The Canterbury Tales. Chaucer's Tale of Sir Thopas, l. 2115
- 21 Ful wys is he that kan hymselfen knowe!
The Canterbury Tales. The Monk's Tale, l. 3329
- 22 He was of knyghthod and of fredom flour.
The Canterbury Tales. The Monk's Tale, l. 3832
- 23 For whan a man hath over-greet a wit,
Ful oft hym happeth to mysusen it.
The Canterbury Tales. The Canon Yeoman's Prologue, l. 648
- 24 My sone, keep wel thy tonge, and keep thy freend.
The Canterbury Tales. The Manciple's Tale, l. 319
- 25 Thing that is seyde is seyde; and forth it gooth.
The Canterbury Tales. The Manciple's Tale, l. 355

³Proverbial.How easily murder is discovered!—SHAKESPEARE, *Titus Andronicus*, act II, sc. iii, l. 287Truth will come to light; murder cannot be hid long.—SHAKESPEARE, *The Merchant of Venice*, act II, sc. ii, l. 86Murder, though it have no tongue, will speak/With most miraculous organ.—SHAKESPEARE, *Hamlet*, act II, sc. ii, l. 630Murder will out.—CERVANTES, *Don Quixote*, pt. I [1605], bk. III, ch. 8Carcasses bleed at the sight of the murderer.—ROBERT BURTON, *Anatomy of Melancholy* [1621–1651], pt. I, sec. I, member 2, subsec. 5Other sins only speak; murder shrieks out.—JOHN WEBSTER, *The Duchess of Malfi* [1623], act IV, sc. ii¹Proverbial.²Proverbial.He must have a long spoon that must eat with the devil.—SHAKESPEARE, *The Comedy of Errors*, act IV, sc. iii, l. 64

1 For the proverbe seith that “manye smale maken a greet.”¹

The Canterbury Tales. The Parson’s Tale, l. 361

2 Reule wel thyself, that other folk canst rede.
And trouthe thee shal delivere, it is no drede.

Truth [c. 1390], l. 6

3 The wrastring for this world axeth a fal.

Truth, l. 16

John Huss [Jan Hus]

c. 1372–1415

4 O holy simplicity!² *Last words, at the stake*

Thomas à Kempis

1380–1471

5 Sic transit gloria mundi [So passes away the glory of this world].³

Imitation of Christ [c. 1420], bk. I, ch. 3

6 Be not angry that you cannot make others as you wish them to be, since you cannot make yourself as you wish to be. *Imitation of Christ, I, 16*

7 Man proposes, but God disposes.⁴

Imitation of Christ, I, 19

8 What canst thou see elsewhere which thou canst not see here? Behold the heaven and the earth and all the elements; for of these are all things created.

Imitation of Christ, I, 20

9 No man ruleth safely but he that is willingly ruled.

Imitation of Christ, I, 20

10 And when he is out of sight, quickly also is he out of mind.⁵

Imitation of Christ, I, 23

¹The proverb goes back to Saint Augustine.

Many small make a great.—JOHN HEYWOOD, *Proverbs* [1546], pt. I, ch. 11

²O sancta simplicitas!

³These words are used in the crowning of the pope.

⁴Homo proponet et Deus disponit.—WILLIAM LANGLAND, *The Vision of Piers Plowman, l. 13,994* [1550 edition]

Man appoints, and God disappoints.—CERVANTES, *Don Quixote, pt. II* [1615], bk. IV, ch. 55

⁵Fer from eze, fer from herte,/Quoth Hending.—HENDING [1272–1307], *Proverbs, MS*

Out of sight, out of mind.—BARNABE GOOGE [1540–1594], *Eglogs* [1563]

And out of mind as soon as out of sight.—GREVILLE, *Sonnet 56*
I do perceive that the old proverbes be not always true, for I do find that the absence of my Nath. doth breed in me the more continual remembrance of him.—LADY ANN BACON [1528–1610], *letter to Lady Jane Cornwallis*

11 O that we had spent but one day in this world thoroughly well! *Imitation of Christ, I, 23*

12 First keep the peace within yourself, then you can also bring peace to others.

Imitation of Christ, II, 3

13 Love is swift, sincere, pious, pleasant, gentle, strong, patient, faithful, prudent, long-suffering, manly and never seeking her own; for wheresoever a man seeketh his own, there he falleth from love.

Imitation of Christ, III, 5

Charles d’Orléans

1394–1465

14 I am dying of thirst by the side of the fountain.⁶

Ballades, 2

15 The season has shed its mantle of wind and chill and rain.⁷

Rondeaux, 63

16 All by myself, wrapped in my thoughts,
And building castles in Spain and in France.⁸

Rondeaux, 109

John Fortescue

c. 1395–c. 1479

17 Much cry and no wool.⁹

De Laudibus Legum Angliae [1471], ch. 10

18 Comparisons are odious.¹⁰

De Laudibus Legum Angliae, 19

Sir Thomas Malory

d. 1471

19 The noble history of the Sangreal,¹¹ and of the most renowned Christian king . . . King Arthur.

Le Morte d’Arthur [1485]. Preface by WILLIAM CAXTON [c. 1422–1491], the first English printer

⁶Je meurs de soif auprès de la fontaine.

⁷Le temps a laissé son manteau / De vent, de froidure et de pluie.

⁸Translated by NORBERT GUTERMAN.

Thou shalt make castels thanne in Spayne, / And dreme of joye, all but in vayne.—JEAN DE MEUN [13th cent.], *The Romaunt of the Rose* [c. 1277], *fragment B, l. 2573*, translated by CHAUCER

⁹A great cry, but little wool.—CERVANTES, *Don Quixote, pt. II* [1615], bk. III, ch. 13

All cry and no wool.—SAMUEL BUTLER, *Hudibras, pt. I* [1663], *canto I, l. 852*

¹⁰This was a well-known phrase in the fourteenth century, and has been repeated by many, including Lydgate, Shakespeare, and Swift.

¹¹The Holy Grail.

1 Whoso pulleth out this sword of this stone and anvil, is rightwise king born of all England.

Le Morte d'Arthur, bk. I, ch. 5

2 And with that the king saw coming toward him the strangest beast that ever he saw or heard of; so the beast went to the well and drank, and the noise was in the beast's belly like unto the questing of thirty couple hounds; but all the while the beast drank there was no noise in the beast's belly: and therewith the beast departed with a great noise . . . Pellinore, that time king, followed the questing beast.

Le Morte d'Arthur, I, 19

3 In the midst of the lake Arthur was ware of an arm clothed in white samite, that held a fair sword in that hand.

Le Morte d'Arthur, I, 25

4 Always Sir Arthur lost so much blood that it was marvel he stood on his feet, but he was so full of knighthood that knightly he endured the pain.

Le Morte d'Arthur, IV, 9

5 What, nephew, said the king, is the wind in that door?

Le Morte d'Arthur, VII, 34

6 The joy of love is too short, and the sorrow thereof, and what cometh thereof, dureth over long.

Le Morte d'Arthur, X, 56

7 It is his day.

Le Morte d'Arthur, X, 70

8 The month of May was come, when every lusty heart beginneth to blossom, and to bring forth fruit; for like as herbs and trees bring forth fruit and flourish in May, in likewise every lusty heart that is in any manner a lover, springeth and flourisheth in lusty deeds. For it giveth unto all lovers courage, that lusty month of May.

Le Morte d'Arthur, XVIII, 25

9 All ye that be lovers call unto your remembrance the month of May, like as did Queen Guenever, for whom I make here a little mention, that while she lived she was a true lover, and therefore she had a good end.

Le Morte d'Arthur, XVIII, 25

10 Such a fellowship of good knights shall never be together in no company.

Le Morte d'Arthur, XX, 9

11 I shall curse you with book and bell and candle.¹

Le Morte d'Arthur, XXI, 1

12 Through this man [Launcelot] and me [Guenever] hath all this war been wrought, and the death of the most noblest knights of the world; for through our love that we have loved together is my most noble lord slain.

Le Morte d'Arthur, XXI, 9

¹The reference is to the ceremony of excommunication, performed with bell, book, and candle.

13 For as well as I have loved thee, mine heart will not serve me to see thee, for through thee and me is the flower of kings and knights destroyed.

Le Morte d'Arthur, XXI, 9

14 Thou were the meekest man and the gentlest that ever ate in hall among ladies. And thou were the sternest knight to thy mortal foe that ever put spear in the rest.

Le Morte d'Arthur, XXI, 13

15 Yet some men say in many parts of England that King Arthur is not dead, but had by the will of our Lord Jesu into another place. And men say that he shall come again and he shall win the Holy Cross. Yet I will not say that it shall be so, but rather I will say, Here in this world he changed his life. And many men say that there is written upon his tomb this verse: *Hic iacet Arthurus, rex quondam, rexque futurus.*²

Le Morte d'Arthur, XXXI, 7

Henry VI

1421–1471

16 Kingdoms are but cares,
State is devoid of stay;
Riches are ready snares,
And hasten to decay.

From SIR JOHN HARINGTON, Nugae Antiquae [1769]

François Villon

1431–c. 1465

17 Ah God! Had I but studied
In the days of my foolish youth.³

Le Grand Testament, 26

18 But where are the snows of yesteryear?⁴

Le Grand Testament. Ballade des Dames du Temps Jadis

19 In this faith I will to live and die.

Le Grand Testament. Ballade de l'Homage à Notre Dame

20 There's no good speech save in Paris.⁵

Le Grand Testament. Ballade des Femmes de Paris

21 But pray God that he absolve us all!⁶

Codicile

²Here lies Arthur, the once and future king.

³Hé Dieu! si j'eusse étudié / Au temps de ma jeunesse folle.

⁴Mais où sont les neiges d'antan?

Translated by DANTE GABRIEL ROSSETTI.
See Chaucer, 134:8.

⁵Il n'est bon bec que de Paris.

⁶Mais priez Dieu que tous nous veuille absoudre.

1 I know all except myself.¹

Ballade des Menus Propres

Aldus Manutius

1449–1515

2 Talk of nothing but business, and dispatch that business quickly.

Placard on the door of the Aldine Press, Venice, established about 1490

Christopher Columbus

1451–1506

3 Here the people could stand it no longer and complained of the long voyage; but the Admiral cheered them as best he could, holding out good hope of the advantages they would have. He added that it was useless to complain, he had come [to go] to the Indies, and so had to continue it until he found them, with the help of Our Lord.

*Journal of the First Voyage,*² *October 10, 1492*

4 At two hours after midnight appeared the land, at a distance of 2 leagues. They handed all sails and set the *tree*, which is the mainsail without bonnets, and lay-to waiting for daylight Friday, when they arrived at an island of the Bahamas that was called in the Indians' tongue Guanahani [San Salvador].

Journal of the First Voyage, October 12, 1492

5 The two Christians met on the way many people who were going to their towns, women and men, with a firebrand in the hand, [and] herbs to drink the smoke thereof, as they are accustomed.³

Journal of the First Voyage, November 6, 1492

6 And I say that Your Highnesses ought not to consent that any foreigner does business or sets foot here, except Christian Catholics, since this was the end and the beginning of the enterprise, that it should be for the enhancement and glory of the Christian religion, nor should anyone who is not a good Christian come to these parts.

Journal of the First Voyage, November 27, 1492

7 And they know neither sect nor idolatry, with the exception that all believe that the source of all

power and goodness is in the sky, and they believe very firmly that I, with these ships and people, came from the sky, and in this belief they everywhere received me, after they had overcome their fear.

*Letter to the Sovereigns on the First Voyage, February 15–March 4, 1493*⁴

8 I have always read that the world, both land and water, was spherical, as the authority and researches of Ptolemy and all the others who have written on this subject demonstrate and prove, as do the eclipses of the moon and other experiments that are made from east to west, and the elevation of the North Star from north to south.

*Letter to the Sovereigns on the Third Voyage, October 18, 1498*⁵

9 I should be judged as a captain who went from Spain to the Indies to conquer a people numerous and warlike, whose manners and religion are very different from ours, who live in sierras and mountains, without fixed settlements, and where by divine will I have placed under the sovereignty of the King and Queen our Lords, an Other World, whereby Spain, which was reckoned poor, is become the richest of countries.

*Letter to Doña Juana de Torres, October 1500*⁶

10 I came to serve you at the age of 28 and now I have not a hair on me that is not white, and my body is infirm and exhausted. All that was left to me and my brothers has been taken away and sold, even to the cloak that I wore, without hearing or trial, to my great dishonor.

*Lettera Rarissima to the Sovereigns, July 7, 1503 (Fourth Voyage)*⁷

Leonardo da Vinci

1452–1519

11 Man and the animals are merely a passage and channel for food, a tomb for other animals, a haven for the dead, giving life by the death of others, a coffer full of corruption.

*The Notebooks [1508–1518],*⁸ *vol. I, ch. 1*

12 Intellectual passion drives out sensuality.

The Notebooks, I, 1

¹Je connais tout, fors moi-même.

²BARTOLOMÉ DE LAS CASAS [1474–1566] made an abstract of Columbus's *Journal of the First Voyage (El Libro de la Primera Navegación)*, which is the nearest thing to an original journal that we have.

Translated by SAMUEL ELIOT MORISON.

³The first certain reference in history to smoking tobacco.

⁴This letter, the first and rarest of all printed Americana, describes the scenery and the natives of Hispaniola.

⁵Translated by SAMUEL ELIOT MORISON and MILTON ANASTOS.

⁶Columbus is returning from the Indies as a prisoner.

⁷Translated by MILTON ANASTOS.

⁸Translated by EDWARD MACCURDY.

1 As a well-spent day brings happy sleep, so life well used brings happy death.

The Notebooks, I, 1

2 Life well spent is long.

The Notebooks, I, 1

3 Shun those studies in which the work that results dies with the worker.

The Notebooks, I, 1

4 Whoever in discussion adduces authority uses not intellect but rather memory.

The Notebooks, I, 2

5 Iron rusts from disuse; stagnant water loses its purity and in cold weather becomes frozen; even so does inaction sap the vigor of the mind.

The Notebooks, I, 2

6 Savage is he who saves himself.

The Notebooks, I, 2

7 It is easier to resist at the beginning than at the end.

The Notebooks, I, 2

8 Necessity is the mistress and guardian of nature.

The Notebooks, I, 2

9 Human subtlety . . . will never devise an invention more beautiful, more simple or more direct than does nature, because in her inventions nothing is lacking, and nothing is superfluous.

The Notebooks, I, 3

10 Mechanics is the paradise of the mathematical sciences because by means of it one comes to the fruits of mathematics.

The Notebooks, I, 20

11 O speculators about perpetual motion, how many vain chimeras have you created in the like quest? Go and take your place with the seekers after gold.

The Notebooks, II, 25

12 O neglectful Nature, wherefore art thou thus partial, becoming to some of thy children a tender and benignant mother, to others a most cruel and ruthless stepmother? I see thy children given into slavery to others without ever receiving any benefit, and in lieu of any reward for the services they have done for them they are repaid by the severest punishments.

The Notebooks, II, 45

13 The Medici created and destroyed me.

The Notebooks, II, 46

Amerigo Vespucci

1454–1512

14 Those new regions [America] which we found and explored with the fleet . . . we may rightly call a New World . . . a continent more densely peopled

and abounding in animals than our Europe or Asia or Africa; and, in addition, a climate milder than in any other region known to us.¹

*Letter called Mundus Novus [1503] to
Lorenzo Pier Francesco de' Medici*

Sebastian Brant

c. 1458–1521

15 The world wants to be deceived.

The Ship of Fools (Das Narrenschiff) [1494]

John Skelton

c. 1460–1529

16 I say, thou mad March hare.²

Replication Against Certain Young Scholars

17 He ruleth all the roost.³

Why Come Ye Not to Court, l. 198

18 The wolf from the door.⁴

Why Come Ye Not to Court, l. 1531

19 Old proverb says,
That bird is not honest
That filleth his own nest.⁵

Poems Against Garnesche

20 Maid, widow, or wife.

Philip Sparrow

21 Vengeance I ask and cry,
By way of exclamation,
On the whole nation
Of cats wild and tame:
God send them sorrow and shame!

Philip Sparrow

22 Merry Margaret,
As midsummer flower,

¹Translated by G. T. NORTHUP.

This, and a letter of Vespucci to his friend Pier Soderini [1504], led geography professor Martin Waldseemüller to credit Vespucci with discovering “a fourth part of the world” and to issue a map [1507] with a bold AMERICA on the continent now called South America. Vespucci had invented a voyage of 1497, a year before Columbus’s Third Voyage to the mainland of South America.

²Mad as a March hare.—JOHN HEYWOOD, *Proverbs* [1546], *pt. II, ch. 5*

³Rule the roost.—JOHN HEYWOOD, *Proverbs* [1546], *pt. I, ch. 5*
Rules the roost.—JONSON, CHAPMAN, MARSTON, *Eastward Ho* [1605], *act II, sc. ii*

Her that ruled the roost.—THOMAS HEYWOOD, *History of Women* [ed. 1624]

⁴To keep the wolf from the door.—JOHN HEYWOOD, *Proverbs* [1546], *pt. II, ch. 7*

⁵It is a foul bird that filleth his own nest.—JOHN HEYWOOD, *Proverbs* [1546], *pt. II, ch. 5*

Gentle as falcon
Or hawk of the tower.

To Mistress Margaret Hussey

Giovanni Pico della Mirandola

1463–1494

1 We have made thee neither of heaven nor of earth, neither mortal nor immortal, so that with freedom of choice and with honor, as though the maker and molder of thyself, thou mayest fashion thyself in whatever shape thou shalt prefer. Thou shalt have the power to degenerate into the lower forms of life, which are brutish. Thou shalt have the power, out of thy soul's judgment, to be reborn into the highest forms, which are divine.¹

On the Dignity of Man [1496]

William Dunbar

c. 1465–c. 1530

2 London, thou art the flower of Cities all.

London, refrain

3 Gem of all joy, jasper of jocundity.

London, st. 3

4 I that in heill wes and gladnes
Am trublit now with gret seiknes
And feblit with infermite:
Timor Mortis conturbat me.²

*Lament for the Makers (Makaris)³ [c. 1508],
refrain*

5 Our plesance here is all vain glory,
This false world is but transitory.

Lament for the Makers, st. 2

Desiderius Erasmus

c. 1466–1536

6 In the country of the blind the one-eyed man is king.⁴

Adagia [1500]

7 It is folly alone that stays the fugue of Youth and beats off louting Old Age.

The Praise of Folly [1509]

¹Translated by ELIZABETH LIVERMORE FORBES.

²Fear of Death troubles me.

³Makers: poets.

⁴In regione caecorum rex est luscus.

In the country of the blind the one-eyed man is king; I passed for a good teacher, because the rest in town were bad.—JEAN-JACQUES ROUSSEAU, *Confessions* [1781–1788], *pt. I, bk. 5*

8 They may attack me with an army of six hundred syllogisms; and if I do not recant, they will proclaim me a heretic.

The Praise of Folly

Niccolò Machiavelli⁵

1469–1527

9 There is nothing more difficult to take in hand, more perilous to conduct, or more uncertain in its success, than to take the lead in the introduction of a new order of things.

The Prince [1532],⁶ ch. 6

10 Since love and fear can hardly exist together, if we must choose between them, it is far safer to be feared than loved.

The Prince, 8

11 The chief foundations of all states, new as well as old or composite, are good laws and good arms; and as there cannot be good laws where the state is not well armed, it follows that where they are well armed they have good laws.

The Prince, 12

12 A prince should therefore have no other aim or thought, nor take up any other thing for his study, but war and its organization and discipline, for that is the only art that is necessary to one who commands.

The Prince, 14

13 Among other evils which being unarmed brings you, it causes you to be despised.

The Prince, 14

14 Many have imagined republics and principalities which have never been seen or known to exist in reality; for how we live is so far removed from how we ought to live, that he who abandons what is done for what ought to be done, will rather bring about his own ruin than his preservation.

The Prince, 15

15 A prince being thus obliged to know well how to act as a beast must imitate the fox and the lion, for the lion cannot protect himself from traps, and the fox cannot defend himself from wolves. One must therefore be a fox to recognize traps, and a lion to frighten wolves.

The Prince, 17

16 When neither their property nor their honor is touched, the majority of men live content.

The Prince, 19

17 There are three classes of intellects: one which comprehends by itself; another which appreciates

⁵Every Country hath its Machiavel.—THOMAS BROWNE, *Religio Medici* [1643], *pt. I, sec. 20*

Out of his surname they have coined an epithet for a knave, and out of his Christian name a synonym for the Devil.—THOMAS MACAULAY, *On Machiavelli* [1827]

⁶Translated by W. K. MARRIOTT.

what others comprehend; and a third which neither comprehends by itself nor by the showing of others; the first is the most excellent, the second is good, the third is useless. *The Prince*, 22

1 There is no other way of guarding oneself against flattery than by letting men understand that they will not offend you by speaking the truth; but when everyone can tell you the truth, you lose their respect. *The Prince*, 23

2 God is not willing to do everything, and thus take away our free will and that share of glory which belongs to us. *The Prince*, 26

3 Whoever desires to found a state and give it laws, must start with assuming that all men are bad and ever ready to display their vicious nature, whenever they may find occasion for it.

Discourse upon the First Ten Books of Livy, bk. I, ch. 3

4 The people resemble a wild beast, which, naturally fierce and accustomed to live in the woods, has been brought up, as it were, in a prison and in servitude, and having by accident got its liberty, not being accustomed to search for its food, and not knowing where to conceal itself, easily becomes the prey of the first who seeks to incarcerate it again.

Discourse upon the First Ten Books of Livy, I, 16

5 He who establishes a tyranny and does not kill Brutus, and he who establishes a democratic regime and does not kill the sons of Brutus, will not last long.¹

Discourse upon the First Ten Books of Livy, III, 3

Charles VIII

1470–1498

6 This is our gracious will.²
Royal Order of March 12, 1497

Nicholas Copernicus

1473–1543

7 Finally we shall place the Sun himself at the center of the Universe. All this is suggested by the systematic procession of events and the harmony of the whole Universe, if only we face the facts, as they say, “with both eyes open.”

*De Revolutionibus Orbium Coelestium [1543]*³

¹Translated by LESLIE J. WALKER, S.J.

²Tel est notre bon plaisir.

³Translated by JOHN F. DOBSON.

Ludovico Ariosto

1474–1533

8 Nature made him, and then broke the mold.⁴
Orlando Furioso [1532], canto X, st. 84

Michelangelo [Buonarroti]

1475–1564

9 The more the marble wastes, the more the statue grows. *Sonnet*

10 If it be true that any beautiful thing raises the pure and just desire of man from earth to God, the eternal fount of all, such I believe my love.

Sonnet

11 The power of one fair face makes my love sublime, for it has weaned my heart from low desires.

Sonnet

12 I live and love in God’s peculiar light.

Sonnet

Sir Thomas More⁵

1478–1535

13 They wonder much to hear that gold, which in itself is so useless a thing, should be everywhere so much esteemed, that even men for whom it was made, and by whom it has its value, should yet be thought of less value than it is.

Utopia [1516]. Of Jewels and Wealth

14 They have no lawyers among them, for they consider them as a sort of people whose profession it is to disguise matters.

Utopia. Of Law and Magistrates

15 Plato by a goodly similitude declareth, why wise men refrain to meddle in the commonwealth. For when they see the people swarm into the streets, and daily wet to the skin with rain, and yet cannot persuade them to go out of the rain,⁶ they do keep themselves within their houses, seeing they cannot remedy the folly of the people.

Utopia. Concerning the Best State of a Commonwealth

16 A little wanton money, which burned out the bottom of his purse. *Works [c. 1530]*

⁴Natura il fece, e poi ruppe la stampa.

⁵Canonized [1935] by Pope Pius XI.

⁶In the modern phrase: Not sense enough to come in out of the rain.

- 1 This is a fair tale of a tub told of his election.¹
Confutation of Tyndale's Answers [1532]
- 2 For men use, if they have an evil turn, to write it in marble: and whoso doth us a good turn we write it in dust.
Richard III and His Miserable End [1543]
- 3 See me safe up, and for my coming down let me shift for myself.
On ascending the scaffold. From WILLIAM ROPER, Life of Sir Thomas More [1626]
- 4 This hath not offended the king.
As he drew his beard aside upon placing his head on the block. From BACON, Apothegms, no. 22

Robert Whittinton

c. 1480–c. 1530

- 5 [Sir Thomas] More is a man of angel's wit and singular learning; I know not his fellow. For where is the man of that gentleness, lowliness and affability? And as time requireth, a man of marvelous mirth and pastimes; and sometimes of as sad a gravity; a man for all seasons.
Passage composed for schoolboys to put into Latin

Martin Luther

1483–1546

- 6 If it were an art to overcome heresy with fire, the executioners would be the most learned doctors on earth.
To the Christian Nobility of the German States [1520]
- 7 Here I stand; I can do no other. God help me. Amen.²
Speech at the Diet of Worms [April 18, 1521]
- 8 The mad mob does not ask how it could be better, only that it be different. And when it then becomes worse, it must change again. Thus they get bees for flies, and at last hornets for bees.
Whether Soldiers Can Also Be in a State of Grace [1526]

- 9 A mighty fortress is our God,
A bulwark never failing.

¹A tale of a tub is a cock-and-bull story. Jonson used it as the title of a comedy [1633], and Swift as the title of a satire [1696].

²Hier stehe ich, ich kann nicht anders. Gott helfe mir. Amen. Inscribed on his monument at Worms.

Also translated as: Here I stand, I cannot do otherwise. And: God helping me, I can do no other.

Our helper He amid the flood
Of mortal ills prevailing.³
Ein' Feste Burg [1529]

- 10 What can only be taught by the rod and with blows will not lead to much good; they will not remain pious any longer than the rod is behind them.
The Great Catechism. Second Command [1529]
- 11 Peace is more important than all justice; and peace was not made for the sake of justice, but justice for the sake of peace.
On Marriage [1530]
- 12 Justice is a temporary thing that must at last come to an end; but the conscience is eternal and will never die.
On Marriage
- 13 Superstition, idolatry, and hypocrisy have ample wages, but truth goes a-begging.
Table Talk [1569], 53
- 14 For where God built a church, there the Devil would also build a chapel.⁴ . . . Thus is the Devil ever God's ape.
Table Talk, 67
- 15 The Mass is the greatest blasphemy of God, and the highest idolatry upon earth, an abomination the like of which has never been in Christendom since the time of the Apostles.
Table Talk, 171
- 16 There is no more lovely, friendly and charming relationship, communion or company than a good marriage.
Table Talk, 292
- 17 A theologian is born by living, nay dying and being damned, not by thinking, reading, or speculating.
Table Talk, 352
- 18 Reason is the greatest enemy that faith has: it never comes to the aid of spiritual things, but—more frequently than not—struggles against the divine Word, treating with contempt all that emanates from God.
Table Talk, 353
- 19 If I had heard that as many devils would set on me in Worms as there are tiles on the roofs, I should nonetheless have ridden there.
Works [1745], XVI, 14
- 20 It makes a difference whose ox is gored.
Works [1854], LXII

³Ein' feste burg is unser Gott, / ein gute wehr und waffen. / Er hilft uns frei aus aller not, / die uns itzt hat betroffen.

Translated by FREDERICK HENRY HEDGE.
Great God! there is no safety here below; / Thou art my fortress, thou that seem'st my foe. — FRANCIS QUARLES, *Divine Poems*

⁴Where God hath a temple, the Devil will have a chapel. — ROBERT BURTON, *Anatomy of Melancholy* [1621–1651], pt. III, sec. 4, member I, subsec. 1

No sooner is a temple built to God but the Devil builds a chapel hard by. — GEORGE HERBERT, *Jacula Prudentum* [1651]

Hernán Cortés [Hernando Cortez]

1485–1547

- 1 [The Aztecs] said that by no means would they give themselves up, for as long as one of them was left he would die fighting, and that we would get nothing of theirs because they would burn everything or throw it into the water.

Third Dispatch [May 15, 1522]. To Charles V

Hugh Latimer

c. 1485–1555

- 2 Play the man, Master Ridley; we shall this day light such a candle, by God's grace, in England, as I trust shall never be put out.

To Nicholas Ridley [1500–1555] as they were being burned alive at Oxford for heresy [October 16, 1555]. From J. R. GREEN, A Short History of the English People [1874], ch. 7

Pope Julius III

1487–1555

- 3 Do you not know, my son, with what little understanding the world is ruled?¹

To a Portuguese monk who sympathized with the pope's burdens of office

Jacques Cartier

1491–1557

- 4 I am rather inclined to believe that this is the land God gave to Cain.² *La Première Relation*

Saint Ignatius of Loyola

1491–1556

- 5 Teach us, good Lord, to serve Thee as Thou deservest:

To give and not to count the cost;
To fight and not to heed the wounds;
To toil and not to seek for rest;
To labor and not ask for any reward
Save that of knowing that we do Thy will.

Prayer for Generosity [1548]

¹An nescis, mi fili, quantilla prudentia mundus regatur?

²J'estime mieux que autrement, que c'est la terre que Dieu donna à Caïn.

Upon discovering the bleak shore of the Gulf of St. Lawrence, today's Labrador and Quebec [summer 1534].

Bernal Díaz del Castillo

c. 1492–c. 1581

- 6 To me it appears that the names of those³ ought to be written in letters of gold, who died so cruel a death, for the service of God and His Majesty, to give light to those who were in darkness, and to procure wealth which all men desire.⁴

The True History of the Conquest of New Spain (Historia Verdadera de la Conquista de la Nueva España) [1800], pt. II, ch. 10

Philippus Aureolus Paracelsus

c. 1493–1541

- 7 Every experiment is like a weapon which must be used in its particular way—a spear to thrust, a club to strike. Experimenting requires a man who knows when to thrust and when to strike, each according to need and fashion.⁵

Surgeon's Book (Chirurgische Bucher) [1605]

Francis [François] I

1494–1547

- 8 All is lost save honor.⁶

Letter to his mother after his defeat at Pavia [February 23, 1525]

François Rabelais

c. 1494–1553

- 9 Break the bone and suck out the substantific marrow.

Gargantua and Pantagruel,⁷ bk. I [1532], prologue

- 10 To laugh is proper to man.⁸

Gargantua and Pantagruel, I, Rabelais to the Reader

³The five hundred and fifty soldiers who came to Mexico with Cortés [1519], all but five of whom were dead at the time Díaz was writing [1568].

⁴Translated by MAURICE KEATINGE.

⁵Translated by HENRY M. PACTER.

⁶Tout est perdu fors l'honneur.

The actual words written were: De toutes choses ne m'est demeuré que l'honneur et la vie qui est sauvé. The letter is in DU LAURE, *Histoire Civile, Physique et Morale de Paris* [1821–1825].

⁷Translated by SIR THOMAS URQUHART and PETER ANTHONY MOTTEUX [1653–1694].

⁸Pour ce que rire est le propre de l'homme.

- 1 Appetite comes with eating¹ . . . but the thirst goes away with drinking.
Gargantua and Pantagruel, I, ch. 5
- 2 War begun without good provision of money beforehand for going through with it is but as a breathing of strength and blast that will quickly pass away. Coin is the sinews of war.
Gargantua and Pantagruel, I, 46
- 3 How shall I be able to rule over others, that have not full power and command of myself?²
Gargantua and Pantagruel, I, 52
- 4 Do what thou wilt.³
Gargantua and Pantagruel, I, 57
- 5 Wisdom entereth not into a malicious mind, and science without conscience is but the ruin of the soul.
Gargantua and Pantagruel, II [1534], 8
- 6 Subject to a kind of disease, which at that time they called lack of money.
Gargantua and Pantagruel, II, 16
- 7 So much is a man worth as he esteems himself.
Gargantua and Pantagruel, II, 29
- 8 A good crier of green sauce.
Gargantua and Pantagruel, II, 31
- 9 This flea which I have in mine ear.
Gargantua and Pantagruel, III [1545], 31
- 10 Oh thrice and four times happy those who plant cabbages!
Gargantua and Pantagruel, IV [1548], 18
- 11 Which was performed to a T.⁴
Gargantua and Pantagruel, IV, 41
- 12 He that has patience may compass anything.
Gargantua and Pantagruel, IV, 48
- 13 We will take the good will for the deed.⁵
Gargantua and Pantagruel, IV, 49
- 14 Speak the truth and shame the Devil.⁶
Gargantua and Pantagruel, V [1552], author's prologue
- 15 Plain as a nose in a man's face.⁷
Gargantua and Pantagruel, V, author's prologue
- 16 Like hearts of oak.
Gargantua and Pantagruel, V, author's prologue
- 17 Go hang yourselves [critics] . . . you shall never want rope enough.⁸
Gargantua and Pantagruel, V, author's prologue
- 18 Looking as like . . . as one pea does like another.⁹
Gargantua and Pantagruel, V, 2
- 19 It is meat, drink, and cloth to us.
Gargantua and Pantagruel, V, 7
- 20 I am going to seek a grand perhaps; draw the curtain, the farce is played.¹⁰
Alleged last words. From MOTTEUX, Life of Rabelais

¹My appetite comes to me while eating.—MONTAIGNE, *Essays* [1580–1595], III, 9

²He is most powerful who has power over himself.—SENECA, *Epistles*, 90, 34

³Fais ce que voudras.

⁴We could manage this matter to a T.—LAURENCE STERNE, *Tristram Shandy*, bk. II [1760], ch. 5

You see they'd have fitted him to a T.—SAMUEL JOHNSON; from BOSWELL, *Life of Johnson* [1791]

You will find it shall echo my speech to a T.—THOMAS MOORE, *Address for the Opening of the New Theatre of St. Stephen*

⁵The will for deed I do accept.—DU BARTAS, *Divine Weeks and Works* [1578], *Second Week, Third Day*, pt. 2

You must take the will for the deed.—JONATHAN SWIFT, *Polite Conversation* [1738], *Dialogue 2*

⁶While you live, tell truth and shame the devil!—SHAKESPEARE, *Henry IV*, pt. I, act III, sc. i, l. 62

I'd tell the truth, and shame the devil.—SAMUEL JOHNSON; from BOSWELL, *Life of Johnson* [1791], vol. I, p. 460 (Everyman edition)

Truth being truth./Tell it and shame the devil.—ROBERT BROWNING, *The Ring and the Book* [1868–1869], III, *The Other Half-Rome*

⁷As clear and as manifest as the nose in a man's face.—ROBERT BURTON, *Anatomy of Melancholy* [1621–1651], pt. III, sec. 3, member 4, subsec. 1

⁸They were suffered to have rope enough till they had haltered themselves.—THOMAS FULLER, *The Historie of the Holy Warre* [1639], bk. 5, ch. 7

Give a man enough rope and he'll hang himself.—*Proverb*

⁹As like as one pease is to another.—JOHN LYLY, *Euphues* [1579] They say we are / Almost as like as eggs.—SHAKESPEARE, *The Winter's Tale*, act I, sc. ii, l. 130

As one egg is like another.—CERVANTES, *Don Quixote*, pt. II [1615], bk. III, ch. 14

¹⁰Je m'en vais chercher un grand peut-être; tirez le rideau, la farce est jouée.

His religion, at best, is an anxious wish; like that of Rabelais, "a great Perhaps."—THOMAS CARLYLE, *Essays, Burns* [1828]

The grand perhaps.—ROBERT BROWNING, *Bishop Blougram's Apology* [1855]

John Heywood¹

c. 1497–c. 1580

- 1 All a green willow, willow, willow,
All a green willow is my garland.²

The Green Willow

- 2 The loss of wealth is loss of dirt,
As sages in all times assert;
The happy man's without a shirt.

Be Merry Friends

- 3 Let the world slide,³ let the world go;
A fig for care, and a fig for woe!
If I can't pay, why I can owe,
And death makes equal the high and low.

Be Merry Friends

- 4 Haste maketh waste.⁴

Proverbs [1546], pt. I, ch. 2

- 5 Good to be merry and wise. *Proverbs, I, 2*

- 6 Look ere ye leap.⁵ *Proverbs, I, 2*

- 7 While between two stools my tail go to the
ground.⁶ *Proverbs, I, 2*

- 8 The fat is in the fire. *Proverbs, I, 3*

- 9 When the sun shineth, make hay.
Proverbs, I, 3

- 10 The tide tarrieth no man.⁷
Proverbs, I, 3

- 11 And while I at length debate and beat the bush,
There shall step in other men and catch the birds.⁸
Proverbs, I, 3

¹John Heywood's *Proverbs*, first printed in 1546, is the earliest collection of English colloquial sayings. The selection here given is from the edition of 1874 (a reprint of 1598), edited by JULIAN SHARMAN.

²The earliest known of the "willow" songs (see Shakespeare, 215:1).

³Let the world slide. — *Towneley Mysteries* [1420]
Let the world slide. — SHAKESPEARE, *The Taming of the Shrew*, *Induction, sc. i, l. 6*

⁴In wikked haste is no profit. — CHAUCER, *The Canterbury Tales* [c. 1387], *Melibee*, 2240

⁵Thou shouldst have looked before thou hadst leapt. — JONSON, CHAPMAN, MARSTON, *Eastward Ho* [1605], *act V, sc. i*

⁶Between two stools one sits on the ground. — *Les Proverbes del Vilain*, MS Bodleian [c. 1303]

⁷Time nor tide tarrieth no man. — ROBERT GREENE, *Disputations* [1592]

Hoist up sail while gale doth last, / Tide and wind stay no man's pleasure. — ROBERT SOUTHWELL, *St. Peter's Complaint* [1595]
Nae man can tether time or tide. — ROBERT BURNS, *Tam o' Shanter* [1791]

⁸It is this proverb which Henry V is reported to have uttered at the siege of Orléans: Shall I beat the bush and another take the bird?

- 12 Wedding is destiny,
And hanging likewise.⁹ *Proverbs, I, 3*

- 13 Happy man, happy dole.¹⁰ *Proverbs, I, 3*

- 14 God never send'th mouth but he sendeth
meat.¹¹ *Proverbs, I, 4*

- 15 A hard beginning maketh a good ending.
Proverbs, I, 4

- 16 Like will to like. *Proverbs, I, 4*

- 17 More afraid than hurt. *Proverbs, I, 4*

- 18 Nothing is impossible to a willing heart.
Proverbs, I, 5

- 19 Let the world wag, and take mine ease in mine
inn. *Proverbs, I, 5*

- 20 Hold their noses to grindstone.
Proverbs, I, 5

- 21 Cut my coat after my cloth. *Proverbs, I, 8*

- 22 The nearer to the church, the further from God.¹²
Proverbs, I, 9

- 23 Now for good luck, cast an old shoe after me.
Proverbs, I, 9

- 24 Better is to bow than break.¹³
Proverbs, I, 9

- 25 It hurteth not the tongue to give fair words.¹⁴
Proverbs, I, 9

- 26 Two heads are better than one.
Proverbs, I, 9

- 27 A short horse is soon curried.
Proverbs, I, 10

⁹Hanging and wiving go by destiny. — *The Schole-hous for Women* [1541]

Marriage and hanging go by destiny; matches are made in heaven. — ROBERT BURTON, *Anatomy of Melancholy* [1621–1651], *pt. III, sec. 2, member 5, subsec. 5*

¹⁰Happy man be his dole. — SHAKESPEARE, *The Merry Wives of Windsor*, *act III, sc. iv, l. 68*, and *The Winter's Tale*, *act I, sc. ii, l. 163*

¹¹God sendeth and giveth both mouth and the meat. — THOMAS TUSSER, *A Hundred Good Points of Husbandry* [1557]

God sends meat, and the Devil sends cooks. — JOHN TAYLOR [1580–1653], *Works* [1630], *vol. II, p. 85*

The holy prophet Zoroaster said, / The Lord who made thy teeth shall give thee bread. — *Persian couplet*

¹²Qui est près de l'église est souvent loin de Dieu [He who is near the Church is often far from God]. — *Les Proverbes Communs* [c. 1500]

¹³Rather to bow than break is profitable: / Humility is a thing commendable. — *The Moral Proverbs of Cristyne* [1390]

¹⁴Fair words never hurt the tongue. — JONSON, CHAPMAN, MARSTON, *Eastward Ho* [1605], *act IV, sc. i*

- 1 To tell tales out of school.
Proverbs, I, 10
- 2 To hold with the hare and run with the hound.
Proverbs, I, 10
- 3 Neither fish nor flesh, nor good red herring.
Proverbs, I, 10
- 4 All is well that ends well.¹ *Proverbs, I, 10*
- 5 Of a good beginning cometh a good end.²
Proverbs, I, 10
- 6 When the steed is stolen, shut the stable door.³
Proverbs, I, 10
- 7 She looketh as butter would not melt in her mouth.
Proverbs, I, 10
- 8 Ill weed groweth fast.⁴ *Proverbs, I, 10*
- 9 Beggars should be no choosers.
Proverbs, I, 10
- 10 Merry as a cricket. *Proverbs, I, 11*
- 11 To rob Peter and pay Paul.⁵ *Proverbs, I, 11*
- 12 A man may well bring a horse to the water,
But he cannot make him drink without he will.⁶
Proverbs, I, 11
- 13 Rome was not built in one day.
Proverbs, I, 11
- 14 Ye have many strings to your bow.⁷
Proverbs, I, 11
- 15 Children learn to creep ere they can learn to go.
Proverbs, I, 11
- 16 Better is half a loaf than no bread.
Proverbs, I, 11
- 17 Nought venture nought have.
Proverbs, I, 11
- 18 Children and fools cannot lie.⁸ *Proverbs, I, 11*
- 19 All is fish that cometh to net.⁹
Proverbs, I, 11
- 20 Who is worse shod than the shoemaker's wife?¹⁰
Proverbs, I, 11
- 21 One good turn asketh another.
Proverbs, I, 11
- 22 A dog hath a day. *Proverbs, I, 11*
- 23 A hair of the dog that bit us.¹¹ *Proverbs, I, 11*
- 24 But in deed,
A friend is never known till a man have need.
Proverbs, I, 11
- 25 Burnt child fire dreadeth.¹² *Proverbs, II, 2*
- 26 There is no fool to the old fool.¹³
Proverbs, II, 2
- 27 A woman hath nine lives like a cat.
Proverbs, II, 4
- 28 A penny for your thought. *Proverbs, II, 4*
- 29 You cannot see the wood for the trees.
Proverbs, II, 4
- 30 You stand in your own light. *Proverbs, II, 4*
- 31 Tit for tat.¹⁴ *Proverbs, II, 4*
- 32 Three may keep counsel, if two be away.¹⁵
Proverbs, II, 5

¹Si finis bonus est, totum bonum erit [If the end is good, all will be good].—*Gesta Romanorum* [1472], *tale 67*

²Who that well his warke beginneth,/The rather a good end he winneth.—JOHN GOWER [c. 1325–1408], *Confessio Amantis* [c. 1386–1390]

³Quant le cheval est emblé donke ferme fols l'estable [When the horse has been stolen, the fool shuts the stable].—*Les Proverbes del Vilain, MS Bodleian* [c. 1303]

⁴Ewyl weed ys sone y-growe.—*MS Harleian* [c. 1490]
Great weeds do grow apace.—SHAKESPEARE, *Richard III, act II, sc. iv, l. 13*

An ill weed grows apace.—GEORGE CHAPMAN, *An Humorous Day's Mirth* [1599]

⁵Give not Saint Peter so much, to leave Saint Paul nothing.—GEORGE HERBERT, *Jacula Prudentum* [1640]

⁶To rob Peter and pay Paul" is said to have had its origin in the reign of Edward VI when the lands of St. Peter at Westminster were appropriated to raise money for the repair of St. Paul's in London.

The French form of the proverb is: Découvrir saint Pierre pour couvrir saint Paul.

⁷You may bring a horse to the river, but he will drink when and what he pleaseth.—GEORGE HERBERT, *Jacula Prudentum* [1651]

⁸Two strings to his bow.—RICHARD HOOKER, *Laws of Ecclesiastical Polity, bk. V* [1597], *ch. 80*

⁸'Tis an old saw, children and fools speak true.—JOHN LYLY, *Endymion* [1591]

⁹All's fish they get that cometh to net.—THOMAS TUSSEY, *A Hundred Good Points of Husbandry* [1557], *February Abstract*

¹⁰Him that makes shoes go barefoot himself.—ROBERT BURTON, *Anatomy of Melancholy* [1621–1651], *Democritus to the Reader*

¹¹Old recipe books advised that an inebriate should drink sparingly in the morning some of the same kind of liquor which he had drunk to excess the night before.

¹²Brend child fur dredth,/Quoth Hendyng.—HENDYNG [1272–1307], *Proverbs, MS*

¹³There is no fool like an old fool.—JOHN LYLY, *Mother Bombe* [1590], *act IV, sc. ii*, and in frequent use thereafter

¹⁴This is a corruption of *Tant pour tant*.

¹⁵Two may keep counsel when the third's away.—SHAKESPEARE, *Titus Andronicus, act IV, sc. ii, l. 145*

Three can hold their peace if two be away.—GEORGE HERBERT, *Jacula Prudentum* [1651]

- 1 Small pitchers have wide ears.¹
Proverbs, II, 5
- 2 Many hands make light work.
Proverbs, II, 5
- 3 Out of God's blessing into the warm sun.²
Proverbs, II, 5
- 4 There is no fire without some smoke.³
Proverbs, II, 5
- 5 A cat may look on a king. *Proverbs, II, 5*
- 6 Much water goeth by the mill
That the miller knoweth not of.⁴
Proverbs, II, 5
- 7 He must needs go whom the devil doth drive.
Proverbs, II, 7
- 8 Set the cart before the horse. *Proverbs, II, 7*
- 9 The more the merrier. *Proverbs, II, 7*
- 10 Be the day never so long,
Evermore at last they ring to even-song.⁵
Proverbs, II, 7
- 11 The moon is made of a green cheese.⁶
Proverbs, II, 7
- 12 I know on which side my bread is buttered.
Proverbs, II, 7
- 13 The wrong sow by th' ear. *Proverbs, II, 9*
- 14 An ill wind that bloweth no man to good.⁷
Proverbs, II, 9

¹Pitchers have ears.—SHAKESPEARE, *The Taming of the Shrew*, act IV, sc. iv, l. 52, and *Richard III*, act II, sc. iv, l. 37

Little pitchers have wide ears.—GEORGE HERBERT, *Jacula Prudentum* [1640]

²Thou shalt come out of a warm sun into God's blessing.—JOHN LILLY, *Euphues* [1579]

Thou out of Heaven's benediction com'st/To the warm sun.—SHAKESPEARE, *King Lear*, act II, sc. ii, l. 168

³There can no great smoke arise, but there must be some fire.—JOHN LILLY, *Euphues* [1579]

⁴More water glideth by the mill/Than wots the miller of.—SHAKESPEARE, *Titus Andronicus*, act II, sc. i, l. 85

The miller sees not all the water that goes by his mill.—ROBERT BURTON, *Anatomy of Melancholy* [1621–1651], pt. III, sec. 3, member 4, subsec. 1

⁵Be the day short or never so long,/At length it ringeth to evensong.—*Quoted at the stake by George Tankerfield* [1555]. From JOHN FOXE [1516–1587], *Actes and Monuments (The Book of Martyrs)* [1563], ch. 7

⁶They would make me believe that the moon was made of green cheese.—JOHN FRITH [1503–1533], *A Pistle to the Christian Reader* [1529]

⁷Except wind stands as never it stood,/It is an ill wind turns none to good.—TUSSEY, *A Description of the Properties of Winds Falstaff*: What wind blew you hither, Pistol?

Pistol. Not the ill wind which blows no man to good.—SHAKESPEARE, *Henry IV, Part II*, act V, sc. iii, l. 87

- 15 For when I gave you an inch, you took an ell.⁸
Proverbs, II, 9
- 16 Would ye both eat your cake and have your cake?⁹
Proverbs, II, 9
- 17 Every man for himself and God for us all.¹⁰
Proverbs, II, 9
- 18 Though he love not to buy the pig in the poke.¹¹
Proverbs, II, 9
- 19 This hitteth the nail on the head.
Proverbs, II, 11
- 20 Enough is as good as a feast.
Proverbs, II, 11

Charles V

1500–1558

- 21 Iron hand in a velvet glove.
Attributed. From THOMAS CARLYLE, Latter-Day Pamphlets, 11
- 22 I make war on the living, not on the dead.
Said when advised to hang Luther's corpse on the gallows [1546]
- 23 I speak Spanish to God, Italian to women, French to men, and German to my horse.¹²
Attributed

Pope Gregory XIII

1502–1585

- 24 To the greater glory of God.¹³
From The Canons and Decrees of the Council of Trent [1542–1560]

Sir Thomas Wyatt

c. 1503–1542

- 25 Forget not yet the tried intent
Of such a truth as I have meant;

⁸Give an inch, he'll take an ell.—JOHN WEBSTER, *Sir Thomas Wyatt*

⁹Wouldst thou both eat thy cake and have it?—GEORGE HERBERT, *The Sizer* [1633]

¹⁰Every man for himself, his own ends, the Devil for all.—ROBERT BURTON, *Anatomy of Melancholy* [1621–1651], pt. III, sec. 1, member 3

¹¹For buying or selling of pig in a poke.—THOMAS TUSSEY, *A Hundred Good Points of Husbandry* [1557], *September Abstract*

¹²Je parle espagnol à Dieu, italien aux femmes, français aux hommes, et allemand à mon cheval.

¹³Ad maiorem Dei gloriam. Motto of the Society of Jesus.

My great travail so gladly spent,
Forget not yet!

Forget Not Yet

- 1 My lute, awake! perform the last
Labor that thou and I shall waste,
And end that I have now begun;
For when this song is sung and past,
My lute, be still, for I have done.

*The Lover Complaineth the Unkindness of
His Love*

- 2 They flee from me, that sometime did me seek
With naked foot, stalking in my chamber.

*The Lover Showeth How He Is Forsaken of
Such as He Sometime Enjoyed*

- 3 And graven with diamonds in letters plain
There is written her fair neck round about:
Noli me tangere, for Caesar's I am,
And wild for to hold, though I seem tame.

Whoso List to Hunt

John Bradford

c. 1510–1555

- 4 The familiar story, that, on seeing evildoers taken
to the place of execution, he was wont to exclaim:
“But for the grace of God there goes John Bradford,”
is a universal tradition, which has overcome the lapse
of time.¹

*Biographical notice, Parker Society edition,
The Writings of John Bradford [1853]*

Ambroise Paré

1510–1590

- 5 I treated him, God cured him.²

His favorite saying

Sir Thomas Vaux

1510–1556

- 6 Companion none is like
Unto the mind alone;
For many have been harmed by speech,
Through thinking, few or none.

Of a Contented Mind [1557]

- 7 But age, with his stealing steps,
Hath claw'd me in his clutch.³

The Aged Lover Renounceth Love, st. 3

¹There but for the grace of God goes God. — *Anonymous saying, attributed to ORSON WELLES, among others*

²Je le soignay, Dieu le guérit.

³Quoted by First Clown in SHAKESPEARE, *Hamlet, act V, sc. i, l. 77.*

Richard Grafton

c. 1513–1572

- 8 Thirty days hath November,
April, June, and September,
February hath twenty-eight alone,
And all the rest have thirty-one.⁴

Chronicles of England [1562]

John Knox

c. 1513–1572

- 9 The First Blast of the Trumpet Against the Mon-
strous Regiment [Regimen] of Women.

Title of pamphlet [1558]

- 10 A man with God is always in the majority.⁵

*Inscription on Reformation Monument,
Geneva, Switzerland*

Mary Tudor [Mary I]

1516–1558

- 11 When I am dead and opened, you shall find
“Calais” lying in my heart.

From HOLINSHED, Chronicles [1577], III, 1160

Joachim du Bellay

1522–1560

- 12 Happy he who like Ulysses has made a glorious
voyage.⁶

Les Regrets [1559], XXXI

Pierre de Ronsard

1524–1585

- 13 When you are old, at evening candlelit,
Beside the fire bending to your wool,
Read out my verse and murmur, “Ronsard writ
This praise for me when I was beautiful.”⁷

Sonnets pour Hélène, I, 43

⁴Thirty days hath September, / April, June, and November; / All the rest have thirty-one, / Excepting February alone, / Which hath but twenty-eight, in fine, / Till leap year gives it twenty-nine. — *Common in the New England states*

Compare the old Latin class mnemonic:

In March, July, October, May, / The Ides are on the fifteenth day, / The Nones the seventh: all other months besides / Have two days less for Nones and Ides.

⁵Un homme avec Dieu est toujours dans la majorité.

⁶Heureux qui, comme Ulysse, a fait un beau voyage.

⁷Quand vous serez bien vieille, au soir à la chandelle, / Assise auprès du feu, dévidant et filant, / Direz, chantant mes vers, en vous émerveillant: / “Ronsard me célébrait du temps que j'étais belle.”

Translated by HUBERT WOLFE.

See the adaptation by Yeats: When you are old and gray and full of sleep, 637:4.

1 Live now, believe me, wait not till tomorrow;
Gather the roses of life today.¹
Sonnets pour Hélène, I, 43

2 Sweetheart, come see if the rose
Which at morning began to uncloze
Its damask gown to the sun
Has not lost, now the day is done,
The folds of its damasked gown
And its colors so like your own.
Odes [1553]. À Cassandre²

3 Harvest, oh! harvest your hour
While life is abloom with youth!
For age with bitter ruth
Will fade your beauty's flower.³
Odes. À Cassandre, last lines

Thomas Tusser

c. 1524–1580

4 At Christmas play and make good cheer,
For Christmas comes but once a year.
A Hundred Good Points of Husbandry
[1557]. The Farmer's Daily Diet

5 Such mistress, such Nan,
Such master, such man.⁴
A Hundred Good Points of Husbandry.
April's Abstract

6 Sweet April showers
Do spring May flowers.
A Hundred Good Points of Husbandry.
April's Husbandry

7 'Tis merry in hall
Where beards wag all.
A Hundred Good Points of Husbandry.
August's Abstract

Gabriel Meurier

1530–1601

8 He who excuses himself accuses himself.⁵
Trésor des Sentences

¹Vivez, si m'en croyez, n'attendez à demain:/Cueillez dès aujourd'hui les roses de la vie.

²Mignonne, allons voir si la rose / Qui, ce matin, avoit déclose / Sa robe de pourpre au soleil, / A point perdu, cette vesprée / Les plis de sa robe pourprée / Et son teint au vôtre pareil.

Translated by CURTIS HIDDEN PAGE.

³Cueillez, cueillez votre jeunesse: / Comme à cette fleur, la vieillesse / Fera ternir votre beauté.

⁴Tel maître, tel valet. — *Attributed to* PIERRE TERRAIL, SEIGNEUR DE BAYARD [c. 1473–1524], *known as the* CHEVALIER BAYARD

⁵Qui s'excuse, s'accuse.

William Stevenson

c. 1530–1575

9 I cannot eat but little meat,
My stomach is not good;
But sure I think that I can drink
With him that wears a hood.
Gammer Gurton's Needle [1566], drinking
song, act II

10 Back and side go bare, go bare,
Both foot and hand go cold;
But, belly, God send thee good ale enough,
Whether it be new or old.
Gammer Gurton's Needle, drinking song,
refrain

Henri Estienne

c. 1531–1598

11 Si jeunesse savait, si vieillesse pouvait [If youth
but knew, if old age but could].
Les Prémices [1594]

12 God tempers the wind to the shorn lamb.⁶
Les Prémices

Elizabeth I

1533–1603

13 I know I have the body of a weak and feeble
woman, but I have the heart and stomach of a king,
and of a king of England too; and think foul scorn
that Parma or Spain, or any prince of Europe,
should dare to invade the borders of my realm.
Speech to the troops at Tilbury on the approach
of the Armada [1588]

14 I am your anointed Queen. I will never be by violence
constrained to do anything. I thank God I
am endued with such qualities that if I were turned
out of the Realm in my petticoat I were able to live
in any place in Christendom.
From CHAMBERLIN, Sayings of Queen Elizabeth

15 I will make you shorter by the head.
From CHAMBERLIN, Sayings of Queen Elizabeth

16 The daughter of debate, that eke discord doth
sow.⁷
From CHAMBERLIN, Sayings of Queen Elizabeth

17 [To the Countess of Nottingham] God may forgive
you, but I never can.
From HUME, History of England Under the
House of Tudor, vol. II, ch. 7

⁶Dieu mesure le froid à la brebis tondue.

⁷Mary, Queen of Scots.

1 Though God hath raised me high, yet this I count
the glory of my crown: that I have reigned with your
loves. *The Golden Speech [1601]*

2 *Semper eadem [Ever the same].* *Motto*

3 'Twas God the word that spake it,
He took the Bread and brake it;
And what the word did make it,
That I believe, and take it.¹
*From S. CLARKE, Marrow of Ecclesiastical
History [ed. 1675], pt. II, Life of Queen
Elizabeth*

4 Must! Is *must* a word to be addressed to princes?
Little man, little man!
*On her deathbed, to Robert Cecil, her
principal secretary [March 24, 1603]*

Michel Eyquem de Montaigne²

1533–1592

5 I want to be seen here in my simple, natural, or-
dinary fashion, without straining or artifice; for it is
myself that I portray. . . . I am myself the matter of
my book.³

Essays,⁴ bk. I [1580], To the Reader

6 Truly man is a marvelously vain, diverse, and un-
dulating object. It is hard to found any constant
and uniform judgment on him.⁵

Essays, I, ch. 1

7 The thing I fear most is fear.⁶

Essays, I, 18

8 I want death to find me planting my cabbages.⁷

Essays, I, 20

9 He who would teach men to die would teach
them to live.⁸

Essays, I, 20

¹Answer on being asked her opinion of Christ's presence in the Sacrament.

²Translated by DONALD M. FRAME unless otherwise noted.

³Je veux qu'on m'y voit en ma façon simple, naturelle, et ordinaire, sans étude et artifice; car c'est moi que je peins. . . . Je suis moi-même la matière de mon livre.

⁴Books I and II of the *Essays* were published in 1580; republished [1588] with the addition of book III and with many interpolations in books I and II; the whole republished posthumously [1595], incorporating material based on Montaigne's marginal annotations in the 1588 edition.

⁵Certes, c'est un subject [sic] merueilleusement vain, divers, et ondoyant, que l'homme. Il est malaisé d'y fonder jugement constant et uniforme.

⁶C'est de quoi j'ai le plus de peur que la peur.

⁷Je veux que la mort me trouve plantant mes choux.

⁸I have taught you, my dear flock, for above thirty years how to live, and I will show you in a very short time how to die. — SIR EDWIN SANDYS [1561–1629], *Anglorum Speculum*

Teach him how to live, / And, oh still harder lesson! how to die. — PORTEUS, *Death, l. 316*

10 Live as long as you please, you will strike nothing off the time you will have to spend dead.

Essays, I, 20

11 Wherever your life ends, it is all there. The advantage of living is not measured by length, but by use; some men have lived long, and lived little; attend to it while you are in it. It lies in your will, not in the number of years, for you to have lived enough.

Essays, I, 20

12 I do not speak the minds of others except to speak my own mind better.

Essays, I, 26

13 Since I would rather make of him [the child] an able man than a learned man, I would also urge that care be taken to choose a guide [tutor] with a well-made rather than a well-filled head.⁹

Essays, I, 26

14 If you press me to say why I loved him, I can say no more than it was because he was he and I was I.¹⁰

Essays, I, 28

15 Nothing is so firmly believed as what is least known.

Essays, I, 32

16 A man of understanding has lost nothing, if he has himself.¹¹

Essays, I, 39

17 We must reserve a back shop all our own,¹² entirely free, in which to establish our real liberty and our principal retreat and solitude.

Essays, I, 39

18 The greatest thing in the world is to know how to belong to oneself.¹³

Essays, I, 39

19 It is a thorny undertaking, and more so than it seems, to follow a movement so wandering as that of our mind, to penetrate the opaque depths of its innermost folds, to pick out and immobilize the innumerable flutterings that agitate it.¹⁴

Essays, II [1580], 6

20 My trade and my art is living.¹⁵

Essays, II, 6

21 The easy, gentle, and sloping path . . . is not the path of true virtue. It demands a rough and thorny road.

Essays, II, 11

⁹Plutôt la tête bien faite que bien pleine.

¹⁰Parce que c'était lui; parce que c'était moi.

Translated by CHARLES COTTON, revised by HAZLETT and WIGHT.

¹¹L'homme d'entendement n'a rien perdu, s'il a soi-même.

¹²Il se faut réserver une arrière boutique toute notre.

¹³La plus grande chose du monde, c'est de savoir être à soi.

¹⁴C'est une épineuse entreprise, et plus qu'il ne semble, de suivre une allure si vagabonde que celle de nôtre esprit; de pénétrer les profondeurs opaques de ses replis internes; de choisir et arrêter tant de menus de ses agitations.

¹⁵Mon métier et mon art, c'est vivre.

- 1 When I play with my cat, who knows if I am not a pastime to her more than she is to me?
Essays, II, 12
- 2 The souls of emperors and cobblers are cast in the same mold. . . . The same reason that makes us bicker with a neighbor creates a war between princes.
Essays, II, 12
- 3 Their [the Skeptics'] way of speaking is: "I settle nothing . . . I do not understand it . . . Nothing seems true that may not seem false." Their sacramental word is *Ἐπεχθω*, which is to say, I suspend my judgment.¹
Essays, II, 12
- 4 This notion [skepticism] is more clearly understood by asking "What do I know?"²
Essays, II, 12
- 5 Man is certainly crazy. He could not make a mite, and he makes gods by the dozen.³
Essays, II, 12
- 6 What of a truth that is bounded by these mountains and is falsehood to the world that lives beyond?⁴
Essays, II, 12
- 7 Those who have compared our life to a dream were right. . . . We sleeping wake, and waking sleep.⁵
Essays, II, 12
- 8 How many valiant men we have seen to survive their own reputation!
Essays, II, 16
- 9 A man may be humble through vainglory.
Essays, II, 17
- 10 I find that the best goodness I have has some tincture of vice.
Essays, II, 20
- 11 Saying is one thing and doing is another.
Essays, II, 31
- 12 There were never in the world two opinions alike, any more than two hairs or two grains. Their most universal quality is diversity.
Essays, II, 37
- 13 I will follow the good side right to the fire, but not into it if I can help it.
Essays, III [1595], 1
- 14 I speak the truth, not my fill of it, but as much as I dare speak; and I dare to do so a little more as I grow old.
Essays, III, 1
- 15 Few men have been admired by their own households.
Essays, III, 1
- 16 Every man bears the whole stamp of the human condition.⁶
Essays, III, 1
- 17 It [marriage] happens as with cages: the birds without despair to get in, and those within despair of getting out.⁷
Essays, III, 5
- 18 Everyone recognizes me in my book, and my book in me.
Essays, III, 5
- 19 It takes so much to be a king that he exists only as such. That extraneous glare that surrounds him hides him and conceals him from us; our sight breaks and is dissipated by it, being filled and arrested by this strong light.
Essays, III, 7
- 20 Our wisdom and deliberation for the most part follow the lead of chance.⁸
Essays, III, 8
- 21 Not because Socrates said so, but because it is in truth my own disposition—and perchance to some excess—I look upon all men as my compatriots, and embrace a Pole as a Frenchman, making less account of the national than of the universal and common bond.⁹
Essays, III, 9

¹Je suspends mon jugement.

Translated by E. J. TRECHMANN.

Greek word (*epecho*) inscribed on a bay in Montaigne's library.—MAURICE RAT, *Oeuvres Complètes de Montaigne, La Pléiade Édition* [1962], note

This is one of a dozen maxims from Sextus Empiricus, third-century Greek philosopher, which together with biblical and Latin quotations comprise the fifty-seven sentences painted on the roof bays of Montaigne's library. About two-thirds of the sentences are in *Apologie de Raimond Sebond* (chapter 12 of book II of the *Essays*).

²Que sais-je?

Translated by E. J. TRECHMANN.

This phrase appeared on a medal Montaigne had struck, which showed also his coat of arms and the collar of the order of Saint Michael, and on the reverse side a pair of scales in perfect balance, the date [1576], his age (forty-two), and the Skeptics' motto *Ἐπεχθω* (see Montaigne, 153:3).

³L'homme est bien insensé. Il ne saurait forger un ciron, et forge des Dieux à douzaines.

⁴Quelle vérité que ces montagnes bornent, qui est mensonge qui se tient au delà?

⁵Ceux qui ont apparié notre vie à un songe ont eu de la raison. . . . Nous veillons dormants et veillants dormons.

Translated by E. J. TRECHMANN.

⁶Chaque homme porte la forme, entière de l'humaine condition.

Translated by CHARLES COTTON, revised by HAZLITT and WIGHT.

⁷Translated by CHARLES COTTON, revised by HAZLITT and WIGHT.

I myself have loved a lady and pursued her with a great deal of under-age protestation, whom some three or four gallants that have enjoyed would with all their hearts have been glad to have been rid of. 'Tis just like a summer bird-cage in a garden: the birds that are without despair to get in, and the birds that are within despair and are in a consumption for fear they shall never get out.—JOHN WEBSTER, *The White Devil* [1612], act I, sc. ii

Wedlock, indeed, hath oft comparèd been / To public feasts, where meet a public rout— / Where they that are without would fain go in, / And they that are within would fain go out.—SIR JOHN DAVIES [1569–1626], *Contention Betwixt a Wife, etc.*

⁸Although men flatter themselves with their great actions, they are not so often the result of great design as of chance.—LA ROCHEFOUCAULD, *Maxim* 57

⁹Translated by CHARLES COTTON, revised by HAZLITT and WIGHT.

1 There is no man so good that if he placed all his actions and thoughts under the scrutiny of the laws, he would not deserve hanging ten times in his life.

Essays, III, 9

2 A man must be a little mad if he does not want to be even more stupid.

Essays, III, 9

3 I have seen no more evident monstrosity and miracle in the world than myself.

Essays, III, 11

4 I have here only made a nosegay of culled flowers, and have brought nothing of my own but the thread that ties them together.¹

Essays, III, 12

5 It is more of a job to interpret the interpretations than to interpret the things, and there are more books about books than about any other subject: we do nothing but write glosses about each other.

Essays, III, 13

6 For truth itself does not have the privilege to be employed at any time and in every way; its use, noble as it is, has its circumscriptions and limits.

Essays, III, 13

7 No matter that we may mount on stilts, we still must walk on our own legs. And on the highest throne in the world, we still sit only on our own bottom.²

Essays, III, 13

8 Let us give Nature a chance; she knows her business better than we do.

Essays, III, 13

William I [William the Silent]

1533–1584

9 My God, have mercy on my soul and on my poor people.³

Last words as he fell under an assassin's bullets

William Butler

1535–1618

10 It is unseasonable and unwholesome in all months that have not an *r* in their name to eat an oyster.

Dyer's Dry Dinner [1599]

¹Translated by CHARLES COTTON, revised by HAZLITT and WIGHT. John Bartlett used this passage as an epigraph for the fourth edition of *Bartlett's Familiar Quotations* [1864].

I am but a gatherer and disposer of other men's stuff, at my best value. — SIR HENRY WOTTON, *The Elements of Architecture* [1624], *preface*

²Si, avons nous beau monter sur des échasses, car sur des échasses encore faut-il marcher de nos jambes. Et au plus élevé trône du monde, si ne sommes assis que sur notre cul.

Translated by WALTER KAISER.

³Mon Dieu, ayez pitié de mon âme et de mon pauvre peuple.

Sir Humphrey Gilbert

c. 1539–1583

11 We are as near to heaven by sea as by land!⁴
From HAKLUYT, Voyages, vol. III [1600], p. 159

Saint John of the Cross [San Juan de la Cruz]

1542–1591

12 The Dark Night of the Soul.
Title of treatise [c. 1583] based on his poem Songs of the Soul Which Rejoices at Having Reached . . . Union with God by the Road of Spiritual Negation [c. 1578]

Mary Stuart [Mary, Queen of Scots]

1542–1587

13 In my end is my beginning. *Motto*

14 O Lord my God, I have trusted in thee;
O Jesu my dearest one, now set me free.
In prison's oppression, in sorrow's obsession,
I weary for thee.
With sighing and crying bowed down as dying,
I adore thee, I implore thee, set me free!⁵

Prayer written in her Book of Devotion before her execution

Jan Zamoyski

1542–1605

15 The king reigns, but does not govern.⁶
Speech in the Polish Parliament [1605], referring to King Sigismund III

⁴The way to heaven out of all places is of like length and distance. — SIR THOMAS MORE, *Utopia* [1516]

Gilbert, on the last day of his life, was seen in his tiny pinnace *Squirrel* with a book in hand, probably More's *Utopia*, which inspired his last utterance. He was homeward bound from Newfoundland, which he had just taken possession of in the name of the queen [August 1583].

"Do not fear! Heaven is as near,"/He said, "by water as by land!" — HENRY WADSWORTH LONGFELLOW, *Sir Humphrey Gilbert* [1849], *st. 6*

⁵O Domine Deus! speravi in te;/O care mi Jesu! nunc libera me./In dura catena, in misera poena,/Disidero te./Languendo, gemendo, et genuflectendo,/Adoro, imploro, ut liberer me!

Translated by ALGERNON CHARLES SWINBURNE.

⁶Adolphe Thiers adopted the epigram as the motto for his journal *Le National*.

Sir Edward Dyer

1543–1607

- 1 My mind to me a kingdom is;
Such present joys therein I find
That it excels all other bliss
That earth affords or grows by kind:
Though much I want which most would have,
Yet still my mind forbids to crave.
Rawlinson Poetry MS 85,¹ p. 17

**Guillaume de Salluste,
Seigneur Du Bartas**

1544–1590

- 2 For where's the state beneath the firmament
That doth excel the bees for government?
*Divine Weeks and Works [1578], First Week,
Fifth Day, pt. 1*
- 3 Or almost like a spider, who, confined
In her web's center, shakt with every wind,
Moves in an instant if the buzzing fly
Stir but a string of her lawn canapie.²
*Divine Weeks and Works, First Week,
Sixth Day*
- 4 Living from hand to mouth.
*Divine Weeks and Works, Second Week, First
Day, pt. 4*
- 5 In the jaws of death.³
*Divine Weeks and Works, Second Week, First
Day, pt. 4*
- 6 Only that he may conform
To tyrant custom.
*Divine Weeks and Works, Second Week, Third
Day, pt. 2*

¹This poem became popular as a song, altered thus:My mind to me a kingdom is;/Such perfect joy therein I find,/As far exceeds all earthly bliss/That God and Nature hath assigned./Though much I want that most would have,/Yet still my mind forbids to crave.—WILLIAM BYRD [1543–1623], *Psalms, Sonnets, and Songs of Sadness and Piety* [1588]²Much like a subtle spider which doth sit/In middle of her web, which spreadeth wide;/If aught do touch the utmost thread of it/She feels it instantly on every side.—SIR JOHN DAVIES [1569–1626], *The Immortality of the Soul* [1599]Our souls sit close and silently within,/And their own webs from their own entrails spin;/And when eyes meet far off, our sense is such/That, spider-like, we feel the tenderest touch.—JOHN DRYDEN, *Marriage à la Mode* [1673], *act II, sc. i*The spider's touch, how exquisitely fine!/Feels at each thread, and lives along the line.—ALEXANDER POPE, *An Essay on Man* [1733–1734], *epistle I, l. 217*³Out of the jaws of death.—SHAKESPEARE, *Twelfth-Night, act III, sc. iv, l. 396*

- 7 Who well lives, long lives; for this age of ours
Should not be numbered by years, days, and hours.
*Divine Weeks and Works, Second Week, Fourth
Day, pt. 2*
- 8 My lovely living boy,
My hope, my hap, my love, my life, my joy.⁴
*Divine Weeks and Works, Second Week, Fourth
Day, pt. 2*
- 9 Out of the book of Nature's learned breast.⁵
*Divine Weeks and Works, Second Week, Fourth
Day, pt. 2*
- 10 Flesh of thy flesh, nor yet bone of thy bone.
*Divine Weeks and Works, Second Week, Fourth
Day, pt. 2*

William Gilbert

1544–1603

- 11 Philosophy is for the few.⁶
De Magnete (On the Magnet) [1600]
- 12 In the discovery of secret things and in the investigation of hidden causes, stronger reasons are obtained from sure experiments and demonstrated arguments than from probable conjectures and the opinions of philosophical speculators of the common sort.⁶
De Magnete

Miguel de Cervantes

1547–1616

- 13 You are a king by your own fireside, as much as any monarch in his throne.
*Don Quixote de la Mancha [1605–1615],⁷
author's preface, p. xix*
- 14 I was so free with him as not to mince the matter.
Don Quixote, preface, p. xx
- 15 They can expect nothing but their labor for their pains.⁸
Don Quixote, preface, p. xxiii
- 16 Time out of mind.⁹
Don Quixote, pt. I [1605], bk. I, ch. I, p. 4

⁴My fair son!/My life, my joy, my food, my all the world!—SHAKESPEARE, *King John, act III, sc. iv, l. 103*⁵The book of Nature is that which the physician must read; and to do so he must walk over the leaves.—PARACELSUS. From *Encyclopaedia Britannica (11th edition), vol. XX, p. 749*⁶Translated by P. F. MOTTELAY.⁷Translated [1700–1703] by PETER ANTHONY MOTTEUX. Page numbers are those of the Modern Library Giant edition.⁸Nothing is to be gotten without pains (labor).—*Proverb*⁹Time out o' mind.—SHAKESPEARE, *Romeo and Juliet, act I, sc. iv, l. 70*

- 1 Which I have earned with the sweat of my brows. *Don Quixote, pt. I, I, 4, p. 22*
- 2 By a small sample we may judge of the whole piece. *Don Quixote, pt. I, I, 4, p. 25*
- 3 Put you in this pickle.¹
Don Quixote, pt. I, I, 5, p. 30
- 4 Can we ever have too much of a good thing?
Don Quixote, pt. I, I, 6, p. 37
- 5 The charging of his enemy was but the work of a moment.²
Don Quixote, pt. I, I, 8, p. 50
- 6 I don't know that ever I saw one in my born days. *Don Quixote, pt. I, II, 2, p. 57*
- 7 Those two fatal words, Mine and Thine.
Don Quixote, pt. I, II, 3, p. 63
- 8 The eyes those silent tongues of Love.
Don Quixote, pt. I, II, 3, p. 65
- 9 And had a face like a benediction.
Don Quixote, pt. I, II, 4, p. 69
- 10 There's not the least thing can be said or done, but people will talk and find fault.³
Don Quixote, pt. I, II, 4, p. 70
- 11 Without a wink of sleep.
Don Quixote, pt. I, II, 4, p. 72
- 12 Fortune leaves always some door open to come at a remedy.
Don Quixote, pt. I, III, 1, p. 94
- 13 Thank you for nothing.
Don Quixote, pt. I, III, 1, p. 94
- 14 No limits but the sky.⁴
Don Quixote, pt. I, III, 3, p. 110
- 15 To give the devil his due.
Don Quixote, pt. I, III, 3, p. 111
- 16 You're leaping over the hedge before you come to the stile. *Don Quixote, pt. I, III, 4, p. 117*
- 17 Paid him in his own coin.
Don Quixote, pt. I, III, 4, p. 119
- 18 The famous Don Quixote de la Mancha, other wise called the Knight of the Sorrowful Countenance.⁵ *Don Quixote, pt. I, III, 5, p. 126*
- 19 You are come off now with a whole skin.
Don Quixote, pt. I, III, 5, p. 127
- 20 Fear is sharp-sighted, and can see things underground, and much more in the skies.
Don Quixote, pt. I, III, 6, p. 131
- 21 A finger in every pie.⁶
Don Quixote, pt. I, III, 6, p. 133
- 22 No better than she should be.⁷
Don Quixote, pt. I, III, 6, p. 133
- 23 That's the nature of women . . . not to love when we love them, and to love when we love them not.
Don Quixote, pt. I, III, 6, p. 133
- 24 You may go whistle for the rest.
Don Quixote, pt. I, III, 6, p. 134
- 25 Ill luck, you know, seldom comes alone.
Don Quixote, pt. I, III, 6, p. 135
- 26 Why do you lead me a wild-goose chase?
Don Quixote, pt. I, III, 6, p. 136
- 27 Experience, the universal Mother of Sciences.
Don Quixote, pt. I, III, 7, p. 140
- 28 Give me but that, and let the world rub, there I'll stick. *Don Quixote, pt. I, III, 7, p. 148*
- 29 Sing away sorrow, cast away care.
Don Quixote, pt. I, III, 8, p. 153
- 30 Of good natural parts, and of a liberal education.
Don Quixote, pt. I, III, 8, p. 154
- 31 Let every man mind his own business.
Don Quixote, pt. I, III, 8, p. 157
- 32 Those who'll play with cats must expect to be scratched. *Don Quixote, pt. I, III, 8, p. 159*
- 33 Raise a hue and cry.
Don Quixote, pt. I, III, 8, p. 159
- 34 'Tis the part of a wise man to keep himself today for tomorrow, and not venture all his eggs in one basket. *Don Quixote, pt. I, III, 9, p. 162*
- 35 The ease of my burdens, the staff of my life.
Don Quixote, pt. I, III, 9, p. 163

¹How cam'st thou in this pickle?—SHAKESPEARE, *The Tempest*, act V, sc. i, l. 281

²Don Quixote has mistaken windmills for giants, the "enemy," and attacks them. The expression "tilting at windmills" alludes to this incident.

³Do you think you could keep people from talking?—MOLIÈRE, *Tartuffe* [1667], act I, sc. viii

Take wife, or cowl; ride you, or walk: / Doubt not but tongues will have their talk.—JEAN DE LA FONTAINE, *The Miller, His Son, and the Donkey* [1694]

⁴Modern saying: The sky's the limit.

⁵El Caballero de la Triste Figura.

Translated by TOBIAS SMOLLETT.

⁶No pie was baked at Castlewood but her little finger was in it.—WILLIAM MAKEPEACE THACKERAY, *The Virginians* [1857–1859], ch. 5

⁷An old proverb.

You are no better than you should be.—BEAUMONT AND FLETCHER, *The Coxcomb* [1647], act IV, sc. iii

- 1 Within a stone's throw of it.
Don Quixote, pt. I, III, 9, p. 170
- 2 The very remembrance of my former misfortune
proves a new one to me.
Don Quixote, pt. I, III, 10, p. 174
- 3 Absence, that common cure of love.
Don Quixote, pt. I, III, 10, p. 177
- 4 From pro's and con's they fell to a warmer way
of disputing.
Don Quixote, pt. I, III, 10, p. 181
- 5 Little said is soon amended.¹
Don Quixote, pt. I, III, 10, p. 184
- 6 Thou hast seen nothing yet.
Don Quixote, pt. I, III, 11, p. 190
- 7 Between jest and earnest.
Don Quixote, pt. I, III, 11, p. 190
- 8 My love and hers have always been purely
Platonic.
Don Quixote, pt. I, III, 11, p. 192
- 9 'Tis ill talking of halters in the house of a man
that was hanged.
Don Quixote, pt. I, III, 11, p. 195
- 10 My memory is so bad that many times I forget
my own name! *Don Quixote, pt. I, III, 11, p. 195*
- 11 'Twill grieve me so to the heart that I shall cry
my eyes out.
Don Quixote, pt. I, III, 11, p. 197
- 12 Ready to split his sides with laughing.
Don Quixote, pt. I, III, 13, p. 208
- 13 My honor is dearer to me than my life.
Don Quixote, pt. I, IV, 1, p. 226
- 14 On the word of a gentleman, and a Christian.
Don Quixote, pt. I, IV, 1, p. 236
- 15 Think before thou speakest.
Don Quixote, pt. I, IV, 3, p. 252
- 16 Let us forget and forgive injuries.
Don Quixote, pt. I, IV, 3, p. 254
- 17 I must speak the truth, and nothing but the
truth.
Don Quixote, pt. I, IV, 3, p. 255
- 18 More knave than fool.
Don Quixote, pt. I, IV, 4, p. 261
- 19 Here's the devil-and-all to pay.
Don Quixote, pt. I, IV, 10, p. 319
- 20 I begin to smell a rat.
Don Quixote, pt. I, IV, 10, p. 319
- 21 The proof of the pudding is in the eating.
Don Quixote, pt. I, IV, 10, p. 322
- 22 Let none presume to tell me that the pen is
preferable to the sword.
Don Quixote, pt. I, IV, 10, p. 325
- 23 There's no striving against the stream; and the
weakest still goes to the wall.
Don Quixote, pt. I, IV, 20, p. 404
- 24 The bow cannot always stand bent, nor can hu-
man frailty subsist without some lawful recreation.
Don Quixote, pt. I, IV, 21, p. 412
- 25 It is not the hand but the understanding of a
man that may be said to write.²
*Don Quixote, pt. II [1615], III, author's
preface, p. 441*
- 26 When the head aches, all the members partake of
the pains.³ *Don Quixote, pt. II, III, 2, p. 455*
- 27 Youngsters read it [Don Quixote's story], grown
men understand it, and old people applaud it.
Don Quixote, pt. II, III, 3, p. 464
- 28 History is in a manner a sacred thing, so far as it
contains truth; for where truth is, the supreme
Father of it may also be said to be, at least, inas-
much as concerns truth.
Don Quixote, pt. II, III, 3, p. 465
- 29 Every man is as Heaven made him, and some
times a great deal worse.
Don Quixote, pt. II, III, 4, p. 468
- 30 There's no sauce in the world like hunger.
Don Quixote, pt. II, III, 5, p. 473
- 31 He casts a sheep's eye at the wench.
Don Quixote, pt. II, III, 5, p. 474
- 32 I ever loved to see everything upon the square.
Don Quixote, pt. II, III, 5, p. 475
- 33 Neither will I make myself anybody's laughing-
stock.
Don Quixote, pt. II, III, 5, p. 475
- 34 Journey over all the universe in a map, without
the expense and fatigue of traveling, without suffer-
ing the inconveniences of heat, cold, hunger, and
thirst.
Don Quixote, pt. II, III, 6, p. 479
- 35 Presume to put in her oar.
Don Quixote, pt. II, III, 6, p. 480
- 36 The fair sex.⁴
Don Quixote, pt. II, III, 6, p. 480

²Cervantes's left hand was maimed for life by gunshot wounds in the battle of Lepanto.

³When the head is not sound, the rest cannot be well.—DU BARTAS, *Divine Weeks and Works* [1578]

For let our finger ache, and it induces / Our other healthful members ev'n to that sense / Of pain.—SHAKESPEARE, *Orbello, act III, sc. iv, l. 145*

⁴That sex which is therefore called fair.—SIR RICHARD STEELE, *The Spectator, no. 302* [February 15, 1712]

¹Often rendered: Least said soonest mended.

- 1 A little in one's own pocket is better than much in another man's purse. 'Tis good to keep a nest egg. Every little makes a mickle.
Don Quixote, pt. II, III, 7, p. 486
- 2 Remember the old saying, "Faint heart ne'er won fair lady."
Don Quixote, pt. II, III, 10, p. 501
- 3 Forewarned forearmed.
Don Quixote, pt. II, III, 10, p. 502
- 4 As well look for a needle in a bottle of hay.¹
Don Quixote, pt. II, III, 10, p. 502
- 5 Are we to mark this day with a white or a black stone?
Don Quixote, pt. II, III, 10, p. 502
- 6 The very pink of courtesy.²
Don Quixote, pt. II, III, 13, p. 521
- 7 I'll turn over a new leaf.
Don Quixote, pt. II, III, 13, p. 524
- 8 He's [Don Quixote's] a muddled fool, full of lucid intervals.
Don Quixote, pt. II, III, 18, p. 556
- 9 Marriage is a noose.
Don Quixote, pt. II, III, 19, p. 564
- 10 There are only two families in the world, the Haves and the Have-Nots.
Don Quixote, pt. II, III, 20, p. 574
- 11 He preaches well that lives well, quoth Sancho; that's all the divinity I understand.
Don Quixote, pt. II, III, 20, p. 575
- 12 Love and War are the same thing, and stratagems and policy are as allowable in the one as in the other.
Don Quixote, pt. II, III, 21, p. 580
- 13 A private sin is not so prejudicial in this world as a public indecency.
Don Quixote, pt. II, III, 22, p. 582
- 14 There is no love lost, sir.
Don Quixote, pt. II, III, 22, p. 582
- 15 Come back sound, wind and limb.
Don Quixote, pt. II, III, 22, p. 587
- 16 Patience, and shuffle the cards.³
Don Quixote, pt. II, III, 23, p. 592
- 17 Tell me thy company, and I'll tell thee what thou art.
Don Quixote, pt. II, III, 23, p. 594
- 18 Tomorrow will be a new day.
Don Quixote, pt. II, III, 26, p. 618
- 19 I can see with half an eye.
Don Quixote, pt. II, III, 29, p. 632
- 20 Great persons are able to do great kindnesses.
Don Quixote, pt. II, III, 32, p. 662
- 21 Honesty's the best policy.⁴
Don Quixote, pt. II, III, 33, p. 666
- 22 An honest man's word is as good as his bond.
Don Quixote, pt. II, IV, 34, p. 674
- 23 A blot in thy scutcheon to all futurity.
Don Quixote, pt. II, IV, 35, p. 681
- 24 They had best not stir the rice, though it sticks to the pot.
Don Quixote, pt. II, IV, 37, p. 691
- 25 Good wits jump;⁵ a word to the wise is enough.
Don Quixote, pt. II, IV, 37, p. 692
- 26 Diligence is the mother of good fortune.
Don Quixote, pt. II, IV, 38, p. 724
- 27 What a man has, so much he's sure of.
Don Quixote, pt. II, IV, 38, p. 725
- 28 The pot calls the kettle black.
Don Quixote, pt. II, IV, 38, p. 727
- 29 Mum's the word.⁶
Don Quixote, pt. II, IV, 44, p. 729
- 30 I shall be as secret as the grave.
Don Quixote, pt. II, IV, 62, p. 862
- 31 Now blessings light on him that first invented this same sleep! It covers a man all over, thoughts and all, like a cloak;⁷ 'Tis meat for the hungry, drink for the thirsty, heat for the cold, and cold for the hot. 'Tis the current coin that purchases all the pleasures of the world cheap; and the balance that sets the king and the shepherd, the fool and the wise man even.
Don Quixote, pt. II, IV, 68, p. 898
- 32 The ass will carry his load, but not a double load; ride not a free horse to death.
Don Quixote, pt. II, IV, 71, p. 917

¹A needle in a haystack.

²La mesma cortesía.

³But patience, cousin, and shuffle the cards, till our hand is a stronger one.—WALTER SCOTT, *Quentin Durward* [1823], *ch. 8*

Men disappoint me so, I disappoint myself so, yet courage, patience, shuffle the cards.—MARGARET FULLER, *letter to the Reverend W. H. Channing*

⁴I hold the maxim no less applicable to public than to private affairs, that honesty is always the best policy.—GEORGE WASHINGTON, *Farewell Address* [1796]

⁵Great wits jump.—LAURENCE STERNE, *Tristram Shandy*, *vol. III* [1761–1762], *ch. 9*

⁶Cry "mum."—SHAKESPEARE, *The Merry Wives of Windsor*, *act V, sc. ii, l. 6*

⁷"God's blessing," said Sancho Panza, "be upon the man who first invented this self-same thing called sleep; it covers a man all over like a cloak."—LAURENCE STERNE, *Tristram Shandy*, *vol. IV, ch. 15*

1 He . . . got the better of himself, and that's the best kind of victory one can wish for.

Don Quixote, pt. II, IV, 72, p. 924

2 Every man was not born with a silver spoon in his mouth.

Don Quixote, pt. II, IV, 73, p. 926

3 Ne'er look for birds of this year in the nests of the last.

Don Quixote, pt. II, IV, 74, p. 933

4 There is a strange charm in the thoughts of a good legacy, or the hopes of an estate, which wondrously alleviates the sorrow that men would otherwise feel for the death of friends.

Don Quixote, pt. II, IV, 74, p. 934

5 For if he like a madman lived,
At least he like a wise one died.

Don Quixote, pt. II, IV, 74, p. 935 (Don Quixote's epitaph)

6 Don't put too fine a point to your wit for fear it should get blunted.

The Little Gypsy (La Gitanilla)

7 My heart is wax molded as she pleases, but enduring as marble to retain.

The Little Gypsy

Giordano Bruno

1548–1600

8 Time takes all and gives all.

The Candle Bearer [1582],¹ dedication

9 It is Unity that doth enchant me. By her power I am free though thrall, happy in sorrow, rich in poverty, and quick even in death.

On the Infinite Universe and Worlds [1584],² introductory epistle

10 Our bodily eye findeth never an end, but is vanquished by the immensity of space.

On the Infinite Universe and Worlds, fifth dialogue

11 There is in the universe neither center nor circumference.

On the Infinite Universe and Worlds, fifth dialogue

Charles IX

1550–1574

12 Horses and poets should be fed, not overfed.³

Saying

¹Translated by J. B. HALLE.

²Translated by DOROTHEA SINGER.

³Equi et poetae alendi, non saginandi.

William Camden

1551–1623

13 My friend, judge not me,

Thou seest I judge not thee.

Betwixt the stirrup and the ground

Mercy I asked, and mercy found.

Remains Concerning Britain [1605]. Epitaph for a man killed by falling from his horse

Sir Edward Coke

1552–1634

14 Reason is the life of the law; nay, the common law itself is nothing else but reason. . . . The law, which is perfection of reason.

First Institute [1628]

15 The gladsome light of jurisprudence.

First Institute, epilogue

16 For a man's house is his castle, *et domus sua cuique tutissimum refugium.*⁴

Third Institute [1644]

17 The house of everyone is to him as his castle and fortress, as well for his defense against injury and violence as for his repose.

Semayne's Case. 5 Report 91

18 They [corporations] cannot commit treason, nor be outlawed nor excommunicate, for they have no souls.

Case of Sutton's Hospital. 10 Report 32

19 Magna Carta is such a fellow that he will have no sovereign.

Debate in the Commons [May 17, 1628]

20 Six hours in sleep, in law's grave study six,
Four spend in prayer, the rest on Nature fix.⁵

Translation quoted by COKE. From The Pandects (Digest of Justinian). De in Ius Vocando

Sir Walter Raleigh

c. 1552–1618

21 Like to an hermit poor in place obscure,
I mean to spend my days of endless doubt,
To wail such woes as time cannot recure,
Where none but Love shall ever find me out.

The Phoenix Nest [1593]. Sonnet

⁴One's home is the safest refuge to everyone. — *Pandects* [533], lib. II, tit. IV, *De in Ius Vocando*

I in mine own house am an emperor / And will defend what's mine. — PHILIP MASSINGER, *The Roman Actor* [1629], act I, sc. ii

⁵Seven hours to law, to soothing slumber seven; / Ten to the world allot, and all to heaven. — SIR WILLIAM JONES [1746–1794]

- 1 As you came from the holy land
Of Walsingham,
Met you not with my true Love
By the way as you came?
*As You Came from the Holy Land [c. 1599],
st. 1*
- 2 But true love is a durable fire,
In the mind ever burning,
Never sick, never old, never dead,
From itself never turning.
As You Came from the Holy Land, st. 11
- 3 If all the world and love were young,
And truth in every shepherd's tongue,
These pretty pleasures might me move
To live with thee, and be thy love.
*The Nymph's Reply to the Passionate Shepherd¹
(printed in England's Helicon) [1600], st. 1*
- 4 Fain would I climb, yet fear I to fall.
Written on a windowpane²
- 5 Our passions are most like to floods and streams,
The shallow murmur, but the deep are dumb.³
Sir Walter Raleigh to the Queen [c. 1599], st. 1
- 6 Silence in love bewrays more woe
Than words, though ne'er so witty;
A beggar that is dumb, you know,
Deserveth double pity.
Sir Walter Raleigh to the Queen, st. 5
- 7 Go, Soul, the body's quest,
Upon a thankless arrant:
Fear not to touch the best,
The truth shall be thy warrant:
Go, since I needs must die,
And give the world the lie.
*The Lie (printed in FRANCIS DAVISON,
Poetical Rhapsody) [1608; manuscript copy
traced to 1595], st. 1*
- 8 Give me my scallop shell of quiet,
My staff of faith to walk upon,
My scrip of joy, immortal diet,
My bottle of salvation,

¹An answer to CHRISTOPHER MARLOWE, *The Passionate Shepherd to His Love* (see 170:6).

²Under this Queen Elizabeth wrote, "If thy heart fails thee, climb not at all." — THOMAS FULLER, *Worthies of England* [1662]

³Altissima quaeque flumina minimo sono labi [The deepest rivers flow with the least sound]. — QUINTUS CURTIUS [first century A.D.], VII, 4, 13

Where the stream runneth smoothest, the water is deepest. — JOHN LYLY, *Euphues and His England* [1580]

Smooth runs the water where the brook is deep. — SHAKESPEARE, *Henry VI, Part II, act III, sc. i, l. 53*

Take heed of still waters, the quick pass away. — GEORGE HERBERT, *Jacula Prudentum* [1651]

My gown of glory, hope's true gage
And thus I'll take my pilgrimage.
*Diaphantus [1604]. The Passionate Man's
Pilgrimage*

- 9 Methought I saw the grave where Laura lay.
Verses to Edmund Spenser
- 10 Shall I, like a hermit, dwell
On a rock or in a cell? *Poem*
- 11 [History] hath triumphed over time, which be-
sides it nothing but eternity hath triumphed over.
History of the World [1614], preface
- 12 Whosoever, in writing a modern history, shall
follow truth too near the heels, it may haply strike
out his teeth. *History of the World, preface*
- 13 O eloquent, just, and mighty Death! whom none
could advise, thou hast persuaded; what none hath
dared, thou hast done; and whom all the world hath
flattered, thou only hast cast out of the world and
despised. Thou hast drawn together all the far-
stretched greatness, all the pride, cruelty, and ambi-
tion of man, and covered it all over with these two
narrow words, *Hic jacet!*
History of the World, bk. V, pt. I, ch. 6, conclusion
- 14 Even such is time, that takes in trust
Our youth, our joys, our all we have,
And pays us but with age and dust;
Who in the dark and silent grave,
When we have wandered all our ways,
Shuts up the story of our days.
And from which earth, and grave, and dust,
The Lord shall raise me up, I trust.
*A version of one of his earlier poems, found at
his death in his Bible in the Gatehouse at
Westminster*

Edmund Spenser

1552–1599

- 15 To kirk the nearer, from God more far,
Has been an old-said saw.
And he that strives to touch the stars,
Oft stumbles at a straw.
The Shepherd's Calendar [1579]. July, l. 97
- 16 Fierce wars and faithful loves shall moralize my
song.⁴
The Faerie Queene [1590], introduction, st. 1
- 17 A gentle knight was pricking on the plain.
The Faerie Queene, bk. I, canto I, st. 1
- 18 A bold bad man. *The Faerie Queene, I, l, st. 37*

⁴And moralized his song. — ALEXANDER POPE, *Epistle to Dr. Arbuthnot* [1735], l. 340

- 1 Her angel's face
As the great eye of heaven shined bright,
And made a sunshine in the shady place.
The Faerie Queene, I, 3, st. 4
- 2 Ay me, how many perils do enfold
The righteous man, to make him daily fall.¹
The Faerie Queene, I, 8, st. 1
- 3 Sleep after toil, port after stormy seas,
Ease after war, death after life does greatly please.²
The Faerie Queene, I, 9, st. 40
- 4 All for love, and nothing for reward.
The Faerie Queene, II, 8, st. 2
- 5 Gather therefore the Rose, whilst yet is prime,
For soon comes age, that will her pride deflower:
Gather the Rose of love, whilst yet is time.
The Faerie Queene, II, 12, st. 75
- 6 Her birth was of the womb of morning dew.³
The Faerie Queene, III, 6, st. 3
- 7 Roses red and violets blue,
And all the sweetest flowers, that in the forest grew.
The Faerie Queene, III, 6, st. 6
- 8 All that in this delightful garden grows,
Should happy be, and have immortal bliss.
The Faerie Queene, III, 6, st. 41
- 9 That Squire of Dames.
The Faerie Queene, III, 8, st. 44
- 10 And painful pleasure turns to pleasing pain.
The Faerie Queene, III, 10, st. 60
- 11 How over that same door was likewise writ,
Be bold, be bold, and everywhere *Be bold*.
The Faerie Queene, III, 11, st. 54
- 12 Another iron door, on which was writ,
Be not too bold.⁴
The Faerie Queene, III, 11, st. 54
- 13 Dan Chaucer, well of English undefiled,
On Fame's eternal beadroll worthy to be filed.
The Faerie Queene, IV [1596], 2, st. 32
- 14 For all that nature by her mother wit
Could frame in earth.
The Faerie Queene, IV, 10, st. 21
- 15 Ill can he rule the great, that cannot reach the
small. *The Faerie Queene, V, 2, st. 43*
- 16 Who will not mercy unto others show,
How can he mercy ever hope to have?
The Faerie Queene, VI, 1, st. 42
- 17 The gentle mind by gentle deeds is known.
For a man by nothing is so well bewrayed,
As by his manners. *The Faerie Queene, VI, 3, st. 1*
- 18 That here on earth is no sure happiness.
The Faerie Queene, VI, 11, st. 1
- 19 The ever-whirling wheel
Of Change; the which all mortal things doth sway.
The Faerie Queene, VII, 6, st. 1
- 20 Wars and alarums unto nations wide.
The Faerie Queene, VII, 6, st. 3
- 21 But times do change and move continually.
The Faerie Queene, VII, 6, st. 47
- 22 For deeds do die, however nobly done,
And thoughts of men do as themselves decay,
But wise words taught in numbers for to run,
Recorded by the Muses, live for ay.
The Ruines of Time [1591], l. 400
- 23 Full little knowest thou that hast not tried,
What hell it is, in suing long to bide:
To lose good days, that might be better spent;
To waste long nights in pensive discontent;
To speed today, to be put back tomorrow;
To feed on hope, to pine with fear and sorrow.
Mother Hubbard's Tale [1591], l. 895
- 24 To fret thy soul with crosses and with cares;
To eat thy heart through comfortless despairs;
To fawn, to crouch, to wait, to ride, to run,
To spend, to give, to want, to be undone.
Unhappy wight, born to disastrous end,
That doth his life in so long tencance spend.
Mother Hubbard's Tale, l. 903
- 25 What more felicity can fall to creature,
Than to enjoy delight with liberty.
Muiopotmos; or, The Fate of the Butterfly
[1591], l. 209
- 26 I hate the day, because it lendeth light
To see all things, and not my love to see.
Daphnida [1591], l. 407
- 27 Death slew not him, but he made death his ladder
to the skies.
An Epitaph upon Sir Philip Sidney [1591], l. 20

¹Ay me! what perils do environ / The man that meddles with cold iron! — SAMUEL BUTLER, *Hudibras*, pt. 1 [1663], canto III, l. 1

²These lines are cut on Joseph Conrad's gravestone at Canterbury.

³The dew of thy birth is of the womb of the morning. — *Book of Common Prayer, Psalter, Psalm 110:3*

⁴Jockey of Norfolk, be not too bold, / For Dickon thy master is bought and sold. — SHAKESPEARE, *Richard III*, act V, sc. iii, l. 305

Forbear, said I: be not too bold. / Your fleece is white but 'Tis too cold. — RICHARD CRASHAW, *Hymn of the Nativity* [1652], l. 50

Write on your doors the saying wise and old, / "Be bold! be bold!" and everywhere — "Be bold; / Be not too bold!" — HENRY WADSWORTH LONGFELLOW, *Moriturus Salutamus* [1875]

- 1 Though last not least.¹
Colin Clouts Come Home Again [1595],
 l. 144
- 2 Tell her the joyous time will not be stayed
 Unless she do him by the forelock take.²
Amoretti [1595]. *Sonnet 70*
- 3 The woods shall to me answer, and my Echo ring.
Epithalamion [1595], l. 18
- 4 Ah! when will this long weary day have end,
 And lend me leave to come unto my love?
Epithalamion, l. 278
- 5 For of the soul the body form doth take:
 For soul is form, and doth the body make.
Hymn in Honor of Beauty [1596], l. 132
- 6 For all that fair is, is by nature good;
 That is a sign to know the gentle blood.
Hymn in Honor of Beauty, l. 139
- 7 Sweet Thames! run softly, till I end my Song.³
Prothalamion [1596], *refrain*
- 8 I was promised on a time
 To have reason for my rhyme;
 From that time unto this season,
 I received nor rhyme nor reason.
*Lines on his promised pension. From THOMAS
 FULLER, Worthies of England* [1662]

John Florio

c. 1553–1625

- 9 England is the paradise of women, the purgatory
 of men, and the hell of horses.
Second Frutes [1591]
- 10 Praise the sea; on shore remain.
Second Frutes

Henri IV [Henry of Navarre]

1553–1610

- 11 I want there to be no peasant in my realm so
 poor that he will not have a chicken in his pot every
 Sunday. *Attributed*
- 12 Paris is well worth a Mass.⁴ *Attributed*⁵

¹The last, not least in honor or applause.—ALEXANDER POPE, *The Dunciad* [1728], bk. IV, l. 577

²Take Time by the forelock.—THALES [c. 640–c. 546 B.C.]

³Sweet Thames, run softly till I end my song, / Sweet Thames, run softly, for I speak not loud or long.—T. S. ELIOT, *The Waste Land* [1922], pt. III

⁴Paris vaut bien une messe.

⁵Attributed also to Henri's minister, Duc de Sully.

- 13 Hang yourself, brave Crillon; we fought at Arques
 and you were not there.⁶
Letter [1597]. *From Lettres missives de Henri
 IV, Collection des Documents Inédits de
 l'Histoire de France, vol. IV* [1847]
- 14 The wisest fool in Christendom [James I of
 England]. *Attributed*⁵

George Keith, Fifth Earl Marischal

c. 1553–1623

- 15 Thai half said. Quhat say thai? Let thame say.⁷
*Family motto, Mitchell Tower, Marischal
 College, Aberdeen, Scotland* [founded 1593]

Fulke Greville, Lord Brooke

1554–1628

- 16 Oh wearisome condition of humanity!
 Born under one law, to another bound.
Mustapha [1609], act V, sc. 4
- 17 Fulke Greville, Servant to Queen Elizabeth,
 Councillor to King James, and Friend to Sir Philip
 Sidney.
Epitaph, on his monument in Warwick

Richard Hooker

c. 1554–1600

- 18 Of Law there can be no less acknowledged than
 that her seat is the bosom of God, her voice the har-
 mony of the world. All things in heaven and earth
 do her homage—the very least as feeling her care,
 and the greatest as not exempted from her power.
Laws of Ecclesiastical Polity [1593], bk. I
- 19 That to live by one man's will became the cause
 of all men's misery.
Laws of Ecclesiastical Polity, I

⁶Pends-toi, brave Crillon, nous avons combattu à Arques et tu n'y étais pas.

Louis de Balbes de Berton de Crillon [c. 1541–1615], French soldier of legendary courage, fought as captain under Henri IV in the battle of Ivry and the siege of Paris.

⁷They say. What say they? Let them say.—*Motto over the fireplace in George Bernard Shaw's home*

John Lyly

c. 1554–1606

- 1 Be valiant, but not too venturous. Let thy attire be comely, but not costly.
Euphues: The Anatomy of Wit [1579]. Arber's reprint, p. 39
- 2 The finest edge is made with the blunt whetstone.
Euphues: The Anatomy of Wit. Arber's reprint, p. 47
- 3 Delays breed dangers.¹
Euphues: The Anatomy of Wit. Arber's reprint, p. 65
- 4 It seems to me (said she) that you are in some brown study.
Euphues: The Anatomy of Wit. Arber's reprint, p. 80
- 5 Many strokes overthrow the tallest oaks.²
Euphues: The Anatomy of Wit. Arber's reprint, p. 81
- 6 Let me stand to the main chance.
Euphues: The Anatomy of Wit. Arber's reprint, p. 104
- 7 It is a world to see.
Euphues: The Anatomy of Wit. Arber's reprint, p. 116
- 8 A clear conscience is a sure card.
Euphues: The Anatomy of Wit. Arber's reprint, p. 207
- 9 Go to bed with the lamb, and rise with the lark.³
Euphues and His England [1580], p. 229
- 10 A comely old man as busy as a bee.
Euphues and His England, p. 252
- 11 Maidens, be they never so foolish, yet being fair they are commonly fortunate.
Euphues and His England, p. 279
- 12 Your eyes are so sharp that you cannot only look through a millstone, but clean through the mind.
Euphues and His England, p. 289
- 13 I am glad that my Adonis hath a sweet tooth in his head.
Euphues and His England, p. 308
- 14 A rose is sweeter in the bud than full-blown.⁴
Euphues and His England, p. 314

¹Periculum in mora. — *Latin proverb*
All delays are dangerous in war. — JOHN DRYDEN, *Tyrannic Love* [1669], act I, sc. i

²Many strokes, though with a little axe, / Hew down and fell the hardest-timber'd oak. — SHAKESPEARE, *Henry VI*, pt. III, act II, sc. i, l. 54

³To rise with the lark and go to bed with the lamb. — NICHOLAS BRETON [c. 1553–c. 1625], *Court and Country* [1618]

⁴The rose is fairest when 'tis budding new. — WALTER SCOTT, *The Lady of the Lake* [1810], canto III, st. I

- 15 Cupid and my Campaspe played
At cards for kisses: Cupid paid.
Alexander and Campaspe [1584], act III, sc. v
- 16 How at heaven's gates she claps her wings,
The morn not waking till she sings.
Alexander and Campaspe, V, i
- 17 Night hath a thousand eyes.
Maides Metamorphosis, III, 1
- 18 Marriages are made in heaven and consummated
on earth.⁵ *Mother Bombie* [1590], act IV, sc. i

Sir Philip Sidney

1554–1586

- 19 High-erected thoughts seated in the heart of
courtesy. *Arcadia* [written 1580], bk. I
- 20 They are never alone that are accompanied with
noble thoughts.⁶ *Arcadia*, I
- 21 My dear, my better half. *Arcadia*, III
- 22 My true-love hath my heart, and I have his,
By just exchange one for the other given:
I hold his dear, and mine he cannot miss,
There never was a better bargain driven.
Arcadia, song
- 23 Ring out your bells! Let mourning shows be
spread!
For Love is dead. *Sonnet*
- 24 Leave me, O Love, which reachest but to dust,
And thou, my mind, aspire to higher things;
Grow rich in that which never taketh rust:
Whatever fades, but fading pleasure brings. *Sonnet*
- 25 Sweet food of sweetly uttered knowledge.
The Defense of Poesy [written c. 1580]
- 26 He cometh unto you with a tale which holdeth
children from play, and old men from the chimney
corner. *The Defense of Poesy*
- 27 I never heard the old song of Percy and Douglas
that I found not my heart moved more than with a
trumpet. *The Defense of Poesy*
- 28 "Fool!" said my muse to me, "look in thy heart,
and write." *Astrophel and Stella* [1591], I
- 29 With how sad steps, O Moon, thou climb'st the skies!
How silently, and with how wan a face!
Astrophel and Stella, XXXI

⁵Les mariages se font au ciel, et se consomment sur la terre. — *French proverb*

If marriages / Are made in heaven, they should be happier. — THOMAS SOUTHERNE [1660–1746], *The Fatal Marriage* [1694]

⁶He never is alone that is accompanied with noble thoughts. — BEAUMONT AND FLETCHER, *Love's Cure* [1647], act III, sc. iii

- 1 Have I caught my heav'nly jewel.¹
Astrophel and Stella, second song
- 2 Thy necessity² is yet greater than mine.
Said on the battlefield of Zutphen [September 22, 1586] on giving his water bottle to a dying soldier

François de Malherbe³

1555–1628

- 3 And a rose, she lived as roses do, the space of a morn.⁴
Consolation à Monsieur du Périer [1599]
- 4 And the fruits will outdo what the flowers have promised.⁵
Prière pour le roi Henri le Grand [1605]
- 5 What Malherbe writes will endure forever.
Sonnet à Louis XIII [1624]

Philip Nicolai

1556–1608

- 6 Wake, awake, for night is flying:
The watchmen on the heights are crying.⁶
Hymn [1597]

George Peele

1556–1596

- 7 Fair and fair, and twice so fair,
As fair as any may be.
The Arraignment of Paris [1584]
- 8 My merry, merry, merry roundelay
Concludes with Cupid's curse:
They that do change old love for new,
Pray gods, they change for worse!
The Arraignment of Paris
- 9 His golden locks time hath to silver turned;
O time too swift, O swiftness never ceasing!
His youth 'gainst time and age hath ever spurned,
But spurned in vain; youth waneth by increasing.
Polyhymnia [1590]. Farewell to Arms, st. 1

¹Quoted by SHAKESPEARE in *The Merry Wives of Windsor*, act III, sc. iii, l. 45.

²More often quoted as: Thy need.

³See Boileau, 289:6.

⁴Et rose, elle a vécu ce que vivent les roses, / L'espace d'un matin.

⁵Et les fruits passeront la promesse des fleurs.

⁶Wachet auf, tuft uns die stimme.

Translated by CATHERINE WINKWORTH.

- 10 His helmet now shall make a hive for bees,
And lovers' sonnets turned to holy psalms,
A man-at-arms must now serve on his knees,
And feed on prayers, which are age his alms.
Polyhymnia. Farewell to Arms, st. 2

Thomas Kyd

1558–1594

- 11 What outcries call me from my naked bed?
The Spanish Tragedy [1594], act II, sc. v, l. 1
- 12 O eyes, no eyes, but fountains fraught with tears;
O life, no life, but lively form of death;
O world, no world, but mass of public wrongs,
Confused and filled with murder and misdeeds.
The Spanish Tragedy, III, ii, l. 1
- 13 Hieronymo, beware: go by, go by.
The Spanish Tragedy, III, xii, l. 31
- 14 Why then I'll fit you, say no more.
When I was young, I gave my mind
And plied myself to fruitless poetry:
Which though it profit the professor naught
Yet it is passing pleasing to the world.
The Spanish Tragedy, IV, ii, l. 70

Thomas Lodge

c. 1558–1625

- 15 Love in my bosom like a bee
Doth suck his sweet. *Rosalynde [1590]*
- 16 Devils are not so black as they are painted.
A Margarite of America [1596]

Chidiok Tichborne⁷

c. 1558–1586

- 17 My prime of youth is but a frost of cares;
My feast of joy is but a dish of pain;
My crop of corn is but a field of tares;
And all my good is but vain hope of gain:
The day is past, and yet I saw no sun;
And now I live, and now my life is done.
Tichborne's Elegy [1586]

George Chapman

c. 1559–1634

- 18 Promise is most given when the least is said.
Hero and Leander [1598]
- 19 Love calls to war;
Sighs his alarms,

⁷He was beheaded for an attempt on Queen Elizabeth's life.

Lips his swords are,
The field his arms.
Hero and Leander, Epithalamion Teratos,
refrain

1 Young men think old men are fools; but old men
know young men are fools.

All Fools [1605], act V, sc. i

2 Keep thy shop, and thy shop will keep thee.
Light gains make heavy purses.¹

Eastward Ho [1605],² act I, sc. i

3 Why, do nothing, be like a gentleman, be
idle. . . . Make ducks and drakes with shillings.

Eastward Ho, I, i

4 I will neither yield to the song of the siren nor
the voice of the hyena, the tears of the crocodile³
nor the howling of the wolf.

Eastward Ho, V, i

5 For one heat, all know, doth drive out another,
One passion doth expel another still.

Monsieur d'Olive [1606], act V, sc. i

6 To put a girdle round about the world.

Bussy d'Ambois [1607], act I, sc. i

7 Speed his plow.⁴ *Bussy d'Ambois, I, i*

8 So our lives
In acts exemplary, not only win
Ourselves good names, but doth to others give
Matter for virtuous deeds, by which we live.

Bussy d'Ambois, I, i

9 Who to himself is law no law doth need,
Offends no law, and is a king indeed.

Bussy d'Ambois, II, i

10 Be free, all worthy spirits,
And stretch yourselves, for greatness and for
height.

The Conspiracy of Charles, Duke of Byron
[1608], act III, sc. i

11 Give me a spirit that on this life's rough sea
Loves t' have his sails filled with a lusty wind,
Even till his sail-yards tremble, his masts crack,
And his rapt ship run on her side so low
That she drinks water, and her keel plows air.

The Conspiracy of Charles, Duke of Byron,
III, i

¹Quoted by Benjamin Franklin in *Poor Richard's Almanac* [1735], *June*.

²By Chapman, Jonson, and Marston.

³These crocodile tears.—ROBERT BURTON, *Anatomy of Melancholy* [1621–1651], *pt. III, sec. 2, member 2, subsec. 4*

She's false, false as the tears of crocodiles.—SIR JOHN SUCKLING, *The Sad One* [produced posthumously in 1659], *act IV, sc. v*

⁴Usually quoted: Speed the plow.

12 Danger, the spur of all great minds.

The Revenge of Bussy d'Ambois [1610], act V,
sc. i

13 We have watered our horses in Helicon.

May-Day [1611], act III, sc. iii

Maximilien de Béthune, Duc de Sully

1559–1641

14 Tilling and grazing are the two breasts that feed
France.⁵ *Économies Royales, III*

15 The English take their pleasures sadly after the
fashion of their country.⁶ *Memoirs*

Robert Greene

c. 1560–1592

16 Sweet are the thoughts that savor of content;
The quiet mind is richer than a crown.

Farewell to Folly [1591], st. 1

17 A mind content both crown and kingdom is.

Farewell to Folly, st. 2

18 For there is an upstart crow, beautified with our
feathers, that with his tiger's heart wrapped in a
player's hide, supposes he is as well able to bumbast
out a blank verse as the best of you; and being an
absolute *Johannes fac totum*, is in his own conceit
the only Shake-scene in a country.⁷

The Groatworth of Wit [1592]

19 Hangs in the uncertain balance of proud time.

Friar Bacon and Friar Bungay [acted 1594],
act III

20 Hell's broken loose.

Friar Bacon and Friar Bungay, IV

Francis Bacon⁸

1561–1626

21 I have taken all knowledge to be my province.

Letter to Lord Burleigh [1592]

22 The monuments of wit survive the monuments
of power. *Essex's Device [1595]*

⁵Labourage et pâturage sont les deux mamelles dont la France est alimentée.

⁶Les anglais s'amusest tristement selon l'usage de leur pays.

⁷First known literary reference to Shakespeare.

⁸If parts allure thee, think how Bacon shined, / The wisest, brightest, meanest of mankind.—ALEXANDER POPE, *Essay on Man* [1733–1734], *epistle IV, l. 281*

- 1 Knowledge is power [Nam et ipsa scientia potestas est].¹
Meditationes Sacrae [1597]. *De Haeresibus*
- 2 For all knowledge and wonder (which is the seed of knowledge) is an impression of pleasure in itself.
The Advancement of Learning [1605], bk. I, i, 3
- 3 Time, which is the author of authors.
The Advancement of Learning, I, iv, 12
- 4 If a man will begin with certainties, he shall end in doubts; but if he will be content to begin with doubts he shall end in certainties.
The Advancement of Learning, I, v, 8
- 5 *Antiquitas saeculi juventus mundi*.² These times are the ancient times, when the world is ancient, and not those which we account ancient *ordine retrogrado*, by a computation backward from ourselves.³
The Advancement of Learning, I, v, 8
- 6 [Knowledge] is a rich storehouse for the glory of the Creator and the relief of man's estate.
The Advancement of Learning, I, v, 11
- 7 It [Poesy] was ever thought to have some participation of divineness, because it doth raise and erect the mind by submitting the shows of things to the desires of the mind.
The Advancement of Learning, II, iv, 2
- 8 They are ill discoverers that think there is no land, when they can see nothing but sea.
The Advancement of Learning, II, vii, 5
- 9 But men must know that in this theater of man's life it is reserved only for God and angels to be lookers on.
The Advancement of Learning, II, xxx, 8
- 10 We are much beholden to Machiavel and others, that write what men do, and not what they ought to do.
The Advancement of Learning, II, xxxi, 9
- 11 All good moral philosophy is but the handmaid to religion.
The Advancement of Learning, II, xxxii, 14
- 12 There are and can be only two ways of searching into and discovering truth. The one flies from the senses and particulars to the most general axioms . . . this way is now in fashion. The other derives axioms from the senses and particulars, rising by a gradual and unbroken ascent, so that it arrives at the most general axioms last of all. This is the true way, but as yet untried.
Novum Organum [1620]
- 13 There are four classes of Idols which beset men's minds. To these for distinction's sake I have assigned names—calling the first class, Idols of the Tribe; the second, Idols of the Cave; the third, Idols of the Market-Place; the fourth, Idols of the Theater.
Novum Organum, aphorism 39
- 14 The human understanding is like a false mirror, which, receiving rays irregularly, distorts and discolors the nature of things by mingling its own nature with it.
Novum Organum, aphorism 41
- 15 Nature, to be commanded, must be obeyed.
Novum Organum, aphorism 129
- 16 I do plainly and ingenuously confess that I am guilty of corruption, and do renounce all defense. I beseech your Lordships to be merciful to a broken reed.
On being charged by Parliament with corruption in office [1621]
- 17 Lucid intervals and happy pauses.
History of King Henry VII [1622], III
- 18 Nothing is terrible except fear itself.⁴
De Augmentis Scientiarum, bk. II, *Fortitudo* [1623]
- 19 Riches are a good handmaid, but the worst mistress.
De Augmentis Scientiarum, II, *Antitheta*
- 20 Hope is a good breakfast, but it is a bad supper.
Apothegms [1624], no. 36
- 21 Like strawberry wives, that laid two or three great strawberries at the mouth of their pot, and all the rest were little ones.
Apothegms, 54
- 22 Sir Amice Pawlet, when he saw too much haste made in any matter, was wont to say, "Stay a while, that we may make an end the sooner."
Apothegms, 76

¹Knowledge is more than equivalent to force.—SAMUEL JOHNSON, *Rasselas* [1759], ch. 13

²The age of antiquity is the youth of the world.

³As in the little, so in the great world, reason will tell you that old age or antiquity is to be accounted by the farther distance from the beginning and the nearer approach to the end—the times wherein we now live being in propriety of speech the most ancient since the world's creation.—GEORGE HAKEWILL [1578–1649], *An Apologie or Declaration of the Power and Providence of God in the Government of the World* [1627]

For as old age is that period of life most remote from infancy, who does not see that old age in this universal man ought not to be sought in the times nearest his birth, but in those most remote from it?—BLAISE PASCAL, *Preface to the Treatise on Vacuum*

We are Ancients of the earth, / And in the morning of the times.—ALFRED, LORD TENNYSON, *The Day Dream* [1842], *L'Envoi*

⁴Nil terribile nisi ipse timor.

- 1 Alonso of Aragon was wont to say in commendation of age, that age appears to be best in four things—old wood best to burn, old wine to drink, old friends to trust, and old authors to read.
Apothegms, 97
- 2 Cosmus, Duke of Florence, was wont to say of perfidious friends, that “We read that we ought to forgive our enemies; but we do not read that we ought to forgive our friends.”
Apothegms, 206
- 3 Cato said the best way to keep good acts in memory was to refresh them with new.
Apothegms, 247
- 4 My essays . . . come home to men’s business and bosoms.
Essays [1625],¹ dedication
- 5 What is truth? said jesting Pilate, and would not stay for an answer.
Essays. Of Truth
- 6 No pleasure is comparable to the standing upon the vantage-ground of truth.
Essays. Of Truth
- 7 Men fear death as children fear to go in the dark; and as that natural fear in children is increased with tales, so is the other.
Essays. Of Death
- 8 Revenge is a kind of wild justice, which the more man’s nature runs to, the more ought law to weed it out.
Essays. Of Revenge
- 9 It was a high speech of Seneca (after the manner of the Stoics), that “The good things which belong to prosperity are to be wished, but the good things that belong to adversity are to be admired.”
Essays. Of Adversity
- 10 Prosperity is the blessing of the Old Testament; adversity is the blessing of the New.
Essays. Of Adversity
- 11 Prosperity is not without many fears and distastes; and adversity is not without comforts and hopes.
Essays. Of Adversity
- 12 Prosperity doth best discover vice, but adversity doth best discover virtue.
Essays. Of Adversity
- 13 Virtue is like precious odors—most fragrant when they are incensed or crushed.²
Essays. Of Adversity
- 14 He that hath wife and children hath given hostages to fortune; for they are impediments to great enterprises, either of virtue or mischief.
Essays. Of Marriage and Single Life
- 15 Wives are young men’s mistresses, companions for middle age, and old men’s nurses.
Essays. Of Marriage and Single Life
- 16 A good name is like a precious ointment; it filleth all around about, and will not easily away; for the odors of ointments are more durable than those of flowers.
Essays. Of Praise
- 17 In charity there is no excess.
Essays. Of Goodness and Goodness of Nature
- 18 If a man be gracious and courteous to strangers, it shows he is a citizen of the world, and that his heart is no island cut off from other lands, but a continent that joins to them.
Essays. Of Goodness and Goodness of Nature
- 19 The desire of power in excess caused the angels to fall; the desire of knowledge in excess caused man to fall.³
Essays. Of Goodness and Goodness of Nature
- 20 Money is like muck, not good except it be spread.
Essays. Of Seditions and Troubles
- 21 I had rather believe all the fables in the legends and the Talmud and the Alcoran, than that this universal frame is without a mind.
Essays. Of Atheism
- 22 A little philosophy inclineth man’s mind to atheism, but depth in philosophy bringeth men’s minds about to religion.⁴
Essays. Of Atheism
- 23 Travel, in the younger sort, is a part of education; in the elder, a part of experience. He that travelleth into a country before he hath some entrance into the language, goeth to school, and not to travel.
Essays. Of Travel
- 24 Princes are like to heavenly bodies, which cause good or evil times, and which have much veneration but no rest.
Essays. Of Empire
- 25 Fortune is like the market, where many times, if you can stay a little, the price will fall.
Essays. Of Delays
- 26 Nothing doth more hurt in a state than that cunning men pass for wise.
Essays. Of Cunning

¹First edition, 1597; first complete edition, 1625.

²As aromatic plants bestow / No spicy fragrance while they grow; / But crushed or trodden to the ground, / Diffuse their balmy sweets around.—OLIVER GOLDSMITH, *The Captivity* [1764], act I

³Pride still is aiming at the blest abodes; / Men would be angels, angels would be gods. / Aspiring to be gods if angels fell, / Aspiring to be angels men rebel.—ALEXANDER POPE, *Essay on Man, epistle I* [1733], l. 125

⁴A little skill in antiquity inclines a man to Popery; but depth in that study brings him about again to our religion.—THOMAS FULLER, *The Holy State and the Profane State* [1642], *The True Church Antiquary*

- 1 Be so true to thyself, as thou be not false to others. *Essays. Of Wisdom for a Man's Self*
- 2 It is the nature of extreme self-lovers, as they will set an house on fire, and it were but to roast their eggs. *Essays. Of Wisdom for a Man's Self*
- 3 It is the wisdom of the crocodiles, that shed tears when they would devour. *Essays. Of Wisdom for a Man's Self*
- 4 He that will not apply new remedies must expect new evils; for time is the greatest innovator. *Essays. Of Innovations*
- 5 Cure the disease and kill the patient. *Essays. Of Friendship*
- 6 Riches are for spending. *Essays. Of Expense*
- 7 There is a wisdom in this beyond the rules of physic. A man's own observation, what he finds good of and what he finds hurt of, is the best physic to preserve health. *Essays. Of Regimen of Health*
- 8 Intermingle . . . jest with earnest. *Essays. Of Discourse*
- 9 Nature is often hidden; sometimes overcome; seldom extinguished. *Essays. Of Nature in Men*
- 10 If a man look sharply and attentively, he shall see Fortune; for though she is blind, she is not invisible.¹ *Essays. Of Fortune*
- 11 Chiefly the mold of a man's fortune is in his own hands. *Essays. Of Fortune*
- 12 There is no excellent beauty that hath not some strangeness in the proportion. *Essays. Of Beauty*
- 13 God Almighty first planted a garden.² *Essays. Of Gardens*
- 14 He that commands the sea is at great liberty, and may take as much and as little of the war as he will.³ *Essays. Of the True Greatness of Kingdoms*
- 15 Some books are to be tasted, others to be swallowed, and some few to be chewed and digested. *Essays. Of Studies*
- 16 Reading maketh a full man, conference a ready man, and writing an exact man. *Essays. Of Studies*
- 17 Histories make men wise; poets, witty; the mathematics, subtle; natural philosophy, deep; moral, grave; logic and rhetoric, able to contend. *Essays. Of Studies*
- 18 The greatest vicissitude of things amongst men is the vicissitude of sects and religions. *Essays. Of Vicissitude of Things*
- 19 I bequeath my soul to God. . . . My body to be buried obscurely. For my name and memory, I leave it to men's charitable speeches, and to foreign nations, and the next age. *From his will [1626]*
- 20 The world's a bubble, and the life of man Less than a span. *The World [1629]*
- 21 Who then to frail mortality shall trust But limns on water, or but writes in dust. *The World*
- 22 What then remains but that we still should cry For being born, and, being born, to die? *The World*

Sir John Harington

1561–1612

- 23 Treason doth never prosper: what's the reason? For if it prosper, none dare call it treason. *Epigrams. Of Treason*
- 24 The readers and the hearers like my books, But yet some writers cannot them digest; But what care I? for when I make a feast I would my guests should praise it, not the cooks. *Epigrams. Of Writers Who Carp at Other Men's Books*

Robert Southwell

c. 1561–1595

- 25 Times go by turns, and chances change by course, From foul to fair, from better hap to worse. *Times Go by Turns [c. 1595], st. 1*
- 26 As I in hoary winter night stood shivering in the snow, Surprised was I with sudden heat which made my heart to glow; And lifting up a fearful eye to view what fire was near A pretty Babe all burning bright did in the air appear. *The Burning Babe [written c. 1595]*

¹Fortune is painted blind, with a muffler afore her eyes, to signify to you that Fortune is blind. — SHAKESPEARE, *King Henry V, act III, sc. vi, l. 31*

²Gardens were before gardeners, and but some hours after the earth. — THOMAS BROWNE, *The Garden of Cyrus* [1658], *ch. 1*

³He that is master of the sea, may, in some sort, be said to be Master of every country; at least such as are bordering on the sea. For he is at liberty to begin and end War, where, when, and on what terms he pleaseth, and extend his conquests even to the Antipodes. — JOSEPH GANDER [fl. c. 1703], *The Glory of Her Sacred Majesty Queen Anne in the Royal Navy* [1703]

1 With this he vanished out of sight, and swiftly
shrank away,
And straight I called unto mind that it was
Christmas Day. *The Burning Babe*

Samuel Daniel

c. 1562–1619

2 Make me to say, when all my griefs are gone,
“Happy the heart that sighed for such a one!”
Sonnets to Delia [1592], XLIII

3 Care-charmer Sleep, son of the sable Night,
Brother to Death, in silent darkness born.
Sonnets to Delia, XLV

4 Let others sing of knights and paladins
In aged accents and untimely words.
Sonnets to Delia, XLVI

5 These are the arks, the trophies, I erect,
That fortify thy name against old age.
Sonnets to Delia, XLVI

6 And for the few that only lend their ear,
That few is all the world.
*Musophilus, or Defence of All Learning
[1602–1603], st. 97*

7 This is the thing that I was born to do.
Musophilus, st. 100

8 Unless above himself he can
Erect himself, how poor a thing is man!
*To the Lady Margaret, Countess of
Cumberland [c. 1600], st. 12*

9 Love is a sickness full of woes,
All remedies refusing.
Hymen’s Triumph [1615]

Lope de Vega

1562–1635

10 Harmony is pure love, for love is complete
agreement.
Fuenteovejuna [c. 1613],¹ act I, l. 381

11 Except for God, the King’s our only lord.
Fuenteovejuna, I, l. 1701

Michael Drayton

1563–1631

12 Fair stood the wind for France.
The Ballad of Agincourt [1606], st. 1

¹Translated by ANGEL FLORES and MURIEL KITTEL.

13 O, when shall Englishmen
With such acts fill a pen,
Or England breed again
Such a King Harry?
The Ballad of Agincourt, st. 15

14 Since there’s no help, come let us kiss and part—
Nay, I have done: you get no more of me,
And I am glad, yea glad with all my heart,
That thus so cleanly I myself can free.
Shake hands forever, cancel all our vows,
And when we meet at any time again,
Be it not seen in either of our brows
That we one jot of former love retain.
Poems [1619]. Idea

15 The coast was clear. *Nymphidia [1627]*

16 Had in him those brave translunary things
That the first poets had.
*Said of MARLOWE. To Henry Reynolds, Of
Poets and Poesy [1627]*

17 For that fine madness still he did retain
Which rightly should possess a poet’s brain.
*Said of MARLOWE. To Henry Reynolds, Of
Poets and Poesy*

Galileo Galilei

1564–1642

18 Philosophy is written in this grand book—I
mean the universe—which stands continually open
to our gaze, but it cannot be understood unless one
first learns to comprehend the language and inter-
pret the characters in which it is written. It is
written in the language of mathematics, and its
characters are triangles, circles, and other geometri-
cal figures, without which it is humanly impossible
to understand a single word of it; without these,
one is wandering about in a dark labyrinth.
Il Saggiatore [1623]²

19 But it does move!³
*Attributed. From ABBÉ IRAILH, Querelles
littéraires [1761], vol. III, p. 49*

20 Facts which at first seem improbable will, even on
scant explanation, drop the cloak which has hidden
them and stand forth in naked and simple beauty.
*Dialogues Concerning Two New Sciences
[1638],⁴ Day 1*

²The Assayer in *The Controversy on the Comets of 1618* [1960], translated by STILLMAN DRAKE and C. D. O’MALLEY.

³E pur si muove!

Alleged to have been whispered by him after recanting before the Inquisition his claim that the earth revolved around the sun.

⁴Translated by HENRY CREW and ALFONSO DE SALVIO.

Christopher Marlowe

1564–1593

- 1 Our swords shall play the orators for us.
Tamburlaine the Great [c. 1587], pt. I, l. 328
- 2 Accurst be he that first invented war.
Tamburlaine the Great, I, l. 664
- 3 Is it not passing brave to be a king,
And ride in triumph through Persepolis?
Tamburlaine the Great, I, l. 758
- 4 Nature that framed us of four elements,
Warring within our breasts for regiment,
Doth teach us all to have aspiring minds:
Our souls, whose faculties can comprehend
The wondrous Architecture of the world:
And measure every wandering planet's course,
Still climbing after knowledge infinite,
And always moving as the restless Spheres,
Will us to wear ourselves and never rest,
Until we reach the ripest fruit of all,
That perfect bliss and sole felicity,
The sweet fruition of an earthly crown.
Tamburlaine the Great, I, l. 869
- 5 Tamburlaine, the Scourge of God, must die.
Tamburlaine the Great, I, l. 4641
- 6 Come live with me, and be my love;
And we will all the pleasures prove
That valleys, groves, hills, and fields,¹
Woods or steepy mountain yields.
The Passionate Shepherd to His Love [c. 1589]
- 7 By shallow rivers, to whose falls
Melodious birds sing madrigals.²
The Passionate Shepherd to His Love
- 8 And I will make thee beds of roses
And a thousand fragrant posies.²
The Passionate Shepherd to His Love
- 9 I count religion but a childish toy,
And hold there is no sin but ignorance.
The Jew of Malta [c. 1589], prologue
- 10 Infinite riches in a little room.³
The Jew of Malta, act I, sc. i
- 11 Excess of wealth is cause of covetousness.
The Jew of Malta, I, ii
- 12 Now will I show myself to have more of the serpent than the dove; that is, more knave than fool.
The Jew of Malta, II, iii
- 13 *Friar Barnadine*: Thou hast committed —
Barabas: Fornication — but that was in another country;
And besides, the wench is dead.
The Jew of Malta, IV, i
- 14 My men, like satyrs grazing on the lawns,
Shall with their goat feet dance the antic hay.
Edward II [1593], act I, sc. i
- 15 Who ever loved that loved not at first sight?⁴
Hero and Leander [1598]
- 16 Like untuned golden strings all women are,
Which long time lie untouched, will harshly jar.
Vessels of brass oft handled brightly shine.
Hero and Leander
- 17 Live and die in Aristotle's works.
The Tragical History of Doctor Faustus [1604], act I, sc. i
- 18 Unhappy spirits that fell with Lucifer,
Conspired against our God with Lucifer,
And are forever damned with Lucifer.
The Tragical History of Doctor Faustus, I, iii
- 19 Why this is hell, nor am I out of it:
Think'st thou that I who saw the face of God,
And tasted the eternal joys of Heaven,
Am not tormented with ten thousand hells,
In being deprived of everlasting bliss?
The Tragical History of Doctor Faustus, I, iii
- 20 Hell hath no limits, nor is circumscribed
In one self place; for where we are is hell,
And where hell is there must we ever be.
The Tragical History of Doctor Faustus, II, i
- 21 When all the world dissolves,
And every creature shall be purified,
All places shall be hell that is not Heaven.
The Tragical History of Doctor Faustus, II, i
- 22 Have not I made blind Homer sing to me?
The Tragical History of Doctor Faustus, II, ii
- 23 Was this the face that launched a thousand ships,
And burnt the topless towers of Ilium?⁵

¹Also given as: Hills and valleys, dales, and fields.²To shallow rivers, to whose falls / Melodious birds sing madrigals; / There will we make our beds of roses, / And a thousand fragrant posies. — SHAKESPEARE, *The Merry Wives of Windsor*, act III, sc. i, l. 17³Here lyeth muche rychnesse in lytell space. — JOHN HEYWOOD, *The Foure PP* [1521–1525]⁴Quoted in SHAKESPEARE, *As You Like It*, act III, sc. v, l. 82.
None ever loved but at first sight they loved. — GEORGE CHAPMAN, *The Blind Beggar of Alexandria* [1598]⁵Was this fair face the cause, quoth she, / Why the Grecians sacked Troy? — SHAKESPEARE, *All's Well That Ends Well*, act I, sc. iii, l. 75

Sweet Helen, make me immortal with a kiss.
Her lips suck forth my soul;¹ see, where it flies!
The Tragical History of Doctor Faustus, V, i

1 Oh, thou art fairer than the evening air
Clad in the beauty of a thousand stars.
The Tragical History of Doctor Faustus, V, i

2 Pray for me! and what noise soever ye hear,
come not unto me, for nothing can rescue me.
The Tragical History of Doctor Faustus, V, ii

3 Now hast thou but one bare hour to live,
And then thou must be damned perpetually!
Stand still, you ever-moving spheres of Heaven,
That time may cease, and midnight never come.
The Tragical History of Doctor Faustus, V, ii

4 *O lente, lente currite noctis equi:*²
The stars move still, time runs, the clock will strike,
The Devil will come, and Faustus must be damned.
O, I'll leap up to my God! Who pulls me down?
See, see where Christ's blood streams in the
firmament!
One drop would save my soul—half a drop: ah, my
Christ!
The Tragical History of Doctor Faustus, V, ii

5 O soul, be changed into little waterdrops,
And fall into the ocean—ne'er to be found.
My God! my God! look not so fierce on me!
The Tragical History of Doctor Faustus, V, ii

6 I'll burn my books!
The Tragical History of Doctor Faustus, V, ii

7 Cut is the branch that might have grown full
straight,
And burned is Apollo's laurel bough,
That sometime grew within this learned man.
The Tragical History of Doctor Faustus, V, iii

Matthew Roydon

c. 1564–c. 1622

8 You knew—who knew not Astrophil?
*The Phoenix Nest [1593]; An Elegy, or
Friend's Passion for His Astrophil (on the
death of Sir Philip Sidney)*

9 A sweet attractive kind of grace,
A full assurance given by looks,
Continual comfort in a face,
The lineaments of Gospel books;

¹Once he drew / With one long kiss my whole soul through / My lips. — ALFRED, LORD TENNYSON, *Fatima* [1833], st. 3

²Slowly, slowly run, O horses of the night.

I trow that countenance cannot lie.
Whose thoughts are legible in the eye.
The Phoenix Nest

10 Was never eye, did see that face,
Was never ear, did hear that tongue,
Was never mind, did mind his grace,
That ever thought the travel long,
But eyes, and ears, and ev'ry thought,
Were with his sweet perfections caught.
The Phoenix Nest

William Shakespeare³

1564–1616

11 Hung be the heavens with black, yield day to
night!
*King Henry the Sixth, Part I [1589–1590],
act I, sc. i, l. 1*

12 Fight till the last gasp. *I, ii, 127*

13 Expect Saint Martin's summer, halcyon days.
I, ii, 131

14 Glory is like a circle in the water,
Which never ceaseth to enlarge itself,
Till by broad spreading it disperse to nought.
I, ii, 133

15 Unbidden guests
Are often welcomest when they are gone.
II, ii, 55

16 Between two hawks, which flies the higher pitch;
Between two dogs, which hath the deeper mouth;
Between two blades, which bears the better temper;
Between two horses, which doth bear him best;
Between two girls, which hath the merriest eye;
I have perhaps, some shallow spirit of judgment;
But in these nice sharp quillets of the law,
Good faith, I am no wiser than a daw.
II, iv, 12

17 I'll note you in my book of memory. *II, iv, 101*

18 Just death, kind umpire of men's miseries.
II, v, 29

19 Chok'd with ambition of the meaner sort.
II, v, 123

20 Delays have dangerous ends. *III, ii, 33*

³From the text of W. J. CRAIG, Oxford University Press [1935]. For the dating and sequence of the plays and poems see E. K. CHAMBERS, *William Shakespeare* (1930), and JAMES G. MCMANAWAY, "Recent Studies in Shakespeare's Chronology," *Shakespeare Survey*, III (1950).

- 1 Of all base passions, fear is most accurs'd.
King Henry VI, Pt. I, V, ii, 18
- 2 She's beautiful and therefore to be woo'd,
She is a woman, therefore to be won. *V, iii, 78*
- 3 For what is wedlock forced, but a hell,
An age of discord and continual strife?
Whereas the contrary bringeth bliss,
And is a pattern of celestial peace. *V, v, 62*
- 4 'Tis not my speeches that you do dislike,
But 'tis my presence that doth trouble ye.
Rancor will out.
*King Henry the Sixth, Part II [1590–1591],
act I, sc. i, l. 141*
- 5 Could I come near your beauty with my nails
I'd set my ten commandments in your face.
I, iii, 144
- 6 Blessed are the peacemakers on earth.
II, i, 34
- 7 Now, God be prais'd, that to believing souls
Gives light in darkness, comfort in despair!
II, i, 66
- 8 God defend the right! *II, iii, 55*
- 9 Sometimes hath the brightest day a cloud;
And after summer evermore succeeds
Barren winter, with his wrathful nipping cold:
So cares and joys abound, as seasons fleet.
II, iv, 1
- 10 Now 'tis the spring, and weeds are shallow-rooted;
Suffer them now and they'll o'ergrow the garden.
III, i, 31
- 11 In thy face I see
The map of honor, truth, and loyalty.
III, i, 202
- 12 What stronger breastplate than a heart untainted!
Thrice is he arm'd that hath his quarrel just,
And he but naked, though lock'd up in steel,
Whose conscience with injustice is corrupted.
III, ii, 232
- 13 He dies, and makes no sign. *III, iii, 29*
- 14 Forbear to judge, for we are sinners all.
Close up his eyes, and draw the curtain close;
And let us all to meditation.
III, iii, 31
- 15 The gaudy, blabbing, and remorseful day
Is crept into the bosom of the sea. *IV, i, 1*
- 16 Small things make base men proud. *IV, i, 106*
- 17 True nobility is exempt from fear. *IV, i, 129*
- 18 I will make it felony to drink small beer.
IV, ii, 75
- 19 The first thing we do, let's kill all the lawyers.
IV, ii, 86
- 20 Is not this a lamentable thing, that of the skin of
an innocent lamb should be made parchment? that
parchment, being scribbled o'er, should undo a
man? *IV, ii, 88*
- 21 Adam was a gardener. *IV, ii, 146*
- 22 Thou hast most traitorously corrupted the youth
of the realm in erecting a grammar-school; and
whereas, before, our forefathers had no other books
but the score and the tally, thou hast caused print-
ing to be used; and, contrary to the king, his crown,
and dignity, thou hast built a paper-mill.
IV, vii, 35
- 23 Beggars mounted run their horse to death.¹
*King Henry the Sixth, Part III [1590–1591],
act I, sc. iv, l. 127*
- 24 O tiger's heart wrapp'd in a woman's hide!
I, iv, 137
- 25 To weep is to make less the depth of grief.
II, i, 85
- 26 The smallest worm will turn being trodden on.
II, ii, 17
- 27 Didst thou never hear
That things ill got had ever bad success?
II, ii, 45
- 28 Thou [Death] setter up and plucker down of
kings.² *II, iii, 37*
- 29 And what makes robbers bold but too much lenity?
II, vi, 22
- 30 My crown is in my heart, not on my head;
Not deck'd with diamonds and Indian stones,
Nor to be seen: my crown is call'd content;
A crown it is that seldom kings enjoy. *III, i, 62*
- 31 'Tis a happy thing
To be the father unto many sons. *III, ii, 104*
- 32 Like one that stands upon a promontory,
And spies a far-off shore where he would tread,
Wishing his foot were equal with his eye.
III, ii, 135

¹Set a beggar on horseback and he will ride a gallop.—ROBERT BURTON, *Anatomy of Melancholy* [1621–1651], pt. II, sec. 2, member 2

Set a beggar on horseback, and he'll outride the Devil.—HENRY GEORGE BOHN [1796–1884], *Foreign Proverbs, German* [1855]

²Proud setter up and puller down of kings.—*King Henry VI, Part III, act III, sc. iii, l. 157*

- 1 Yield not thy neck
To fortune's yoke, but let thy dauntless mind
Still ride in triumph over all mischance.
III, iii, 16
- 2 For how can tyrants safely govern home,
Unless abroad they purchase great alliance?
III, iii, 69
- 3 Having nothing, nothing can he lose.
III, iii, 152
- 4 Hasty marriage seldom proveth well.
IV, i, 18
- 5 What fates impose, that men must needs abide;
It boots not to resist both wind and tide.
IV, iii, 57
- 6 Now join your hands, and with your hands your
hearts.
IV, vi, 39
- 7 For many men that stumble at the threshold
Are well foretold that danger lurks within.
IV, vii, 11
- 8 A little fire is quickly trodden out,
Which, being suffer'd, rivers cannot quench.
IV, viii, 7
- 9 When the lion fawns upon the lamb,
The lamb will never cease to follow him.
IV, viii, 49
- 10 What is pomp, rule, reign, but earth and dust?
And, live we how we can, yet die we must.
V, ii, 27
- 11 For every cloud engenders not a storm. *V, iii, 13*
- 12 What though the mast be now blown overboard,
The cable broke, the holding anchor lost,
And half our sailors swallow'd in the flood?
Yet lives our pilot still. *V, iv, 3*
- 13 So part we sadly in this troublous world,
To meet with joy in sweet Jerusalem. *V, v, 7*
- 14 Men ne'er spend their fury on a child. *V, v, 57*
- 15 He's sudden if a thing comes in his head.
V, v, 86
- 16 Suspicion always haunts the guilty mind;
The thief doth fear each bush an officer.
V, vi, 11
- 17 This word "love," which greybeards call divine.
V, vi, 81
- 18 Bid me discourse, I will enchant thine ear.
Venus and Adonis [1592], l. 145
- 19 Love is a spirit all compact of fire,
Not gross to sink, but light, and will aspire.
l. 149
- 20 "Fondling," she saith, "since I have hemm'd thee
here
Within the circuit of this ivory pale,
I'll be a park, and thou shalt be my deer;
Feed where thou wilt, on mountain, or in dale:
Graze on my lips, and if those hills be dry,
Stray lower, where the pleasant fountains lie."
l. 229
- 21 O! what a war of looks was then between them.
l. 355
- 22 Like a red morn, that ever yet betoken'd
Wrack to the seaman, tempest to the field. *l. 453*
- 23 The owl, night's herald. *l. 531*
- 24 Love comforteth like sunshine after rain. *l. 799*
- 25 The text is old, the orator too green. *l. 806*
- 26 For he being dead, with him is beauty slain,
And, beauty dead, black chaos comes again.
l. 1019
- 27 The grass stoops not, she treads on it so light.
l. 1028
- 28 Now is the winter of our discontent
Made glorious summer by this sun of York.
*King Richard the Third [1592-1593], act I,
sc. i, l. 1*
- 29 Grim-visag'd war hath smooth'd his wrinkled front.
I, i, 9
- 30 He capers nimbly in a lady's chamber
To the lascivious pleasing of a lute. *I, i, 12*
- 31 This weak piping time of peace. *I, i, 24*
- 32 No beast so fierce but knows some touch of pity.
I, ii, 71
- 33 Look, how my ring encompasseth thy finger,
Even so thy breast encloseth my poor heart;
Wear both of them, for both of them are thine.
I, ii, 204
- 34 Was ever woman in this humor woo'd?
Was ever woman in this humor won? *I, ii, 229*
- 35 The world is grown so bad
That wrens make prey where eagles dare not perch.
I, iii, 70
- 36 The day will come that thou shalt wish for me
To help thee curse this pois'nous bunch-back'd
toad. *I, iii, 245*
- 37 And thus I clothe my naked villany
With odd old ends stol'n forth of holy writ,
And seem a saint when most I play the devil.
I, iii, 336

- 1 Talkers are no good doers.
King Richard III, I, iii, 351
- 2 O, I have pass'd a miserable night,
So full of ugly sights, of ghastly dreams,
That, as I am a Christian faithful man,
I would not spend another such a night,
Though 'twere to buy a world of happy days.
I, iv, 2
- 3 Lord, Lord! methought what pain it was to drown:
What dreadful noise of water in mine ears!
What sights of ugly death within mine eyes!
Methought I saw a thousand fearful wracks;
A thousand men that fishes gnaw'd upon.
I, iv, 21
- 4 The kingdom of perpetual night. *I, iv, 47*
- 5 Sorrow breaks seasons and reposing hours,
Makes the night morning, and the noontide night.
I, iv, 76
- 6 A parlous boy. *II, iv, 35*
- 7 So wise so young, they say, do never live long.¹
III, i, 79
- 8 Off with his head! *III, iv, 75*
- 9 Lives like a drunken sailor on a mast;
Ready with every nod to tumble down
Into the fatal bowels of the deep. *III, iv, 98*
- 10 I am not in the giving vein today. *IV, ii, 115*
- 11 The sons of Edward sleep in Abraham's bosom.
IV, iii, 38
- 12 A grievous burden was thy birth to me;
Tetchy and wayward was thy infancy. *IV, iv, 168*
- 13 An honest tale speeds best being plainly told.
IV, iv, 359
- 14 Harp not on that string. *IV, iv, 365*
- 15 Relenting fool, and shallow changing woman!
IV, iv, 432
- 16 Is the chair empty? is the sword unsway'd?
Is the king dead? the empire unpossess'd?
IV, iv, 470
- 17 True hope is swift, and flies with swallow's wings;
Kings it makes gods, and meaner creatures kings.
V, ii, 23
- 18 The king's name is a tower of strength. *V, iii, 12*
- 19 Give me another horse! bind up my wounds!
V, iii, 178
- 20 O coward conscience, how dost thou afflict me!
V, iii, 180
- 21 My conscience hath a thousand several tongues,
And every tongue brings in a several tale,
And every tale condemns me for a villain.
V, iii, 194
- 22 Conscience is but a word that cowards use,
Devis'd at first to keep the strong in awe.
V, iii, 310
- 23 A horse! a horse! my kingdom for a horse!
V, iv, 7
- 24 I have set my life upon a cast,
And I will stand the hazard of the die.
I think there be six Richmonds in the field.
V, iv, 9
- 25 The pleasing punishment that women bear.
*The Comedy of Errors [1592–1594], act I, sc.
i, l. 46*
- 26 For we may pity, though not pardon thee.
I, i, 97
- 27 Why, headstrong liberty is lash'd with woe.
There's nothing situate under heaven's eye
But hath his bound, in earth, in sea, in sky.
II, i, 15
- 28 Every why hath a wherefore.² *II, ii, 45*
- 29 There's no time for a man to recover his hair
that grows bald by nature. *II, ii, 74*
- 30 What he hath scanted men in hair, he hath given
them in wit. *II, ii, 83*
- 31 Small cheer and great welcome makes a merry
feast. *III, i, 26*
- 32 There is something in the wind. *III, i, 69*
- 33 We'll pluck a crow together. *III, i, 83*
- 34 For slander lives upon succession,
Forever housed where it gets possession.
III, i, 105
- 35 Be not thy tongue thy own shame's orator.
III, ii, 10
- 36 Ill deeds are doubled with an evil word. *III, ii, 20*
- 37 A back-friend, a shoulder-clapper. *IV, ii, 37*
- 38 The venom clamors of a jealous woman
Poison more deadly than a mad dog's tooth.
V, i, 69
- 39 Unquiet meals make ill digestions. *V, i, 74*

¹A little too wise, they say, do ne'er live long.—THOMAS MIDDLETON, *The Phoenix*, act I, sc. i

²For every why he had a wherefore.—SAMUEL BUTLER, *Hudibras*, pt. I [1663], canto I, l. 132

- 1 One Pinch, a hungry lean-fac'd villain,
A mere anatomy, a mountebank,
A threadbare juggler, and a fortune-teller,
A needy, hollow-ey'd, sharp-looking wretch,
A living-dead man. *V, i, 238*
- 2 Beauty itself doth of itself persuade
The eyes of men without an orator.
The Rape of Lucrece [1593–1594], l. 29
- 3 This silent war of lilies and of roses,
Which Tarquin view'd in her fair face's field.
l. 71
- 4 One for all, or all for one we gage. *l. 144*
- 5 Who buys a minute's mirth to wail a week?
Or sells eternity to get a toy?
For one sweet grape who will the vine destroy?
l. 213
- 6 Extreme fear can neither fight nor fly. *l. 230*
- 7 All orators are dumb when beauty pleadeth.
l. 268
- 8 Time's glory is to calm contending kings,
To unmask falsehood and bring truth to light.
l. 939
- 9 For greatest scandal waits on greatest state.
l. 1006
- 10 To see sad sights moves more than hear them told.
l. 1324
- 11 Cloud-kissing Ilion. *l. 1370*
- 12 Lucrece swears he did her wrong.¹ *l. 1462*
- 13 Sweet mercy is nobility's true badge.
Titus Andronicus [1593–1594], act I, sc. i, l. 119
- 14 These words are razors to my wounded heart.
I, i, 314
- 15 He lives in fame that died in virtue's cause.
I, i, 390
- 16 These dreary dumps.² *I, i, 391*
- 17 The eagle suffers little birds to sing,
And is not careful what they mean thereby.
IV, iv, 82
- 18 Tut! I have done a thousand dreadful things
As willingly as one would kill a fly. *V, i, 141*
- 19 I'll not budge an inch.
*The Taming of the Shrew [1593–1594],
Induction, sc. i, l. 13*
- 20 And if the boy have not a woman's gift
To rain a shower of commanded tears,
An onion will do well for such a shift. *i, 124*
- 21 No profit grows where is no pleasure ta'en;
In brief, sir, study what you most affect.
Act I, sc. i, l. 39
- 22 There's small choice in rotten apples.
I, i, 137
- 23 To seek their fortunes further than at home,
Where small experience grows. *I, ii, 51*
- 24 I come to wive it wealthily in Padua. *I, ii, 75*
- 25 Nothing comes amiss, so money comes withal.
I, ii, 82
- 26 And do as adversaries do in law,
Strive mightily, but eat and drink as friends.
I, ii, 281
- 27 I must dance barefoot on her wedding day,
And, for your love to her, lead apes in hell.
II, i, 33
- 28 Asses are made to bear, and so are you.
II, i, 200
- 29 Kiss me, Kate, we will be married o' Sunday.
II, i, 318
- 30 Old fashions please me best. *III, i, 81*
- 31 Who woo'd in haste and means to wed at leisure.
III, ii, 11
- 32 Such an injury would vex a very saint.
III, ii, 28
- 33 A little pot and soon hot. *IV, i, 6*
- 34 Sits as one new-risen from a dream. *IV, i, 189*
- 35 This is a way to kill a wife with kindness.
IV, i, 211
- 36 Kindness in women, not their beauteous looks,
Shall win my love. *IV, ii, 41*
- 37 Our purses shall be proud, our garments poor:
For 'tis the mind that makes the body rich;
And as the sun breaks through the darkest clouds,
So honor peereth in the meanest habit.
IV, iii, 173
- 38 Forward, I pray, since we have come so far,
And be it moon, or sun, or what you please.
An if you please to call it a rush-candle,
Henceforth I vow it shall be so for me.
IV, v, 12
- 39 He that is giddy thinks the world turns round.
V, ii, 20

¹Some villain hath done me wrong.—*King Lear, act I, sc. ii, l. 186*

²And doleful dumps the mind oppress.—*Romeo and Juliet, act IV, sc. v, l. 130*

- 1 A woman mov'd is like a fountain troubled,
Muddy, ill-seeming, thick, bereft of beauty.
The Taming of the Shrew, V, ii, 143
- 2 Such duty as the subject owes the prince,
Even such a woman oweth to her husband.
V, ii, 156
- 3 Home-keeping youth have ever homely wits.
*The Two Gentlemen of Verona [1594], act I,
sc. i, l. 2*
- 4 I have no other but a woman's reason:
I think him so, because I think him so.
I, ii, 23
- 5 *Julia*: They do not love that do not show their
love.
Lucetta: O! they love least that let men know their
love.
I, ii, 31
- 6 O! how this spring of love resembleth
The uncertain glory of an April day!
I, iii, 84
- 7 O jest unseen, inscrutable, invisible,
As a nose on a man's face, or a weathercock on a
steeple!
II, i, 145
- 8 He makes sweet music with th' enamell'd stones.
II, vii, 28
- 9 That man that hath a tongue, I say, is no man,
If with his tongue he cannot win a woman.
III, i, 104
- 10 Except I be by Silvia in the night,
There is no music in the nightingale.
III, i, 178
- 11 Much is the force of heaven-bred poesy.
III, ii, 72
- 12 Who is Silvia? what is she,
That all our swains commend her?
Holy, fair, and wise is she;
The heaven such grace did lend her,
That she might admired be.
IV, ii, 40
- 13 Alas, how love can trifle with itself!
IV, iv, 190
- 14 Black men are pearls in beauteous ladies' eyes.
V, ii, 12
- 15 How use doth breed a habit in a man!
V, iv, 1
- 16 Spite of cormorant devouring Time.
*Love's Labour's Lost [1594–1595], act I, sc. i,
l. 4*
- 17 Make us heirs of all eternity.
I, i, 7
- 18 Why, all delights are vain; but that most vain
Which, with pain purchas'd doth inherit pain.
I, i, 72
- 19 Light seeking light doth light of light beguile.
I, i, 77
- 20 Study is like the heaven's glorious sun,
That will not be deep-search'd with saucy looks;
Small have continual plodders ever won,
Save base authority from others' books.
These earthly godfathers of heaven's lights
That give a name to every fixed star,
Have no more profit of their shining nights
Than those that walk and wot not what they are.
I, i, 84
- 21 At Christmas I no more desire a rose
Than wish a snow in May's newfangled mirth;
But like of each thing that in season grows.
I, i, 105
- 22 And men sit down to that nourishment which is
called supper.
I, i, 237
- 23 That unlettered small-knowing soul.
I, i, 251
- 24 A child of our grandmother Eve, a female; or, for
thy more sweet understanding, a woman.
I, i, 263
- 25 Affliction may one day smile again; and till then,
sit thee down, sorrow!
I, i, 312
- 26 Devise, wit; write, pen; for I am for whole vol-
umes in folio.
I, ii, 194
- 27 Beauty is bought by judgment of the eye,
Not utter'd by base sale of chapmen's tongues.
II, i, 15
- 28 A merrier man,
Within the limit of becoming mirth,
I never spent an hour's talk withal.
II, i, 66
- 29 Your wit's too hot, it speeds too fast, 'twill tire.
II, i, 119
- 30 Warble, child; make passionate my sense of
hearing.
III, i, 1
- 31 Remuneration! O! that's the Latin word for
three farthings.
III, i, 143
- 32 A very beadle to a humorous sigh.
III, i, 185
- 33 This wimpled, whining, purblind, wayward boy,
This senior-junior, giant-dwarf, Dan Cupid;
Regent of love-rimes, lord of folded arms,
The anointed sovereign of sighs and groans,
Liege of all loiters and malcontents.
III, i, 189
- 34 He hath not fed of the dainties that are bred of a
book; he hath not eat paper, as it were; he hath not
drunk ink.
IV, ii, 25
- 35 Many can brook the weather that love not the
wind.
IV, ii, 34
- 36 You two are book-men.
IV, ii, 35

- 1 These are begot in the ventricle of memory,
nourished in the womb of pia mater, and delivered
upon the mellowing of occasion. *IV, ii, 70*
- 2 By heaven, I do love, and it hath taught me to
rime, and to be melancholy. *IV, iii, 13*
- 3 The heavenly rhetoric of thine eye. *IV, iii, 60*
- 4 For where is any author in the world
Teaches such beauty as a woman's eye?
Learning is but an adjunct to ourself.
IV, iii, 312
- 5 But love, first learned in a lady's eyes,
Lives not alone immured in the brain.
IV, iii, 327
- 6 It adds a precious seeing to the eye.
IV, iii, 333
- 7 As sweet and musical
As bright Apollo's lute, strung with his hair;
And when Love speaks, the voice of all the gods
Makes heaven drowsy with the harmony.
IV, iii, 342
- 8 From women's eyes this doctrine I derive:
They sparkle still the right Promethean fire;
They are the books, the arts, the academes,
That show, contain, and nourish all the world.
IV, iii, 350
- 9 He draweth out the thread of his verbosity finer
than the staple of his argument. *V, i, 18*
- 10 *Moth:* They have been at a great feast of lan-
guages, and stolen the scraps.
Costard: O! they have lived long on the alms-
basket of words. I marvel thy master hath not eaten
thee for a word; for thou art not so long by the
head as *honorificabilitudinitatibus*: thou art easier
swallowed than a flap-dragon. *V, i, 39*
- 11 In the posteriors of this day, which the rude mul-
titude call the afternoon. *V, i, 96*
- 12 Taffeta phrases, silken terms precise,
Three-pil'd hyperboles, spruce affectation,
Figures pedantical. *V, ii, 407*
- 13 Let me take you a button-hole lower.
V, ii, 705
- 14 The naked truth of it is, I have no shirt.
V, ii, 715
- 15 A jest's prosperity lies in the ear
Of him that hears it, never in the tongue
Of him that makes it. *V, ii, 869*
- 16 When daisies pied and violets blue,
And lady-smocks all silver-white,
And cuckoo-buds of yellow hue
Do paint the meadows with delight,
The cuckoo then, on every tree,
Mocks married men; for thus sings he,
Cuckoo;
Cuckoo, cuckoo: O word of fear,
Unpleasing to a married ear! *V, ii, 902*
- 17 When icicles hang by the wall,
And Dick the shepherd blows his nail,
And Tom bears logs into the hall,
And milk comes frozen home in pail,
When blood is nipp'd and ways be foul,
Then nightly sings the staring owl,
Tu-who;
Tu-whit, tu-who — a merry note,
While greasy Joan doth keel the pot.
V, ii, 920
- 18 When all aloud the wind doth blow,
And coughing drowns the parson's saw,
And birds sit brooding in the snow,
And Marian's nose looks red and raw,
When roasted crabs hiss in the bowl.
V, ii, 929
- 19 The words of Mercury are harsh after the songs
of Apollo. *V, ii, 938*
- 20 For new-made honor doth forget men's names.
King John [1594–1596], act I, sc. i, l. 187
- 21 Sweet, sweet, sweet poison for the age's tooth.
I, i, 213
- 22 Bearing their birthrights proudly on their backs,
To make a hazard of new fortunes here.
II, i, 70
- 23 For courage mounteth with occasion.
II, i, 82
- 24 The hare of whom the proverb goes,
Whose valor plucks dead lions by the beard.¹
II, i, 137
- 25 A woman's will. *II, i, 194*
- 26 Saint George, that swing'd the dragon, and e'er
since
Sits on his horse back at mine hostess' door.
II, i, 288
- 27 He is the half part of a blessed man,
Left to be finished by such a she;
And she a fair divided excellence,
Whose fullness of perfection lies in him.
II, i, 437
- 28 'Zounds! I was never so bethump'd with words
Since I first call'd my brother's father dad.
II, i, 466

¹So hares may pull dead lions by the beard. — THOMAS KYD, *The Spanish Tragedy* [1594], act I, sc. ii, l. 172

- 1 Mad world! mad kings, mad composition!
King John, II, i, 561
- 2 That smooth-fac'd gentleman, tickling
Commodity,
Commodity, the bias of the world. *II, i, 573*
- 3 I will instruct my sorrows to be proud;
For grief is proud and makes his owner stoop.
III, i, 68
- 4 Thou wear a lion's hide! doff it for shame,
And hang a calf's-skin on those recreant limbs.
III, i, 128
- 5 The sun's o'ercast with blood: fair day, adieu!
Which is the side that I must go withal?
I am with both: each army hath a hand;
And in their rage, I having hold of both,
They whirl asunder and dismember me.
III, i, 326
- 6 Bell, book, and candle shall not drive me back.
III, iii, 12
- 7 Look, who comes here! a grave unto a soul.
III, iv, 17
- 8 Death, death: O, amiable lovely death!
III, iv, 25
- 9 Grief fills the room up of my absent child,
Lies in his bed, walks up and down with me,
Puts on his pretty looks, repeats his words,
Remembers me of all his gracious parts,
Stuffs out his vacant garments with his form.
III, iv, 93
- 10 Life is as tedious as a twice-told tale,
Vexing the dull ear of a drowsy man.
III, iv, 108
- 11 When Fortune means to men most good,
She looks upon them with a threatening eye.
III, iv, 119
- 12 A scepter snatch'd with an unruly hand
Must be as boisterously maintain'd as gain'd;
And he that stands upon a slippery place
Makes nice of no vile hold to stay him up.
III, iv, 135
- 13 As quiet as a lamb. *IV, i, 80*
- 14 To gild refined gold, to paint the lily,
To throw a perfume on the violet,
To smooth the ice, or add another hue
Unto the rainbow, or with taper-light
To seek the beauteous eye of heaven to garnish,
Is wasteful and ridiculous excess. *IV, ii, 11*
- 15 And oftentimes excusing of a fault
Doth make the fault the worse by the excuse.
IV, ii, 30
- 16 We cannot hold mortality's strong hand.
IV, ii, 82
- 17 There is no sure foundation set on blood,
No certain life achiev'd by others' death.
IV, ii, 104
- 18 Make haste; the better foot before.
IV, ii, 170
- 19 Another lean unwash'd artificer.
IV, ii, 201
- 20 How oft the sight of means to do ill deeds
Makes ill deeds done! *IV, ii, 219*
- 21 Heaven take my soul, and England keep my bones!
IV, iii, 10
- 22 I am amaz'd, methinks, and lose my way
Among the thorns and dangers of this world.
IV, iii, 140
- 23 Unthread the rude eye of rebellion,
And welcome home again discarded faith.
V, iv, 11
- 24 The day shall not be up so soon as I,
To try the fair adventure of tomorrow.
V, v, 21
- 25 'Tis strange that death should sing.
I am the cygnet to this pale faint swan,
Who chants a doleful hymn to his own death.
V, vii, 20
- 26 Now my soul hath elbow-room. *V, vii, 28*
- 27 I do not ask you much:
I beg cold comfort. *V, vii, 41*
- 28 This England never did, nor never shall,
Lie at the proud foot of a conqueror.
V, vii, 112
- 29 Come the three corners of the world in arms,
And we shall shock them. Nought shall make us
rue,
If England to itself do rest but true.
V, vii, 116
- 30 The purest treasure mortal times afford
Is spotless reputation.
King Richard the Second [1595], act I, sc. i, l. 177
- 31 Mine honor is my life; both grow in one;
Take honor from me, and my life is done.
I, i, 182
- 32 We were not born to sue, but to command.
I, i, 196
- 33 The daintiest last, to make the end most sweet.
I, iii, 68
- 34 Truth hath a quiet breast. *I, iii, 96*

- 1 How long a time lies in one little word!
I, iii, 213
- 2 Things sweet to taste prove in digestion sour.
I, iii, 236
- 3 Must I not serve a long apprenticeship
To foreign passages, and in the end,
Having my freedom, boast of nothing else
But that I was a journeyman to grief?
I, iii, 271
- 4 All places that the eye of heaven visits
Are to a wise man ports and happy havens.
Teach thy necessity to reason thus;
There is no virtue like necessity.
Think not the king did banish thee,
But thou the king.
I, iii, 275
- 5 For gnarling sorrow hath less power to bite
The man that mocks at it and sets it light.
I, iii, 292
- 6 O! who can hold a fire in his hand
By thinking on the frosty Caucasus?
Or cloy the hungry edge of appetite
By bare imagination of a feast?
Or wallow naked in December snow
By thinking on fantastic summer's heat?
O, no! the apprehension of the good
Gives but the greater feeling to the worse.
I, iii, 294
- 7 Where'er I wander, boast of this I can,
Though banish'd, yet a true-born Englishman.
I, iii, 308
- 8 The tongues of dying men
Enforce attention like deep harmony.
II, i, 5
- 9 The setting sun, and music at the close,
As the last taste of sweets, is sweetest last,
Writ in remembrance more than things long past.
II, i, 12
- 10 Report of fashions in proud Italy,
Whose manners still our tardy apish nation
Limps after in base imitation.
II, i, 21
- 11 For violent fires soon burn out themselves;
Small showers last long, but sudden storms are
short.
II, i, 34
- 12 This royal throne of kings, this scepter'd isle,
This earth of majesty, this seat of Mars,
This other Eden, demi-paradise,
This fortress built by Nature for herself
Against infection and the hand of war,
This happy breed of men, this little world,
This precious stone set in the silver sea,
Which serves it in the office of a wall,
- Or as a moat defensive to a house,
Against the envy of less happier lands,
This blessed plot, this earth, this realm, this
England,
This nurse, this teeming womb of royal kings,
Fear'd by their breed and famous by their birth.
II, i, 40
- 13 England, bound in with the triumphant sea,
Whose rocky shore beats back the envious siege
Of watery Neptune.
II, i, 61
- 14 That England, that was wont to conquer others,
Hath made a shameful conquest of itself.
II, i, 65
- 15 The ripest fruit first falls.
II, i, 154
- 16 Each substance of a grief hath twenty shadows.
II, ii, 14
- 17 I count myself in nothing else so happy
As in a soul remembering my good friends.
II, iii, 46
- 18 Evermore thanks, the exchequer of the poor.
II, iii, 65
- 19 Grace me no grace, nor uncle me no uncle.
II, iii, 87
- 20 The caterpillars of the commonwealth,
Which I have sworn to weed and pluck away.
II, iii, 166
- 21 Things past redress are now with me past care.
II, iii, 171
- 22 I see thy glory like a shooting star
Fall to the base earth from the firmament.
II, iv, 19
- 23 Eating the bitter bread of banishment.
III, i, 21
- 24 Not all the water in the rough rude sea
Can wash the balm from an anointed king.
III, ii, 54
- 25 O! call back yesterday, bid time return.
III, ii, 69
- 26 The worst is death, and death will have his day.
III, ii, 103
- 27 Of comfort no man speak:
Let's talk of graves, of worms, and epitaphs;
Make dust our paper, and with rainy eyes
Write sorrow on the bosom of the earth;
Let's choose executors and talk of wills.
III, ii, 144
- 28 And nothing can we call our own but death,
And that small model of the barren earth

- Which serves as paste and cover to our bones.
For God's sake, let us sit upon the ground
And tell sad stories of the death of kings:
How some have been depos'd, some slain in war,
Some haunted by the ghosts they have depos'd,
Some poison'd by their wives, some sleeping kill'd;
All murder'd: for within the hollow crown
That rounds the mortal temples of a king
Keeps Death his court.
King Richard II, III, ii, 152
- 1 Comes at the last, and with a little pin
Bores through his castle wall, and farewell king!
III, ii, 169
- 2 He is come to open
The purple testament of bleeding war. *III, iii, 93*
- 3 O! that I were as great
As is my grief, or lesser than my name,
Or that I could forget what I have been,
Or not remember what I must be now.
III, iii, 136
- 4 I'll give my jewels for a set of beads,
My gorgeous palace for a hermitage,
My gay apparel for an almsman's gown.
III, iii, 147
- 5 And my large kingdom for a little grave,
A little little grave, an obscure grave. *III, iii, 153*
- 6 And there at Venice gave
His body to that pleasant country's earth,
And his pure soul unto his captain Christ,
Under whose colors he had fought so long.
IV, i, 97
- 7 Peace shall go sleep with Turks and infidels.
IV, i, 139
- 8 So Judas did to Christ: but he, in twelve,
Found truth in all but one; I, in twelve thousand,
none.
God save the king! Will no man say, amen?
IV, i, 170
- 9 Now is this golden crown like a deep well
That owes two buckets filling one another;
The emptier ever dancing in the air,
The other down, unseen and full of water:
That bucket down and full of tears am I,
Drinking my griefs, whilst you mount up on high.
IV, i, 184
- 10 You may my glories and my state depose,
But not my griefs; still am I king of those.
IV, i, 192
- 11 Some of you with Pilate wash your hands,
Showing an outward pity. *IV, i, 239*
- 12 A mockery king of snow. *IV, i, 260*
- 13 As in a theater, the eyes of men,
After a well-grac'd actor leaves the stage,
Are idly bent on him that enters next,
Thinking his prattle to be tedious. *V, ii, 23*
- 14 How sour sweet music is
When time is broke and no proportion kept!
So is it in the music of men's lives. *V, v, 42*
- 15 I wasted time, and now doth time waste me;
For now hath time made me his numbering clock:
My thoughts are minutes. *V, v, 49*
- 16 This music mads me: let it sound no more.
V, v, 61
- 17 Mount, mount, my soul! thy seat is up on high,
Whilst my gross flesh sinks downward, here to die.
V, v, 112
- 18 To live a barren sister all your life,
Chanting faint hymns to the cold fruitless moon.
*A Midsummer-Night's Dream [1595-1596],
act I, sc. i, l. 72*
- 19 For aught that I could ever read,
Could ever hear by tale or history,
The course of true love never did run smooth.
I, i, 132
- 20 Swift as a shadow, short as any dream,
Brief as the lightning in the collied night,
That, in a spleen, unfolds both heaven and earth,
And ere a man hath power to say, "Behold!"
The jaws of darkness do devour it up:
So quick bright things come to confusion.
I, i, 144
- 21 Love looks not with the eyes, but with the mind,
And therefore is wing'd Cupid painted blind.¹
I, i, 234
- 22 The most lamentable comedy, and most cruel
death of Pyramus and Thisby. *I, ii, 11*
- 23 Masters, spread yourselves. *I, ii, 16*
- 24 This is Eracles' vein, a tyrant's vein.
I, ii, 43
- 25 I'll speak in a monstrous little voice.
I, ii, 55
- 26 I am slow of study. *I, ii, 70*
- 27 That would hang us, every mother's son.
I, ii, 81

¹I have heard of reasons manifold / Why Love must needs be blind, / But this the best of all I hold / His eyes are in his mind. — SAMUEL TAYLOR COLERIDGE, *Reason for Love's Blindness* [1828]

- 1 I will aggravate my voice so that I will roar you
as gently as any sucking dove; I will roar you as
'twere any nightingale. *I, ii, 85*
- 2 A proper man, as one shall see in a summer's
day; a most lovely, gentleman-like man. *I, ii, 89*
- 3 Over hill, over dale,
Thorough bush, thorough brier,
Over park, over pale,
Thorough flood, thorough fire. *II, i, 2*
- 4 I must go seek some dew drops here,
And hang a pearl in every cowslip's ear. *II, i, 14*
- 5 I am that merry wanderer of the night.
I jest to Oberon, and make him smile
When I a fat and bean-fed horse beguile,
Neighing in likeness of a filly foal:
And sometimes lurk I in a gossip's bowl,
In very likeness of a roasted crab. *II, i, 43*
- 6 Ill met by moonlight, proud Titania. *II, i, 60*
- 7 These are the forgeries of jealousy. *II, i, 81*
- 8 Since once I sat upon a promontory,
And heard a mermaid on a dolphin's back
Uttering such dulcet and harmonious breath,
That the rude sea grew civil at her song,
And certain stars shot madly from their spheres
To hear the sea-maid's music. *II, i, 149*
- 9 And the imperial votaress passed on,
In maiden meditation, fancy-free.
Yet mark'd I where the bolt of Cupid fell:
It fell upon a little western flower,
Before milk-white, now purple with love's wound,
And maidens call it, Love-in-idleness. *II, i, 163*
- 10 I'll put a girdle round about the earth
In forty minutes. *II, i, 175*
- 11 For you in my respect are all the world:
Then how can it be said I am alone,
When all the world is here to look on me? *II, i, 224*
- 12 I know a bank whereon the wild thyme blows,
Where oxlips and the nodding violet grows
Quite over-canopied with luscious woodbine,
With sweet musk-roses, and with eglantine:
There sleeps Titania some time of the night,
Lull'd in these flowers with dances and delight;
And there the snake throws her enamell'd skin,
Weed wide enough to wrap a fairy in. *II, i, 249*
- 13 Some to kill cankers in the musk-rose buds,
Some war with rere-mice for their leathern wings,
To make my small elves coats. *II, ii, 3*
- 14 The clamorous owl, that nightly hoots, and
wonders
At our quaint spirits. *II, ii, 6*
- 15 You spotted snakes with double tongue,
Thorny hedge-hogs, be not seen;
Newts, and blind-worms, do no wrong;
Come not near our fairy queen. *II, ii, 9*
- 16 Night and silence! who is here?
Weeds of Athens he doth wear. *II, ii, 70*
- 17 As a surfeit of the sweetest things
The deepest loathing to the stomach brings. *II, ii, 137*
- 18 To bring in—God shield us!—a lion among
ladies, is a most dreadful thing; for there is not a
more fearful wild-fowl than your lion living. *III, i, 32*
- 19 A calendar, a calendar! look in the almanack; find
out moonshine. *III, i, 55*
- 20 Bless thee, Bottom! bless thee! thou art trans-
lated. *III, i, 124*
- 21 Lord, what fools these mortals be!
III, ii, 115
- 22 So we grew together,
Like to a double cherry, seeming parted,
But yet an union in partition;
Two lovely berries molded on one stem. *III, ii, 208*
- 23 Though she be but little, she is fierce. *III, ii, 325*
- 24 I have a reasonable good ear in music: let us
have the tongs and the bones. *IV, i, 32*
- 25 Truly, a peck of provender: I could munch your
good dry oats. Methinks I have a great desire to a
bottle of hay: good hay, sweet hay, hath no fellow. *IV, i, 36*
- 26 I have an exposition of sleep come upon me. *IV, i, 44*
- 27 My Oberon! what visions have I seen!
Methought I was enamor'd of an ass. *IV, i, 82*
- 28 I never heard
So musical a discord, such sweet thunder. *IV, i, 123*
- 29 I have had a dream, past the wit of man to say
what dream it was. *IV, i, 211*

- 1 The eye of man hath not heard, the ear of man hath not seen, man's hand is not able to taste, his tongue to conceive, nor his heart to report, what my dream was.
A Midsummer-Night's Dream, IV, i, 218
- 2 Eat no onions nor garlic, for we are to utter sweet breath. *IV, ii, 44*
- 3 The lunatic, the lover, and the poet,
Are of imagination all compact:
One sees more devils than vast hell can hold,
That is, the madman; the lover, all as frantic,
Sees Helen's beauty in a brow of Egypt:
The poet's eye, in a fine frenzy rolling,
Doth glance from heaven to earth, from earth to heaven;
And, as imagination bodies forth
The forms of things unknown, the poet's pen
Turns them to shapes, and gives to airy nothing
A local habitation and a name.
Such tricks hath strong imagination,
That, if it would but apprehend some joy,
It comprehends some bringer of that joy;
Or in the night, imagining some fear,
How easy is a bush suppos'd a bear! *V, i, 7*
- 4 But all the story of the night told over,
And all their minds transfigur'd so together,
More witnesseth than fancy's images,
And grows to something of great constancy,
But, howsoever, strange and admirable. *V, i, 23*
- 5 Very tragical mirth. *V, i, 57*
- 6 The true beginning of our end.¹ *V, i, 111*
- 7 The best in this kind are but shadows. *V, i, 215*
- 8 A very gentle beast, and of a good conscience. *V, i, 232*
- 9 All that I have to say, is, to tell you that the lanthorn is the moon; I, the man in the moon; this thorn-bush, my thorn-bush; and this dog, my dog. *V, i, 263*
- 10 Well roared, Lion. *V, i, 272*
- 11 This passion, and the death of a dear friend, would go near to make a man look sad. *V, i, 295*
- 12 With the help of a surgeon, he might yet recover, and prove an ass. *V, i, 318*
- 13 No epilogue, I pray you, for your play needs no excuse. Never excuse. *V, i, 363*
- 14 The iron tongue of midnight hath told twelve; Lovers, to bed; 'tis almost fairy time. *V, i, 372*
- 15 If we shadows have offended,
Think but this, and all is mended,
That you have but slumber'd here
While these visions did appear. *V, ii, 54*
- 16 A pair of star-cross'd lovers.
Romeo and Juliet [1595–1596], prologue, l. 6
- 17 Saint-seducing gold. *Act I, sc. i, l. 220*
- 18 One fire burns out another's burning,
One pain is lessen'd by another's anguish. *I, ii, 47*
- 19 I will make thee think thy swan a crow. *I, ii, 92*
- 20 For I am proverb'd with a grandsire phrase. *I, iv, 37*
- 21 We burn daylight. *I, iv, 43*
- 22 O! then, I see, Queen Mab hath been with you! . . .
She is the fairies' midwife, and she comes
In shape no bigger than an agate-stone
On the forefinger of an alderman,
Drawn with a team of little atomies
Athwart men's noses as they lie asleep. *I, iv, 53*
- 23 True, I talk of dreams,
Which are the children of an idle brain,
Begot of nothing but vain fantasy. *I, iv, 97*
- 24 For you and I are past our dancing days.² *I, v, 35*
- 25 It seems she hangs upon the cheek of night
Like a rich jewel in an Ethiop's ear;
Beauty too rich for use, for earth too dear! *I, v, 49*
- 26 My only love sprung from my only hate!
Too early seen unknown, and known too late! *I, v, 142*
- 27 Young Adam Cupid, he that shot so trim
When King Cophetua lov'd the beggarmaid. *II, i, 13*
- 28 He jests at scars, that never felt a wound.
But, soft! what light through yonder window
breaks?
It is the east, and Juliet is the sun! *II, ii, 1*
- 29 She speaks, yet she says nothing. *II, ii, 12*

¹I see the beginning of my end. — PHILIP MASSINGER, *The Virgin Martyr* [1622], act III, sc. iii

²My dancing days are done. — BEAUMONT AND FLETCHER, *The Scornful Lady* [1616], act V, sc. iii

- 1 See! how she leans her cheek upon her hand:
O! that I were a glove upon that hand,
That I might touch that cheek. *II, ii, 23*
- 2 O Romeo, Romeo! wherefore art thou Romeo?¹
Deny thy father, and refuse thy name;
Or, if thou wilt not, be but sworn my love,
And I'll no longer be a Capulet. *II, ii, 33*
- 3 What's in a name? that which we call a rose
By any other name would smell as sweet. *II, ii, 43*
- 4 For stony limits cannot hold love out. *II, ii, 67*
- 5 At lovers' perjuries,
They say, Jove laughs. *II, ii, 92*
- 6 In truth, fair Montague, I am too fond. *II, ii, 98*
- 7 I'll prove more true
Than those that have more cunning to be strange. *II, ii, 100*
- 8 *Romeo:* Lady, by yonder blessed moon I swear
That tips with silver all these fruit-tree tops—
Juliet: O! swear not by the moon, the inconstant
moon,
That monthly changes in her circled orb,
Lest that thy love prove likewise variable. *II, ii, 107*
- 9 Do not swear at all;
Or, if thou wilt, swear by thy gracious self,
Which is the god of my idolatry. *II, ii, 112*
- 10 It is too rash, too unadvis'd, too sudden;
Too like the lightning, which doth cease to be
Ere one can say it lightens. *II, ii, 118*
- 11 This bud of love, by summer's ripening breath,
May prove a beauteous flower when next we meet. *II, ii, 121*
- 12 Love goes toward love, as schoolboys from their
books;
But love from love, toward school with heavy
looks. *II, ii, 156*
- 13 O! for a falconer's voice,
To lure this tassel-gentle back again. *II, ii, 158*
- 14 How silver-sweet sound lovers' tongues by night,
Like softest music to attending ears! *II, ii, 165*
- 15 I would have thee gone;
And yet no further than a wanton's bird,
Who lets it hop a little from her hand,
- Like a poor prisoner in his twisted gyves,
And with a silk thread plucks it back again,
So loving-jealous of his liberty. *II, ii, 176*
- 16 Good night, good night! parting is such sweet
sorrow,
That I shall say good night till it be morrow. *II, ii, 184*
- 17 Virtue itself turns vice, being misapplied;
And vice sometime's by action dignified. *II, iii, 21*
- 18 Care keeps his watch in every old man's eye,
And where care lodges, sleep will never lie. *II, iii, 35*
- 19 Wisely and slow; they stumble that run fast. *II, iii, 94*
- 20 One, two, and the third in your bosom. *II, iv, 24*
- 21 O flesh, flesh, how art thou fishified! *II, iv, 41*
- 22 The very pink of courtesy. *II, iv, 63*
- 23 A gentleman, nurse, that loves to hear himself
talk, and will speak more in a minute than he will
stand to in a month. *II, iv, 156*
- 24 These violent delights have violent ends. *II, vi, 9*
- 25 Therefore love moderately; long love doth so;
Too swift arrives as tardy as too slow. *II, vi, 14*
- 26 Thy head is as full of quarrels as an egg is full of
meat.² *III, i, 23*
- 27 A word and a blow. *III, i, 44*
- 28 No, 'tis not so deep as a well, nor so wide as a
church door; but 'tis enough, 'twill serve: ask for
me tomorrow, and you shall find me a grave man. *III, i, 101*
- 29 A plague o' both your houses!
They have made worms' meat of me. *III, i, 112*
- 30 O! I am Fortune's fool. *III, i, 142*
- 31 Gallop apace, you fiery-footed steeds,
Towards Phoebus' lodging. *III, ii, 1*
- 32 When he shall die,
Take him and cut him out in little stars,
And he will make the face of heaven so fine

¹*Huncamunca*: O Tom Thumb! Tom Thumb! wherefore art thou Tom Thumb?—HENRY FIELDING, *Tom Thumb* [1730], act II, sc. iii

²It's as full of good-nature as an egg's full of meat.—RICHARD BRINSLEY SHERIDAN, *A Trip to Scarborough* [1777], act III, sc. iv

- That all the world will be in love with night,
And pay no worship to the garish sun.
Romeo and Juliet, III, ii, 21
- 1 He was not born to shame:
Upon his brow shame is asham'd to sit.
III, ii, 91
- 2 Adversity's sweet milk, philosophy.
III, iii, 54
- 3 Hang up philosophy!
Unless philosophy can make a Juliet.
III, iii, 56
- 4 The lark, the herald of the morn.
III, v, 6
- 5 Night's candles are burnt out, and jocund day
Stands tiptoe on the misty mountaintops.
III, v, 9
- 6 Thank me no thankings, nor proud me no pouds.
III, v, 153
- 7 Is there no pity sitting in the clouds,
That sees into the bottom of my grief?
III, v, 198
- 8 Past hope, past cure, past help!
IV, i, 45
- 9 'Tis an ill cook that cannot lick his own fingers.
IV, ii, 6
- 10 *Apothecary:* My poverty, but not my will, consents.
Romeo: I pay thy poverty, and not thy will.
V, i, 75
- 11 The strength
Of twenty men.
V, i, 78
- 12 The time and my intents are savage-wild,
More fierce and more inexorable far
Than empty tigers or the roaring sea.
V, iii, 39
- 13 Tempt not a desperate man.
V, iii, 59
- 14 One writ with me in sour misfortune's book.
V, iii, 82
- 15 How oft when men are at the point of death
Have they been merry!
V, iii, 88
- 16 Beauty's ensign yet
Is crimson in thy lips and in thy cheeks,
And death's pale flag is not advanced there.
V, iii, 94
- 17 O! here
Will I set up my everlasting rest,
And shake the yoke of inauspicious stars
From this world-wearied flesh. Eyes, look your last!
Arms, take your last embrace!
V, iii, 109
- 18 O true apothecary!
Thy drugs are quick.
V, iii, 119
- 19 See what a scourge is laid upon your hate,
That heaven finds means to kill your joys with love.
V, iii, 292
- 20 For never was a story of more woe
Than this of Juliet and her Romeo.
V, iii, 309
- 21 So shaken as we are, so wan with care.
*King Henry the Fourth, Part I [1596–1597],
act I, sc. i, l. 1*
- 22 In those holy fields
Over whose acres walk'd those blessed feet
Which fourteen hundred years ago were nail'd
For our advantage on the bitter cross.
I, i, 24
- 23 Unless hours were cups of sack, and minutes
capons, and clocks the tongues of bawds, and dials
the signs of leaping-houses, and the blessed sun
himself a fair hot wench in flame-color'd taffeta, I
see no reason why thou shouldst be so superfluous
to demand the time of the day.
I, ii, 7
- 24 Diana's foresters, gentlemen of the shade, min-
ions of the moon.
I, ii, 29
- 25 A purse of gold most resolutely snatched on
Monday night and most dissolutely spent on
Tuesday morning.
I, ii, 38
- 26 Thy quips and thy quiddities.
I, ii, 51
- 27 So far as my coin would stretch; and where it
would not, I have used my credit.
I, ii, 61
- 28 Old father antick the law.
I, ii, 69
- 29 I am as melancholy as a gib cat, or a lugged bear.
I, ii, 82
- 30 I would to God thou and I knew where a com-
modity of good names were to be bought.
I, ii, 92
- 31 O! thou hast damnable iteration, and art indeed
able to corrupt a saint.
I, ii, 101
- 32 Now am I, if a man should speak truly, little bet-
ter than one of the wicked.
I, ii, 105
- 33 'Tis my vocation, Hal; 'tis no sin for a man to la-
bor in his vocation.
I, ii, 116
- 34 There's neither honesty, manhood, nor good fel-
lowship in thee.
I, ii, 154
- 35 Well then, once in my days I'll be a madcap.
I, ii, 158
- 36 I know you all, and will a while uphold
The unyok'd humor of your idleness:
Yet herein will I imitate the sun,
Who doth permit the base contagious clouds

- To smother up his beauty from the world,
That when he please again to be himself,
Being wanted, he may be more wonder'd at,
By breaking through the foul and ugly mists
Of vapors that did seem to strangle him.
If all the year were playing holidays,
To sport would be as tedious as to work.
I, ii, 217
- 1 You tread upon my patience. *I, iii, 4*
- 2 Came there a certain lord, neat, and trimly dress'd,
Fresh as a bridegroom; and his chin new-reap'd,
Show'd like a stubble-land at harvest-home:
He was perfumed like a milliner,
And 'twixt his finger and his thumb he held
A pouncet-box, which ever and anon
He gave his nose and took 't away again.
I, iii, 33
- 3 And as the soldiers bore dead bodies by,
He call'd them untaught knaves, unmannerly,
To bring a slovenly unhandsome corpse
Betwixt the wind and his nobility. *I, iii, 42*
- 4 So pester'd with a popinjay. *I, iii, 50*
- 5 God save the mark! *I, iii, 56*
- 6 To put down Richard, that sweet lovely rose,
And plant this thorn, this canker, Bolingbroke.
I, iii, 176
- 7 Or sink or swim. *I, iii, 194*
- 8 O! the blood more stirs
To rouse a lion than to start a hare!
I, iii, 197
- 9 By heaven methinks it were an easy leap
To pluck bright honor from the pale-fac'd moon,
Or dive into the bottom of the deep,
Where fathom-line could never touch the
ground,
And pluck up drowned honor by the locks.
I, iii, 201
- 10 Why, what a candy deal of courtesy
This fawning greyhound then did proffer me!
I, iii, 251
- 11 I know a trick worth two of that.
II, i, 40
- 12 If the rascal have not given me medicines to
make me love him, I'll be hanged.
II, ii, 20
- 13 I'll starve ere I'll rob a foot further.
II, ii, 24
- 14 It would be argument for a week, laughter for a
month, and a good jest forever. *II, ii, 104*
- 15 Falstaff sweats to death
And lards the lean earth as he walks along.
II, ii, 119
- 16 Out of this nettle, danger, we pluck this flower,
safety. *II, iii, 11*
- 17 I could brain him with his lady's fan. *II, iii, 26*
- 18 Constant you are,
But yet a woman: and for secrecy,
No lady closer; for I well believe
Thou wilt not utter what thou dost not know;
And so far will I trust thee, gentle Kate.
II, iii, 113
- 19 A Corinthian, a lad of mettle, a good boy.
II, iv, 13
- 20 I am not yet of Percy's mind, the Hotspur of the
North; he that kills me some six or seven dozen of
Scots at a breakfast, washes his hands, and says to
his wife, "Fie upon this quiet life! I want work."
II, iv, 116
- 21 A plague of all cowards, I say. *II, iv, 129*
- 22 There live not three good men unchanged in
England, and one of them is fat and grows old.
II, iv, 146
- 23 You care not who sees your back: call you that
backing of your friends? A plague upon such
backing!
II, iv, 168
- 24 I have peppered two of them. . . . I tell thee
what, Hal, if I tell thee a lie, spit in my face, call me
horse. *II, iv, 216*
- 25 Give you a reason on compulsion! if reasons
were as plenty as blackberries, I would give no man
a reason upon compulsion, I. *II, iv, 267*
- 26 Mark now, how a plain tale shall put you down.
II, iv, 285
- 27 What doth gravity out of his bed at midnight?
II, iv, 328
- 28 A plague of sighing and grief! it blows a man up
like a bladder. *II, iv, 370*
- 29 I must speak in passion, and I will do it in King
Cambyses' vein. *II, iv, 429*
- 30 That reverend vice, that gray iniquity, that father
ruffian, that vanity in years. *II, iv, 505*
- 31 If sack and sugar be a fault, God help the wicked!
If to be old and merry be a sin, then many an old
host that I know is damned: if to be fat be to be
hated, then Pharaoh's lean kine are to be loved.
II, iv, 524
- 32 Banish plump Jack, and banish all the world.
II, iv, 534

- 1 Play out the play.
King Henry IV, Pt. I, II, iv, 539
- 2 O, monstrous! but one half-penny-worth of
bread to this intolerable deal of sack!
II, iv, 597
- 3 Diseased nature oftentimes breaks forth
In strange eruptions. *III, i, 27*
- 4 I am not in the roll of common men. *III, i, 43*
- 5 *Glendower*: I can call spirits from the vasty deep.
Hotspur: Why, so can I, or so can any man;
But will they come when you do call for them?
III, i, 53
- 6 I had rather be a kitten and cry mew,
Than one of these same meter ballad-mongers.
III, i, 128
- 7 Mincing poetry:
'Tis like the forc'd gait of a shuffling nag.
III, i, 133
- 8 But in the way of bargain, mark you me,
I'll cavil on the ninth part of a hair. *III, i, 138*
- 9 A deal of skimble-skamble stuff. *III, i, 153*
- 10 I understand thy kisses and thou mine,
And that's a feeling disputation. *III, i, 204*
- 11 *Lady Percy*: . . . Lie still, ye thief, and hear the
lady sing in Welsh.
Hotspur: I had rather hear Lady, my brach, howl
in Irish. *III, i, 238*
- 12 A good mouth-filling oath. *III, i, 258*
- 13 They surfeited with honey and began
To loathe the taste of sweetness, whereof a little
More than a little is by much too much.
III, ii, 71
- 14 He was but as the cuckoo is in June,
Heard, not regarded. *III, ii, 75*
- 15 My near'st and dearest enemy. *III, ii, 123*
- 16 The end of life cancels all bands. *III, ii, 157*
- 17 An I have not forgotten what the inside of a
church is made of, I am a peppercorn, a brewer's
horse. *III, iii, 8*
- 18 Company, villanous company, hath been the
spoil of me. *III, iii, 10*
- 19 I have more flesh than another man, and there-
fore more frailty. *III, iii, 187*
- 20 The very life-blood of our enterprise.
IV, i, 28
- 21 Were it good
To set the exact wealth of all our states
All at one cast? to set so rich a main
On the nice hazard of one doubtful hour?
IV, i, 45
- 22 Baited like eagles having lately bath'd . . .
As full of spirit as the month of May,
And gorgeous as the sun at midsummer.
IV, i, 99
- 23 I saw young Harry, with his beaver on.
IV, i, 104
- 24 To turn and wind a fiery Pegasus
And witch the world with noble horsemanship.
IV, i, 109
- 25 Worse than the sun in March
This praise doth nourish agues. *IV, i, 111*
- 26 Doomsday is near; die all, die merrily.
IV, i, 134
- 27 The cankers of a calm world and a long peace.
IV, ii, 32
- 28 Tut, tut, good enough to toss; food for powder,
food for powder; they'll fill a pit as well as better.
IV, ii, 72
- 29 To the latter end of a fray and the beginning of a
feast
Fits a dull fighter and a keen guest. *IV, ii, 86*
- 30 Greatness knows itself. *IV, iii, 74*
- 31 I could be well content
To entertain the lag-end of my life
With quiet hours. *V, i, 23*
- 32 Rebellion lay in his way, and he found it.
V, i, 28
- 33 Never yet did insurrection want
Such water-colors to impaint his cause.
V, i, 79
- 34 I would it were bed-time, Hal, and all well.
V, i, 126
- 35 Honor pricks me on. Yea, but how if honor prick
me off when I come on? how then? Can honor set
to a leg? No. Or an arm? No. Or take away the grief
of a wound? No. Honor hath no skill in surgery then?
No. What is honor? a word. What is that word, honor?
Air. A trim reckoning! Who hath it? he that died o'
Wednesday. Doth he feel it? No. Doth he hear it?
No. It is insensible then? Yea, to the dead. But will
it not live with the living? No. Why? Detraction will
not suffer it. Therefore I'll none of it: honor is a
mere scutcheon; and so ends my catechism.
V, i, 131

- 1 Suspicion all our lives shall be stuck full of eyes;
For treason is but trusted like the fox.
V, ii, 8
- 2 Let me tell the world.¹
V, ii, 65
- 3 The time of life is short;
To spend that shortness basely were too long.
V, ii, 81
- 4 Two stars keep not their motion in one sphere.
V, iv, 65
- 5 But thought's the slave of life, and life time's fool;
And time, that takes survey of all the world,
Must have a stop. O! I could prophesy,
But that the earthy and cold hand of death
Lies on my tongue.
V, iv, 81
- 6 This earth, that bears thee dead,
Bears not alive so stout a gentleman.
V, iv, 92
- 7 Thy ignominy sleep with thee in the grave,
But not remember'd in thy epitaph!
V, iv, 100
- 8 I could have better spar'd a better man.
V, iv, 104
- 9 The better part of valor is discretion.²
V, iv, 120
- 10 Full bravely hast thou flesh'd
Thy maiden sword.
V, iv, 132
- 11 Lord, Lord, how this world is given to lying!
V, iv, 148
- 12 I'll purge, and leave sack, and live cleanly.
V, iv, 168
- 13 Your mind is tossing on the ocean.
The Merchant of Venice [1596–1597], act I,
sc. i, l. 8
- 14 My ventures are not in one bottom trusted,
Nor to one place.
I, i, 42
- 15 Nature hath fram'd strange fellows in her time.
I, i, 51
- 16 You have too much respect upon the world:
They lose it that do buy it with much care.
I, i, 74
- 17 I hold the world but as the world, Gratiano;
A stage where every man must play a part,
And mine a sad one.
I, i, 77
- 18 Why should a man, whose blood is warm within,
Sit like his grandsire cut in alabaster?
I, i, 83
- 19 There are a sort of men whose visages
Do cream and mantle like a standing pond.
I, i, 88
- 20 I am Sir Oracle,
And when I ope my lips let no dog bark!
I, i, 93
- 21 I do know of these,
That therefore only are reputed wise
For saying nothing.
I, i, 95
- 22 Fish not, with this melancholy bait,
For this fool-gudgeon, this opinion.
I, i, 101
- 23 Gratiano speaks an infinite deal of nothing, more
than any man in all Venice. His reasons are as two
grains of wheat hid in two bushels of chaff: you
shall seek all day ere you find them, and, when you
have them, they are not worth the search.
I, i, 114
- 24 In my school-days, when I had lost one shaft,
I shot his fellow of the selfsame flight
The selfsame way with more advised watch,
To find the other forth, and by adventuring both,
I oft found both.
I, i, 141
- 25 They are as sick that surfeit with too much as
they that starve with nothing.
I, ii, 5
- 26 Superfluity comes sooner by white hairs, but
competency lives longer.
I, ii, 9
- 27 If to do were as easy as to know what were good
to do, chapels had been churches, and poor men's
cottages princes' palaces.
I, ii, 13
- 28 The brain may devise laws for the blood, but a
hot temper leaps o'er a cold decree.
I, ii, 19
- 29 He doth nothing but talk of his horse.
I, ii, 43
- 30 I fear he will prove the weeping philosopher
when he grows old, being so full of unmannerly
sadness in his youth.
I, ii, 51
- 31 God made him, and therefore let him pass for a
man.
I, ii, 59
- 32 When he is best, he is a little worse than a man,
and when he is worst, he is little better than a beast.
I, ii, 93
- 33 I dote on his very absence.
I, ii, 118

¹I'll tell the world. — *Measure for Measure*, act II, sc. iv, l. 154
Ay, tell the world! — ROBERT BROWNING, *Paracelsus* [1835], pt. II

²It showed discretion the best part of valor. — BEAUMONT AND
FLETCHER, *A King and No King* [1619], act II, sc. iii

- 1 Ships are but boards, sailors but men: there be
land-rats and water-rats, land-thieves and water-
thieves. *The Merchant of Venice, I, iii, 22*
- 2 Yes, to smell pork; to eat of the habitation which
your prophet the Nazarite¹ conjured the devil into.
I will buy with you, sell with you, talk with you,
walk with you, and so following; but I will not eat
with you, drink with you, nor pray with you. What
news on the Rialto? *I, iii, 34*
- 3 How like a fawning publican he looks!
I hate him for he is a Christian. *I, iii, 42*
- 4 If I can catch him once upon the hip,
I will feed fat the ancient grudge I bear him.
I, iii, 47
- 5 Cursed be my tribe,
If I forgive him! *I, iii, 52*
- 6 The devil can cite Scripture for his purpose.
I, iii, 99
- 7 A goodly apple rotten at the heart.
O, what a goodly outside falsehood hath!
I, iii, 102
- 8 For sufferance is the badge of all our tribe.
You call me misbeliever, cut-throat dog,
And spet upon my Jewish gaberdine.
I, iii, 111
- 9 Shall I bend low, and in a bondman's key,
With bated breath, and whispering humbleness,
Say this. *I, iii, 124*
- 10 I'll seal to such a bond,
And say there is much kindness in the Jew.
I, iii, 153
- 11 O father Abram! what these Christians are,
Whose own hard dealing teaches them suspect
The thoughts of others. *I, iii, 161*
- 12 I like not fair terms and a villain's mind.
I, iii, 180
- 13 Mislike me not for my complexion,
The shadow'd livery of the burnish'd sun. *II, i, 1*
- 14 O heavens! this is my true-begotten father.
II, ii, 36
- 15 An honest, exceeding poor man.
II, ii, 54
- 16 The very staff of my age, my very prop.
II, ii, 71
- 17 It is a wise father that knows his own child.
II, ii, 83
- 18 And the vile squealing of the wry-neck'd fife.
II, v, 30
- 19 Who riseth from a feast
With that keen appetite that he sits down?
II, vi, 8
- 20 But love is blind, and lovers cannot see
The pretty follies that themselves commit.
II, vi, 36
- 21 Must I hold a candle to my shames?
II, vi, 41
- 22 Men that hazard all
Do it in hope of fair advantages:
A golden mind stoops not to shows of dross.
II, vii, 18
- 23 Young in limbs, in judgment old. *II, vii, 71*
- 24 My daughter! O my ducats! O my daughter!
Fled with a Christian! O my Christian ducats!
Justice! the law! my ducats, and my daughter!
A sealed bag, two sealed bags of ducats,
Of double ducats, stol'n from me by my daughter!
II, viii, 15
- 25 The fool multitude, that choose by show.
II, ix, 26
- 26 I will not jump with common spirits
And rank me with the barbarous multitude.
II, ix, 32
- 27 Let none presume
To wear an undeserved dignity.
O! that estates, degrees, and offices
Were not deriv'd corruptly, and that clear honor
Were purchas'd by the merit of the wearer.
II, ix, 39
- 28 Some there be that shadows kiss;
Such have but a shadow's bliss. *II, ix, 66*
- 29 Let him look to his bond. *III, i, 49*
- 30 I am a Jew. Hath not a Jew eyes? hath not a Jew
hands, organs, dimensions, senses, affections, pas-
sions? *III, i, 62*
- 31 If you prick us, do we not bleed? if you tickle us,
do we not laugh? if you poison us, do we not die?
and if you wrong us, shall we not revenge?
III, i, 65
- 32 The villainy you teach me I will execute, and it
shall go hard but I will better the instruction.
III, i, 76
- 33 I would not have given it for a wilderness of
monkeys. *III, i, 130*

¹That hee shall be called a Nazarite. — *The Geneva Bible* [1557–1560], *Matthew 2:23*

The Geneva version of the Bible is the one Shakespeare was familiar with.

- 1 There's something tells me, but it is not love,
I would not lose you; and you know yourself,
Hate counsels not in such a quality. *III, ii, 4*
- 2 Makes a swanlike end,
Fading in music. *III, ii, 44*
- 3 Tell me where is fancy bred,
Or in the heart or in the head?
How begot, how nourished?
Reply, reply. *III, ii, 63*
- 4 In law, what plea so tainted and corrupt
But, being season'd with a gracious voice,
Obscures the show of evil? *III, ii, 75*
- 5 There is no vice so simple but assumes
Some mark of virtue on his outward parts. *III, ii, 81*
- 6 The seeming truth which cunning times put on
To entrap the wisest. *III, ii, 100*
- 7 How all the other passions fleet to air,
As doubtful thoughts, and rash-embac'd despair,
And shuddering fear, and green-ey'd jealousy. *III, ii, 108*
- 8 An unlesson'd girl, unschool'd, unpractic'd;
Happy in this, she is not yet so old
But she may learn. *III, ii, 160*
- 9 Here are a few of the unpleasant'st words
That ever blotted paper. *III, ii, 252*
- 10 Thou call'dst me dog before thou hadst a cause,
But, since I am a dog, beware my fangs. *III, iii, 6*
- 11 Thus when I shun Scylla, your father, I fall into
Charybdis, your mother.¹ *III, v, 17*
- 12 Some men there are love not a gaping pig;
Some, that are mad if they behold a cat. *IV, i, 47*
- 13 A harmless necessary cat. *IV, i, 55*
- 14 *Bassanio*: Do all men kill the things they do not
love?
Shylock: Hates any man the thing he would not kill? *IV, i, 66*
- 15 What! wouldst thou have a serpent sting thee
twice? *IV, i, 69*
- 16 The weakest kind of fruit
Drops earliest to the ground. *IV, i, 115*
- 17 To hold opinion with Pythagoras,
That souls of animals infuse themselves
Into the trunks of men.² *IV, i, 131*
- 18 I never knew so young a body with so old a
head.³ *IV, i, 163*
- 19 The quality of mercy is not strain'd,
It droppeth as the gentle rain from heaven
Upon the place beneath: it is twice bless'd;
It blesseth him that gives and him that takes:
'Tis mightiest in the mightiest; it becomes
The throned monarch better than his crown;
His scepter 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 scepter'd 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. *IV, i, 184*
- 20 To do a great right, do a little wrong. *IV, i, 216*
- 21 A Daniel come to judgment! yea, a Daniel! *IV, i, 223*
- 22 How much more elder art thou than thy looks! *IV, i, 251*
- 23 Is it so nominated in the bond? *IV, i, 260*
- 24 'Tis not in the bond. *IV, i, 263*
- 25 For herein Fortune shows herself more kind
Than is her custom: it is still her use
To let the wretched man outlive his wealth,
To view with hollow eye and wrinkled brow
An age of poverty. *IV, i, 268*
- 26 I have a daughter;
Would any of the stock of Barabbas
Had been her husband rather than a Christian! *IV, i, 296*
- 27 An upright judge, a learned judge! *IV, i, 324*
- 28 Now, infidel, I have thee on the hip. *IV, i, 334*

¹Scylla to port, and on our starboard beam Charybdis, dire gorge of the salt sea tide.—HOMER, *Odyssey*, bk. XII, l. 232

Scylla guards the right side; implacable Charybdis the left.—VIRGIL, *Aeneid*, bk. III, l. 420

Incidis in Scyllam cupiens vitare Charybdim [You fall into Scylla in seeking to avoid Charybdis].—PHILIPPE GUALTIER [fl. c. 1300], *Alexandreis* [c. 1300], bk. V, l. 301

²*Clown*: What is the opinion of Pythagoras concerning wild fowl? / *Malvolio*: That the soul of our grandam might haply inhabit a bird.—*Twelfth-Night*, act IV, sc. ii, l. 55

³He is young, but take it from me, a very staid head.—THOMAS WENTWORTH, EARL OF STRAFFORD [1593–1641], *letter commending the Earl of Ormond to Charles I for appointment as councilor*

- 1 A Daniel, still say I; a second Daniel!
I thank thee, Jew, for teaching me that word.
The Merchant of Venice, IV, i, 341
- 2 You take my house when you do take the prop
That doth sustain my house; you take my life
When you do take the means whereby I live.
IV, i, 376
- 3 He is well paid that is well satisfied. *IV, i, 416*
- 4 *Lorenzo*: The moon shines bright: in such a night as
this . . .
Troilus methinks mounted the Troyan walls,
And sigh'd his soul toward the Grecian tents,
Where Cressid lay that night.
Jessica: In such a night
Did Thisbe fearfully o'ertrip the dew,
And saw the lion's shadow ere himself,
And ran dismay'd away.
Lorenzo: In such a night
Stood Dido with a willow in her hand
Upon the wild sea-banks, and waft her love
To come again to Carthage.
Jessica: In such a night
Medea gather'd the enchanted herbs
That did renew old Aeson. *V, i, 1*
- 5 How sweet the moonlight sleeps upon this bank!
Here we will sit, and let the sounds of music
Creep in our ears: soft stillness and the night
Become the touches of sweet harmony.
Sit, *Jessica*: look, how the floor of heaven
Is thick inlaid with patines of bright gold:
There's not the smallest orb which thou behold'st
But in his motion like an angel sings,
Still quiring to the young-eyed cherubins.
Such harmony is in immortal souls;
But, whilst this muddy vesture of decay
Doth grossly close it in, we cannot hear it.
V, i, 54
- 6 I am never merry when I hear sweet music.
V, i, 69
- 7 The man that hath no music in himself,
Nor is not mov'd with concord of sweet sounds,
Is fit for treasons, stratagems, and spoils;
The motions of his spirit are dull as night,
And his affections dark as Erebus:
Let no such man be trusted. *V, i, 83*
- 8 How far that little candle throws his beams!
So shines a good deed in a naughty world.
V, i, 90
- 9 How many things by season season'd are
To their right praise and true perfection!
V, i, 107
- 10 This night methinks is but the daylight sick.
V, i, 124
- 11 A light wife doth make a heavy husband. *V, i, 130*
- 12 These blessed candles of the night. *V, i, 220*
- 13 I will make a Star Chamber matter of it.
*The Merry Wives of Windsor [1597; revised
1600–1601], act I, sc. i, l. 2*
- 14 She has brown hair, and speaks small like a
woman. *I, i, 48*
- 15 Seven hundred pounds and possibilities is goot
gifts. *I, i, 65*
- 16 I had rather than forty shillings I had my Book
of Songs and Sonnets here. *I, i, 205*
- 17 “Convey,” the wise it call. “Steal” foh! a fico for
the phrase! *I, iii, 30*
- 18 I am almost out at heels. *I, iii, 32*
- 19 Thou art the Mars of malcontents. *I, iii, 111*
- 20 Here will be an old abusing of God's patience
and the king's English. *I, iv, 5*
- 21 Dispense with trifles. *II, i, 47*
- 22 Faith, thou hast some crotchets in thy head now. *II, i, 158*
- 23 Why, then the world's mine oyster,
Which I with sword will open. *II, ii, 2*
- 24 This is the short and the long of it. *II, ii, 62*
- 25 Like a fair house built upon another man's
ground. *II, ii, 229*
- 26 Better three hours too soon than a minute too
late. *II, ii, 332*
- 27 I cannot tell what the dickens his name is. *III, ii, 20*
- 28 He capers, he dances, he has eyes of youth, he
writes verses, he speaks holiday, he smells April and
May. *III, ii, 71*
- 29 O, what a world of vile ill-favor'd faults
Looks handsome in three hundred pounds a year!
III, iv, 32
- 30 A woman would run through fire and water for
such a kind heart. *III, iv, 106*
- 31 I have a kind of alacrity in sinking. *III, v, 13*
- 32 As good luck would have it.¹ *III, v, 86*

¹As ill luck would have it.—CERVANTES, *Don Quixote*, pt. I [1605], bk. I, ch. 2

- 1 A man of my kidney. *III, v, 119*
- 2 [He] curses all Eve's daughters, of what complexion soever. *IV, ii, 24*
- 3 Wives may be merry, and yet honest too. *IV, ii, 110*
- 4 This is the third time; I hope good luck lies in odd numbers. . . . There is divinity in odd numbers, either in nativity, chance or death. *V, i, 2*
- 5 Better a little chiding than a great deal of heart-break. *V, iii, 10*
- 6 Rumor is a pipe
Blown by surmises, jealousies, conjectures,
And of so easy and so plain a stop
That the blunt monster with uncounted heads,
The still-discordant wavering multitude,
Can play upon it.
*King Henry the Fourth, Part II [1598],
Induction, l. 15*
- 7 Even such a man, so faint, so spiritless,
So dull, so dead in look, so woe-begone,
Drew Priam's curtain in the dead of night,
And would have told him half his Troy was burn'd.
Act I, sc. i, l. 70
- 8 Yet the first bringer of unwelcome news
Hath but a losing office, and his tongue
Sounds ever after as a sullen bell,
Remember'd knolling a departing friend.
I, i, 100
- 9 I am not only witty in myself, but the cause that wit is in other men. *I, ii, 10*
- 10 A rascally yea-forsooth knave. *I, ii, 40*
- 11 You lie in your throat. *I, ii, 97*
- 12 Your lordship, though not clean past your youth,
hath yet some smack of age in you, some relish of the saltness of time. *I, ii, 112*
- 13 It is the disease of not listening, the malady of not marking, that I am troubled withal. *I, ii, 139*
- 14 I am as poor as Job, my lord, but not so patient. *I, ii, 145*
- 15 We that are in the vaward of our youth. *I, ii, 201*
- 16 Have you not a moist eye, a dry hand, a yellow cheek, a white beard, a decreasing leg, an increasing belly? *I, ii, 206*
- 17 Every part about you blasted with antiquity. *I, ii, 210*
- 18 For my voice, I have lost it with hollaing and singing of anthems. *I, ii, 215*
- 19 It was always yet the trick of our English nation, if they have a good thing, to make it too common. *I, ii, 244*
- 20 I were better to be eaten to death with rust than to be scoured to nothing with perpetual motion. *I, ii, 249*
- 21 I can get no remedy against this consumption of the purse: borrowing only lingers and lingers it out, but the disease is incurable. *I, ii, 267*
- 22 Who lin'd himself with hope,
Eating the air on promise of supply. *I, iii, 27*
- 23 A habitation giddy and unsure
Hath he that buildeth on the vulgar heart. *I, iii, 89*
- 24 Past and to come seem best; things present worst. *I, iii, 108*
- 25 A poor lone woman. *II, i, 37*
- 26 Away, you scullion! you rampallian! you fustilarian! I'll tickle your catastrophe. *II, i, 67*
- 27 He hath eaten me out of house and home. *II, i, 82*
- 28 Let the end try the man. *II, ii, 52*
- 29 Thus we play the fools with the time, and the spirits of the wise sit in the clouds and mock us. *II, ii, 155*
- 30 He was indeed the glass
Wherein the noble youth did dress themselves. *II, iii, 21*
- 31 And let the welkin roar. *II, iv, 181*
- 32 Is it not strange that desire should so many years outlive performance? *II, iv, 283*
- 33 O sleep! O gentle sleep!¹
Nature's soft nurse, how have I frighted thee,
That thou no more wilt weigh my eyelids down
And steep my senses in forgetfulness?
III, i, 5
- 34 With all appliances and means to boot. *III, i, 29*
- 35 Uneasy lies the head that wears a crown. *III, i, 31*
- 36 O God! that one might read the book of fate. *III, i, 45*
- 37 There is a history in all men's lives. *III, i, 80*
- 38 Death, as the Psalmist saith, is certain to all; all shall die. *III, ii, 41*

¹Sleep, most gentle sleep.—OVID, *Metamorphoses*, bk. II, l. 624

- 1 We have heard the chimes at midnight.
King Henry IV, Pt. II, III, ii, 231
- 2 A man can die but once; we owe God a death.
III, ii, 253
- 3 We see which way the stream of time doth run
And are enforc'd from our most quiet sphere
By the rough torrent of occasion. *IV, i, 70*
- 4 We ready are to try our fortunes
To the last man. *IV, ii, 43*
- 5 I may justly say with the hook-nosed fellow of
Rome, "I came, saw, and overcame." *IV, iii, 44*
- 6 O polish'd perturbation! golden care!
That keep'st the ports of slumber open wide
To many a watchful night! *IV, v, 22*
- 7 See, sons, what things you are!
How quickly nature falls into revolt
When gold becomes her object! *IV, v, 63*
- 8 Thy wish was father, Harry, to that thought!
IV, v, 91
- 9 Before thy hour be ripe. *IV, v, 95*
- 10 Commit
The oldest sins the newest kind of ways.
IV, v, 124
- 11 His cares are now all ended. *V, ii, 3*
- 12 This is the English, not the Turkish court;
Not Amurath an Amurath succeeds,
But Harry Harry. *V, ii, 47*
- 13 I know thee not, old man: fall to thy prayers;
How ill white hairs become a fool and jester!
V, v, 52
- 14 Master Shallow, I owe you a thousand pound.
V, v, 78
- 15 O! for a Muse of fire, that would ascend
The brightest heaven of invention!
*King Henry the Fifth [1598–1599], Chorus,
l. 1*
- Or may we cram
- 16 Within this wooden O the very casques
That did affright the air at Agincourt?
Chorus, l. 12
- 17 Consideration like an angel came,
And whipp'd the offending Adam out of him.
Act I, sc. i, l. 28
- 18 Hear him debate of commonwealth affairs,
You would say it hath been all in all his study.
I, i, 41
- 19 Turn him to any cause of policy,
The Gordian knot of it he will unloose,
Familiar as his garter; that, when he speaks,
The air, a charter'd libertine, is still. *I, i, 45*
- 20 Therefore doth heaven divide
The state of man in divers functions,
Setting endeavor in continual motion;
To which is fixed, as an aim or butt,
Obedience: for so work the honeybees,
Creatures that by a rule in nature teach
The act of order to a peopled kingdom.
I, ii, 183
- 21 The singing masons building roofs of gold.
I, ii, 198
- 22 Many things, having full reference
To one consent, may work contrariously;
As many arrows, loosed several ways,
Fly to one mark; as many ways meet in one town;
As many fresh streams meet in one salt sea;
As many lines close in the dial's center;
So may a thousand actions, once afoot,
End in one purpose, and be all well borne
Without defeat. *I, ii, 205*
- 23 'Tis ever common
That men are merriest when they are from home.
I, ii, 271
- 24 Now all the youth of England are on fire,
And silken dalliance in the wardrobe lies.
II, Chorus, 1
- 25 O England! model to thy inward greatness,
Like little body with a mighty heart,
What mightst thou do, that honor would thee do,
Were all thy children kind and natural!
II, Chorus, 16
- 26 That's the humor of it. *II, i, 63*
- 27 He's [Falstaff's] in Arthur's bosom, if ever man
went to Arthur's bosom. A' made a finer end and
went away an it had been any christom child; a'
parted even just between twelve and one, even at
the turning o' the tide: for after I saw him fumble
with the sheets and play with flowers and smile
upon his fingers' ends, I knew there was but one
way; for his nose was as sharp as a pen, and a' bab-
bled of green fields. *II, iii, 11*
- 28 As cold as any stone. *II, iii, 26*
- 29 Trust none;
For oaths are straws, men's faiths are wafer-cakes,
And hold-fast is the only dog, my duck.
II, iii, 53
- 30 Once more unto the breach, dear friends, once
more;
Or close the wall up with our English dead!
In peace there's nothing so becomes a man

- As modest stillness and humility:
 But when the blast of war blows in our ears,
 Then imitate the action of the tiger;
 Stiffen the sinews, summon up the blood,
 Disguise fair nature with hard-favor'd rage;
 Then lend the eye a terrible aspect. *III, i, 1*
- 1 And sheath'd their swords for lack of argument. *III, i, 21*
- 2 I see you stand like greyhounds in the slips,
 Straining upon the start. The game's afoot:
 Follow your spirit; and, upon this charge
 Cry "God for Harry! England and Saint George!" *III, i, 31*
- 3 I would give all my fame for a pot of ale, and
 safety. *III, ii, 14*
- 4 Men of few words are the best men. *III, ii, 40*
- 5 He will maintain his argument as well as any mil-
 itary man in the world. *III, ii, 89*
- 6 I know the disciplines of wars. *III, ii, 156*
- 7 I thought upon one pair of English legs
 Did march three Frenchmen. *III, vi, 161*
- 8 We are in God's hand. *III, vi, 181*
- 9 That island of England breeds very valiant crea-
 tures: their mastiffs are of unmatchable courage. *III, vii, 155*
- 10 Give them great meals of beef and iron and steel,
 they will eat like wolves and fight like devils. *III, vii, 166*
- 11 The hum of either army stilly sounds,
 That the fix'd sentinels almost receive
 The secret whispers of each other's watch:
 Fire answers fire, and through their paly flames
 Each battle sees the other's umber'd face:
 Steed threatens steed, in high and boastful neighs
 Piercing the night's dull ear; and from the tents
 The armorers, accomplishing the knights,
 With busy hammers closing rivets up,
 Give dreadful note of preparation. *IV, Chorus, 5*
- 12 A little touch of Harry in the night. *IV, Chorus, 47*
- 13 There is some soul of goodness in things evil,
 Would men observingly distill it out. *IV, i, 4*
- 14 Every subject's duty is the king's; but every sub-
 ject's soul is his own. *IV, i, 189*
- 15 What infinite heart's ease
 Must kings neglect that private men enjoy!
 And what have kings that privates have not too,
 Save ceremony, save general ceremony?
 And what art thou, thou idol¹ ceremony?
 What kind of god art thou, that suffer'st more
 Of mortal griefs than do thy worshippers?
 What are thy rents? what are thy comings-in?
 O ceremony! show me but thy worth. *IV, i, 256*
- 16 'Tis not the balm, the scepter and the ball,
 The sword, the mace, the crown imperial,
 The intertissued robe of gold and pearl,
 The farced title running 'fore the king,
 The throne he sits on, nor the tide of pomp
 That beats upon the high shore of this world,
 No, not all these, thrice-gorgeous ceremony,
 Not all these, laid in bed majestical,
 Can sleep so soundly as the wretched slave,
 Who with a body fill'd and vacant mind
 Gets him to rest, cramm'd with distressful bread. *IV, i, 280*
- 17 O God of battles! steel my soldiers' hearts;
 Possess them not with fear; take from them now
 The sense of reckoning, if the opposed numbers
 Pluck their hearts from them. *IV, i, 309*
- 18 But if it be a sin to covet honor,
 I am the most offending soul alive. *IV, iii, 28*
- 19 This day is call'd the feast of Crispian:
 He that outlives this day, and comes safe home,
 Will stand a tip-toe when this day is nam'd.
 And rouse him at the name of Crispian. *IV, iii, 40*
- 20 We few, we happy few, we band of brothers;
 For he today that sheds his blood with me
 Shall be my brother. *IV, iii, 60*
- 21 The saying is true, "The empty vessel makes the
 greatest sound." *IV, iv, 72*
- 22 There is occasions and causes why and wherefore
 in all things. *V, i, 3*
- 23 By this leek, I will most horribly revenge. I eat
 and eat, I swear. *V, i, 49*
- 24 All hell shall stir for this. *V, i, 72*
- 25 The naked, poor, and mangled Peace,
 Dear nurse of arts, plenties, and joyful births. *V, ii, 34*
- 26 Grow like savages—as soldiers will,
 That nothing do but meditate on blood. *V, ii, 59*
- 27 For these fellows of infinite tongue, that can
 rime themselves into ladies' favors, they do always
 reason themselves out again. *V, ii, 162*

¹Sometimes rendered: idle.

- 1 My comfort is, that old age, that ill layer-up of beauty, can do no more spoil upon my face.
King Henry V, V, ii, 246
- 2 O Kate! nice customs curtsy to great kings.
V, ii, 291
- 3 He hath indeed better bettered expectation than you must expect of me to tell you how.
Much Ado About Nothing [1598–1600], act I, sc. i, l. 15
- 4 How much better is it to weep at joy than to joy at weeping!
I, i, 28
- 5 A very valiant trencher-man.
I, i, 52
- 6 There's a skirmish of wit between them.
I, i, 64
- 7 He wears his faith but as the fashion of his hat.
I, i, 76
- 8 I see, lady, the gentleman is not in your books.
I, i, 79
- 9 What! my dear Lady Disdain, are you yet living?
I, i, 123
- 10 Shall I never see a bachelor of threescore again?
I, i, 209
- 11 In time the savage bull doth bear the yoke.
I, i, 271
- 12 Benedick the married man.
I, i, 278
- 13 I could not endure a husband with a beard on his face: I had rather lie in the woollen.
II, i, 31
- 14 As merry as the day is long.
II, i, 52
- 15 Would it not grieve a woman to be over-mastered with a piece of valiant dust? to make an account of her life to a clod of wayward marl?
II, i, 64
- 16 I have a good eye, uncle: I can see a church by daylight.
II, i, 86
- 17 Speak low, if you speak love.
II, i, 104
- 18 Friendship is constant in all other things
Save in the office and affairs of love:
Therefore all hearts in love use their own tongues;
Let every eye negotiate for itself
And trust no agent.
II, i, 184
- 19 She speaks poniards, and every word stabs: if her breath were as terrible as her terminations, there were no living near her; she would infect to the north star.
II, i, 257
- 20 Silence is the perfectest herald of joy: I were but little happy, if I could say how much.
II, i, 319
- 21 It keeps on the windy side of care.¹
II, i, 328
- 22 There was a star danced, and under that was I born.
II, i, 351
- 23 I will tell you my drift.²
II, i, 406
- 24 He was wont to speak plain and to the purpose.
II, iii, 19
- 25 Sigh no more, ladies, sigh no more.
Men were deceivers ever;
One foot in sea, and one on shore,
To one thing constant never.
II, iii, 65
- 26 Sits the wind in that corner?
II, iii, 108
- 27 Bait the hook well: this fish will bite.
II, iii, 121
- 28 Shall quips and sentences and these paper bullets of the brain awe a man from the career of his humor? No; the world must be peopled. When I said I would die a bachelor, I did not think I should live till I were married.
II, iii, 260
- 29 From the crown of his head to the sole of his foot, he is all mirth.
III, ii, 9
- 30 He hath a heart as sound as a bell, and his tongue is the clapper; for what his heart thinks his tongue speaks.
III, ii, 12
- 31 Everyone can master a grief but he that has it.
III, ii, 28
- 32 Are you good men and true?
III, iii, 1
- 33 To be a well-favored man is the gift of fortune; but to write and read comes by nature.
III, iii, 14
- 34 If they make you not then the better answer, you may say they are not the men you took them for.
III, iii, 49
- 35 The fashion wears out more apparel than the man.
III, iii, 147
- 36 A good old man, sir; he will be talking: as they say, When the age is in, the wit is out.
III, v, 36
- 37 Of what men dare do! what men may do! what men daily do, not knowing what they do!
IV, i, 19
- 38 O! what authority and show of truth
Can cunning sin cover itself withal.
IV, i, 35
- 39 For it so falls out
That what we have we prize not to the worth
Whiles we enjoy it, but being lack'd and lost,

¹The windy side of the law. — *Twelfth-Night, act III, sc. iv, l. 183*²We know your drift. — *Coriolanus, act III, sc. iii, l. 114*

- Why, then we rack the value, then we find
The virtue that possession would not show us
Whiles it was ours. *IV, i, 219*
- 1 Masters, it is proved already that you are little
better than false knaves, and it will go near to be
thought so shortly. *IV, ii, 23*
- 2 Flat burglary as ever was committed. *IV, ii, 54*
- 3 Thou wilt be condemned into everlasting re-
demption for this. *IV, ii, 60*
- 4 O that he were here to write me down an ass!
IV, ii, 80
- 5 Patch griefs with proverbs. *V, i, 17*
- 6 Charm ache with air and agony with words. *V, i, 26*
- 7 For there was never yet philosopher
That could endure the toothache patiently. *V, i, 35*
- 8 Some of us will smart for it. *V, i, 108*
- 9 What though care killed a cat,¹ thou hast mettle
enough in thee to kill care. *V, i, 135*
- 10 I was not born under a riming planet. *V, ii, 40*
- 11 The trumpet of his own virtues. *V, ii, 91*
- 12 Done to death by slanderous tongues. *V, iii, 3*
- 13 A surgeon to old shoes.
Julius Caesar [1599], act I, sc. i, l. 26
- 14 As proper men as ever trod upon neat's leather. *I, i, 27*
- 15 Have you not made a universal shout,
That Tiber trembled underneath her banks,
To hear the replication of your sounds
Made in her concave shores? *I, i, 48*
- 16 Beware the ides of March. *I, ii, 18*
- 17 Set honor in one eye and death i' the other,
And I will look on both indifferently. *I, ii, 86*
- 18 Well, honor is the subject of my story.
I cannot tell what you and other men
Think of this life; but, for my single self,
I had as lief not be as live to be
In awe of such a thing as I myself. *I, ii, 92*
- 19 Stemming it with hearts of controversy. *I, ii, 109*
- 20 Why, man, he doth bstride the narrow world
Like a Colossus; and we petty men
Walk under his huge legs, and peep about
To find ourselves dishonorable graves.
Men at some time are masters of their fates:
The fault, dear Brutus, is not in our stars,
But in ourselves, that we are underlings. *I, ii, 134*
- 21 Upon what meat doth this our Caesar feed,
That he is grown so great? *I, ii, 148*
- 22 Let me have men about me that are fat;
Sleek-headed men and such as sleep o' nights.
Yond Cassius has a lean and hungry look;
He thinks too much: such men are dangerous. *I, ii, 191*
- 23 He reads much;
He is a great observer, and he looks
Quite through the deeds of men. *I, ii, 200*
- 24 Seldom he smiles, and smiles in such a sort
As if he mock'd himself, and scorn'd his spirit
That could be mov'd to smile at anything. *I, ii, 204*
- 25 But, for my own part, it was Greek to me.² *I, ii, 288*
- 26 Yesterday the bird of night did sit,
Even at noonday, upon the marketplace,
Hooting and shrieking. *I, iii, 26*
- 27 So every bondman in his own hand bears
The power to cancel his captivity. *I, iii, 101*
- 28 O! he sits high in all the people's hearts:
And that which would appear offense in us,
His countenance, like richest alchemy,
Will change to virtue and to worthiness. *I, iii, 157*
- 29 The abuse of greatness is when it disjoins
Remorse from power. *II, i, 18*
- 30 'Tis a common proof,
That lowliness is young ambition's ladder,
Whereto the climber-upward turns his face;
But when he once attains the upmost round,
He then unto the ladder turns his back,
Looks in the clouds, scorning the base degrees
By which he did ascend. *II, i, 21*
- 31 Therefore think him as a serpent's egg
Which, hatch'd, would, as his kind, grow
mischievous,
And kill him in the shell. *II, i, 32*

¹Let care kill a cat,/We'll laugh and grow fat. — *Sbirburn Bal-lads* [1585], 91

Hang sorrow, care'll kill a cat. — BEN JONSON, *Every Man in His Humour* [1598], *act I, sc. i*

²This geare is Greeke to me. — GEORGE GASCOIGNE [c. 1525–1577], *Supposes, I* [1573]

- 1 Between the acting of a dreadful thing
And the first motion, all the interim is
Like a phantasma, or a hideous dream:
The genius and the mortal instruments
Are then in council; and the state of man,
Like to a little kingdom, suffers then
The nature of an insurrection.
Julius Caesar, II, i, 63
- 2 O conspiracy!
Sham'st thou to show thy dangerous brow by
night,
When evils are most free? *II, i, 77*
- 3 Let's carve him as a dish fit for the gods,
Not hew him as a carcass fit for hounds.
II, i, 173
- 4 But when I tell him he hates flatterers,
He says he does, being then most flattered.
II, i, 207
- 5 Enjoy the honey-heavy dew of slumber.
II, i, 230
- 6 Dwell I but in the suburbs
Of your good pleasure? *II, i, 285*
- 7 You are my true and honorable wife,
As dear to me as are the ruddy drops
That visit my sad heart. *II, i, 288*
- 8 Think you I am no stronger than my sex,
Being so father'd and so husbanded? *II, i, 296*
- 9 When beggars die there are no comets seen;
The heavens themselves blaze forth the death of
princes. *II, ii, 30*
- 10 Cowards die many times before their deaths;
The valiant never taste of death but once.
Of all the wonders that I yet have heard,
It seems to me most strange that men should fear;
Seeing that death, a necessary end,
Will come when it will come. *II, ii, 32*
- 11 Antony, that revels long o' nights.
II, ii, 116
- 12 How hard it is for women to keep counsel!
II, iv, 9
- 13 But I am constant as the northern star,
Of whose true-fix'd and resting quality
There is no fellow in the firmament.
III, i, 60
- 14 Speak, hands, for me! *III, i, 76*
- 15 Et tu, Brute? *III, i, 77*
- 16 Some to the common pulpits, and cry out,
"Liberty, freedom, and enfranchisement!"
III, i, 79
- 17 How many ages hence
Shall this our lofty scene be acted o'er,
In states unborn and accents yet unknown!
III, i, 111
- 18 O mighty Caesar! dost thou lie so low?
Are all thy conquests, glories, triumphs, spoils,
Shrunk to this little measure? *III, i, 148*
- 19 The choice and master spirits of this age.
III, i, 163
- 20 Though last, not least in love. *III, i, 189*
- 21 O! pardon me, thou bleeding piece of earth,
That I am meek and gentle with these butchers;
Thou art the ruins of the noblest man
That ever lived in the tide of times. *III, i, 254*
- 22 Cry "Havoc!" and let slip the dogs of war.
III, i, 273
- 23 Romans, countrymen, and lovers! hear me for
my cause; and be silent, that you may hear.
III, ii, 13
- 24 Not that I loved Caesar less, but that I loved
Rome more. *III, ii, 22*
- 25 As he was valiant, I honor him; but, as he was
ambitious, I slew him. *III, ii, 27*
- 26 If any, speak; for him have I offended. I pause
for a reply. *III, ii, 36*
- 27 Friends, Romans, countrymen, lend me your ears;
I come to bury Caesar, not to praise him.
The evil that men do lives after them,
The good is oft interred with their bones.
III, ii, 79
- 28 For Brutus is an honorable man;
So are they all, all honorable men.
III, ii, 88
- 29 When that the poor have cried, Caesar hath wept;
Ambition should be made of sterner stuff.
III, ii, 97
- 30 O judgment! thou art fled to brutish beasts,
And men have lost their reason. *III, ii, 110*
- 31 But yesterday the word of Caesar might
Have stood against the world; now lies he there,
And none so poor to do him reverence.
III, ii, 124
- 32 If you have tears, prepare to shed them now.
III, ii, 174
- 33 See what a rent the envious Casca made.
III, ii, 180
- 34 This was the most unkindest cut of all.
III, ii, 188

- 1 Great Caesar fell.
O! what a fall was there, my countrymen;
Then I, and you, and all of us fell down,
Whilst bloody treason flourish'd over us.
III, ii, 194
- 2 What private griefs they have, alas! I know not.
III, ii, 217
- 3 I come not, friends, to steal away your hearts:
I am no orator, as Brutus is;
But, as you know me all, a plain blunt man.
III, ii, 220
- 4 For I have neither wit, nor words, nor worth,
Action, nor utterance, nor the power of speech,
To stir men's blood: I only speak right on.
III, ii, 225
- 5 Put a tongue
In every wound of Caesar, that should move
The stones of Rome to rise and mutiny.
III, ii, 232
- 6 When love begins to sicken and decay,
It useth an enforced ceremony.
There are no tricks in plain and simple faith.
IV, ii, 20
- 7 An itching palm. *IV, iii, 10*
- 8 I had rather be a dog, and bay the moon,
Than such a Roman. *IV, iii, 27*
- 9 I'll use you for my mirth, yea, for my laughter,
When you are waspish. *IV, iii, 49*
- 10 There is no terror, Cassius, in your threats;
For I am arm'd so strong in honesty
That they pass by me as the idle wind,
Which I respect not. *IV, iii, 66*
- 11 A friend should bear his friend's infirmities,
But Brutus makes mine greater than they are.
IV, iii, 85
- 12 All his faults observ'd,
Set in a notebook, learn'd, and conn'd by rote.
IV, iii, 96
- 13 There is a tide in the affairs of men,
Which, taken at the flood, leads on to fortune;
Omitted, all the voyage of their life
Is bound in shallows and in miseries.
IV, iii, 217
- 14 We must take the current when it serves,
Or lose our ventures. *IV, iii, 222*
- 15 The deep of night is crept upon our talk,
And nature must obey necessity. *IV, iii, 225*
- 16 But for your words, they rob the Hybla bees,
And leave them honeyless. *V, i, 34*
- 17 Forever, and forever, farewell, Cassius!
If we do meet again, why, we shall smile;
If not, why then, this parting was well made.
V, i, 117
- 18 O! that a man might know
The end of this day's business, ere it come.
V, i, 123
- 19 O Julius Caesar! thou art mighty yet!
Thy spirit walks abroad, and turns our swords
In our own proper entrails. *V, iii, 94*
- 20 The last of all the Romans, fare thee well!
V, iii, 99
- 21 This was the noblest Roman of them all.
V, v, 68
- 22 His life was gentle, and the elements
So mix'd in him that Nature might stand up
And say to all the world, "This was a man!"
V, v, 73
- 23 What's the new news at the new court?
As You Like It [1599–1600], act I, sc. i, l. 103
- 24 Fleet the time carelessly, as they did in the
golden world. *I, i, 126*
- 25 Always the dullness of the fool is the whetstone
of the wits. *I, ii, 59*
- 26 The little foolery that wise men have makes a
great show. *I, ii, 97*
- 27 Well said: that was laid on with a trowel.
I, ii, 113
- 28 Your heart's desires be with you! *I, ii, 214*
- 29 One out of suits with fortune. *I, ii, 263*
- 30 My pride fell with my fortunes. *I, ii, 269*
- 31 Hereafter, in a better world than this,
I shall desire more love and knowledge of you.
I, ii, 301
- 32 Heavenly Rosalind! *I, ii, 306*
- 33 O, how full of briers is this working-day world!
I, iii, 12
- 34 Beauty provoketh thieves sooner than gold.
I, iii, 113
- 35 We'll have a swashing and a martial outside,
As many other mannish cowards have. *I, iii, 123*
- 36 Hath not old custom made this life more sweet
Than that of painted pomp? Are not these woods
More free from peril than the envious court?
II, i, 2
- 37 Sweet are the uses of adversity,
Which, like the toad, ugly and venomous,

- Wears yet a precious jewel in his head;
 And this our life exempt from public haunt,
 Finds tongues in trees, books in the running brooks,
 Sermons in stones, and good in everything.
As You Like It, II, i, 12
- 1 The big round tears
 Cours'd one another down his innocent nose
 In piteous chase. *II, i, 38*
- 2 Sweep on, you fat and greasy citizens. *II, i, 55*
- 3 And He that doth the ravens feed,
 Yea, providently caters for the sparrow,
 Be comfort to my age! *II, iii, 43*
- 4 Though I look old, yet I am strong and lusty;
 For in my youth I never did apply
 Hot and rebellious liquors in my blood.
II, iii, 47
- 5 Therefore my age is as a lusty winter,
 Frosty, but kindly. *II, iii, 52*
- 6 Thou art not for the fashion of these times,
 Where none will sweat but for promotion.
II, iii, 59
- 7 Ay, now am I in Arden; the more fool I: when I
 was at home, I was in a better place: but travelers
 must be content. *II, iv, 16*
- 8 If you remember't not the slightest folly
 That ever love did make thee run into,
 Thou hast not lov'd. *II, iv, 34*
- 9 We that are true lovers run into strange capers.
II, iv, 53
- 10 I shall ne'er be ware of mine own wit, till I break
 my shins against it. *II, iv, 59*
- 11 Under the greenwood tree
 Who loves to lie with me,
 And turn his merry note
 Unto the sweet bird's throat,
 Come hither, come hither, come hither:
 Here shall he see
 No enemy
 But winter and rough weather. *II, v, 1*
- 12 I can suck melancholy out of a song as a weasel
 sucks eggs. *II, v, 12*
- 13 Who doth ambition shun,
 And loves to live i' the sun,
 Seeking the food he eats,
 And pleas'd with what he gets. *II, v, 38*
- 14 I met a fool i' the forest,
 A motley fool. *II, vii, 12*
- 15 And then he drew a dial from his poke,
 And, looking on it with lack-luster eye,
 Says very wisely, "It is ten o'clock;
 Thus may we see," quoth he, "how the world
 wags."¹ *II, vii, 20*
- 16 And so, from hour to hour we ripe and ripe,
 And then from hour to hour we rot and rot,
 And thereby hangs a tale. *II, vii, 26*
- 17 My lungs began to crow like chanticleer,
 That fools should be so deep-contemplative,
 And I did laugh sans intermission
 An hour by his dial. *II, vii, 30*
- 18 Motley's the only wear. *II, vii, 34*
- 19 If ladies be but young and fair,
 They have the gift to know it. *II, vii, 37*
- 20 I must have liberty
 Withal, as large a charter as the wind,
 To blow on whom I please. *II, vii, 47*
- 21 The "why" is plain as way to parish church.
II, vii, 52
- 22 But whate'er you are
 That in this desert inaccessible,
 Under the shade of melancholy boughs,
 Lose and neglect the creeping hours of time;
 If ever you have look'd on better days,
 If ever been where bells have knoll'd to church,
 If ever sat at any good man's feast,
 If ever from your eyelids wip'd a tear,
 And know what 'tis to pity, and be pitied,
 Let gentleness my strong enforcement be.
II, vii, 109
- 23 True is it that we have seen better days.
II, vii, 120
- 24 Oppress'd with two weak evils, age and hunger.
II, vii, 132
- 25 All the world's a stage,²
 And all the men and women merely players:
 They have their exits and their entrances;
 And one man in his time plays many parts,
 His acts being seven ages. At first the infant,
 Mewling and puking in the nurse's arms.
 And then the whining school-boy, with his satchel,
 And shining morning face, creeping like snail
 Unwillingly to school. And then the lover,

¹So wags the world.—WALTER SCOTT, *Ivanhoe* [1819], *ch. 37*²The world's a theater, the earth a stage, / Which God and Nature do with actors fill.—THOMAS HEYWOOD, *Apology for Actors* [1612]
 The world's a stage on which all the parts are played.—THOMAS MIDDLETON, *A Game of Chess* [1624], *act V, sc. i*

- Sighing like furnace, with a woful ballad
 Made to his mistress' eyebrow. Then a soldier,
 Full of strange oaths, and bearded like the pard,
 Jealous in honor, sudden and quick in quarrel,
 Seeking the bubble reputation
 Even in the cannon's mouth. And then the justice,
 In fair round belly with good capon lin'd,
 With eyes severe, and beard of formal cut,
 Full of wise saws and modern instances;
 And so he plays his part. The sixth age shifts
 Into the lean and slipper'd pantaloon,
 With spectacles on nose and pouch on side,
 His youthful hose well sav'd, a world too wide
 For his shrunk shank; and his big manly voice,
 Turning again toward childish treble, pipes
 And whistles in his sound. Last scene of all,
 That ends this strange eventful history,
 Is second childishness and mere oblivion,
 Sans teeth, sans eyes, sans taste, sans everything.
II, vii, 139
- 1 Blow, blow, thou winter wind,
 Thou art not so unkind
 As man's ingratitude. *II, vii, 174*
- 2 These trees shall be my books. *III, ii, 5*
- 3 The fair, the chaste, and unexpressive she.
III, ii, 10
- 4 It goes much against my stomach. Hast any phi-
 losophy in thee, shepherd? *III, ii, 21*
- 5 He that wants money, means, and content, is
 without three good friends. *III, ii, 25*
- 6 I am a true laborer: I earn that I eat, get that I
 wear, owe no man hate, envy no man's happiness,
 glad of other men's good, content with my harm.
III, ii, 78
- 7 From the east to western Ind,
 No jewel is like Rosalind. *III, ii, 94*
- 8 This is the very false gallop of verses.
III, ii, 120
- 9 Let us make an honorable retreat; though not
 with bag and baggage, yet with scrip and scrippage.
III, ii, 170
- 10 O, wonderful, wonderful, and most wonderful,
 wonderful! and yet again wonderful! and after that,
 out of all whooping. *III, ii, 202*
- 11 Answer me in one word. *III, ii, 238*
- 12 Do you not know I am a woman? when I think,
 I must speak. *III, ii, 265*
- 13 I do desire we may be better strangers.
III, ii, 276
- 14 *Jaques:* What stature is she of?
Orlando: Just as high as my heart.
III, ii, 286
- 15 Time travels in divers paces with divers persons.
 I'll tell you who Time ambles withal, who Time
 trots withal, who Time gallops withal, and who he
 stands still withal. *III, ii, 328*
- 16 Every one fault seeming monstrous till his fellow
 fault came to match it. *III, ii, 377*
- 17 Everything about you demonstrating a careless
 desolation. *III, ii, 405*
- 18 Truly, I would the gods had made thee poetical.
III, iii, 16
- 19 The wounds invisible
 That love's keen arrows make. *III, v, 30*
- 20 Down on your knees,
 And thank heaven, fasting, for a good man's love.
III, v, 57
- 21 Sell when you can, you are not for all markets.
III, v, 60
- 22 I am falser than vows made in wine. *III, v, 73*
- 23 It is a melancholy of mine own, compounded of
 many simples, extracted from many objects, and in-
 dede the sundry contemplation of my travels, which,
 by often rumination, wraps me in a most humorous
 sadness. *IV, i, 16*
- 24 I had rather have a fool to make me merry than
 experience to make me sad. *IV, i, 28*
- 25 Farewell, Monsieur Traveler: look you lisp, and
 wear strange suits, disable all the benefits of your
 own country, be out of love with your nativity, and
 almost chide God for making you that countenance
 you are; or I will scarce think you have swam in a
 gondola. *IV, i, 35*
- 26 I'll warrant him heart-whole. *IV, i, 51*
- 27 Men have died from time to time, and worms
 have eaten them, but not for love. *IV, i, 110*
- 28 Forever and a day. *IV, i, 151*
- 29 Men are April when they woo, December when
 they wed: maids are May when they are maids, but
 the sky changes when they are wives. *IV, i, 153*
- 30 My affection hath an unknown bottom, like the
 bay of Portugal. *IV, i, 219*
- 31 The horn, the horn, the lusty horn
 Is not a thing to laugh to scorn. *IV, ii, 17*
- 32 Chewing the food of sweet and bitter fancy.
IV, iii, 103

- 1 “So so,” is good, very good, very excellent good:
and yet it is not; it is but so so.
As You Like It, V, i, 30
- 2 The fool doth think he is wise, but the wise man
knows himself to be a fool. *V, i, 35*
- 3 No sooner met, but they looked; no sooner
looked but they loved; no sooner loved but they
sighed; no sooner sighed but they asked one an-
other the reason; no sooner knew the reason but
they sought the remedy. *V, ii, 37*
- 4 But, O! how bitter a thing it is to look into hap-
piness through another man’s eyes! *V, ii, 48*
- 5 It was a lover and his lass,
With a hey, and a ho, and a hey nonino,
That o’er the green corn-field did pass,
In the spring time, the only pretty ring time,
When birds do sing, hey ding a ding, ding;
Sweet lovers love the spring. *V, iii, 18*
- 6 Here comes a pair of very strange beasts, which
in all tongues are called fools. *V, iv, 36*
- 7 An ill-favored thing, sir, but mine own.¹
V, iv, 60
- 8 Rich honesty dwells like a miser, sir, in a poor
house, as your pearl in your foul oyster.
V, iv, 62
- 9 “The retort courteous.” . . . “the quip mod-
est.” . . . “the reply churlish.” . . . “the reproof
valiant . . . “the countercheck quarrelsome.” . . . “the
lie circumstantial,” and “the lie direct.”
V, iv, 75
- 10 Your “if” is the only peacemaker; much virtue in
“if.” *V, iv, 108*
- 11 He uses his folly like a stalking horse, and under
the presentation of that he shoots his wit.
V, iv, 112
- 12 For this relief much thanks; ’tis bitter cold,
And I am sick at heart.
Hamlet [1600–1601], act I, sc. i, l. 8
- 13 Not a mouse stirring. *I, i, 10*
- 14 Thou art a scholar; speak to it, Horatio. *I, i, 42*
- 15 But in the gross and scope of my opinion,
This bodes some strange eruption to our state.
I, i, 68
- 16 Whose sore task
Does not divide the Sunday from the week.
I, i, 75
- 17 This sweaty haste
Doth make the night joint-laborer with the day.
I, i, 77
- 18 In the most high and palmy state of Rome,
A little ere the mightiest Julius fell,
The graves stood tenantless and the sheeted dead
Did squeak and gibber in the Roman streets.
I, i, 113
- 19 And then it started like a guilty thing
Upon a fearful summons. *I, i, 148*
- 20 The cock, that is the trumpet to the morn.
I, i, 150
- 21 Whether in sea or fire, in earth or air,
The extravagant and erring spirit hies
To his confine. *I, i, 153*
- 22 It faded on the crowing of the cock.
Some say that ever ’gainst that season comes
Wherein our Savior’s birth is celebrated,
The bird of dawning singeth all night long;
And then, they say, no spirit can walk abroad;
The nights are wholesome; then no planets strike,
No fairy takes, nor witch hath power to charm,
So hallow’d and so gracious is the time.
I, i, 157
- 23 But, look, the morn in russet mantle clad,
Walks o’er the dew of yon high eastern hill.
I, i, 166
- 24 The memory be green. *I, ii, 2*
- 25 With one auspicious and one dropping eye,
With mirth in funeral and with dirge in marriage,
In equal scale weighing delight and dole.
I, ii, 11
- 26 So much for him. *I, ii, 25*
- 27 A little more than kin, and less than kind.
I, ii, 65
- 28 Thou know’st ’tis common; all that live must die,
Passing through nature to eternity. *I, ii, 72*
- 29 Seems, madam! Nay, it is; I know not “seems.”
’Tis not alone my inky cloak, good mother,
Nor customary suits of solemn black. *I, ii, 76*
- 30 But I have that within which passeth show;
These but the trappings and the suits of woe.
I, ii, 85
- 31 To persevere
In obstinate condolment is a course
Of impious stubbornness; ’tis unmanly grief:
It shows a will most incorrect to heaven,
A heart unfortified, a mind impatient.
I, ii, 92

¹“A poor thing but mine own” is the popular version.

- 1 O! that this too too solid¹ flesh would melt,
Thaw and resolve itself into a dew;
Or that the Everlasting had not fix'd
His canon 'gainst self-slaughter! O God! O God!
How weary, stale, flat, and unprofitable
Seem to me all the uses of this world.
I, ii, 129
- 2 Things rank and gross in nature
Possess it merely. That it should come to this!
I, ii, 136
- 3 So excellent a king; that was, to this,
Hyperion to a satyr; so loving to my mother
That he might not beteem the winds of heaven
Visit her face too roughly. *I, ii, 139*
- 4 Why, she would hang on him,
As if increase of appetite had grown
By what it fed on. *I, ii, 143*
- 5 Frailty, thy name is woman! *I, ii, 146*
- 6 Like Niobe, all tears. *I, ii, 149*
- 7 A beast, that wants discourse of reason. *I, ii, 150*
- 8 It is not nor it cannot come to good. *I, ii, 158*
- 9 A truant disposition. *I, ii, 169*
- 10 Thrift, thrift, Horatio! the funeral bak'd meats
Did coldly furnish forth the marriage tables.
Would I had met my dearest foe in heaven
Ere I had ever seen that day. *I, ii, 180*
- 11 In my mind's eye, Horatio. *I, ii, 185*
- 12 He was a man, take him for all in all,
I shall not look upon his like again. *I, ii, 187*
- 13 Season your admiration for a while. *I, ii, 192*
- 14 In the dead vast and middle of the night. *I, ii, 198*
- 15 Armed at points exactly, cap-a-pe. *I, ii, 200*
- 16 Distill'd
Almost to jelly with the act of fear. *I, ii, 204*
- 17 A countenance more in sorrow than in anger.
I, ii, 231
- 18 *Hamlet:* His beard was grizzled, no?
Horatio: It was, as I have seen it in his life,
A sable silver'd. *I, ii, 239*
- 19 Give it an understanding, but no tongue.
I, ii, 249
- 20 All is not well;
I doubt some foul play. *I, ii, 254*
- 21 Foul deeds will rise,
Though all the earth o'erwhelm them, to men's
eyes. *I, ii, 256*
- 22 The chariest maid is prodigal enough
If she unmask her beauty to the moon;
Virtue itself 'scapes not calumnious strokes;
The canker galls the infants of the spring
Too oft before their buttons be disclos'd,
And in the morn and liquid dew of youth
Contagious blastments are most imminent.
I, iii, 36
- 23 Do not, as some ungracious pastors do,
Show me the steep and thorny way to heaven,
Whiles, like a puff'd and reckless libertine,
Himself the primrose path of dalliance treads,
And recks not his own rede.² *I, iii, 47*
- 24 Give thy thoughts no tongue. *I, iii, 59*
- 25 Be thou familiar, but by no means vulgar;
Those friends thou hast, and their adoption tried,
Grapple them to thy soul with hoops of steel.
I, iii, 61
- 26 Beware
Of entrance to a quarrel, but, being in,
Bear 't that th' opposed may beware of thee.
Give every man thy ear, but few thy voice;
Take each man's censure, but reserve thy
judgment.
Costly thy habit as thy purse can buy,
But not express'd in fancy; rich, not gaudy;
For the apparel oft proclaims the man. *I, iii, 65*
- 27 Neither a borrower, nor a lender be;
For loan oft loses both itself and friend,
And borrowing dulls the edge of husbandry.
This above all: to thine own self be true,
And it must follow, as the night the day,
Thou canst not then be false to any man.
I, iii, 75
- 28 'Tis in my memory lock'd,
And you yourself shall keep the key of it.
I, iii, 85
- 29 You speak like a green girl,
Unsifted in such perilous circumstance. *I, iii, 101*
- 30 Springes to catch woodcocks. *I, iii, 115*
- 31 When the blood burns, how prodigal the soul
Lends the tongue vows. *I, iii, 116*

¹Alternative readings are "sallied" and "sullied."

²Wel oghte a preest ensample for to yive. / By his clenness, how that his sheep shold live.—GEOFFREY CHAUCER, *The Canterbury Tales* [c. 1387], *prologue*, l. 504

And may ye better reck the rede, / Than ever did th' adviser.—ROBERT BURNS, *Epistle to a Young Friend* [1786]

- 1 Be somewhat scancer of your maiden presence.
Hamlet, I, iii, 121
- 2 The air bites shrewdly.
I, iv, 1
- 3 But to my mind,—though I am native here
And to the manner born—it is a custom
More honor'd in the breach than the observance.
I, iv, 14
- 4 Angels and ministers of grace defend us!
I, iv, 39
- 5 Be thy intents wicked or charitable,
Thou com'st in such a questionable shape
That I will speak to thee.
I, iv, 42
- 6 What may this mean,
That thou, dead corse, again in complete steel
Revisit'st thus the glimpses of the moon,
Making night hideous;¹ and we fools of nature
So horribly to shake our disposition
With thoughts beyond the reaches of our souls?
I, iv, 51
- 7 I do not set my life at a pin's fee.
I, iv, 65
- 8 The dreadful summit of the cliff
That beetles o'er his base into the sea.
I, iv, 70
- 9 My fate cries out,
And makes each petty artery in this body
As hardy as the Nemean lion's nerve.
I, iv, 81
- 10 Unhand me, gentlemen,
By heaven! I'll make a ghost of him that lets me.
I, iv, 84
- 11 Something is rotten in the state of Denmark.
I, iv, 90
- 12 I could a tale unfold whose lightest word
Would harrow up thy soul, freeze thy young blood,
Make thy two eyes, like stars, start from their
spheres,
Thy knotted and combined locks to part,
And each particular hair to stand an end,
Like quills upon the fretful porpentine.
I, v, 15
- 13 Murder most foul, as in the best it is.
I, v, 27
- 14 And duller shouldst thou be than the fat weed
That rots itself in ease on Lethe wharf.
I, v, 32
- 15 O my prophetic soul!
My uncle!
I, v, 40
- 16 O Hamlet! what a falling-off was there.
I, v, 47
- 17 But virtue, as it never will be mov'd,
Though lewdness court it in a shape of heaven,
So lust, though to a radiant angel link'd,
Will sate itself in a celestial bed,
And prey on garbage.
I, v, 53
- 18 In the porches of mine ears.
I, v, 63
- 19 Cut off even in the blossoms of my sin,
Unhousel'd, disappointed, unanel'd,
No reckoning made, but sent to my account
With all my imperfections on my head.
I, v, 76
- 20 Leave her to heaven,
And to those thorns that in her bosom lodge,
To prick and sting her.
I, v, 86
- 21 The glowworm shows the matin to be near,
And 'gins to pale his uneffectual fire.
I, v, 89
- 22 While memory holds a seat
In this distracted globe. Remember thee!
Yea, from the table of my memory
I'll wipe away all trivial fond records.
I, v, 96
- 23 Within the book and volume of my brain.
I, v, 103
- 24 O villain, villain, smiling, damned villain!
My tables—meet it is I set it down,
That one may smile, and smile, and be a villain;
At least I'm sure it may be so in Denmark.
I, v, 106
- 25 There's ne'er a villain dwelling in all Denmark,
But he's an arrant knave.
I, v, 123
- 26 There are more things in heaven and earth,
Horatio,
Than are dreamt of in your philosophy.
I, v, 166
- 27 To put an antic disposition on.
I, v, 172
- 28 Rest, rest, perturbed spirit!
I, v, 182
- 29 The time is out of joint; O cursed spite,
That ever I was born to set it right!
I, v, 188
- 30 Your bait of falsehood takes this carp of truth;
And thus do we of wisdom and of reach,
With windlasses and with assays of bias,
By indirections find directions out.
II, i, 63
- 31 Ungarter'd, and down-gyved to his ankle.
II, i, 80
- 32 This is the very ecstasy of love.
II, i, 102
- 33 Brevity is the soul of wit.
II, ii, 90
- 34 More matter, with less art.
II, ii, 95

¹And makes night hideous.—ALEXANDER POPE, *The Dunciad*,
bk. III [1728], *l. 166*

- 1 That he is mad, 'tis true; 'tis true 'tis pity;
And pity 'tis 'tis true. *II, ii, 97*
- 2 Find out the cause of this effect,
Or rather say, the cause of this defect,
For this effect defective comes by cause. *II, ii, 101*
- 3 Doubt thou the stars are fire;
Doubt that the sun doth move;
Doubt truth to be a liar;
But never doubt I love. *II, ii, 115*
- 4 *Polonius:* Do you know me, my lord?
Hamlet: Excellent well; you are a fishmonger. *II, ii, 173*
- 5 To be honest, as this world goes, is to be one
man picked out of ten thousand. *II, ii, 179*
- 6 *Hamlet:* For if the sun breed maggots in a dead
dog, being a god¹ kissing carrion,—Have you a
daughter?
Polonius: I have, my lord.
Hamlet: Let her not walk i' the sun. *II, ii, 183*
- 7 Still harping on my daughter. *II, ii, 190*
- 8 *Polonius:* What do you read, my lord?
Hamlet: Words, words, words. *II, ii, 195*
- 9 They have a plentiful lack of wit. *II, ii, 204*
- 10 Though this be madness, yet there is method
in 't. *II, ii, 211*
- 11 These tedious old fools! *II, ii, 227*
- 12 The indifferent children of the earth. *II, ii, 235*
- 13 Happy in that we are not over happy. *II, ii, 236*
- 14 There is nothing either good or bad, but think-
ing makes it so. *II, ii, 259*
- 15 O God! I could be bounded in a nutshell, and
count myself a king of infinite space, were it not
that I have bad dreams. *II, ii, 263*
- 16 Beggar that I am, I am even poor in thanks. *II, ii, 286*
- 17 This goodly frame, the earth, seems to me a sterile
promontory; this most excellent canopy, the air, look
you, this brave o'erhanging firmament, this majesti-
cal roof fretted with golden fire, why, it appears no
other thing to me but a foul and pestilent congrega-
tion of vapors. What a piece of work is a man! How
noble in reason! how infinite in faculty! in form, in
moving, how express and admirable! in action how
like an angel! in apprehension how like a god!
II, ii, 317
- 18 And yet, to me, what is this quintessence of dust?
man delights not me; no, nor woman neither. *II, ii, 328*
- 19 There is something in this more than natural, if
philosophy could find it out. *II, ii, 392*
- 20 I am but mad north-northwest: when the wind
is southerly I know a hawk from a handsaw.² *II, ii, 405*
- 21 They say an old man is twice a child. *II, ii, 413*
- 22 One fair daughter and no more,
The which he loved passing well. *II, ii, 435*
- 23 Come, give us a taste of your quality. *II, ii, 460*
- 24 The play, I remember, pleased not the million;
'twas caviare to the general. *II, ii, 465*
- 25 They are the abstracts and brief chronicles of the
time: after your death you were better have a bad
epitaph than their ill report while you live. *II, ii, 555*
- 26 Use every man after his desert, and who should
'scape whipping? *II, ii, 561*
- 27 O! what a rogue and peasant slave am I. *II, ii, 584*
- 28 What's Hecuba to him or he to Hecuba,
That he should weep for her? *II, ii, 593*
- 29 Who calls me villain? breaks my pate across?
Plucks off my beard and blows it in my face? *II, ii, 607*
- 30 But I am pigeon-liver'd, and lack gall
To make oppression bitter. *II, ii, 613*
- 31 The play's the thing
Wherein I'll catch the conscience of the king. *II, ii, 641*
- 32 With devotion's visage
And pious action we do sugar o'er
The devil himself. *III, i, 47*
- 33 To be, or not to be: that is the question:
Whether 'tis nobler in the mind to suffer
The slings and arrows of outrageous fortune,

¹In some editions: good.

²The *hawk* was a basic tool of the plasterer and the *handsaw* a basic tool of the carpenter. . . . The tools are quite easy to distinguish. I know that *heronshaw* [a young heron] is the classic answer but why go all round Robin Hood's barn for an answer to a simple comparison of common tools? — *Morris Dictionary of Word and Phrase Origins* [1977], quoting FRANCIS W. SHERIDAN

Or to take arms against a sea of troubles,
 And by opposing end them? To die: to sleep;
 No more; and, by a sleep to say we end
 The heartache and the thousand natural shocks
 That flesh is heir to, 'tis a consummation
 Devoutly to be wish'd. To die, to sleep;
 To sleep: perchance to dream: ay, there's the rub;
 For in that sleep of death what dreams may come
 When we have shuffled off this mortal coil,
 Must give us pause. There's the respect
 That makes calamity of so long life;
 For who would bear the whips and scorns of time,
 The oppressor's wrong, the proud man's
 contumely,
 The pangs of dispriz'd love, the law's delay,
 The insolence of office, and the spurns
 That patient merit of the unworthy takes,
 When he himself might his quietus make
 With a bare bodkin? who would fardels bear,
 To grunt and sweat under a weary life,
 But that the dread of something after death,
 The undiscover'd country from whose bourn
 No traveler returns, puzzles the will,
 And makes us rather bear those ills we have
 Than fly to others that we know not of?
 Thus conscience does make cowards of us all;
 And thus the native hue of resolution
 Is sicklied o'er with the pale cast of thought,
 And enterprises of great pith and moment
 With this regard their currents turn awry,
 And lose the name of action. *Hamlet, III, i, 56*

- 1 Nymph, in thy orisons
 Be all my sins remember'd. *III, i, 89*
- 2 To the noble mind
 Rich gifts wax poor when givers prove unkind.
III, i, 100
- 3 Get thee to a nunnery. *III, i, 124*
- 4 What should such fellows as I do crawling be-
 tween heaven and earth? We are arrant knaves, all.
III, i, 128
- 5 Be thou as chaste as ice, as pure as snow, thou
 shalt not escape calumny. *III, i, 142*
- 6 I have heard of your paintings too, well enough;
 God has given you one face, and you make your-
 selves another. *III, i, 150*
- 7 O! what a noble mind is here o'erthrown:
 The courtier's, soldier's, scholar's, eye, tongue,
 sword. *III, i, 159*
- 8 The glass of fashion and the mould of form,
 The observ'd of all observers! *III, i, 162*
- 9 Now see that noble and most sovereign reason,
 Like sweet bells jangled, out of tune and harsh.
III, i, 166

- 10 O! woe is me,
 To have seen what I have seen, see what I see!
III, i, 169
- 11 Speak the speech, I pray you, as I pronounced it
 to you, trippingly on the tongue; but if you mouth
 it, as many of your players do, I had as lief the town-
 crier spoke my lines. Nor do not saw the air too
 much with your hand, thus; but use all gently: for
 in the very torrent, tempest, and—as I may say—
 whirlwind of passion, you must acquire and beget a
 temperance, that may give it smoothness. O! it of-
 fends me to the soul to hear a robustious periwig-
 pated fellow tear a passion to tatters, to very rags, to
 split the ears of the groundlings, who for the most
 part are capable of nothing but inexplicable dumb-
 shows and noise: I would have such a fellow
 whipped for o'erdoing Termagant; it out-herods
 Herod.
III, ii, 1
- 12 Suit the action to the word, the word to the ac-
 tion; with this special observance, that you o'erstep
 not the modesty of nature. *III, ii, 20*
- 13 To hold, as 'twere, the mirror up to nature; to
 show virtue her own feature, scorn her own image,
 and the very age and body of the time his form and
 pressure. *III, ii, 25*
- 14 I have thought some of nature's journeymen had
 made men and not made them well, they imitated
 humanity so abominably. *III, ii, 38*
- 15 No; let the candied tongue lick absurd pomp,
 And crook the pregnant hinges of the knee
 Where thrift may follow fawning. *III, ii, 65*
- 16 A man that fortune's buffets and rewards
 Hast ta'en with equal thanks. *III, ii, 72*
- 17 They are not a pipe for fortune's finger
 To sound what stop she please. Give me that man
 That is not passion's slave, and I will wear him
 In my heart's core, ay, in my heart of heart,
 As I do thee. Something too much of this.
III, ii, 75
- 18 My imaginations are as foul
 As Vulcan's stithy. *III, ii, 88*
- 19 The chameleon's dish: I eat the air, promise-
 crammed; you cannot feed capons so.
III, ii, 98
- 20 Nay, then, let the devil wear black, for I'll have a
 suit of sables. *III, ii, 138*
- 21 There's hope a great man's memory may outlive
 his life half a year. *III, ii, 141*
- 22 Marry, this is miching mallecho; it means mis-
 chief. *III, ii, 148*

- 1 *Ophelia*: 'Tis brief, my lord.
Hamlet: As woman's love. *III, ii, 165*
- 2 Where love is great, the littlest doubts are fear;
When little fears grow great, great love grows
there. *III, ii, 183*
- 3 Wormwood, wormwood. *III, ii, 193*
- 4 The lady doth protest too much, methinks.
III, ii, 242
- 5 Let the galled jade wince, our withers are un-
wring. *III, ii, 256*
- 6 Why, let the stricken deer go weep,
The hart ungalled play;
For some must watch, while some must sleep:
So runs the world away. *III, ii, 287*
- 7 You would pluck out the heart of my mystery.
III, ii, 389
- 8 Do you think I am easier to be played on than a
pipe? *III, ii, 393*
- 9 *Hamlet*: Do you see yonder cloud that's almost
in shape of a camel?
Polonius: By the mass, and 'tis like a camel, in-
deed.
Hamlet: Methinks it is like a weasel.
Polonius: It is backed like a weasel.
Hamlet: Or like a whale?
Polonius: Very like a whale. *III, ii, 400*
- 10 They fool me to the top of my bent.
III, ii, 408
- 11 By and by is easily said. *III, ii, 411*
- 12 'Tis now the very witching time of night,
When churchyards yawn and hell itself breathes out
Contagion to this world. *III, ii, 413*
- 13 I will speak daggers to her, but use none.
III, ii, 421
- 14 O! my offense is rank, it smells to heaven;
It hath the primal eldest curse upon 't;
A brother's murder! *III, iii, 36*
- 15 Now might I do it pat, now he is praying;
And now I'll do 't: and so he goes to heaven;
And so I am reveng'd. *III, iii, 73*
- 16 With all his crimes broad blown, as flush as May.
III, iii, 81
- 17 My words fly up, my thoughts remain below:
Words without thoughts never to heaven go.
III, iii, 97
- 18 How now! a rat? Dead, for a ducat, dead!
III, iv, 23
- 19 False as dicers' oaths. *III, iv, 45*
- 20 A rhapsody of words. *III, iv, 48*
- 21 See, what a grace was seated on this brow;
Hyperion's curls, the front of Jove himself,
An eye like Mars, to threaten and command,
A station like the herald Mercury
New-lighted on a heaven-kissing hill,
A combination and a form indeed,
Where every god did seem to set his seal,
To give the world assurance of a man. *III, iv, 55*
- 22 At your age
The heyday in the blood is tame, it's humble.
III, iv, 68
- 23 O shame! where is thy blush? Rebellious hell,
If thou canst mutine in a matron's bones,
To flaming youth let virtue be as wax,
And melt in her own fire: proclaim no shame
When the compulsive ardor gives the charge,
Since frost itself as actively doth burn,
And reason panders will. *III, iv, 82*
- 24 A king of shreds and patches. *III, iv, 102*
- 25 Lay not that flattering unction to your soul.
III, iv, 145
- 26 Confess yourself to heaven;
Repent what's past; avoid what is to come.
III, iv, 149
- 27 For in the fatness of these pury times
Virtue itself of vice must pardon beg.
III, iv, 153
- 28 Assume a virtue, if you have it not. *III, iv, 160*
- 29 Refrain tonight;
And that shall lend a kind of easiness
To the next abstinence: the next more easy;
For use almost can change the stamp of nature.
III, iv, 165
- 30 I must be cruel only to be kind. *III, iv, 178*
- 31 For 'tis the sport to have the engineer
Hoist with his own petar. *III, iv, 206*
- 32 Diseases desperate grown
By desperate appliance are relieved,
Or not at all. *IV, iii, 9*
- 33 A man may fish with the worm that hath eat of a
king, and eat of the fish that hath fed of that worm.
IV, iii, 29
- 34 We go to gain a little patch of ground
That hath in it no profit but the name.
IV, iv, 18
- 35 How all occasions do inform against me,
And spur my dull revenge! What is a man,
If his chief good and market of his time
Be but to sleep and feed? a beast, no more.

- Sure he that made us with such large discourse,
Looking before and after, gave us not
That capability and godlike reason
To fust in us unus'd. *Hamlet, IV, iv, 32*
- 1 Some craven scruple
Of thinking too precisely on the event. *IV, iv, 40*
- 2 Rightly to be great
Is not to stir without great argument,
But greatly to find quarrel in a straw
When honor's at the stake. *IV, iv, 53*
- 3 So full of artless jealousy is guilt,
It spills itself in fearing to be spilt. *IV, v, 19*
- 4 How should I your true love know
From another one?
By his cockle hat and staff,
And his sandal shoon.¹ *IV, v, 23*
- 5 He is dead and gone, lady,
He is dead and gone;
At his head a grass-green turf
At his heels a stone. *IV, v, 29*
- 6 We know what we are, but know not what we
may be. *IV, v, 43*
- 7 Come, my coach! Good night, ladies; good
night, sweet ladies; good night, good night. *IV, v, 72*
- 8 When sorrows come, they come not single spies,
But in battalions.² *IV, v, 78*
- 9 We have done but greenly,
In hugger-mugger to inter him. *IV, v, 84*
- 10 There's such divinity doth hedge a king,
That treason can but peep to what it would. *IV, v, 123*
- 11 There's rosemary, that's for remembrance . . .
and there is pansies, that's for thoughts. *IV, v, 174*
- 12 O! you must wear your rue with a difference.
There's a daisy; I would give you some violets, but
they withered all when my father died. *IV, v, 181*
- 13 A very riband in the cap of youth. *IV, vii, 77*
- 14 Nature her custom holds,
Let shame say what it will. *IV, vii, 188*
- 15 There is no ancient gentlemen but gardeners,
ditchers, and grave-makers; they hold up Adam's
profession. *V, i, 32*
- 16 Cudgel thy brains no more about it. *V, i, 61*
- 17 Has this fellow no feeling of his business, that he
sings at grave-making? *V, i, 71*
- 18 Custom hath made it in him a property of easi-
ness. *V, i, 73*
- 19 A politician . . . one that would circumvent God. *V, i, 84*
- 20 Why may not that be the skull of a lawyer?
Where be his quiddities now, his quillets, his cases,
his tenures, and his tricks? *V, i, 104*
- 21 One that was a woman, sir; but, rest her soul,
she's dead. *V, i, 145*
- 22 How absolute the knave is! we must speak by the
card, or equivocation will undo us. *V, i, 147*
- 23 The age is grown so picked that the toe of the
peasant comes so near the heel of the courtier, he
galls his kibe. *V, i, 150*
- 24 Alas! poor Yorick. I knew him, Horatio; a fellow
of infinite jest, of most excellent fancy; he hath
borne me on his back a thousand times; and now,
how abhorred in my imagination it is! my gorge
rises at it. Here hung those lips that I have kissed I
know not how oft. Where be your gibes now? your
gambols? your songs? your flashes of merriment,
that were wont to set the table on a roar? Not one
now, to mock your own grinning? quite chapfallen?
Now get you to my lady's chamber, and tell her, let
her paint an inch thick, to this favor she must come;
make her laugh at that. *V, i, 201*
- 25 To what base uses we may return, Horatio! Why
may not imagination trace the noble dust of Alex-
ander, till he find it stopping a bung-hole? *V, i, 222*
- 26 Imperious Caesar, dead and turn'd to clay,
Might stop a hole to keep the wind away. *V, i, 235*
- 27 Lay her i' the earth;
And from her fair and unpolluted flesh
May violets spring! *V, i, 260*
- 28 A ministering angel shall my sister be. *V, i, 263*
- 29 Sweets to the sweet: farewell! *V, i, 265*
- 30 I thought thy bride-bed to have deck'd, sweet
maid,
And not have strew'd thy grave. *V, i, 267*

¹Ophelia is quoting a version of a poem by Walter Raleigh.

²One woe doth tread upon another's heel,/So fast they follow.—*Hamlet, act IV, sc. vii, l. 164*

Thus woe succeeds a woe, as wave a wave.—ROBERT HERRICK, *Sorrows Succeed* [1648]

Woes cluster; rare are solitary woes;/They love a train, they tread each other's heel.—EDWARD YOUNG, *Night Thoughts* [1742–1745], *Night III, l. 63*

- 1 Though I am not splenetic and rash
Yet have I in me something dangerous. *V, i, 283*
- 2 I lov'd Ophelia: forty thousand brothers
Could not, with all their quantity of love,
Make up my sum. *V, i, 291*
- 3 Nay, an thou'lt mouth,
I'll rant as well as thou. *V, i, 305*
- 4 Let Hercules himself do what he may,
The cat will mew and dog will have his day. *V, i, 313*
- 5 There's a divinity that shapes our ends,
Rough-hew them how we will. *V, ii, 10*
- 6 I once did hold it, as our statistes do,
A baseness to write fair. *V, ii, 33*
- 7 It did me yeoman's service. *V, ii, 36*
- 8 Not a whit, we defy augury; there's a special
providence in the fall of a sparrow. If it be now, 'tis
not to come; if it be not to come, it will be now; if it
be not now, yet it will come: the readiness is all. *V, ii, 232*
- 9 A hit, a very palpable hit. *V, ii, 295*
- 10 This fell sergeant, death,
Is strict in his arrest. *V, ii, 350*
- 11 Report me and my cause aright. *V, ii, 353*
- 12 I am more an antique Roman than a Dane. *V, ii, 355*
- 13 O God! Horatio, what a wounded name,
Things standing thus unknown, shall live behind me.
If thou didst ever hold me in thy heart,
Absent thee from felicity awhile,
And in this harsh world draw thy breath in pain,
To tell my story. *V, ii, 358*
- 14 The rest is silence. *V, ii, 372*
- 15 Now cracks a noble heart. Good night, sweet
prince,
And flights of angels sing thee to thy rest!
V, ii, 373
- 16 O proud death!
What feast is toward in thine eternal cell?
V, ii, 378
- 17 Property was thus appall'd,
That the self was not the same;
Single nature's double name
Neither two nor one was call'd.
The Phoenix and the Turtle [1601], l. 37
- 18 Reason, in itself confounded,
Saw division grow together. *l. 41*
- 19 The chance of war.
*Troilus and Cressida [1601-1602], prologue,
l. 31*
- 20 I have had my labor for my travail.
Act I, sc. i, l. 73
- 21 Women are angels, wooing:
Things won are done; joy's soul lies in the doing.
I, ii, 310
- 22 Men prize the thing ungain'd more than it is.
I, ii, 313
- 23 The sea being smooth,
How many shallow bauble boats dare sail
Upon her patient breast. *I, iii, 34*
- 24 The heavens themselves, the planets, and this
center
Observe degree, priority, and place,
Insisture, course, proportion, season, form,
Office, and custom, in all line of order. *I, iii, 85*
- 25 O! when degree is shaken,
Which is the ladder to all high designs,
The enterprise is sick. *I, iii, 101*
- 26 Take but degree away, untune that string,
And, hark! what discord follows; each thing meets
In mere oppugnancy: the bounded waters
Should lift their bosoms higher than the shores,
And make a sop of all this solid globe.
I, iii, 109
- 27 Then everything includes itself in power,
Power into will, will into appetite;
And appetite, a universal wolf,
So doubly seconded with will and power,
Must make performe a universal prey,
And last eat up himself. *I, iii, 119*
- 28 Like a strutting player, whose conceit
Lies in his hamstring, and doth think it rich
To hear the wooden dialogue and sound
'Twi'x his stretch'd footing and the scaffoldage.
I, iii, 153
- 29 And in such indexes, although small pricks
To their subsequent volumes, there is seen
The baby figure of the giant mass
Of things to come. *I, iii, 343*
- 30 Who wears his wit in his belly, and his guts in his
head. *II, i, 78*
- 31 Modest doubt is call'd
The beacon of the wise, the tent that searches
To the bottom of the worst. *II, ii, 15*
- 32 'Tis mad idolatry
To make the service greater than the god.
II, ii, 56

- 1 He that is proud eats up himself; pride is his own glass, his own trumpet, his own chronicle.
Troilus and Cressida, II, iii, 165
- 2 I am giddy, expectation whirls me round.
The imaginary relish is so sweet
That it enchants my sense. *III, ii, 17*
- 3 Words pay no debts. *III, ii, 56*
- 4 To fear the worst oft cures the worse.
III, ii, 77
- 5 All lovers swear more performance than they are able, and yet reserve an ability that they never perform; vowing more than the perfection of ten and discharging less than the tenth part of one.
III, ii, 89
- 6 For to be wise, and love,
Exceeds man's might; that dwells with gods above.
III, ii, 163
- 7 If I be false, or swerve a hair from truth,
When time is old and hath forgot itself,
When waterdrops have worn the stones of Troy,
And blind oblivion swallow'd cities up,
And mighty states characterless are grated
To dusty nothing, yet let memory,
From false to false, among false maids in love
Upbraid my falsehood! when they have said "as false
As air, as water, wind, or sandy earth,
As fox to lamb, as wolf to heifer's calf,
Pard to the hind, or stepdame to her son";
Yea, let them say, to stick the heart of falsehood,
"As false as Cressid."
III, ii, 191
- 8 Time hath, my lord, a wallet at his back,
Wherein he puts alms for oblivion. *III, iii, 145*
- 9 Perseverance, dear my lord,
Keeps honor bright: to have done, is to hang
Quite out of fashion, like a rusty mail
In monumental mockery. *III, iii, 150*
- 10 For honor travels in a strait so narrow
Where one but goes abreast. *III, iii, 154*
- 11 Time is like a fashionable host,
That slightly shakes his parting guest by the hand,
And with his arms outstretch'd, as he would fly,
Grasps in the comer: welcome ever smiles,
And farewell goes out sighing. *III, iii, 168*
- 12 Beauty, wit,
High birth, vigor of bone, desert in service,
Love, friendship, charity, are subjects all
To envious and calumniating time.
One touch of nature makes the whole world kin.
III, iii, 171
- 13 And give to dust that is a little gilt
More laud than gilt o'er-dusted. *III, iii, 178*
- 14 My mind is troubled, like a fountain stirr'd;
And I myself see not the bottom of it. *III, iii, 314*
- 15 You do as chapmen do,
Dispraise the thing that you desire to buy. *IV, i, 75*
- 16 As many farewells as be stars in heaven. *IV, iv, 44*
- 17 And sometimes we are devils to ourselves
When we will tempt the frailty of our powers,
Presuming on their changeful potency. *IV, iv, 95*
- 18 The kiss you take is better than you give. *IV, v, 38*
- 19 Fie, fie upon her!
There's language in her eye, her cheek, her lip,
Nay, her foot speaks; her wanton spirits look out
At every joint and motive of her body. *IV, v, 54*
- 20 What's past and what's to come is strew'd with
husks
And formless ruin of oblivion. *IV, v, 165*
- 21 The end crowns all,
And that old common arbitrator, Time,
Will one day end it. *IV, v, 223*
- 22 Words, words, mere words, no matter from the
heart. *V, iii, 109*
- 23 Hector is dead; there is no more to say. *V, x, 22*
- 24 O world! world! world! thus is the poor agent
despised. *V, x, 36*
- 25 If music be the food of love,¹ play on;
Give me excess of it, that, surfeiting,
The appetite may sicken, and so die.
That strain again! it had a dying fall:
O! it came o'er my ear like the sweet sound
That breathes upon a bank of violets,
Stealing and giving odor!
Twelfth-Night [1601-1602], act I, sc. i, l. 1
- 26 O spirit of love! how quick and fresh art thou,
That, notwithstanding thy capacity
Receiveth as the sea, nought enters there,
Of what validity and pitch soe'er,
But falls into abatement and low price,
Even in a minute: so full of shapes is fancy,
That it alone is high fantastical. *I, i, 9*
- 27 When my tongue blabs, then let mine eyes not see. *I, ii, 61*

¹Is not music the food of love? — RICHARD BRINSLEY SHERIDAN, *The Rivals* [1775], act II, sc. i

- 1 I am sure care's an enemy to life. *I, iii, 2*
- 2 Let them hang themselves in their own straps. *I, iii, 13*
- 3 I am a great eater of beef, and I believe that does harm to my wit. *I, iii, 92*
- 4 Wherefore are these things hid? *I, iii, 135*
- 5 Is it a world to hide virtues in? *I, iii, 142*
- 6 God give them wisdom that have it; and those that are fools, let them use their talents. *I, v, 14*
- 7 One draught above heat makes him a fool, the second mads him, and a third drowns him. *I, v, 139*
- 8 'Tis beauty truly blent, whose red and white Nature's own sweet and cunning hand laid on: Lady, you are the cruel'st she alive, If you will lead these graces to the grave And leave the world no copy. *I, v, 259*
- 9 Make me a willow cabin at your gate, And call upon my soul within the house. *I, v, 289*
- 10 Holla your name to the reverberate hills, And make the babbling gossip of the air Cry out, "Olivia!" *I, v, 293*
- 11 Farewell, fair cruelty. *I, v, 309*
- 12 O mistress mine! where are you roaming? *II, iii, 42*
- 13 Journeys end in lovers meeting, Every wise man's son doth know. *II, iii, 46*
- 14 What is love? 'tis not hereafter; Present mirth hath present laughter. What's to come is still unsure: In delay there lies no plenty; Then come kiss me, sweet and twenty, Youth's a stuff will not endure. *II, iii, 50*
- 15 He does it with a better grace, but I do it more natural. *II, iii, 91*
- 16 Is there no respect of place, persons, nor time, in you? *II, iii, 100*
- 17 *Sir Toby:* Dost thou think, because thou art virtuous, there shall be no more cakes and ale?
Clown: Yes, by Saint Anne; and ginger shall be hot i' the mouth too. *II, iii, 124*
- 18 The devil a puritan that he is, or anything constantly but a time-pleaser; an affectioned ass. *II, iii, 161*
- 19 My purpose is, indeed, a horse of that color.¹ *II, iii, 184*
- 20 These most brisk and giddy-paced times. *II, iv, 6*
- 21 If ever thou shalt love,
In the sweet pangs of it remember me;
For such as I am all true lovers are:
Unstaid and skittish in all motions else
Save in the constant image of the creature
That is below'd. *II, iv, 15*
- 22 Let still the woman take
An elder than herself, so wears she to him,
So sways she level in her husband's heart:
For, boy, however we do praise ourselves,
Our fancies are more giddy and unfirm,
More longing, wavering, sooner lost and worn,
Than women's are. *II, iv, 29*
- 23 Then, let thy love be younger than thyself,
Or thy affection cannot hold the bent;
For women are as roses, whose fair flower
Being once display'd, doth fall that very hour. *II, iv, 36*
- 24 The spinsters and the knitters in the sun,
And the free maids that weave their thread with
bones,
Do use to chant it: it is silly sooth,
And dallies with the innocence of love,
Like the old age. *II, iv, 44*
- 25 Come away, come away, death,
And in sad cypress let me be laid;
Fly away, fly away, breath;
I am slain by a fair cruel maid. *II, iv, 51*
- 26 *Duke:* And what's her history?
Viola: A blank, my lord. She never told her love,
But let concealment, like a worm i' the bud,
Feed on her damask cheek: she pin'd in thought,
And with a green and yellow melancholy,
She sat like Patience on a monument,
Smiling at grief. *II, iv, 112*
- 27 I am all the daughters of my father's house,
And all the brothers too. *II, iv, 122*
- 28 Here comes the trout that must be caught with tickling. *II, v, 25*
- 29 I may command where I adore. *II, v, 116*
- 30 Be not afraid of greatness: some are born great, some achieve greatness, and some have greatness thrust upon them. *II, v, 159*
- 31 Remember who commended thy yellow stockings, and wished to see thee ever cross-gartered. *II, v, 168*
- 32 Foolery, sir, does walk about the orb like the sun; it shines everywhere. *III, i, 44*

¹A play on "a horse of a different color."

- 1 This fellow's wise enough to play the fool,
And to do that well craves a kind of wit.
Twelfth-Night, III, i, 68
- 2 Music from the spheres.¹ *III, i, 122*
- 3 How apt the poor are to be proud. *III, i, 141*
- 4 Then westward-ho! *III, i, 148*
- 5 O! what a deal of scorn looks beautiful
In the contempt and anger of his lip.
III, i, 159
- 6 Love sought is good, but giv'n unsought is better.
III, i, 170
- 7 You will hang like an icicle on a Dutchman's
beard. *III, ii, 30*
- 8 Let there be gall enough in thy ink.
III, ii, 54
- 9 Laugh yourselves into stitches. *III, ii, 75*
- 10 I think we do know the sweet Roman hand.
III, iv, 31
- 11 This is very midsummer madness.
III, iv, 62
- 12 More matter for a May morning.
III, iv, 158
- 13 He's a very devil. *III, iv, 304*
- 14 Out of my lean and low ability
I'll lend you something. *III, iv, 380*
- 15 I hate ingratitude more in a man
Than lying, vainness, babbling drunkenness,
Or any taint of vice whose strong corruption
Inhabits our frail blood. *III, iv, 390*
- 16 As the old hermit of Prague, that never saw pen
and ink, very wittily said to a niece of King Gorboduc,
"That, that is, is." *IV, ii, 14*
- 17 I say there is no darkness but ignorance, in
which thou art more puzzled than the Egyptians in
their fog. *IV, ii, 47*
- 18 Thus the whirligig of time brings in his revenges.
V, i, 388
- 19 When that I was and a little tiny boy,
With hey, ho, the wind and the rain;
A foolish thing was but a toy,
For the rain it raineth every day.² *V, i, 404*
- 20 Love all, trust a few,
Do wrong to none: be able for thine enemy
Rather in power than use, and keep thy friend
Under thy own life's key: be check'd for silence,
But never tax'd for speech.
*All's Well That Ends Well [1602–1604], act I,
sc. i, l. 74*
- 21 It were all one
That I should love a bright particular star
And think to wed it, he is so above me.
I, i, 97
- 22 The hind that would be mated by the lion
Must die for love. *I, i, 103*
- 23 My friends were poor, but honest.³ *I, iii, 203*
- 24 Oft expectation fails, and most oft there
Where most it promises. *II, i, 145*
- 25 They say miracles are past. *II, iii, 1*
- 26 A young man married is a man that's marr'd.
II, iii, 315
- 27 The web of our life is of a mingled yarn, good
and ill together. *IV, iii, 83*
- 28 There's place and means for every man alive.
IV, iii, 379
- 29 All's well that ends well: still the fine's the crown;
Whate'er the course, the end is the renown.
IV, iv, 35
- 30 I am a man whom Fortune hath cruelly scratched.
V, ii, 28
- 31 Praising what is lost
Makes the remembrance dear. *V, iii, 19*
- 32 The inaudible and noiseless foot of time.
V, iii, 41
- 33 Love that comes too late,
Like a remorseful pardon slowly carried.
V, iii, 57
- 34 All impediments in fancy's course
Are motives of more fancy. *V, iii, 216*
- 35 Good counselors lack no clients.
Measure for Measure [1604], act I, sc. ii, l. 115
- 36 And liberty plucks justice by the nose.
I, iii, 29
- 37 I hold you as a thing ensky'd and sainted.
I, iv, 34

¹The music of the spheres. — *Pericles, act V, sc. i, l. 231*

A phrase that stems from the Pythagorean Theory (sixth century B.C.) of the music or harmony of the spheres.

²Parodied by the Fool in *King Lear*, 216:25.³Though I be poor, I'm honest. — THOMAS MIDDLETON, *The Witch* [c. 1627], III, 2

- 1 A man whose blood
Is very snow-broth; one who never feels
The wanton stings and motions of the sense.
I, iv, 57
- 2 Our doubts are traitors,
And make us lose the good we oft might win,
By fearing to attempt. *I, iv, 78*
- 3 We must not make a scarecrow of the law,
Setting it up to fear the birds of prey,
And let it keep one shape, till custom make it
Their perch and not their terror. *II, i, 1*
- 4 The jury, passing on the prisoner's life,
May in the sworn twelve have a thief or two
Guiltier than him they try. *II, i, 19*
- 5 Some rise by sin, and some by virtue fall. *II, i, 38*
- 6 Great with child, and longing . . . for stewed
prunes. *II, i, 94*
- 7 This will last out a night in Russia,
When nights are longest there. *II, i, 144*
- 8 His face is the worst thing about him. *II, i, 167*
- 9 Condemn the fault, and not the actor of it? *II, ii, 37*
- 10 No ceremony that to great ones 'longs,
Not the king's crown, nor the deputed sword,
The marshal's truncheon, nor the judge's robe,
Become them with one half so good a grace
As mercy does. *II, ii, 59*
- 11 The law hath not been dead, though it hath slept
II, ii, 90
- 12 O! it is excellent
To have a giant's strength, but it is tyrannous
To use it like a giant. *II, ii, 107*
- 13 But man, proud man,
Drest in a little brief authority,
Most ignorant of what he's most assur'd,
His glassy essence, like an angry ape,
Plays such fantastic tricks before high heaven
As make the angels weep. *II, ii, 117*
- 14 That in the captain's but a choleric word,
Which in the soldier is flat blasphemy. *II, ii, 130*
- 15 It oft falls out,
To have what we would have, we speak not what
we mean. *II, iv, 118*
- 16 The miserable have no other medicine
But only hope. *III, i, 2*
- 17 Be absolute for death. *III, i, 5*
- 18 A breath thou art,
Servile to all the skye influences. *III, i, 8*
- 19 Thou hast nor youth nor age;
But, as it were, an after-dinner's sleep,
Dreaming on both; for all thy blessed youth
Becomes as aged, and doth beg the alms
Of palsied eld; and when thou art old and rich,
Thou hast neither heat, affection, limb, nor beauty,
To make thy riches pleasant. *III, i, 32*
- 20 The sense of death is most in apprehension,
And the poor beetle, that we tread upon,
In corporal sufferance finds a pang as great
As when a giant dies. *III, i, 76*
- 21 If I must die,
I will encounter darkness as a bride,
And hug it in my arms. *III, i, 81*
- 22 The cunning livery of hell. *III, i, 93*
- 23 Ay, but to die, and go we know not where;
To lie in cold obstruction and to rot;
This sensible warm motion to become
A kneaded clod; and the delighted spirit
To bathe in fiery floods, or to reside
In thrilling region of thick-ribbed ice;
To be imprison'd in the viewless winds,
And blown with restless violence round about
The pendant world. *III, i, 116*
- 24 The weariest and most loathed worldly life
That age, ache, penury, and imprisonment
Can lay on nature is a paradise
To what we fear of death. *III, i, 127*
- 25 The hand that hath made you fair hath made
you good. *III, i, 182*
- 26 Virtue is bold, and goodness never fearful. *III, i, 214*
- 27 There, at the moated grange, resides this de-
jected Mariana.¹ *III, i, 279*
- 28 This news is old enough, yet it is every day's
news. *III, ii, 249*
- 29 He, who the sword of heaven will bear
Should be as holy as severe. *III, ii, 283*
- 30 O, what may man within him hide,
Though angel on the outward side! *III, ii, 293*
- 31 Take, O take those lips away,
That so sweetly were forsworn;
And those eyes, the break of day,

¹"Mariana in the moated grange."—*Motto used by TENNYSON for the poem Mariana* [1830]

- Lights that do mislead the morn;
But my kisses bring again, bring again,
Seals of love, but seal'd in vain, seal'd in vain.¹
Measure for Measure, IV, i, 1
- 1 Music oft hath such a charm
To make bad good, and good provoke to harm.
IV, i, 16
- 2 Every true man's apparel fits your thief.
IV, ii, 46
- 3 The old fantastical duke of dark corners.
IV, iii, 167
- 4 I am a kind of burr; I shall stick.
IV, iii, 193
- 5 We would, and we would not.
IV, iv, 37
- 6 A fortified residence 'gainst the tooth of time
And rasure of oblivion.
V, i, 12
- 7 Truth is truth
To the end of reckoning.
V, i, 45
- 8 Neither maid, widow, nor wife.
V, i, 173
- 9 Haste still pays haste, and leisure answers leisure,
Like doth quit like, and Measure still for Measure.
V, i, 411
- 10 They say best men are molded out of faults,
And, for the most, become much more the better
For being a little bad.
V, i, 440
- 11 What's mine is yours, and what is yours is mine.
V, i, 539
- 12 Horribly stuff'd with epithets of war.
Othello [1604–1605], act I, sc. i, l. 14
- 13 A fellow almost damn'd in a fair wife.
I, i, 21
- 14 The bookish theoretic.
I, i, 24
- 15 We cannot all be masters.
I, i, 43
- 16 And when he's old, cashier'd.
I, i, 48
- 17 In following him, I follow but myself.
I, i, 58
- 18 But I will wear my heart upon my sleeve
For daws to peck at.
I, i, 64
- 19 An old black ram
Is tupping your white ewe.
I, i, 88
- 20 You are one of those that will not serve God if
the devil bid you.
I, i, 108
- 21 Your daughter and the Moor are now making
the beast with two backs.
I, i, 117
- 22 Keep up your bright swords, for the dew will rust
them.
I, ii, 59
- 23 The wealthy curled darlings of our nation.
I, ii, 68
- 24 The bloody book of law
You shall yourself read in the bitter letter
After your own sense.
I, iii, 67
- 25 Rude am I in my speech,
And little bless'd with the soft phrase of peace.
I, iii, 81
- 26 Little shall I grace my cause
In speaking for myself. Yet, by your gracious pa-
tience,
I will a round unvarnish'd tale deliver
Of my whole course of love.
I, iii, 88
- 27 A maiden never bold;
Of spirit so still and quiet, that her motion
Blush'd at herself.
I, iii, 94
- 28 Still question'd me the story of my life
From year to year, the battles, sieges, fortunes
That I have pass'd.
I, iii, 129
- 29 Wherein I spake of most disastrous chances,
Of moving accidents by flood and field,
Of hair-breadth 'scapes i' the imminent deadly
breach.
I, iii, 134
- 30 Hills whose heads touch heaven.
I, iii, 141
- 31 And of the Cannibals that each other eat,
The Anthropophagi, and men whose heads
Do grow beneath their shoulders.
I, iii, 143
- 32 My story being done,
She gave me for my pains a world of sighs:
She swore, in faith, 'twas strange, 'twas passing
strange;
'Twas pitiful, 'twas wondrous pitiful:
She wish'd she had not heard it, yet she wish'd
That heaven had made her such a man; she
thank'd me,
And bade me, if I had a friend that lov'd her,
I should but teach him how to tell my story,
And that would woo her. Upon this hint I spake:
She lov'd me for the dangers I had pass'd,
And I lov'd her that she did pity them.
This only is the witchcraft I have us'd.
I, iii, 158
- 33 I do perceive here a divided duty.
I, iii, 181
- 34 To mourn a mischief that is past and gone
Is the next way to draw new mischief on.
I, iii, 204

¹This song occurs in act V, sc. ii, of JOHN FLETCHER'S *Bloody Brother* [c. 1616], with an additional stanza:

Hide, O hide those hills of snow, / Which thy frozen bosom bears, / On whose tops the pinks that grow / Are of those that April wears! / But first set my poor heart free, / Bound in those icy chains by thee.

- 1 The robb'd that smiles steals something from the thief. *I, iii, 208*
- 2 Our bodies are our gardens, to the which our wills are gardeners. *I, iii, 324*
- 3 Put money in thy purse. *I, iii, 345*
- 4 The food that to him now is as luscious as locusts, shall be to him shortly as bitter as coloquintida. *I, iii, 354*
- 5 Framed to make women false. *I, iii, 404*
- 6 The enchafed flood. *II, i, 17*
- 7 One that excels the quirks of blazoning pens. *II, i, 63*
- 8 You are pictures out of doors,
Bells in your parlors, wildcats in your kitchens,
Saints in your injuries, devils being offended,
Players in your housewifery, and housewives in your beds. *II, i, 109*
- 9 For I am nothing if not critical. *II, i, 119*
- 10 I am not merry, but I do beguile
The thing I am by seeming otherwise. *II, i, 122*
- 11 She that was ever fair and never proud,
Had tongue at will and yet was never loud. *II, i, 148*
- 12 *Iago*: To suckle fools and chronicle small beer.
Desdemona: O most lame and impotent conclusion! *II, i, 160*
- 13 You may relish him more in the soldier than in the scholar. *II, i, 165*
- 14 If it were now to die,
'Twere now to be most happy. *II, i, 192*
- 15 Base men being in love have then a nobility in their natures more than is native to them. *II, i, 218*
- 16 Egregiously an ass. *II, i, 321*
- 17 I have very poor and unhappy brains for drinking. *II, iii, 34*
- 18 Potations pottle deep. *II, iii, 57*
- 19 Well, God's above all; and there be souls must be saved, and there be souls must not be saved. *II, iii, 106*
- 20 Silence that dreadful bell! it frights the isle
From her propriety. *II, iii, 177*
- 21 But men are men; the best sometimes forget. *II, iii, 243*
- 22 Thy honesty and love doth mince this matter. *II, iii, 249*
- 23 Reputation, reputation, reputation! O! I have lost my reputation. I have lost the immortal part of myself, and what remains is bestial. *II, iii, 264*
- 24 Reputation is an idle and most false imposition; oft got without merit, and lost without deserving. *II, iii, 270*
- 25 O thou invisible spirit of wine! if thou hast no name to be known by, let us call thee devil! *II, iii, 285*
- 26 O God! that men should put an enemy in their mouths to steal away their brains; that we should, with joy, pleasance, revel, and applause, transform ourselves into beasts. *II, iii, 293*
- 27 Good wine is a good familiar creature if it be well used. *II, iii, 315*
- 28 Play the villain. *II, iii, 345*
- 29 How poor are they that have not patience!
What wound did ever heal but by degrees? *II, iii, 379*
- 30 Excellent wretch! Perdition catch my soul
But I do love thee! and when I love thee not,
Chaos is come again. *III, iii, 90*
- 31 Men should be what they seem. *III, iii, 126*
- 32 Speak to me as to thy thinkings,
As thou dost ruminat, and give thy worst of thoughts
The worst of words. *III, iii, 131*
- 33 Good name in man and woman, dear my lord,
Is the immediate jewel of their souls:
Who steals my purse steals trash; 'tis something, nothing;
'Twas mine, 'tis his, and has been slave to thousands;
But he that filches from me my good name
Robs me of that which not enriches him,
And makes me poor indeed. *III, iii, 155*
- 34 O! beware, my lord, of jealousy;
It is the green-ey'd monster which doth mock
The meat it feeds on; that cuckold lives in bliss
Who, certain of his fate, loves not his wronger;
But, O! what damned minutes tells he o'er
Who dotes, yet doubts; suspects, yet soundly loves! *III, iii, 165*
- 35 Poor and content is rich, and rich enough. *III, iii, 172*
- 36 Think'st thou I'd make a life of jealousy,
To follow still the changes of the moon
With fresh suspicions? No; to be once in doubt
Is once to be resolved. *III, iii, 177*

- 1 I humbly do beseech you of your pardon
For too much loving you. *Othello, III, iii, 212*
- 2 If I do prove her haggard,
Though that her jesses were my dear heart-strings,
I'd whistle her off and let her down the wind,
To prey at fortune. *III, iii, 260*
- 3 I am declin'd
Into the vale of years. *III, iii, 265*
- 4 O curse of marriage!
That we can call these delicate creatures ours,
And not their appetites. I had rather be a toad,
And live upon the vapor of a dungeon,
Than keep a corner in the thing I love
For others' uses. *III, iii, 268*
- 5 Trifles light as air
Are to the jealous confirmations strong
As proofs of holy writ. *III, iii, 323*
- 6 Not poppy, nor mandragora,
Nor all the drowsy syrups of the world,
Shall ever medicine thee to that sweet sleep
Which thou ow'dst yesterday. *III, iii, 331*
- 7 He that is robb'd, not wanting what is stol'n,
Let him not know 't and he's not robb'd at all.
III, iii, 343
- 8 O! now, forever
Farewell the tranquil mind; farewell content!
Farewell the plumed troop and the big wars
That make ambition virtue! O, farewell!
Farewell the neighing steed, and the shrill trump,
The spirit-stirring drum, the ear-piercing fife,
The royal banner, and all quality,
Pride, pomp, and circumstance of glorious war!
And, O you mortal engines, whose rude throats
The immortal Jove's dread clamors counterfeit,
Farewell! Othello's occupation's gone!
III, iii, 348
- 9 Be sure of it; give me the ocular proof.
III, iii, 361
- 10 No hinge nor loop
To hang a doubt on. *III, iii, 366*
- 11 On horror's head horrors accumulate.
III, iii, 371
- 12 Take note, take note, O world!
To be direct and honest is not safe.
III, iii, 378
- 13 But this denoted a foregone conclusion.
III, iii, 429
- 14 Swell, bosom, with thy fraught,
For 'tis of aspics' tongues! *III, iii, 450*
- 15 Like to the Pontick sea,
Whose icy current and compulsive course
Ne'er feels retiring ebb, but keeps due on
To the Propontic and the Hellespont,
Even so my bloody thoughts, with violent pace,
Shall ne'er look back, ne'er ebb to humble love,
Till that a capable and wide revenge
Swallow them up. *III, iii, 454*
- 16 Our new heraldry is hands not hearts.
III, iv, 48
- 17 But jealous souls will not be answer'd so;
They are not ever jealous for the cause,
But jealous for they are jealous; 'tis a monster
Begot upon itself, born on itself.
III, iv, 158
- 18 'Tis the strumpet's plague
To beguile many and be beguil'd by one.
IV, i, 97
- 19 They laugh that win. *IV, i, 123*
- 20 My heart is turned to stone; I strike it, and it
hurts my hand. O! the world hath not a sweeter
creature; she might lie by an emperor's side and
command him tasks. *IV, i, 190*
- 21 O, she will sing the savageness out of a bear.
IV, i, 198
- 22 But yet the pity of it, Iago! O! Iago, the pity of
it, Iago!
IV, i, 205
- 23 Is this the noble nature
Whom passion could not shake? whose solid virtue
The shot of accident nor dart of chance
Could neither graze nor pierce?
IV, i, 276
- 24 I understand a fury in your words,
But not the words. *IV, ii, 31*
- 25 Steep'd me in poverty to the very lips.
IV, ii, 49
- 26 But, alas! to make me
A fixed figure for the time of scorn
To point his slow and moving finger at.
IV, ii, 52
- 27 Patience, thou young and rose-lipp'd cherubin.
IV, ii, 62
- 28 O thou weed!
Who art so lovely fair and smell'st so sweet
That the sense aches at thee, would thou hadst
ne'er been born. *IV, ii, 66*
- 29 O heaven! that such companions thou'dst unfold,
And put in every honest hand a whip
To lash the rascals naked through the world.
IV, ii, 141
- 30 Unkindness may do much;
And his unkindness may defeat my life,
But never taint my love. *IV, ii, 159*

- 1 The poor soul sat sighing by a sycamore tree,
Sing all a green willow;
Her hand on her bosom, her head on her knee,
Sing willow, willow, willow. *IV, iii, 41*
- 2 It makes us, or it mars us. *V, i, 4*
- 3 Every way makes my gain. *V, i, 14*
- 4 He hath a daily beauty in his life. *V, i, 19*
- 5 This is the night
That either makes me or fordoes me quite. *V, i, 128*
- 6 And smooth as monumental alabaster. *V, ii, 5*
- 7 Put out the light, and then put out the light:
If I quench thee, thou flaming minister,
I can again thy former light restore,
Should I repent me; but once put out thy light,
Thou cunning'st pattern of excelling nature,
I know not where is that Promethean heat
That can thy light relume. *V, ii, 7*
- 8 It is the very error of the moon;
She comes more near the earth than she was wont,
And makes men mad. *V, ii, 107*
- 9 She was as false as water. *V, ii, 132*
- 10 Curse his better angel from his side,
And fall to reprobation. *V, ii, 206*
- 11 Here is my journey's end, here is my butt,
And very sea-mark of my utmost sail. *V, ii, 266*
- 12 An honorable murderer, if you will;
For nought I did in hate, but all in honor. *V, ii, 293*
- 13 I have done the state some service, and they know 't;
No more of that. I pray you, in your letters,
When you shall these unlucky deeds relate,
Speak of me as I am; nothing extenuate,
Nor set down aught in malice: then, must you speak
Of one that lov'd not wisely but too well;
Of one not easily jealous, but, being wrought,
Perplex'd in the extreme; of one whose hand,
Like the base Indian, threw a pearl away
Richer than all his tribe; of one whose subdu'd eyes
Albeit unused to the melting mood,
Drop tears as fast as the Arabian trees
Their med'cinable gum. *V, ii, 338*
- 14 In Aleppo once,
Where a malignant and a turban'd Turk
Beat a Venetian and traduc'd the state,
I took by the throat the circumcised dog,
And smote him thus. *V, ii, 354*
- 15 My love's
More richer than my tongue.
King Lear [1605], act I, sc. i, l. 79
- 16 Now, our joy,
Although our last, not least. *I, i, 84*
- 17 Nothing will come of nothing. *I, i, 92*
- 18 Mend your speech a little,
Lest you may mar your fortunes. *I, i, 96*
- 19 *Lear*: So young, and so untender?
Cordelia: So young, my lord, and true. *I, i, 108*
- 20 Come not between the dragon and his wrath. *I, i, 124*
- 21 Kill thy physician, and the fee bestow
Upon the foul disease. *I, i, 166*
- 22 I want that glib and oily art
To speak and purpose not. *I, i, 227*
- 23 A still-soliciting eye. *I, i, 234*
- 24 Time shall unfold what plighted cunning hides;
Who covers faults, at last shame them derides. *I, i, 282*
- 25 The infirmity of his age. *I, i, 296*
- 26 Who in the lusty stealth of nature take
More composition and fierce quality
Than doth, within a dull, stale, tired bed,
Go to the creating a whole tribe of fops. *I, ii, 11*
- 27 Now, gods, stand up for bastards! *I, ii, 22*
- 28 We have seen the best of our time: machinations,
hollowness, treachery, and all ruinous disorders, fol-
low us disquietly to our graves. *I, ii, 125*
- 29 This is the excellent foppery of the world, that,
when we are sick in fortune, —often the surfeit of
our own behavior, —we make guilty of our disasters
the sun, the moon, and the stars; as if we were villains
by necessity, fools by heavenly compulsion, knaves,
thieves, and treachers by spherical predominance,
drunkards, liars, and adulterers by an enforced obe-
dience of planetary influence. *I, ii, 129*
- 30 Edgar —
[Enter Edgar]
and pat he comes, like the catastrophe of the old
comedy: my cue is villainous melancholy, with a sigh
like Tom o' Bedlam. *I, ii, 149*
- 31 *Lear*: Dost thou know me, fellow?
Kent: No, sir, but you have that in your counte-
nance which I would fain call master.
Lear: What's that?
Kent: Authority. *I, iv, 28*
- 32 That which ordinary men are fit for, I am quali-
fied in, and the best of me is diligence. *I, iv, 36*

- 1 Truth's a dog must to kennel; he must be whipped
out when Lady the brach may stand by the fire and
stink. *King Lear, I, iv, 125*
- 2 Have more than thou showest,
Speak less than thou knowest,
Lend less than thou owest. *I, iv, 132*
- 3 Can you make no use of nothing, nuncle?
I, iv, 144
- 4 Ingratitude, thou marble-hearted fiend,
More hideous, when thou show'st thee in a child,
Than the sea-monster. *I, iv, 283*
- 5 How sharper than a serpent's tooth it is
To have a thankless child! *I, iv, 312*
- 6 Striving to better, oft we mar what's well.
I, iv, 371
- 7 The son and heir of a mongrel bitch.
II, ii, 23
- 8 I have seen better faces in my time
Than stands on any shoulder that I see
Before me at this instant. *II, ii, 99*
- 9 A good man's fortune may grow out at heels.
II, ii, 164
- 10 Fortune, good night, smile once more; turn thy
wheel! *II, ii, 180*
- 11 *Hysterica passio!* down, thou climbing sorrow!
Thy element's below. *II, iv, 57*
- 12 That sir which serves and seeks for gain,
And follows but for form,
Will pack when it begins to rain,
And leave thee in the storm. *II, iv, 79*
- 13 Nature in you stands on the very verge
Of her confine. *II, iv, 149*
- 14 Necessity's sharp pinch! *II, iv, 214*
- 15 Our basest beggars
Are in the poorest thing superfluous:
Allow not nature more than nature needs,
Man's life is cheap as beast's. *II, iv, 267*
- 16 Let not women's weapons, waterdrops,
Stain my man's cheeks! *II, iv, 280*
- 17 I have full cause of weeping, but this heart
Shall break into a hundred thousand flaws
Or ere I'll weep. O fool! I shall go mad.
II, iv, 287
- 18 Blow, winds, and crack your cheeks! rage! blow!
You cataracts and hurricanoes, spout
Till you have drench'd our steeples, drown'd the
cocks!
You sulphurous and thought-executing fires,
Vaunt-couriers to oak-cleaving thunderbolts,
Singe my white head! And thou, all-shaking
thunder,
Strike flat the thick rotundity o' the world!
Crack nature's molds, all germens spill at once
That make ingrateful man! *III, ii, 1*
- 19 I tax not you, you elements, with unkindness.
III, ii, 16
- 20 A poor, infirm, weak, and despis'd old man.
III, ii, 20
- 21 There was never yet fair woman but she made
mouths in a glass. *III, ii, 35*
- 22 I will be the pattern of all patience. *III, ii, 37*
- 23 I am a man
More sinn'd against than sinning. *III, ii, 59*
- 24 The art of our necessities is strange,
That can make vile things precious. *III, ii, 70*
- 25 He that has and a little tiny wit,
With hey, ho, the wind and the rain,
Must make content with his fortunes fit,
Though the rain it raineth every day.
III, ii, 76
- 26 O! that way madness lies; let me shun that.
III, iv, 21
- 27 Poor naked wretches, wheresoe'er you are,
That bide the pelting of this pitiless storm,
How shall your houseless heads and unfed sides,
Your loop'd and window'd raggedness, defend you
From seasons such as these? O! I have ta'en
Too little care of this. Take physic, pomp;
Expose thyself to feel what wretches feel,
That thou mayst shake the superflux to them,
And show the heavens more just. *III, iv, 28*
- 28 Pillicock sat on Pillicock-hill:
Halloo, halloo, loo, loo! *III, iv, 75*
- 29 Out-paramoured the Turk. *III, iv, 91*
- 30 Is man no more than this? Consider him well.
Thou owest the worm no silk, the beast no hide,
the sheep no wool, the cat no perfume. Ha! here's
three on 's are sophisticated; thou art the thing it-
self; unaccommodated man is no more but such a
poor, bare, forked animal as thou art. Off, off, you
lendings! Come; unbutton here. *III, iv, 105*
- 31 'Tis a naughty night to swim in. *III, iv, 113*
- 32 The green mantle of the standing pool.
III, iv, 137
- 33 But mice and rats and such small deer
Have been Tom's food for seven long year.
III, iv, 142

- 1 The prince of darkness is a gentleman.¹
III, iv, 147
- 2 Poor Tom's a-cold.
III, iv, 151
- 3 Child Rowland to the dark tower came,²
His word was still, Fie, foh, and fum,
I smell the blood of a British man.
III, iv, 185
- 4 He's mad that trusts in the tameness of a wolf, a
horse's health, a boy's love, or a whore's oath.
III, vi, 20
- 5 The little dogs and all,
Tray, Blanch, and Sweetheart, see, they bark at me.
III, vi, 65
- 6 Is there any cause in nature that makes these
hard hearts?
III, vi, 81
- 7 I am tied to the stake, and I must stand the course.
III, vii, 54
- 8 Out, vile jelly!
III, vii, 83
- 9 The lowest and most dejected thing of fortune.
IV, i, 3
- 10 The worst is not,
So long as we can say, "This is the worst."
IV, i, 27
- 11 As flies to wanton boys, are we to the gods;
They kill us for their sport.
IV, i, 36
- 12 You are not worth the dust which the rude wind
Blows in your face.
IV, ii, 30
- 13 She that herself will sliver and disbranch
From her material sap, perforce must wither
And come to deadly use.
IV, ii, 34
- 14 Wisdom and goodness to the vile seem vile;
Filths savor but themselves.
IV, ii, 38
- 15 Tigers, not daughters.
IV, ii, 39
- 16 It is the stars,
The stars above us, govern our conditions.
IV, iii, 34
- 17 Our foster-nurse of nature is repose.
IV, iv, 12
- 18 How fearful
And dizzy 'tis to cast one's eyes so low!
The crows and choughs that wing the midway air
Show scarce so gross as beetles; halfway down
- Hangs one that gathers samphire, dreadful trade!
Methinks he seems no bigger than his head.
The fishermen that walk upon the beach
Appear like mice, and yond tall anchoring bark
Diminish'd to her cock, her cock a buoy
Almost too small for sight. The murmuring surge,
That on the unnumber'd idle pebbles chafes,
Cannot be heard so high.
IV, vi, 12
- 19 Nature's above art in that respect.
IV, vi, 87
- 20 Ay, every inch a king.
IV, vi, 110
- 21 The wren goes to 't, and the small gilded fly
Does lecher in my sight.
Let copulation thrive.
IV, vi, 115
- 22 Give me an ounce of civet, good apothecary, to
sweeten my imagination.
IV, vi, 133
- 23 A man may see how this world goes with no eyes.
Look with thine ears: see how yond justice rails upon
yon simple thief. Hark, in thine ear: change places;
and, handy-dandy, which is the justice, which is the
thief?
IV, vi, 154
- 24 Through tatter'd clothes small vices do appear;
Robes and furr'd gowns hide all. Plate sin with
gold,
And the strong lance of justice hurtless breaks;
Arm it in rags, a pigmy's straw does pierce it.
IV, vi, 169
- 25 Get thee glass eyes;
And, like a scurvy politician, seem
To see the things thou dost not.
IV, vi, 175
- 26 When we are born, we cry that we are come
To this great stage of fools.
IV, vi, 187
- 27 Then, kill, kill, kill, kill, kill, kill!
IV, vi, 192
- 28 Mine enemy's dog,
Though he had bit me, should have stood that
night
Against my fire.
IV, vii, 36
- 29 Thou art a soul in bliss; but I am bound
Upon a wheel of fire, that mine own tears
Do scald like molten lead.
IV, vii, 46
- 30 I am a very foolish fond old man,
Fourscore and upward, not an hour more or less;
And, to deal plainly,
I fear I am not in my perfect mind.
IV, vii, 60
- 31 Pray you now, forget and forgive.
IV, vii, 84
- 32 Men must endure
Their going hence, even as their coming hither:
Ripeness is all.
V, ii, 9

¹The Devil is a gentleman. — PERCY BYSSHE SHELLEY, *Peter Bell the Third* [1819], pt. II, st. 2

²Child Roland to the dark tower came. — SIR WALTER SCOTT, *The Bridal of Triermain* [1813]

Dauntless the slug-horn to my lips I set, / And blew. "Childe Roland to the Dark Tower came." — ROBERT BROWNING, *Child Roland to the Dark Tower Came* [1855], st. 34

- 1 Come, let's away to prison;
We two alone will sing like birds i' the cage:
When thou dost ask me blessing, I'll kneel down,
And ask of thee forgiveness: so we'll live,
And pray, and sing, and tell old tales, and laugh
At gilded butterflies, and hear poor rogues
Talk of court news; and we'll talk with them too,
Who loses and who wins; who's in, who's out;
And take upon's the mystery of things,
As if we were God's spies: and we'll wear out,
In a wall'd prison, packs and sets of great ones
That ebb and flow by the moon.
King Lear, V, iii, 8
- 2 Upon such sacrifices, my Cordelia,
The gods themselves throw incense. *V, iii, 20*
- 3 The gods are just, and of our pleasant vices
Make instruments to plague us. *V, iii, 172*
- 4 The wheel is come full circle. *V, iii, 176*
- 5 Howl, howl, howl, howl! O! you are men of stones:
Had I your tongues and eyes, I'd use them so
That heaven's vaults should crack. She's gone
forever. *V, iii, 259*
- 6 Her voice was ever soft,
Gentle and low, an excellent thing in woman.
V, iii, 274
- 7 And my poor fool is hang'd! No, no, no life!
Why should a dog, a horse, a rat, have life,
And thou no breath at all? Thou'lt come no more,
Never, never, never, never, never!
Pray you, undo this button. *V, iii, 307*
- 8 Vex not his ghost: O! let him pass; he hates him
That would upon the rack of this tough world
Stretch him out longer. *V, iii, 315*
- 9 The weight of this sad time we must obey;
Speak what we feel, not what we ought to say.
The oldest hath borne most: we that are young,
Shall never see so much, nor live so long.
V, iii, 325
- 10 'Tis not enough to help the feeble up,
But to support him after.
Timon of Athens [1605–1608], act I, sc. i, l. 108
- 11 I call the gods to witness. *I, i, 138*
- 12 I wonder men dare trust themselves with men.
I, ii, 45
- 13 Here's that which is too weak to be a sinner,
Honest water, which ne'er left man i' the mire.¹
I, ii, 60
- 14 Immortal gods, I crave no pelf;
I pray for no man but myself:
Grant I may never prove so fond,
To trust man on his oath or bond. *I, ii, 64*
- 15 Men shut their doors against a setting sun.
I, ii, 152
- 16 Every man has his fault, and honesty is his.
III, i, 30
- 17 Nothing emboldens sin so much as mercy.
III, v, 3
- 18 You fools of fortune, trencher-friends, time's flies.
III, vi, 107
- 19 We have seen better days. *IV, ii, 27*
- 20 O! the fierce wretchedness that glory brings us.
IV, ii, 30
- 21 I am Misanthropos, and hate mankind.
IV, iii, 53
- 22 Life's uncertain voyage. *V, i, 207*
- 23 *First Witch:* When shall we three meet again
In thunder, lightning, or in rain?
Second Witch: When the hurlyburly's done,
When the battle's lost and won.
Macbeth [1606], act I, sc. i, l. 1
- 24 Fair is foul, and foul is fair:
Hover through the fog and filthy air. *I, i, 12*
- 25 Banners flout the sky. *I, ii, 50*
- 26 A sailor's wife had chestnuts in her lap,
And munch'd, and munch'd, and munch'd: "Give
me," quoth I:
"Aroint thee, witch!" the rump-fed ronyon cries.
I, iii, 4
- 27 Sleep shall neither night nor day
Hang upon his pent-house lid. *I, iii, 19*
- 28 Dwindle, peak, and pine. *I, iii, 23*
- 29 The weird sisters, hand in hand,
Posters of the sea and land,
Thus do go about, about:
Thrice to thine, and thrice to mine,
And thrice again, to make up nine.
Peace! The charm's wound up. *I, iii, 32*
- 30 So foul and fair a day I have not seen. *I, iii, 38*
- 31 If you can look into the seeds of time,
And say which grain will grow and which will not,
Speak. *I, iii, 58*
- 32 And to be king
Stands not within the prospect of belief.
I, iii, 73

¹Inscribed on the drinking fountain in the market square of Stratford-on-Avon.

- 1 The earth hath bubbles, as the water has,
And these are of them. *I, iii, 79*
- 2 Or have we eaten on the insane root
That takes the reason prisoner? *I, iii, 84*
- 3 And oftentimes, to win us to our harm,
The instruments of darkness tell us truths,
Win us with honest trifles, to betray 's
In deepest consequence. *I, iii, 123*
- 4 As happy prologues to the swelling act
Of the imperial theme. *I, iii, 128*
- 5 I am Thane of Cawdor:
If good, why do I yield to that suggestion
Whose horrid image doth unfix my hair
And make my seated heart knock at my ribs,
Against the use of nature? Present fears
Are less than horrible imaginings. *I, iii, 134*
- 6 If chance will have me king, why, chance may
crown me,
Without my stir. *I, iii, 143*
- 7 Come what come may,
Time and the hour runs through the roughest day. *I, iii, 146*
- 8 Nothing in his life
Became him like the leaving it; he died
As one that had been studied in his death
To throw away the dearest thing he ow'd,
As 'twere a careless trifle. *I, iv, 7*
- 9 There's no art
To find the mind's construction in the face:
He was a gentleman on whom I built
An absolute trust. *I, iv, 11*
- 10 Glamis thou art, and Cawdor; and shalt be
What thou art promis'd. Yet do I fear thy nature;
It is too full o' the milk of human kindness¹
To catch the nearest way. *I, v, 16*
- 11 The raven himself is hoarse
That croaks the fatal entrance of Duncan
Under my battlements. Come, you spirits
That tend on mortal thoughts! unsex me here,
And fill me from the crown to the toe top full
Of direst cruelty; make thick my blood,
Stop up the access and passage to remorse,
That no compunctious visitings of nature
Shake my fell purpose, nor keep peace between
The effect and it! Come to my woman's breasts,
And take my milk for gall, you murdering
ministers. *I, v, 38*
- 12 Nor heaven peep through the blanket of the dark,
To cry, "Hold, hold!" *I, v, 54*
- 13 Your face, my thane, is as a book where men
May read strange matters. *I, v, 63*
- 14 Look like the innocent flower,
But be the serpent under 't. *I, v, 66*
- 15 *Duncan:* This castle hath a pleasant seat; the air
Nimbly and sweetly recommends itself
Unto our gentle senses.
Banquo: This guest of summer,
The temple-haunting martlet, does approve
By his lov'd mansionry that the heaven's breath
Smells wooingly here: no jutty, frieze,
Buttress, nor coign of vantage, but this bird
Hath made his pendent bed and procreant cradle:
Where they most breed and haunt, I have observ'd
The air is delicate. *I, vi, 1*
- 16 If it were done when 'tis done, then 'twere well
It were done quickly; if the assassination
Could trammel up the consequence, and catch
With his surcease success; that but this blow
Might be the be-all and the end-all here,
But here, upon this bank and shoal of time,
We'd jump the life to come. *I, vii, 1*
- 17 This even-handed justice. *I, vii, 10*
- 18 Besides, this Duncan
Hath borne his faculties so meek, hath been
So clear in his great office, that his virtues
Will plead like angels trumpet-tongu'd against
The deep damnation of his taking-off;
And pity, like a naked new-born babe,
Striding the blast, or heaven's cherubin, hors'd
Upon the sightless couriers of the air,
Shall blow the horrid deed in every eye,
That tears shall drown the wind. I have no spur
To prick the sides of my intent, but only
Vaulting ambition, which o'erleaps itself
And falls on the other. *I, vii, 16*
- 19 I have bought
Golden opinions from all sorts of people. *I, vii, 32*
- 20 Letting "I dare not" wait upon "I would,"
Like the poor cat i' the adage. *I, vii, 44*
- 21 I dare do all that may become a man;
Who dares do more is none. *I, vii, 46*
- 22 Nor time nor place
Did then adhere. *I, vii, 51*
- 23 I have given suck, and know
How tender 'tis to love the babe that milks me:
I would, while it was smiling in my face,
Have pluck'd my nipple from his boneless gums,

¹The thunder of your words has soured the milk of human kindness in my heart.—RICHARD BRINSLEY SHERIDAN, *The Rivals* [1775], *act III, sc. iv*

- And dash'd the brains out, had I so sworn as you
Have done to this. *Macbeth, I, vii, 54*
- 1 *Macbeth*: If we should fail—
Lady Macbeth: We fail!
But screw your courage to the sticking-place,
And we'll not fail. *I, vii, 59*
- 2 Memory, the warder of the brain. *I, vii, 65*
- 3 Away, and mock the time with fairest show:
False face must hide what the false heart doth
know. *I, vii, 81*
- 4 The moon is down. *III, i, 2*
- 5 There's husbandry in heaven;
Their candles are all out. *II, i, 4*
- 6 Merciful powers!
Restrain in me the cursed thoughts that nature
Gives way to in repose. *II, i, 7*
- 7 Shut up
In measureless content. *II, i, 16*
- 8 Is this a dagger which I see before me,
The handle toward my hand? Come, let me clutch
thee:
I have thee not, and yet I see thee still.
Art thou not, fatal vision, sensible
To feeling as to sight? or art thou but
A dagger of the mind, a false creation,
Proceeding from the heat-oppressed brain?
II, i, 33
- 9 Now o'er the one half-world
Nature seems dead, and wicked dreams abuse
The curtain'd sleep; witchcraft celebrates
Pale Hecate's offerings. *II, i, 49*
- 10 Thou sure and firm-set earth,
Hear not my steps, which way they walk, for fear
The very stones prate of my whereabouts.
II, i, 56
- 11 The bell invites me.
Hear it not, Duncan; for it is a knell
That summons thee to heaven or to hell.
II, i, 62
- 12 It was the owl that shriek'd, the fatal bellman,
Which gives the stern'st good-night. *II, ii, 4*
- 13 The attempt and not the deed
Confounds us. *II, ii, 12*
- 14 Had he not resembled
My father as he slept I had done 't. *II, ii, 14*
- 15 I had most need of blessing, and "Amen"
Stuck in my throat. *II, ii, 33*
- 16 Methought I heard a voice cry "Sleep no more!
Macbeth does murder sleep," the innocent sleep,
Sleep that knits up the ravell'd sleeve of care,
The death of each day's life, sore labor's bath,
Balm of hurt minds, great nature's second course,
Chief nourisher in life's feast. *II, ii, 36*
- 17 Glamis hath murder'd sleep, and therefore Cawdor
Shall sleep no more, Macbeth shall sleep no more!
II, ii, 43
- 18 Infirm of purpose!
Give me the daggers. The sleeping and the dead
Are but as pictures; 'tis the eye of childhood
That fears a painted devil. *II, ii, 53*
- 19 Will all great Neptune's ocean wash this blood
Clean from my hand? No, this my hand will rather
The multitudinous seas incarnadine,
Making the green one red. *II, ii, 61*
- 20 The primrose way to the everlasting bonfire.
II, iii, 22
- 21 It [drink] provokes the desire, but it takes away
the performance. *II, iii, 34*
- 22 The labor we delight in physics pain.
II, iii, 56
- 23 Confusion now hath made his masterpiece!
Most sacrilegious murder hath broke ope
The Lord's anointed temple, and stole thence
The life o' the building! *II, iii, 72*
- 24 Shake off this downy sleep, death's counterfeit.
II, iii, 83
- 25 Had I but died an hour before this chance
I had liv'd a blessed time; for, from this instant,
There's nothing serious in mortality,
All is but toys; renown and grace is dead,
The wine of life is drawn, and the mere lees
Is left this vault to brag of. *II, iii, 98*
- 26 Who can be wise, amaz'd, temperate and furious,
Loyal and neutral, in a moment? No man.
II, iii, 115
- 27 To show an unfelt sorrow is an office
Which the false man does easy. *II, iii, 143*
- 28 A falcon, towering in her pride of place,
Was by a mousing owl hawk'd at and kill'd.
II, iv, 12
- 29 I must become a borrower of the night
For a dark hour or twain. *III, i, 27*
- 30 To be thus is nothing;
But to be safely thus. *III, i, 48*
- 31 *Murderer*: We are men, my liege.
Macbeth: Ay, in the catalogue ye go for men.
III, i, 91

- 1 I am one, my liege,
Whom the vile blows and buffets of the world
Have so incens'd that I am reckless what
I do to spite the world. *III, i, 108*
- 2 So weary with disasters, tugg'd with fortune,
That I would set my life on any chance,
To mend it or be rid on 't. *III, i, 112*
- 3 Things without all remedy
Should be without regard: what's done is done.
III, ii, 11
- 4 We have scotch'd the snake, not kill'd it.
III, ii, 13
- 5 Duncan is in his grave;
After life's fitful fever he sleeps well;
Treason has done his worst: nor steel, nor poison,
Malice domestic, foreign levy, nothing
Can touch him further. *III, ii, 22*
- 6 Then be thou jocund. Ere the bat hath flown
His cloister'd flight, ere, to black Hecate's
summons
The shard-borne beetle with his drowsy hums
Hath rung night's yawning peal, there shall be
done
A deed of dreadful note. *III, ii, 40*
- 7 Come, seeling night,
Scarf up the tender eye of pitiful day,
And with thy bloody and invisible hand
Cancel and tear to pieces that great bond
Which keeps me pale! Light thickens, and the crow
Makes wing to the rooky wood. *III, ii, 46*
- 8 Now spurs the lated traveler apace
To gain the timely inn. *III, iii, 6*
- 9 But now I am cabin'd, cribb'd, confin'd, bound in
To saucy doubts and fears. *III, iv, 24*
- 10 Now good digestion wait on appetite,
And health on both! *III, iv, 38*
- 11 Thou canst not say I did it: never shake
Thy gory locks at me. *III, iv, 50*
- 12 The air-drawn dagger. *III, iv, 62*
- 13 I drink to the general joy of the whole table.
III, iv, 89
- 14 What man dare, I dare:
Approach thou like the rugged Russian bear,
The arm'd rhinoceros, or the Hyrcan tiger;
Take any shape but that, and my firm nerves
Shall never tremble. *III, iv, 99*
- 15 Hence, horrible shadow!
Unreal mockery, hence! *III, iv, 106*
- 16 Stand not upon the order of your going,
But go at once. *III, iv, 119*
- 17 It will have blood, they say; blood will have blood:
Stones have been known to move and trees to
speak. *III, iv, 122*
- 18 *Macbeth:* What is the night?
Lady Macbeth: Almost at odds with morning, which
is which. *III, iv, 126*
- 19 I am in blood
Stepp'd in so far, that, should I wade no more,
Returning were as tedious as go o'er.
III, iv, 136
- 20 Double, double toil and trouble;
Fire burn and cauldron bubble. *IV, i, 10*
- 21 Eye of newt, and toe of frog,
Wool of bat, and tongue of dog. *IV, i, 14*
- 22 Finger of birth-strangled babe,
Ditch-deliver'd by a drab. *IV, i, 30*
- 23 By the pricking of my thumbs,
Something wicked this way comes.
Open, locks,
Whoever knocks! *IV, i, 44*
- 24 How now, you secret, black, and midnight hags!
IV, i, 48
- 25 A deed without a name. *IV, i, 49*
- 26 Be bloody, bold, and resolute; laugh to scorn
The power of man, for none of woman born
Shall harm Macbeth. *IV, i, 79*
- 27 But yet I'll make assurance double sure,
And take a bond of fate. *IV, i, 83*
- 28 Macbeth shall never vanquish'd be until
Great Birnam wood to high Dunsinane hill
Shall come against him.¹ *IV, i, 92*
- 29 Show his eyes, and grieve his heart;
Come like shadows, so depart. *IV, i, 110*
- 30 What! will the line stretch out to the crack of
doom? *IV, i, 117*
- 31 When our actions do not,
Our fears do make us traitors. *IV, ii, 3*
- 32 He wants the natural touch. *IV, ii, 9*
- 33 Angels are bright still, though the brightest fell.
IV, iii, 22
- 34 Pour the sweet milk of concord into hell,
Uprou the universal peace, confound
All unity on earth. *IV, iii, 98*
- 35 Give sorrow words; the grief that does not speak
Whispers the o'er-fraught heart and bids it break.
IV, iii, 209

¹Till Birnam wood remove to Dunsinane / I cannot taint with fear. — *Macbeth, act V, sc. iii, l. 2*

- 1 All my pretty ones?
Did you say all? O hell-kite! All?
What! all my pretty chickens and their dam
At one fell swoop? *Macbeth, IV, iii, 216*
- 2 *Malcolm*: Dispute it like a man.
Macduff: I shall do so;
But I must also feel it as a man:
I cannot but remember such things were,
That were most precious to me. *IV, iii, 219*
- 3 Out, damned spot! out, I say! *V, i, 38*
- 4 Fie, my lord, fie! a soldier, and afeard? *V, i, 40*
- 5 Who would have thought the old man to have
had so much blood in him? *V, i, 42*
- 6 The Thane of Fife had a wife: where is she now?
V, i, 46
- 7 All the perfumes of Arabia will not sweeten this
little hand. *V, i, 56*
- 8 Those he commands move only in command,
Nothing in love; now does he feel his title
Hang loose about him, like a giant's robe
Upon a dwarfish thief. *V, ii, 19*
- 9 The devil damn thee black, thou cream-fac'd loon!
Where gott'st thou that goose look? *V, iii, 11*
- 10 Thou lily-liver'd boy. *V, iii, 15*
- 11 I have liv'd long enough: my way of life
Is fall'n into the sere, the yellow leaf;
And that which should accompany old age,
As honor, love, obedience, troops of friends,
I must not look to have; but, in their stead,
Curses, not loud but deep, mouth-honor, breath,
Which the poor heart would fain deny, and dare
not. *V, iii, 22*
- 12 *Macbeth*: Canst thou not minister to a mind diseas'd,
Pluck from the memory a rooted sorrow,
Raze out the written troubles of the brain,
And with some sweet oblivious antidote
Cleanse the stuff'd bosom of that perilous stuff
Which weighs upon the heart?
Doctor: Therein the patient
Must minister to himself.
Macbeth: Throw physic to the dogs; I'll none of it.
V, iii, 40
- 13 I would applaud thee to the very echo,
That should applaud again. *V, iii, 53*
- 14 Hang out our banners on the outward walls;
The cry is still, "They come"; our castle's strength
Will laugh a siege to scorn. *V, v, 1*
- 15 My fell of hair
Would at a dismal treatise rouse and stir
As life were in 't. I have supp'd full with horrors.
V, v, 11
- 16 She should have died hereafter;
There would have been a time for such a word.
Tomorrow, and tomorrow, and tomorrow,
Creeps in this petty pace from day to day,
To the last syllable of recorded time;
And all our yesterdays have lighted fools
The way to dusty death. Out, out, brief candle!
Life's but a walking shadow, a poor player
That struts and frets his hour upon the stage,
And then is heard no more; it is a tale
Told by an idiot, full of sound and fury,
Signifying nothing. *V, v, 17*
- 17 I 'gin to be aweary of the sun,
And wish the estate o' the world were now
undone. *V, v, 49*
- 18 Blow, wind! come, wrack!
At least we'll die with harness on our back.
V, v, 51
- 19 Why should I play the Roman fool; and die
On mine own sword?
V, vii, 30
- 20 I bear a charmed life.
V, vii, 41
- 21 *Macduff* was from his mother's womb
Untimely ripp'd. *V, vii, 44*
- 22 And be these juggling fiends no more believ'd,
That palter with us in a double sense;
That keep the word of promise to our ear
And break it to our hope. *V, vii, 48*
- 23 Live to be the show and gaze o' the time.
V, vii, 53
- 24 Lay on, *Macduff*,
And damn'd be him that first cries, "Hold,
enough!" *V, vii, 62*
- 25 You shall see in him
The triple pillar of the world transform'd
Into a strumpet's fool.
*Antony and Cleopatra [1606–1607], act I, sc.
i, l. 12*
- 26 There's beggary in the love that can be reckon'd.
I, i, 15
- 27 Let Rome in Tiber melt, and the wide arch
Of the rang'd empire fall! Here is my space.
Kingdoms are clay. *I, i, 33*
- 28 In nature's infinite book of secrecy
A little I can read. *I, ii, 11*
- 29 I love long life better than figs. *I, ii, 34*
- 30 On the sudden
A Roman thought hath struck him.
I, ii, 90

- 1 Eternity was in our lips and eyes,
Bliss in our brows bent. *I, iii, 35*
- 2 Good now, play one scene
Of excellent dissembling, and let it look
Like perfect honor. *I, iii, 78*
- 3 O! my oblivion is a very Antony,
And I am all forgotten. *I, iii, 90*
- 4 Give me to drink mandragora. . . .
That I might sleep out this great gap of time
My Antony is away. *I, v, 4*
- 5 O happy horse, to bear the weight of Antony!
I, v, 21
- 6 The demi-Atlas of this earth, the arm
And burgonet of men. *I, v, 23*
- 7 Where's my serpent of old Nile?
I, v, 25
- 8 A morsel for a monarch. *I, v, 31*
- 9 My man of men. *I, v, 71*
- 10 My salad days,
When I was green in judgment. *I, v, 73*
- 11 We, ignorant of ourselves,
Beg often our own harms, which the wise powers
Deny us for our good; so find we profit
By losing of our prayers. *II, i, 5*
- 12 Epicurean cooks
Sharpen with cloyless sauce his appetite. *II, i, 24*
- 13 No worse a husband than the best of men.
II, ii, 135
- 14 The barge she sat in, like a burnish'd throne,
Burn'd on the water; the poop was beaten gold,
Purple the sails, and so perfumed, that
The winds were love-sick with them; the oars were
silver,
Which to the tune of flutes kept stroke, and made
The water which they beat to follow faster,
As amorous of their strokes. For her own person,
It beggar'd all description. *II, ii, 199*
- 15 Age cannot wither her, nor custom stale
Her infinite variety; other women cloy
The appetites they feed, but she makes hungry
Where most she satisfies; for vilest things
Become themselves in her, that the holy priests
Bless her when she is riggish. *II, ii, 243*
- 16 I have not kept my square, but that to come
Shall all be done by the rule. *II, iii, 6*
- 17 I will to Egypt
And though I make this marriage for my peace,
I' the East my pleasure lies. *II, iii, 38*
- 18 Music, moody food
Of us that trade in love. *II, v, 1*
- 19 Though it be honest, it is never good
To bring bad news. *II, v, 85*
- 20 He will to his Egyptian dish again. *II, vi, 133*
- 21 Come, thou monarch of the vine,
Plumpy Bacchus, with pink eyne!
II, vii, 120
- 22 Ambition,
The soldier's virtue. *III, i, 22*
- 23 Celerity is never more admir'd
Than by the negligent. *III, vii, 24*
- 24 We have kiss'd away
Kingdoms and provinces. *III, viii, 17*
- 25 He wears the rose
Of youth upon him. *III, xi, 20*
- 26 Men's judgments are
A parcel of their fortunes, and things outward
Do draw the inward quality after them,
To suffer all alike. *III, xi, 31*
- 27 I found you as a morsel, cold upon
Dead Caesar's trencher. *III, xi, 116*
- 28 Let's have one other gaudy night.
III, xi, 182
- 29 Now he'll outstare the lightning. To be furious
Is to be frighted out of fear. *III, xi, 194*
- 30 To business that we love we rise betime,
And go to 't with delight. *IV, iv, 20*
- 31 O infinite virtue! com'st thou smiling from
The world's great snare uncaught?
IV, viii, 17
- 32 The shirt of Nessus is upon me. *IV, x, 56*
- 33 Sometimes we see a cloud that's dragonish;
A vapor sometime like a bear or lion,
A tower'd citadel, a pendant rock,
A forked mountain, or blue promontory
With trees upon 't. *IV, xii, 2*
- 34 Unarm, Eros; the long day's task is done,
And we must sleep. *IV, xii, 35*
- 35 But I will be
A bridegroom in my death, and run into 't
As to a lover's bed. *IV, xii, 99*
- 36 O sun!
Burn the great sphere thou mov'st in; darkling
stand
The varying shore o' the world. *IV, xiii, 10*
- 37 I am dying, Egypt, dying; only
I here importune death awhile, until
Of many thousand kisses the poor last
I lay upon thy lips. *IV, xiii, 18*

- 1 O! wither'd is the garland of the war,
The soldier's pole is fall'n; young boys and girls
Are level now with men; the odds is gone,
And there is nothing left remarkable
Beneath the visiting moon.
Antony and Cleopatra, IV, xiii, 64
- 2 Let's do it after the high Roman fashion,
And make death proud to take us. *IV, xiii, 87*
- 3 And it is great
To do that thing that ends all other deeds,
Which shackles accidents, and bolts up change.
V, ii, 4
- 4 His legs bestrid the ocean; his rear'd arm
Crested the world; his voice was propertyed
As all the tuned spheres, and that to friends;
But when he meant to quail and shake the orb,
He was as rattling thunder. For his bounty,
There was no winter in 't, an autumn 'twas
That grew the more by reaping; his delights
Were dolphin-like, they show'd his back above
The element they liv'd in; in his livery
Walk'd crowns and crownets, realms and islands
were
As plates dropp'd from his pocket.
V, ii, 82
- 5 The bright day is done,
And we are for the dark. *V, ii, 192*
- 6 The quick comedians
Extemporally will stage us, and present
Our Alexandrian revels. Antony
Shall be brought drunken forth, and I shall see
Some squeaking Cleopatra boy my greatness
I' the posture of a whore.
V, ii, 215
- 7 A woman is a dish for the gods, if the devil dress
her not. *V, ii, 274*
- 8 I wish you joy of the worm. *V, ii, 280*
- 9 I have
Immortal longings in me. *V, ii, 282*
- 10 Husband, I come. *V, ii, 289*
- 11 If thou and nature can so gently part,
The stroke of death is as a lover's pinch,
Which hurts, and is desir'd.
V, ii, 296
- 12 Dost thou not see my baby at my breast,
That sucks the nurse asleep?
V, ii, 311
- 13 Now boast thee, death, in thy possession lies
A lass unparallel'd. *V, ii, 317*
- 14 *First Guard:* . . . Charmian, is this well done?
Charmian: It is well done, and fitting for a princess
Descended of so many royal kings.¹ *V, ii, 327*
- 15 As she would catch another Antony
In her strong toil of grace. *V, ii, 348*
- 16 The gods sent not
Corn for the rich men only.
Coriolanus [1607–1608], act 1, sc. i, l. 213
- 17 They threw their caps
As they would hang them on the horns o' the
moon,
Shouting their emulation. *I, i, 218*
- 18 All the yarn she spun in Ulysses' absence did but
fill Ithaca full of moths. *I, iii, 93*
- 19 Nature teaches beasts to know their friends.
II, i, 6
- 20 A cup of hot wine with not a drop of allaying
Tiber in 't. *II, i, 52*
- 21 My gracious silence, hail! *II, i, 194*
- 22 He himself stuck not to call us the many-headed
multitude. *II, iii, 18*
- 23 Bid them wash their faces,
And keep their teeth clean. *II, iii, 65*
- 24 I thank you for your voices, thank you,
Your most sweet voices. *II, iii, 179*
- 25 The mutable, rank-scented many. *III, i, 65*
- 26 Hear you this Triton of the minnows? mark you
His absolute "shall"? *III, i, 88*
- 27 What is the city but the people? *III, i, 198*
- 28 His nature is too noble for the world:
He would not flatter Neptune for his trident,
Or Jove for 's power to thunder. His heart's his
mouth:
What his breast forges, that his tongue must vent.
III, i, 254
- 29 The beast
With many heads butts me away. *IV, i, 1*
- 30 O! a kiss
Long as my exile, sweet as my revenge! *V, iii, 44*
- 31 Chaste as the icicle
That's curdied by the frost from purest snow,
And hangs on Dian's temple. *V, iii, 65*

¹One of the soldiers seeing her, angrily said unto her: is that well done Charmian? Very well said she again, and meet for a princess descended of so many noble kings. — PLUTARCH, *Lives*; translated [1579] by THOMAS NORTH

- 1 He wants nothing of a god but eternity and a heaven to throne in. *V, iv, 25*
- 2 They'll give him death by inches. *V, iv, 43*
- 3 If you have writ your annals true, 'tis there,
That, like an eagle in a dove-cote, I
Flutter'd your Volscians in Corioli:
Alone I did it. *V, v, 114*
- 4 Thou hast done a deed whereat valor will weep.
V, v, 135
- 5 He shall have a noble memory. *V, v, 155*
- 6 See, where she comes apparell'd like the spring.
Pericles [1608–1609], act I, sc. i, l. 12
- 7 Few love to hear the sins they love to act.
I, i, 92
- 8 The sad companion, dull-ey'd melancholy.
I, ii, 2
- 9 *Third Fisherman:* . . . Master, I marvel how the fishes live in the sea.
First Fisherman: Why, as men do a-land; the great ones eat up the little ones.¹ *II, i, 29*
- 10 Lest the bargain should catch cold and starve.
Cymbeline [1609–1610], act I, sc. iv, l. 186
- 11 Hath his bellyful of fighting.
II, i, 24
- 12 Hark! hark! the lark at heaven's gate sings,
And Phoebus 'gins arise,
His steeds to water at those springs
On chalic'd flowers that lies;
And winking Mary-buds begin
To ope their golden eyes:
With everything that pretty is,
My lady sweet, arise. *II, iii, 22*
- 13 As chaste as unsunn'd snow. *II, v, 13*
- 14 Some griefs are med'cinable. *III, ii, 33*
- 15 O! for a horse with wings! *III, ii, 49*
- 16 The game is up. *III, iii, 107*
- 17 Slander,
Whose edge is sharper than the sword, whose
tongue
Outvenoms all the worms of Nile, whose breath
Rides on the posting winds and doth belie
All corners of the world. *III, iv, 35*
- 18 I have not slept one wink. *III, iv, 103*
- 19 Weariness
Can snore upon the flint when resty sloth
Finds the down pillow hard. *III, vi, 33*
- 20 An angel! or, if not,
An earthly paragon! *III, vi, 42*
- 21 Society is no comfort
To one not sociable. *IV, ii, 12*
- 22 I wear not
My dagger in my mouth. *IV, ii, 78*
- 23 Fear no more the heat o' the sun,
Nor the furious winter's rages;
Thou thy worldly task hast done,
Home art gone, and ta'en thy wages;
Golden lads and girls all must,
As chimney-sweepers, come to dust.
IV, ii, 258
- 24 Quiet consummation have;
And renowned be thy grave! *IV, ii, 280*
- 25 Fortune brings in some boats that are not steer'd.
IV, iii, 46
- 26 Hang there like fruit, my soul,
Till the tree die! *V, v, 264*
- 27 From fairest creatures we desire increase,
That thereby beauty's rose might never die.
Sonnets² [1609], 1, l. 1
- 28 When forty winters shall besiege thy brow,
And dig deep trenches in thy beauty's field.
Sonnet 2, l. 1
- 29 Thou art thy mother's glass, and she in thee
Calls back the lovely April of her prime.
Sonnet 3, l. 9
- 30 Music to hear, why hear'st thou music sadly?
Sweets with sweet war not, joy delights in joy.
Sonnet 8, l. 1

²Most of the sonnets were written before 1598, according to the *Palladis Tamia* [1598] of Francis Meres [1565–1647]. They were published [1609] by THOMAS THORPE, who wrote the dedication:

TO THE ONLIE BEGETTER OF
THESE INSUING SONNETS
MR. W. H., ALL HAPPINESSE
AND THAT ETERNITIE
PROMISED
BY
OUR EVER-LIVING POET
WISHETH
THE WELL-WISHING
ADVENTURER IN
SETTING
FORTH

T.T.

¹Men lived like fishes; the great ones devoured the small.—
ALGERNON SIDNEY, *Discourses on Government* [1698], *ch. 2, sec. 18*

- 1 Everything that grows
Holds in perfection but a little moment.
Sonnet 15, l. 1
- 2 Shall I compare thee to a summer's day?
Thou art more lovely and more temperate:
Rough winds do shake the darling buds of May,
And summer's lease hath all too short a date.
Sonnet 18, l. 1
- 3 But thy eternal summer shall not fade.
Sonnet 18, l. 9
- 4 The painful warrior famoused for fight,
After a thousand victories, once foil'd,
Is from the books of honor razed quite,
And all the rest forgot for which he toil'd.
Sonnet 25, l. 9
- 5 When in disgrace with fortune and men's eyes
I all alone beweep my outcast state,
And trouble deaf heaven with my bootless cries.
Sonnet 29, l. 1
- 6 Desiring this man's art, and that man's scope,
With what I most enjoy contented least;
Yet in these thoughts myself almost despising,
Haply I think on thee. *Sonnet 29, l. 7*
- 7 For thy sweet love remember'd such wealth brings
That then I scorn to change my state with kings.
Sonnet 29, l. 13
- 8 When to the sessions of sweet silent thought
I summon up remembrance of things past,
I sigh the lack of many a thing I sought,
And with old woes new wail my dear times' waste.
Sonnet 30, l. 1
- 9 But if the while I think on thee, dear friend,
All losses are restor'd and sorrows end.
Sonnet 30, l. 13
- 10 Full many a glorious morning have I seen.
Sonnet 33, l. 1
- 11 Roses have thorns, and silver fountains mud;
Clouds and eclipses stain both moon and sun,
And loathsome canker lives in sweetest bud.
All men make faults. *Sonnet 35, l. 2*
- 12 Be thou the tenth Muse. *Sonnet 38, l. 9*
- 13 For nimble thought can jump both sea and land.
Sonnet 44, l. 7
- 14 Against that time when thou shalt strangely pass,
And scarcely greet me with that sun, thine eye,
When love, converted from the thing it was,
Shall reasons find of settled gravity.
Sonnet 49, l. 5
- 15 Not marble, nor the gilded monuments
Of princes, shall outlive this powerful rime.
Sonnet 55, l. i.
- 16 Like as the waves make towards the pebbled shore,
So do our minutes hasten to their end.
Sonnet 60, l. 1
- 17 Time doth transfix the flourish set on youth
And delves the parallels in beauty's brow.
Sonnet 60, l. 9
- 18 When I have seen by Time's fell hand defaced
The rich proud cost of outworn buried age,
When sometime lofty towers I see down-razed
And brass eternal slave to mortal rage;
When I have seen the hungry ocean gain
Advantage on the kingdom of the shore,
And the firm soil win of the wat'ry main,
Increasing store with loss and loss with store.
Sonnet 64, l. 1
- 19 Ruin hath taught me thus to ruminare,
That Time will come and take my love away.
This thought is as a death, which cannot choose
But weep to have that which it fears to lose.
Sonnet 64, l. 11
- 20 Tir'd with all these, for restful death I cry.
Sonnet 66, l. 1
- 21 And art made tongue-tied by authority.
Sonnet 66, l. 9
- 22 And simple truth miscall'd simplicity,
And captive good attending captain ill.
Sonnet 66, l. 11
- 23 No longer mourn for me when I am dead
Than you shall hear the surly sullen bell
Give warning to the world that I am fled
From this vile world, with vilest worms to dwell.
Sonnet 71, l. 1
- 24 That time of year thou mayst in me behold
When yellow leaves, or none, or few, do hang
Upon those boughs which shake against
the cold,
Bare ruin'd choirs, where late the sweet
birds sang.
Sonnet 73, l. 1
- 25 Clean starved for a look. *Sonnet 75, l. 10*
- 26 Who is it that says most? which can say more
Than this rich praise,—that you alone are you?
Sonnet 84, l. 1
- 27 Farewell! thou art too dear for my possessing,
And like enough thou know'st thy estimate.
Sonnet 87, l. 1

- 1 In sleep a king, but, waking, no such matter.
Sonnet 87, l. 14
- 2 Ah! do not, when my heart hath 'scap'd this sorrow,
Come in the rearward of a conquer'd woe;
Give not a windy night a rainy morrow,
To linger out a purpos'd overthrow.
Sonnet 90, l. 5
- 3 They that have power to hurt and will do none,
That do not do the thing they most do show,
Who, moving others, are themselves as stone,
Unmoved, cold, and to temptation slow.
Sonnet 94, l. 1
- 4 They are the lords and owners of their faces,
Others but stewards of their excellence.
The summer's flower is to the summer sweet,
Though to itself it only live and die.
Sonnet 94, l. 7
- 5 Lilies that fester smell far worse than weeds.¹
Sonnet 94, l. 14
- 6 The hardest knife ill-used doth lose his edge.
Sonnet 95, l. 14
- 7 How like a winter hath my absence been.
Sonnet 97, l. 1
- 8 From you have I been absent in the spring,
When proud-pied April, dress'd in all his trim,
Hath put a spirit of youth in everything.
Sonnet 98, l. 1
- 9 Sweets grown common lose their dear delight.
Sonnet 102, l. 12
- 10 To me, fair friend, you never can be old,
For as you were when first your eye I ey'd,
Such seems your beauty still. *Sonnet 104, l. 1*
- 11 When in the chronicle of wasted time
I see descriptions of the fairest wights,
And beauty making beautiful old rime,
In praise of ladies dead and lovely knights,
Then, in the blazon of sweet beauty's best,
Of hand, of foot, of lip, of eye, of brow,
I see their antique pen would have express'd
Even such a beauty as you master now.
Sonnet 106, l. 1
- 12 Not mine own fears, nor the prophetic soul
Of the wide world dreaming on things to come,

¹As in the nature of things, those which most admirably flourish, most swiftly fester or putrefy, as roses, lilies, violets, while others last: so in the lives of men, those that are most blooming, are soonest turned into the opposite. — PLINY THE ELDER, *Natural History*, bk. XVI, ch. 15

- Can yet the lease of my true love control,
Suppos'd as forfeit to a confin'd doom.
The mortal moon hath her eclipse endur'd,
And the sad augurs mock their own presage;
Incertainties now crown themselves assur'd,
And peace proclaims olives of endless age.
Sonnet 107, l. 1
- 13 O! never say that I was false of heart,
Though absence seem'd my flame to qualify.
Sonnet 109, l. 1
- 14 That is my home of love: if I have rang'd,
Like him that travels, I return again.
Sonnet 109, l. 5
- 15 Alas! 'tis true I have gone here and there,
And made myself a motley to the view,
Gor'd mine own thoughts, sold cheap what is
most dear,
Made old offenses of affections new.
Sonnet 110, l. 1
- 16 My nature is subdu'd
To what it works in, like the dyer's hand.
Sonnet 111, l. 6
- 17 Let me not to the marriage of true minds
Admit impediments. Love is not love
Which alters when it alteration finds,
Or bends with the remover to remove:
O, no! it is an ever-fixed mark,
That looks on tempests and is never shaken;
It is the star to every wandering bark,
Whose worth's unknown, although his height be
taken.
Love's not Time's fool, though rosy lips and cheeks
Within his bending sickle's compass come;
Love alters not with his brief hours and weeks,
But bears it out even to the edge of doom.
If this be error, and upon me prov'd,
I never writ, nor no man ever lov'd.
Sonnet 116
- 18 What potions have I drunk of Siren tears,
Distill'd from limbecks foul as hell within.
Sonnet 119, l. 1
- 19 O benefit of ill!
Sonnet 119, l. 9
- 20 And ruin'd love, when it is built anew,
Grows fairer than at first, more strong, far greater.
Sonnet 119, l. 11
- 21 'Tis better to be vile than vile esteem'd,
When not to be receives reproach of being.
Sonnet 121, l. 1
- 22 The expense of spirit in a waste of shame
Is lust in action; and till action, lust

- Is perjur'd, murderous, bloody, full of blame,
Savage, extreme, rude, cruel, not to trust;
Enjoy'd no sooner but despised straight;
Past reason hunted; and no sooner had,
Past reason hated, as a swallow'd bait,
On purpose laid to make the taker mad:
Mad in pursuit, and in possession so;
Had, having, and in quest to have, extreme;
A bliss in proof,—and prov'd, a very woe;
Before, a joy propos'd; behind, a dream.
All this the world well knows; yet none knows well
To shun the heaven that leads men to this hell.
Sonnet 129
- 1 My mistress' eyes are nothing like the sun;
Coral is far more red than her lips' red;
If snow be white, why then her breasts are dun;
If hairs be wires, black wires grow on her head.
Sonnet 130, l. 1
- 2 When my love swears that she is made of truth,
I do believe her, though I know she lies.
Sonnet 138, l. 1
- 3 Two loves I have of comfort and despair,
Which like two spirits do suggest me still.
Sonnet 144, l. 1
- 4 Poor soul, the center of my sinful earth.
Sonnet 146, l. 1
- 5 So shalt thou feed on Death, that feeds on men,
And Death once dead, there's no more dying then.
Sonnet 146, l. 13
- 6 Past cure I am, now Reason is past care,
And frantic-mad with evermore unrest.
Sonnet 147, l. 9
- 7 For I have sworn thee fair, and thought thee
bright,
Who art as black as hell, as dark as night.
Sonnet 147, l. 13
- 8 You pay a great deal too dear for what's given
freely.
The Winter's Tale [1610–1611], act I, sc. i, l. 18
- 9 Two lads that thought there was no more behind
But such a day tomorrow as today,
And to be boy eternal. *I, ii, 63*
- 10 We were as twinn'd lambs that did frisk i' the sun,
And bleat the one at the other: what we chang'd
Was innocence for innocence. *I, ii, 67*
- 11 Paddling palms and pinching fingers. *I, ii, 116*
- 12 Affection! thy intention stabs the center:
Thou dost make possible things not so held,
Communicat'st with dreams. *I, ii, 139*
- 13 He makes a July's day short as December.
I, ii, 169
- 14 A sad tale's best for winter.
I have one of sprites and goblins. *II, i, 24*
- 15 The silence often of pure innocence
Persuades when speaking fails. *II, ii, 41*
- 16 It is a heretic that makes the fire,
Not she which burns in 't. *II, iii, 115*
- 17 I am a feather for each wind that blows.
II, iii, 153
- 18 What's gone and what's past help
Should be past grief. *III, ii, 223*
- 19 Exit, pursued by a bear.¹ *III, iii, 57*
- 20 This is fairy gold, boy, and 'twill prove so.
III, iii, 127
- 21 Then comes in the sweet o' the year. *IV, ii, 3*
- 22 A snapper-up of unconsidered trifles.
IV, ii, 26
- 23 For the life to come, I sleep out the thought of it.
IV, ii, 30
- 24 Jog on, jog on, the footpath way,
And merrily hent the stile-a:
A merry heart goes all the day,
Your sad tires in a mile-a. *IV, ii, 133*
- 25 For you there's rosemary and rue; these keep
Seeming and savor all the winter long.
IV, iii, 74
- 26 Here's flowers for you:
Hot lavender, mints, savory, marjoram,
The marigold, that goes to bed wi' the sun,
And with him rises weeping: these are flowers
Of middle summer, and I think they are given
To men of middle age. *IV, iii, 103*
- 27 Daffodils,
That come before the swallow dares, and take
The winds of March with beauty. *IV, iii, 118*
- 28 What you do
Still betters what is done. *IV, iii, 135*
- 29 When you do dance, I wish you
A wave o' the sea, that you might ever do
Nothing but that. *IV, iii, 140*
- 30 Lawn as white as driven snow. *IV, iii, 220*
- 31 I love a ballad in print, a-life, for then we are sure
they are true. *IV, iii, 262*

¹Perhaps the most famous stage direction in English.

- 1 The self-same sun that shines upon his court
Hides not his visage from our cottage, but
Looks on alike. *IV, iii, 457*
- 2 I'll queen it no inch further,
But milk my ewes and weep. *IV, iii, 462*
- 3 Prosperity's the very bond of love,
Whose fresh complexion and whose heart together
Affliction alters. *IV, iii, 586*
- 4 Let me have no lying; it becomes none but
tradesmen. *IV, iii, 747*
- 5 To purge melancholy. *IV, iii, 792*
- 6 There's time enough for that. *V, iii, 128*
- 7 He hath no drowning mark upon him; his complexion is perfect gallows.
The Tempest [1611-1612], act I, sc. i, l. 33
- 8 Now would I give a thousand furlongs of sea for
an acre of barren ground. *I, i, 70*
- 9 I would fain die a dry death. *I, i, 73*
- 10 What seest thou else
In the dark backward and abysm of time?
I, ii, 49
- 11 By telling of it,
Made such a sinner of his memory,
To credit his own lie. *I, ii, 100*
- 12 Your tale, sir, would cure deafness. *I, ii, 106*
- 13 My library
Was dukedom large enough. *I, ii, 109*
- 14 The very rats
Instinctively have quit it. *I, ii, 147*
- 15 Knowing I lov'd my books, he furnish'd me,
From mine own library with volumes that
I prize above my dukedom. *I, ii, 166*
- 16 I [Ariel] will be correspondent to command,
And do my spiriting gently. *I, ii, 297*
- 17 You taught me language; and my profit on 't
Is, I know how to curse: the red plague rid you,
For learning me your language! *I, ii, 363*
- 18 Come unto these yellow sands,
And then take hands:
Curtsied when you have, and kiss'd —
The wild waves whist, —
Foot it featly here and there. *I, ii, 375*
- 19 This music crept by me upon the waters,
Allaying both their fury, and my passion,
With its sweet air. *I, ii, 389*
- 20 Full fathom five thy father lies;
Of his bones are coral made:
Those are pearls that were his eyes:
Nothing of him that doth fade,
But doth suffer a sea-change
Into something rich and strange.¹ *I, ii, 394*
- 21 The fringed curtains of thine eye advance.
I, ii, 405
- 22 Lest too light winning
Make the prize light. *I, ii, 448*
- 23 There's nothing ill can dwell in such a temple:
If the ill spirit have so fair a house,
Good things will strive to dwell with 't.
I, ii, 454
- 24 He receives comfort like cold porridge.
II, i, 10
- 25 I' the commonwealth I would by contraries
Execute all things; for no kind of traffic
Would I admit; no name of magistrate;
Letters should not be known; riches, poverty,
And use of service, none; contract, succession,
Bourn, bound of land, tilth, vineyard, none;
No use of metal, corn, or wine, or oil;
No occupation; all men idle, all;
And women too, but innocent and pure.²
II, i, 154
- 26 What's past is prologue. *II, i, 261*
- 27 Open-ey'd Conspiracy
His time doth take. *II, i, 309*
- 28 A very ancient and fish-like smell. *II, ii, 27*
- 29 Misery acquaints a man with strange bedfellows.
II, ii, 42
- 30 How cam'st thou to be the siege of this moon-
calf? *II, ii, 115*
- 31 I shall laugh myself to death. *II, ii, 167*
- 32 'Ban, 'Ban, Ca — Caliban,
Has a new master — Get a new man.
II, ii, 197
- 33 For several virtues
Have I lik'd several women. *III, i, 42*

¹The last three lines are inscribed on Shelley's gravestone.

²It is a nation, would I answer Plato, that hath no kind of traffic, no knowledge of letters, no intelligence of numbers, no name of magistrate, nor of politic superiority; no use of service, of riches or poverty, no contracts, no successions, no partitions, no occupation but idle; no respect of kindred, but common, no apparel but natural, no manuring of lands, no use of wine, corn, or metal. — MONTAIGNE, *Essays, bk. I* [1580], *ch. 30, Of the Cannibals*

- 1 *Ferdinand*: . . . Here's my hand.
Miranda: And mine, with my heart in't.
The Tempest, III, i, 89
- 2 Thou deboshed fish thou. III, ii, 30
- 3 Keep a good tongue in your head. III, ii, 41
- 4 Flout 'em, and scout 'em; and scout 'em, and
flout 'em;
Thought is free.¹ III, ii, 133
- 5 He that dies pays all debts. III, ii, 143
- 6 The isle is full of noises,
Sounds and sweet airs, that give delight, and hurt
not.
Sometimes a thousand twangling instruments
Will hum about mine ears; and sometimes voices,
That, if I then had wak'd after long sleep,
Will make me sleep again. III, ii, 146
- 7 A kind
Of excellent dumb discourse. III, iii, 38
- 8 Do not give dalliance
Too much the rein. IV, i, 51
- 9 Our revels now are ended. These our actors,
As I foretold you, were all spirits and
Are melted into air, into thin air:
And, like the baseless fabric of this vision,
The cloud-capp'd towers, the gorgeous palaces,
The solemn temples, the great globe itself,
Yea, all which it inherit, shall dissolve
And, like this insubstantial pageant faded,
Leave not a rack behind. We are such stuff
As dreams are made on, and our little life
Is rounded with a sleep. IV, i, 148
- 10 With foreheads villainous low. IV, i, 252
- 11 But this rough magic
I here abjure. V, i, 50
- 12 I'll break my staff,
Bury it certain fathoms in the earth,
And, deeper than did ever plummet sound,
I'll drown my book. V, i, 54
- 13 Where the bee sucks, there suck I
In a cowslip's bell I lie;
There I couch when owls do cry.
On the bat's back I do fly
After summer merrily:
Merrily, merrily shall I live now
Under the blossom that hangs on the bough.
V, i, 88
- 14 O brave new world,
That has such people in't! V, i, 183
- 15 Let us not burden our remembrances
With a heaviness that's gone. V, i, 199
- 16 This thing of darkness I
Acknowledge mine. V, i, 274
- 17 And my ending is despair,
Unless I be reliev'd by prayer,
Which pierces so that it assaults
Mercy itself and frees all faults. *Epilogue*, l. 15
- 18 No man's pie is freed
From his ambitious finger.
King Henry the Eighth [1613],² act I, sc. i, l. 52
- 19 The force of his own merit makes his way. I, i, 64
- 20 Heat not a furnace for your foe so hot
That it do singe yourself. I, i, 140
- 21 If I chance to talk a little wild, forgive me;
I had it from my father. I, iv, 26
- 22 The mirror of all courtesy. II, i, 53
- 23 Go with me, like good angels, to my end;
And, as the long divorce of steel falls on me,
Make of your prayers one sweet sacrifice,
And lift my soul to heaven. II, i, 75
- 24 This bold bad man. II, ii, 44
- 25 'Tis better to be lowly born,
And range with humble livers in content,
Than to be perk'd up in a glist'ring grief
And wear a golden sorrow. II, iii, 19
- 26 I would not be a queen
For all the world. II, iii, 45
- 27 Orpheus with his lute made trees,
And the mountain-tops that freeze,
Bow themselves, when he did sing. III, i, 3
- 28 Heaven is above all yet; there sits a judge
That no king can corrupt. III, i, 99
- 29 'Tis well said again;
And 'tis a kind of good deed to say well:
And yet words are no deeds. III, ii, 153
- 30 And then to breakfast with
What appetite you have. III, ii, 203
- 31 I have touch'd the highest point of all my
greatness;
And from that full meridian of my glory,
I haste now to my setting: I shall fall
Like a bright exhalation in the evening,
And no man see me more. III, ii, 224

¹Thought is free. — *Twelfth-Night*, act I, sc. iii, l. 73²Written by Shakespeare and John Fletcher; see 242 and 245.

- 1 Press not a falling man too far.¹ *III, ii, 334*
- 2 Farewell! a long farewell, to all my greatness!
This is the state of man: today he puts forth
The tender leaves of hopes; tomorrow blossoms,
And bears his blushing honors thick upon him;
The third day comes a frost, a killing frost;
And, when he thinks, good easy man, full surely
His greatness is a-ripening, nips his root,
And then he falls, as I do. I have ventur'd,
Like little wanton boys that swim on bladders,
This many summers in a sea of glory,
But far beyond my depth: my high-blown pride
At length broke under me, and now has left me,
Weary and old with service, to the mercy
Of a rude stream, that must forever hide me.
Vain pomp and glory of this world, I hate ye:
I feel my heart new open'd. O! how wretched
Is that poor man that hangs on princes' favors!
There is, betwixt that smile we would aspire to,
That sweet aspect of princes, and their ruin,
More pangs and fears than wars or women have;
And when he falls, he falls like Lucifer,
Never to hope again. *III, ii, 352*
- 3 A peace above all earthly dignities,
A still and quiet conscience. *III, ii, 380*
- 4 A load would sink a navy. *III, ii, 384*
- 5 And sleep in dull cold marble. *III, ii, 434*
- 6 Cromwell, I charge thee, fling away ambition:
By that sin fell the angels. *III, ii, 441*
- 7 Love thyself last: cherish those hearts that hate
thee;
Corruption wins not more than honesty.
Still in thy right hand carry gentle peace,
To silence envious tongues: be just, and fear not.
Let all the ends thou aim'st at be thy country's,
Thy God's, and truth's; then if thou fall'st, O
Cromwell!
Thou fall'st a blessed martyr! *III, ii, 444*
- 8 Had I but serv'd my God with half the zeal²
I serv'd my king, he would not in mine age
Have left me naked to mine enemies.
III, ii, 456
- 9 An old man, broken with the storms of state,
Is come to lay his weary bones among ye;
Give him a little earth for charity.
IV, ii, 21
- 10 He gave his honors to the world again,
His blessed part to heaven, and slept in peace.
IV, ii, 29
- 11 So may he rest; his faults lie gently on him!
IV, ii, 31
- 12 He was a man
Of an unbounded stomach. *IV, ii, 33*
- 13 Men's evil manners live in brass; their virtues
We write in water. *IV, ii, 45*
- 14 He was a scholar, and a ripe and good one;
Exceeding wise, fair-spoken, and persuading;
Lofty and sour to them that lov'd him not;
But, to those men that sought him sweet as
summer. *IV, ii, 51*
- 15 To dance attendance on their lordships' pleasures.
V, ii, 30
- 16 Nor shall this peace sleep with her; but as when
The bird of wonder dies, the maiden phoenix,
Her ashes new-create another heir
As great in admiration as herself. *V, v, 40*
- 17 Wherever the bright sun of heaven shall shine,
His honor and the greatness of his name
Shall be, and make new nations. *V, v, 51*
- 18 Some come to take their ease
And sleep an act or two. *Epilogue, l. 2*
- 19 Good friend, for Jesus' sake forbear
To dig the dust enclosed here;
Blest be the man that spares these stones,
And curst be he that moves my bones.
Shakespeare's epitaph

John Davies of Hereford

c. 1565–1618

- 20 Beauty's but skin deep.
*A Select Second Husband for Sir Thomas
Overburie's Wife [1616], st. 13*

Thomas Campion

1567–1620

- 21 My sweetest Lesbia, let us live and love,
And though the sager sort our deeds reprove,
Let us not weigh them. Heaven's great lamps do
dive
Into their west, and straight again revive,
But soon as once set is our little light,
Then must we sleep one ever-during night.
A Book of Airs [1601], I

¹Tis a cruelty / To load a falling man. — *King Henry VIII, act V, sc. iii, l. 76*

²Had I served God as well in every part / As I did serve my king and master still, / My scope had not this season been so short, / Nor would have had the power to do me ill. — THOMAS CHURCH-YARD [c. 1520–1604], *Death of Morton* [1593]

1 Then wilt thou speak of banqueting delights,
Of masks and revels which sweet youth did make.
A Book of Airs, XX

2 Rose-cheeked Laura, come;
Sing thou smoothly with thy beauty's
Silent music, either other
Sweetly gracing.
Observations on the Art of English Poesie
[1602], ch. 8

3 The summer hath his joys,
And winter his delights;
Though love and all his pleasures are but toys,
They shorten tedious nights.
Third Book of Airs [1617], XII

4 Never love unless you can
Bear with all the faults of man.
Third Book of Airs, XXVII

5 There is a garden in her face
Where roses and white lilies grow;
A heavenly paradise is that place
Wherein all pleasant fruits do flow.
There cherries grow which none may buy,
Till "cherry-ripe"¹ themselves do cry.
Fourth Book of Airs [1617], VII, st. 1

6 Those cherries fairly do enclose
Of orient pearl a double row,
Which when her lovely laughter shows,
They look like rosebuds filled with snow.
Fourth Book of Airs, VII, st. 2

Thomas Nashe

1567–1601

7 Spring, the sweet spring, is the year's pleasant king;
Then blooms each thing, then maids dance in a
ring,
Cold doth not sting, the pretty birds do sing.
Cuckoo, jug-jug, pu-we, to-witta-woo!
Summer's Last Will and Testament [1600].
Spring, st. 1

8 From winter, plague and pestilence, good Lord,
deliver us!
Summer's Last Will and Testament. Autumn,
refrain

9 Brightness falls from the air;
Queens have died young and fair;
Dust hath closed Helen's eye.
I am sick, I must die.
Lord, have mercy on us!
Summer's Last Will and Testament. Adieu!
Farewell Earth's Bliss!

¹ "Cherry-ripe" was a familiar street cry of the time. See Herick, 247:17.

Tommaso Campanella

1568–1639

10 Now that they are called masters, [they] are
ashamed again to become disciples.

The Defense of Galileo²

11 The new philosophy proceeds from the world,
the book of God.

The Defense of Galileo

Sir Henry Wotton

1568–1639

12 Love lodged in a woman's breast
Is but a guest. *A Woman's Heart [1651]*

13 How happy is he born and taught,
That serveth not another's will;
Whose armor is his honest thought,
And simple truth his utmost skill!
The Character of a Happy Life
[1614], st. 1

14 Who God doth late and early pray,
More of his grace than gifts to send,
And entertains the harmless day
With a well-chosen book or friend.
The Character of a Happy Life, st. 5

15 Lord of himself, though not of lands;
And having nothing, yet hath all.
The Character of a Happy Life, st. 6

16 You meaner beauties of the night,
That poorly satisfy our eyes
More by your number than your light;
You common people of the skies,
What are you when the sun shall rise?
On His Mistress, the Queen of Bohemia,
st. 1

17 He first deceased; she for a little tried
To live without him, liked it not, and died.
Upon the Death of Sir Albert Morton's Wife
[1651]

18 Hanging was the worst use a man could be put to.
The Disparity Between Buckingham and Essex
[1651]

19 An ambassador is an honest man sent to lie
abroad for the commonwealth.³
Reliquiae Wottonianae [1651]

²Translated by GRANT MCCOLLEY.

³In a letter to Velserus [1612], Wotton says that this "merry definition of an ambassador . . . I had chanced to set down at my friend's, Mr. Christopher Fleckmore, in his Album."

- 1 The itch of disputing will prove the scab of churches.¹ *A Panegyric to King Charles [1651]*

Sir John Davies

1569–1626

- 2 I know my soul hath power to know all things,
Yet is she blind and ignorant in all:
I know I'm one of Nature's little kings,
Yet to the least and vilest things am thrall.
Nosce Teipsum [1599], st. 44
- 3 I know my life's a pain, and but a span;
I know my sense is mocked in ev'ry thing:
And to conclude, I know myself a man,
Which is a proud, and yet a wretched thing.
Nosce Teipsum, st. 45

Johannes Kepler

1571–1630

- 4 So long as the mother, Ignorance, lives, it is not safe for Science, the offspring, to divulge the hidden causes of things. *Somnium [1634]²*

Thomas Dekker

1572–1632

- 5 This age thinks better of a gilded fool
Than of a threadbare saint in wisdom's school.
Old Fortunatus [1600], act I, sc. i
- 6 Honest labor bears a lovely face.
Patient Grissell [1603], act II, sc. i
- 7 The best of men
That e'er wore earth about him, was a sufferer,
A soft, meek, patient, humble, tranquil spirit,
The first true gentleman that ever breathed.
The Honest Whore, pt. I [1604] (in collaboration with THOMAS MIDDLETON), act I, sc. ii
- 8 We are ne'er like angels till our passion dies.
The Honest Whore, pt. II [1630], I, ii
- 9 Cast away care, he that loves sorrow
Lengthens not a day, nor can buy tomorrow;
Money is trash, and he that will spend it,
Let him drink merrily, fortune will send it.
The Sun's Darling [1656] (in collaboration with JOHN FORD)

¹He directed that the stone over his grave be inscribed: *Hic jacet hujus sententiae primus auctor: DISPUTANDI PRURITUS ECCLESIAE SCABIES. Nomen alias quaere [Here lies the author of this phrase: "The itch for disputing is the sore of churches." Seek his name elsewhere]. — IZAAK WALTON, *Life of Wotton* [1651]*

²Translated by PATRICIA KIRKWOOD.

John Donne³

1572–1631

- 10 I wonder by my troth, what thou, and I
Did, till we lov'd? were we not wean'd till then
But suck'd on country pleasures, childishly?
Or snorted we in the seven sleepers' den?
The Good Morrow, st. 1⁴
- 11 And now good morrow to our waking souls,
Which watch not one another out of fear;
For love, all love of other sights controls,
And makes one little room, an everywhere.
Let sea-discoverers to new worlds have gone,
Let maps to other, worlds on worlds have
shown,
Let us possess one world, each hath one, and is
one. *The Good Morrow, st. 2*
- 12 My face in thine eye, thine in mine appears,
And true plain hearts do in the faces rest,
Where can we find two better hemispheres
Without sharp North, without declining West?
The Good Morrow, st. 3
- 13 Go, and catch a falling star,
Get with child a mandrake root,
Tell me, where all past years are,
Or who cleft the Devil's foot.
Teach me to hear mermaids singing.
Song (Go and Catch a Falling Star), st. 1
- 14 And swear
No where
Lives a woman true, and fair.
Song (Go and Catch a Falling Star), st. 2
- 15 Though she were true, when you met her,
And last, till you write your letter,
Yet she
Will be
False, ere I come, to two, or three.
Song (Go and Catch a Falling Star), st. 3
- 16 I have done one braver thing
Than all the Worthies did;
And yet a braver thence doth spring,
Which is, to keep that hid.
The Undertaking, st. 1
- 17 But he who loveliness within
Hath found, all outward loathes,

³John Donne, Anne Donne, Un-done. — *Letter to his wife* [1602], quoted in IZAAK WALTON, *The Life of Dr. John Donne* [1675 edition]

⁴The poems we quote from were published, for the first time unless otherwise noted, in Donne's posthumous *Poems* [1633; further editions 1635–1669]. The general composition dates are: Songs and Sonnets (through *Farewell to Love*, 235:13) about 1593–1601, with some considerably later; Elegies about 1593–1598; and Holy Sonnets about 1609–1611, 1615–1617.

- For he who color loves, and skin,
Loves but their oldest clothes.
The Undertaking, st. 4
- 1 And dare love that, and say so too,
And forget the He and She.
The Undertaking, st. 5
- 2 Busy old fool, unruly Sun,
Why dost thou thus,
Through windows, and through curtains call on us?
Must to thy motions lovers' seasons run?
The Sun Rising, st. 1
- 3 Love, all alike, no season knows, nor clime,
Nor hours, days, months, which are the rags of
time.
The Sun Rising, st. 1
- 4 She is all states, and all princes, I,
Nothing else is.
The Sun Rising, st. 3
- 5 For God sake hold your tongue, and let me love.
The Canonization, st. 1
- 6 The Phoenix riddle hath more wit
By us, we two being one, are it.
So to one neutral thing both sexes fit,
We die and rise the same, and prove
Mysterious by this love.
The Canonization, st. 3
- 7 As well a well-wrought urn becomes
The greatest ashes, as half-acre tombs.
The Canonization, st. 4
- 8 I am two fools, I know,
For loving, and for saying so
In whining poetry.
The Triple Fool, st. 1
- 9 Who are a little wise, the best fools be.
The Triple Fool, st. 2
- 10 Sweetest love, I do not go,
For weariness of thee,
Nor in hope the world can show
A fitter love for me;
But since that I
Must die at last, 'tis best,
To use my self in jest
Thus by feign'd deaths to die.
Song (Sweetest Love, I Do Not Go), st. 1
- 11 Yesternight the sun went hence,
And yet is here today.
Song (Sweetest Love, I Do Not Go), st. 2
- 12 But think that we
Are but turn'd aside to sleep.
Song (Sweetest Love, I Do Not Go), st. 5
- 13 When I died last, and dear, I die
As often as from thee I go.
The Legacy, st. 1
- 14 Oh do not die, for I shall hate
All women so, when thou art gone. *A Fever, st. 1*
- 15 Twice or thrice had I loved thee,
Before I knew thy face or name.
Air and Angels, st. 1
- 16 'Tis true, 'tis day; what though it be?
O wilt thou therefore rise from me?
Why should we rise, because 'tis light?
Did we lie down, because 'twas night?
Love which in spite of darkness brought us hither
Should in despite of light keep us together.
Break of Day, st. 1
- 17 All Kings, and all their favorites,
All glory of honors, beauties, wits,
The sun itself, which makes times, as they pass,
Is elder by a year, now, than it was
When thou and I first one another saw:
All other things, to their destruction draw,
Only our love hath no decay;
This, no tomorrow hath, nor yesterday,
Running, it never runs from us away,
But truly keeps his first, last, everlasting day.
The Anniversary, st. 1
- 18 Send home my long strayed eyes to me,
Which (Oh) too long have dwelt on thee.
The Message, st. 1
- 19 'Tis the year's midnight, and it is the day's.
*A Nocturnal upon St. Lucy's Day, being the
shortest day, st. 1*
- 20 The world's whole sap is sunk:
The general balm th' hydroptic earth hath drunk,
Whither, as to the bed's-feet, life is shrunk,
Dead and interr'd; yet all these seem to laugh,
Compared with me, who am their epitaph.
A Nocturnal upon St. Lucy's Day, st. 1
- 21 For I am every dead thing,
In whom love wrought new alchemy.
For his art did express
A quintessence even from nothingness,
From dull privations, and lean emptiness
He ruin'd me, and I am re-begot
Of absence, darkness, death; things which are not.
A Nocturnal upon St. Lucy's Day, st. 2
- 22 Come live with me, and be my love,
And we will some new pleasures prove
Of golden sands, and crystal brooks,
With silken lines, and silver hooks.
The Bait,¹ st. 1

¹Included by Izaak Walton in *The Compleat Angler* [1676], ch. 12, as "made by Dr. Donne, and made to shew the world that he could make soft and smooth verses, when he thought smoothness worth his labor."

- 1 Dull sublunary lovers' love
(Whose soul is sense) cannot admit
Absence, because it doth remove
Those things which elemented it.
A Valediction Forbidding Mourning, st. 4
- 2 Our two souls therefore which are one,
Though I must go, endure not yet
A breach, but an expansion,
Like gold to airy thinness beat.
A Valediction Forbidding Mourning, st. 6
- 3 If they be two, they are two so
As stiff twin compasses are two,
Thy soul the fixt foot, makes no show
To move, but doth, if the other do.
A Valediction Forbidding Mourning, st. 7
- 4 Our eye-beams twisted, and did thread
Our eyes, upon one double string;
So to entergraft our hands, as yet
Was all the means to make us one,
And pictures in our eyes to get
Was all our propagation. *The Extasy, l. 7*
- 5 That subtle knot which makes us man:
So must pure lovers' souls descend
T' affections, and to faculties,
Which sense may reach and apprehend,
Else a great Prince in prison lies.
The Extasy, l. 64
- 6 Love's mysteries in souls do grow,
But yet the body is his book. *The Extasy, l. 71*
- 7 I long to talk with some old lover's ghost,
Who died before the god of love was born.
Love's Deity, st. 1
- 8 To rage, to lust, to write to, to commend,
All is the purlieu of the god of love.
Love's Deity, st. 3
- 9 Who ever comes to shroud me, do not harm
Nor question much
That subtle wreath of hair, which crowns my arm;
The mystery, the sign you must not touch,
For 'tis my outward soul,
Viceroy to that, which then to heaven being gone,
Will leave this to control,
And keep these limbs, her provinces, from dissolution.
The Funeral, st. 1
- 10 A bracelet of bright hair about the bone.
The Relic, st. 1
- 11 Take heed of loving me. *The Prohibition, st. 1*
- 12 So, so, break off this last lamenting kiss,
Which sucks two souls, and vapors both away.
The Expiration, st. 1
- 13 Ah cannot we
As well as cocks and lions jocund be,
After such pleasures?
Farewell to Love, st. 3
- 14 Love built on beauty, soon as beauty, dies.
Elegies, no. 2, The Anagram, l. 27
- 15 Nature's lay idiot, I taught thee to love.
Elegies, 7, Nature's Lay Idiot, l. 1
- 16 The Alphabet
Of flowers. *Elegies, 7, Nature's Lay Idiot, l. 9*
- 17 She, and comparisons are odious.
Elegies, 8, The Comparison, l. 54
- 18 No spring, nor summer beauty hath such grace,
As I have seen in one autumnal face.
Elegies, 9, The Autumnal, l. 1
- 19 The heavens rejoice in motion, why should I
Abjure my so much lov'd variety.
Elegies, 17, Variety, l. 1
- 20 Who ever loves, if he do not propose
The right true end of love, he's one that goes
To sea for nothing but to make him sick.
Elegies, 18, Love's Progress, l. 1
- 21 The Sestos and Abydos of her breasts
Not of two lovers, but two loves the nests.
Elegies, 18, Love's Progress, l. 61
- 22 Those set our hairs, but these our flesh upright.
Elegies, 19, To His Mistress Going to Bed, l. 24
- 23 O my America! my new-found land.
Elegies, 19, To His Mistress Going to Bed, l. 27
- 24 Full nakedness! All joys are due to thee,
As souls unbodied, bodies unclothed must be,
To taste whole joys.
Elegies, 19, To His Mistress Going to Bed, l. 33
- 25 Sir, more than kisses, letters mingle souls;
For, thus friends absent speak.
Verse Letter to Sir Henry Wotton, written before April 1598, l. 1
- 26 And new philosophy calls all in doubt,
The element of fire is quite put out;
The sun is lost, and the earth, and no man's wit
Can well direct him where to look for it.
And freely men confess that this world's spent,
When in the planets, and the firmament
They seek so many new; then see that this
Is crumbled out again to his atomies.
'Tis all in pieces, all coherence gone;

- All just supply, and all relation:
Prince, subject, Father, Son, are things forgot.
An Anatomy of the World. The First Anniversary [first published 1611],¹ l. 205
- 1 Her pure, and eloquent blood
Spoke in her cheeks, and so distinctly wrought,
That one might almost say, her body thought.
Of the Progress of the Soul. The Second Anniversary [first published 1612],² l. 244
- 2 Nature's great masterpiece, an Elephant,
The only harmless great thing; the giant
Of beasts. *On the Progress of the Soul, st. 39*
- 3 I am a little world made cunningly
Of elements, and an angelic sprite.
Holy Sonnets, no. 5, l. 1
- 4 At the round earth's imagin'd corners, blow
Your trumpets, angels, and arise, arise
From death, you numberless infinities
Of souls. *Holy Sonnets, 7, l. 1*
- 5 All whom war, dearth, age, agues, tyrannies,
Despair, law, chance, hath slain.
Holy Sonnets, 7, l. 6
- 6 If poisonous minerals, and if that tree,
Whose fruit threw death on else immortal us,
If lecherous goats, if serpents envious
Cannot be damn'd; alas; why should I be?
Holy Sonnets, 9, l. 1
- 7 Death be not proud, though some have called thee
Mighty and dreadful, for thou art not so,
For those whom thou think'st thou dost over-
throw,
Die not, poor death, nor yet canst thou kill me.
Holy Sonnets, 10, l. 1
- 8 Thou art slave to fate, chance, kings, and desperate
men. *Holy Sonnets, 10, l. 9*
- 9 One short sleep past, we wake eternally,
And death shall be no more; death, thou shalt die.
Holy Sonnets, 10, l. 13
- 10 What if this present were the world's last night?
Holy Sonnets, 13, l. 1
- 11 Batter my heart, three-person'd God; for you
As yet but knock, breathe, shine, and seek to
mend. *Holy Sonnets, 14, l. 1*
- 12 Show me, dear Christ, Thy spouse, so bright and
clear. *Holy Sonnets, 18,² l. 1*
- 13 Since I am coming to that holy room,
Where, with thy choir of saints forevermore,
I shall be made thy music; as I come
- I tune the instrument here at the door,
And what I must do then, think here before.
*Hymn to God My God, in My Sickness
[written c. 1623 or 1631], st. 1*
- 14 Whilst my physicians by their love are grown
Cosmographers, and I their map, who lie
Flat on this bed. *Hymn to God My God, st. 2*
- 15 Wilt thou forgive that sin where I begun,
Which was my sin, though it were done before?
Wilt thou forgive that sin; through which I run,
And do run still: though still I do deplore?
When thou hast done, thou hast not done,
For, I have more.
*A Hymn to God the Father [first published
1633]*
- 16 I observe the physician with the same diligence
as he the disease.
Devotions upon Emergent Occasions [1624], no. 6
- 17 I do nothing upon myself, and yet am mine own
executioner.
Devotions upon Emergent Occasions, 12
- 18 The flea, though he kill none, he does all the
harm he can.
Devotions upon Emergent Occasions, 12
- 19 No man is an island, entire of itself; every man is
a piece of the continent, a part of the main; if a clod
be washed away by the sea, Europe is the less, as
well as if a promontory were, as well as if a manor of
thy friends or of thine own were; any man's death
diminishes me, because I am involved in mankind;
and therefore never send to know for whom the bell
tolls; it tolls for thee.
Devotions upon Emergent Occasions, 17
- 20 What gnashing is not a comfort, what gnawing
of the worm is not a tickling, what torment is not a
marriage bed to this damnation, to be secluded
eternally, eternally, eternally from the sight of God?
*LXXX Sermons [1640], no. 76, preached to
the Earl of Carlisle, c. autumn 1622*
- 21 Now God comes to thee, not as in the dawning
of the day, not as in the bud of the spring, but as
the sun at noon to illustrate all shadows, as the
sheaves in harvest, to fill all penuries, all occasions
invite his mercies, and all times are his seasons.
*LXXX Sermons, 3, preached on Christmas
Day, 1625*
- 22 I throw myself down in my chamber, and I call
in and invite God and his angels thither, and when
they are there, I neglect God and his angels, for the
noise of a fly, for the rattling of a coach, for the
whining of a door.
*LXXX Sermons, 80, preached at the funeral of
Sir William Cokayne, December 12, 1626*

¹“Anniversary” of the death of Elizabeth Drury [c. 1595–1610].

²First published in 1899.

- 1 And what is so intricate, so entangling as death?
Who ever got out of a winding sheet?
*LXXX Sermons, 54, preached to the King at
Whitchhall, April 5, 1628*
- 2 Poor intricated soul! Riddling, perplexed, laby-
rinthical soul!
*LXXX Sermons, 48, preached upon the Day of
St. Paul's Conversion, January 25, 1629*
- 3 When my mouth shall be filled with dust, and
the worm shall feed, and feed sweetly upon me,
when the ambitious man shall have no satisfaction if
the poorest alive tread upon him, nor the poorest
receive any contentment in being made equal to
princes, for they shall be equal but in dust.
*XXVI Sermons [1661], no. 26, Death's Duel,
last sermon, February 15, 1631¹*

Ben Jonson²

c. 1573–1637

- 4 As sure as death.
Every Man in His Humour [1598], act II, sc. i
- 5 As he brews, so shall he drink.
Every Man in His Humour, II, i
- 6 It must be done like lightning.
Every Man in His Humour, IV, 5
- 7 Art hath an enemy called Ignorance.
Every Man out of His Humour [1599], act I, sc. i
- 8 There shall be no love lost.
Every Man out of His Humour, II, i
- 9 True happiness
Consists not in the multitude of friends,
But in the worth and choice.
Cynthia's Revels [1600], act III, sc. ii
- 10 Queen and huntress, chaste and fair,
Now the sun is laid to sleep,
Seated in thy silver chair,
State in wonted manner keep:
Hesperus entreats thy light,
Goddess, excellently bright.
Cynthia's Revels, V, iii
- 11 That old bald cheater, Time.
The Poetaster [1601], act I, sc. i
- 12 Of all wild beasts preserve me from a tyrant; and
of all tame, a flatterer. *Sejanus [1603], act I*

¹Called by His Majesty's household the Doctor's Own Funeral Sermon.—*Preface to the first edition* [1632]

²O rare Ben Jonson! — JOHN YOUNG, *Epitaph*
Which was done at the charge of Jack Young, who, walking
there when the grave was covering, gave the fellow 18 pence to cut
it.—JOHN AUBREY, *Brief Lives*

- 13 Calumnies are answered best with silence.
Volpone [1606], act II, sc. ii
- 14 Come my Celia, let us prove,
While we can, the sports of love;
Time will not be ours forever,
He at length our good will sever.
Spend not then his gifts in vain;
Suns that set may rise again,
But if once we lose this light,
'Tis with us perpetual night.
Song, To Celia [1607]
- 15 Still to be neat, still to be drest,
As you were going to a feast.
*Epicene; or, The Silent Woman [1609],
act I, sc. i*
- 16 Give me a look, give me a face,
That makes simplicity a grace;
Robes loosely flowing, hair as free,
Such sweet neglect more taketh me
Than all the adulteries of art:
They strike mine eyes, but not my heart.
Epicene; or, The Silent Woman, I, i
- 17 The dignity of truth is lost with much protesting.
Catiline's Conspiracy [1611], act III, sc. ii
- 18 Truth is the trial of itself
And needs no other touch,
And purer than the purest gold,
Refine it ne'er so much.
On Truth [1616], st. 1
- 19 Preserving the sweetness of proportion and ex-
pressing itself beyond expression.
The Masque of Hymen [1616]
- 20 Farewell, thou child of my right hand, and joy!
My sin was too much hope of thee, loved boy.
*Epigrams [1616]. On My First Son [written
c. 1603]*
- 21 Rest in soft peace, and, asked, say here doth lie
Ben Jonson his best piece of poetry:
For whose sake, henceforth, all his vows be such,
As what he loves may never like too much.
Epigrams. On My First Son
- 22 Underneath this stone doth lie
As much beauty as could die;
Which in life did harbor give
To more virtue than doth live.
*Epigrams. Epitaph on
Elizabeth, Lady H——*
- 23 Follow a shadow, it still flies you;
Seem to fly it, it will pursue:
So court a mistress, she denies you;
Let her alone, she will court you.
The Forest [1616]. Follow a Shadow, st. 1

- 1 Whilst that for which all virtue now is sold,
And almost every vice — almighty gold.
*The Forest. Epistle to Elizabeth, Countess of
Rutland*
- 2 Drink to me only with thine eyes,
And I will pledge with mine;
Or leave a kiss but in the cup
And I'll not look for wine.¹
The thirst that from the soul doth rise
Doth ask a drink divine;
But might I of Jove's nectar sup,
I would not change for thine.
The Forest. To Celia, st. 1
- 3 I sent thee late a rosy wreath,
Not so much honoring thee
As giving it a hope that there
It could not wither'd be.
But thou thereon didst only breathe,
And sent'st it back to me;
Since when it grows and smells, I swear,
Not of itself, but thee.
The Forest. To Celia, st. 2
- 4 Reader, look,
Not at his picture, but his book.
*On the portrait of Shakespeare prefixed to the
First Folio [1623]*
- 5 Soul of the age!
The applause, delight, the wonder of our stage!
My Shakespeare, rise; I will not lodge thee by
Chaucer or Spenser, or bid Beaumont lie
A little further, to make thee a room;
Thou art a monument, without a tomb,
And art alive still, while thy book doth live,
And we have wits to read, and praise to give.
*To the Memory of My Beloved, the Author,
Mr. William Shakespeare [1623]*
- 6 Marlowe's mighty line.
*To the Memory of My Beloved, the Author,
Mr. William Shakespeare*
- 7 And though thou hadst small Latin and less Greek.
*To the Memory of My Beloved, the Author,
Mr. William Shakespeare*
- 8 Call forth thundering Aeschylus.
*To the Memory of My Beloved, the Author,
Mr. William Shakespeare*
- 9 He was not of an age but for all time.
*To the Memory of My Beloved, the Author,
Mr. William Shakespeare*
- 10 Who casts to write a living line, must sweat.
*To the Memory of My Beloved, the Author,
Mr. William Shakespeare*
- 11 For a good poet's made, as well as born.
*To the Memory of My Beloved, the Author,
Mr. William Shakespeare*
- 12 Sweet Swan of Avon!
*To the Memory of My Beloved, the Author,
Mr. William Shakespeare*
- 13 Those that merely talk and never think,
That live in the wild anarchy of drink.²
*Underwoods [1640]. An Epistle, Answering
to One That Asked to Be Sealed of the Tribe
of Ben*
- 14 In small proportions we just beauties see,
And in short measures life may perfect be.
*Underwoods. To the Immortal Memory
of Sir Lucius Cary and Sir Henry Morison*
- 15 The players have often mentioned it as an honor
to Shakespeare that in his writing (whatsoever he
penned) he never blotted out a line. My answer
hath been, "Would he had blotted a thousand."
*Timber; or, Discoveries Made upon Men
and Matter [1640]*
- 16 I loved the man [Shakespeare] and do honor his
memory, on this side idolatry, as much as any.
*Timber; or, Discoveries Made upon Men
and Matter*
- 17 Greatness of name in the father oft-times over-
whelms the son; they stand too near one another.
The shadow kills the growth: so much, that we see
the grandchild come more and oftener to be heir of
the first.
*Timber; or, Discoveries Made upon Men
and Matter*
- 18 Though the most be players, some must be spec-
tators.
*Timber; or, Discoveries Made upon Men
and Matter*
- 19 Talking and eloquence are not the same: to
speak, and to speak well, are two things. A fool may
talk, but a wise man speaks.
*Timber; or, Discoveries Made upon Men
and Matter*

¹Drink to me with your eyes alone. . . . And if you will, take the cup to your lips and fill it with kisses, and give it so to me. — PHILOSTRATUS [c. 181–250], *Letter 24*

²They never taste who always drink;/ They always talk who never think. — PRIOR, *Upon a Passage in the Scaligerana*

Richard Barnfield

1574–1627

- 1 The waters were his winding sheet, the sea was made for his tomb;
Yet for his fame the ocean sea, was not sufficient room.
*Epitaph on Hawkins*¹ [1595]
- 2 As it fell upon a day
In the merry month of May,
Sitting in a pleasant shade
Which a grove of myrtles made.
Poems: In Divers Humours [1598]. *Ode*
- 3 Every one that flatters thee
Is no friend in misery.
Words are easy, like the wind;
Faithful friends are hard to find.
Every man will be thy friend
Whilst thou hast wherewith to spend;
But if store of crowns be scant,
No man will supply thy want.
Poems: In Divers Humours. Ode
- 4 If music and sweet poetry agree.
Poems: To His Friend, Mr. R. L.

Joseph Hall

1574–1656

- 5 So little in his purse, so much upon his back.
Portrait of a Poor Gallant
- 6 'Mongst all these stirs of discontented strife,
O, let me lead an academic life;
To know much, and to think for nothing, know
Nothing to have, yet think we have enow.
Discontent of Men with Their Condition
- 7 Death borders upon our birth, and our cradle stands in the grave.
Epistles [1608–1611]. *Decade III, epistle 2*

Thomas Heywood

c. 1574–c. 1641

- 8 Within the red-leaved table of my heart.
A Woman Killed with Kindness [1607], *sc. vi*
- 9 I will walk on eggs.
A Woman Killed with Kindness, xiii
- 10 O God! O God! that it were possible
To undo things done; to call back yesterday!

¹Sir John Hawkins [1532–1595], second in command to Drake on the expedition to the West Indies, died at sea off Puerto Rico.

That Time could turn up his swift sandy glass,
To untell the days, and to redeem these hours.

A Woman Killed with Kindness, xiii

- 11 Pack clouds away, and welcome day,
With night we banish sorrow.
Pack Clouds Away [1630], *st. 1*
- 12 I hold he loves me best that calls me Tom.
Hierarchie of the Blessed Angels [1635]
- 13 Seven cities warr'd for Homer being dead,
Who living had no roof to shroud his head.²
Hierarchie of the Blessed Angels

John Marston

c. 1575–c. 1634

- 14 Oblivioni sacrum [Sacred to oblivion]. *Epitaph*

Cyril Tourneur

1575–1626

- 15 Does the silkworm expend her yellow labors
For thee? For thee does she undo herself?
Are lordships sold to maintain ladyships,
For the poor benefit of a bewildering minute?
The Revenger's Tragedy [1607], *act III, sc. iv*

Henry Peacham

c. 1576–c. 1643

- 16 Affect not as some do that bookish ambition to
be stored with books and have well-furnished libraries,
yet keep their heads empty of knowledge; to
desire to have many books, and never to use them,
is like a child that will have a candle burning by him
all the while he is sleeping.
The Compleat Gentleman [1622]

Robert Burton

1577–1640

- 17 All my joys to this are folly,
Naught so sweet as melancholy.
The Anatomy of Melancholy [1621–1651].
The Author's Abstract

²Seven cities strive for the learned root of Homer: /Smyrna, Chios, Colophon, Ithaca, Pylos, Argos, Athens.—ANONYMOUS; *from The Greek Anthology* [1906], *ed. J. W. MACRAIL, bk. VI, epigram 298*

Seven wealthy towns contend for Homer dead, /Through which the living Homer begged his bread.—THOMAS SEWARD [1708–1790], *On Homer*

- 1 I would help others, out of a fellow-feeling.¹
The Anatomy of Melancholy. Democritus to the Reader
- 2 They lard their lean books with the fat of others' works.
The Anatomy of Melancholy. Democritus to the Reader
- 3 We can say nothing but what hath been said. Our poets steal from Homer. . . . Our story-dressers do as much; he that comes last is commonly best.
The Anatomy of Melancholy. Democritus to the Reader
- 4 A dwarf standing on the shoulders of a giant may see farther than a giant himself.
The Anatomy of Melancholy. Democritus to the Reader
- 5 It is most true, *stilus virum arguit*—our style betrays us.²
The Anatomy of Melancholy. Democritus to the Reader
- 6 Old friends become bitter enemies on a sudden for toys and small offenses.
The Anatomy of Melancholy. Democritus to the Reader
- 7 Penny wise, pound foolish.
The Anatomy of Melancholy. Democritus to the Reader
- 8 Women wear the breeches . . . in a word, the world turned upside downward.
The Anatomy of Melancholy. Democritus to the Reader
- 9 Like Aesop's fox, when he had lost his tail, would have all his fellow foxes cut off theirs.
The Anatomy of Melancholy. Democritus to the Reader
- 10 All poets are mad.
The Anatomy of Melancholy. Democritus to the Reader
- 11 Every man hath a good and a bad angel attending on him in particular, all his life long.
The Anatomy of Melancholy, pt. I, sec. 2, member 1, subsec. 2
- 12 That which Pythagoras said to his scholars of old, may be forever applied to melancholy men, *A fabis abstinete*, eat no beans.
The Anatomy of Melancholy, pt. I, sec. 2, member 2, subsec. 1
- 13 Cookery is become an art, a noble science; cooks are gentlemen.
The Anatomy of Melancholy, pt. I, sec. 2, member 2, subsec. 2
- 14 No rule is so general, which admits not some exception.³
The Anatomy of Melancholy, pt. I, sec. 2, member 2, subsec. 3
- 15 Idleness is an appendix to nobility.
The Anatomy of Melancholy, pt. I, sec. 2, member 2, subsec. 6
- 16 Why doth one man's yawning make another yawn?
The Anatomy of Melancholy, pt. I, sec. 2, member 3, subsec. 2
- 17 They do not live but linger.
The Anatomy of Melancholy, pt. I, sec. 2, member 3, subsec. 10
- 18 [Desire is] a perpetual rack, or horsemill, according to Austin [Saint Augustine], still going round as in a ring.
The Anatomy of Melancholy, pt. I, sec. 2, member 3, subsec. 11
- 19 [The rich] are indeed rather possessed by their money than possessors.
The Anatomy of Melancholy, pt. I, sec. 2, member 3, subsec. 12
- 20 Were it not that they are loath to lay out money on a rope, they would be hanged forthwith, and sometimes die to save charges.
The Anatomy of Melancholy, pt. I, sec. 2, member 3, subsec. 12
- 21 A mere madness, to live like a wretch and die rich.
The Anatomy of Melancholy, pt. I, sec. 2, member 3, subsec. 12
- 22 I may not here omit those two main plagues and common dotages of human kind, wine and women, which have infatuated and besotted myriads of people; they go commonly together.
The Anatomy of Melancholy, pt. I, sec. 2, member 3, subsec. 13
- 23 All our geese are swans.⁴
The Anatomy of Melancholy, pt. I, sec. 2, member 3, subsec. 14
- 24 They are proud in humility; proud in that they are not proud.
The Anatomy of Melancholy, pt. I, sec. 2, member 3, subsec. 14

¹A fellow-feeling makes one wondrous kind. — DAVID GARRICK, *Prologue on Quitting the Stage* [1776]

²Latin proverb.

³The exception proves the rule. — *Proverb*

⁴Every man thinks his own geese swans. — CHARLES DICKENS, *The Cricket on the Hearth* [1845], *Chirp the Second*

- 1 We can make mayors and officers every year, but not scholars.
The Anatomy of Melancholy, pt. I, sec. 2, member 3, subsec. 15
- 2 *Hinc quam sic calamus saevior ense, patet.* The pen worse than the sword.
The Anatomy of Melancholy, pt. I, sec. 2, member 4, subsec. 4
- 3 See one promontory (said Socrates of old), one mountain, one sea, one river, and see all.¹
The Anatomy of Melancholy, pt. I, sec. 2, member 4, subsec. 7
- 4 One was never married, and that's his hell; another is, and that's his plague.
The Anatomy of Melancholy, pt. I, sec. 2, member 4, subsec. 7
- 5 Aristotle said melancholy men of all others are most witty.
The Anatomy of Melancholy, pt. I, sec. 3, member 1, subsec. 3
- 6 Seneca thinks the gods are well pleased when they see great men contending with adversity.
The Anatomy of Melancholy, pt. II, sec. 2, member 1, subsec. 1
- 7 Machiavel says virtue and riches seldom settle on one man.
The Anatomy of Melancholy, pt. II, sec. 2, member 2
- 8 As he said in Machiavel, *omnes eodem patre nati*, Adam's sons, conceived all and born in sin, etc. "We are by nature all as one, all alike, if you see us naked; let us wear theirs and they our clothes, and what is the difference?"
The Anatomy of Melancholy, pt. II, sec. 2, member 2
- 9 Who cannot give good counsel? 'Tis cheap, it costs them nothing.
The Anatomy of Melancholy, pt. II, sec. 2, member 3
- 10 Many things happen between the cup and the lip.²
The Anatomy of Melancholy, pt. II, sec. 2, member 3
- 11 All places are distant from heaven alike.
The Anatomy of Melancholy, pt. II, sec. 2, member 4
- 12 The commonwealth of Venice in their armory have this inscription: "Happy is that city which in time of peace thinks of war."
The Anatomy of Melancholy, pt. II, sec. 2, member 6
- 13 Every man, as the saying is, can tame a shrew but he that hath her.
The Anatomy of Melancholy, pt. II, sec. 2, member 6
- 14 Tobacco, divine, rare, superexcellent tobacco, which goes far beyond all the panaceas, potable gold, and philosopher's stones, a sovereign remedy to all diseases . . . but as it is commonly abused by most men, which take it as tinkers do ale, 'tis a plague, a mischief, a violent purger of goods, lands, health, hellish, devilish and damned tobacco, the ruin and overthrow of body and soul.
The Anatomy of Melancholy, pt. II, sec. 4, member 2, subsec. 2
- 15 "Let me not live," said Aretine's Antonia, "if I had not rather hear thy discourse than see a play."
The Anatomy of Melancholy, pt. III, sec. 1, member 1, subsec. 1
- 16 Birds of a feather will gather together.
The Anatomy of Melancholy, pt. III, sec. 1, member 1, subsec. 2
- 17 No cord nor cable can so forcibly draw, or hold so fast, as love can do with a twined thread.³
The Anatomy of Melancholy, pt. III, sec. 2, member 1, subsec. 2
- 18 To enlarge or illustrate this power and effect of love is to set a candle in the sun.⁴
The Anatomy of Melancholy, pt. III, sec. 2, member 1, subsec. 2
- 19 [Quoting Seneca:] Cornelia kept her in talk till her children came from school, "and these," said she, "are my jewels."
The Anatomy of Melancholy, pt. III, sec. 2, member 2, subsec. 3
- 20 Diogenes struck the father when the son swore.
The Anatomy of Melancholy, pt. III, sec. 2, member 2, subsec. 5

¹A blade of grass is always a blade of grass, whether in one country or another.—SAMUEL JOHNSON, in Hester Piozzi, *Anecdotes of Samuel Johnson* [1786]

²A very ancient proverb, sometimes attributed to Homer.

There is many a slip 'twixt the cup and the lip.—PALLADAS [fl. 400], in *The Greek Anthology* [1906], ed. J. W. MACKAIL, bk. X, epigram 32

Though men determine, the gods do dispose; and oftentimes many things fall out between the cup and the lip.—ROBERT GREENE, *Perimedes the Blacksmith* [1588]

³One hair of a woman can draw more than a hundred pair of oxen.—JAMES HOWELL, *Letters* [1645–1655], bk. II, 4

She knows her man, and when you rant and swear, / Can draw you to her with a single hair.—JOHN DRYDEN, *Persius* [1693], satire V, l. 246

⁴And hold their farthing candle to the sun.—EDWARD YOUNG, *Love of Fame* [1725–1728], *Satire VII*, l. 99

And hold their glimmering tapers to the sun.—GEORGE CRABBE, *The Parish Register* [1807], pt. I, introduction

- 1 For “ignorance is the mother of devotion,” as all the world knows.

The Anatomy of Melancholy, pt. III, sec. 4, member 1, subsec. 2

- 2 The fear of some divine and supreme powers keeps men in obedience.¹

The Anatomy of Melancholy, pt. III, sec. 4, member 1, subsec. 2

- 3 One religion is as true as another.

The Anatomy of Melancholy, pt. III, sec. 4, member 2, subsec. 1

- 4 Melancholy and despair, though often, do not always concur; there is much difference: melancholy fears without a cause, this upon great occasion; melancholy is caused by fear and grief, but this torment procures them and all extremity of bitterness.

The Anatomy of Melancholy, pt. III, sec. 4, member 2, subsec. 3

- 5 A good conscience is a continual feast.

The Anatomy of Melancholy, pt. III, sec. 4, member 2, subsec. 3

- 6 Our conscience, which is a great ledger book, wherein are written all our offenses . . . grinds our souls with the remembrance of some precedent sins, makes us reflect upon, accuse and condemn ourselves.

The Anatomy of Melancholy, pt. III, sec. 4, member 2, subsec. 3

- 7 What physic, what chirurgery, what wealth, favor, authority can relieve, bear out, assuage, or expel a troubled conscience? A quiet mind cureth all.

The Anatomy of Melancholy, pt. III, sec. 4, member 2, subsec. 5

- 8 Be not solitary, be not idle.

The Anatomy of Melancholy, pt. III, sec. 4, member 2, subsec. 6

William Harvey

1578–1657

- 9 The heart of animals is the foundation of their life, the sovereign of everything within them, the sun of their microcosm.

De Motu Cordis et Sanguinis [1628],²
dedication to King Charles

¹The fear o’ hell’s a hangman’s whip/To haud the wretch in order.—ROBERT BURNS, *Epistle to a Young Friend*

²*An Anatomical Disquisition on the Motion of the Heart and Blood in Animals.*

Translated by ROBERT WILLIS.

- 10 All we know is still infinitely less than all that still remains unknown.

De Motu Cordis et Sanguinis, dedication to Dr. Argent and Other Learned Physicians

- 11 I profess both to learn and to teach anatomy, not from books but from dissections; not from positions of philosophers but from the fabric of nature.

De Motu Cordis et Sanguinis, dedication to Dr. Argent and Other Learned Physicians

- 12 I appeal to your own eyes as my witness and judge.

De Generatione Animalium (On the Generation of Animals) [1651],³
introduction

John Fletcher

1579–1625

- 13 Drink today, and drown all sorrow;
You shall perhaps not do ’t tomorrow.

Rollo, Duke of Normandy [1639] (*in collaboration with JONSON and others*), act II, sc. ii

- 14 And he that will to bed go sober
Falls with the leaf in October.⁴

Rollo, Duke of Normandy, II, ii

- 15 Three merry boys, and three merry boys,
And three merry boys are we.⁵
As ever did sing in a hempen string
Under the gallows tree.

Rollo, Duke of Normandy, III, ii

- 16 O woman, perfect woman! what distraction
Was meant to mankind when thou wast made a devil!

Monsieur Thomas [1639], act III, sc. i

- 17 That soul that can
Be honest is the only perfect man.
The Honest Man’s Fortune [1647] (*in collaboration with three other authors*),
epilogue

- 18 Weep no more, nor sigh, nor groan,
Sorrow calls no time that’s gone;
Violets plucked, the sweetest rain
Makes not fresh nor grow again.

The Queen of Corinth [1647] (*in collaboration with MASSINGER and a third author*), act III, sc. ii

³Translated by ROBERT WILLIS.

⁴The following well-known catch, or glee, is formed on this song: He who goes to bed, and goes to bed sober, / Falls as the leaves do, and dies in October; / But he who goes to bed, and goes to bed mellow, / Lives as he ought to do, and dies an honest fellow.

⁵Three merry men be we.—GEORGE PEELE, *Old Wives’ Tale* [1595]

- 1 Of all the paths lead to a woman's love
Pity's the straightest.
The Knight of Malta [1647] (in collaboration
with MASSINGER), act I, sc. i
- 2 Go to grass.
The Little French Lawyer [1647] (in
collaboration with MASSINGER), act IV, sc. vii
- 3 There is no jesting with edge tools.
The Little French Lawyer, IV, vii
- 4 Let's meet, and either do or die.¹
The Island Princess [1647], act II, sc. ii
- 5 Hence, all you vain delights,
As short as are the nights
Wherein you spend your folly!
There's naught in this life sweet
But only melancholy;
O sweetest melancholy!
The Nice Valor [1647]. *Melancholy*²

Thomas Middleton

1580–1627

- 6 Better the day, better the deed.³
Michaelmas Term [1607], act III, sc. i
- 7 Since the worst comes to the worst.⁴
Michaelmas Term, III, iv
- 8 What is got over the Devil's back (that's by knavery), is spent under the belly (that's by lechery).⁵
Michaelmas Term, IV, i
- 9 As true as I live.
The Family of Love [1608], act V, sc. iii
- 10 Have you summoned your wits from woolgathering?⁶
The Family of Love, V, iii

¹This expression is a kind of common property, being the motto, we believe, of a Scottish family.—SIR WALTER SCOTT, review of Thomas Campbell's *Gertrude of Wyoming* [1809], where it appears (*pt. III, l. 37*): Tomorrow let us do or die!

²This poem is frequently and with some likelihood attributed to WILLIAM STRODE [1602–1645].

³The better the day, the worse deed.—MATTHEW HENRY, *Commentaries*, *Genesis* 3

⁴If the worst comes to the worst.—*Discovery of the Knights of the Poste* [1597]

⁵What is got over the Devil's back is spent under the belly.—FRANÇOIS RABELAIS, *Works*, bk. V [1552], ch. 11

Isocrates was in the right to insinuate that what is got over the Devil's back is spent under his belly.—ALAIN RENÉ LESAGE, *Gil Blas* [1715–1735], bk. VIII, ch. 9

⁶My understanding has forsook me, and is gone a-woolgathering.—CERVANTES, *Don Quixote*, *pt. II* [1605–1615], bk. IV, ch. 38

- 11 By my faith the fool has feathered his nest well.⁷
The Roaring Girl [1611], act I, sc. i
- 12 That disease of which all old men sicken—
avarice.⁸ *The Roaring Girl*, I, i
- 13 I that am of your blood was taken from you
For your better health; look no more upon't,
But cast it to the ground regardlessly,
Let the common sewer take it from distinction.
The Changeling [written 1622], act V, sc. iii
- 14 As the case stands.
The Old Law [1656], act II, sc. i
- 15 On his last legs. *The Old Law*, V, i
- 16 'Tis a stinger.
More Dissemblers Besides Women [1657],
act III, sc. ii
- 17 How many honest words have suffered corruption
since Chaucer's days!
No Wit, No Help, Like a Woman's [1657],
act II, sc. i
- 18 By many a happy accident.
No Wit, No Help, Like a Woman's, IV, i
- 19 Anything for a Quiet Life.
Title of play [1662] (in collaboration with WEBSTER)
- 20 This was a good week's labor.
Anything for a Quiet Life, act V, sc. ii
- 21 There's no hate lost between us.
The Witch [written c. 1627], act IV, sc. iii
- 22 Black spirits and white, red spirits and gray,
Mingle, mingle, mingle, you that mingle may.⁹
The Witch, V, ii

Richard Rich

fl. 1610

- 23 God will not let us fall . . .
For . . . our work is good,
We hope to plant a nation,
Where none before hath stood.
Newes from Virginia: The Flock Triumphant
[1610]¹⁰

⁷We will feather our nests ere time may us espy.—*A Merry Interlude Entitled Respublica* [1553], act III, sc. vi

⁸So for a good old-gentlemanly vice / I think I must take up with avarice.—LORD BYRON, *Don Juan* [1818–1824], *canto I, st. 216*

⁹These lines are introduced into *Macbeth*, act IV, sc. i.

¹⁰Narrative poem about Rich's voyage to Virginia [1609] with Captain Christopher Newport. Its account of a shipwreck on the Bermudas may have been a source for scenes in Shakespeare's *The Tempest*.

John Webster

c. 1580–c. 1625

- 1 Is not old wine wholesomest, old pippins tooth-
somest, old wood burn brightest, old linen wash
whitest? Old soldiers, sweethearts, are surest, and
old lovers are soundest.

Westward Hoe [1607] (in collaboration with
DEKKER), act II, sc. ii

- 2 I saw him now going the way of all flesh.
Westward Hoe, II, ii

- 3 Call for the robin redbreast and the wren,
Since o'er shady groves they hover,
And with leaves and flowers do cover
The friendless bodies of unburied men.
The White Devil [1612], act V, sc. iv

- 4 But keep the wolf far thence, that's foe to men,
For with his nails he'll dig them up again.
The White Devil, V, iv

- 5 Prosperity doth bewitch men, seeming clear;
But seas do laugh, show white, when rocks are
near.
The White Devil, V, vi

- 6 I am Duchess of Malfi still.
Duchess of Malfi [1623], act IV, sc. ii

- 7 I know death hath ten thousand several doors
For men to take their exits.¹
Duchess of Malfi, IV, ii

- 8 Heaven-gates are not so highly arch'd
As princes' palaces; they that enter there
Must go upon their knees.
Duchess of Malfi, IV, ii

- 9 *Ferdinand*: Cover her face; mine eyes dazzle; she
died young.
Bosola: I think not so; her infelicity
Seemed to have years too many.
Duchess of Malfi, IV, ii

- 10 Vain the ambition of kings
Who seek by trophies and dead things
To leave a living name behind,
And weave but nets to catch the wind.²
The Devil's Law Case [1623], song

¹The thousand doors that lead to death.—THOMAS BROWNE,
Religio Medici [1643], pt. I, sc. 44

Death hath so many doors to let out life.—JOHN FLETCHER AND
PHILIP MASSINGER, *The Custom of the Country* [1647], act II, sc. ii
Death hath a thousand doors to let out life.—PHILIP MASSINGER,
A Very Woman [1665], act V, sc. iv

²Since in a net I seek to hold the wind.—SIR THOMAS WYATT,
Sonnet, Whoso List to Hunt

Sir Thomas Overbury

1581–1613

- 11 Give me, next good, an understanding wife,
By nature wise, not learned much by art.
A Wife [1614]

- 12 He disdains all things above his reach, and pre-
ferreth all countries before his own.
An Affectate Traveller [1614]

James Ussher

1581–1656

- 13 According to our chronology, [the creation of
the world] fell upon the entrance of the night pre-
ceding the twenty third day of October in the year
of the Julian Calendar, 710 [4004 B.C.].
The Annals of the World [1658]

Richard Corbet

1582–1635

- 14 Farewell, rewards and fairies,
Good housewives now may say.
The Fairies Farewell, st. 1

- 15 Who of late for cleanliness,
Finds sixpence in her shoe?
The Fairies Farewell, st. 1

- 16 Nor too much wealth nor wit come to thee,
So much of either may undo thee.
To His Son, Vincent Corbet

Jacques du Laurens

1583–1650

- 17 I do not attack fools, but foolishness.
Satires [1624]

Philip Massinger

1583–1640

- 18 Be wise;
Soar not too high to fall; but stoop to rise.
Duke of Milan [1623], act I, sc. ii

- 19 He that would govern others, first should be
The master of himself.
The Bondman [1624], act I, sc. iii

- 20 To be nobly born
Is now a crime.
The Roman Actor [1629], act I, sc. i

- 1 Whose wealth
Arithmetic cannot number.
The Roman Actor, I, iii
- 2 Grim death. *The Roman Actor, IV, ii*
- 3 A New Way to Pay Old Debts.
Title of play [1632]

Francis Beaumont
c. 1584–1616

- 4 What things have we seen
Done at the Mermaid! heard words that have been
So nimble, and so full of subtle flame,
As if that everyone from whence they came,
Had meant to put his whole wit in a jest,
And resolv'd to live a fool, the rest
Of his dull life. *Letter to Ben Jonson [1640]*

Beaumont and Fletcher¹
[Francis Beaumont c. 1584–1616]
[John Fletcher 1579–1625]

- 5 It is always good
When a man has two irons in the fire.
The Faithful Friends [c. 1608], act I, sc. ii
- 6 As cold as cucumbers.
Cupid's Revenge [1615], act I, sc. i
- 7 Kiss till the cow comes home.²
The Scornful Lady [1616], act III, sc. i
- 8 There is a method in man's wickedness—
It grows up by degrees.
A King and No King [1619], act V, sc. iv
- 9 Upon my buried body lie lightly, gentle earth.
The Maid's Tragedy [1619], act II, sc. ii
- 10 The devil take the hindmost!
Philaster [1620], act V, sc. iii
- 11 Whistle, and she'll come to you.
Wit Without Money [1639], act IV, sc. iv
- 12 Calamity is man's true touchstone.
Four Plays in One. The Triumph of Honour [1647], sc. i

¹Of whose partnership John Aubrey said: "There was a wonderful consimilitude of fancy. They lived together not far from the play-house, had one wench in the house between them, the same clothes and cloak, &c."

²Also familiar as: Till the cows come home.

- 13 Though I say it that should not say it.
Wit at Several Weapons (probably in collaboration with WILLIAM ROWLEY [c. 1585–c. 1642]), act II, sc. ii

John Selden
1584–1654

- 14 *Scrutamini scripturas* [Let us look at the scriptures]. These two words have undone the world.
Table Talk [1689]. Bible, Scripture
- 15 Old friends are best. King James used to call for his old shoes; they were easiest for his feet.
Table Talk. Friends
- 16 Humility is a virtue all preach, none practice; and yet everybody is content to hear.
Table Talk. Humility
- 17 'Tis not the drinking that is to be blamed, but the excess.
Table Talk. Humility
- 18 Ignorance of the law excuses no man; not that all men know the law, but because 'tis an excuse every man will plead, and no man can tell how to refute him.
Table Talk. Law
- 19 Wit and wisdom are born with a man.
Table Talk. Learning
- 20 Few men make themselves masters of the things they write or speak.
Table Talk. Learning
- 21 Take a straw and throw it up into the air—you shall see by that which way the wind is.
Table Talk. Libels
- 22 Marriage is a desperate thing.
Table Talk. Marriage
- 23 Pleasure is nothing else but the intermission of pain.
Table Talk. Pleasure
- 24 Thou little thinkest what a little foolery governs the whole world.³
Table Talk. Pope
- 25 They that govern most make the least noise.
Table Talk. Power
- 26 Syllables govern the world.
Table Talk. Power
- 27 Wise men say nothing in dangerous times.
Table Talk. Wisdom
- 28 Preachers say, Do as I say, not as I do.
Table Talk. Preaching

³Behold, my son, with how little wisdom the world is governed.—AXEL OXENSTIERN [1583–1654]

- 1 A king is a thing men have made for their own sakes, for quietness' sake. Just as in a family one man is appointed to buy the meat.

Table Talk. Of a King

Tirso de Molina [Gabriel Téllez]

c. 1584–1648

- 2 Through his honor I conquered him. For these peasants carry their honor in their hands so that they may constantly consult it; this same honor that once felt so much at home in the city but now has taken refuge in a more rural setting.

El Burlador de Sevilla (The Rogue of Seville)
[1630],¹ act III, sc. iii

John Ford

c. 1586–1639

- 3 Diamond cut diamond.
The Lover's Melancholy [1629], act I, sc. i

- 4 Remember
When we last gathered roses in the garden,
I found my wits; but truly you lost yours.
The Broken Heart [1629], act IV, sc. ii

- 5 'Tis Pity She's a Whore. *Title of play* [1633]

Thomas Rainsborough

d. 1648

- 6 The poorest he that is in England hath a life to live as the greatest he.
In the army debates at Putney [October 29, 1647]

Thomas Hobbes

1588–1679

- 7 Words are wise men's counters, they do but reckon with them, but they are the money of fools.
Leviathan [1651], pt. I, ch. 4

- 8 The privilege of absurdity; to which no living creature is subject but man only.
Leviathan, I, 5

- 9 Sudden glory is the passion which maketh those grimaces called laughter. *Leviathan*, I, 6

- 10 The secret thoughts of a man run over all things, holy, profane, clean, obscene, grave, and light, without shame or blame. *Leviathan*, I, 8

¹Translated by ROBERT O'BRIEN.
This is the original Don Juan play.

- 11 During the time men live without a common power to keep them all in awe, they are in that condition which is called *war*; and such a war, as is of every man, against every man.

Leviathan, I, 13

- 12 [In a state of nature] No arts; no letters; no society; and which is worst of all, continual fear and danger of violent death; and the life of man, solitary, poor, nasty, brutish, and short.

Leviathan, I, 13

- 13 The Papacy is not other than the Ghost of the deceased Roman Empire, sitting crowned upon the grave thereof. *Leviathan*, IV, ch. 47

- 14 The praise of ancient authors proceeds not from the reverence of the dead, but from the competition and mutual envy of the living.

Leviathan, A Review and Conclusion

- 15 Such truth as opposeth no man's profit nor pleasure is to all men welcome.

Leviathan, A Review and Conclusion

- 16 I am about to take my last voyage, a great leap in the dark. *Last words*

John Winthrop

1588–1649

- 17 For we must consider that we shall be as a city upon a hill. The eyes of all people are upon us, so that if we shall deal falsely with our God in this work we have undertaken, and so cause Him to withdraw His present help from us, we shall be made a story and a byword through the world.

A Model of Christian Charity [1630], a sermon delivered on board the *Arbella*

George Wither

1588–1667

- 18 Shall I wasting in despair
Die because a woman's fair?
Or make pale my cheeks with care
'Cause another's rosy are?
Be she fairer than the day,
Or the flow'ry meads in May,
If she be not so to me,
What care I how fair she be?

Fair Virtue [1622]. *Sonnet 4*, st. 1

- 19 'Twas I that beat the bush,
The bird to others flew.
A Love Sonnet [1622], st. 11

1 Though I am young, I scorn to flit
 On the wings of borrowed wit.
The Shepherd's Hunting [1622]. Eclogue 4

Honorat de Bueil, Marquis de Racan
 1589–1670

2 Nothing in the world lasts
 Save eternal change.¹
Odes. The Coming of Spring

3 The good effect of Fortune may be short-lived.
 To build on it is to build on sand.²
Poésies Diverses

William Bradford
 1590–1657

4 They knew they were pilgrims.³
Of Plymouth Plantation [1620–1647], ch. 7

5 So they committed themselves to the will of God
 and resolved to proceed.
Of Plymouth Plantation, 9

6 Being thus arrived in a good harbor, and
 brought safe to land, they fell upon their knees and
 blessed the God of Heaven, who had brought them
 over the vast and furious ocean, and delivered them
 from all the perils and miseries thereof, again to set
 their feet on the firm and stable earth, their proper
 element.
Of Plymouth Plantation, 9

7 And for the season it was winter, and they that
 know the winters of that country know them to be
 sharp and violent, and subject to cruel and fierce
 storms, dangerous to travel to known places, much
 more to search an unknown coast. . . . For summer
 being done, all things stand upon them with a
 weather-beaten face, and the whole country, full of
 woods and thickets, represented a wild and savage
 hue.
Of Plymouth Plantation, 9

8 But it pleased God to visit us then with death
 daily, and with so general a disease that the living
 were scarce able to bury the dead.
Of Plymouth Plantation, 12

9 Behold, now, another providence of God. A ship
 comes into the harbor.
Of Plymouth Plantation, 13

¹Rien au monde ne dure / Qu'un éternel changement.

²Le bien de la fortune est un bien périssable; quand on bâtit sur elle, on bâtit sur le sable.

³It was owing to this passage, first printed in 1669, that the *Mayflower's* company came eventually to be called the Pilgrim Fathers.

10 Thus out of small beginnings greater things have
 been produced by His hand that made all things of
 nothing, and gives being to all things that are; and,
 as one small candle may light a thousand, so the
 light here kindled hath shone unto many, yea in
 some sort to our whole nation.
Of Plymouth Plantation, 21

William Basse
 d. c. 1653

11 Renowned Spenser, lie a thought more nigh
 To learned Chaucer; and rare Beaumont, lie
 A little nearer Spenser; to make room
 For Shakespeare in your threefold fourfold tomb.
On Mr. Wm. Shakespeare [c. 1616]

William Browne
 1591–c. 1645

12 Underneath this sable hearse
 Lies the subject of all verse:
 Sidney's sister, Pembroke's mother.
 Death, ere thou hast slain another
 Fair and learned and good as she,
 Time shall throw a dart at thee.
Epitaph on the Countess of Pembroke [1621]

13 There is no season such delight can bring,
 As summer, autumn, winter, and the spring.
Variety

Robert Herrick
 1591–1674

14 I sing of brooks, of blossoms, birds, and bowers:
 Of April, May, of June, and July flowers.
 I sing of Maypoles, Hock-carts, wassails, wakes,
 Of bridegrooms, brides, and of their bridal cakes.
Hesperides [1648]. Argument of His Book

15 What is a kiss? Why this, as some approve:
 The sure, sweet cement, glue, and lime of love.
Hesperides. A Kiss

16 Bid me to live, and I will live
 Thy Protestant to be,
 Or bid me love, and I will give
 A loving heart to thee.
*Hesperides. To Anthea, Who May Command
 Him Any Thing*

17 Cherry ripe, ripe, ripe, I cry,
 Full and fair ones; come and buy!
 If so be you ask me where

They do grow, I answer, there,
Where my Julia's lips do smile;
There's the land, or cherry-isle.

Hesperides. Cherry Ripe

1 It is the end that crowns us, not the fight.

Hesperides. The End

2 Some asked how pearls did grow, and where?

Then spoke I to my girl
To part her lips, and showed them there
The quarelets of pearl.

*Hesperides. The Rock of Rubies, and the
Quarrie of Pearls*

3 A sweet disorder in the dress

Kindles in clothes a wantonness.

Hesperides. Delight in Disorder

4 A winning wave, deserving note,

In the tempestuous petticoat,
A careless shoestring, in whose tie
I see a wild civility,
Do more bewitch me than when art
Is too precise in every part.

Hesperides. Delight in Disorder

5 You say to me-wards your affection's strong;

Pray love me little, so you love me long.

Hesperides. Love Me Little, Love Me Long

6 Night makes no difference 'twixt the Priest and
Clerk;

Joan as my Lady is as good i' the dark.

Hesperides. No Difference i' th' Dark

7 Give me a kiss, and to that kiss a score;
Then to that twenty, add a hundred more:

A thousand to that hundred: so kiss on,
To make that thousand up a million.
Treble that million, and when that is done,
Let's kiss afresh, as when we first begun.

Hesperides. To Anthea: Ah, My Anthea!

8 Gather ye rosebuds while ye may,

Old Time is still a-flying,
And this same flower that smiles today
Tomorrow will be dying.

*Hesperides. To the Virgins to Make Much
of Time*

9 Fair daffodils, we weep to see

You haste away so soon.

Hesperides. To Daffodils

10 Her pretty feet, like snails, did creep

A little out, and then,
As if they played at bo-peep,
Did soon draw in again.

*Hesperides. To Mistress Susanna Southwell:
Upon Her Feet*

11 Her eyes the glowworm lend thee,

The shooting stars attend thee;

And the elves also,
Whose little eyes glow

Like the sparks of fire, befriend thee.

Hesperides. The Night Piece to Julia

12 Thus times do shift, each thing his turn does hold;

New things succeed, as former things grow old.

Hesperides. Ceremonies for Candlemas Eve

13 Made us nobly wild, not mad.

Hesperides. Ode for Ben Jonson

14 Outdid the meat, outdid the frolic wine.

Hesperides. Ode for Ben Jonson

15 Attempt the end, and never stand to doubt;

Nothing's so hard but search will find it out.

Hesperides. Seek and Find

16 Get up, sweet Slug-a-bed, and see

The dew bespangling herb and tree.

Hesperides. Corinna's Going A-Maying

17 'Tis sin,

Nay, profanation to keep in.

Hesperides. Corinna's Going A-Maying

18 So when or you or I are made

A fable, song, or fleeting shade,

All love, all liking, all delight

Lies drowned with us in endless night.

Hesperides. Corinna's Going A-Maying

19 Whenas in silks my Julia goes,

Then, then (methinks) how sweetly flows

That liquefaction of her clothes.

Next, when I cast mine eyes and see

That brave vibration each way free;

Oh how that glittering taketh me!

Hesperides. Upon Julia's Clothes

20 Here a little child I stand

Heaving up my either hand.

Cold as paddocks though they be,

Here I lift them up to Thee,

For a benison to fall

On our meat, and on us all.

*His Noble Numbers [1648]. Another Grace
for a Child*

Henry King

1592–1669

21 Thou art the book,

The library whereon I look. *The Exequy [1657]*

22 Then we shall rise

And view ourselves with clearer eyes

In that calm region where no night
Can hide us from each other's sight.

The Exequy

1 Sleep on, my Love, in thy cold bed,
Never to be disquieted!
My last good-night! Thou wilt not wake,
Till I thy fate shall overtake;
Till age, or grief, or sickness, must
Marry my body to that dust
It so much loves, and fill the room
My heart keeps empty in thy tomb.
Stay for me there; I will not fail
To meet thee in that hollow vale.

The Exequy

2 But hark! my pulse like a soft drum
Beats my approach, tells thee I come.

The Exequy

3 We that did nothing study but the way
To love each other, with which thoughts the day
Rose with delight to us, and with them set,
Must learn the hateful art, how to forget.

The Surrender

Francis Quarles

1592–1644

4 No man is born unto himself alone;
Who lives unto himself, he lives to none.

Esther [1621], sec. 1, Meditation 1

5 The way to bliss lies not on beds of down,
And he that had no cross deserves no crown.

Esther, sec. 9, Meditation 9

6 We spend our midday sweat, our midnight oil;
We tire the night in thought, the day in toil.

Emblems [1635], bk. II, no. 2

7 Be wisely worldly, be not worldly wise.

Emblems, II, 2

8 This house is to be let for life or years;
Her rent is sorrow, and her income tears.
Cupid, 't has long stood void; her bills make
known,

She must be dearly let, or let alone.

Emblems, II, 10, Epigram

9 The slender debt to Nature's quickly paid,¹
Discharged, perchance, with greater ease than
made.

Emblems, II, 13

10 The road to resolution lies by doubt:
The next way home's the farthest way about.²

Emblems, IV, 2, Epigram

¹To die is a debt we must all of us discharge. — EURIPIDES, *Alcestis*, l. 418

²The longest way round is the shortest way home. — *Proverb*

11 It is the lot of man but once to die.

Emblems, V, 7

12 My soul, sit thou a patient looker-on;
Judge not the play before the play is done:
Her plot hath many changes; every day
Speaks a new scene; the last act crowns the play.

Epigram. Respice Finem

13 And what's a life? — a weary pilgrimage,
Whose glory in one day doth fill the stage
With childhood, manhood, and decrepit age.

What Is Life?

14 Let all thy joys be as the month of May,
And all thy days be as a marriage day:
Let sorrow, sickness, and a troubled mind
Be stranger to thee.

To a Bride

Thomas Ravenscroft

c. 1592–c. 1635

15 Nose, nose, nose, nose!
And who gave thee this jolly red nose?
Nutmegs and ginger, cinnamon and cloves,
And they gave me this jolly red nose.

Deuteromelia [1609]. Song no. 7³

George Herbert

1593–1633

16 A verse may find him who a sermon flies.⁴

The Temple [1633]. The Church Porch, st. 1

17 Drink not the third glass, which thou canst not
tame

When once it is within thee.

The Temple. The Church Porch, st. 5

18 Dare to be true: nothing can need a lie:
A fault, which needs it most, grows two thereby.⁵

The Temple. The Church Porch, st. 13

19 By all means use sometimes to be alone.

The Temple. The Church Porch, st. 25

20 By no means run in debt: take thine own measure.

Who cannot live on twenty pound a year,
Cannot on forty.

The Temple. The Church Porch, st. 30

³Quoted by Beaumont and Fletcher, *The Knight of the Burning Pestle* [1613], act I, sc. iii. Ravenscroft's *Deuteromelia* was a supplement to his *Pammelia*, which was the earliest collection of rounds, catches, and canons printed in England.

⁴That many people read a song / Who will not read a sermon. — WINTHROP MACKWORTH PRAED [1802–1839], *The Chant of the Brazenhead, st. 1*

⁵And he that does one fault at first, / And lies to hide it, makes it two. — ISAAC WATTS, *Song 15*

- 1 Wit's an unruly engine, wildly striking
Sometimes a friend, sometimes the engineer.
The Temple. The Church Porch, st. 41
- 2 Be useful where thou livest.
The Temple. The Church Porch, st. 55
- 3 Man is God's image; but a poor man is
Christ's stamp to boot: both images regard.
The Temple. The Church Porch, st. 64
- 4 Was ever grief like mine?
The Temple. The Church. The Sacrifice, refrain
- 5 For thirty pence he did my death devise,
Who at three hundred did the ointment prize.
The Temple. The Church. The Sacrifice, st. 3
- 6 Man stole the fruit, but I must climb the tree.
The Temple. The Church. The Sacrifice, st. 49
- 7 I got me flowers to strew Thy way,
I got me boughs off many a tree:
But Thou wast up by break of day,
And brought'st Thy sweets along with Thee.
The Temple. The Church. Easter, st. 4
- 8 Who says that fictions only and false hair
Become a verse? Is there in truth no beauty?
The Temple. The Church. Jordan, st. 1
- 9 Sweet day, so cool, so calm, so bright,
The bridal of the earth and sky.
The Temple. The Church. Virtue, st. 1
- 10 Sweet spring, full of sweet days and roses,
A box where sweets compacted lie.
The Temple. The Church. Virtue, st. 3
- 11 Only a sweet and virtuous soul,
Like season'd timber, never gives.
The Temple. The Church. Virtue, st. 4
- 12 Who goes to bed and does not pray,
Maketh two nights to every day.
*The Temple. The Church. Charms and Knots,
st. 4*
- 13 Nothing wears clothes, but Man; nothing doth need
But he to wear them.
The Temple. The Church. Providence, st. 28
- 14 Most things move th' under-jaw, the crocodile
not.¹
Most things sleep lying, th' elephant leans or
stands.²
The Temple. The Church. Providence, st. 35
- 15 I struck the board, and cried, No more:
I will abroad.
What? shall I ever sigh and pine?
My lines and life are free; free as the road,
Loose as the wind, as large as store.
Shall I be still in suit?
Have I no harvest but a thorn
To let me blood, and not restore
What I have lost with cordial fruit?
Sure there was wine
Before my sighs did dry it; there was corn
Before my tears did drown it;
Is the year only lost to me?
Have I no bays to crown it?
The Temple. The Church. The Collar
- 16 Call in thy death's head there: tie up thy fears.
The Temple. The Church. The Collar
- 17 But as I rav'd and grew more fierce and wild
At every word,
Methought I heard one calling, *Child!*
And I replied, *My Lord.*
The Temple. The Church. The Collar
- 18 He would adore my gifts instead of me,
And rest in Nature, not the God of Nature:
So both should losers be.
The Temple. The Church. The Pulley, st. 3
- 19 Let him be rich and weary, that at least,
If goodness lead him not, yet weariness
May toss him to my breast.
The Temple. The Church. The Pulley, st. 4
- 20 Grief melts away
Like snow in May,
As if there were no such cold thing.
The Temple. The Church. The Flower, st. 1
- 21 Who would have thought my shrivel'd heart
Could have recovered greenness?
The Temple. The Church. The Flower, st. 2
- 22 And now in age I bud again,
After so many deaths I live and write;
I once more smell the dew and rain,
And relish versing: O my only light,
It cannot be
That I am he
On whom thy tempests fell all night.
The Temple. The Church. The Flower, st. 6
- 23 The harbingers are come. See, see their mark;
White is their color, and behold my head.
*The Temple. The Church. The Forerunners,
st. 1*
- 24 Teach me, my God and King,
In all things thee to see

¹The crocodile does not move the lower jaw, but is the only animal that brings down its upper jaw to the under one.—HERODOTUS, *Customs of the Egyptians*

²Leans the huge elephant.—JAMES THOMSON, *The Seasons, Summer* [1727], l. 725

- And what I do in any thing,
To do it as for thee.
The Temple. The Church. The Elixir, st. 1
- 1 A servant with this clause
Makes drudgery divine:
Who sweeps a room, as for thy laws,
Makes that and th' action fine.
The Temple. The Church. The Elixir, st. 5
- 2 Love bade me welcome: yet my soul drew back,
Guilty of dust and sin.
But quick-ey'd Love, observing me grow slack
From my first entrance in,
Drew nearer to me, sweetly questioning,
If I lack'd anything.
The Temple. The Church. Love, st. 1
- 3 You must sit down, says Love, and taste my meat:
So I did sit and eat.
The Temple. The Church. Love, st. 3
- 4 Religion stands on tiptoe in our land,
Ready to pass to the American strand.
The Church Militant [1633], l. 235
- 5 Love, and a cough, cannot be hid.
Jacula Prudentum [1651], no. 49
- 6 Ill ware is never cheap. Pleasing ware is half sold.
Jacula Prudentum, 61
- 7 When a dog is drowning, everyone offers him
drink.
Jacula Prudentum, 77
- 8 Deceive not thy physician, confessor, nor lawyer.
Jacula Prudentum, 105
- 9 Who would do ill ne'er wants occasion.
Jacula Prudentum, 116
- 10 A snow year, a rich year.
Jacula Prudentum, 125
- 11 Well may he smell fire, whose gown burns.
Jacula Prudentum, 138
- 12 Love your neighbor, yet pull not down your
hedge.
Jacula Prudentum, 141
- 13 Marry your son when you will; your daughter
when you can.
Jacula Prudentum, 149
- 14 The mill cannot grind with the water that's past.
Jacula Prudentum, 153
- 15 Good words are worth much, and cost little.
Jacula Prudentum, 155
- 16 Hell is full of good meanings and wishings.¹
Jacula Prudentum, 170
- 17 Where the drink goes in, there the wit goes out.
Jacula Prudentum, 187
- 18 Whose house is of glass, must not throw stones
at another.² *Jacula Prudentum, 196*
- 19 By suppers more have been killed than Galen
ever cured.
Jacula Prudentum, 272
- 20 The lion is not so fierce as they paint him.³
Jacula Prudentum, 289
- 21 Go not for every grief to the physician, nor for
every quarrel to the lawyer, nor for every thirst to
the pot.
Jacula Prudentum, 290
- 22 The best mirror is an old friend.
Jacula Prudentum, 296
- 23 When you are an anvil, hold you still; when you
are a hammer, strike your fill.⁴
Jacula Prudentum, 338
- 24 He that lies with the dogs, riseth with fleas.
Jacula Prudentum, 343
- 25 He that is not handsome at twenty, nor strong at
thirty, nor rich at forty, nor wise at fifty, will never
be handsome, strong, rich, or wise.
Jacula Prudentum, 349
- 26 The buyer needs a hundred eyes, the seller not
one.
Jacula Prudentum, 390
- 27 My house, my house, though thou art small, thou
art to me the Escorial.
Jacula Prudentum, 413
- 28 Trust not one night's ice.
Jacula Prudentum, 453
- 29 For want of a nail the shoe is lost, for want of a
shoe the horse is lost, for want of a horse the rider is
lost.
Jacula Prudentum, 499
- 30 Pension never enriched young man.
Jacula Prudentum, 515
- 31 One enemy is too much.
Jacula Prudentum, 523
- 32 Living well is the best revenge.
Jacula Prudentum, 524
- 33 Thursday come, and the week is gone.
Jacula Prudentum, 587
- 34 Time is the rider that breaks youth.
Jacula Prudentum, 615

¹Sir, Hell is paved with good intentions.—SAMUEL JOHNSON [1775]; from BOSWELL, *Life of Johnson* [1791], vol. I, p. 555 (Everyman edition)

²People in glass houses shouldn't throw stones.—*Proverb*

³The lion is not so fierce as painted.—THOMAS FULLER, *Expecting Preferment*

⁴Stand like an anvil when it is beaten upon.—SAINT IGNATIUS THEOPHORUS, bishop of Antioch [fl. c. 100]

When you are the anvil, bear—/When you are the hammer, strike.—EDWIN MARKHAM, *Preparedness*

- 1 Show me a liar, and I'll show thee a thief.
Jacula Prudentum, 652
- 2 One father is more than a hundred schoolmasters.
Jacula Prudentum, 686
- 3 Reason lies between the spur and the bridle.
Jacula Prudentum, 711
- 4 One sword keeps another in the sheath.
Jacula Prudentum, 723
- 5 God's mill grinds slow, but sure.
Jacula Prudentum, 747
- 6 He that lends, gives.
Jacula Prudentum, 787
- 7 Words are women, deeds are men.¹
Jacula Prudentum, 843
- 8 Poverty is no sin.
Jacula Prudentum, 844
- 9 None knows the weight of another's burthen.
Jacula Prudentum, 880
- 10 One hour's sleep before midnight is worth three
after.
Jacula Prudentum, 882
- 11 He hath no leisure who useth it not.
Jacula Prudentum, 897
- 12 Half the world knows not how the other half
lives.
Jacula Prudentum, 907
- 13 Life is half spent before we know what it is.
Jacula Prudentum, 917
- 14 Every mile is two in winter.
Jacula Prudentum, 949
- 15 The eye is bigger than the belly.
Jacula Prudentum, 1018
- 16 His bark is worse than his bite.
Jacula Prudentum, 1090
- 17 There is an hour wherein a man might be happy
all his life, could he find it.
Jacula Prudentum, 1143
- 18 Woe be to him that reads but one book.
Jacula Prudentum, 1146
- 21 Angling may be said to be so like the mathemat-
ics that it can never be fully learnt.
The Compleat Angler. Epistle to the Reader
- 22 As no man is born an artist, so no man is born an
angler.
The Compleat Angler. Epistle to the Reader
- 23 I shall stay him no longer than to wish him a
rainy evening to read this following discourse; and
that if he be an honest angler, the east wind may
never blow when he goes a-fishing.
The Compleat Angler. Epistle to the Reader
- 24 I am, Sir, a brother of the Angle.
The Compleat Angler, pt. I, ch. 1
- 25 Doubt not but angling will prove to be so pleas-
ant that it will prove to be, like virtue, a reward to
itself.²
Sir Henry Wotton . . . was a most dear lover, and
a frequent practicer of the art of angling; of which
he would say, "it was an employment for his idle
time, which was then not idly spent . . . a rest to his
mind, a cheerer of his spirits, a diverter of sadness, a
calmer of unquiet thoughts, a moderator of pas-
sions, a procurer of contentedness; and that it begat
habits of peace and patience in those that professed
and practiced it." *The Compleat Angler, I, 1*
- 26 You will find angling to be like the virtue of hu-
mility, which has a calmness of spirit and a world of
other blessings attending upon it.³
The Compleat Angler, I, 1
- 27 I remember that a wise friend of mine did usu-
ally say, "That which is everybody's business is no-
body's business." *The Compleat Angler, I, 2*
- 28 Good company and good discourse are the very
sinews of virtue. *The Compleat Angler, I, 2*
- 29 An honest ale-house where we shall find a
cleanly room, lavender in the windows, and twenty
ballads stuck about the wall.
The Compleat Angler, I, 2

Izaak Walton

1593–1683

- 19 But God, who is able to prevail, wrestled with
him, as the Angel did with Jacob, and marked him;
marked him for his own. *Life of Donne [1640]*
- 20 I have laid aside business, and gone a-fishing.
*The Compleat Angler [1653–1655]. Epistle to
the Reader*

¹Fatti maschii parole femine [Manly deeds, womanly words].—
Motto of Maryland

²Ipsa quidem virtus sibimet pulcherrima merces [Virtue herself
is her own fairest reward].—SILIUS ITALICUS [A.D. c. 25–99],
Punica, bk. XIII, l. 663

Virtue was sufficient of herself for happiness.—DIOGENES LAER-
TIUS, *Lives of Eminent Philosophers, XLII, Plato*

That virtue is her own reward, is but a cold principle.—THOMAS
BROWNE, *Religio Medici [1643], pt. I, sec. 47*

Virtue is its own reward.—PRIOR, *Imitations of Horace, bk. III,
ode 2*

I think mankind by thee would be less bored / If only thou wert
not thine own reward.—JOHN KENDRICK BANGS [1862–1922], *A
Hint to Virtue*

³There is certainly something in angling . . . that tends to produce
a gentleness of spirit, and a pure serenity of mind.—WASHINGTON
IRVING, *The Sketch-Book [1819–1820], The Angler*

- 1 An excellent angler, and now with God.
The Compleat Angler, I, 4
- 2 Old-fashioned poetry, but choicely good.
The Compleat Angler, I, 4
- 3 I love such mirth as does not make friends
ashamed to look upon one another next morning.
The Compleat Angler, I, 5
- 4 No man can lose what he never had.
The Compleat Angler, I, 5
- 5 We may say of angling as Dr. Boteler¹ said of
strawberries: “Doubtless God could have made a
better berry, but doubtless God never did”; and so,
if I might be judge, God never did make a more
calm, quiet, innocent recreation than angling.
The Compleat Angler, I, 5
- 6 Thus use your frog. . . . Put your hook through
his mouth, and out at his gills; . . . and then with a
fine needle and silk sew the upper part of his leg,
with only one stitch, to the arming-wire of your
hook; or tie the frog’s leg, above the upper joint, to
the armed-wire; and in so doing use him as though
you loved him. *The Compleat Angler, I, 8*
- 7 This dish of meat is too good for any but an-
glers, or very honest men.
The Compleat Angler, I, 8
- 8 Look to your health; and if you have it, praise
God, and value it next to a good conscience; for
health is the second blessing that we mortals are ca-
pable of; a blessing that money cannot buy.
The Compleat Angler, I, 21
- 9 Let the blessing of Saint Peter’s Master be . . .
upon all that are lovers of virtue, and dare trust in
his Providence, and be quiet and go a-angling.
The Compleat Angler, I, 21
- 10 The great secretary of Nature and all learning,
Sir Francis Bacon. *Life of Herbert [1670]*

James Howell

c. 1594–1666

- 11 All work and no play makes Jack a dull boy.
Proverbs [1659]

Thomas Carew

c. 1595–c. 1639

- 12 Here lies a King that rul’d, as he thought fit
The universal monarchy of wit;

Here lies two flamens, and both those the best:
Apollo’s first, at last the true God’s priest.
An Elegy upon the Death of Dr. Donne [1633]

- 13 Ask me no more where Jove bestows,
When June is past, the fading rose;
For in your beauty’s orient deep
These flowers, as in their causes, sleep.
Poems [1640]. To Celia, st. 1
- 14 Ask me no more whither doth haste
The nightingale when May is past;
For in your sweet dividing throat
She winters and keeps warm her note.
Poems. To Celia, st. 3
- 15 Ask me no more if east or west
The Phoenix builds her spicy nest;
For unto you at last she flies,
And in your fragrant bosom dies.
Poems. To Celia, st. 5
- 16 Give me more love or more disdain;
The torrid or the frozen zone:
Bring equal ease unto my pain;
The temperate affords me none.
Poems. Mediocrity in Love Rejected, st. 1
- 17 Thou shalt confess the vain pursuit
Of human glory yields no fruit
But an untimely grave.
Poems. On the Duke of Buckingham
- 18 He that loves a rosy cheek,
Or a coral lip admires,
Or, from starlike eyes, doth seek
Fuel to maintain his fires;
As old Time makes these decay,
So his flames must waste away.
Poems. Disdain Returned, st. 1
- 19 The firstling of the infant year. *Poems. The Primrose*
- 20 Then fly betimes, for only they
Conquer Love that run away.
Poems. Conquest by Flight
- 21 The magic of a face.
Poems. Epitaph on the Lady S—

René Descartes

1596–1650

- 22 Good sense is of all things in the world the most
equally distributed, for everybody thinks he is so
well supplied with it, that even those most difficult
to please in all other matters never desire more of it
than they already possess.
Le Discours de la Méthode [1637], I
- 23 It is not enough to have a good mind. The main
thing is to use it well. *Le Discours de la Méthode, I*

¹This praise of the strawberry first appeared in the second edi-
tion of *The Angler* [1655].

1 The greatest minds are capable of the greatest vices as well as of the greatest virtues.

Le Discours de la Méthode, I

2 The first precept was never to accept a thing as true until I knew it as such without a single doubt.

Le Discours de la Méthode, I

3 One cannot conceive anything so strange and so implausible that it has not already been said by one philosopher or another.

Le Discours de la Méthode, II

4 I think, therefore I am [Cogito, ergo sum; Je pense, donc je suis].

Le Discours de la Méthode, IV

James Shirley

1596–1666

5 How little room

Do we take up in death that, living, know

No bounds! *The Wedding* [1626], act IV, sc. iv

6 I presume you're mortal, and may err.

The Lady of Pleasure [1635]

7 Only the actions of the just

Smell sweet and blossom in their dust.

The Lady of Pleasure

8 Death calls ye to the crowd of common men.

Cupid and Death [1653]

9 The glories of our blood and state

Are shadows, not substantial things;

There is no armor against fate;

Death lays his icy hand on kings.

Contention of Ajax and Ulysses [1659], sc. iii

Oliver Cromwell

1599–1658

10 A few honest men are better than numbers.

Letter to Sir W. Spring [September 1643]

11 The State, in choosing men to serve it, takes no notice of their opinions. If they be willing faithfully to serve it, that satisfies.

Before the battle of Marston Moor [July 2, 1644]

12 I beseech you, in the bowels of Christ, think it possible you may be mistaken.

Letter to the General Assembly of the Church of Scotland [August 3, 1650]

13 You have sat too long here for any good you have been doing lately. . . . Depart, I say; and let us have done with you. In the name of God, go!

To the Rump Parliament [April 20, 1653]

14 Necessity hath no law. Feigned necessities, imaginary necessities . . . are the greatest cozenage that men can put upon the Providence of God, and make pretenses to break known rules by.

To Parliament [September 12, 1654]

15 I would have been glad to have lived under my woodside, and to have kept a flock of sheep, rather than to have undertaken this government.

To Parliament [1658]

16 Mr. Lely, I desire you would use all your skill to paint my picture truly like me, and not flatter me at all; but remark all these roughnesses, pimples, warts, and everything as you see me, otherwise I will never pay a farthing for it.¹

From HORACE WALPOLE, Anecdotes of Painting in England [1762–1771]

17 It is not my design to drink or to sleep, but my design is to make what haste I can to be gone.

Dying words

Pedro Calderón de la Barca

1600–1681

18 What is life? A madness. What is life? An illusion, a shadow, a story. And the greatest good is little enough: for all life is a dream, and dreams themselves are only dreams.²

Life Is a Dream, act II, l. 1195

19 But whether it be dream or truth, to do well is what matters. If it be truth, for truth's sake. If not, then to gain friends for the time when we awaken.

Life Is a Dream, III, l. 236

20 The treason past, the traitor is no longer needed.

Life Is a Dream, III, l. 1109

21 What surprises you, if a dream taught me this wisdom, and if I still fear I may wake up and find myself once more confined in prison? And even if this should not happen, merely to dream it is enough. For this I have come to know, that all human happiness finally ceases, like a dream.

Life Is a Dream, III, l. 1114

Martin Parker

c. 1600–c. 1656

22 Ye gentlemen of England
That live at home at ease,

¹Warts and all. — *Saying*

²Que es la pequeño:/Que toda la vida es sueño,/y los sueños sueños son.

Translated by EDWARD and ELIZABETH HUBERMAN.

Ah! little do you think upon
The dangers of the seas.

Song

Pierre de Fermat

1601–1665

- 1 I have discovered a truly marvellous demonstration [of this general theorem¹] which this margin is too narrow to contain.

Note [Fermat's Last Theorem] [c. 1637] in his copy of CLAUDE BACHET, Diophanti Alexandrini Arithmeticonum

Jules Cardinal Mazarin

1602–1661

- 2 I must leave all that! Farewell, dear paintings that I have loved so much and which have cost me so much.²

Remark shortly before his death

Roger Williams

c. 1603–1683

- 3 There goes many a ship to sea, with many hundred souls in one ship, whose weal and woe is common, and is a true picture of a commonwealth or a human combination or society. It hath fallen out sometimes that both Papists and Protestants, Jews and Turks may be embarked in one ship; upon which supposal I affirm that all the liberty of conscience that ever I pleaded for turns upon these two hinges—that none of the papists, Protestants, Jews or Turks be forced to come to the ship's prayers or worship, nor compelled from their own particular prayers or worship, if they practice any.

Letter to the Town of Providence [January 1655]

Friedrich von Logau

1604–1655

- 4 Armed peace.
Poetic Aphorisms (Sinngedichten) [1654]
- 5 Though the mills of God grind slowly, yet they grind exceeding small.³
Poetic Aphorisms. Retribution

¹Restated in modern terms: The equation $x^n + y^n = z^n$, where x , y , and z are nonzero integers, has no solution for n greater than 2. Mathematician Andrew Wiles (1953–) proved Fermat's theorem in 1994.

²Il faut quitter tout cela! Adieu, chers tableaux que j'ai tant aimés et qui m'ont tant coûté.

³Translated by HENRY WADSWORTH LONGFELLOW.

Sir Thomas Browne

1605–1682

- 6 I dare, without usurpation, assume the honorable style of a Christian.
Religio Medici [1643], pt. I, sec. 1
- 7 I could never divide myself from any man upon the difference of an opinion, or be angry with his judgment for not agreeing with me in that from which perhaps within a few days I should dissent myself.
Religio Medici, I, 6
- 8 Many . . . have too rashly charged the troops of error, and remain as trophies unto the enemies of truth.
Religio Medici, I, 6
- 9 A man may be in as just possession of truth as of a city, and yet be forced to surrender.
Religio Medici, I, 6
- 10 As for those wingy mysteries in divinity, and airy subtleties in religion, which have unhinged the brains of better heads, they never stretched the *pia mater* of mine.
Religio Medici, I, 9
- 11 I love to lose myself in a mystery, to pursue my Reason to an *O altitudo!*
Religio Medici, I, 9
- 12 Rich with the spoils of Nature.
Religio Medici, I, 13
- 13 We carry with us the wonders we seek without us: There is all Africa and her prodigies in us.
Religio Medici, I, 15
- 14 All things are artificial, for nature is the art of God.⁴
Religio Medici, I, 16
- 15 Obstinacy in a bad cause is but constancy in a good.
Religio Medici, I, 25
- 16 Persecution is a bad and indirect way to plant religion.
Religio Medici, I, 25
- 17 Thus is man that great and true *Amphibium*, whose nature is disposed to live . . . in divided and distinguished worlds; for though there be but one [world] to sense, there are two to reason; the one visible; the other invisible.
Religio Medici, I, 34
- 18 Not picked from the leaves of any author, but bred amongst the weeds and tares of mine own brain.
Religio Medici, I, 36
- 19 This reasonable moderator, and equal piece of justice, Death.
Religio Medici, I, 38
- 20 I am not so much afraid of death, as ashamed thereof. 'Tis the very disgrace and ignominy of our

⁴The course of Nature is the art of God.—EDWARD YOUNG, *Night Thoughts* [1742–1745], *Night IX, l. 1267*

- natures, that in a moment can so disfigure us, that our nearest friends, wife, and children, stand afraid and start at us. *Religio Medici, I, 40*
- 1 How shall the dead arise, is no question of my faith; to believe only possibilities, is not faith, but mere philosophy. *Religio Medici, I, 48*
- 2 The heart of man is the place the devil dwells in: I feel sometimes a hell within myself. *Religio Medici, I, 51*
- 3 There is no road or ready way to virtue. *Religio Medici, I, 55*
- 4 All places, all airs make unto me one country; I am in England, everywhere, and under any meridian. *Religio Medici, II, 1*
- 5 But how shall we expect charity towards others, when we are uncharitable to ourselves? Charity begins at home, is the voice of the world; yet is every man his greatest enemy, and, as it were, his own executioner. *Religio Medici, II, 4*
- 6 I could be content that we might procreate like trees, without conjunction, or that there were any way to perpetuate the World without this trivial and vulgar way of coition. *Religio Medici, II, 9*
- 7 Sure there is music even in the beauty, and the silent note which Cupid strikes, far sweeter than the sound of an instrument. For there is a music wherever there is a harmony, order, or proportion; and thus far we may maintain the music of the spheres. *Religio Medici, II, 9*
- 8 For the world, I count it not an inn, but a hospital; and a place not to live, but to die in. *Religio Medici, II, 11*
- 9 There is surely a piece of divinity in us, something that was before the elements, and owes no homage unto the sun. *Religio Medici, II, 11*
- 10 When we desire to confine our words, we commonly say they are spoken under the rose.¹ *Vulgar Errors [1645]*
- 11 An old and gray-headed error. *Vulgar Errors*
- 12 Times before you, when even living men were antiquities; when the living might exceed the dead, and to depart this world could not be properly said to go unto the greater number. *Urn-Burial; or, Hydriotaphia [1658]. Dedication*
- 13 With rich flames, and hired tears, they solemnized their obsequies. *Urn-Burial, ch. 3*
- 14 Were the happiness of the next world as closely apprehended as the felicities of this, it were a martyrdom to live. *Urn-Burial, 4*
- 15 These dead bones have . . . quietly rested under the drums and tramlings of three conquests. *Urn-Burial, 5*
- 16 Time which antiquates antiquities, and hath an art to make dust of all things. *Urn-Burial, 5*
- 17 What song the Sirens sang, or what name Achilles assumed when he hid himself among women, though puzzling questions, are not beyond all conjecture. *Urn-Burial, 5*
- 18 The long habit of living indisposeth us for dying. *Urn-Burial, 5*
- 19 The iniquity of oblivion blindly scattereth her poppy, and deals with the memory of men without distinction to merit of perpetuity. *Urn-Burial, 5*
- 20 Oblivion is not to be hired: the greater part must be content to be as though they had not been, to be found in the register of God, not in the record of man. *Urn-Burial, 5*
- 21 The night of time far surpasseth the day, and who knows when was the equinox? *Urn-Burial, 5*
- 22 Man is a noble animal, splendid in ashes, and pompous in the grave. *Urn-Burial, 5*
- 23 That unextinguishable laugh in heaven. *The Garden of Cyrus [1658], ch. 2*
- 24 Life itself is but the shadow of death, and souls departed but the shadows of the living. All things fall under this name. The sun itself is but the dark simulacrum, and light but the shadow of God. *The Garden of Cyrus, 4*
- 25 To keep our eyes open longer were but to act our Antipodes. The huntsmen are up in America, and they are already past their first sleep in Persia. But who can be drowsy at that hour which freed us from

¹Sub rosa.

In strict confidence. The origin of the phrase is obscure but the story is that Cupid gave Harpocrates (the god of silence) a rose, to bribe him not to betray the amours of Venus. Hence the flower became the emblem of silence and was sculptured on the ceilings of banquet-rooms, to remind the guests that what was spoken *sub vino* was not to be repeated *sub divo*. In the sixteenth century it was placed over confessionals. — *Brewer's Dictionary of Phrase and Fable, 14th ed.* [1989]

everlasting sleep? or have slumbering thoughts at that time, when sleep itself must end, and, as some conjecture, all shall awake again?

The Garden of Cyrus, 5

Anne Bigot Cornuel

1605–1694

1 No man is a hero to his valet.¹ *Attributed*

Pierre Corneille

1606–1684

2 To conquer without risk is to triumph without glory. *Le Cid [1636], act II, sc. ii*

3 Brave men are brave from the very first. *Le Cid, II, iii*

4 And the combat ceased for want of combatants. *Le Cid, IV, iii*

5 Do your duty, and leave the rest to heaven. *Horace [1639], act II, sc. viii*

6 All evils are equal when they are extreme. *Horace, III, iv*

7 The worst of all states is the people's state. *Cinna [1640], act II, sc. i*

8 Who is all-powerful should fear everything. *Cinna, IV, ii*

9 By speaking of our misfortunes we often relieve them. *Polyeucte [1640], act I, sc. iii*

10 The manner of giving is worth more than the gift. *Le Menteur [1642], act I, sc. i*

11 A liar is always lavish of oaths. *Le Menteur, III, v*

12 The fire which seems extinguished often slumbers beneath the ashes. *Rodogune [1644], act III, sc. iv*

13 Guess if you can, choose if you dare. *Héraclius [1646], act IV, sc. iv*

14 A service beyond all recompense
Weighs so heavy that it almost gives offense. *Suréna [1674], act III, sc. i*

15 I owe my fame only to myself. *Poésies Diverses, 23*

Sir William Davenant

1606–1668

16 The lark now leaves his wat'ry nest
And, climbing, shakes his dewy wings. *Song [1638], st. 1*

17 I shall ask leave to desist, when I am interrupted by so great an experiment as dying.
His apology, in illness, for not having finished Gondibert

18 How much pleasure they lose (and even the pleasures of heroic poesy are not unprofitable) who take away the liberty of a poet, and fetter his feet in the shackles of a historian.
Prefatory letter to Thomas Hobbes. From S. T. COLERIDGE, Biographia Literaria [1817], ch. 22

Edmund Waller

1606–1687

19 Illustrious acts high raptures do infuse,
And every conqueror creates a muse. *Panegyric to My Lord Protector*

20 Guarded with ships, and all our sea our own. *To My Lord of Falkland*

21 To man, that was in th' evening made,
Stars gave the first delight;
Admiring, in the gloomy shade,
Those little drops of light. *An Apology for Having Loved Before [1664]*

22 That which her slender waist confin'd
Shall now my joyful temples bind;
No monarch but would give his crown
His arms might do what this has done. *On a Girdle [1664]*

23 My joy, my grief, my hope, my love,
Did all within this circle move! *On a Girdle*

24 Go, lovely rose!
Tell her that wastes her time and me
That now she knows,
When I resemble her to thee,
How sweet and fair she seems to be. *Go, Lovely Rose [1664]*

25 So all we know
Of what they do above
Is that they happy are, and that they love. *Upon the Death of My Lady Rich [1664]*

26 Poets that lasting marble seek
Must carve in Latin or in Greek. *Of English Verse [1668]*

¹Il n'y avoit point de héros pour les valets de chambre.

- 1 And keeps the palace of the soul. *Of Tea*
- 2 Poets lose half the praise they should have got,
Could it be known what they discreetly blot.
*Upon Roscommen's Translation of HORACE,
De Arte Poetica*
- 3 The soul's dark cottage, batter'd and decay'd,
Lets in new light through chinks that Time has
made;
Stronger by weakness, wiser, men become
As they draw near to their eternal home.
Leaving the old, both worlds at once they view,
That stand upon the threshold of the new.
On the Divine Poems [1686]

Paul Gerhardt

1607–1676

- 4 O sacred head, now wounded,
With grief and shame bowed down;
Now scornfully surrounded
With thorns, thy only crown.¹
*Passion Chorale [1656], based on twelfth-
century Latin hymn, st. 1*

Thomas Fuller

1608–1661

- 5 Drawing near her death, she sent most pious
thoughts as harbingers to heaven; and her soul saw
a glimpse of happiness through the chinks of her
sickness-broken body. *Life of Monica [1642]*
- 6 He was one of a lean body and visage, as if his
eager soul, biting for anger at the clog of his body,
desired to fret a passage through it.
Life of the Duke of Alva [1642]
- 7 He knows little who will tell his wife all he
knows.
*The Holy State and the Profane State [1642].
The Good Husband*
- 8 One that will not plead that cause wherein his
tongue must be confuted by his conscience.
*The Holy State and the Profane State. The
Good Advocate*
- 9 Light, God's eldest daughter, is a principal
beauty in a building.
*The Holy State and the Profane State.
Of Building*

¹O Haupt vol Blut and Wunden / Vol Schmerz und voller Hohn! /
O Haupt zum Spott gebunden / Mit einer Dornen Krohn!
Translated by JAMES WADDELL ALEXANDER.

- 10 Learning hath gained most by those books by
which the printers have lost.
*The Holy State and the Profane State.
Of Books*
- 11 Deceive not thyself by overexpecting happiness
in the married estate. . . . Remember the nightin-
gales which sing only some months in the spring,
but commonly are silent when they have hatched
their eggs.
*The Holy State and the Profane State.
Of Marriage*
- 12 They that marry ancient people, merely in ex-
pectation to bury them, hang themselves in hope
that one will come and cut the halter.
*The Holy State and the Profane State.
Of Marriage*
- 13 Fame sometimes hath created something of
nothing.
The Holy State and the Profane State. Fame
- 14 Anger is one of the sinews of the soul; he that
wants it hath a maimed mind.
*The Holy State and the Profane State.
Of Anger*
- 15 It is always darkest just before the day dawneth.
Pisgah Sight [1650], bk. II, ch. 2

John Milton

1608–1674

- 16 This is the month, and this the happy morn,
Wherein the Son of Heav'n's eternal King,
Of wedded maid and virgin mother born,
Our great redemption from above did bring;
For so the holy sages once did sing,
That He our deadly forfeit should release,
And with His Father work us a perpetual peace.
*On the Morning of Christ's Nativity [1629],
st. 1, l. 1*
- 17 It was the winter wild
While the Heav'n-born child
All meanly wrapt in the rude manger lies.
*On the Morning of Christ's Nativity. The
Hymn, st. 1, l. 29*
- 18 No war, or battle's sound
Was heard the world around.
The idle spear and shield were high up hung.
*On the Morning of Christ's Nativity. The
Hymn, st. 4, l. 53*
- 19 Time will run back and fetch the Age of Gold.
*On the Morning of Christ's Nativity. The
Hymn, st. 14, l. 135*

- 1 The Oracles are dumb.
On the Morning of Christ's Nativity. The Hymn, st. 19, l. 173
- 2 Peor and Baalim
 Forsake their temples dim.
On the Morning of Christ's Nativity. The Hymn, st. 22, l. 197
- 3 What needs my Shakespeare for his honor'd bones,
 The labor of an age in piled stones,
 Or that his hallow'd relics should be hid
 Under a star-y-pointing pyramid?
 Dear son of memory, great heir of fame,
 What need'st thou such weak witness of thy name?
On Shakespeare [1630]
- 4 How soon hath Time, the subtle thief of youth,
 Stol'n on his wing my three-and-twentieth year.
On His Having Arrived at the Age of Twenty-three [1631]
- 5 As ever in my great Taskmaster's eye.
On His Having Arrived at the Age of Twenty-three
- 6 Such sweet compulsion doth in music lie.
Arcades [1630-1634], l. 68
- 7 Hence, loathed Melancholy,
 Of Cerberus and blackest Midnight born,
 In Stygian cave forlorn,
 'Mongst horrid shapes, and shrieks, and sights
 unholy. *L'Allegro [1631], l. 1*
- 8 So buxom, blithe, and debonair. *L'Allegro, l. 24*
- 9 Haste thee, Nymph, and bring with thee
 Jest, and youthful jollity,
 Quips and cranks and wanton wiles,
 Nods and becks and wreathed smiles.
L'Allegro, l. 25
- 10 Sport, that wrinkled Care derides,
 And Laughter, holding both his sides.
 Come, and trip it, as you go,
 On the light fantastic toe. *L'Allegro, l. 31*
- 11 The mountain nymph, sweet liberty.
L'Allegro, l. 36
- 12 Mirth, admit me of thy crew,
 To live with her, and live with thee,
 In unreprieved pleasures free. *L'Allegro, l. 38*
- 13 While the cock with lively din
 Scatters the rear of darkness thin,
 And to the stack, or the barn door,
 Stoutly struts his dames before,
 Oft list'ning how the hounds and horn
 Cheerly rouse the slumb'ring morn.
L'Allegro, l. 49
- 14 And every shepherd tells his tale
 Under the hawthorn in the dale.
L'Allegro, l. 67
- 15 Meadows trim, with daisies pied,
 Shallow brooks, and rivers wide;
 Towers and battlements it sees
 Bosom'd high in tufted trees,
 Where perhaps some beauty lies,
 The cynosure of neighboring eyes.
L'Allegro, l. 75
- 16 And the jocund rebecks sound
 To many a youth, and many a maid,
 Dancing in the checkered shade.
 And young and old come forth to play
 On a sunshine holiday. *L'Allegro, l. 94*
- 17 Then to the spicy nut-brown ale.
- 18 Tower'd cities please us then,
 And the busy hum of men. *L'Allegro, l. 117*
- 19 Ladies, whose bright eyes
 Rain influence, and judge the prize.
L'Allegro, l. 121
- 20 And pomp, and feast, and revelry,
 With mask, and antique pageantry,
 Such sights as youthful poets dream
 On summer eves by haunted stream.
 Then to the well-trod stage anon,
 If Jonson's learned sock be on,
 Or sweetest Shakespeare, Fancy's child,
 Warble his native wood-notes wild,
 And ever, against eating cares,
 Lap me in soft Lydian airs,
 Married to immortal verse
 Such as the meeting soul may pierce,
 In notes with many a winding bout
 Of linked sweetness long drawn out.
L'Allegro, l. 127
- 21 Such strains as would have won the ear
 Of Pluto, to have quite set free
 His half-regain'd Eurydice.
 These delights, if thou canst give,
 Mirth, with thee, I mean to live.
L'Allegro, l. 148
- 22 Hence vain deluding Joys,
 The brood of Folly without father bred!
Il Penseroso [1631], l. 1
- 23 Hail divinest Melancholy. *Il Penseroso, l. 12*
- 24 Sober, steadfast, and demure. *Il Penseroso, l. 32*
- 25 And looks commercing with the skies,
 Thy rapt soul sitting in thine eyes.
Il Penseroso, l. 39

- 1 And add to these retired Leisure,
That in trim gardens takes his pleasure.
Il Penseroso, l. 49
- 2 Sweet bird, that shunn'st the noise of folly,
Most musical, most melancholy!
Il Penseroso, l. 61
- 3 I walk unseen
On the dry smooth-shaven green,
To behold the wandering moon,
Riding near her highest noon,
Like one that had been led astray
Through the heav'n's wide pathless way,
And oft, as if her head she bow'd,
Stooping through a fleecy cloud.
Il Penseroso, l. 65
- 4 Oft, on a plat of rising ground,
I hear the far-off curfew sound
Over some wide-watered shore,
Swinging low with sullen roar.
Il Penseroso, l. 73
- 5 Where glowing embers through the room
Teach light to counterfeit a gloom,
Far from all resort of mirth,
Save the cricket on the hearth.
Il Penseroso, l. 79
- 6 Sometime let gorgeous Tragedy
In sceptered pall come sweeping by,
Presenting Thebes, or Pelops' line,
Or the tale of Troy divine.
Il Penseroso, l. 97
- 7 Or bid the soul of Orpheus sing
Such notes as, warbled to the string,
Drew iron tears down Pluto's cheek.
Il Penseroso, l. 105
- 8 Or call up him that left half told
The story of Cambuscan bold.
Il Penseroso, l. 109
- 9 Where more is meant than meets the ear.
Il Penseroso, l. 120
- 10 And storied windows richly dight,
Casting a dim religious light.
There let the pealing organ blow,
To the full-voiced choir below,
In service high, and anthems clear
As may, with sweetness, through mine ear
Dissolve me into ecstasies,
And bring all Heaven before mine eyes.
Il Penseroso, l. 159
- 11 Before the starry threshold of Jove's Court
My mansion is.
Comus [1634], l. 1
- 12 Above the smoke and stir of this dim spot
Which men call earth.
Comus, l. 5
- 13 Yet some there be that by due steps aspire
To lay their just hands on that golden key
That opes the palace of Eternity.
Comus, l. 12
- 14 An old, and haughty nation proud in arms.
Comus, l. 33
- 15 What never yet was heard in tale or song,
From old or modern bard, in hall or bower.
Comus, l. 44
- 16 Bacchus, that first from out the purple grape
Crush'd the sweet poison of misused wine.
Comus, l. 46
- 17 These my sky-ropes, spun out of Iris' woof.
Comus, l. 83
- 18 The star that bids the shepherd fold.
Comus, l. 93
- 19 And the gilded car of day,
His glowing axle doth allay
In the steep Atlantic stream.
Comus, l. 95
- 20 Midnight shout and revelry,
Tipsy dance and jollity.
Comus, l. 103
- 21 What hath night to do with sleep?
Comus, l. 122
- 22 Ere the blabbing eastern scout,
The nice morn on th' Indian steep,
From her cabin'd loophole peep.
Comus, l. 138
- 23 Come, knit hands, and beat the ground,
In a light fantastic round.
Comus, l. 143
- 24 A thousand fantasies
Begin to throng into my memory,
Of calling shapes, and beck'ning shadows dire,
And airy tongues that syllable men's names
On sands and shores and desert wildernesses.
Comus, l. 205
- 25 Was I deceiv'd or did a sable cloud
Turn forth her silver lining on the night?
Comus, l. 221
- 26 Sweet Echo, sweetest nymph, that liv'st unseen
Within thy airy shell
By slow Meander's margent green,
And in the violet-embroider'd vale.
Comus, l. 230
- 27 How sweetly did they float upon the wings
Of silence, through the empty-vaulted night,
At every fall smoothing the raven down
Of darkness till it smil'd!
Comus, l. 249
- 28 Such sober certainty of waking bliss.
Comus, l. 263
- 29 Virtue could see to do what Virtue would
By her own radiant light, though sun and moon

Were in the flat sea sunk. And Wisdom's self
 Oft seeks to sweet retired solitude,
 Where, with her best nurse Contemplation,
 She plumes her feathers, and lets grow her wings.

Comus, l. 373

1 The unsunn'd heaps
 Of miser's treasure. *Comus, l. 398*

2 'Tis Chastity, my brother, Chastity:
 She that has that, is clad in complete steel.
Comus, l. 420

3 How charming is divine philosophy!
 Not harsh and crabbed, as dull fools suppose,
 But musical as is Apollo's lute,
 And a perpetual feast of nectar'd sweets
 Where no crude surfeit reigns. *Comus, l. 476*

4 Fill'd the air with barbarous dissonance.
Comus, l. 550

5 I was all ear,
 And took in strains that might create a soul
 Under the ribs of Death. *Comus, l. 560*

6 That power
 Which erring men call Chance. *Comus, l. 587*

7 Praising the lean and sallow abstinence.
Comus, l. 709

8 Beauty is Nature's coin, must not be hoarded,
 But must be current, and the good thereof
 Consists in mutual and partaken bliss.
Comus, l. 739

9 Beauty is Nature's brag, and must be shown
 In courts, at feasts, and high solemnities,
 Where most may wonder at the workmanship;
 It is for homely features to keep home —
 They had their name thence; coarse complexions
 And cheeks of sorry grain will serve to ply
 The sampler, and to tease the huswife's wool.
 What need a vermeil-tinctur'd lip for that,
 Love-darting eyes, or tresses like the morn?
Comus, l. 745

10 Sabrina fair,
 Listen where thou art sitting
 Under the glassy, cool, translucent wave,
 In twisted braids of lilies knitting
 The loose train of thy amber-dropping hair;
 Listen for dear honor's sake,
 Goddess of the silver lake,
 Listen and save. *Comus, l. 859*

11 But now my task is smoothly done:
 I can fly, or I can run. *Comus, l. 1012*

12 Love Virtue, she alone is free,
 She can teach ye how to climb

Higher than the spherie chime;
 Or, if Virtue feeble were,
 Heav'n itself would stoop to her.

Comus, l. 1019

13 Yet once more, O ye laurels, and once more
 Ye myrtles brown, with ivy never sere,
 I come to pluck your berries harsh and crude,
 And with forc'd fingers rude
 Shatter your leaves before the mellowing year.
Lycidas [1637], l. 1

14 He knew
 Himself to sing, and build the lofty rhyme.
Lycidas, l. 10

15 Hence with denial vain, and coy excuse.
Lycidas, l. 18

16 Under the opening eyelids of the morn,
 We drove afield; and both together heard
 What time the gray-fly winds her sultry horn,
 Batt'ning our flocks with the fresh dews of night.
Lycidas, l. 26

17 But O the heavy change, now thou art gone,
 Now thou art gone and never must return!
Lycidas, l. 37

18 As killing as the canker to the rose.
Lycidas, l. 45

19 Alas! what boots it with incessant care
 To tend the homely slighted shepherd's trade,
 And strictly meditate the thankless Muse?
 Were it not better done as others use,
 To sport with Amaryllis in the shade,
 Or with the tangles of Neaera's hair?
 Fame is the spur that the clear spirit doth raise
 (That last infirmity of noble mind)¹
 To scorn delights, and live laborious days;
 But the fair guerdon when we hope to find,
 And think to burst out into sudden blaze,
 Comes the blind Fury with th' abhorred shears,
 And slits the thin-spun life. *Lycidas, l. 64*

20 Fame is no plant that grows on mortal soil.
Lycidas, l. 78

21 It was that fatal and perfidious bark,
 Built in th' eclipse, and rigg'd with curses dark,
 That sunk so low that sacred head of thine.
Lycidas, l. 100

22 Last came, and last did go,
 The Pilot of the Galilean lake;

¹That thirst [for applause], if the last infirmity of noble minds, is also the first infirmity of weak ones; and on the whole, the strongest impulsive influence of average humanity. — JOHN RUSKIN, *Sesame and Lilies* [1865], *Of Kings' Treasuries*, sec. 3

- Two massy keys he bore of metals twain,
(The golden opes, the iron shuts amain).
Lycidas, l. 108
- 1 Blind mouths! That scarce themselves know how to
hold
A sheep-hook. *Lycidas, l. 119*
- 2 The hungry sheep look up, and are not fed,
But swoln with wind and the rank mist they draw,
Rot inwardly, and foul contagion spread:
Besides what the grim wolf with privy paw
Daily devours apace, and nothing said;
But that two-handed engine at the door
Stands ready to smite once, and smite no more.
Lycidas, l. 123
- 3 Whether beyond the stormy Hebrides,
Where thou perhaps under the whelming tide
Visit'st the bottom of the monstrous world.
Lycidas, l. 156
- 4 Look homeward, Angel, now, and melt with ruth.
Lycidas, l. 163
- 5 For Lycidas your sorrow is not dead,
Sunk though he be beneath the watery floor;
So sinks the day-star in the ocean bed;
And yet anon repairs his drooping head,
And tricks his beams, and with new-spangled ore
Flames in the forehead of the morning sky.
So Lycidas sunk low, but mounted high,
Through the dear might of him that walk'd the
waves. *Lycidas, l. 166*
- 6 At last he rose, and twitch'd his mantle blue:
Tomorrow to fresh woods and pastures new.
Lycidas, l. 192
- 7 O nightingale, that on yon bloomy spray
Warbl'st at eve, when all the woods are still.
Sonnet. To the Nightingale [c. 1637], l. 1
- 8 Thy liquid notes that close the eye of day.
Sonnet. To the Nightingale, l. 5
- 9 Where the bright seraphim in burning row
Their loud uplifted angel trumpets blow.
At a Solemn Music [c. 1637], l. 10
- 10 A poet soaring in the high region of his fancies,
with his garland and singing robes about him.
*The Reason of Church Government [1641],
bk. II, introduction*
- 11 By labor and intent study (which I take to be my
portion in this life), joined with the strong propen-
sity of nature, I might perhaps leave something so
written to after-times, as they should not willingly
let it die.
*The Reason of Church Government, II,
introduction*
- 12 Beholding the bright countenance of truth in
the quiet and still air of delightful studies.
*The Reason of Church Government, II,
introduction*
- 13 He who would not be frustrate of his hope to
write well hereafter in laudable things ought himself
to be a true poem.
Apology for Smectymnuus [1642]
- 14 His words . . . like so many nimble and airy
servitors trip about him at command.
Apology for Smectymnuus
- 15 Truth . . . never comes into the world but like a
bastard, to the ignominy of him that brought her
forth.¹
*The Doctrine and Discipline of Divorce
[1643], introduction*
- 16 Let not England forget her precedence of teach-
ing nations how to live.
*The Doctrine and Discipline of Divorce,
introduction*
- 17 Litigious terms, fat contentions, and flowing fees.
Tractate of Education [1644]
- 18 Inflamed with the study of learning and the ad-
miration of virtue; stirred up with high hopes of liv-
ing to be brave men and worthy patriots, dear to
God, and famous to all ages.
Tractate of Education
- 19 Ornate rhetoric taught out of the rule of
Plato. . . . To which poetry would be made subse-
quent, or indeed rather precedent, as being less sub-
tle and fine, but more simple, sensuous, and
passionate. *Tractate of Education*
- 20 In those vernal seasons of the year, when the air
is calm and pleasant, it were an injury and sullenness
against Nature not to go out, and see her riches,
and partake in her rejoicing with heaven and earth.
Tractate of Education
- 21 As good almost kill a man as kill a good book:
who kills a man kills a reasonable creature, God's
image; but he who destroys a good book kills rea-
son itself. *Areopagitica [1644]*
- 22 A good book is the precious lifeblood of a mas-
ter spirit, embalmed and treasured up on purpose to
a life beyond life. *Areopagitica*
- 23 I cannot praise a fugitive and cloistered virtue,
unexercised and unbreathed, that never sallies out

¹Still rule those minds on earth / At whom sage Milton's worm-
wood words were hurled: / "Truth like a bastard comes into the
world / Never without ill-fame to him who gives her birth"?—
THOMAS HARDY, *Lausanne* [1897]

- and sees her adversary, but slinks out of the race,
where that immortal garland is to be run for, not
without dust and heat. *Areopagitica*
- 1 Where there is much desire to learn, there of necessity will be much arguing, much writing, many opinions; for opinion in good men is but knowledge in the making. *Areopagitica*
- 2 God is decreeing to begin some new and great period in His Church, even to the reforming of Reformation itself: what does He then but reveal Himself to His servants, and as His manner is, first to His Englishmen? *Areopagitica*
- 3 Methinks I see in my mind a noble and puissant nation rousing herself like a strong man after sleep, and shaking her invincible locks. Methinks I see her as an eagle mewing her mighty youth, and kindling her undazzled eyes at the full midday beam. *Areopagitica*
- 4 Give me the liberty to know, to utter, and to argue freely according to conscience, above all liberties. *Areopagitica*
- 5 Though all the winds of doctrine were let loose to play upon the earth, so Truth be in the field, we do injuriously, by licensing and prohibiting, to mis-doubt her strength. Let her and Falsehood grapple; who ever knew Truth put to the worse, in a free and open encounter? *Areopagitica*
- 6 Men of most renowned virtue have sometimes by transgressing most truly kept the law. *Tetrachordon [1644–1645]*
- 7 That would have made Quintilian stare and gasp.
On the Detraction Which Followed upon My Writing Certain Treatises [1645]
- 8 For such kind of borrowing as this, if it be not bettered by the borrower, among good authors is accounted Plagiariè. *Eikonoklastes [1649], ch. 23*
- 9 None can love freedom heartily, but good men; the rest love not freedom, but license.
Tenure of Kings and Magistrates [1649]
- 10 No man who knows aught, can be so stupid to deny that all men naturally were born free.
Tenure of Kings and Magistrates
- 11 Peace hath her victories
No less renown'd than war.
To the Lord General Cromwell [1652]
- 12 When I consider how my light is spent,
Ere half my days, in this dark world and wide,
And that one talent which is death to hide
Lodg'd with me useless. *On His Blindness [1652]*
- 13 Doth God exact day-labor, light denied?
On His Blindness
- 14 Who best
Bear his mild yoke, they serve him best: his state
Is kingly; thousands at his bidding speed,
And post o'er land and ocean without rest;
They also serve who only stand and wait.
On His Blindness
- 15 Avenge, O Lord, thy slaughter'd saints, whose
bones
Lie scatter'd on the Alpine mountains cold;
Ev'n them who kept thy truth so pure of old
When all our fathers worshipp'd stocks and stones
Forget not.
On the Late Massacre in Piedmont [1655]
- 16 Yet I argue not
Against Heav'n's hand or will, nor bate one jot
Of heart or hope; but still bear up, and steer
Right onward.
To Cyriack Skinner, upon His Blindness [c. 1655]
- 17 Methought I saw my late espoused saint
Brought to me like Alcestis from the grave.
On His Deceased Wife [c. 1658]
- 18 But oh! as to embrace me she inclin'd,
I wak'd, she fled, and day brought back my night.
On His Deceased Wife
- 19 Of Man's first disobedience, and the fruit
Of that forbidden tree whose mortal taste
Brought death into the world, and all our woe,
With loss of Eden.
Paradise Lost [1667], bk. I, l. 1
- 20 Things unattempted yet in prose or rhyme.
Paradise Lost, l. 16
- 21 What in me is dark
Illumine, what is low raise and support;
That to the height of this great argument
I may assert eternal Providence,
And justify the ways of God to men.
Paradise Lost, I, l. 22
- 22 The infernal serpent; he it was, whose guile,
Stirr'd up with envy and revenge, deceiv'd
The mother of mankind.
Paradise Lost, I, l. 34
- 23 Him the Almighty Power
Hurl'd headlong flaming from th' ethereal sky
With hideous ruin and combustion down
To bottomless perdition, there to dwell
In adamant chains and penal fire,
Who durst defy th' Omnipotent to arms.
Paradise Lost, I, l. 44

- 1 No light, but rather darkness visible.
Paradise Lost, I, l. 63
- 2 Regions of sorrow, doleful shades, where peace
And rest can never dwell, hope never comes
That comes to all. *Paradise Lost, I, l. 65*
- 3 What though the field be lost?
All is not lost; th' unconquerable will,
And study of revenge, immortal hate,
And courage never to submit or yield.
Paradise Lost, I, l. 105
- 4 To be weak is miserable,
Doing or suffering. *Paradise Lost, I, l. 157*
- 5 And out of good still to find means of evil.
Paradise Lost, I, l. 165
- 6 The seat of desolation, void of light.
Paradise Lost, I, l. 181
- 7 A mind not to be chang'd by place or time.
The mind is its own place, and in itself
Can make a heav'n of hell, a hell of heav'n.
Paradise Lost, I, l. 253
- 8 To reign is worth ambition though in hell:
Better to reign in hell than serve in heav'n.
Paradise Lost, I, l. 262
- 9 His spear, to equal which the tallest pine
Hewn on Norwegian hills, to be the mast
Of some great ammiral, were but a wand,
He walk'd with, to support uneasy steps
Over the burning marle.
Paradise Lost, I, l. 292
- 10 Thick as autumnal leaves that strow the brooks
In Vallombrosa. *Paradise Lost, I, l. 302*
- 11 Awake, arise, or be forever fallen!
Paradise Lost, I, l. 330
- 12 Spirits, when they please,
Can either sex assume, or both.
Paradise Lost, I, l. 423
- 13 When night
Darkens the streets, then wander forth the sons
Of Belial, flown with insolence and wine.
Paradise Lost, I, l. 500
- 14 Th' imperial ensign, which, full high advanc'd,
Shone like a meteor, streaming to the wind.¹
Paradise Lost, I, l. 536
- 15 Sonorous metal blowing martial sounds:
At which the universal host up sent
A shout that tore hell's concave, and beyond
Frighted the reign of Chaos and old Night.
Paradise Lost, I, l. 540
- 16 Anon they move
In perfect phalanx, to the Dorian mood
Of flutes and soft recorders.
Paradise Lost, I, l. 549
- 17 His form had yet not lost
All her original brightness, nor appear'd
Less than archangel ruin'd, and th' excess
Of glory obscur'd. *Paradise Lost, I, l. 591*
- 18 The sun . . .
In dim eclipse, disastrous twilight sheds
On half the nations, and with fear of change
Perplexes monarchs. *Paradise Lost, I, l. 594*
- 19 Care
Sat on his faded cheek, but under brows
Of dauntless courage. *Paradise Lost, I, l. 601*
- 20 Thrice he assay'd, and thrice, in spite of scorn,
Tears, such as angels weep, burst forth.
Paradise Lost, I, l. 619
- 21 Who overcomes
By force hath overcome but half his foe.
Paradise Lost, I, l. 648
- 22 Mammon, the least erected spirit that fell
From heaven; for ev'n in heaven his looks and
thoughts
Were always downward bent, admiring more
The riches of heaven's pavement, trodden gold,
Than aught divine or holy else enjoyed
In vision beatific. *Paradise Lost, I, l. 679*
- 23 Let none admire
That riches grow in hell; that soil may best
Deserve the precious bane.
Paradise Lost, I, l. 690
- 24 From morn
To noon he fell, from noon to dewy eve,
A summer's day; and with the setting sun
Dropp'd from the zenith like a falling star.
Paradise Lost, I, l. 742
- 25 High on a throne of royal state, which far
Outshone the wealth of Ormus and of Ind,
Or where the gorgeous East with richest hand
Showers on her kings barbaric pearl and gold,
Satan exalted sat, by merit rais'd
To that bad eminence; and from despair
Thus high uplifted beyond hope, aspires
Beyond thus high, insatiate to pursue
Vain war with heav'n. *Paradise Lost, II, l. 1*
- 26 Moloch, scepter'd king,
Stood up, the strongest and the fiercest spirit
That fought in heav'n; now fiercer by despair.
Paradise Lost, II, l. 44
- 27 Rather than be less
Car'd not to be at all. *Paradise Lost, II, l. 47*

¹Streamed like a meteor to the troubled air.—THOMAS GRAY,
The Bard [1757], *sec. I, st. 2, l. 6*

- 1 My sentence is for open war.
Paradise Lost, II, l. 51
- 2 Which if not victory is yet revenge.
Paradise Lost, II, l. 105
- 3 But all was false and hollow; through his tongue
Dropp'd manna, and could make the worse appear
The better reason.
Paradise Lost, II, l. 112
- 4 For who would lose,
Though full of pain, this intellectual being,
Those thoughts that wander through eternity,
To perish rather, swallow'd up and lost
In the wide womb of uncreated night,
Devoid of sense and motion?
Paradise Lost, II, l. 146
- 5 Unrespited, unpitied, unrepriev'd.
Paradise Lost, II, l. 185
- 6 The never-ending flight
Of future days.
Paradise Lost, II, l. 221
- 7 Thus Belial with words cloth'd in reason's garb
Counsel'd ignoble ease, and peaceful sloth,
Not peace.
Paradise Lost, II, l. 226
- 8 With grave
Aspect he rose, and in his rising seem'd
A pillar of state; deep on his front engraven
Deliberation sat and public care;
And princely counsel in his face yet shone,
Majestic though in ruin.
Paradise Lost, II, l. 300
- 9 To sit in darkness here
Hatching vain empires.
Paradise Lost, II, l. 377
- 10 The palpable obscure.
Paradise Lost, II, l. 406
- 11 Long is the way
And hard, that out of hell leads up to light.
Paradise Lost, II, l. 432
- 12 Their rising all at once was as the sound
Of thunder heard remote.
Paradise Lost, II, l. 476
- 13 Others apart sat on a hill retir'd,
In thoughts more elevate, and reason'd high
Of Providence, foreknowledge, will, and fate,
Fix'd fate, free will, foreknowledge absolute,
And found no end, in wand'ring mazes lost.
Paradise Lost, II, l. 557
- 14 Vain wisdom all, and false philosophy.
Paradise Lost, II, l. 565
- 15 Arm th' obdur'd breast
With stubborn patience as with triple steel.
Paradise Lost, II, l. 568
- 16 Far off from these a slow and silent stream,
Lethe the river of oblivion rolls.
Paradise Lost, II, l. 582
- 17 At certain revolutions all the damn'd
Are brought: and feel by turns the bitter change
Of fierce extremes, extremes by change more fierce.
Paradise Lost, II, l. 597
- 18 Whence and what art thou, execrable shape?
Paradise Lost, II, l. 681
- 19 Before mine eyes in opposition sits
Grim Death my son and foe.
Paradise Lost, II, l. 803
- 20 Hot, cold, moist, and dry, four champions fierce,¹
Strive here for mast'ry.
Paradise Lost, II, l. 898
- 21 To compare
Great things with small.
Paradise Lost, II, l. 921
- 22 With ruin upon ruin, rout on rout,
Confusion worse confounded.
Paradise Lost, II, l. 995
- 23 And fast by hanging in a golden chain,
This pendent world, in bigness as a star
Of smallest magnitude close by the moon.
Paradise Lost, II, l. 1051
- 24 Hail, holy light! offspring of heav'n firstborn.²
Paradise Lost, III, l. 1
- 25 Thus with the year
Seasons return; but not to me returns
Day, or the sweet approach of ev'n or morn,
Or sight of vernal bloom, or summer's rose,
Or flocks, or herds, or human face divine;
But cloud instead, and ever-during dark
Surrounds me, from the cheerful ways of men
Cut off, and for the book of knowledge fair
Presented with a universal blank
Of Nature's works to me expung'd and raz'd,
And wisdom at one entrance quite shut out.
Paradise Lost, III, l. 40
- 26 See golden days, fruitful of golden deeds,
With Joy and Love triumphing.
Paradise Lost, III, l. 337
- 27 Dark with excessive bright.
Paradise Lost, III, l. 380
- 28 Into a limbo large and broad, since called
The Paradise of Fools, to few unknown.
Paradise Lost, III, l. 495

¹Hot and cold, and moist and dry.—DU BARTAS, *Divine Weeks and Works* [1578], *Second Day*

²God's first creature, which was light.—FRANCIS BACON, *The New Atlantis* [1626]

Light, the prime work of God.—JOHN MILTON, *Samson Agonistes* [1671], l. 70

- 1 The hell within him. *Paradise Lost, IV, l. 20*
- 2 At whose sight all the stars
Hide their diminish'd heads.¹
Paradise Lost, IV, l. 34
- 3 Me miserable! which way shall I fly
Infinite wrath, and infinite despair?
Which way I fly is hell; myself am hell;
And in the lowest deep a lower deep,
Still threat'ning to devour me, opens wide,
To which the hell I suffer seems a heaven.
Paradise Lost, IV, l. 73
- 4 So farewell hope, and with hope farewell fear,
Farewell remorse: all good to me is lost;
Evil, be thou my good. *Paradise Lost, IV, l. 108*
- 5 And on the Tree of Life,
The middle tree and highest there that grew,
Sat like a cormorant. *Paradise Lost, IV, l. 194*
- 6 A heaven on earth. *Paradise Lost, IV, l. 208*
- 7 Flowers of all hue, and without thorn the rose.
Paradise Lost, IV, l. 256
- 8 Not that fair field
Of Enna, where Proserpin gathering flowers
Herself a fairer flower by gloomy Dis
Was gathered, which cost Ceres all that pain
To seek her through the world.
Paradise Lost, IV, l. 268
- 9 Two of far nobler shape erect and tall,
Godlike erect, with native honor clad
In naked majesty seem'd lords of all.
Paradise Lost, IV, l. 288
- 10 For contemplation he and valor form'd,
For softness she and sweet attractive grace;
He for God only, she for God in him.
Paradise Lost, IV, l. 297
- 11 Implied
Subjection, but requir'd with gentle sway,
And by her yielded, by him best receiv'd,
Yielded with coy submission, modest pride,
And sweet reluctant amorous delay.
Paradise Lost, IV, l. 307
- 12 Adam the goodliest man of men since born
His sons, the fairest of her daughters Eve.
Paradise Lost, IV, l. 323
- 13 Imparadis'd in one another's arms.
Paradise Lost, IV, l. 506
- 14 Live while ye may,
Yet happy pair. *Paradise Lost, IV, l. 533*
- 15 Now came still evening on, and twilight gray
Had in her sober livery all things clad.
Paradise Lost, IV, l. 598
- 16 The wakeful nightingale,
She all night long her amorous descant sung;
Silence was pleas'd: now glow'd the firmament
With living sapphires: Hesperus, that led
The starry host, rode brightest, till the moon,
Rising in clouded majesty, at length
Apparent queen unveil'd her peerless light,
And o'er the dark her silver mantle threw.
Paradise Lost, IV, l. 602
- 17 With thee conversing I forget all time,
All seasons, and their change; all please alike.
Sweet is the breath of morn, her rising sweet,
With charm of earliest birds.
Paradise Lost, IV, l. 639
- 18 Sweet the coming on
Of grateful ev'ning mild, then silent night
With this her solemn bird, and this fair moon,
And these the gems of heaven, her starry train.
Paradise Lost, IV, l. 646
- 19 Millions of spiritual creatures walk the earth
Unseen, both when we wake, and when we sleep.
Paradise Lost, IV, l. 677
- 20 In naked beauty more adorn'd,
More lovely, than Pandora.
Paradise Lost, IV, l. 713
- 21 Eas'd the putting off
These troublesome disguises which we wear.
Paradise Lost, IV, l. 739
- 22 Hail wedded love, mysterious law, true source
Of human offspring. *Paradise Lost, IV, l. 750*
- 23 Squat like a toad, close at the ear of Eve.
Paradise Lost, IV, l. 800
- 24 Not to know me argues yourselves unknown.
Paradise Lost, IV, l. 830
- 25 Abash'd the Devil stood,
And felt how awful goodness is, and saw
Virtue in her shape how lovely.
Paradise Lost, IV, l. 846
- 26 All hell broke loose. *Paradise Lost, IV, l. 918*
- 27 Like Teneriff or Atlas unremoved.
Paradise Lost, IV, l. 987
- 28 The starry cope
Of heaven. *Paradise Lost, IV, l. 992*
- 29 His sleep
Was airy light from pure digestion bred.
Paradise Lost, V, l. 3

¹Ye little stars! hide your diminished rays.—ALEXANDER POPE,
Moral Essays [1731–1735], *Epistle III*, l. 282

- 1 My latest found,
Heaven's last, best gift, my ever new delight!
Paradise Lost, V, l. 18
- 2 These are thy glorious works, Parent of good.
Paradise Lost, V, l. 153
- 3 Him first, him last, him midst, and without end.
Paradise Lost, V, l. 165
- 4 A wilderness of sweets. *Paradise Lost, V, l. 294*
- 5 So saying, with dispatchful looks in haste
She turns, on hospitable thoughts intent.
Paradise Lost, V, l. 331
- 6 Freely we serve,
Because we freely love, as in our will
To love or not; in this we stand or fall.
Paradise Lost, V, l. 538
- 7 What if earth
Be but the shadow of heaven, and things therein
Each to other like, more than on earth is thought?
Paradise Lost, V, l. 574
- 8 Hear all ye Angels, progeny of light,
Thrones, Dominations, Princedoms, Virtues,
Powers. *Paradise Lost, V, l. 600*
- 9 Among the faithless, faithful only he.
Paradise Lost, V, l. 897
- 10 Morn,
Wak'd by the circling hours, with rosy hand
Unbarr'd the gates of light.
Paradise Lost, VI, l. 2
- 11 Servant of God, well done, well hast thou fought
The better fight, who single hast maintained
Against revolted multitudes the cause
Of truth, in word mightier than they in arms.
Paradise Lost, VI, l. 29
- 12 He onward came; far off his coming shone.
Paradise Lost, VI, l. 768
- 13 More safe I sing with mortal voice, unchang'd
To hoarse or mute, though fall'n on evil days,
On evil days though fall'n, and evil tongues;
In darkness, and with dangers compass'd round,
And solitude. *Paradise Lost, VII, l. 24*
- 14 Out of one man a race
Of men innumerable. *Paradise Lost, VII, l. 155*
- 15 There Leviathan
Hugest of living creatures, on the deep
Stretch'd like a promontory sleeps or swims,
And seems a moving land, and at his gills
Draws in, and at his trunk spouts out a sea.
Paradise Lost, VII, l. 412
- 16 The planets in their stations list'ning stood,
While the bright pomp ascended jubilant.
Open, ye everlasting gates, they sung,
Open, ye heavens, your living doors; let in
The great Creator from his work return'd
Magnificent, his six days' work, a world.
Paradise Lost, VII, l. 563
- 17 The angel ended, and in Adam's ear
So charming left his voice that he awhile
Thought him still speaking, still stood fix'd to hear.
Paradise Lost, VIII, l. 1
- 18 Liquid lapse of murmuring streams.
Paradise Lost, VIII, l. 263
- 19 And feel that I am happier than I know.
Paradise Lost, VIII, l. 282
- 20 Her virtue and the conscience of her worth,
That would be woo'd, and not unsought be won.
Paradise Lost, VIII, l. 502
- 21 The sum of earthly bliss.
Paradise Lost, VIII, l. 522
- 22 So absolute she seems
And in herself complete, so well to know
Her own, that what she wills to do or say,
Seems wisest, virtuousest, discreetest, best.
Paradise Lost, VIII, l. 547
- 23 Accuse not Nature, she hath done her part;
Do thou but thine. *Paradise Lost, VIII, l. 561*
- 24 My unpremeditated verse.
Paradise Lost, IX, l. 24
- 25 Unless an age too late, or cold
Climate, or years damp my intended wing.
Paradise Lost, IX, l. 44
- 26 The serpent subtlest beast of all the field.
Paradise Lost, IX, l. 86
- 27 For solitude sometimes is best society,
And short retirement urges sweet return.
Paradise Lost, IX, l. 249
- 28 As one who long in populous city pent.
Paradise Lost, IX, l. 445
- 29 God so commanded, and left that command
Sole daughter of his voice; the rest, we live
Law to ourselves, our reason is our law.
Paradise Lost, IX, l. 652
- 30 Her rash hand in evil hour
Forth reaching to the fruit, she pluck'd, she eat:
Earth felt the wound, and Nature from her seat,
Sighing through all her works, gave signs of woe
That all was lost. *Paradise Lost, IX, l. 780*

- 1 So dear I love him, that with him all deaths
I could endure, without him live no life.
Paradise Lost, IX, l. 832
- 2 In her face excuse
Came prologue, and apology too prompt.
Paradise Lost, IX, l. 853
- 3 O fairest of creation! last and best
Of all God's works! creature in whom excell'd
Whatever can to sight or thought be form'd,
Holy, divine, good, amiable, or sweet!
How art thou lost, how on a sudden lost,
Defac'd, deflower'd, and now to Death devote?
Paradise Lost, IX, l. 896
- 4 I feel
The link of nature draw me: flesh of flesh,
Bone of my bone thou art, and from thy state
Mine never shall be parted, bliss or woe.
Paradise Lost, IX, l. 913
- 5 Our state cannot be sever'd; we are one,
One flesh; to lose thee were to lose myself.
Paradise Lost, IX, l. 958
- 6 I shall temper so
Justice with mercy. *Paradise Lost, X, l. 77*
- 7 Pandemonium, city and proud seat
Of Lucifer. *Paradise Lost, X, l. 424*
- 8 A dismal universal hiss, the sound
Of public scorn. *Paradise Lost, X, l. 508*
- 9 Death . . . on his pale horse.
Paradise Lost, X, l. 588
- 10 Demonic frenzy, moping melancholy,
And moon-struck madness.
Paradise Lost, XI, l. 485
- 11 Nor love thy life, nor hate; but what thou liv'st
Live well; how long or short permit to Heaven.
Paradise Lost, XI, l. 553
- 12 A bevy of fair women. *Paradise Lost, XI, l. 582*
- 13 The evening star,
Love's harbinger. *Paradise Lost, XI, l. 588*
- 14 The brazen throat of war.
Paradise Lost, XI, l. 713
- 15 For now I see
Peace to corrupt no less than war to waste.
Paradise Lost, XI, l. 783
- 16 An olive leaf he brings, pacific sign.
Paradise Lost, XI, l. 860
- 17 The world was all before them, where to choose
Their place of rest, and Providence their guide:
They hand in hand with wand'ring steps and slow
Through Eden took their solitary way.
Paradise Lost, XII, l. 646
- 18 Most men admire
Virtue who follow not her lore.
Paradise Regained [1671], bk. I, l. 482
- 19 Skill'd to retire, and in retiring draw
Hearts after them tangled in amorous nets.
Paradise Regained, II, l. 161
- 20 Beauty stands
In the admiration only of weak minds
Led captive. *Paradise Regained, II, l. 220*
- 21 Of whom to be disprais'd were no small praise.
Paradise Regained, III, l. 56
- 22 Elephants endorsed with towers.
Paradise Regained, III, l. 329
- 23 Dusk faces with white silken turbans wreath'd.
Paradise Regained, IV, l. 76
- 24 The childhood shows the man,
As morning shows the day.
Paradise Regained, IV, l. 220
- 25 Athens, the eye of Greece, mother of arts
And eloquence. *Paradise Regained, IV, l. 240*
- 26 The olive grove of Academe,
Plato's retirement, where the Attic bird
Trills her thick-warbled notes the summer long.
Paradise Regained, IV, l. 244
- 27 Socrates . . .
Whom well inspir'd the oracle pronounc'd
Wisest of men. *Paradise Regained, IV, l. 274*
- 28 The first and wisest of them all professed
To know this only, that he nothing knew.
Paradise Regained, IV, l. 293
- 29 Deep vers'd in books and shallow in himself.
Paradise Regained, IV, l. 327
- 30 Till morning fair
Came forth with pilgrim steps, in amice gray.
Paradise Regained, IV, l. 426
- 31 Eyeless in Gaza, at the mill with slaves.
Samson Agonistes [1671], l. 41
- 32 O dark, dark, dark, amid the blaze of noon,
Irrecoverably dark, total eclipse
Without all hope of day! *Samson Agonistes, l. 80*
- 33 The sun to me is dark
And silent as the moon,
When she deserts the night,
Hid in her vacant interlunar cave.
Samson Agonistes, l. 86

- 1 To live a life half dead, a living death.
Samson Agonistes, l. 100
- 2 Apt words have power to suage
The tumors of a troubled mind.
Samson Agonistes, l. 184
- 3 Just are the ways of God,
And justifiable to men;
Unless there be who think not God at all.
Samson Agonistes, l. 293
- 4 What boots it at one gate to make defense,
And at another to let in the foe?
Samson Agonistes, l. 560
- 5 My race of glory run, and race of shame,
And I shall shortly be with them at rest.
Samson Agonistes, l. 597
- 6 But who is this, what thing of sea or land?
Female of sex it seems,
That so bedeck'd, ornate, and gay,
Comes this way sailing
Like a stately ship
Of Tarsus, bound for th' isles
Of Javan or Gadire,
With all her bravery on, and tackle trim,
Sails fill'd, and streamers waving,
Court'd by all the winds that hold them play;
An amber scent of odorous perfume
Her harbinger?
Samson Agonistes, l. 710
- 7 *Dalila*: In argument with men a woman ever
Goes by the worse, whatever be her cause.
Samson: For want of words, no doubt, or lack of
breath!
Samson Agonistes, l. 903
- 8 Fame, if not double-faced, is double-mouthed,
And with contrary blast proclaims most deeds;
On both his wings, one black, the other white,
Bears greatest names in his wild airy flight.
Samson Agonistes, l. 971
- 9 Yet beauty, though injurious, hath strange power,
After offense returning, to regain
Love once possess'd.
Samson Agonistes, l. 1003
- 10 Love-quarrels oft in pleasing concord end;
Not wedlock-treachery.
Samson Agonistes, l. 1008
- 11 Boast not of what thou would'st have done, but do
What then thou would'st.
Samson Agonistes, l. 1104
- 12 He's gone; and who knows how he may report
Thy words by adding fuel to the flame?
Samson Agonistes, l. 1350

- 13 For evil news rides post, while good news baits.
Samson Agonistes, l. 1538
- 14 Suspense in news is torture.
Samson Agonistes, l. 1569
- 15 Nothing is here for tears, nothing to wail
Or knock the breast, no weakness, no contempt,
Dispraise, or blame, nothing but well and fair,
And what may quiet us in a death so noble.
Samson Agonistes, l. 1721
- 16 All is best, though we oft doubt,
What the unsearchable dispose
Of highest Wisdom brings about.
Samson Agonistes, l. 1745
- 17 Calm of mind, all passion spent.
Samson Agonistes, l. 1758
- 18 Such bickerings to recount, met often in these
our writers, what more worth is it than to chronicle
the wars of kites or crows flocking and fighting in
the air? *The History of England [1670], bk. IV*

Edward Hyde, Earl of Clarendon

1609–1674

- 19 He [Hampden] had a head to contrive, a tongue
to persuade, and a hand to execute any mischief.
*History of the Rebellion [1702–1704], vol. III,
bk. VII, sec. 84*

Sir John Suckling

1609–1642

- 20 Why so pale and wan, fond lover?
Prithee, why so pale?
Will, when looking well can't move her,
Looking ill prevail? *Aglaura [1638]. Song, st. 1*
- 21 Quit, quit, for shame, this will not move,
This cannot take her.
If of herself she will not love,
Nothing can make her.
The devil take her! *Aglaura. Song, st. 3*
- 22 High characters (cries one), and he would see
Things that ne'er were, nor are, nor ne'er will be.¹
The Goblins [1639], epilogue
- 23 Her feet beneath her petticoat
Like little mice, stole in and out,
As if they feared the light;
But oh, she dances such a way!

¹There's no such thing in Nature, and you'll draw / A faultless
monster which the world ne'er saw. — JOHN SHEFFIELD, DUKE OF
BUCKINGHAM AND NORMANBY, *Essay on Poetry*

No sun upon an Easter-day
Is half so fine a sight.

A Ballad upon a Wedding [1641], st. 8

1 Her lips were red, and one was thin,
Compared to that was next her chin,
Some bee had stung it newly.

A Ballad upon a Wedding, st. 11

2 I prithee send me back my heart,
Since I cannot have thine;
For if from yours you will not part,
Why then shouldst thou have mine?

Fragmenta Aurea [1646]. Song, st. 1

3 'Tis not the meat, but 'tis the appetite
Makes eating a delight.

Fragmenta Aurea. Of Thee, Kind Boy, st. 3

4 Out upon it, I have loved
Three whole days together;
And am like to love three more,
If it prove fair weather.

*Fragmenta Aurea. A Poem with the Answer,
st. 1*

5 'Tis expectation makes a blessing dear,
Heaven were not heaven, if we knew what it were.

Fragmenta Aurea. Against Fruition, st. 4

Anne Bradstreet

c. 1612–1672

6 Let Greeks be Greeks, and Women what they are.
The Prologue [1650]

7 Youth is the time of getting, middle age of im-
proving, and old age of spending.

Meditations Divine and Moral [1664], 3

8 Authority without wisdom is like a heavy axe
without an edge, fitter to bruise than polish.

Meditations Divine and Moral, 12

9 If we had no winter, the spring would not be so
pleasant: if we did not sometimes taste of adversity,
prosperity would not be so welcome.

Meditations Divine and Moral, 14

10 Sore laborers have hard hands and old sinners
have brawny consciences.

Meditations Divine and Moral, 36

11 If ever two were one, then surely we.
If ever man were loved by wife, then thee;
If ever wife was happy in a man,
Compare with me ye women if you can.

To My Dear and Loving Husband [1678]

12 After a short time I changed my condition and
was married, and came into this country, where I
found a new world and new manners, at which my

heart rose. But after I was convinced it was the way
of God, I submitted to it and joined the church at
Boston.

To My Dear Children [1867]

Samuel Butler

1612–1680

13 When civil fury first grew high,
And men fell out they knew not why.

Hudibras, pt. I [1663], canto I, l. 1

14 And pulpit, drum ecclesiastic,¹
Was beat with fist, instead of a stick.

Hudibras, pt. I, canto I, l. 11

15 Beside, 'tis known he could speak Greek
As naturally as pigs squeak:²
That Latin was no more difficile
Than to a blackbird 'tis to whistle.

Hudibras, pt. I, canto I, l. 51

16 He could distinguish and divide
A hair 'twixt south and southwest side,
On either which he would dispute,
Confute, change hands, and still confute.

Hudibras, pt. I, canto I, l. 67

17 He'd run in debt by disputation,
And pay with ratiocination.

Hudibras, pt. I, canto I, l. 77

18 For rhetoric, he could not ope
His mouth, but out there flew a trope.

Hudibras, pt. I, canto I, l. 81

19 For all a rhetorician's rules
Teach nothing but to name his tools.

Hudibras, pt. I, canto I, l. 89

20 A Babylonish dialect
Which learned pedants much affect.

Hudibras, pt. I, canto I, l. 93

21 For he by geometric scale,
Could take the size of pots of ale.

Hudibras, pt. I, canto I, l. 121

22 And wisely tell what hour o' th' day
The clock doth strike, by algebra.

Hudibras, pt. I, canto I, l. 125

23 Where entity and quiddity,
The ghosts of defunct bodies, fly.

Hudibras, pt. I, canto I, l. 145

¹This is the first we hear of the "drum ecclesiastic" beating up for recruits in worldly warfare in our country.—WASHINGTON IRVING, *Knickerbocker's History of New York* [1809], bk. V, ch. 7

²He Greek and Latin speaks with greater ease/Than hogs eat acorns, and tame pigeons peas.—LIONEL CRANFIELD, EARL OF MIDDLESEX [1575–1645], *Panegyric on Tom Coriate*

- 1 'Twas Presbyterian true blue.
Hudibras, pt. I, canto I, l. 191
- 2 Such as do build their faith upon
The holy text of pike and gun.
Hudibras, pt. I, canto I, l. 195
- 3 And prove their doctrine orthodox,
By apostolic blows and knocks.
Hudibras, pt. I, canto I, l. 199
- 4 Compound for sins they are inclin'd to,
By damning those they have no mind to.
Hudibras, pt. I, canto I, l. 215
- 5 The trenchant blade, Toledo trusty,
For want of fighting was grown rusty,
And ate into itself, for lack
Of somebody to hew and hack.
Hudibras, pt. I, canto I, l. 357
- 6 For rhyme the rudder is of verses,
With which like ships they steer their courses.
Hudibras, pt. I, canto I, l. 463
- 7 And force them, though it was in spite
Of Nature and their stars, to write.
Hudibras, pt. I, canto I, l. 647
- 8 Great actions are not always true sons
Of great and mighty resolutions.
Hudibras, pt. I, canto I, l. 885
- 9 I'll make the fur
Fly 'bout the ears of the old cur.
Hudibras, pt. I, canto III, l. 277
- 10 These reasons made his mouth to water.
Hudibras, pt. I, canto III, l. 379
- 11 I am not now in fortune's power:
He that is down can fall no lower.
Hudibras, pt. I, canto III, l. 877
- 12 Cheer'd up himself with ends of verse,
And sayings of philosophers.
Hudibras, pt. I, canto III, l. 1011
- 13 Cleric before, and Lay behind;
A lawless linsey-woolsey brother,
Half of one order, half another.
Hudibras, pt. I, canto III, l. 1226
- 14 Some have been beaten till they know
What wood a cudgel's of by th' blow;
Some kick'd, until they can feel whether
A shoe be Spanish or neat's leather.
Hudibras, pt. II [1664], canto I, l. 221
- 15 For what is worth in anything
But so much money as 'twill bring?
Hudibras, pt. II, canto I, l. 465
- 16 She that with poetry is won
Is but a desk to write upon.
Hudibras, pt. II, canto I, l. 591
- 17 Love is a boy by poets styled;
Then spare the rod, and spoil the child.
Hudibras, pt. II, canto I, l. 843
- 18 Oaths are but words, and words but wind.
Hudibras, pt. II, canto II, l. 107
- 19 For truth is precious and divine—
Too rich a pearl for carnal swine.
Hudibras, pt. II, canto II, l. 257
- 20 He that imposes an oath makes it,
Not he that for convenience takes it;
Then how can any man be said
To break an oath he never made?
Hudibras, pt. II, canto II, l. 377
- 21 As the ancients
Say wisely, have a care o' th' main chance,
And look before you ere you leap;
For as you sow, ye are like to reap.
Hudibras, pt. II, canto II, l. 501
- 22 Doubtless the pleasure is as great
Of being cheated as to cheat.
Hudibras, pt. II, canto III, l. 1
- 23 He made an instrument to know
If the moon shine at full or no.
Hudibras, pt. II, canto III, l. 261
- 24 As men of inward light are wont
To turn their optics in upon 't.
Hudibras, pt. III [1678], canto I, l. 481
- 25 What makes all doctrines plain and clear?
About two hundred pounds a year.
And that which was proved true before,
Prove false again? Two hundred more.
Hudibras, pt. III, canto I, l. 1277
- 26 Nick Machiavel had ne'er a trick,
Though he gave his name to our Old Nick.
Hudibras, pt. III, canto I, l. 1313
- 27 True as the dial to the sun,¹
Although it be not shined upon.
Hudibras, pt. III, canto II, l. 175
- 28 He that complies against his will
Is of his own opinion still.
Hudibras, pt. III, canto III, l. 547
- 29 Neither have the hearts to stay,
Nor wit enough to run away.
Hudibras, pt. III, canto III, l. 569

¹True as the needle to the pole, / Or as the dial to the sun.—
BARTON BOOTH [1681–1733], *Song*

1 And poets by their sufferings grow,
As if there were no more to do,
To make a poet excellent,
But only want and discontent. *Fragments*

**James Graham,
Marquess of Montrose**

1612–1650

2 He either fears his fate too much,
Or his deserts are small,
That puts it not unto the touch
To win or lose it all.
My Dear and Only Love, st. 2

3 I'll make thee glorious by my pen,
And famous by my sword.¹
My Dear and Only Love, st. 5

Richard Crashaw

c. 1613–1649

4 The conscous water saw its God, and blushed.²
*Epigrammata Sacra [1634]. Aquae in
Vinum Versae*

5 Two went to pray? Oh, rather say
One went to brag, the other to pray.
*Steps to the Temple [1648]. Two Went Up into
the Temple to Pray*

6 Whoe'er she be,
That not impossible she
That shall command my heart and me.
*Steps to the Temple. Wishes to His Supposed
Mistress, l. 1*

7 Where'er she lie,
Locked up from mortal eye,
In shady leaves of destiny.
*Steps to the Temple. Wishes to His Supposed
Mistress, l. 4*

8 Life that dares send
A challenge to his end,
And when it comes, say, Welcome, friend!
*Steps to the Temple. Wishes to His Supposed
Mistress, l. 85*

¹I'll make thee famous by my pen,/And glorious by my sword.—SIR WALTER SCOTT, *The Legend of Montrose* [1819], ch. 15

²Nympha pudica Deum vidit, et erubuit.—Quoted by SAMUEL JOHNSON [1778]; from BOSWELL, *Life of Johnson* [1791], vol. II, p. 218 (Everyman edition).

The bashful stream hath seen its God and blushed.—AARON HILL

The water hears thy faintest word,/And blushes into wine.—JOHN SAMUEL BEWLEY MONSELL [1811–1875], *Mysterious Is Thy Presence, Lord, st. 1*

9 Sidnaeian showers
Of sweet discourse, whose powers
Can crown old Winter's head with flowers.
*Steps to the Temple. Wishes to His Supposed
Mistress, l. 88*

10 I would be married, but I'd have no wife,
I would be married to a single life.
Steps to the Temple. On Marriage

11 All is Caesar's, and what odds
So long as Caesar's self is God's?
Steps to the Temple. Mark XII

12 All those fair and flagrant things.
*The Flaming Heart upon the Book of Saint
Teresa [1652], l. 34*

13 Love's passives are his activ'st part.
The wounded is the wounding heart.
*The Flaming Heart upon the Book of Saint
Teresa, l. 73*

14 O thou undaunted daughter of desires!
*The Flaming Heart upon the Book of Saint
Teresa, l. 93*

15 By all the eagle in thee, all the dove.
*The Flaming Heart upon the Book of Saint
Teresa, l. 95*

16 Poor world (said I) what wilt thou do
To entertain this starry stranger?
Is this the best thou canst bestow?
A cold, and not too cleanly, manger?
Contend, ye powers of heav'n and earth,
To fit a bed for this huge birth.
Hymn of the Nativity [1652], st. 6

17 Proud world, said I, cease your contest,
And let the mighty babe alone.
The phoenix builds the phoenix' nest.
Love's architecture is his own.
The babe whose birth embraces this morn,
Made his own bed ere he was born.
Hymn of the Nativity, st. 7

18 Welcome, all wonders in one sight!
Eternity shut in a span.
Hymn of the Nativity, Full Chorus

19 The modest front of this small floor,
Believe me, reader, can say more
Than many a braver marble can—
“Here lies a truly honest man!”
Epitaph upon Mr. Ashton

François, Duc de La Rochefoucauld
1613–1680

- 1 Self-love is the greatest of all flatterers.
Reflections; or, Sentences and Moral Maxims
[1678], maxim 2
- 2 We all have strength enough to endure the misfortunes of others.
Reflections, maxim 19
- 3 Philosophy triumphs easily over past evils and future evils; but present evils triumph over it.
Reflections, maxim 22
- 4 We need greater virtues to sustain good fortune than bad.
Reflections, maxim 25
- 5 If we had no faults of our own, we would not take so much pleasure in noticing those of others.
Reflections, maxim 31
- 6 Jealousy feeds upon suspicion, and it turns into fury or it ends as soon as we pass from suspicion to certainty.
Reflections, maxim 32
- 7 Self-interest speaks all sorts of tongues, and plays all sorts of roles, even that of disinterestedness.
Reflections, maxim 39
- 8 We are never so happy nor so unhappy as we imagine.
Reflections, maxim 49
- 9 To succeed in the world, we do everything we can to appear successful.
Reflections, maxim 56
- 10 There is no disguise which can for long conceal love where it exists or simulate it where it does not.
Reflections, maxim 70
- 11 There are very few people who are not ashamed of having been in love when they no longer love each other.
Reflections, maxim 71
- 12 True love is like ghosts, which everybody talks about and few have seen.
Reflections, maxim 76
- 13 The love of justice in most men is simply the fear of suffering injustice.
Reflections, maxim 78
- 14 Silence is the best tactic for him who distrusts himself.
Reflections, maxim 79
- 15 It is more ignominious to mistrust our friends than to be deceived by them.
Reflections, maxim 84
- 16 Everyone complains of his memory, and no one complains of his judgment.
Reflections, maxim 89
- 17 Old people like to give good advice, as solace for no longer being able to provide bad examples.
Reflections, maxim 93
- 18 A man who is ungrateful is sometimes less to blame for it than his benefactor.
Reflections, maxim 96
- 19 The mind is always the dupe of the heart.¹
Reflections, maxim 102
- 20 Nothing is given so profusely as advice.
Reflections, maxim 110
- 21 The true way to be deceived is to think oneself more clever than others.
Reflections, maxim 127
- 22 We would rather speak ill of ourselves than not talk about ourselves at all.
Reflections, maxim 138
- 23 Usually we praise only to be praised.
Reflections, maxim 146
- 24 Our repentance is not so much regret for the ill we have done as fear of the ill that may happen to us in consequence.
Reflections, maxim 180
- 25 Who lives without folly is not so wise as he thinks.
Reflections, maxim 209
- 26 Most people judge men only by their success or their good fortune.
Reflections, maxim 212
- 27 Hypocrisy is the homage that vice pays to virtue.
Reflections, maxim 218
- 28 Too great haste in paying off an obligation is a kind of ingratitude.
Reflections, maxim 226
- 29 There is great skill in knowing how to conceal one's skill.
Reflections, maxim 245
- 30 The pleasure of love is in loving. We are happier in the passion we feel than in that we arouse.
Reflections, maxim 259
- 31 Absence diminishes mediocre passions and increases great ones, as the wind blows out candles and fans fire.
Reflections, maxim 276
- 32 We always like those who admire us; we do not always like those whom we admire.
Reflections, maxim 294
- 33 The gratitude of most men is merely a secret desire to receive greater benefits.²
Reflections, maxim 298
- 34 We frequently forgive those who bore us, but cannot forgive those whom we bore.
Reflections, maxim 304

¹The Mind lives on the Heart/Like any Parasite.—EMILY DICKINSON, *The Mind Lives on the Heart* [c. 1876]

²A lively sense of future favors.—ROBERT WALPOLE, *definition of the gratitude of place-expectants*; from WILLIAM HAZLITT, *English Comic Writers* [1819], *Wit and Humor*

- 1 Lovers never get tired of each other, because they are always talking about themselves.
Reflections, maxim 312
- 2 In jealousy there is more self-love than love.
Reflections, maxim 324
- 3 We confess to little faults only to persuade ourselves that we have no great ones.
Reflections, maxim 327
- 4 We pardon to the extent that we love.
Reflections, maxim 330
- 5 We rarely find that people have good sense unless they agree with us.¹
Reflections, maxim 347
- 6 Jealousy is always born together with love, but it does not always die when love dies.
Reflections, maxim 361
- 7 Mediocre minds usually dismiss anything which reaches beyond their own understanding.
Reflections, maxim 375
- 8 The greatest fault of a penetrating wit is to go beyond the mark.
Reflections, maxim 377
- 9 We may give advice, but we do not inspire conduct.
Reflections, maxim 378
- 10 The veracity which increases with old age is not far from folly.
Reflections, maxim 416
- 11 Few people know how to be old.
Reflections, maxim 423
- 12 Nothing prevents our being natural so much as the desire to appear so.
Reflections, maxim 431
- 13 In their first passion women love their lovers, in the others they love love.
Reflections, maxim 471
- 14 Quarrels would not last long if the fault were only on one side.
Reflections, maxim 496
- 15 In the misfortune of our best friends we often find something that is not displeasing.²
Reflections, maxim 583

Jeremy Taylor

1613–1667

- 16 Too quick a sense of constant infelicity.
Holy Dying [1650–1651]

¹“That was excellently observed,” say I when I read a passage in another where his opinion agrees with mine. When we differ, then I pronounce him to be mistaken. — JONATHAN SWIFT, *Thoughts on Various Subjects*

²*Maxim 583* is one of the “maximes supprimées” discarded before the 1678 edition.

In all distresses of our friends / We first consult our private ends; / While Nature, kindly bent to ease us, / Points out some circumstance to please us. — SWIFT, *A Paraphrase of Rochefoucauld's Maxim*

- 17 Every schoolboy knows it.
On the Real Presence, V
- 18 The union of hands and hearts.
Sermons [1653], The Marriage Ring, pt. I
- 19 No man ever repented that he arose from the table sober, healthful, and with his wits about him.
Sermons, The Marriage Ring, pt. I

Thomas Ady

fl. 1655

- 20 Matthew, Mark, Luke, and John,
The bed be blest that I lie on.
Four angels to my bed,
Four angels round my head,³
One to watch, and one to pray,
And two to bear my soul away.
A Candle in the Dark [1655]

Richard Baxter

1615–1691

- 21 I preached as never sure to preach again,
And as a dying man to dying men.
*Poetical Fragments [1681]. Love Breathing
Thanks and Praise*
- 22 In necessary things, unity; in doubtful things,
liberty; in all things, charity.⁴ *Motto*

Sir John Denham

1615–1669

- 23 Oh, could I flow like thee,⁵ and make thy stream
My great example, as it is my theme!
Though deep yet clear, though gentle yet not dull;
Strong without rage, without o'erflowing full.
Cooper's Hill [1642], l. 189

Sir Roger L'Estrange

1616–1704

- 24 Though this may be play to you, 'tis death to us.
Fables [1692]. Fable 398, Boys and Frogs

³Usual version: Bless the bed that I lie on. / Four corners to my bed, / Four angels round my head.

⁴In necessariis unitas; in dubiis libertas; in omnibus caritas.

⁵The river Thames.

Roger de Bussy-Rabutin

1618–1693

- 1 God is usually on the side of the big squadrons
and against the small ones.¹
*Letter to the Comte de Limoges [October 18,
1677]*

Abraham Cowley

1618–1667

- 2 What shall I do to be forever known,
And make the age to come my own? *The Motto*
- 3 This only grant me, that my means may lie
Too low for envy, for contempt too high.
A Vote [1636]
- 4 Well then; I now do plainly see
This busy world and I shall ne'er agree;
The very honey of all earthly joy
Does of all meats the soonest cloy,
And they (methinks) deserve my pity,
Who for it can endure the stings,
The crowd, and buzz and murmurings,
Of this great hive, the city. *The Wish [1647]*
- 5 Ah yet, ere I descend to the grave
May I a small house and large garden have;
And a few friends, and many books, both true,
Both wise, and both delightful too! *The Wish*
- 6 A mistress moderately fair. *The Wish*
- 7 The world's a scene of changes, and to be
Constant, in Nature were inconstancy.
Inconstancy [1647]
- 8 The thirsty earth soaks up the rain,
And drinks, and gapes for drink again.
The plants suck in the earth, and are
With constant drinking fresh and fair.
Anacreon [1656], II, Drinking
- 9 Fill all the glasses there, for why
Should every creature drink but I,
Why, man of morals, tell me why?
Anacreon, II, Drinking
- 10 A mighty pain to love it is,
And 'tis a pain that pain to miss;
But of all pains, the greatest pain
It is to love, but love in vain.
Anacreon, VII, Gold

¹It is said that God is always for the big battalions. —VOLTARE, *letter to M. le Riche* [February 6, 1770]

Providence is always on the side of the last reserve. — *Attributed to NAPOLEON*

- 11 His time is forever, everywhere his place.
Friendship in Absence
- 12 Nothing is there to come, and nothing past,
But an eternal now does always last.
Dauides [1656], bk. I, l. 361
- 13 Life is an incurable disease.
To Dr. Scarborough [1656]
- 14 Ye fields of Cambridge, our dear Cambridge, say,
Have ye not seen us walking every day?
Was there a tree about which did not know
The love betwixt us two?
On the Death of Mr. William Harvey [1657]²
- 15 God the first garden made, and the first city.
The Garden [1664], essay 5
- 16 Hence ye profane! I hate ye all,
Both the great vulgar and the small.³
Horace, bk. III, ode 1
- 17 Charm'd with the foolish whistlings of a name.
Virgil, Georgics, bk. II, l. 72
- 18 Words that weep and tears that speak.
The Prophet
- 19 Poet and Saint! to thee alone are given
The two most sacred names of earth and Heaven.
On the Death of Mr. Crashaw⁴ [1668]
- 20 His faith, perhaps, in some nice tenets might
Be wrong; his life, I'm sure, was in the right.
On the Death of Mr. Crashaw

Richard Lovelace

1618–1658

- 21 Oh, could you view the melody
Of every grace
And music of her face,⁵
You'd drop a tear;
Seeing more harmony
In her bright eye
Than now you hear.
Lucasta [1649]. Orpheus to Beasts
- 22 Tell me not, sweet, I am unkind,
That from the nunnery
Of thy chaste breast and quiet mind,
To war and arms I fly.
Lucasta. To Lucasta: Going to the Wars, st. 1

²See Harvey, 242.

³Odi profanum vulgus.

⁴See Crashaw, 272.

⁵The mind, the music breathing from her face. — LORD BYRON, *The Bride of Abydos* [1813], *canto I, st. 6*

- 1 I could not love thee, dear, so much,
Lov'd I not honor more.
Lucasta. To Lucasta: Going to the Wars, st. 3
- 2 When I lie tangled in her hair,
And fettered to her eye,
The gods that wanton in the air
Know no such liberty.
Lucasta. To Althea: From Prison, st. 1
- 3 When flowing cups run swiftly round
With no allaying Thames.
Lucasta. To Althea: From Prison, st. 2
- 4 Stone walls do not a prison make,¹
Nor iron bars a cage;
Minds innocent and quiet take
That for an hermitage;
If I have freedom in my love,
And in my soul am free,
Angels alone that soar above
Enjoy such liberty.
Lucasta. To Althea: From Prison, st. 4
- 5 If to be absent were to be
Away from thee;
Or that when I am gone,
You and I were alone;
Then, my Lucasta, might I crave
Pity from blust'ring wind, or swallowing wave.
*Lucasta. To Lucasta: Going Beyond the Seas,
st. 1*

Ninon de L'Enclos

1620–1705

- 6 Old age is woman's hell.² *Attributed*

Jean de La Fontaine

1621–1695

- 7 We believe no evil till the evil's done.
Fables, bk. I [1668], fable 8
- 8 We heed no instincts but our own.
Fables, I, 8
- 9 The opinion of the strongest is always the best.
Fables, I, 10
- 10 Better to suffer than to die: that is mankind's motto.
Fables, I, 16

¹Stone walls a prisoner make, but not a slave.—WILLIAM WORDSWORTH, *Humanity*

²La vieillesse est l'enfer des femmes.

- 11 By the work one knows the workman.
Fables, I, 21
- 12 I bend but do not break.
Fables, I, 22
- 13 It is a double pleasure to deceive the deceiver.
Fables, II [1668], 15
- 14 It is impossible to please all the world and one's father.
Fables, III [1668], 1
- 15 In everything one must consider the end.
Fables, III, 5
- 16 Beware, as long as you live, of judging people by appearances.
Fables, VI [1668], 5
- 17 On the wings of Time grief flies away.
Fables, VI, 21
- 18 The sign brings customers.
Fables, VII [1678–1679], 15
- 19 People who make no noise are dangerous.
Fables, VIII [1678–1679], 23
- 20 He knows the universe, and himself he does not know.
Fables, VIII, 26
- 21 A hungry stomach cannot hear.³
Fables, IX [1678–1679], 17

Andrew Marvell

1621–1678

- 22 The inglorious arts of peace.
Upon Cromwell's Return from Ireland [1650]
- 23 He⁴ nothing common did or mean
Upon that memorable scene,
But with his keener eye
The axe's edge did try.
Upon Cromwell's Return from Ireland
- 24 But bowed his comely head
Down as upon a bed.
Upon Cromwell's Return from Ireland
- 25 So much one man can do,
That does both act and know.
Upon Cromwell's Return from Ireland
- 26 Had we but world enough, and time,
This coyness, lady, were no crime.
To His Coy Mistress [1650–1652]
- 27 I would
Love you ten years before the Flood,

³Ventre affamé n'a point d'oreilles.

⁴King Charles I.

And you should, if you please, refuse
Till the conversion of the Jews.
My vegetable love should grow
Vaster than empires, and more slow.

To His Coy Mistress

1 But at my back I always hear
Time's winged chariot hurrying near;
And yonder all before us lie
Deserts of vast eternity.

To His Coy Mistress

2 Then worms shall try
That long preserved virginity,
And your quaint honor turn to dust,
And into ashes all my lust.
The grave's a fine and private place,
But none, I think, do there embrace.

To His Coy Mistress

3 Thus, though we cannot make our sun
Stand still, yet we will make him run.

To His Coy Mistress

4 Annihilating all that's made
To a green thought in a green shade.

The Garden [1650–1652]

5 Casting the body's vest aside,
My soul into the boughs does glide.

The Garden

6 The world in all doth but two nations bear—
The good, the bad; and these mixed everywhere.

The Loyal Scot [1650–1652]

7 My love is of a birth as rare
As 'tis for object strange and high;
It was begotten by despair
Upon impossibility.

The Definition of Love [1650–1652], st. 1

8 As lines, so loves oblique, may well
Themselves in every angle greet;
But ours, so truly parallel,
Though infinite, can never meet.

Therefore the love which us doth bind
But fate so enviously debars,
Is the conjunction of the mind,
And opposition of the stars.

The Definition of Love, st. 7, 8

9 Where the remote Bermudas ride,
In th' ocean's bosom unspied.

Bermudas [1657]

10 He hangs in shades the orange bright,
Like golden lamps in a green night.

Bermudas

11 And all the way, to guide their chime,
With falling oars they kept the time.

Bermudas

Anthony Ashley Cooper, 1st Earl of Shaftesbury

1621–1683

12 “People differ in their discourse and profession about these matters, but men of sense are really but of one religion.” Upon which says the lady of a sudden, “Pray, my lord, what religion is that which men of sense agree in?” “Madam,” says the earl immediately, “men of sense never tell it.”¹

Gilbert Burnet. History of My Own Time [1724], book II, ch. 1n

Molière [Jean-Baptiste Poquelin]

1622–1673

13 To pull the chestnuts out of the fire with the cat's paw.²

L'Étourdi [1655], act III, sc. vi

14 We die only once, and for such a long time!

Le Dépit Amoureux [1656], act V, sc. iii

15 I always make the first verse well, but I have trouble making the others.

Les Précieuses Ridicules [1659], act I, sc. xi

16 The world, dear Agnes, is a strange affair.

L'École des Femmes [1662], act II, sc. vi

17 There is no rampart that will hold out against malice.

Tartuffe [1664], act I, sc. i

18 Those whose conduct gives room for talk are always the first to attack their neighbors.

Tartuffe, I, i

19 You are an ass in three letters, my son.³

Tartuffe, I, i

20 She is laughing up her sleeve at you.

Tartuffe, I, vi

21 A woman always has her revenge ready.

Tartuffe, II, ii

22 Cover that bosom that I must not see: souls are wounded by such things.⁴

Tartuffe, III, ii

23 Although I am a pious man, I am not the less a man.

Tartuffe, III, iii

24 To create a public scandal is what's wicked; to sin in private is not a sin.

Tartuffe, IV, v

¹See Disraeli, 459:26.

²Tirer les marrons du feu avec la patte du chat.—*Proverb in many languages*

³Vous êtes un sot en trois lettres, mon fils.

⁴Couvrez ce sein que je ne saurais voir: / Par de pareils objets les âmes sont blessées.

- 1 I saw him, I say, saw him with my own eyes.
Tartuffe, V, iii
- 2 We have changed all that.¹
Le Médecin Malgré Lui [1666], act II, sc. vi
- 3 On some preference esteem is based; to esteem everything is to esteem nothing.
Le Misanthrope [1666], act I, sc. i
- 4 He's a wonderful talker, who has the art of telling you nothing in a great harangue.
Le Misanthrope, II, v
- 5 He makes his cook his merit, and the world visits his dinners and not him.
Le Misanthrope, II, v
- 6 You see him laboring to produce *bons mots*.
Le Misanthrope, II, v
- 7 The more we love our friends, the less we flatter them; it is by excusing nothing that pure love shows itself.
Le Misanthrope, II, v
- 8 Doubts are more cruel than the worst of truths.
Le Misanthrope, III, vii
- 9 Anyone may be an honorable man, and yet write verse badly.
Le Misanthrope, IV, i
- 10 If everyone were clothed with integrity, if every heart were just, frank, kindly, the other virtues would be well-nigh useless, since their chief purpose is to make us bear with patience the injustice of our fellows.
Le Misanthrope, V, i
- 11 It is a wonderful seasoning of all enjoyments to think of those we love.
Le Misanthrope, V, iv
- 12 I prefer an accommodating vice to an obstinate virtue.
Amphitryon [1666], act I, sc. iv
- 13 One must eat to live, and not live to eat.
Amphitryon, III, i
- 14 The true Amphitryon is the Amphitryon who gives dinners.²
Amphitryon, III, v
- 15 My Lord Jupiter knows how to sugarcoat the pill.
Amphitryon, III, x
- 16 You've asked for it, Georges Dandin, you've asked for it.³
Georges Dandin [1668], act I, sc. ix
- 17 Good Heavens! For more than forty years I have been speaking prose without knowing it.
Le Bourgeois Gentilhomme [1670], act II, sc. iv
- 18 All that is not prose is verse; and all that is not verse is prose.
Le Bourgeois Gentilhomme, II, iv

¹Nous avons changé tout cela.

²Le véritable Amphitryon est l'Amphitryon où l'on dine.

³Vous l'avez voulu, Georges Dandin, vous l'avez voulu.

- 19 My fair one, let us swear an eternal friendship.⁴
Le Bourgeois Gentilhomme, IV, i
- 20 I will maintain it before the whole world.
Le Bourgeois Gentilhomme, IV, v
- 21 What the devil was he doing in that galley?⁵
Les Fourberies de Scapin [1671], act II, sc. xi
- 22 Grammar, which knows how to control even kings.⁶
Les Femmes Savantes [1672], act II, sc. vi
- 23 It is seasoned throughout with Attic salt.
Les Femmes Savantes, III, ii
- 24 A learned fool is more foolish than an ignorant one.
Les Femmes Savantes, IV, iii
- 25 Ah, there are no longer any children!
Le Malade Imaginaire [1673], act II, sc. xi
- 26 Nearly all men die of their remedies, and not of their illnesses.
Le Malade Imaginaire, III, iii

Algernon Sidney

1622–1683

- 27 This hand, unfriendly to tyrants,
Seeks with the sword placid repose under liberty.⁷
Life and Memoirs of Algernon Sidney
- 28 It is not necessary to light a candle to the sun.
Discourses on Government [1698], ch. 2, sec. 23

Henry Vaughan

1622–1695

- 29 Dear Night! this world's defeat;
The stop to busy fools; care's check and curb;
The day of spirits; my soul's calm retreat

⁴Madam, I have been looking for a person who disliked gray all my life; let us swear eternal friendship.—SYDNEY SMITH, *Lady Holland's Memoir* [1855], vol. I, ch. 9

⁵Que diable allait-il faire dans cette galère?

Que diable aller faire aussi dans la galère d'un Turc? d'un Turc! [What the deuce did he want on board a Turk's galley? A Turk!]—CYRANO DE BERGERAC [1619–1655], *Le Pédant Joué* [1654], act II, sc. iv

The saying of Molière came into his head: "But what the devil was he doing in that galley?" and he laughed at himself.—LEO TOLSTOI, *War and Peace* [1865–1872], bk. IV, ch. 6

⁶SIGISMUND [1368–1437], Holy Roman emperor, at the Council of Constance [1414] said to a prelate who had objected to His Majesty's grammar: Ego sum rex Romanus, et supra grammaticam [I am the Roman king, and am above grammar].

⁷Manus haec, inimica tyrannis, / Ense petit placidam sub libertate quietem.

The second line is the motto of the Commonwealth of Massachusetts: By the sword we seek peace, but peace only under liberty.

Which none disturb!
 Christ's progress, and His prayer-time;
 The hours to which high Heaven doth chime.
Silex Scintillans, pt. I [1650]. The Night, l. 25

¹ There is in God, some say,
 A deep but dazzling darkness.
Silex Scintillans, pt. I. The Night, l. 49

² Happy those early days, when I
 Shin'd in my angel-infancy!
 Before I understood this place
 Appointed for my second race.
Silex Scintillans, pt. I. The Retreat, l. 1

³ But felt through all this fleshly dress
 Bright shoots of everlastingness.
Silex Scintillans, pt. I. The Retreat, l. 19

⁴ Some men a forward motion love,
 But I by backward steps would move.
Silex Scintillans, pt. I. The Retreat, l. 29

⁵ I saw Eternity the other night
 Like a great ring of pure and endless light.
 All calm, as it was bright;
 And round beneath it, Time in hours, days, years,
 Driv'n by the spheres
 Like a vast shadow mov'd; in which the world
 And all her train were hurl'd.
Silex Scintillans, pt. I. The World

⁶ My soul, there is a country
 Far beyond the stars
 Where stands a winged sentry
 All skillful in the wars:
 There, above noise and danger,
 Sweet Peace is crown'd with smiles,
 And One born in a manger
 Commands the beauteous files.
Silex Scintillans, pt. I. Peace, st. 1

⁷ They are all gone into the world of light!
 And I alone sit lingering here;
 Their very memory is fair and bright,
 And my sad thoughts doth clear.
Silex Scintillans, pt. II [1655]. They Are All Gone, st. 1

⁸ I see them walking in an air of glory
 Whose light doth trample on my days,
 My days, which are at best but dull and hoary,
 Mere glimmering and decays.
Silex Scintillans, pt. II. They Are All Gone, st. 3

⁹ Dear, beauteous death, the jewel of the just!
 Shining nowhere but in the dark;
 What mysteries do lie beyond thy dust,
 Could man outlook that mark!
Silex Scintillans, pt. II. They Are All Gone, st. 5

¹⁰ I cannot reach it, and my striving eye
 Dazzles at it, as at eternity.
Silex Scintillans, pt. II. Childhood

Blaise Pascal

1623–1662

¹¹ Things are always at their best in their beginning.
Lettres Provinciales [1656–1657], no. 4

¹² I have made this letter longer than usual, because
 I lack the time to make it short.¹
Lettres Provinciales, 16

¹³ True eloquence takes no heed of eloquence, true
 morality takes no heed of morality.
Pensées [1670], no. 4

¹⁴ Do you wish people to think well of you? Don't
 speak well of yourself.
Pensées, 44

¹⁵ Physical science will not console me for the ig-
 norance of morality in the time of affliction.
Pensées, 67

¹⁶ What is man in nature? Nothing in relation to
 the infinite, everything in relation to nothing, a
 mean between nothing and everything.²
Pensées, 72

¹⁷ I lay it down as a fact that if all men knew what
 others say of them, there would not be four friends
 in the world.
Pensées, 101

¹⁸ The state of man: inconstancy, boredom, anxiety.³
Pensées, 127

¹⁹ I have discovered that all human evil comes from
 this, man's being unable to sit still in a room.
Pensées, 139

²⁰ Cleopatra's nose, had it been shorter, the whole
 face of the world would have been changed.
Pensées, 162

²¹ The eternal silence of these infinite spaces terri-
 fies me.⁴
Pensées, 206

²² We shall die alone.⁵
Pensées, 211

²³ "God is, or He is not." But to which side shall
 we incline? Reason can decide nothing here. There
 is an infinite chaos which separated us. A game is

¹Je n'ai fait celle-ci plus longue parceque je n'ai pas eu le loisir de la faire plus courte.

Not that the story need be long, but it will take a long while to make it short.—THOREAU, *Letter to Mr. B* [November 16, 1857]

²Qu'est-ce que l'homme dans la nature? Un néant à l'égard de l'infini, un tout à l'égard du néant, un milieu entre rien et tout.

³Condition de l'homme: inconstance, ennui, inquiétude.

⁴Le silence éternel de ces espaces infinis m'effraie.

⁵On mourra seul.

being played at the extremity of this infinite distance where heads or tails will turn up. What will you wager? . . . If you win, you win everything; if you lose, you lose nothing. Wager, then, without hesitation that He is.

Pensées, 233

1 The heart has its reasons which reason knows nothing of.¹

Pensées, 277

2 We know the truth, not only by the reason, but by the heart.

Pensées, 282

3 Justice without strength is helpless, strength without justice is tyrannical. . . . Unable to make what is just strong, we have made what is strong just.

Pensées, 298

4 Man is but a reed, the weakest in nature, but he is a thinking reed.²

Pensées, 347

5 Man is neither angel nor beast; and the misfortune is that he who would act the angel acts the beast.³

Pensées, 358

6 Evil is easy, and has infinite forms.

Pensées, 408

7 To ridicule philosophy is really to philosophize.⁴

Pensées, 430

8 What a chimera then is man! What a novelty! What a monster, what a chaos, what a contradiction, what a prodigy! Judge of all things, feeble earthworm, depository of truth, a sink of uncertainty and error, the glory and the shame of the universe.

Pensées, 434

9 Self is hateful.⁵

Pensées, 455

10 Men blaspheme what they do not know.

Pensées, 556

11 Men never do evil so completely and cheerfully as when they do it from religious conviction.

Pensées, 894

12 “The God of Abraham, the God of Isaac, the God of Jacob,” not of philosophers and scholars.

Writing found in Pascal's effects after his death

George Fox⁶

1624–1691

13 The Lord showed me, so that I did see clearly, that he did not dwell in these temples which men

¹Le coeur a ses raisons que la raison ne connaît point.

²L'homme n'est qu'un roseau, le plus faible de la nature, mais c'est un roseau pensant.

³L'homme n'est ni ange ni bête; et le malheur veut que qui veut faire l'ange fait la bête.

⁴Se moquer de la philosophie, c'est vraiment philosopher.

⁵Le moi est haïssable.

⁶Founder of the Society of Friends (Quakers).

had commanded and set up, but in people's hearts . . . his people were his temple, and he dwelt in them.

Journal [1694]

14 When the Lord sent me forth into the world, He forbade me to put off my hat to any, high or low.

Journal

15 [It was] Justice Bennet of Derby, who was the first that called us Quakers, because we bid them tremble at the word of the Lord. This was in the year 1650.

Journal

16 He [Oliver Cromwell] said: “I see there is a people risen and come up that I cannot win either with gifts, honors, offices or places; but all other sects and people I can.”

Journal

Thomas Sydenham

1624–1689

17 Fever itself is Nature's instrument.

Quoted in Bulletin of the New York Academy of Medicine, vol. IV [1928], p. 922

18 Gout, unlike any other disease, kills more rich men than poor, more wise men than simple.

Quoted in Bulletin of the New York Academy of Medicine, IV, 993

19 A man is as old as his arteries.

Quoted in Bulletin of the New York Academy of Medicine, IV, 993

John Aubrey

1626–1697

20 I have heard him [William Harvey] say, that after his book of the circulation of the blood came out, that he fell mightily in his practice, and that 'twas believed by the vulgar that he was crack-brained; and all the physicians were against his opinion.

Brief Lives [1690]. William Harvey

21 He [Thomas Hobbes] had read much, if one considers his long life; but his contemplation was more than his reading. He was wont to say that if he had read as much as other men, he should have known no more than other men.

Brief Lives. Thomas Hobbes

22 He [John Milton] was so fair that they called him *the Lady of Christ's College*.

Brief Lives. John Milton

23 Mr. William Shakespeare was born at Stratford upon Avon in the County of Warwick. His father was a butcher, and I have been told heretofore by some of the neighbors, that when he was a boy he

exercised his father's trade, but when he killed a calf he would do it in a high style and make a speech.

Brief Lives. William Shakespeare

Marie de Rabutin-Chantal, Marquise de Sévigné

1626–1696

- 1 True friendship is never serene.
Lettres. À Madame de Grignan [September 10, 1671]
- 2 Racine will go out of style like coffee.
Attributed

Jacques Bénigne Bossuet

1627–1704

- 3 The greatest weakness of all weaknesses is to fear too much to appear weak.
Politique Tirée de l'Écriture Sainte
- 4 The inexorable boredom that is at the core of life.
From M. A. COUTURIER, Se Garder Libre

Robert Boyle

1627–1691

- 5 I am not ambitious to appear a man of letters: I could be content the world should think I had scarce looked upon any other book than that of nature.
The Philosophical Works of Robert Boyle [1738], vol. I, preliminary discourse

John Ray

1627–1705

- 6 In a calm sea every man is a pilot.
English Proverbs [1670]
- 7 If wishes were horses, beggars might ride.
English Proverbs
- 8 Money begets money. *English Proverbs*
- 9 Blood is thicker than water. *English Proverbs*
- 10 Misery loves company. *English Proverbs*
- 11 To go like a cat upon a hot bakestone.¹
English Proverbs

¹*Cat on a Hot Tin Roof*—TENNESSEE WILLIAMS, *title of play* [1955]

John Bunyan

1628–1688

- 12 Some said, "John, print it"; others said, "Not so." Some said, "It might do good"; others said, "No."
The Pilgrim's Progress [1678]. Apology for His Book
- 13 As I walked through the wilderness of this world.
The Pilgrim's Progress, pt. I
- 14 I saw a man clothed with rags . . . a book in his hand, and a great burden upon his back.
The Pilgrim's Progress, I
- 15 The name of the one was Obstinate and the name of the other Pliable.
The Pilgrim's Progress, I
- 16 The name of the slough was Despond.
The Pilgrim's Progress, I
- 17 Every fat [vat] must stand upon his bottom.²
The Pilgrim's Progress, I
- 18 The gentleman's name was Mr. Worldly-Wise-Man.
The Pilgrim's Progress, I
- 19 A very stately palace before him, the name of which was Beautiful.
The Pilgrim's Progress, I
- 20 The valley of Humiliation.
The Pilgrim's Progress, I
- 21 A foul Fiend coming over the field to meet him; his name is Apollyon.
The Pilgrim's Progress, I
- 22 I will talk of things heavenly, or things earthly; things moral, or things evangelical; things sacred, or things profane; things past, or things to come; things foreign, or things at home; things more essential, or things circumstantial.
The Pilgrim's Progress, I
- 23 It beareth the name of Vanity Fair, because the town where 'tis kept is lighter than vanity.
The Pilgrim's Progress, I
- 24 Hanging is too good for him, said Mr. Cruelty.
The Pilgrim's Progress, I
- 25 My great-grandfather was but a water-man, looking one way, and rowing another.
The Pilgrim's Progress, I
- 26 A castle called Doubting Castle, the owner whereof was Giant Despair.
The Pilgrim's Progress, I
- 27 They came to the Delectable Mountains.
The Pilgrim's Progress, I
- 28 A great horror and darkness fell upon Christian.
The Pilgrim's Progress, I

²Every tub must stand upon its bottom.—CHARLES MACKLIN, *The Man of the World* [1781], *act I, sc. ii*

1 So I awoke, and behold it was a dream.
The Pilgrim's Progress, I

2 A man that could look no way but downwards
with a muckrake in his hand.¹
The Pilgrim's Progress, pt. II

3 He that is down, needs fear no fall,
He that is low, no pride.
The Pilgrim's Progress. Shepherd Boy's Song

4 Who would true valor see,
Let him come hither;
One here will constant be,
Come wind, come weather.
There's no discouragement
Shall make him once relent
His first avow'd intent
To be a pilgrim.
The Pilgrim's Progress. Shepherd Boy's Song

5 My sword I give to him that shall succeed me in
my pilgrimage, and my courage and skill to him that
can get it. My marks and scars I carry with me, to
be a witness for me, that I have fought His battles
who now will be my rewarder.
The Pilgrim's Progress. Shepherd Boy's Song

6 So he passed over, and all the trumpets sounded
for him on the other side.
The Pilgrim's Progress. Shepherd Boy's Song

7 The captain of all these men of death that came
against him to take him away, was the Consump-
tion, for it was that that brought him down to the
grave. *The Life and Death of Mr. Badman [1680]*

Sir William Temple

1628–1699

8 Books, like proverbs, receive their chief value
from the stamp and esteem of ages through which
they have passed.
*Miscellanea, pt. II [1690]. Ancient and
Modern Learning*

9 When all is done, human life is, at the greatest
and the best, but like a froward child, that must be
played with and humored a little to keep it quiet till
it falls asleep, and then the care is over.
Miscellanea, pt. II. Of Poetry

George Villiers, Duke of Buckingham

1628–1687

10 Ay, now the plot thickens very much upon us.
*The Rehearsal [written 1663, performed
1671], act III, sc. ii*

Charles II

1630–1685

11 This is very true: for my words are my own, and
my actions are my ministers?
Reply to John Wilmot, Earl of Rochester²

12 Let not poor Nelly starve.
*On his deathbed. From GILBERT BURNET, The
History of My Own Times [1724–1734], vol. I,
bk. 2, ch. 17*

13 He had been, he said, an unconscionable time
dying; he hoped that they would excuse it.
*From MACAULAY, History of England [1849],
vol. I, ch. 4*

Richard Cumberland

1631–1718

14 It is better to wear out than to rust out.
*From BISHOP GEORGE HORNE [1730–1792],
Sermon on the Duty of Contending for the Truth*

John Dryden

1631–1700

15 By viewing Nature, Nature's handmaid Art,
Makes mighty things from small beginnings grow.
Annus Mirabilis [1667], st. 155

16 He [Shakespeare] was the man who of all mod-
ern, and perhaps ancient poets, had the largest and
most comprehensive soul.
Essay of Dramatic Poesy [1668]

17 He was naturally learned; he needed not the spec-
tacles of books to read Nature; he looked inwards,
and found her there. *Essay of Dramatic Poesy*

18 Pains of love be sweeter far
Than all other pleasures are.
Tyrannic Love [1669], act IV, sc. i

19 I am as free as Nature first made man,
Ere the base laws of servitude began,
When wild in woods the noble savage ran.
*The Conquest of Granada [1669–1670], pt. I,
act I, sc. i*

20 Death in itself is nothing; but we fear
To be we know not what, we know not where.
Aureng-Zebe [1676], act IV, sc. i

21 When I consider life, 'tis all a cheat;
Yet, fool'd with hope, men favor the deceit;
Trust on, and think tomorrow will repay.
Tomorrow's falser than the former day.
Aureng-Zebe, IV, i

¹See Theodore Roosevelt, 615:8.

²See Rochester, 292:24.

- 1 The wretched have no friends.
All for Love [1678], act III, sc. i
- 2 Your Cleopatra; Dolabella's Cleopatra; every man's
 Cleopatra. *All for Love*, IV, i
- 3 With how much ease believe we what we wish!
 Whatever is, is in its causes just.
Oedipus [1679] (with NATHANIEL LEE), act
 III, sc. i
- 4 His hair just grizzled,
 As in a green old age.¹ *Oedipus*, III, i
- 5 Of no distemper, of no blast he died,
 But fell like autumn fruit that mellow'd long—
 Even wondered at, because he dropp'd no
 sooner.
 Fate seem'd to wind him up for fourscore years,
 Yet freshly ran he on ten winters more;
 Till like a clock worn out with eating time,
 The wheels of weary life at last stood still.
Oedipus, IV, i
- 6 In pious times, ere priestcraft did begin,
 Before polygamy was made a sin.
Absalom and Achitophel, pt. I [1680], l. 1
- 7 Whate'er he did was done with so much ease,
 In him alone, 'twas natural to please.
Absalom and Achitophel, I, l. 27
- 8 Of these the false Achitophel was first,
 A name to all succeeding ages curs'd.
 For close designs and crooked counsels fit,
 Sagacious, bold, and turbulent of wit,
 Restless, unfix'd in principles and place,
 In power unpleas'd, impatient of disgrace;
 A fiery soul, which working out its way,
 Fretted the pygmy-body to decay:
 And o'er-inform'd the tenement of clay.
 A daring pilot in extremity;
 Pleased with the danger, when the waves
 went high
 He sought the storms; but for a calm unfit,
 Would steer too nigh the sands to boast his wit.
 Great wits are sure to madness near allied,
 And thin partitions do their bounds divide.²
Absalom and Achitophel, I, l. 150
- 9 Bankrupt of life, yet prodigal of ease.
Absalom and Achitophel, I, l. 168
- 10 And all to leave what with his toil he won
 To that unfeather'd two-legg'd thing, a son.
Absalom and Achitophel, I, l. 169
- 11 In friendship false, implacable in hate,
 Resolved to ruin or to rule the state.
Absalom and Achitophel, I, l. 173
- 12 All empire is no more than power in trust.
Absalom and Achitophel, I, l. 411
- 13 Better one suffer, than a nation grieve.
Absalom and Achitophel, I, l. 416
- 14 Who think too little, and who talk too much.
Absalom and Achitophel, I, l. 534
- 15 A man so various that he seem'd to be
 Not one, but all mankind's epitome:
 Stiff in opinions, always in the wrong;
 Was everything by starts, and nothing long:
 But, in the course of one revolving moon,
 Was chemist, fiddler, statesman, and buffoon.
Absalom and Achitophel, I, l. 545
- 16 So over violent, or over civil,
 That every man with him was God or Devil.
Absalom and Achitophel, I, l. 557
- 17 His tribe were God Almighty's gentlemen.
Absalom and Achitophel, I, l. 645
- 18 Nor is the people's judgment always true:
 The most may err as grossly as the few.
Absalom and Achitophel, I, l. 781
- 19 Of ancient race by birth, but nobler yet
 In his own worth.
Absalom and Achitophel, I, l. 900
- 20 Made still a blund'ring kind of melody;
 Spurr'd boldly on, and dash'd through thick and
 thin,
 Through sense and nonsense, never out nor in.
 Free from all meaning, whether good or bad,
 And in one word, heroically mad.
Absalom and Achitophel, pt. II [1682],³ l. 413
- 21 For every inch that is not fool is rogue.
Absalom and Achitophel, pt. II, l. 463
- 22 There is a pleasure sure
 In being mad which none but madmen know.⁴
The Spanish Friar [1681], act II, sc. i
- 23 And, dying, bless the hand that gave the blow.
The Spanish Friar, II, i
- 24 He's a sure card. *The Spanish Friar*, II, iii
- 25 They say everything in the world is good for
 something. *The Spanish Friar*, III, ii
- 26 Dead men tell no tales.⁵ *The Spanish Friar*, IV, ii

¹A green old age, unconscious of decays.—ALEXANDER POPE, *Translation of the Iliad* [1715], bk. XXIII, l. 929

²Remembrance and reflection how allied! /What thin partitions sense from thought divide!—ALEXANDER POPE, *An Essay on Man* [1733–1734], epistle I, l. 225

³In collaboration with NAHUM TATE. See 294.

⁴There is a pleasure in poetic pains /Which only poets know.—WILLIAM COWPER, *The Task* [1785], II, *The Timepiece*, l. 285

⁵Cited in the play text as a proverb.

- 1 Or break the eternal Sabbath of his rest.
The Spanish Friar, V, ii
- 2 All human things are subject to decay,
And, when fate summons, monarchs must obey.
Mac Flecknoe [1682], l. 1
- 3 The rest to some faint meaning make pretense,
But Shadwell¹ never deviates into sense.
Some beams of wit on other souls may fall,
Strike through and make a lucid interval;
But Shadwell's genuine night admits no ray,
His rising fogs prevail upon the day.
Mac Flecknoe, l. 19
- 4 And torture one poor word ten thousand ways.
Mac Flecknoe, l. 208
- 5 Wit will shine
Through the harsh cadence of a rugged line.
To the Memory of Mr. Oldham [1684], l. 15
- 6 Happy the man, and happy he alone,
He who can call today his own;
He who, secure within, can say,
Tomorrow, do thy worst, for I have liv'd today.
*Imitation of Horace, bk. III, ode 29 [1685],
l. 65*
- 7 Not heaven itself upon the past has power;
But what has been, has been, and I have had my
hour. *Imitation of Horace, III, 29, l. 71*
- 8 I can enjoy her [Fortune] while she's kind;
But when she dances in the wind,
And shakes the wings and will not stay,
I puff the prostitute away.
Imitation of Horace, III, 29, l. 81
- 9 And virtue, though in rags, will keep me warm.
Imitation of Horace, III, 29, l. 87
- 10 Since heaven's eternal year is thine.
*To the Pious Memory of Mrs. Anne Killegrew
[1686], l. 15*
- 11 O gracious God! how far have we
Profaned thy heavenly gift of poesy!
*To the Pious Memory of Mrs. Anne Killegrew,
l. 56*
- 12 Her wit was more than man, her innocence a child.
*To the Pious Memory of Mrs. Anne Killegrew,
l. 70*
- 13 Then cold, and hot, and moist, and dry,
In order to their stations leap,
And Music's power obey.
From harmony, from heavenly harmony,
This universal frame began:
From harmony to harmony
- Through all the compass of the notes it ran,
The diapason closing full in Man.
A Song for Saint Cecilia's Day, 1687, st. 1
- 14 What passion cannot Music raise and quell?
A Song for Saint Cecilia's Day, 1687, st. 2
- 15 The trumpet's loud clangor
Excites us to arms.
A Song for Saint Cecilia's Day, 1687, st. 3
- 16 The soft complaining flute,
In dying notes, discovers
The woes of hopeless lovers.
A Song for Saint Cecilia's Day, 1687, st. 4
- 17 The trumpet shall be heard on high
The dead shall live, the living die,
And Music shall untune the sky!
*A Song for Saint Cecilia's Day, 1687, Grand
Chorus*
- 18 She fear'd no danger, for she knew no sin.
The Hind and the Panther [1687], pt. I, l. 4
- 19 Of all the tyrannies on human kind
The worst is that which persecutes the mind.
The Hind and the Panther, I, l. 239
- 20 And kind as kings upon their coronation day.
The Hind and the Panther, I, l. 271
- 21 All have not the gift of martyrdom.
The Hind and the Panther, II, l. 59
- 22 War seldom enters but where wealth allures.
The Hind and the Panther, II, l. 706
- 23 Much malice mingled with a little wit.
The Hind and the Panther, III, l. 1
- 24 For present joys are more to flesh and blood
Than a dull prospect of a distant good.
The Hind and the Panther, III, l. 364
- 25 T' abhor the makers, and their laws approve,
Is to hate traitors and the treason love.
The Hind and the Panther, III, l. 706
- 26 Possess your soul with patience.
The Hind and the Panther, III, l. 839
- 27 Three poets, in three distant ages born,
Greece, Italy, and England did adorn.
The first in loftiness of thought surpass'd;
The next, in majesty; in both the last.
The force of Nature could no further go.
To make a third, she joined the former two.
Under Mr. Milton's Picture [1688]
- 28 This is the porcelain clay of humankind.²
Don Sebastian [1690], act I, sc. i

¹See Shadwell, 291.²The precious porcelain of human clay.—LORD BYRON, *Don Juan* [1818–1824], *canto IV, st. 11*

- 1 A knockdown argument: 'tis but a word and a blow.
Amphitryon [1690], act I, sc. i
- 2 Whistling to keep myself from being afraid.¹
Amphitryon, III, i
- 3 I am the true Amphitryon. *Amphitryon*, V, i
- 4 Theirs was the giant race, before the flood.
Epistle to Congreve [1693], l. 5
- 5 Genius must be born, and never can be taught.
Epistle to Congreve, l. 60
- 6 Arms, and the man I sing,² who, forced by fate,
And haughty Juno's unrelenting hate.
Virgil, Aeneid [1697], bk. I, l. 1
- 7 None but the brave deserves the fair.
Alexander's Feast [1697], l. 15
- 8 With ravish'd ears
The monarch hears;
Assumes the god,
Affects to nod,
And seems to shake the spheres.
Alexander's Feast, l. 37
- 9 Sound the trumpets; beat the drums . . .
Now give the hautboys breath; he comes, he comes.
Alexander's Feast, l. 50
- 10 Bacchus, ever fair and ever young.
Alexander's Feast, l. 54
- 11 Rich the treasure,
Sweet the pleasure—
Sweet is pleasure after pain.
Alexander's Feast, l. 58
- 12 Fallen, fallen, fallen, fallen,
Fallen from his high estate,
And welt'ring in his blood;
Deserted, at his utmost need,
By those his former bounty fed,
On the bare earth expos'd he lies,
With not a friend to close his eyes.
Alexander's Feast, l. 77
- 13 Sigh'd and look'd, and sigh'd again.
Alexander's Feast, l. 120
- 14 And, like another Helen, fir'd another Troy.
Alexander's Feast, l. 154
- 15 Could swell the soul to rage, or kindle soft desire.
Alexander's Feast, l. 160
- 16 He rais'd a mortal to the skies,
She drew an angel down.
Alexander's Feast, l. 169
- 17 Words, once my stock, are wanting to commend
So great a poet and so good a friend.
To My Friend Mr. Motteux [1698], l. 54
- 18 Lord of yourself, uncumber'd with a wife.
Epistle to John Dryden of Chesterton [1700], l. 18
- 19 Better to hunt in fields, for health unbought,
Than fee the doctor for a nauseous draught.
The wise, for cure, on exercise depend;
God never made his work for man to mend.
Epistle to John Dryden of Chesterton, l. 92
- 20 A very merry, dancing, drinking,
Laughing, quaffing, and unthinking time.
The Secular Masque [1700], l. 39
- 21 The sword within the scabbard keep,
And let mankind agree.
The Secular Masque, l. 69
- 22 All, all of a piece throughout:
Thy chase had a beast in view;
Thy wars brought nothing about;
Thy lovers were all untrue.
'Tis well an old age is out,
And time to begin a new.
The Secular Masque, l. 96
- 23 Ill habits gather by unseen degrees—
As brooks make rivers, rivers run to seas.
Ovid, Metamorphoses [1700], bk. XV, *The Worship of Aesculapius*, l. 155
- 24 [Of Chaucer's *Canterbury Tales*:] Here is God's plenty.
Fables Ancient and Modern [1700], preface
- 25 For Art may err, but Nature cannot miss.
Fables Ancient and Modern. The Cock and the Fox, l. 452
- 26 She hugg'd the offender, and forgave the offense:
Sex to the last.³
Fables Ancient and Modern. Cymon and Iphigenia, l. 367
- 27 He was exhal'd; his great Creator drew
His spirit, as the sun the morning dew.⁴
On the Death of a Very Young Gentleman [1700]
- 28 Here lies my wife: here let her lie!
Now she's at rest, and so am I.
Epitaph intended for his wife

¹Whistling aloud to bear his courage up.—ROBERT BLAIR [1699–1746], *The Grave* [1743], l. 58

²See Virgil, 96:23.

³And love the offender, yet detest the offense.—ALEXANDER POPE, *Eloisa to Abelard* [1717], l. 192

⁴Early, bright, transient, chaste as morning dew, / She sparkled, was exhaled, and went to heaven.—EDWARD YOUNG, *Night Thoughts* [1742–1745], *Night V*, l. 600

William Stoughton

1631–1701

- 1 God hath sifted a nation that he might send choice grain into this wilderness.¹

Election sermon at Boston [April 29, 1669]

Anton van Leeuwenhoek

1632–1723

- 2 We cannot in any better manner glorify the Lord and Creator of the universe than that in all things, how small soever they appear to our naked eyes, but which have yet received the gift of life and power of increase, we contemplate the display of his omnificence and perfections with the utmost admiration.

The Select Works of Anthony van Leeuwenhoek [1798]²

John Locke

1632–1704

- 3 New opinions are always suspected, and usually opposed, without any other reason but because they are not already common.

Essay Concerning Human Understanding [1690], dedicatory epistle

- 4 No man's knowledge here can go beyond his experience.

Essay Concerning Human Understanding, bk. II, ch. 1, sec. 19

- 5 It is one thing to show a man that he is in an error, and another to put him in possession of truth.

Essay Concerning Human Understanding, IV, 7, 11

- 6 All men are liable to error; and most men are, in many points, by passion or interest, under temptation to it.

Essay Concerning Human Understanding, IV, 20, 17

- 7 Wherever Law ends, Tyranny begins.

Second Treatise of Government [1690], sec. 202

- 8 A sound mind in a sound body, is a short but full description of a happy state in this world.

Some Thoughts Concerning Education [1693], sec. 1

- 9 Good and evil, reward and punishment, are the only motives to a rational creature: these are the

¹God had sifted three kingdoms to find the wheat for this planting. — LONGFELLOW, *The Courtship of Miles Standish* [1858], IV

²Translated by SAMUEL HOOLE.

spur and reins whereby all mankind are set on work, and guided.³

Some Thoughts Concerning Education, 54

- 10 He that will have his son have a respect for him and his orders, must himself have a great reverence for his son.

Some Thoughts Concerning Education, 65

- 11 Virtue is harder to be got than a knowledge of the world; and, if lost in a young man, is seldom recovered.

Some Thoughts Concerning Education, 70

- 12 The only fence against the world is a thorough knowledge of it.

Some Thoughts Concerning Education, 88

Benedict [or Baruch] Spinoza⁴

1632–1677

- 13 Peace is not an absence of war, it is a virtue, a state of mind, a disposition for benevolence, confidence, justice.

Theological-Political Treatise [1670]

- 14 Nature abhors a vacuum.

Ethics [1677],⁵ pt. I, proposition 15: note

- 15 God and all the attributes of God are eternal.

Ethics, I, proposition 19

- 16 Nothing exists from whose nature some effect does not follow.

Ethics, I, proposition 36

- 17 He who would distinguish the true from the false must have an adequate idea of what is true and false.

Ethics, II, proposition 42: proof

- 18 Will and Intellect are one and the same thing.

Ethics, II, proposition 49: corollary

- 19 He that can carp in the most eloquent or acute manner at the weakness of the human mind is held by his fellows as almost divine.

Ethics, III: preface

³By education, then, I mean goodness in the form in which it is first acquired by a child . . . the rightly disciplined state of pleasures and pains whereby a man from his first beginnings on will abhor what he should abhor and relish what he should relish. — PLATO, *Laws, bk. II*

In educating the young we use pleasure and pain as rudders to steer their course. — ARISTOTLE, *Nicomachean Ethics, bk. X*

⁴Ein Gottbetrunkenener Mensch [A God-intoxicated man]. — NOVALIS (FRIEDRICH VON HARDENBERG)

The Lord blot out his name under heaven. The Lord set him apart for destruction from all the tribes of Israel, with all the curses of the firmament which are written in the Book of the Law. . . . There shall no man speak to him, no man write to him, no man show him any kindness, no man stay under the same roof with him, no man come nigh him. — *Amsterdam synagogue's curse on Spinoza* [1656]

⁵Translated by ANDREW BOYLE.

- 1 Surely human affairs would be far happier if the power in men to be silent were the same as that to speak. But experience more than sufficiently teaches that men govern nothing with more difficulty than their tongues.
Ethics, III, proposition 2: note
- 2 Pride is therefore pleasure arising from a man's thinking too highly of himself.
Ethics, III, proposition 26: note
- 3 It may easily come to pass that a vain man may become proud and imagine himself pleasing to all when he is in reality a universal nuisance.
Ethics, III, proposition 30: note
- 4 Self-complacency is pleasure accompanied by the idea of oneself as cause.
Ethics, III, proposition 51: note
- 5 It therefore comes to pass that everyone is fond of relating his own exploits and displaying the strength both of his body and his mind, and that men are on this account a nuisance one to the other.
Ethics, III, proposition 54: note
- 6 I refer those actions which work out the good of the agent to courage, and those which work out the good of others to nobility. Therefore temperance, sobriety, and presence of mind in danger, etc., are species of courage; but modesty, clemency, etc., are species of nobility. *Ethics, III, proposition 59: note*
- 7 Fear cannot be without hope nor hope without fear.
Ethics, III, definition 13: explanation
- 8 Those who are believed to be most abject and humble are usually most ambitious and envious.
Ethics, III, definition 29: explanation
- 9 One and the same thing can at the same time be good, bad, and indifferent, e.g., music is good to the melancholy, bad to those who mourn, and neither good nor bad to the deaf. *Ethics, IV: preface*
- 10 Man is a social animal.
Ethics, IV, proposition 35: note
- 11 Men will find that they can prepare with mutual aid far more easily what they need, and avoid far more easily the perils which beset them on all sides, by united forces. *Ethics, IV, proposition 35: note*
- 12 Avarice, ambition, lust, etc., are nothing but species of madness.¹ *Ethics, IV, proposition 44: note*
- 13 He whose honor depends on the opinion of the mob must day by day strive with the greatest anxiety, act and scheme in order to retain his reputation.

¹To me, avarice seems not so much a vice, as a deplorable piece of madness.—THOMAS BROWNE, *Religio Medici* [1643]

For the mob is varied and inconstant, and therefore if a reputation is not carefully preserved it dies quickly.
Ethics, IV, proposition 58: note

- 14 In refusing benefits caution must be used lest we seem to despise or to refuse them for fear of having to repay them in kind.
Ethics, IV, proposition 70: note
- 15 To give aid to every poor man is far beyond the reach and power of every man. . . . Care of the poor is incumbent on society as a whole.
Ethics, IV, appendix, 17
- 16 We feel and know that we are eternal.
Ethics, V, proposition 23: note
- 17 All excellent things are as difficult as they are rare.
Ethics, V, proposition 42: note
- 18 The things which . . . are esteemed as the greatest good of all . . . can be reduced to these three headings: to wit, Riches, Fame, and Pleasure. With these three the mind is so engrossed that it cannot scarcely think of any other good.
Tractatus de Intellectus Emendatione [1677], I, 3

Sir Christopher Wren² 1632–1723

- 19 Si monumentum requiris circumspecte [If you would see the man's monument, look around].
Inscription in St. Paul's Cathedral, London.
Written by Wren's son

Wentworth Dillon, Earl of Roscommon c. 1633–1685

- 20 Choose an author as you choose a friend.
Essay on Translated Verse [1684], l. 96
- 21 Immodest words admit of no defense,
For want of decency is want of sense.
Essay on Translated Verse, l. 113
- 22 The multitude is always in the wrong.
Essay on Translated Verse, l. 183

Samuel Pepys 1633–1703

- 23 I pray God to keep me from being proud.
Diary, March 22, 1660

²See E. C. Bentley, 674:4.

- 1 This morning came home my fine camlet cloak, with gold buttons, and a silk suit, which cost me much money, and I pray God to make me able to pay for it. *Diary, July 1, 1660*
- 2 And so to bed. *Diary, July 22, 1660, passim*
- 3 I am unwilling to mix my fortune with him that is going down the wind. *Diary, September 6, 1660*
- 4 I went out to Charing Cross, to see Major-General Harrison hanged, drawn, and quartered; which was done there, he looking as cheerful as any man could do in that condition. *Diary, October 13, 1660*
- 5 A good honest and painful sermon. *Diary, March 17, 1661*
- 6 One, by his own confession to me, that can put on two several faces, and look his enemies in the face with as much love as his friends. But, good God! what an age is this, and what a world is this! that a man cannot live without playing the knave and dissimulation. *Diary, September 1, 1661*
- 7 Though he be a fool, yet he keeps much company, and will tell all he sees or hears, and so a man may understand what the common talk of the town is. *Diary, September 2, 1661*
- 8 My wife, poor wretch. *Diary, September 18, 1661, passim*
- 9 Thanks be to God, since my leaving drinking of wine, I do find myself much better, and do mind my business better, and do spend less money, and less time lost in idle company. *Diary, January 26, 1662*
- 10 As happy a man as any in the world, for the whole world seems to smile upon me. *Diary, October 31, 1662*
- 11 To the Trinity House, where a very good dinner among the old soakers. *Diary, February 15, 1665*
- 12 But Lord! how everybody's looks, and discourse in the street, is of death, and nothing else; and few people going up and down, that the town is like a place distressed and forsaken.¹ *Diary, August 30, 1665*
- 13 Strange to see how a good dinner and feasting reconciles everybody. *Diary, November 9, 1665*
- 14 Saw a wedding in the church . . . and strange to see what delight we married people have to see these poor fools decoyed into our condition. *Diary, December 25, 1665*
- 15 Musick and women I cannot but give way to, whatever my business is. *Diary, March 9, 1666*
- 16 Home, and, being washing-day, dined upon cold meat. *Diary, April 4, 1666*
- 17 Musick is the thing of the world that I love most. *Diary, July 30, 1666*
- 18 Did satisfy myself mighty fair in the truth of the saying that the world do not grow old at all, but is in as good condition in all respects as ever it was. *Diary, February 3, 1667*
- 19 This day I am, by the blessing of God, 34 years old, in very good health and mind's content, and in condition of estate much beyond whatever my friends could expect of a child of theirs, this day 34 years. The Lord's name be praised! and may I be ever thankful for it. *Diary, February 23, 1667*
- 20 But it is pretty to see what money will do. *Diary, March 21, 1667*
- 21 To church; and with my mourning, very handsome, and new periwig, make a great show. *Diary, March 31, 1667*
- 22 But to think of the clatter they make with his coach, and his own fine clothes, and yet how meanly they live within doors, and nastily, and borrowing everything of neighbors. *Diary, April 1, 1667*
- 23 Whose red nose makes me ashamed to be seen with him. *Diary, May 3, 1667*
- 24 Gives me some kind of content to remember how painful it is sometimes to keep money, as well as to get it. *Diary, October 11, 1667*
- 25 I find my wife hath something in her gizzard, that only waits an opportunity of being provoked to bring up; but I will not, for my content-sake, give it. *Diary, June 17, 1668*
- 26 In appearance, at least, he being on all occasions glad to be at friendship with me, though we hate one another, and know it on both sides. *Diary, September 22, 1668*
- 27 I do hate to be unquiet at home. *Diary, January 21, 1669*
- 28 And so I betake myself to that course, which is almost as much as to see myself go into my grave; for which, and all the discomforts that will accompany my being blind, the good God prepare me! *Diary, May 31, 1669 (final entry)*

George Savile, Marquess of Halifax 1633–1695

- 29 Children and fools want everything, because they want wit to distinguish; there is no stronger evidence

¹The time of the Great Plague.

of a crazy understanding than the making too large a catalogue of things necessary.

Advice to a Daughter [1688]

- 1 Popularity is a crime from the moment it is sought; it is only a virtue where men have it whether they will or no.

Political, Moral, and Miscellaneous Reflections [1750]

- 2 Misspending a man's time is a kind of self-homicide.

Political, Moral, and Miscellaneous Reflections

- 3 Men are not hanged for stealing horses, but that horses may not be stolen.

Political, Moral, and Miscellaneous Reflections

Robert Hooke

1635–1703

- 4 The truth is, the science of Nature has been already too long made only a work of the brain and the fancy: It is now high time that it should return to the plainness and soundness of observations on material and obvious things. *Micrographia* [1665]

Nicolas Boileau-Despréaux

1636–1711

- 5 Happy who in his verse can gently steer
From grave to light, from pleasant to severe.¹

The Art of Poetry [1674], *canto I*, l. 75

- 6 At last comes Malherbe² and, the first to do so in France, brings to his verse a smooth cadence.

The Art of Poetry, I, l. 131

- 7 Whate'er is well conceived is clearly said,
And the words to say it flow with ease.

The Art of Poetry, I, l. 153

- 8 Every age has its pleasures, its style of wit, and its own ways.

The Art of Poetry, III, l. 374

- 9 The wisest man is he who does not fancy that he is so at all.

Satire 1, l. 46

- 10 A Cat's a cat, and Rolet is a knave. *Satire 1*, l. 52

- 11 He [Molière] pleases all the world, but cannot please himself. *Satire 1*, l. 94

- 12 In spite of every sage whom Greece can show,
Unerring wisdom never dwelt below;
Folly in all of every age we see,
The only difference lies in the degree.

Satire 4, l. 37

¹Translated by JOHN DRYDEN.

²Enfin Malherbe vint.

- 13 Greatest fools are oft most satisfied.

Satire 4, l. 128

- 14 If your descent is from heroic sires,
Show in your life a remnant of their fires.

Satire 5, l. 43

- 15 Of all the creatures that creep, swim, or fly,
Peopling the earth, the waters, and the sky,
From Rome to Iceland, Paris to Japan,
I really think the greatest fool is man.

Satire 8, l. 1

- 16 But satire, ever moral, ever new,
Delights the reader and instructs him, too.
She, if good sense refine her sterling page,
Oft shakes some rooted folly of the age.

Satire 8, l. 257

- 17 Honor is like an island, rugged and without a beach;
once we have left it, we can never return.

Satire 10, l. 167

- 18 Now two punctilious envoys, Thine and Mine,
Embroider the earth about a fancied line;
And, dwelling much on right and much on wrong,
Prove how the right is chiefly with the strong.

Satire 11, l. 141

- 19 Nothing but truth is lovely, nothing fair.

Epistle 9

- 20 The terrible burden of having nothing to do.

Epistle 11

Thomas Ken

1637–1711

- 21 Awake, my soul, and with the sun
Thy daily stage of duty run.

Morning Hymn [1695]

- 22 Praise God, from whom all blessings flow!
Praise Him, all creatures here below!
Praise Him above, ye heavenly host!
Praise Father, Son, and Holy Ghost!

Doxology [1709]

Mary Rowlandson

c. 1637–c. 1710/11

- 23 The portion of some is to have their Affliction
by drops, now one drop and then another; but the dregs of the Cup, the wine of astonishment, like a sweeping rain that leaveth no food, did the Lord prepare to be my portion.

A Narrative of the Captivity and Restoration of Mrs. Mary Rowlandson [1682]

Thomas Traherne

c. 1637–1674

- 1 You never enjoy the world aright, till the sea itself floweth in your veins, till you are clothed with the heavens, and crowned with the stars: and perceive yourself to be the sole heir of the whole world.
Centuries of Meditations [1908], *Century I*, sec. 29
- 2 The corn was orient and immortal wheat, which never should be reaped, nor was ever sown. I thought it had stood from everlasting to everlasting.
Centuries of Meditations, III, 3
- 3 How like an angel came I down!
Wonder [1910], st. 1
- 4 I within did flow
With seas of life like wine. *Wonder*, st. 3

Louis XIV

1638–1715

- 5 I am the state.¹
Attributed remark before the parliament in 1651
- 6 Has God forgotten all I have done for him?²
Attributed remark upon hearing the news of the French defeat at Malplaquet [1709]
- 7 I almost had to wait.³
Attributed remark when a coach he had ordered arrived just in time

Jean Racine

1639–1699

- 8 I loved him too much not to hate him at all!
Andromaque [1667], act II
- 9 You are Emperor, my lord, and yet you weep?
Bérénice [1670], act IV, sc. v
- 10 My only hope lies in my despair.
Bajazet [1672], act I, sc. iv
- 11 You have named him, not I.⁴
Phèdre [1677], act I, sc. iii
- 12 It is no longer a passion hidden in my heart: it is Venus herself fastened to her prey.⁵ *Phèdre*, I, iii
- 13 Innocence has nothing to dread.
Phèdre, III, vi

¹L'état c'est moi.²Dieu a donc oublié tout ce que j'ai fait pour lui?³J'ai failli attendre.⁴C'est toi qui l'a nommé.⁵Ce n'est plus une ardeur dans mes veines cachée: / C'est Vénus toute entière à sa proie attachée.

- 14 Crime like virtue has its degrees; and timid innocence was never known to blossom suddenly into extreme license.
Phèdre, IV, ii
- 15 To repair the irreparable ravages of time.
Athalie [1691], act II, sc. v

Sir Charles Sedley

c. 1639–1701

- 16 Phyllis is my only joy,
Faithless as the winds or seas;
Sometimes coming, sometimes coy,
Yet she never fails to please. *Song* [1702], st. 1

Aphra Behn

1640–1689

- 17 A brave world, sir, full of religion, knavery, and change: we shall shortly see better days.
The Roundheads [1677]
- 18 Variety is the soul of pleasure.
The Rover, pt. II [1680], act I
- 19 Come away; poverty's catching.
The Rover, pt. II, act I
- 20 Money speaks sense in a language all nations understand.
The Rover, pt. II, act III, sc. i
- 21 Beauty unadorned.
The Rover, pt. II, act IV, sc. ii
- 22 Faith, sir, we are here today, and gone tomorrow.
The Lucky Chance [1686–1687], act IV
- 23 Oh, what a dear ravishing thing is the beginning of an Amour!
The Emperor of the Moon [1687], act I, sc. i

William Wycherley

1641–1715

- 24 A mistress should be like a little country retreat near the town, not to dwell in constantly, but only for a night and away.
The Country Wife [1675], act I, sc. i

Sir Isaac Newton

1642–1727

- 25 If I have seen further it is by standing on the shoulders of Giants.
Letter to Robert Hooke, February 5, 1675/1676
- 26 I frame no hypotheses; for whatever is not deduced from the phenomena is to be called an hy-

pothesis; and hypotheses, whether metaphysical or physical, whether of occult qualities or mechanical, have no place in experimental philosophy.

Letter to Robert Hooke, February 5, 1675/1676

- 1 Errors are not in the art but in the artificers.

Philosophiae Naturalis Principia Mathematica [1687],¹ preface

- 2 Every body continues in its state of rest, or of uniform motion in a right line, unless it is compelled to change that state by forces impressed upon it.

Principia Mathematica. Laws of Motion, I

- 3 The change of motion is proportional to the motive force impressed; and is made in the direction of the right line in which that force is impressed.²

Principia Mathematica. Laws of Motion, II

- 4 To every action there is always opposed an equal reaction: or, the mutual actions of two bodies upon each other are always equal, and directed to contrary parts.

Principia Mathematica. Laws of Motion, III

- 5 God in the beginning formed matter in solid, massy, hard, impenetrable, movable particles, of such sizes and figures, and with such other properties, and in such proportion to space, as most conduced to the end for which he formed them.

Optics [1704]

- 6 I do not know what I may appear to the world; but to myself I seem to have been only like a boy playing on the seashore, and diverting myself in now and then finding a smoother pebble or a prettier shell than ordinary, whilst the great ocean of truth lay all undiscovered before me.

From BREWSTER, Memoirs of Newton [1855], vol. II, ch. 27

- 7 O Diamond! Diamond! thou little knowest the mischief done!

Said to a pet dog who knocked over a candle and set fire to his papers

Thomas Shadwell³

c. 1642–1692

- 8 And wit's the noblest frailty of the mind.

A True Widow [1679], act II, sc. i

- 9 The haste of a fool is the slowest thing in the world.

A True Widow, III, i

¹*Mathematical Principles of Natural Philosophy* [1729], translated by ANDREW MOTTE.

²In modern terms, acceleration is directly proportional to applied force.

³See Dryden, 284:3.

- 10 I am, out of the ladies' company, like a fish out of the water.

A True Widow, III, i

- 11 Every man loves what he is good at.

A True Widow, V, i

Bashō [Matsuo Bashō]

1644–1694

- 12 The months and days are the travelers of eternity. The years that come and go are also voyagers. . . . I too for years past have been stirred by the sight of a solitary cloud drifting with the wind to ceaseless thoughts of roaming.

*The Narrow Road of Oku (Oku no Hosomichi)*⁴

- 13 Such stillness—

The cries of the cicadas

Sink into the rocks.

The Narrow Road of Oku

- 14 The white chrysanthemum

Even when lifted to the eye

Remains immaculate.⁵

Conversations with Bashō. From the collection Kyoraisho Hyokai

- 15 Clear cascades!

Into the waves scatter

Blue pine needles.

Conversations with Bashō

- 16 An old pond—

A frog leaping in—

The sound of water.⁶

Poem

- 17 A rough sea!

Stretched out over Sado

The Milky Way.⁶

Poem

William Penn

1644–1718

- 18 No Cross, No Crown.

Title of pamphlet [1669]

- 19 Any government is free to the people under it where the laws rule and the people are a party to the laws.

Frame of Government [1682]

- 20 Truth often suffers more by the heat of its defenders than from the arguments of its opposers.

Some Fruits of Solitude [1693]

- 21 It is a reproach to religion and government to suffer so much poverty and excess.

Some Fruits of Solitude, 52

⁴From *Anthology of Japanese Literature* [1955], edited by DONALD KEENE.

⁵From *Sources of Japanese Tradition* [1960], edited by WILLIAM THEODORE DE BARY.

⁶Translated by DANA B. YOUNG.

- 1 They that love beyond the world cannot be separated by it. Death is but crossing the world, as friends do the seas; they live in one another still.
Some Fruits of Solitude, 52
- 2 Men are generally more careful of the breed of their horses and dogs than of their children.
Some Fruits of Solitude, 85
- 3 It were endless to dispute upon everything that is disputable.
Some Fruits of Solitude, 184
- 4 Have a care therefore where there is more sail than ballast.
Some Fruits of Solitude, 260
- 5 Passion is a sort of fever in the mind, which ever leaves us weaker than it found us.
Some Fruits of Solitude, 279
- 6 The public must and will be served.
Some Fruits of Solitude, 279

Edward Taylor

c. 1644–1729

- 7 Who spread its canopy? Or curtains spun?
Who in this bowling alley bowled the sun?
Poetical Works [1939]. God's Determinations Touching His Elect, preface
- 8 For in Christ's coach saints sweetly sing
As they to glory ride therein.
Poetical Works. The Joy of Church Fellowship Rightly Attended
- 9 Make me, O Lord, thy spinning-wheel complete.
Poetical Works. Housewifery
- 10 It's food too fine for angels; yet come, take
And eat thy fill! It's Heaven's sugar cake.
Poetical Works. Sacramental Meditations, 8
- 11 This bread of life dropped in thy mouth doth cry:
Eat, eat me, soul, and thou shalt never die.
Poetical Works. Sacramental Meditations, 8
- 12 Is Christ thy advocate to plead thy cause?
Art thou his client? Such shall never slide.
He never lost his case.
Poetical Works. Sacramental Meditations, 38
- 13 My case is bad. Lord, be my advocate.
My sin is red: I'm under God's arrest.
Poetical Works. Sacramental Meditations, 38

Jean de La Bruyère

1645–1696

- 14 We come too late to say anything which has not been said already.
Les Caractères [1688]. Des Ouvrages de l'Esprit

- 15 Liberality consists less in giving a great deal than in gifts well timed.
Les Caractères. Du Coeur
- 16 Time, which strengthens friendship, weakens love.
Les Caractères. Du Coeur
- 17 We must laugh before we are happy, for fear we die before we laugh at all.
Les Caractères. Du Coeur
- 18 To laugh at men of sense is the privilege of fools.
Les Caractères. De la Société
- 19 There are but three events in a man's life: birth, life and death. He is not conscious of being born, he dies in pain, and he forgets to live.
Les Caractères. De l'Homme
- 20 Most men make use of the first part of their life to render the last part miserable.
Les Caractères. De l'Homme
- 21 Women run to extremes; they are either better or worse than men.
Les Caractères. Des Femmes

Baron Gottfried Wilhelm von Leibniz

1646–1716

- 22 I often say a great doctor kills more people than a great general.
Quoted in Bulletin of the New York Academy of Medicine, vol. V [1929], p. 152

Henry Aldrich

1647–1710

- 23 If all be true that I do think,
There are five reasons we should drink:
Good wine—a friend—or being dry—
Or lest we should be by and by—
Or any other reason why.
Five Reasons for Drinking

John Wilmot, Earl of Rochester

1647–1680

- 24 Here lies our sovereign lord the King,
Whose promise none relies on;
He never said a foolish thing,
Nor ever did a wise one.
Written on the bedchamber door of Charles II¹
- 25 For pointed satire I would Buckhurst choose,
The best good man with the worst-natured muse.²
An Allusion to Horace, bk. I, satire X

¹See Charles II, 282.

²Thou best-humored man with the worst-humored muse!—
OLIVER GOLDSMITH, *Retaliation* [1774], *Postscript*

- 1 A merry monarch, scandalous and poor.
A Satire on King Charles II
- 2 There's not a thing on earth that I can name,
 So foolish, and so false, as common fame.
Did E'er This Saucy World
- 3 Reason, which fifty times for one does err,
 Reason, an ignis fatuus of the mind.
A Satire Against Mankind [1675], l. 11
- 4 Books bear him up a while, and make him try
 To swim with bladders of philosophy.
A Satire Against Mankind, l. 20
- 5 Then Old Age and Experience, hand in hand,
 Lead him to death, and make him understand,
 After a search so painful and so long,
 That all his life he has been in the wrong.
A Satire Against Mankind, l. 25
- 6 Dead, we become the lumber of the world.
Seneca's Troas, act 2, chorus

**John Sheffield,
 Duke of Buckingham and Normanby**
 1648–1721

- 7 Of all those arts in which the wise excel,
 Nature's chief masterpiece is writing well.
Essay on Poetry [1682]
- 8 Read Homer once, and you can read no more;
 For all books else appear so mean, so poor,
 Verse will seem prose; but still persist to read,
 And Homer will be all the books you need.
Essay on Poetry
- 9 And when I feigned an angry look,
 Alas! I loved you best. *The Reconciliation [1701]*

William III, Prince of Orange
 1650–1702

- 10 There is one certain means by which I can be
 sure never to see my country's ruin: I will die in the
 last ditch.
*From HUME, History of England
 [1754–1757], ch. 65*
- 11 Every bullet has its billet.
From JOHN WESLEY, Journal [June 6, 1765]

Juana Inés de la Cruz
 1651–1695

- 12 Foolish men who accuse
 a woman mindlessly —

you cannot even see
 you cause what you abuse.
Hombres Necios (Foolish Men),¹ st. 1

- 13 Has anyone ever seen
 a stranger moral fervor?
 You who dirty the mirror
 cry that it isn't clean. *Hombres Necios, st. 6*
- 14 I became a nun, because although I recognized
 it as having many ramifications . . . foreign to my
 temperament, still, given my completely negative
 feelings about marriage, it was the least dispropor-
 tionate and most fitting thing I could do.
Reply to Sor Filotea de la Cruz² [1691]
- 15 Since I first gained the use of reason my inclina-
 tion towards learning has been so violent and strong
 that neither the scoldings of other people . . . nor
 my own reflections . . . have been able to stop me
 from following this natural impulse that God gave
 me. He alone must know why; and He knows too
 that I have begged Him to take away the light of my
 understanding, leaving only enough for me to keep
 His law, for anything else is excessive in a woman,
 according to some people, and others say it is even
 harmful. *Reply to Sor Filotea de la Cruz*

**François de Salignac
 de la Mothe Fénelon**
 1651–1715

- 16 Do not men die fast enough without being de-
 stroyed by each other? Can any man be insensible of
 the brevity of life? and can he who knows it, think
 life too long? *Télémaque [1699], bk. VII*
- 17 To be always ready for war, said Mentor, is the
 surest way to avoid it. *Télémaque, X*
- 18 Some of the most dreadful mischiefs that afflict
 mankind proceed from wine; it is the cause of disease,
 quarrels, sedition, idleness, aversion to labor, and every
 species of domestic disorder. *Télémaque, X*
- 19 Mankind, by the perverse depravity of their na-
 ture, esteem that which they have most desired as of
 no value the moment it is possessed, and torment
 themselves with fruitless wishes for that which is be-
 yond their reach. *Télémaque, XVIII*

Thomas Otway
 1652–1685

- 20 What mighty ills have not been done by woman!
 Who was 't betrayed the Capitol? — A woman!

¹Translated by WILLIS and ALICKI BARNSTONE.

²Translated by RACHEL PHILLIPS.

Who lost Mark Antony the world? — A woman!
 Who was the cause of a long ten years' war,
 And laid at last old Troy in ashes? — Woman!
 Destructive, damnable, deceitful woman!

The Orphan [1680], act III, sc. i

1 Let us embrace, and from this very moment vow
 an eternal misery together. *The Orphan*, IV, ii

2 O woman! lovely woman! Nature made thee
 To temper man: we had been brutes without you;
 Angels are painted fair, to look like you.

Venice Preserved [1682], act I, sc. i

Nahum Tate

1652–1715

3 When I am laid in earth.

Dido and Aeneas [c. 1690]¹

4 While shepherds watch'd their flocks by night,
 All seated on the ground,
 The angel of the Lord came down,
 And glory shone around.

Christmas Hymn [1700], st. 1

5 Glad tidings of great joy I bring
 To you and all mankind.

Christmas Hymn, st. 1

Nahum Tate

1652–1715

and Nicholas Brady

1659–1726

6 Through all the changing scenes of life,
 In trouble and in joy.

New Version of the Psalms of David [1696],
Psalms 34

7 As pants the hart for cooling streams
 When heated in the chase.

New Version of the Psalms of David, Psalm 42

8 Jesus Christ is risen today,
 Alleluia!

Easter Hymn [1698], translated from the
Latin [fourteenth century]

Nathaniel Lee

c. 1653–1692

9 Then he will talk — good gods! how he will talk!

*The Rival Queens; or, The Death of Alexander
 the Great* [1677], act I, sc. iii

10 When Greeks joined Greeks, then was the tug of
 war.

*The Rival Queens; or, The Death of Alexander
 the Great*, IV, ii

11 'Tis beauty calls, and glory shows the way.

*The Rival Queens; or, The Death of Alexander
 the Great*, IV, ii

12 Man, false man, smiling, destructive man!

Theodosius [1680], act III, sc. ii

Andrew Fletcher of Saltoun

1655–1716

13 If a man were permitted to make all the ballads,
 he need not care who should make the laws of a
 nation.

*Conversation Concerning a Right Regulation
 of Governments for the Common Good of
 Mankind* [1704]

John Dennis

1657–1734

14 A man who could make so vile a pun would not
 scruple to pick a pocket.

The Gentleman's Magazine, vol. LI [1781],
 p. 324

15 They will not let my play run, and yet they steal
 my thunder!² *Remark*

Daniel Defoe

1660–1731

16 Wherever God erects a house of prayer,
 The Devil always builds a chapel there;
 And 'twill be found, upon examination,
 The latter has the largest congregation.

The True-Born Englishman [1701], pt. I, l. 1

17 From this amphibious ill-born mob began
 That vain, ill-natur'd thing, an Englishman.

The True-Born Englishman, I, l. 132

²For his play *Appius and Virginia* [1709], Dennis had invented a new species of thunder. "The tragedy however was coldly received, notwithstanding such assistance, and was acted but a short time. Some nights after, Mr. Dennis, being in the pit at the representation of *Macbeth*, heard his own thunder made use of; upon which he rose in a violent passion, and exclaimed, with an oath, that it was his thunder. 'See,' said he, 'how the rascals use me! They will not let my play run, and yet they steal my thunder!'" — *Biographia Britannica*, vol. V, p. 103

¹Libretto for the opera by Henry Purcell.

- 1 Great families of yesterday we show,
And lords whose parents were the Lord knows
who.
The True-Born Englishman, I, l. 374
- 2 In their religion they are so uneven,
That each man goes his own byway to heaven.
The True-Born Englishman, II, l. 104
- 3 And of all plagues with which mankind are curs'd,
Ecclesiastic tyranny's the worst.
The True-Born Englishman, II, l. 299
- 4 When kings the sword of justice first lay down,
They are no kings, though they possess the crown.
Titles are shadows, crowns are empty things,
The good of subjects is the end of kings.
The True-Born Englishman, II, l. 313
- 5 All men would be tyrants if they could.
The Kentish Petition [1712–1713]
- 6 The best of men cannot suspend their fate:
The good die early, and the bad die late.
Character of the Late Dr. S. Annesley [1715]
- 7 He bid me [Robinson Crusoe] observe it, and I
should always find that the calamities of life were
shared among the upper and lower part of man-
kind; but that the middle station had the fewest dis-
asters.
Robinson Crusoe¹ [1719]
- 8 One day, about noon, going towards my boat, I
was exceedingly surprised with the print of a man's
naked foot on the shore, which was very plain to be
seen in the sand.
Robinson Crusoe
- 9 My man Friday. *Robinson Crusoe*

Sir Samuel Garth

1661–1719

- 10 A barren superfluity of words.
The Dispensary [1699], canto II, l. 95
- 11 Hard was their lodging, homely was their food;
For all their luxury was doing good.²
Claremont, l. 148

Richard Bentley

1662–1742

- 12 No man was ever written out of reputation but
by himself.
From J. H. MONK, Life of Bentley [1831]

¹See Rousseau, 331:10.

²And learn the luxury of doing good.—OLIVER GOLDSMITH, *The Traveller* [1764], l. 22

- 13 It is a pretty poem, Mr. Pope, but you must not
call it Homer.³ *From JOHNSON, Life of Pope*

Matthew Henry

1662–1714

- 14 He rolls it under his tongue as a sweet morsel.
Commentaries [1708–1710], Psalm 36
- 15 Our creature comforts.
Commentaries, Psalm 37
- 16 They that die by famine die by inches.
Commentaries, Psalm 59
- 17 To fish in troubled waters.
Commentaries, Psalm 60
- 18 Here is bread, which strengthens man's heart,
and therefore called the staff of life.⁴
Commentaries, Psalm 104
- 19 Hearkeners, we say, seldom hear good of them-
selves.
Commentaries, Ecclesiastes 7
- 20 It was a common saying among the Puritans,
“Brown bread and the Gospel is good fare.”
Commentaries, Isaiah 30
- 21 None so blind as those that will not see.
Commentaries, Jeremiah 20
- 22 Judas had given them the slip.
Commentaries, Luke 22
- 23 After a storm comes a calm.
Commentaries, Acts 9
- 24 Men of polite learning and a liberal education.
Commentaries, Acts 10
- 25 It is good news, worthy of all acceptance! and
yet not too good to be true.
Commentaries, Timothy 1
- 26 All this and heaven too. *Life of Philip Henry*

Samuel Wesley

1662–1735

- 27 Style is the dress of thought; a modest dress,
Neat, but not gaudy, will true critics please.
An Epistle to a Friend Concerning Poetry
[1700]

³The reference is to Pope's translation of the *Iliad*.

⁴Bread is the staff of life.—JONATHAN SWIFT, *A Tale of a Tub* [1704]

Corn, which is the staff of life.—EDWARD WINSLOW [1595–1655], *Good News from New England* [1624]

Thomas [Tom] Brown

1663–1704

- ¹ I do not love thee, Doctor Fell.
The reason why I cannot tell;
But this alone I know full well,
I do not love thee, Doctor Fell.¹

Written while a student at Christ Church, Oxford

- ² To treat a poor wretch with a bottle of Burgundy,
and fill his snuffbox, is like giving a pair of laced ruffles to a man that has never a shirt on his back.

*Laconics [1707]***Mary de la Rivière Manley**

1663–1724

- ³ No time like the present.
The Lost Lover [1696], act IV, sc. i

Cotton Mather

1663–1728

- ⁴ I write the wonders of the Christian religion, flying from the depravations of Europe, to the American strand: and, assisted by the Holy Author of that religion, I do, with all conscience of truth, required therein by Him, who is the Truth itself, report the wonderful displays of His infinite power, wisdom, goodness, and faithfulness, wherewith his Divine Providence hath irradiated an Indian wilderness.

*Magnalia Christi Americana [1702], introduction***William Walsh**

1663–1708

- ⁵ Of all the plagues a lover bears,
Sure rivals are the worst. *Song, st. 1*
- ⁶ I can endure my own despair,
But not another's hope. *Song, st. 2*

The New England Primer²

- ⁷ In Adam's fall
We sinned all.

¹Je ne vous aime pas, Hylas;/ Je n'en saurois dire la cause,/ Je sais seulement une chose;/ C'est que je ne vous aime pas.—
ROGER DE BUSSY-RABUTIN

See Martial, 110:16.

²As early as 1691, Benjamin Harris of Boston advertised the forthcoming second impression of the *New England Primer*. The oldest known copy extant is dated 1737.

- ⁸ My book and heart
Must never part.

- ⁹ Young Obadiah,
David, Josias—
All were pious.

- ¹⁰ Peter denied
His Lord, and cried.

- ¹¹ Young Timothy
Learnt sin to fly.

- ¹² Xerxes did die,
And so must I.

- ¹³ Zaccheus he
Did climb the tree
Our Lord to see.

- ¹⁴ Our days begin with trouble here,
Our life is but a span,
And cruel death is always near,
So frail a thing is man.

- ¹⁵ Now I lay me down to sleep,³
I pray the Lord my soul to keep;
If I should die before I wake,
I pray the Lord my soul to take.

Matthew Prior

1664–1721

- ¹⁶ All jargon of the schools.
I Am That I Am, An Ode [1688]

- ¹⁷ Our hopes, like towering falcons, aim
At objects in an airy height;
The little pleasure of the game
Is from afar to view the flight.
To the Honorable Charles Montague [1692]

- ¹⁸ The end must justify the means.
Hans Carvel [1700]

- ¹⁹ Be to her virtues very kind;
Be to her faults a little blind;
Let all her ways be unconfin'd;
And clap your padlock—on her mind!
An English Padlock [1707]

- ²⁰ And thought the nation ne'er would thrive
Till all the whores were burnt alive.
Paulo Purganti and His Wife [1708]

- ²¹ He rang'd his tropes, and preach'd up patience;
Back'd his opinion with quotations.
Paulo Purganti and His Wife

³The first record of this prayer is found in the *Enchiridion Leonis* [1160]. The early editions of the *Primer* give the first line of the prayer as: Now I lay me down to take my sleep. The familiar version of the line appeared in the edition of 1784. In the edition of 1814 the second line reads: I pray thee, Lord, my soul to keep.

1 Cured yesterday of my disease,
I died last night of my physician.
The Remedy Worse than the Disease [1714]

2 And often took leave, but was loth to depart.
The Thief and the Cordelier [1718]

3 His noble negligences teach
What others' toils despair to reach.
Alma [1718], *canto II*, l. 7

4 Till their own dreams at length deceive 'em,
And oft repeating, they believe 'em.
Alma, III, l. 13

5 To John I ow'd great obligation;
But John, unhappily, thought fit
To publish it to all the nation:
Sure John and I are more than quit.
Epigram [1718]

6 Venus, take my votive glass;
Since I am not what I was,
What from this day I shall be,
Venus, let me never see.
The Lady Who Offers Her Looking-Glass to Venus [1718]

7 Nobles and heralds, by your leave,
Here lies what once was Matthew Prior;
The son of Adam and of Eve:
Can Bourbon or Nassau go higher?
Epitaph [1721]

Sir John Vanbrugh¹

1664–1726

8 Once a woman has given you her heart you can
never get rid of the rest of her.
The Relapse [1697], *act III*, *sc. i*

9 No man worth having is true to his wife, or can
be true to his wife, or ever was, or ever will be so.
The Relapse, III, *ii*

10 *Belinda*: Ay, but you know we must return good
for evil.
Lady Brute: That may be a mistake in the transla-
tion.
The Provok'd Wife [1698], *act I*, *sc. i*

11 He laughs best who laughs last.²
The Country House [1706], *act II*, *sc. v*

12 Much of a muchness.
The Provok'd Husband [1728] (*completed by COLLEY CIBBER*), *act I*, *sc. i*

¹Under this stone, Reader, survey / Dead Sir John Vanbrugh's house of clay. / Lie heavy on him, Earth! for he / Laid many heavy loads on thee! — ABEL EVANS [1679–1737]. Vanbrugh was the architect of Blenheim Palace.

²Better the last smile than the first laughter. — JOHN RAY, *Proverbs* [1670]

Susannah Centlivre

c. 1667–1723

13 The real Simon Pure.
A Bold Stroke for a Wife [1718], *act V*, *sc. i*

John Pomfret

1667–1702

14 We live and learn, but not the wiser grow.³
Reason, l. 112

Jonathan Swift

1667–1745

15 Books, like men their authors, have no more than
one way of coming into the world, but there are ten
thousand to go out of it, and return no more.
A Tale of a Tub [1704], *dedication*

16 Books, the children of the brain.
A Tale of a Tub, *sec. 1*

17 As boys do sparrows, with flinging salt upon their
tails.
A Tale of a Tub, 7

18 Satire is a sort of glass, wherein beholders do
generally discover everybody's face but their own.
The Battle of the Books [1704]

19 Instead of dirt and poison we have rather chosen
to fill our hives with honey and wax; thus furnishing
mankind with the two noblest of things, which are
sweetness and light.
The Battle of the Books

20 Laws are like cobwebs, which may catch small flies,
but let wasps and hornets break through.
A Critical Essay upon the Faculties of the Mind [1707]

21 There is nothing in this world constant, but
inconstancy.
A Critical Essay upon the Faculties of the Mind

22 'Tis very warm weather when one's in bed.
Journal to Stella [November 8, 1710]

23 With my own fair hands.
Journal to Stella [January 4, 1711]

24 We are so fond of one another, because our ail-
ments are the same.
Journal to Stella [February 1, 1711]

³It is good to live and learn. — CERVANTES, *Don Quixote*, pt. II [1615], *ch. 32*

Live and learn, / Not first learn and then live. — ROBERT BROWN-ING, *Parleyings with Certain People, With Christopher Smart* [1887], IX

- 1 I love good creditable acquaintance; I love to be the worst of the company.
Journal to Stella [May 17, 1711]
- 2 We were to do more business after dinner; but after dinner is after dinner—an old saying and a true, “much drinking, little thinking.”
Journal to Stella [February 26, 1712]
- 3 We have just religion enough to make us hate, but not enough to make us love one another.
Thoughts on Various Subjects; from Miscellanies [1711]
- 4 When a true Genius appears in the World, you may know him by this Sign, that the Dunces are all in confederacy against him.
Thoughts on Various Subjects; from Miscellanies
- 5 Censure is the tax a man pays to the public for being eminent.
Thoughts on Various Subjects; from Miscellanies
- 6 Every man desires to live long, but no man would be old.
Thoughts on Various Subjects; from Miscellanies
- 7 A nice man is a man of nasty ideas.
Thoughts on Various Subjects; from Miscellanies
- 8 Vision is the art of seeing things invisible.
Thoughts on Various Subjects; from Miscellanies [1726]
- 9 ’Tis an old maxim in the schools,
That flattery’s¹ the food of fools;
Yet now and then your men of wit
Will condescend to take a bit.
Cadenus and Vanessa [1713]²
- 10 Proper words in proper places, make the true definition of a style.
Letter to a Young Clergyman [January 9, 1720]
- 11 If Heaven had looked upon riches to be a valuable thing, it would not have given them to such a scoundrel.
Letter to Miss Vanhomrigh [August 12, 1720]
- 12 He [the Emperor] is taller by almost the breadth of my nail, than any of his court, which alone is enough to strike an awe into the beholders.
Gulliver’s Travels [1726]. Voyage to Lilliput, ch. 2
- 13 All true believers shall break their eggs at the convenient end: and which is the convenient end, seems, in my humble opinion, to be left to every man’s conscience.
Gulliver’s Travels. Voyage to Lilliput, 4
- 14 I cannot but conclude the bulk of your natives to be the most pernicious race of little odious vermin that nature ever suffered to crawl upon the surface of the earth.
Gulliver’s Travels. Voyage to Brobdingnag, ch. 6
- 15 And he gave it for his opinion, that whoever could make two ears of corn or two blades of grass to grow upon a spot of ground where only one grew before, would deserve better of mankind, and do more essential service to his country, than the whole race of politicians put together.³
Gulliver’s Travels. Voyage to Brobdingnag, 7
- 16 He had been eight years upon a project for extracting sunbeams out of cucumbers, which were to be put in vials hermetically sealed, and let out to warm the air in raw inclement summers.
Gulliver’s Travels. Voyage to Laputa, ch. 5
- 17 I said the thing which was not. (For they have no word in their language to express lying or falsehood.)
Gulliver’s Travels. Voyage to the Houyhnhnms, ch. 3
- 18 I told him . . . that we ate when we were not hungry, and drank without the provocation of thirst.
Gulliver’s Travels. Voyage to the Houyhnhnms, 6
- 19 A set of phrases learnt by rote;
A passion for a scarlet coat;
When at a play to laugh, or cry,
Yet cannot tell the reason why:
Never to hold her tongue a minute;
While all she prates has nothing in it.
The Furniture of a Woman’s Mind [1727]
- 20 For conversation well endu’d;
She calls it witty to be rude;
And, placing raillery in railing,
Will tell aloud your greatest failing.
The Furniture of a Woman’s Mind

¹“Vanity’s” in some texts.

²When the poem of “Cadenus and Vanessa” was the general topic of conversation, someone said, “Surely that Vanessa must be an extraordinary woman that could inspire the Dean to write so finely upon her.” Mrs. Johnson smiled, and answered that “she thought that point not quite so clear; for it was well known the Dean could write finely upon a broomstick.”—SAMUEL JOHNSON, *Lives of the Poets [1779–1781], Life of Swift*

³He who makes two blades of grass grow in place of one renders a service to the state.—VOLTAIRE, *Letter to M. Moreau [1765]*

- 1 Not die here in a rage, like a poisoned rat in a hole. *Letter to Bolingbroke [March 21, 1729]*
- 2 Yet malice never was his aim;
He lash'd the vice but spar'd the name.
No individual could resent,
Where thousands equally were meant.
His satire points at no defect
But what all mortals may correct;
For he abhorr'd that senseless tribe
Who call it humor when they gibe.
Verses on the Death of Dr. Swift [1731], l. 459
- 3 Hobbes clearly proves that every creature
Lives in a state of war by nature.
On Poetry. A Rhapsody [1733]
- 4 So, naturalists observe, a flea
Hath smaller fleas that on him prey;
And these have smaller still to bite 'em;
And so proceed *ad infinitum*.
Thus every poet, in his kind,
Is bit by him that comes behind.
On Poetry. A Rhapsody
- 5 Conversation is but carving!
Give no more to every guest
Than he's able to digest.
Give him always of the prime,
And but little at a time.
Carve to all but just enough,
Let them neither starve nor stuff,
And that you may have your due,
Let your neighbor carve for you.
Conversation
- 6 Under an oak, in stormy weather,
I joined this rogue and whore together;
And none but he who rules the thunder
Can put this rogue and whore asunder.
Marriage certificate. From The Oxford Book of Literary Anecdotes, JAMES SUTHERLAND, ed. [1975], no. 77
- 7 The sight of you is good for sore eyes.¹
Polite Conversation [1738], dialogue 1
- 8 'Tis as cheap sitting as standing.
Polite Conversation, 1
- 9 I hate nobody: I am in charity with all the world.
Polite Conversation, 1
- 10 You were half seas over.
Polite Conversation, 1
- 11 I won't quarrel with my bread and butter.
Polite Conversation, 1
- 12 She's no chicken; she's on the wrong side of thirty, if she be a day.
Polite Conversation, 1
- 13 She wears her clothes, as if they were thrown on her with a pitchfork.
Polite Conversation, 1
- 14 He was a bold man that first eat an oyster.
Polite Conversation, 2
- 15 That's as well said, as if I had said it myself.
Polite Conversation, 2
- 16 Fingers were made before forks, and hands before knives.
Polite Conversation, 2
- 17 She has more goodness in her little finger, than he has in his whole body.
Polite Conversation, 2
- 18 Lord, I wonder what fool it was that first invented kissing!
Polite Conversation, 2
- 19 The best doctors in the world are Doctor Diet, Doctor Quiet, and Doctor Merryman.
Polite Conversation, 2
- 20 May you live all the days of your life.
Polite Conversation, 2
- 21 I always love to begin a journey on Sundays, because I shall have the prayers of the church to preserve all that travel by land, or by water.
Polite Conversation, 2
- 22 I thought you and he had been hand-and-glove.
Polite Conversation, 2
- 23 She watches him, as a cat would watch a mouse.
Polite Conversation, 3
- 24 She pays him in his own coin.
Polite Conversation, 3
- 25 There was all the world and his wife.
Polite Conversation, 3
- 26 Hail, fellow, well met,
All dirty and wet:
Find out if you can,
Who's master, who's man.
My Lady's Lamentation [1765], l. 171
- 27 I shall be like that tree, I shall die at the top.
From SIR WALTER SCOTT, Life of Swift [1814]
- 28 Good God! What a genius I had when I wrote that book [*A Tale of a Tub*].
From SIR WALTER SCOTT, Life of Swift
- 29 Ubi saeva indignatio ulterius cor lacerare nequit [Where savage indignation can lacerate his heart no more].²
Epitaph. Inscribed on Swift's grave, Saint Patrick's, Dublin

¹What a sight for sore eyes that would be!—WILLIAM HAZLITT, *Of Persons One Would Have Seen*

²See Yeats, 641:3.

Alain René Lesage

1668–1747

- 1 It may be said that his wit shines at the expense of his memory.
Gil Blas [1715–1735], bk. III, ch. 11
- 2 A flatterer can risk everything with great person-ages.
Gil Blas, IV, 7
- 3 Pride and conceit were the original sin of man.
Gil Blas, VII, 3
- 4 I wish you all sorts of prosperity with a little more taste.
Gil Blas, VII, 4
- 5 The pleasure of talking is the inextinguishable passion of a woman, coeval with the act of breathing.
Gil Blas, VII, 7
- 6 Facts are stubborn things.
Gil Blas, X, 1

Giovanni Battista [Giambattista] Vico

1668–1744

- 7 The nature of things is nothing other than that they come into being at certain times and in certain ways. Wherever the same circumstances are present, the same phenomena arise and no others.
Scienza Nuova [1725]¹
- 8 In that dark night which shrouds from our eyes the most remote antiquity, a light appears which cannot lead us astray; I speak of this incontestable truth: the social world is certainly the work of man.
Scienza Nuova
- 9 Governments must be conformable to the nature of the governed; governments are even a result of that nature.
Scienza Nuova

William Congreve

1670–1729

- 10 Eternity was in that moment.
The Old Bachelor [1693], act IV, sc. vii
- 11 Married in haste, we may repent at leisure.
The Old Bachelor, V, viii
- 12 It is the business of a comic poet to paint the vices and follies of human kind.
The Double Dealer [1694], epistle dedicatory
- 13 Retired to their tea and scandal, according to their ancient custom.
The Double Dealer, act I, sc. i
- 14 Though marriage makes man and wife one flesh, it leaves 'em still two fools.
The Double Dealer, II, iii

¹Translated by JULES MICHELET.

- 15 No mask like open truth to cover lies,
As to go naked is the best disguise.
The Double Dealer, V, iv
- 16 Thou liar of the first magnitude.
Love for Love [1695], act II, sc. ii
- 17 I warrant you, if he danced till doomsday, he thought I was to pay the piper.²
Love for Love, II, v
- 18 O fie, miss, you must not kiss and tell.
Love for Love, II, x
- 19 Women are like tricks by sleight of hand,
Which, to admire, we should not understand.
Love for Love, IV, xx
- 20 Music has charms to soothe a savage breast,
To soften rocks, or bend a knotted oak.
The Mourning Bride [1697], act I, sc. i
- 21 By magic numbers and persuasive sound.
The Mourning Bride, I, i
- 22 Heaven has no rage like love to hatred turned,
Nor hell a fury like a woman scorned.
The Mourning Bride, III, viii
- 23 Here she comes i' faith full sail, with her fan spread and streamers out, and a shoal of fools for tenders. — Ha, no, I cry her mercy!
The Way of the World [1700], act II, sc. iv
- 24 I nauseate walking; 'tis a country diversion, I loathe the country.
The Way of the World, IV, iv
- 25 Let us be very strange and well-bred: Let us be as strange as if we had been married a great while; and as well-bred as if we were not married at all.
The Way of the World, IV, iv
- 26 If I continue to endure you a little longer, I may by degrees dwindle into a wife.
The Way of the World, IV, iv
- 27 Thou art a retailer of phrases, and dost deal in remnants of remnants.
The Way of the World, IV, ix
- 28 O, she is the antidote to desire.
The Way of the World, IV, xiv
- 29 Careless she is with artful care,
Affecting to seem unaffected.
Amoret

Colley Cibber

1671–1757

- 30 As good be out of the world as out of the fashion.
Love's Last Shift [1696], act II

²Pay the piper: phrase for settling the score. He who pays the piper calls the tune. — *Proverb*

- 1 Possession is eleven points in the law.
Woman's Wit [1697], act I
- 2 Words are but empty thanks. *Woman's Wit*, V
- 3 Off with his head—so much for Buckingham.
Richard III (altered) [1700], act IV, sc. iii
- 4 Perish the thought!
Richard III (altered), V, v
- 5 This business will never hold water.
She Wou'd and She Wou'd Not [1703], act IV
- 6 Old houses mended,
 Cost little less than new before they're ended.
The Double Gallant [1707], prologue
- 7 Oh, how many torments lie in the small circle of
 a wedding ring!
The Double Gallant, act I, sc. ii
- 8 Stolen sweets are best.
The Rival Fools [1709], act I

Anthony Ashley Cooper, 3rd Earl of Shaftesbury

1671–1713

- 9 How comes it to pass, then, that we appear such
 cowards in reasoning, and are so afraid to stand the
 test of ridicule?
A Letter Concerning Enthusiasm [1708], sec. 2
- 10 Truth, 'tis supposed, may bear all lights; and one
 of those principal lights or natural mediums by
 which things are to be viewed in order to a thorough
 recognition is ridicule itself.
Essay on the Freedom of Wit and Humor
 [1709], pt. I, sec. 1

Joseph Addison

1672–1719

- 11 For wheresoe'er I turn my ravish'd eyes,
 Gay gilded scenes and shining prospects rise,
 Poetic fields encompass me around,
 And still I seem to tread on classic ground.
A Letter from Italy [1703]
- 12 And, pleas'd the Almighty's orders to perform,
 Rides in the whirlwind and directs the storm.
The Campaign [1704], l. 91
- 13 Reading is to the mind what exercise is to the
 body.
Tatler [1709–1711], no. 147
- 14 The spacious firmament on high,
 With all the blue ethereal sky,

And spangled heavens, a shining frame,
 Their great Original proclaim.
Ode [in *The Spectator*, no. 465, August 23,
 1712]

- 15 Soon as the evening shades prevail,
 The moon takes up the wondrous tale,
 And nightly to the listening earth
 Repeats the story of her birth;
 While all the stars that round her burn,
 And all the planets in their turn,
 Confirm the tidings as they roll,
 And spread the truth from pole to pole. *Ode*
- 16 Should the whole frame of Nature round him break,
 In ruin and confusion hurled,
 He, unconcerned, would hear the mighty crack,
 And stand secure amidst a falling world.
Horace, Odes, bk. III, ode iii
- 17 'Tis not in mortals to command success,
 But we'll do more, Sempronius; we'll deserve it.
Cato [1713], act I, sc. ii
- 18 Blesses his stars and thinks it luxury. *Cato*, I, iv
- 19 'Tis pride, rank pride, and haughtiness of soul;
 I think the Romans call it stoicism. *Cato*, I, iv
- 20 Beauty soon grows familiar to the lover,
 Fades in his eye, and palls upon the sense.
Cato, I, iv
- 21 My voice is still for war.
 Gods! can a Roman senate long debate
 Which of the two to choose, slavery or death?
Cato, II, i
- 22 The woman that deliberates is lost. *Cato*, IV, i
- 23 Curse on his virtues! they've undone his country.
Cato, IV, iv
- 24 What pity is it
 That we can die but once to serve our country!
Cato, IV, iv
- 25 When vice prevails, and impious men bear sway,
 The post of honor is a private station.¹
Cato, IV, iv
- 26 It must be so—Plato, thou reasonest well!
 Else whence this pleasing hope, this fond desire,
 This longing after immortality?
 Or whence this secret dread, and inward horror,
 Of falling into naught? Why shrinks the soul
 Back on herself, and startles at destruction?
 'Tis the divinity that stirs within us;
 'Tis heaven itself, that points out an hereafter,

¹Give me, kind Heaven, a private station, / A mind serene for
 contemplation! / Title and profit I resign; / The post of honor
 shall be mine. — JOHN GAY, *Fables*, pt. II [1738], *The Vulture, the
 Sparrow, and Other Birds*

- And intimates eternity to man.
Eternity! thou pleasing, dreadful thought!
Cato, V, i
- 1 Sweet are the slumbers of the virtuous man.
Cato, V, iv
- 2 From hence, let fierce contending nations know
What dire effects from civil discord flow.
Cato, V, iv
- 3 Round-heads and Wooden-shoes are standing jokes.
The Drummer [1716], prologue, l. 8
- 4 Thus I live in the world rather as a spectator of
mankind than as one of the species.
The Spectator, no. 1 [March 1, 1711]
- 5 If I can any way contribute to the diversion or
improvement of the country in which I live, I shall
leave it, when I am summoned out of it, with the
secret satisfaction of thinking that I have not lived
in vain.
The Spectator, 1
- 6 I shall endeavor to enliven morality with wit, and
to temper wit with morality.
The Spectator, 10 [March 12, 1711]
- 7 True happiness is of a retired nature, and an en-
emy to pomp and noise; it arises, in the first place,
from the enjoyment of one's self; and, in the next,
from the friendship and conversation of a few select
companions.
The Spectator, 15 [March 17, 1711]
- 8 There is not a more unhappy being than a super-
annuated idol.
The Spectator, 73 [May 24, 1711]
- 9 A man that has a taste of music, painting, or ar-
chitecture, is like one that has another sense, when
compared with such as have no relish of those arts.
The Spectator, 93 [June 16, 1711]
- 10 There is no defense against reproach but obscu-
rity.
The Spectator, 101 [June 26, 1711]
- 11 Much might be said on both sides.
The Spectator, 122 [July 20, 1711]
- 12 Authors have established it as a kind of rule, that
a man ought to be dull sometimes; as the most se-
vere reader makes allowances for many rests and
nodding places in a voluminous writer.
The Spectator, 124 [July 23, 1711]
- 13 Books are the legacies that a great genius leaves
to mankind, which are delivered down from genera-
tion to generation, as presents to the posterity of
those who are yet unborn.
The Spectator, 166 [September 10, 1711]
- 14 Good nature is more agreeable in conversation
than wit, and gives a certain air to the countenance
which is more amiable than beauty.
The Spectator, 169 [September 13, 1711]
- 15 Were I to prescribe a rule for drinking, it should
be formed upon a saying quoted by Sir William
Temple: the first glass for myself, the second for my
friends, the third for good humor, and the fourth
for mine enemies.
The Spectator, 195 [October 13, 1711]
- 16 A true critic ought to dwell rather upon excel-
lencies than imperfections, to discover the con-
cealed beauties of a writer, and communicate to the
world such things as are worth their observation.
The Spectator, 291 [February 2, 1712]
- 17 These widows, sir, are the most perverse crea-
tures in the world.
The Spectator, 335 [March 25, 1712]
- 18 Mirth is like a flash of lightning, that breaks
through a gloom of clouds, and glitters for a mo-
ment; cheerfulness keeps up a kind of daylight in
the mind, and fills it with a steady and perpetual
serenity.
The Spectator, 381 [May 17, 1712]
- 19 [Sir Roger] made several reflections on the great-
ness of the British Nation; as, that one Englishman
could beat three Frenchmen; that we could never
be in danger of Popery so long as we took care of
our fleet; that the Thames was the noblest river in
Europe . . . with many other honest prejudices which
naturally cleave to the heart of a true Englishman.
The Spectator, 383 [May 20, 1712]
- 20 Our disputants put me in mind of the skuttle
fish, that when he is unable to extricate himself,
blackens all the water about him, till he becomes in-
visible.
The Spectator, 476 [September 5, 1712]
- 21 The fraternity of the henpecked.
The Spectator, 482 [September 12, 1712]
- 22 A man should always consider how much he has
more than he wants; and secondly, how much more
unhappy he might be than he really is.
The Spectator, 574 [July 30, 1714]
- 23 We are always doing, says he, something for
Posterity, but I would fain see Posterity do some-
thing for us.
The Spectator, 583 [August 20, 1714]
- 24 See in what peace a Christian can die.
*Dying words [1719]. From EDWARD
YOUNG, Conjectures on Original
Composition [1759]*

Edmond Hoyle¹

1672–1769

- 1 When in doubt, win the trick.
Twenty-four Rules for Learners, rule 12

Sir Richard Steele

1672–1729

- 2 I am come to a tavern alone to eat a steak, after which I shall return to the office.
Letters to His Wife [October 28, 1707]
- 3 I was going home two hours ago, but was met by Mr. Griffith, who has kept me ever since. . . . I will come within a pint of wine.
Letters to His Wife [Eleven at night, January 5, 1708]
- 4 A little in drink, but at all times yr faithful husband.
Letters to His Wife [September 27, 1708]
- 5 The finest woman in nature should not detain me an hour from you; but you must sometimes suffer the rivalship of the wisest men.
Letters to His Wife [September 17, 1712]
- 6 Though her mien carries much more invitation than command, to behold her is an immediate check to loose behavior; and to love her is a liberal education.² *Tatler [1709–1711], no. 49*
- 7 When you fall into a man's conversation, the first thing you should consider is, whether he has a greater inclination to hear you, or that you should hear him.
The Spectator, no. 49 [April 26, 1711]
- 8 Of all the affections which attend human life, the love of glory is the most ardent.
The Spectator, 139 [August 9, 1711]
- 9 Age in a virtuous person, of either sex, carries in it an authority which makes it preferable to all the pleasures of youth.
The Spectator, 153 [August 25, 1711]
- 10 Among all the diseases of the mind there is not one more epidemical or more pernicious than the love of flattery.
The Spectator, 238 [December 3, 1711]

¹Hoyle published a *Short Treatise on Whist* [1742], which in subsequent editions added rules for playing piquet, backgammon, chess, and other games. His *Laws* [1760] ruled whist playing until 1864; hence the saying, "according to Hoyle."

²Lady Elizabeth Hastings [1682–1739].

- 11 Will Honeycomb calls these over-offended ladies the outrageously virtuous.
The Spectator, 266 [January 4, 1712]

François Goyot de Pitavals

1673–1743

- 12 Causes Célèbres.
Title of book recounting famous trials and judgments

Nicholas Rowe

1674–1718

- 13 As if Misfortune made the throne her seat,
And none could be unhappy but the great.³
The Fair Penitent [1703], prologue
- 14 At length the morn and cold indifference came.
The Fair Penitent, act I, sc. i
- 15 Is this that haughty gallant, gay Lothario?
The Fair Penitent, V, i

Isaac Watts

1674–1748

- 16 Were I so tall to reach the pole,
Or grasp the ocean with my span,
I must be measured by my soul;
The mind's the standard of the man.
Horae Lyricae [1706], bk. II, False Greatness
- 17 Let dogs delight to bark and bite,
For God hath made them so.
Divine Songs [1715], 16, Against Quarreling and Fighting
- 18 But, children, you should never let
Such angry passions rise;
Your little hands were never made
To tear each other's eyes.
Divine Songs, 16, Against Quarreling and Fighting
- 19 Birds in their little nests agree;
And 'tis a shameful sight,
When children of one family
Fall out, and chide, and fight.
Divine Songs, 17, Love Between Brothers and Sisters

³None think the great unhappy, but the great. — EDWARD YOUNG, *Love of Fame* [1725–1728], *satire I, l. 238*

- 1 How doth the little busy bee
Improve each shining hour,¹
And gather honey all the day
From every opening flower!
Divine Songs, 20, Against Idleness and Mischief
- 2 For Satan finds some mischief still
For idle hands to do.
Divine Songs, 20, Against Idleness and Mischief
- 3 Let me be dress'd fine as I will,
Flies, worms, and flowers, exceed me still.
Divine Songs, 22, Against Pride in Clothes
- 4 Hush! my dear, lie still and slumber,
Holy angels guard thy bed!
Heavenly blessings without number
Gently falling on thy head.
Divine Songs, 35, A Cradle Hymn
- 5 'Tis the voice of the sluggard; I heard him com-
plain,
"You have wak'd me too soon, I must slumber
again."² *Divine Songs, 39, The Sluggard*
- 6 O God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home. *Psalm 90 [1719], st. 1*
- 7 A thousand ages in Thy sight
Are like an evening gone;
Short as the watch that ends the night
Before the rising sun. *Psalm 90, st. 4*
- 8 Time, like an ever-rolling stream,
Bears all its sons away;
They fly forgotten, as a dream
Dies at the opening day. *Psalm 90, st. 5*
- 9 Joy to the world! the Lord is come;
Let earth receive her King.
Let ev'ry heart prepare Him room,
And heav'n and nature sing.
Psalm 98 [1719], st. 1
- 10 When I can read my title clear
To mansions in the skies,
I'll bid farewell to every fear,
And wipe my weeping eyes.
Hymns and Spiritual Songs, bk. II, hymn 65
- 11 There is a land of pure delight,
Where saints immortal reign;
Infinite day excludes the night,
And pleasures banish pain.
Hymns and Spiritual Songs, II, 66

¹See Carroll, 549:13.²See Carroll, 551:3.**William Somerville³**

1675–1742

- 12 Let all the learned say what they can,
'Tis ready money makes the man.
Ready Money [1727]
- 13 There is something in a face,
An air, and a peculiar grace,
Which boldest painters cannot trace.
The Lucky Hit [1727]
- 14 The chase, the sport of kings;
Image of war, without its guilt.
The Chase [1735], bk. I, l. 13

John Philips

1676–1709

- 15 Happy the man who, void of cares and strife,
In silken or in leathern purse retains
A Splendid Shilling.
The Splendid Shilling [1701], l. 1

Sir Robert Walpole

1676–1745

- 16 The balance of power.
Speech in the House of Commons [February 13, 1741]
- 17 All those men have their price.
From WILLIAM COXE, Memoirs of Walpole [1798], vol. IV, p. 369
- 18 Anything but history, for history must be false.
Walpoliana, no. 141

**Henry St. John,
Viscount Bolingbroke**

1678–1751

- 19 Truth lies within a little and certain compass, but
error is immense. *Reflections upon Exile [1716]*
- 20 Nations, like men, have their infancy.
*On the Study and Use of History [1752],
letter 4*
- 21 They [Thucydides and Xenophon] maintained
the dignity of history.
On the Study and Use of History, 5

³Of whom Samuel Johnson, in *Lives of the Poets*, made the famous remark, "He writes very well for a gentleman."

See Samuel Johnson, 329:8.

1 It is the modest, not the presumptuous, inquirer who makes a real and safe progress in the discovery of divine truths. One follows Nature and Nature's God; that is, he follows God in his works and in his word.
Letter to Alexander Pope

George Farquhar
1678–1707

2 Reason still keeps its throne, but it nods a little, that's all.
The Recruiting Officer [1706], act III, sc. ii

3 I have fed purely upon ale; I have eat my ale, and I always sleep upon ale.
The Beaux' Stratagem [1707], act I, sc. i

4 My Lady Bountiful. *The Beaux' Stratagem, I, i*

5 I believe they talked of me, for they laughed consumedly. *The Beaux' Stratagem, III, i*

6 'Twas for the good of my country that I should be abroad.¹—Anything for the good of one's country—I'm a Roman for that.
The Beaux' Stratagem, III, ii

7 How a little love and good company improves a woman!
The Beaux' Stratagem, IV, i

8 Spare all I have, and take my life.
The Beaux' Stratagem, V, ii

Thomas Parnell
1679–1718

9 My days have been so wondrous free,
The little birds that fly
With careless ease from tree to tree,
Were but as bless'd as I.
Song [1714],² st. 1

10 Still an angel appear to each lover beside,
But still be a woman to you.
When Thy Beauty Appears [1722], st. 3

11 We call it only pretty Fanny's way.
An Elegy to an Old Beauty [1722], st. 4

¹Leaving his country for his country's sake.—CHARLES FITZ-GEFFREY [c. 1575–1638], *The Life and Death of Sir Francis Drake* [1596], st. 213

True patriots all; for, be it understood, / We left our country for our country's good.—*Prologue for opening of playhouse at New South Wales* [January 16, 1796]; attributed to the famous pick-pocket known as GEORGE BARRINGTON [1755–c. 1840]

²Set to music by Francis Hopkinson; one of the earliest American songs.

12 Let those love now who never loved before;
Let those who always loved, now love the more.
Translation of the Pervigilium Veneris

Philippe Destouches
[Philippe Néricault]
1680–1754

13 Those not present are always wrong.³
L'Obstacle Imprévu [1717], act I, sc. vi

14 Criticism is easy, art is difficult.
Le Glorieux [1732], act II, sc. v

Edward Young
1683–1765

15 The love of praise, howe'er conceal'd by art,
Reigns more or less, and glows in ev'ry heart.
Love of Fame [1725–1728], satire I, l. 51

16 Some for renown, on scraps of learning dote,
And think they grow immortal as they quote.
Love of Fame, I, l. 89

17 Be wise with speed;
A fool at forty is a fool indeed.
Love of Fame, II, l. 282

18 Forever most divinely in the wrong.
Love of Fame, VI, l. 105

19 For her own breakfast she'll project a scheme,
Nor take her tea without a stratagem.
Love of Fame, VI, l. 187

20 One to destroy, is murder by the law;
And gibbets keep the lifted hand in awe;
To murder thousands takes a specious name,
War's glorious art, and gives immortal fame.
Love of Fame, VII, l. 55

21 The man that makes a character makes foes.
To Mr. Pope, epistle I, l. 28

22 In records that defy the tooth of time.
The Statesman's Creed

23 Tired nature's sweet restorer, balmy sleep!
Night Thoughts [1742–1745]. Night I, l. 1

24 Night, sable goddess! from her ebon throne,
In rayless majesty, now stretches forth
Her leaden scepter o'er a slumbering world.
Night Thoughts. Night I, l. 18

³Les absents ont toujours tort.

- 1 Creation sleeps! 'Tis as the general pulse
Of life stood still, and Nature made a pause;
An awful pause! prophetic of her end.
Night Thoughts. Night I, l. 23
- 2 The bell strikes one. We take no note of time
But from its loss.
Night Thoughts. Night I, l. 55
- 3 Be wise today; 'tis madness to defer.
Night Thoughts. Night I, l. 390
- 4 Procrastination is the thief of time.
Night Thoughts. Night I, l. 393
- 5 At thirty, a man suspects himself a fool;
Knows it at forty, and reforms his plan;
At fifty chides his infamous delay,
Pushes his prudent purpose to resolve;
In all the magnanimity of thought
Resolves, and re-resolves; then dies the same.
Night Thoughts. Night I, l. 417
- 6 All men think all men mortal but themselves.
Night Thoughts. Night I, l. 424
- 7 Man wants but little, nor that little long.
Night Thoughts. Night IV, l. 118
- 8 A God all mercy is a God unjust.
Night Thoughts. Night IV, l. 233
- 9 By night an atheist half believes a God.
Night Thoughts. Night V, l. 177
- 10 Like our shadows,
Our wishes lengthen as our sun declines.
Night Thoughts. Night V, l. 661
- 11 Death loves a shining mark, a signal blow.
Night Thoughts. Night V, l. 1011
- 12 Too low they build, who build beneath the stars.
Night Thoughts. Night VIII, l. 215
- 13 Final Ruin fiercely drives
Her plowshare o'er creation.
Night Thoughts. Night IX, l. 167
- 14 An undevout astronomer is mad.
Night Thoughts. Night IX, l. 771

**Sir William Pulteney,
Earl of Bath**

1684–1764

- 15 Since twelve honest men have decided the cause,
And were judges of facts, though not judges of
laws.
The Honest Jury [1731], III

George Berkeley

1685–1753

- 16 And what are these fluxions? The velocities of
evanescent increments. And what are these same
evanescent increments? They are neither finite quan-
tities, nor quantities infinitely small, nor yet nothing.
May we not call them ghosts of departed quantities?
The Analyst [1734], sec. 35
- 17 [Tar water] is of a nature so mild and benign and
proportioned to the human constitution, as to
warm without heating, to cheer but not inebriate.
Siris [1744], par. 217
- 18 He who says there is no such thing as an honest
man, you may be sure is himself a knave.
Maxims Concerning Patriotism
- 19 Westward the course of empire takes its way;¹
The four first acts already past,
A fifth shall close the drama with the day:
Time's noblest offspring is the last.
*On the Prospect of Planting Arts and
Learning in America [1752], st. 6*

Jane Brereton

1685–1740

- 20 The picture placed the busts between,
Adds to the thought much strength,
Wisdom, and Wit are little seen,
But Folly's at full length.
*On Beau Nash's Picture at Full Length
Between the Busts of Sir Isaac Newton and
Mr. Pope²*

John Gay³

1685–1732

- 21 'Twas when the seas were roaring
With hollow blasts of wind,
A damsel lay deploring,
All on a rock reclin'd.
The What D'ye Call It [1715], act II, sc. viii
- 22 All in the Downs the fleet was moor'd.
*Sweet William's Farewell to Black-eyed Susan
[1720]*

¹Westward the star of empire takes its way.—JOHN QUINCY ADAMS, *Oration at Plymouth* [1802]

²In ALEXANDER DYCE [1798–1869], *Specimens of British Poet-esses*. This epigram is often ascribed to CHESTERFIELD.

³See Pope's *Epitaph on Gay*, 310:19.

- 1 Adieu! she cries; and waved her lily hand.
Sweet William's Farewell to Black-eyed Susan
- 2 My lodging is on the cold ground,
 And hard, very hard, is my fare,
 But that which grieves me more
 Is the coldness of my dear.
My Lodging Is on the Cold Ground [1720], st. 1
- 3 Whence is thy learning? Hath thy toil
 O'er books consumed the midnight oil?
Fables, pt. I [1727]. The Shepherd and the Philosopher
- 4 Where yet was ever found a mother
 Who'd give her booby for another?
Fables, I. The Mother, the Nurse, and the Fairy
- 5 When we risk no contradiction,
 It prompts the tongue to deal in fiction.
Fables, I. The Elephant and the Bookseller
- 6 In every age and clime we see
 Two of a trade can never agree.
Fables, I. The Rat-catcher and Cats
- 7 Those who in quarrels interpose
 Must often wipe a bloody nose.
Fables, I. The Mastiffs
- 8 I hate the man who builds his name
 On ruins of another's fame.
Fables, I. The Poet and the Rose
- 9 And when a lady's in the case,
 You know all other things give place.
Fables, I. The Hare and Many Friends
- 10 From wine what sudden friendship springs!
Fables, II [1738]. The Squire and His Cur
- 11 O Polly, you might have toy'd and kiss'd,
 By keeping men off, you keep them on.
The Beggar's Opera [1728], act I, sc. viii, air 9
- 12 If with me you'd fondly stray.
 Over the hills and far away.¹
The Beggar's Opera, I, xiii, air 16
- 13 Fill ev'ry glass, for wine inspires us,
 And fires us
 With courage, love and joy.
 Women and wine should life employ.
 Is there ought else on earth desirous?
The Beggar's Opera, II, i, air 19
- 14 If the heart of a man is depress'd with cares,
 The mist is dispelled when a woman appears.
The Beggar's Opera, II, iii, air 21

¹O'er the hills and far away. — THOMAS D'URFEY [1653–1723], *Pills to Purge Melancholy* [1719]

- 15 Youth's the season made for joys,
 Love is then our duty.
The Beggar's Opera, II, iv, air 22
- 16 Man may escape from rope and gun;
 Nay, some have outliv'd the doctor's pill:
 Who takes a woman must be undone,
 That basilisk is sure to kill.
 The fly that sips treacle is lost in the sweets,
 So he that tastes woman, woman, woman,
 He that tastes woman, ruin meets.
The Beggar's Opera, II, viii, air 26
- 17 How happy could I be with either,
 Were t'other dear charmer away!
The Beggar's Opera, II, xiii, air 35
- 18 The charge is prepar'd; the lawyers are met;
 The Judges all ranged (a terrible show!)
The Beggar's Opera, III, xi, air 57
- 19 Life is a jest; and all things show it.
 I thought so once; but now I know it.
My Own Epitaph

Aaron Hill

1685–1750

- 20 Tender-handed stroke a nettle,
 And it stings you for your pains;
 Grasp it like a man of mettle,
 And it soft as silk remains.
Verses Written on a Window in Scotland

Samuel Madden

1686–1765

- 21 In an orchard there should be enough to eat,
 enough to lay up, enough to be stolen, and enough
 to rot upon the ground.
Quoted by SAMUEL JOHNSON [1783]. From BOSWELL, Life of Johnson [1791], vol. II, p. 457 (Everyman edition)

Henry Carey

c. 1687–1743

- 22 Namby Pamby's little rhymes,
 Little jingle, little chimes.
Namby Pamby²
- 23 Of all the girls that are so smart,
 There's none like pretty Sally.

²Ambrose Phillips . . . who had the honor of bringing into fashion a species of composition which has been called, after his name, Namby Pamby. — THOMAS MACAULAY, *Review of Aikin's Life of Addison* [1843]

She is the darling of my heart,
And she lives in our alley.

Sally in Our Alley [1729], st. 1

- 1 God save our gracious king!
Long live our noble king!
God save the king!

God Save the King [c. 1740]

Pierre Carlet de Chamblain de Marivaux

1688–1763

- 2 In this world, you must be a bit too kind in order to be kind enough.

Le Jeu de l'Amour et du Hasard [1730], act I, sc. ii

Alexander Pope

1688–1744

- 3 Happy the man whose wish and care
A few paternal acres bound,
Content to breathe his native air
In his own ground.

Ode on Solitude [c. 1700], st. 1

- 4 Thus let me live, unseen, unknown,
Thus unlamented let me die,
Steal from the world, and not a stone
Tell where I lie.

Ode on Solitude, st. 5

- 5 Where'er you walk, cool gales shall fan the glade,
Trees, where you sit, shall crowd into a shade:
Where'er you tread, the blushing flow'rs shall rise,
And all things flourish where you turn your eyes.

Pastorals [written 1704]. Summer, l. 73

- 6 Nor Fame I slight, nor for her favors call;
She comes unlook'd for, if she comes at all.

The Temple of Fame [1711], l. 513

- 7 'Tis with our judgments as our watches, none
Go just alike, yet each believes his own.

An Essay on Criticism [1711], pt. I, l. 9

- 8 Let such teach others who themselves excel,
And censure freely who have written well.

An Essay on Criticism, I, l. 15

- 9 Some are bewild'rd in the maze of schools,
And some made coxcombs nature meant but fools.

An Essay on Criticism, I, l. 26

- 10 Those oft are stratagems which errors seem,
Nor is it Homer nods, but we that dream.

An Essay on Criticism, I, l. 179

- 11 A little learning is a dangerous thing;
Drink deep, or taste not the Pierian spring:

There shallow draughts intoxicate the brain,
And drinking largely sobers us again.

An Essay on Criticism, II, l. 15

- 12 True wit is nature to advantage dress'd,
What oft was thought, but ne'er so well express'd.

An Essay on Criticism, II, l. 97

- 13 Words are like leaves; and where they most abound,
Much fruit of sense beneath is rarely found.

An Essay on Criticism, II, l. 109

- 14 Such labored nothings, in so strange a style,
Amaze th' unlearn'd, and make the learned smile.

An Essay on Criticism, II, l. 126

- 15 Be not the first by whom the new are tried,
Nor yet the last to lay the old aside.

An Essay on Criticism, II, l. 135

- 16 As some to church repair,
Not for the doctrine, but the music there.
These equal syllables alone require,
Though oft the ear the open vowels tire;
While expletives their feeble aid do join,
And ten low words oft creep in one dull line.

An Essay on Criticism, II, l. 142

- 17 Then, at the last and only couplet fraught
With some unmeaning thing they call a thought,
A needless Alexandrine ends the song,
That, like a wounded snake, drags its slow length
along.

An Essay on Criticism, II, l. 154

- 18 True ease in writing comes from art, not chance,
As those move easiest who have learn'd to dance.
'Tis not enough no harshness gives offense;
The sound must seem an echo to the sense.

An Essay on Criticism, II, l. 162

- 19 At ev'ry trifle scorn to take offense.

An Essay on Criticism, II, l. 186

- 20 Some judge of authors' names, not works, and then
Nor praise nor blame the writings, but the men.

An Essay on Criticism, II, l. 212

- 21 What woeful stuff this madrigal would be,
In some starv'd hackney sonneteer, or me!
But let a lord once own the happy lines,
How the wit brightens! how the style refines!

An Essay on Criticism, II, l. 218

- 22 Some praise at morning what they blame at night,
But always think the last opinion right.

An Essay on Criticism, II, l. 230

- 23 To err is human, to forgive divine.

An Essay on Criticism, II, l. 325

- 24 All seems infected that th' infected spy,
As all looks yellow to the jaundic'd eye.

An Essay on Criticism, II, l. 358

- 1 For fools rush in where angels fear to tread.
An Essay on Criticism, III, l. 65
- 2 But where's the man who counsel can bestow,
Still pleas'd to teach, and yet not proud to know?
An Essay on Criticism, III, l. 71
- 3 Vital spark of heav'nly flame!
Quit, oh quit, this mortal frame:
Trembling, hoping, ling'ring, flying,
Oh the pain, the bliss of dying!
The Dying Christian to His Soul [1712], st. 1
- 4 What dire offense from amorous causes springs,
What mighty contests rise from trivial things!
The Rape of the Lock [1712], canto I, l. 1
- 5 On her white breast a sparkling cross she wore,
Which Jews might kiss, and infidels adore.
The Rape of the Lock, II, l. 7
- 6 If to her share some female errors fall,
Look on her face, and you'll forget 'em all.
The Rape of the Lock, II, l. 17
- 7 Fair tresses man's imperial race ensnare,
And beauty draws us with a single hair.
The Rape of the Lock, II, l. 27
- 8 Here thou, great Anna!¹ whom three realms obey,
Dost sometimes counsel take — and sometimes tea.
The Rape of the Lock, III, l. 7
- 9 At every word a reputation dies.
The Rape of the Lock, III, l. 16
- 10 The hungry judges soon the sentence sign,
And wretches hang that jurymen may dine.
The Rape of the Lock, III, l. 21
- 11 Let spades be trumps! she said, and trumps they
were. *The Rape of the Lock, III, l. 46*
- 12 But when to mischief mortals bend their will,
How soon they find fit instruments of ill!
The Rape of the Lock, III, l. 125
- 13 The meeting points the sacred hair dis sever
From the fair head, forever, and forever!
Then flash'd the living lightning from her eyes,
And screams of horror rend th' affrighted skies.
The Rape of the Lock, III, l. 153
- 14 To wake the soul by tender strokes of art,
To raise the genius, and to mend the heart;
To make mankind, in conscious virtue bold,
Live o'er each scene, and be what they behold:
For this the Tragic Muse first trod the stage.
Prologue to Mr. Addison's Cato [1713], l. 1
- 15 Ignobly vain, and impotently great.
Prologue to Mr. Addison's Cato, l. 29
- 16 Here hills and vales, the woodland and the plain,
Here earth and water seem to strive again,
Not chaos-like together crush'd and bruis'd,
But, as the world, harmoniously confus'd:
Where order in variety we see,
And where, though all things differ, all agree.
Windsor Forest [1713], l. 11
- 17 Party-spirit, which at best is but the madness of
many for the gain of a few.
Letter to E. Blount [August 27, 1714]
- 18 The wrath of Peleus' son, the direful spring
Of all the Grecian woes, O goddess sing!
Translation of the Iliad [1715], bk. I, l. 1
- 19 She moves a goddess, and she looks a queen.
Translation of the Iliad, III, l. 208
- 20 Tell me, Muse, of the man of many wiles.
*Translation of the Odyssey [1725–1756],
bk. I, l. 1*
- 21 True friendship's laws are by this rule express'd,
Welcome the coming, speed the parting guest.
Translation of the Odyssey, XV, l. 83
- 22 Dear, damn'd, distracting town, farewell!
Thy fools no more I'll tease:
This year in peace, ye critics, dwell,
Ye harlots, sleep at ease!
A Farewell to London [1715], st. 1
- 23 Luxurious lobster-nights, farewell,
For sober, studious days!
A Farewell to London, st. 12
- 24 Oh name forever sad! forever dear!
Still breath'd in sighs, still usher'd with a tear.
Eloisa to Abelard [1717], l. 31
- 25 Now warm in love, now with'ring in my bloom,
Lost in a convent's solitary gloom!
Eloisa to Abelard, l. 37
- 26 How happy is the blameless vestal's lot!
The world forgetting, by the world forgot.
Eloisa to Abelard, l. 207
- 27 What beck'ning ghost, along the moonlight shade
Invites my steps, and points to yonder glade?
*Elegy to the Memory of an Unfortunate Lady
[1717], l. 1*
- 28 Is it, in Heav'n, a crime to love too well?
To bear too tender, or too firm a heart,
To act a lover's or a Roman's part?
Is there no bright reversion in the sky,
For those who greatly think, or bravely die?
*Elegy to the Memory of an Unfortunate Lady,
l. 6*
- 29 How lov'd, how honor'd once, avails thee not,
To whom related, or by whom begot;

¹Queen Anne [1665–1714].

- A heap of dust alone remains of thee;
 'Tis all thou art, and all the proud shall be!
Elegy to the Memory of an Unfortunate Lady,
l. 71
- 1 And yet the fate of all extremes is such,
 Men may be read, as well as books, too much.
 To observations which ourselves we make,
 We grow more partial for th' observer's sake.
Moral Essays [1731–1735]. Epistle I, To Lord Cobham [1734], l. 9
- 2 Not always actions show the man: we find
 Who does a kindness is not therefore kind.
Moral Essays. Epistle I, To Lord Cobham, l. 109
- 3 'Tis education forms the common mind:
 Just as the twig is bent, the tree's inclin'd.
Moral Essays. Epistle I, To Lord Cobham, l. 149
- 4 Most women have no characters at all.
Moral Essays. Epistle II, To Mrs. M. Blount [1735], l. 2
- 5 Chaste to her husband, frank to all beside,
 A teeming mistress, but a barren bride.
Moral Essays. Epistle II, To Mrs. M. Blount, l. 71
- 6 Wise wretch! with pleasures too refin'd to please;
 With too much spirit to be e'er at ease;
 With too much quickness ever to be taught;
 With too much thinking to have common thought.
 You purchase pain with all that joy can give,
 And die of nothing but a rage to live.
Moral Essays. Epistle II, To Mrs. M. Blount, l. 95
- 7 In men, we various ruling passions find;
 In women, two almost divide the kind;
 Those, only fix'd, they first or last obey,
 The love of pleasure, and the love of sway.
Moral Essays. Epistle II, To Mrs. M. Blount, l. 207
- 8 Men, some to business, some to pleasure take;
 But ev'ry woman is at heart a rake.
Moral Essays. Epistle II, To Mrs. M. Blount, l. 215
- 9 She who ne'er answers till a husband cools,
 Or, if she rules him, never shows she rules;
 Charms by accepting, by submitting, sways,
 Yet has her humor most, when she obeys.
Moral Essays. Epistle II, To Mrs. M. Blount, l. 261
- 10 And mistress of herself, though china fall.
Moral Essays. Epistle II, To Mrs. M. Blount, l. 268
- 11 Woman's at best a contradiction still.
Moral Essays. Epistle II, To Mrs. M. Blount, l. 270
- 12 Who shall decide when doctors disagree?¹
Moral Essays. Epistle III, To Lord Bathurst [1732], l. 1
- 13 But thousands die, without or this or that,
 Die, and endow a college, or a cat.
Moral Essays. Epistle III, To Lord Bathurst, l. 95
- 14 The ruling passion, be it what it will,
 The ruling passion conquers reason still.
Moral Essays. Epistle III, To Lord Bathurst, l. 153
- 15 Statesman, yet friend to truth! of soul sincere,
 In action faithful, and in honor clear;
 Who broke no promise, served no private end,
 Who gain'd no title, and who lost no friend.
Moral Essays. Epistle V, To Mr. Addison [written 1720], l. 67
- 16 "Blessed is the man who expects nothing, for he shall never be disappointed" was the ninth beatitude.
Letter to Fortescue [September 23, 1725]
- 17 You beat your pate, and fancy wit will come:
 Knock as you please, there's nobody at home.
Epigram: An Empty House [1727]
- 18 Ye Gods! annihilate but space and time,
 And make two lovers happy.
Martinus Scriblerus on the Art of Sinking in Poetry [1728], ch. 11
- 19 In wit a man, simplicity a child.
Epitaph on Gay [1732]²
- 20 Awake, my St. John!³ leave all meaner things
 To low ambition, and the pride of kings.
 Let us, since life can little more supply
 Than just to look about us, and to die,
 Expatiate free o'er all this scene of man;
 A mighty maze! but not without a plan.
An Essay on Man [1733–1734]. Epistle I, l. 1
- 21 Eye Nature's walks, shoot folly as it flies,
 And catch the manners living as they rise:
 Laugh where we must, be candid where we can;
 But vindicate the ways of God to man.
An Essay on Man. Epistle I, l. 13

¹When doctors differ who decides amid the milliard-headed throng?—RICHARD FRANCIS BURTON, *The Kasidah of Haji Abdû El-Yazdi*, VIII, 29

²See Gay, 306.

³Bolingbroke.

- 1 Say first, of God above or man below,
What can we reason but from what we know?
An Essay on Man. Epistle I, l. 17
- 2 Pleased to the last, he crops the flowery food,
And licks the hand just rais'd to shed his blood.
An Essay on Man. Epistle I, l. 83
- 3 Who sees with equal eye, as God of all,
A hero perish or a sparrow fall,
Atoms or systems into ruin hurl'd,
And now a bubble burst, and now a world.
An Essay on Man. Epistle I, l. 87
- 4 Hope springs eternal in the human breast:
Man never is, but always to be blest.
An Essay on Man. Epistle I, l. 95
- 5 Lo, the poor Indian! whose untutor'd mind
Sees God in clouds, or hears him in the wind;
His soul proud Science never taught to stray
Far as the solar walk or milky way;
Yet simple nature to his hope has giv'n,
Behind the cloud-topp'd hill, an humbler heav'n.
An Essay on Man. Epistle I, l. 99
- 6 Die of a rose in aromatic pain?
An Essay on Man. Epistle I, l. 200
- 7 All are but parts of one stupendous whole,
Whose body Nature is, and God the soul.
An Essay on Man. Epistle I, l. 267
- 8 All nature is but art, unknown to thee;
All chance, direction which thou canst not see;
All discord, harmony not understood;
All partial evil, universal good;
And, spite of pride, in erring reason's spite,
One truth is clear, Whatever is, is right.
An Essay on Man. Epistle I, l. 289
- 9 Know then thyself, presume not God to scan;
The proper study of mankind is man.¹
Placed on this isthmus of a middle state,
A being darkly wise and rudely great:
With too much knowledge for the skeptic side,
With too much weakness for the stoic's pride,
He hangs between; in doubt to act or rest;
In doubt to deem himself a god, or beast;
In doubt his mind or body to prefer;
Born but to die, and reas'ning but to err;

¹Trees and fields tell me nothing: men are my teachers.—PLATO, *Phaedrus*

La vraie science et la vraie étude de l'homme, c'est l'homme [The true science and the true study of man is man].—PIERRE CHARRON [1541–1603], *Traité de la Sagesse* [1601], bk. I, preface

Das eigentliche Studium der Menschheit ist der Mensch [The proper study of mankind is man].—JOHANN WOLFGANG VON GOETHE, *Elective Affinities* [1808], bk. II, ch. 7

Alike in ignorance, his reason such,
Whether he thinks too little or too much;
Chaos of thought and passion, all confus'd;
Still by himself abus'd, or disabus'd;
Created half to rise, and half to fall;
Great lord of all things, yet a prey to all;
Sole judge of truth, in endless error hurl'd;
The glory, jest, and riddle of the world!
An Essay on Man. Epistle II, l. 1

- 10 Vice is a monster of so frightful mien,
As to be hated needs but to be seen;
Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace.
An Essay on Man. Epistle II, l. 217
- 11 Behold the child, by Nature's kindly law,
Pleas'd with a rattle, tickled with a straw:
Some livelier plaything gives his youth delight,
A little louder, but as empty quite:
Scarfs, garters, gold, amuse his riper stage,
And beads and prayer books are the toys of age!
Pleas'd with this bauble still, as that before;
Till tir'd he sleeps, and life's poor play is o'er.
An Essay on Man. Epistle II, l. 275
- 12 Worth makes the man, and want of it the fellow;
The rest is all but leather or prunella.
An Essay on Man. Epistle IV, l. 203
- 13 A wit's a feather, and a chief a rod;
An honest man's the noblest work of God.
An Essay on Man. Epistle IV, l. 247
- 14 Slave to no sect, who takes no private road,
But looks through Nature up to Nature's God.
An Essay on Man. Epistle IV, l. 331
- 15 Form'd by thy converse, happily to steer
From grave to gay, from lively to severe.
An Essay on Man. Epistle IV, l. 379
- 16 Say, shall my little bark attendant sail,
Pursue the triumph and partake the gale?
An Essay on Man. Epistle IV, l. 385
- 17 Thou wert my guide, philosopher, and friend.²
An Essay on Man. Epistle IV, l. 390
- 18 That true self-love and social are the same.
An Essay on Man. Epistle IV, l. 396
- 19 Shut, shut the door, good John! fatigu'd, I said;
Tie up the knocker! say I'm sick, I'm dead.
The Dog-star rages!
Epistle to Dr. Arbuthnot [1734]. *Prologue to Imitations of Horace, l. 1*

²Is this my guide, philosopher, and friend?—POPE, *Imitations of Horace* [1733–1738], epistle I, bk. I, l. 177

- 1 As yet a child, nor yet a fool to fame,
I lisp'd in numbers, for the numbers came.
*Epistle to Dr. Arbuthnot. Prologue to
Imitations of Horace, l. 127*
- 2 This long disease, my life.
*Epistle to Dr. Arbuthnot. Prologue to
Imitations of Horace, l. 132*
- 3 Means not, but blunders round about a
meaning;
And he whose fustian's so sublimely bad,
It is not poetry, but prose run mad.
*Epistle to Dr. Arbuthnot. Prologue to
Imitations of Horace, l. 186*
- 4 Were there one whose fires
True Genius kindles, and fair Fame inspires,
Bless'd with each talent, and each art to please,
And born to write, converse, and live with ease;
Should such a man, too fond to rule alone,
Bear, like the Turk, no brother near the throne;
View him with scornful, yet with jealous eyes,
And hate for arts that caus'd himself to rise;
Damn with faint praise, assent with civil leer,
And, without sneering, teach the rest to sneer;
Willing to wound, and yet afraid to strike,
Just hint a fault, and hesitate dislike;
Alike reserv'd to blame or to commend,
A tim'rous foe, and a suspicious friend;
Dreading e'en fools, by flatterers besieged,
And so obliging that he ne'er oblig'd;
Like Cato, give his little Senate laws,
And sit attentive to his own applause.
*Epistle to Dr. Arbuthnot. Prologue to
Imitations of Horace, l. 193*
- 5 Who but must laugh, if such a man there be?
Who would not weep, if Atticus were he!
*Epistle to Dr. Arbuthnot. Prologue to
Imitations of Horace, l. 213*
- 6 Curs'd be the verse, how well soe'er it flow,
That tends to make one worthy man my foe.
*Epistle to Dr. Arbuthnot. Prologue to
Imitations of Horace, l. 283*
- 7 Let Sporus tremble—"What? that thing of silk,
Sporus, that mere white curd of ass's milk?
Satire or sense, alas! can Sporus feel?
Who breaks a butterfly upon a wheel?"
*Epistle to Dr. Arbuthnot. Prologue to
Imitations of Horace, l. 305*
- 8 Yet let me flap this bug with gilded wings,
This painted child of dirt, that stinks and stings;
Whose buzz the witty and the fair annoys,
Yet wit ne'er tastes, and beauty ne'er enjoys.
*Epistle to Dr. Arbuthnot. Prologue to
Imitations of Horace, l. 309*
- 9 And he himself one vile antithesis.
*Epistle to Dr. Arbuthnot. Prologue to
Imitations of Horace, l. 325*
- 10 Wit that can creep, and pride that licks the dust.
*Epistle to Dr. Arbuthnot. Prologue to
Imitations of Horace, l. 333*
- 11 Unlearn'd, he knew no schoolman's subtle art,
No language, but the language of the heart.
*Epistle to Dr. Arbuthnot. Prologue to
Imitations of Horace, l. 398*
- 12 I cannot sleep a wink.
*Imitations of Horace [1733–1738], satire I,
bk. II, l. 12*
- 13 Satire's my weapon, but I'm too discreet
To run amuck, and tilt at all I meet.
Imitations of Horace, I, II, l. 69
- 14 There St. John mingles with my friendly bowl
The feast of reason and the flow of soul.
Imitations of Horace, I, II, l. 127
- 15 For I, who hold sage Homer's rule the best,
Welcome the coming, speed the going guest.
Imitations of Horace, II, II, l. 159
- 16 I've often wish'd that I had clear,
For life, six hundred pounds a year;
A handsome house to lodge a friend,
A river at my garden's end,
A terrace walk, and half a rood
Of land set out to plant a wood.
Imitations of Horace, VI, II, l. 1
- 17 Give me again my hollow tree,
A crust of bread, and liberty.
Imitations of Horace, VI, II, l. 220
- 18 A patriot is a fool in ev'ry age.
*Imitations of Horace, epilogue to the Satires,
Dialogue I, l. 41*
- 19 Never gallop Pegasus to death.
Imitations of Horace, epistle I, bk. I, l. 14
- 20 Not to go back is somewhat to advance,
And men must walk, at least, before they dance.
Imitations of Horace, I, I, l. 53
- 21 Get place and wealth, if possible with grace;
If not, by any means get wealth and place.
Imitations of Horace, I, I, l. 103
- 22 The people's voice is odd,
It is, and it is not, the voice of God.
Imitations of Horace, I, II, l. 89
- 23 In quibbles angel and archangel join,
And God the Father turns a school-divine.
*Imitations of Horace, I, II, l. 101 (on
Paradise Lost)*

- 1 The mob of gentlemen who wrote with ease.
Imitations of Horace, I, II, l. 108
- 2 One simile that solitary shines
In the dry desert of a thousand lines.
Imitations of Horace, I, II, l. 111
- 3 Ev'n copious Dryden wanted, or forgot,
The last and greatest art—the art to blot.
Imitations of Horace, I, II, l. 280
- 4 There still remains, to mortify a wit,
The many-headed monster of the pit.
Imitations of Horace, I, II, l. 304
- 5 We poets are (upon a poet's word)
Of all mankind the creatures most absurd:
The season when to come, and when to go,
To sing, or cease to sing, we never know.
Imitations of Horace, I, II, l. 358
- 6 Vain was the chief's, the sage's pride!
They had no poet, and they died.
Imitations of Horace, odes, bk. IV, ode 9, st. 4
- 7 Father of all! in every age,
In every clime ador'd,
By saint, by savage, and by sage,
Jehovah, Jove, or Lord!
The Universal Prayer [1738], st. 1
- 8 And binding Nature fast in fate,
Left free the human will.
The Universal Prayer, st. 3
- 9 I am his Highness¹ dog at Kew;
Pray tell me, sir, whose dog are you?
On the collar of a dog
- 10 Nature and Nature's laws lay hid in night:
God said, Let Newton be! and all was light.
Epitaph intended for Sir Isaac Newton
- 11 This is the Jew
That Shakespeare drew.
*Of Macklin's performance in 1741 of
Shylock in The Merchant of Venice
(attributed to Pope)*
- 12 I never knew any man in my life who could not
bear another's misfortunes perfectly like a Christian.
*Thoughts on Various Subjects; published in
Swift's Miscellanies [1727]*
- 13 It is with narrow-souled people as with narrow-
necked bottles; the less they have in them the more
noise they make in pouring out.
*Thoughts on Various Subjects; published in
Swift's Miscellanies*
- 14 Party is the madness of many, for the gain of a
few.
*Thoughts on Various Subjects; published in
Swift's Miscellanies*
- 15 Whether thou choose Cervantes' serious air,
Or laugh and shake in Rabelais' easy chair.
The Dunciad [1728–1743], bk. I, l. 21
- 16 Poetic Justice, with her lifted scale,
Where, in nice balance, truth with gold she weighs,
And solid pudding against empty praise.
The Dunciad, I, l. 52
- 17 Next o'er his books his eyes began to roll,
In pleasing memory of all he stole.
The Dunciad, I, l. 127
- 18 A brain of feathers, and a heart of lead.
The Dunciad, II, l. 44
- 19 Peel'd, patch'd, and piebald, linsey-woolsey
brothers,
Grave mummies! sleeveless some, and shirtless
others.
That once was Britain. *The Dunciad, III, l. 115*
- 20 And proud his mistress' orders to perform,
Rides in the whirlwind and directs the storm.
The Dunciad, III, l. 263
- 21 A wit with dunces, and a dunce with wits.
The Dunciad, IV, l. 90
- 22 The Right Divine of Kings to govern wrong.
The Dunciad, IV, l. 188
- 23 Stuff the head
With all such reading as was never read:
For thee explain a thing till all men doubt it,
And write about it, Goddess, and about it.
The Dunciad, IV, l. 249
- 24 To happy convents, bosom'd deep in vines,
Where slumber abbots, purple as their wines.
The Dunciad, IV, l. 301
- 25 Religion blushing veils her sacred fires,
And unawares Morality expires.
Nor public flame, nor private, dares to shine;
Nor human spark is left, nor glimpse divine!
Lo! thy dread empire Chaos! is restor'd:
Light dies before thy uncreating word;
Thy hand, great Anarch! lets the curtain fall,
And universal darkness buries all.
The Dunciad, IV, l. 649

¹Frederick, Prince of Wales.

Lady Mary Wortley Montagu

1689–1762

- 1 And we meet, with champagne and a chicken,
at last. *The Lover [1748]*
- 2 Be plain in dress, and sober in your diet;
In short, my deary, kiss me, and be quiet.
A Summary of Lord Lyttelton's Advice
- 3 Satire should, like a polished razor keen,
Wound with a touch that's scarcely felt or seen.
*To the Imitator of the First Satire of Horace,
bk. II*
- 4 But the fruit that can fall without shaking
Indeed is too mellow for me.
Letters and Works [1837]. The Answer

**Charles de Secondat,
Baron de Montesquieu¹**

1689–1755

- 5 How can anyone be Persian?
Lettres Persanes [1721], no. 30
- 6 A man should be mourned at his birth, not at his
death. *Lettres Persanes, 40*
- 7 If triangles had a god, he would have three sides.
Lettres Persanes, 59
- 8 Liberty is the right of doing whatever the laws
permit. *De l'Esprit des Lois [1748], XI, 3*
- 9 Useless laws weaken the necessary laws.
De l'Esprit des Lois, XXIX, 16
- 10 If I knew of something that could serve my na-
tion but would ruin another, I would not propose it
to my prince, for I am first a man and only then a
Frenchman . . . because I am necessarily a man, and
only accidentally am I French.
*Pensées et Fragments Inédits de Montesquieu
[1899], I*
- 11 You have to study a great deal to know a little.
Pensées et Fragments Inédits de Montesquieu, I

John Byrom

1692–1763

- 12 God bless the King, I mean the Faith's Defender;
God bless — no harm in blessing — the Pretender;
But who Pretender is, or who is King,
God bless us all — that's quite another thing.
*Miscellaneous Poems [1773]. To an Officer in
the Army, Extempore; Intended to Allay the
Violence of Party Spirit*

¹See Thomas Carlyle, 435:11.

- 13 Some say, that Signor Bononcini,
Compared to Handel's a mere ninny;
Others aver, to him, that Handel
Is scarcely fit to hold a candle.
Strange! that such high dispute should be
'Twixt Tweedledum and Tweedledee.
*Miscellaneous Poems. On the Feuds Between
Handel and Bononcini*

- 14 As clear as a whistle. *Epistle to Lloyd*

**Philip Dormer Stanhope,
Earl of Chesterfield**

1694–1773

- 15 Measures not men.
Letters to His Son [1774]. March 6, 1742
- 16 Whatever is worth doing at all, is worth doing
well. *Letters to His Son. March 10, 1746*
- 17 The knowledge of the world is only to be ac-
quired in the world, and not in a closet.
Letters to His Son. October 4, 1746
- 18 An injury is much sooner forgotten than an in-
sult. *Letters to His Son. October 9, 1746*
- 19 Do as you would be done by, is the surest method
that I know of pleasing.²
Letters to His Son. October 16, 1747
- 20 Take the tone of the company that you are in.
Letters to His Son. October 16, 1747
- 21 I knew once a very covetous, sordid fellow,³ who
used frequently to say, "Take care of the pence, for
the pounds will take care of themselves."
Letters to His Son. November 6, 1747
- 22 Advice is seldom welcome; and those who want
it the most always like it the least.
Letters to His Son. January 29, 1748
- 23 Speak of the moderns without contempt, and of
the ancients without idolatry.
Letters to His Son. February 22, 1748
- 24 Wear your learning, like your watch, in a private
pocket: and do not pull it out and strike it, merely
to show that you have one.
Letters to His Son. February 22, 1748
- 25 Manners must adorn knowledge, and smooth its
way through the world. Like a great rough dia-

²See *Matthew* 7:12, 35:5; *Confucius*, 63:21; *Aristotle*, 79:16; and *Hillel*, 106:1.³William Lowndes [1652–1724], Secretary of the Treasury in the reigns of William III, Queen Anne, and George I. See *Carroll*, 550:17.

mond, it may do very well in a closet by way of curiosity, and also for its intrinsic value.

Letters to His Son, July 1, 1748

- 1 Women, then, are only children of a larger growth.
Letters to His Son, September 5, 1748
- 2 Women who are either indisputably beautiful, or indisputably ugly, are best flattered upon the score of their understandings; but those who are in a state of mediocrity are best flattered upon their beauty, or at least their graces; for every woman who is not absolutely ugly thinks herself handsome.
Letters to His Son, September 5, 1748
- 3 Without some dissimulation no business can be carried on at all.
Letters to His Son, May 22, 1749
- 4 Idleness is only the refuge of weak minds.
Letters to His Son, July 20, 1749
- 5 Style is the dress of thoughts.
Letters to His Son, November 24, 1749
- 6 Dispatch is the soul of business.
Letters to His Son, February 5, 1750
- 7 Knowledge may give weight, but accomplishments give luster, and many more people see than weigh.
Letters to His Son, May 8, 1750
- 8 Let blockheads read what blockheads wrote.
Letters to His Son, November 1, 1750
- 9 Every woman is infallibly to be gained by every sort of flattery, and every man by one sort or other.
Letters to His Son, March 16, 1752
- 10 The chapter of knowledge is a very short, but the chapter of accidents is a very long one.
To Solomon Dayrolles, February 16, 1753
- 11 I assisted at the birth of that most significant word “flirtation,” which dropped from the most beautiful mouth in the world.
The World [December 5, 1754], no. 101
- 12 Unlike my subject will I frame my song,
It shall be witty, and it shan’t be long.
Epigram on (“Long”) Sir Thomas Robinson
- 13 The dews of the evening most carefully shun —
Those tears of the sky for the loss of the sun.
Advice to a Lady in Autumn
- 14 Give Dayrolles a chair. *Last words*

Francis Hutcheson

1694–1746

- 15 That action is best which procures the greatest happiness for the greatest numbers.¹
Inquiry Concerning Moral Good and Evil [1720], sec. 3

François Quesnay

1694–1774

- 16 Laissez faire, laissez passer.² *Attributed*

Voltaire [François Marie Arouet]

1694–1778

- 17 Virtue debases itself in justifying itself.
Oedipe [1718], act I, sc. iv
- 18 O what fine times, this age of iron!
Le Mondain [1736]
- 19 Paradise is where I am. *Le Mondain*
- 20 The superfluous, a very necessary thing.
Le Mondain
- 21 The secret of being a bore is to tell everything.
Sept Discours en Vers sur l’Homme [1738]
- 22 Love truth, but pardon error.
Sept Discours en Vers sur l’Homme
- 23 He who is merely just is severe.
Letter to Frederick the Great [1740]
- 24 The first who was king was a fortunate soldier:
Who serves his country well has no need of ancestors.³
Mélope [1743], act I, sc. iii
- 25 It is better to risk saving a guilty person than to condemn an innocent one. *Zadig [1747], ch. 6*
- 26 They squeeze the orange and throw away the skin.
*Letter to Madame Denis [September 2, 1751]
referring to his quarrel with Frederick the Great*

¹The greatest happiness of the greatest number is the foundation of morals and legislation. — JEREMY BENTHAM [1748–1832], *Works*, vol. X, p. 142

²Let it be, let it pass.

The phrase is not readily translatable, and also appears as: Laissez faire, laissez aller. It has also been attributed to PIERRE LE PESANT BOISGUILLEBERT [1646–1714] and JEAN CLAUDE GOURNAY [1712–1759]. It was widely used by the Physiocrats in urging freedom from government interference, and was adopted by Adam Smith [1723–1790].

³What can they see in the longest kingly line in Europe, save that it runs back to a successful soldier? — SIR WALTER SCOTT, *Woodstock* [1826], ch. 37

- 1 This agglomeration which was called and which still calls itself the Holy Roman Empire is neither holy, nor Roman, nor an Empire.
Essai sur les Moeurs [1756]
- 2 In this best of all possible worlds . . . everything is for the best.¹ *Candide* [1759],² ch. 1
- 3 If this is the best of all possible worlds, what are the others like? *Candide*, 6
- 4 [Optimism] is a mania for saying things are well when one is in hell. *Candide*, 19
- 5 You know that these two nations [France and England] have been at war over a few acres of snow near Canada, and that they are spending on this fine struggle more than Canada itself is worth.
Candide, 23
- 6 In this country [England] it is useful from time to time to kill one admiral in order to encourage the others.³ *Candide*, 23
- 7 This is the happiest of all men, for he is superior to everything he possesses. *Candide*, 25
- 8 Work keeps us from three great evils, boredom, vice, and poverty.⁴ *Candide*, 30
- 9 We must cultivate our garden.⁵ *Candide*, 30
- 10 There are truths which are not for all men, nor for all times.
Letter to Cardinal de Bernis [April 23, 1761]
- 11 One feels like crawling on all fours after reading your work.
Letter to Rousseau [August 31, 1761]
- 12 Whatever you do, crush the infamous thing [superstition], and love those who love you.⁶
Letter to d'Alembert [November 28, 1762]
- 13 Common sense is not so common.
Dictionnaire Philosophique [1764]. *Common Sense*
- 14 In general, the art of government consists in taking as much money as possible from one class of citizens to give to the other.
Dictionnaire Philosophique. Money
- 15 We have a natural right to make use of our pens as of our tongue, at our peril, risk and hazard.
Dictionnaire Philosophique. Liberty of the Press
- 16 The best is the enemy of the good.⁷
Dictionnaire Philosophique. Dramatic Art
- 17 Very learned women are to be found, in the same manner as female warriors; but they are seldom or never inventors.
Dictionnaire Philosophique. Women
- 18 Men use thought only to justify their wrongdoings, and speech only to conceal their thoughts.
Dialogue 14. Le Chapon et la Poularde [1766]
- 19 I have never made but one prayer to God, a very short one: "O Lord, make my enemies ridiculous." And God granted it.
Letter to M. Damilaville [May 16, 1767]
- 20 History is no more than the portrayal of crimes and misfortunes.⁸
L'Ingénu [1767], ch. 10
- 21 Thought depends absolutely on the stomach, but in spite of that, those who have the best stomachs are not the best thinkers.
Letter to d'Alembert [August 20, 1770]
- 22 If God did not exist, it would be necessary to invent him.
Épître à l'Auteur du Livre des Trois Imposteurs [November 10, 1770]
- 23 Change everything, except your loves.
Sur l'Usage de la Vie
- 24 I am very fond of truth, but not at all of martyrdom.
Letter to d'Alembert [February 1776]
- 25 The embarrassment of riches.⁹
Le Droit du Seigneur, act II, sc. vi
- 26 Who has not the spirit of his age,
Of his age has all the unhappiness.¹⁰
Letter to Madame du Châtelet
- 27 I advise you to go on living solely to enrage those who are paying your annuities. It is the only pleasure I have left.
Letter to Madame du Deffand
- 28 Liberty of thought is the life of the soul.
Essay on Epic Poetry (written in English)

¹Dans ce meilleur des mondes possibles . . . tout est au mieux.
Often quoted: All is for the best in the best of all possible worlds.

²Translated by ROBERT M. ADAMS.

³Pour encourager les autres.

The reference is to Admiral John Byng, who was executed in 1757 for failing to relieve Minorca.

⁴Le travail éloigne de nous trois grands maux, l'ennui, le vice, et le besoin.

⁵Il faut cultiver notre jardin.

⁶Quoi que vous fassiez, écrasez l'infâme, et aimez qui vous aime.

⁷Le mieux est l'ennemi du bien.

⁸L'histoire n'est que le tableau des crimes et des malheurs.

⁹L'embarras des richesses. — ABBÉ D'ALLAINVAL [1700–1753], *title of play* [1726]

¹⁰Qui n'a pas l'esprit de son âge, / De son âge a tout le malheur.

1 Whoever you are, behold your master,
He is, or was, or has to be.¹
On a statuette of Cupid in the Cirey Gardens

2 I disapprove of what you say, but I will defend to
the death your right to say it. *Attributed*²

3 I die adoring God, loving my friends, not hating
my enemies, and detesting superstition.
Written February 28, 1778

Matthew Green

1696–1737

4 They politics like ours profess,
The greater prey upon the less. *The Grotto, l. 69*

5 Fling but a stone, the giant dies.
Laugh and be well. *The Spleen [1737], l. 92*

6 By happy alchemy of mind
They turn to pleasure all they find.
The Spleen, l. 610

William Oldys

1696–1761

7 Busy, curious, thirsty fly,
Drink with me, and drink as I.
On a Fly Drinking out of a Cup of Ale, st. 1

Marie de Vichy-Chamrond, Marquise du Deffand

1697–1780

8 [Of Voltaire:] He has invented history.
*From FOURNIER, L'Esprit dans l'Histoire
[1857]*

9 The first step is the hardest.³
Letter to d'Alembert [July 7, 1763]

¹Qui que tu sois, voici ton maître; / Il l'est—le fut—ou le doit être.

²This sentence is not Voltaire's, but was first used in quoting a letter from Voltaire to Helvétius in *The Friends of Voltaire* [1906] by S. G. Tallentyre (E. Beatrice Hall). She claims it was a paraphrase of Voltaire's words in the *Essay on Tolerance*: Think for yourselves and let others enjoy the privilege to do so too.

Norbert Guterman, in *A Book of French Quotations* [1963], suggests that the probable source for the quotation is a line in a letter to M. le Riche [February 6, 1770]: "Monsieur l'abbé, I detest what you write, but I would give my life to make it possible for you to continue to write."

³This remark refers to the legend that Saint Denis, carrying his head in his hands, walked from Montmartre to St. Denis, a few miles north of Paris. Voltaire wrote to Madame du Deffand [January 1764] that one of her bons mots was quoted in the notes of *La Pucelle, canto 1*: Il n'y a que le premier pas qui coûte.

Charles Macklin

c. 1697–1797

10 The law is a sort of hocus-pocus science.⁴
Love à la Mode [1759], act II, sc. i

William Warburton

1698–1779

11 Orthodoxy is my doxy; heterodoxy is another
man's doxy.⁵
*From JOSEPH PRIESTLEY [1733–1804],
Memoirs, vol. I, p. 572*

John Dyer

1699–1757

12 A little rule, a little sway,
A sunbeam in a winter's day,
Is all the proud and mighty have
Between the cradle and the grave.
Grongar Hill [1726], l. 89

James Thomson

1700–1748

13 See, Winter comes to rule the varied year,
Sullen and sad. *The Seasons. Winter [1726], l. 1*

14 Welcome, kindred glooms!
Congenial horrors, hail!
The Seasons. Winter, l. 5

15 Cruel as death, and hungry as the grave.
The Seasons. Winter, l. 393

16 There studious let me sit,
And hold high converse with the mighty dead.
The Seasons. Winter, l. 431

17 Ships dim-discover'd dropping from the clouds.
The Seasons. Summer [1727], l. 946

18 Sigh'd and look'd unutterable things.
The Seasons. Summer, l. 1188

19 Come, gentle Spring! ethereal mildness, come.
The Seasons. Spring [1728], l. 1

⁴Hocus was an old cunning attorney.—DR. JOHN ARBUTHNOT [1667–1735], *Law Is a Bottomless Pit; or, History of John Bull* [1712], ch. 5

The words of consecration, "Hoc est corpus," were travestied into a nickname for jugglery, as "Hocus-pocus."—JOHN RICHARD GREEN [1837–1883], *A Short History of the English People* [1874], ch. 7

⁵Priestley relates that in a debate on the Test Laws, Lord Sandwich said, "I have heard frequent use of the words 'orthodoxy' and 'heterodoxy' but I confess myself at a loss to know precisely what they mean." Bishop Warburton whispered his definition to him.

1 Delightful task! to rear the tender thought,
To teach the young idea how to shoot.
The Seasons. Spring, l. 1152

2 An elegant sufficiency, content,
Retirement, rural quiet, friendship, books.
The Seasons. Spring, l. 1161

3 Crown'd with the sickle, and the wheaten sheaf,
While Autumn, nodding o'er the yellow plain,
Comes jovial on.
The Seasons. Autumn [1730], l. 1

4 For loveliness
Needs not the foreign aid of ornament,
But is when unadorned adorned the most.
The Seasons. Autumn, l. 204

5 Or where the Northern ocean, in vast whirls,
Boils round the naked melancholy isles
Of farthest Thulé, and th' Atlantic surge
Pours in among the stormy Hebrides.
The Seasons. Autumn, l. 862

6 Come then, expressive silence, muse His praise.
A Hymn [1730], l. 118

7 Forever, Fortune, wilt thou prove
An unrelenting foe to love,
And, when we meet a mutual heart,
Come in between and bid us part?
Song. Forever, Fortune

8 When Britain first, at Heaven's command,
Arose from out the azure main,
This was the charter of the land,
And guardian angels sung this strain:
Rule, Britannia, rule the waves;
Britons never will be slaves.
Alfred [1740], act II, sc. v

9 A pleasing land of drowsyhead it was.
The Castle of Indolence [1748], canto I, st. 6

10 A bard here dwelt, more fat than bard beseems,
Who, void of envy, guile, and lust of gain,
On virtue still, and nature's pleasing themes,
Poured forth his unpremeditated strain.
The Castle of Indolence, I, st. 68

11 A little round, fat, oily man of God.
The Castle of Indolence, I, st. 69

Philip Doddridge

1702–1751

12 Awake my soul! stretch every nerve,
And press with vigor on;
A heavenly race demands thy zeal,
And an immortal crown.
*Hymns [1755]. Zeal and Vigor in the
Christian Race, st. 1*

Jonathan Edwards

1703–1758

13 Resolved, never to do anything which I should
be afraid to do if it were the last hour of my life.
Seventy Resolutions

14 Intend to live in continual mortification, and
never to expect or desire any worldly ease or plea-
sure.
Diary [1723]

15 A little, wretched, despicable creature; a worm, a
mere nothing, and less than nothing; a vile insect
that has risen up in contempt against the majesty of
Heaven and earth.
*The Justice of God in the Damnation of
Sinners [1734]*

16 The God that holds you over the pit of hell,
much as one holds a spider, or some loathsome in-
sect over the fire, abhors you, and is dreadfully pro-
voked: his wrath towards you burns like fire; he
looks upon you as worthy of nothing else, but to be
cast into the fire.
Sinners in the Hands of an Angry God [1741]¹

17 I assert that nothing ever comes to pass without
a cause.
Freedom of Will [1754], sec. 3

18 This dictate of common sense.
Freedom of Will, 3

Thomas Morell

1703–1784

19 See, the conquering hero comes!
Sound the trumpet, beat the drums!²
Joshua [1748], pt. III

John Wesley

1703–1791

20 I look upon the world as my parish.
Journal [1909–1916]. June 11, 1739

21 That execrable sum of all villainies, commonly
called the Slave Trade.
Journal. February 12, 1772

22 Though I am always in haste, I am never in a
hurry.
Letters [1831]. December 10, 1777

23 Let it be observed, that slovenliness is no part of
religion; that neither this nor any text of Scripture,

¹See Robert Lowell, 800:11 and note.

²Handel used this in his oratorios *Judas Maccabaeus* [April 1, 1747] and *Joshua* [March 9, 1748], the libretti of which were written by Morell.

condemns neatness of apparel. Certainly this is a duty, not a sin. “Cleanliness is, indeed, next to godliness.”
Sermon 93, On Dress

- 1 Do all the good you can,
By all the means you can,
In all the ways you can,
In all the places you can,
At all the times you can,
To all the people you can,
As long as ever you can. *John Wesley’s Rule*

Benjamin Franklin¹

1706–1790

- 2 The body of Benjamin Franklin, Printer (like the cover of an old book, its contents torn out and stripped of its lettering and gilding), lies here, food for worms; but the work shall not be lost, for it will (as he believed) appear once more in a new and more elegant edition, revised and corrected by the Author. *Epitaph on Himself [composed in 1728]*
- 3 Eat to live, and not live to eat.
Poor Richard’s Almanac [1733]. May
- 4 After three days men grow weary, of a wench, a guest, and weather rainy.
Poor Richard’s Almanac. June
- 5 There is no little enemy.
Poor Richard’s Almanac. September
- 6 Without justice, courage is weak.
Poor Richard’s Almanac [1734]. January
- 7 Blame-all and Praise-all are two blockheads.
Poor Richard’s Almanac. February
- 8 Where there’s marriage without love, there will be love without marriage.
Poor Richard’s Almanac. May
- 9 Avarice and happiness never saw each other, how then should they become acquainted.
Poor Richard’s Almanac. November
- 10 A little house well filled, a little field well tilled, and a little wife well willed, are great riches.
Poor Richard’s Almanac [1735]. February

¹Eripuit coelo fulmen mox sceptrum tyrannis [He snatched the thunderbolt from heaven, then the scepter from tyrants].—*Attributed to TURGOT*

This line was inscribed on Houdon’s bust of Franklin in 1778. Antiquity would have raised altars to this mighty genius, who, to the advantage of mankind, compassing in his mind the heavens and the earth, was able to restrain alike thunderbolts and tyrants.—*MIRABEAU, Address upon the Death of Franklin*

I succeed him; no one could replace him.—*THOMAS JEFFERSON* (to Charles Gravier, Comte de Vergennes, who had remarked, “You replace Mr. Franklin” as envoy to France)

- 11 Necessity never made a good bargain.
Poor Richard’s Almanac. April
- 12 Three may keep a secret, if two of them are dead.
Poor Richard’s Almanac. July
- 13 Opportunity is the great bawd.
Poor Richard’s Almanac. September
- 14 Early to bed and early to rise, makes a man healthy, wealthy, and wise.
Poor Richard’s Almanac. October
- 15 Here comes the orator! with his flood of words, and his drop of reason.
Poor Richard’s Almanac. October
- 16 Some are weatherwise, some are otherwise.
Poor Richard’s Almanac. December
- 17 God helps them that help themselves.
Poor Richard’s Almanac [1736]. June
- 18 Don’t throw stones at your neighbors’, if your own windows are glass.
Poor Richard’s Almanac. August
- 19 There are three faithful friends—an old wife, an old dog, and ready money.
Poor Richard’s Almanac [1738]. January
- 20 If you would not be forgotten,
As soon as you are dead and rotten,
Either write things worthy reading,
Or do things worth the writing.
Poor Richard’s Almanac. May
- 21 Keep your eyes wide open before marriage, half shut afterwards.
Poor Richard’s Almanac. June
- 22 None but the well-bred man knows how to confess a fault, or acknowledge himself in an error.
Poor Richard’s Almanac. November
- 23 An empty bag cannot stand upright.
Poor Richard’s Almanac [1740]. January
- 24 He that riseth late, must trot all day, and shall scarce overtake his business at night.
Poor Richard’s Almanac [1742]. August
- 25 Experience keeps a dear school, but fools will learn in no other.
Poor Richard’s Almanac [1743]. December
- 26 The used key is always bright.
Poor Richard’s Almanac [1744]. July
- 27 When the well’s dry, we know the worth of water.²
Poor Richard’s Almanac [1746]. January

²Do not let your chances like sunbeams pass you by, / For you never miss the water till the well runs dry.—*ROWLAND HOWARD* [fl. 1876], *You Never Miss the Water* [1876]

- 1 Dost thou love life? Then do not squander time; for that's the stuff life is made of.
Poor Richard's Almanac. June
- 2 Lost time is never found again.
Poor Richard's Almanac [1748]. January
- 3 He that's secure is not safe.
Poor Richard's Almanac. August
- 4 Little strokes,
Fell great oaks.
Poor Richard's Almanac [1750]. August
- 5 The cat in gloves catches no mice.
Poor Richard's Almanac [1754]. February
- 6 Work as if you were to live a hundred years,
Pray as if you were to die tomorrow.
Poor Richard's Almanac [1757]. May
- 7 A word to the wise is enough, and many words won't fill a bushel.
Poor Richard's Almanac [1758]. Preface: Courteous Reader
- 8 He that lives upon hope will die fasting.
Poor Richard's Almanac. Preface: Courteous Reader
- 9 Three removes is as bad as a fire.
Poor Richard's Almanac. Preface: Courteous Reader
- 10 A little neglect may breed great mischief . . . for want of a nail the shoe was lost; for want of a shoe the horse was lost; and for want of a horse the rider was lost.
Poor Richard's Almanac. Preface: Courteous Reader
- 11 Eighth and lastly. They are so grateful!!
Reasons for Preferring an Elderly Mistress [1745]
- 12 Remember that time is money.¹
Advice to a Young Tradesman [1748]
- 13 They that can give up essential liberty to obtain a little temporary safety deserve neither liberty nor safety.
Historical Review of Pennsylvania [1759]
- 14 Idleness and pride tax with a heavier hand than kings and parliaments. If we can get rid of the former, we may easily bear the latter.
Letter on the Stamp Act [July 11, 1765]
- 15 The grand leap of the whale up the Fall of Niagara is esteemed, by all who have seen it, as one of the finest spectacles in nature.
To the editor of a London newspaper [1765], intended to chaff the English for their ignorance of America
- 16 Here Skugg lies snug
As a bug in a rug.
Letter to Miss Georgiana Shipley [September 1772]
- 17 You and I were long friends: you are now my enemy, and I am
Yours,
B. Franklin
Letter to William Strahan [July 5, 1775]
- 18 We must all hang together, or assuredly we shall all hang separately.
At the signing of the Declaration of Independence [July 4, 1776]
- 19 Poor man, said I, you pay too much for your whistle.
The Whistle [1779]
- 20 Here you would know and enjoy what posterity will say of Washington. For a thousand leagues have nearly the same effect with a thousand years.
Letter to George Washington [March 5, 1780]
- 21 George Washington, Commander of the American armies, who, like Joshua of old, commanded the sun and the moon to stand still, and they obeyed him.
A toast at a dinner in Versailles²
- 22 No nation was ever ruined by trade.
Thoughts on Commercial Subjects
- 23 There never was a good war or a bad peace.³
Letter to Josiah Quincy [September 11, 1783]
- 24 I wish the bald eagle had not been chosen as the representative of our country; he is a bird of bad moral character . . . like those among men who live by sharpening and robbing, he is generally poor, and often very lousy . . .
The turkey . . . is a much more respectable bird, and withal a true original native of America.
Letter to Sarah Bache [January 26, 1784]

¹We reckon hours and minutes to be dollars and cents.—SAM SLICK [T. C. HALIBURTON], *The Clockmaker*

²The British minister had proposed a toast to George III, in which he likened him to the sun, and the French minister had toasted Louis XVI, comparing him with the moon.

³I cease not to advocate peace; even though unjust it is better than the most just war.—CICERO, *Epistolae ad Atticum*, bk. VII, epistle 14

It hath been said that an unjust peace is to be preferred before a just war.—SAMUEL BUTLER [1612–1680], *Butler's Remains* [1759], *Speeches in the Rump Parliament*

- 1 He [the sun] gives light as soon as he rises.
*An Economical Project [1784]*¹
- 2 A republic, if you can keep it.²
Response [September 18, 1787]
- 3 Our new Constitution is now established, and has an appearance that promises permanency; but in this world nothing can be said to be certain, except death and taxes.
Letter to Jean-Baptiste Leroy [November 13, 1789]
- 4 The next thing most like living one's life over again seems to be a recollection of that life, and to make that recollection as durable as possible by putting it down in writing.
Autobiography [1731–1759],³ ch. 1
- 5 Eat not to dullness; drink not to elevation.
Autobiography, 6
- 6 I shall never ask, never refuse, nor ever resign an office.
Autobiography, 8
- 7 Human felicity is produced not so much by great pieces of good fortune that seldom happen, as by little advantages that occur every day.
Autobiography, 9
- 8 When men are employed, they are best contented; for on the days they worked they were good-natured and cheerful, and, with the consciousness of having done a good day's work, they spent the evening jollily; but on our idle days they were mutinous and quarrelsome.
Autobiography, 10

Georges Louis Leclerc de Buffon

1707–1788

- 9 [Of the horse:] The noblest conquest man has ever made.
L'Histoire des Mammifères. Le Cheval
- 10 The style is the man himself.⁴
Discourse (on his admission to the French Academy [1753])

¹Letter to the *Journal de Paris* advocating Daylight Saving Time.

²In Philadelphia, a Mrs. Powel “asked Dr. Franklin, Well, Doctor, what have we got a republic or a monarchy? A republic, replied the Doctor, if you can keep it.” Recorded by James McHenry, one of Washington's aides, in his diary; published in the *American Historical Review*, XI [1906], 618.

³The *Autobiography*, begun in 1771, was first published (unauthorized, mangled, and in French) in 1791, and in complete form in 1868.

⁴Le style c'est l'homme même.

- 11 Genius is nothing but a greater aptitude for patience.
*Attributed*⁵

Henry Fielding

1707–1754

- 12 All Nature wears one universal grin.
Tom Thumb [1730], act I, sc. i
- 13 Today it is our pleasure to be drunk;
And this our queen shall be as drunk as we.
Tom Thumb, I, ii
- 14 When I'm not thanked at all, I'm thanked enough;
I've done my duty, and I've done no more.
Tom Thumb, I, iii
- 15 Oh, the roast beef of England,
And old England's roast beef!⁶
The Grub Street Opera [1731], act III, sc. iii
- 16 I am as sober as a judge.
Don Quixote in England [1734], act III, sc. xiv
- 17 This story will never go down.
Tumble-Down Dick
- 18 The dusky night rides down the sky,
And ushers in the morn;
The hounds all join in glorious cry,
The huntsman winds his horn,
And a-hunting we will go.⁷
A-Hunting We Will Go [1734], st. 1
- 19 To whom nothing is given, of him can nothing be required.
Joseph Andrews [1742], bk. II, ch. 8
- 20 I describe not men, but manners; not an individual, but a species.
Joseph Andrews, III, 1
- 21 They are the affectation of affectation.
Joseph Andrews, III, 3

⁵Le génie n'est qu'une plus grande aptitude à la patience.

Hérault de Séchelles, in *Voyage à Montbard*, first attributed this to Buffon. It is quoted by Matthew Arnold in “A French Coleridge” [*Essays in Criticism*, 1865]. There is also a popular proverb: Genius is patience. Charles Thomson, Baron Sydenham [1799–1841], defined genius as a consummate sense of proportion.

Genius is an intuitive talent for labor.—JOHANNES WALAEUS [JAN VAN WALE] [1604–1699]

Patience is a necessary ingredient of genius.—BENJAMIN DISRAELI, *The Young Duke* [1831]

Genius is capacity for taking trouble.—LESLIE STEPHEN [1832–1904]

⁶The Roast Beef of Old England.—RICHARD LEVERIDGE [c. 1670–1758], *title of poem*

⁷It's of three jovial huntsmen, and a-hunting they did go;/ And they hunted, and they holloed, and they blew their horns also;/ Look ye there!—*The Three Jovial Huntsmen* (old English ballad), *st. 1*

- 1 Public schools are the nurseries of all vice and immorality. *Joseph Andrews, III, 5*
- 2 Some folks rail against other folks, because other folks have what some folks would be glad of. *Joseph Andrews, IV, 6*
- 3 Love and scandal are the best sweeteners of tea. *Love in Several Masques [1743]*
- 4 Every physician almost hath his favorite disease. *Tom Jones [1749], bk. II, ch. 9*
- 5 When I mention religion I mean the Christian religion; and not only the Christian religion, but the Protestant religion; and not only the Protestant religion, but the Church of England. *Tom Jones, III, 3*
- 6 Thwackum was for doing justice, and leaving mercy to heaven. *Tom Jones, III, 10*
- 7 Can any man have a higher notion of the rule of right and the eternal fitness of things? *Tom Jones, IV, 4*
- 8 Distinction without a difference. *Tom Jones, VI, 13*
- 9 O! more than Gothic ignorance. *Tom Jones, VII, 3*
- 10 An amiable weakness.¹ *Tom Jones, X, 8*
- 11 His designs were strictly honorable, as the phrase is; that is, to rob a lady of her fortune by way of marriage. *Tom Jones, XI, 4*
- 12 Hairbreadth missings of happiness look like the insults of Fortune. *Tom Jones, XIII, 2*
- 13 The republic of letters. *Tom Jones, XIV, 1*
- 14 It hath been often said, that it is not death, but dying which is terrible. *Amelia [1751], bk. III, ch. 4*
- 15 When widows exclaim loudly against second marriages, I would always lay a wager that the man, if not the wedding day, is absolutely fixed on. *Amelia, VI, 8*
- 16 There is not in the universe a more ridiculous, nor a more contemptible animal, than a proud clergyman. *Amelia, VI, 10*
- 17 One of my illustrious predecessors.² *Covent Garden Journal [January 11, 1752]*

¹Amiable weaknesses of human nature.—GIBBON, *The History of the Decline and Fall of the Roman Empire* [1776–1788], bk. I, ch. 14
It was an amiable weakness.—RICHARD BRINSLEY SHERIDAN, *The School for Scandal* [1777]

²Illustrious predecessor.—EDMUND BURKE, *The Present Discontents* [1770]

I tread in the footsteps of illustrious men. . . . In receiving from the people the sacred trust twice confined to my illustrious predecessor [Andrew Jackson].—MARTIN VAN BUREN [1782–1862], *Inaugural Address* [March 4, 1837]

Linnaeus [Carl von Linné]

1707–1778

- 18 To live by medicine is to live horribly. *Diaeta Naturalis, introduction*
- 19 Nature does not proceed by leaps.³ *Philosophia Botanica [1750], sec. 77*
- 20 A professor can never better distinguish himself in his work than by encouraging a clever pupil, for the true discoverers are among them, as comets amongst the stars. *From biography by Theodor Magnus Fries, trans. Benjamin Daydon Jackson, ch. 9*
- 21 Live innocently; God is here. *From biography by Theodor Magnus Fries, trans. Benjamin Daydon Jackson, 15 (inscribed over the door of Linnaeus's bedchamber)*
- 22 If a tree dies, plant another in its place. *From biography by Theodor Magnus Fries, trans. Benjamin Daydon Jackson, 15*

Charles Wesley

1707–1788

- 23 “Christ, the Lord, is risen today,”
Sons of men and angels say,
Raise your joys and triumphs high,
Sing, ye heavens, and earth reply. *Hymns and Sacred Poems [1739]. Christ, the Lord, Is Risen Today*
- 24 Jesus, lover of my soul,
Let me to Thy bosom fly,
While the waters nearer roll,
While the tempest still is high;
Hide me, O my Savior, hide,
Till the storm of life is past;
Safe into the haven glide,
O receive my soul at last. *Hymns and Sacred Poems [1740]. Jesus, Lover of My Soul*
- 25 Gentle Jesus, meek and mild,
Look upon a little child;
Pity my simplicity,
Suffer me to come to thee. *Hymns and Sacred Poems [1742]. Gentle Jesus, Meek and Mild*
- 26 Soldiers of Christ, arise,
And put your armor on. *Hymns and Sacred Poems [1749]. Soldiers of Christ, Arise*

³Natura non facit saltus.

- 1 Hark! the herald angels sing
 Glory to the newborn King;
 Peace on earth, and mercy mild,
 God and sinners reconciled!
 Joyful all ye nations rise,
 Join the triumph of the skies;
 With th' angelic host proclaim
 Christ is born in Bethlehem.¹
*Hymns and Sacred Poems [1753]. Christmas
 Hymn: Hark! the Herald Angels Sing*

William Pitt, Earl of Chatham

1708–1778

- 2 The atrocious crime of being a young man,
 which the honorable gentleman [Walpole] has with
 such spirit and decency charged upon me, I shall
 neither attempt to palliate nor deny; but content
 myself with wishing that I may be one of those
 whose follies may cease with their youth, and not of
 that number who are ignorant in spite of experience.
*Speech in the House of Commons [March 6,
 1741]²*
- 3 The poorest man may in his cottage bid defiance
 to all the forces of the Crown. It may be frail—its
 roof may shake—the wind may blow through it—
 the storm may enter—the rain may enter—but the
 King of England cannot enter—all his force dares
 not cross the threshold of the ruined tenement!
Speech in the House of Commons [1763]
- 4 I rejoice that America has resisted. Three mil-
 lions of people, so dead to all the feelings of liberty,
 as voluntarily to submit to be slaves, would have
 been fit instruments to make slaves of the rest.
*Speech in the House of Commons [January 14,
 1766]*
- 5 Confidence is a plant of slow growth in an aged
 bosom; youth is the season of credulity.
*Speech in the House of Commons [January 14,
 1766]*
- 6 Unlimited power is apt to corrupt the minds of
 those who possess it; and this I know, my lords, that
 where laws end, tyranny begins.
Case of Wilkes. Speech [January 9, 1770]

¹GEORGE WHITEFIELD [1714–1770] altered lines 1 and 2, 7 and 8, from Wesley's original:

Hark, how all the welkin rings, / "Glory to the King of kings." . . . / Universal nature say, / "Christ the Lord is born to-day."

²This is the composition of Johnson, founded on some note or statement of the actual speech. Johnson said, "That speech I wrote in a garret, in Exeter Street." — BOSWELL, *Life of Johnson* [1791]

- 7 There is something behind the throne greater
 than the King himself.
*Speech in the House of Lords
 [March 2, 1770]*
- 8 I love the Americans because they love liberty,
 and I love them for the noble efforts they made in
 the last war.
*Speech in the House of Lords
 [March 2, 1770]*
- 9 Reparation for our rights at home, and security
 against the like future violations.³
*Letter to the Earl of Shelburne [September 29,
 1770]*
- 10 If I were an American, as I am an Englishman,
 while a foreign troop was landed in my country, I
 never would lay down my arms—never—never—
 never! You cannot conquer America.
Speech [November 18, 1777]
- 11 I invoke the genius of the Constitution.
Speech [November 18, 1777]

Samuel Johnson

1709–1784

- 12 Of all the griefs that harass the distrest,
 Sure the most bitter is a scornful jest.
*London [1738] (an imitation of the Third
 Satire of Juvenal), l. 166*
- 13 This mournful truth is ev'rywhere confessed—
 Slow rises worth, by poverty depress'd.⁴
London, l. 176
- 14 When learning's triumph o'er her barb'rous
 foes
 First rear'd the stage, immortal Shakespeare
 rose;
 Each change of many-color'd life he drew,
 Exhausted worlds, and then imagin'd new:
 Existence saw him spurn her bounded reign,
 And panting Time toil'd after him in vain.
*Prologue at the Opening of Drury Lane
 Theatre [1747]*
- 15 Cold approbation gave the ling'ring bays,
 For those who durst not censure, scarce could
 praise.
*Prologue at the Opening of Drury Lane
 Theatre*

³Indemnity for the past and security for the future. — JOHN RUSSELL, *Life and Times of Charles James Fox* [1859–1860], vol. III, p. 345, letter to the Honorable T. Maitland

⁴Three years later Johnson wrote, "Mere unassisted merit advances slowly, if—what is not very common—it advances at all."

- 1 Declamation roar'd, while Passion slept.
Prologue at the Opening of Drury Lane Theatre
- 2 The wild vicissitudes of taste.
Prologue at the Opening of Drury Lane Theatre
- 3 For we that live to please must please to live.
Prologue at the Opening of Drury Lane Theatre
- 4 Studious to please, yet not ashamed to fail.
Prologue to the Tragedy of Irene [1749]
- 5 Let observation with extensive view
Survey mankind, from China to Peru.¹
Vanity of Human Wishes [1749], l. 1
- 6 Deign on the passing world to turn thine eyes,
And pause a while from learning to be wise.
There mark what ills the scholar's life assail—
Toil, envy, want, the patron, and the jail.
Vanity of Human Wishes, l. 157
- 7 He left the name at which the world grew pale,
To point a moral, or adorn a tale.
Vanity of Human Wishes, l. 221
- 8 "Enlarge my life with multitude of days!"
In health, in sickness, thus the suppliant prays:
Hides from himself his state, and shuns to know
That life protracted is protracted woe.
Vanity of Human Wishes, l. 255
- 9 Must helpless man, in ignorance sedate,
Roll darkling down the torrent of his fate?
Vanity of Human Wishes, l. 345
- 10 Secure, whate'er he gives, he gives the best.
Vanity of Human Wishes, l. 356
- 11 With these celestial Wisdom calms the mind,
And makes the happiness she does not find.
Vanity of Human Wishes, l. 367
- 12 Curiosity is one of the permanent and certain
characteristics of a vigorous mind.
*The Rambler*² [March 12, 1751]
- 13 No place affords a more striking conviction of
the vanity of human hopes than a public library.
The Rambler [March 23, 1751]
- 14 I am not yet so lost in lexicography as to forget
that words are the daughters of earth, and that
things are the sons of heaven.
Dictionary [1755], preface
- 15 CLUB—An assembly of good fellows, meeting
under certain conditions. *Dictionary*
- 16 ESSAY—A loose sally of the mind; an irregular
indigested piece; not a regular and orderly composi-
tion. *Dictionary*
- 17 EXCISE—A hateful tax levied upon commodi-
ties, and adjudged not by the common judges of
property, but wretches hired by those to whom ex-
cise is paid. *Dictionary*
- 18 GRUBSTREET—The name of a street near Moors-
field, London, much inhabited by writers of small
histories, dictionaries, and temporary poems.
Dictionary
- 19 LEXICOGRAPHER—A writer of dictionaries, a
harmless drudge. *Dictionary*
- 20 OATS—A grain which in England is generally
given to horses, but in Scotland supports the peo-
ple.³ *Dictionary*
- 21 Among the calamities of war, may be justly num-
bered the diminution of the love of truth, by the
falsehoods which interest dictates, and credulity en-
courages.⁴ *The Idler [1758–1760], no. 30*
- 22 The joy of life is variety; the tenderest love re-
quires to be rekindled by intervals of absence.
The Idler, 39
- 23 He is no wise man who will quit a certainty for
an uncertainty. *The Idler, 57*
- 24 Ye who listen with credulity to the whispers of
fancy, and pursue with eagerness the phantoms of
hope; who expect that age will perform the prom-
ises of youth, and that the deficiencies of the pres-
ent day will be supplied by the morrow; attend to
the history of Rasselas, Prince of Abyssinia.
Rasselas [1759], ch. 1
- 25 To a poet nothing can be useless.
Rasselas, 10
- 26 Human life is everywhere a state in which much
is to be endured and little to be enjoyed.
Rasselas, 11
- 27 Marriage has many pains, but celibacy has no
pleasures. *Rasselas, 26*

¹De Quincey quotes with approval, but without naming him, the criticism of a writer who contends that this couplet amounts in effect to this: "Let observation with extensive observation observe mankind extensively." — *Rhetoric* [1828]

²For the *Rambler* motto, see Johnson's translation of BOETHIUS, *De Consolatione Philosophiae*, III, 9, 27, 120:5.

³It was pleasant to me to find, that "oats," the "food of horses," were so much used as the food of the people in Dr. Johnson's own town. — BOSWELL, *Life of Johnson* [1791], vol. I, p. 628 (Everyman edition)

I own that by my definition of *oats* I meant to vex them [the Scots]. — JOHNSON, in BOSWELL, *Life of Johnson* [1791], vol. II, p. 434 (Everyman edition)

⁴The first casualty when war comes is truth — HIRAM WARREN JOHNSON [1866–1945], *remark in U.S. Senate* [1918]. *Attributed.*

- 1 Example is always more efficacious than precept.
Rasselas, 30
- 2 The endearing elegance of female friendship.
Rasselas, 46
- 3 How small, of all that human hearts endure,
That part which laws or kings can cause or cure!
Still to ourselves in every place consign'd,
Our own felicity we make or find.
Lines added to OLIVER GOLDSMITH, The Traveller [1763–1764]
- 4 That man is little to be envied whose patriotism
would not gain force upon the plain of Marathon,
or whose piety would not grow warmer among the
ruins of Iona.
Journey to the Western Islands [1775]. Inch Kenneth
- 5 Whoever wishes to attain an English style, familiar
but not coarse, and elegant but not ostentatious,
must give his days and nights to the volumes of
Addison.
Lives of the Poets [1779–1781]. Addison
- 6 To be of no church is dangerous. Religion, of
which the rewards are distant, and which is animated
only by faith and hope, will glide by degrees
out of the mind unless it be invigorated and reimpres-
sed by external ordinances, by stated calls to
worship, and the salutary influence of example.
Lives of the Poets. Milton
- 7 The father of English criticism.
Lives of the Poets. Dryden
- 8 He delighted to tread upon the brink of mean-
ing.
Lives of the Poets. Dryden
- 9 The *Churchyard* abounds with images which find
a mirror in every mind, and with sentiments to which
every bosom returns an echo.
Lives of the Poets. Gray
- 10 I am disappointed by that stroke of death
[Garrick's], which has eclipsed the gaiety of nations,
and impoverished the public stock of harmless
pleasure.
Lives of the Poets. Edmund Smith
- 11 New things are made familiar, and familiar things
are made new.
Lives of the Poets. Pope
- 12 Tomorrow I purpose to regulate my room.
Prayers and Meditations [1785]. 1764
- 13 Preserve me from unseasonable and immoderate
sleep.
Prayers and Meditations. 1767
- 14 Every man naturally persuades himself that he
can keep his resolutions, nor is he convinced of his
imbecility but by length of time and frequency of
experiment.
Prayers and Meditations. 1770
- 15 This world, where much is to be done and little
to be known.
Prayers and Meditations. 1770. Against Inquisitive and Perplexing Thoughts
- 16 [Sunday] should be different from another day.
People may walk, but not throw stones at birds.
There may be relaxation, but there should be no
levity.
From BOSWELL, Journal of a Tour to the Hebrides [1785]. August 20, 1773
- 17 I have, all my life long, been lying till noon; yet I
tell all young men, and tell them with great sincer-
ity, that nobody who does not rise early will ever do
any good.
From BOSWELL, Journal of a Tour to the Hebrides. September 14, 1773
- 18 Gratitude is a fruit of great cultivation; you do
not find it among gross people.
From BOSWELL, Journal of a Tour to the Hebrides. September 20, 1773
- 19 Here closed in death th' attentive eyes
That saw the manners in the face.
Epitaph on Hogarth [1786]
- 20 When the hoary Sage replied,
"Come, my lad, and drink some beer."
From MRS. PIOZZI, Anecdotes of Samuel Johnson [1786]
- 21 If the man who turnips cries,
Cry not when his father dies,
'Tis a proof that he had rather
Have a turnip than his father.
From MRS. PIOZZI, Anecdotes of Samuel Johnson
- 22 He was a very good hater.
From MRS. PIOZZI, Anecdotes of Samuel Johnson
- 23 The law is the last result of human wisdom act-
ing upon human experience for the benefit of the
public.
From MRS. PIOZZI, Anecdotes of Samuel Johnson
- 24 The use of traveling is to regulate imagination by
reality, and instead of thinking how things may be,
to see them as they are.
From MRS. PIOZZI, Anecdotes of Samuel Johnson

- 1 Dictionaries are like watches; the worst is better than none, and the best cannot be expected to go quite true.
From MRS. PIOZZI, Anecdotes of Samuel Johnson
- 2 Books that you may carry to the fire, and hold readily in your hand, are the most useful after all.
From SIR JOHN HAWKINS, Life of Johnson [1787]. Apothegms
- 3 As with my hat¹ upon my head
I walk'd along the Strand,
I there did meet another man
With his hat in his hand.²
Anecdotes of Johnson by GEORGE STEEVENS
- 4 Abstinence is as easy to me as temperance would be difficult.
Anecdotes of Johnson by HANNAH MORE
- 5 *Boswell:* That, sir, was great fortitude of mind.
Johnson: No, sir; stark insensibility.
*From JAMES BOSWELL, Life of Johnson*³ [1791],
November 5, 1728
- 6 [Of Pembroke College:] Sir, we are a nest of singing birds.
From JAMES BOSWELL, Life of Johnson, 1730
- 7 I'll come no more behind your scenes, David [Garrick]; for the silk stockings and white bosoms of your actresses excite my amorous propensities.
From JAMES BOSWELL, Life of Johnson, 1749
- 8 A man may write at any time, if he will set himself doggedly to it.
From JAMES BOSWELL, Life of Johnson, March 1750
- 9 Wretched un-idea'd girls.
From JAMES BOSWELL, Life of Johnson, 1753
- 10 Is not a patron, my lord, one who looks with unconcern on a man struggling for life in the water, and when he has reached ground encumbers him with help? The notice which you have been pleased to take of my labors, had it been early, had been kind; but it has been delayed till I am indifferent, and cannot enjoy it; till I am solitary, and cannot impart it; till I am known, and do not want it.
From JAMES BOSWELL, Life of Johnson, February 7, 1754 (Letter to Lord Chesterfield)
- 11 [Of Lord Chesterfield:] This man, I thought, had been a Lord among wits; but, I find, he is only a wit among Lords!
From JAMES BOSWELL, Life of Johnson, 1754
- 12 Sir, he [Bolingbroke] was a scoundrel, and a coward: a scoundrel, for charging a blunderbuss against religion and morality; a coward, because he had not resolution to fire it off himself, but left half a crown to a beggarly Scotchman, to draw the trigger after his death.
From JAMES BOSWELL, Life of Johnson, March 6, 1754
- 13 Ignorance, madame, pure ignorance.⁴
From JAMES BOSWELL, Life of Johnson, 1755
- 14 If a man does not make new acquaintances as he advances through life, he will soon find himself left alone. A man, sir, should keep his friendship in a constant repair.⁵
From JAMES BOSWELL, Life of Johnson, 1755
- 15 Towering in the confidence of twenty-one.
From JAMES BOSWELL, Life of Johnson, January 9, 1758
- 16 Being in a ship is being in a jail, with the chance of being drowned.
From JAMES BOSWELL, Life of Johnson, March 1759
- 17 Sir, I think all Christians, whether Papists or Protestants, agree in the essential articles, and that their differences are trivial, and rather political than religious.⁶
From JAMES BOSWELL, Life of Johnson, 1763
- 18 The noblest prospect which a Scotchman ever sees is the high road that leads him to England!
From JAMES BOSWELL, Life of Johnson, July 6, 1763
- 19 A man ought to read just as inclination leads him; for what he reads as a task will do him little good.
From JAMES BOSWELL, Life of Johnson, July 14, 1763
- 20 If he does really think that there is no distinction between virtue and vice, why, sir, when he leaves our houses let us count our spoons.
From JAMES BOSWELL, Life of Johnson, July 14, 1763

⁴When asked by a lady why he defined "pastern" as the "knee" of a horse in his Dictionary.

⁵Keep your friendships in repair.—RALPH WALDO EMERSON, *Uncollected Lectures: Table-Talk* [1864]

⁶I do not find that the age or country makes the least difference; no, nor the language the actor spoke, nor the religion which they professed—whether Arab in the desert, or Frenchman in the Academy. I see that sensible men and conscientious men all over the world were of one religion of well-doing and daring.—RALPH WALDO EMERSON, *Lectures and Biographical Sketches* [1883], *The Preacher*

¹Elsewhere found: I put my hat.

²A parody on Thomas Percy's ballad *The Hermit of Warkworth*.

³Edited by G. B. HILL and revised by L. F. POWELL [1934].

- 1 Sir, your levelers wish to level *down* as far as themselves; but they cannot bear leveling *up* to themselves.
From BOSWELL, *Life of Johnson*, July 21, 1763
- 2 Sherry¹ is dull, naturally dull; but it must have taken him a great deal of pains to become what we now see him. Such an excess of stupidity, sir, is not in Nature.
From BOSWELL, *Life of Johnson*, July 28, 1763
- 3 Sir, a woman preaching is like a dog's walking on his hinder legs. It is not done well; but you are surprised to find it done at all.
From BOSWELL, *Life of Johnson*, July 31, 1763
- 4 This was a good dinner enough, to be sure, but it was not a dinner to *ask* a man to.
From BOSWELL, *Life of Johnson*, July 31, 1763
- 5 [Of Sir John Hawkins:] A very unclubable man.
From BOSWELL, *Life of Johnson*, 1764
- 6 It matters not how a man dies, but how he lives.
From BOSWELL, *Life of Johnson*, October 26, 1769
- 7 That fellow seems to me to possess but one idea, and that is a wrong one.
From BOSWELL, *Life of Johnson*, 1770
- 8 A gentleman who had been very unhappy in marriage, married immediately after his wife died: Johnson said, it was the triumph of hope over experience.
From BOSWELL, *Life of Johnson*, 1770
- 9 A decent provision for the poor is the true test of civilization.
From BOSWELL, *Life of Johnson*, 1770
- 10 All denominations of Christians have really little difference in point of doctrine, though they may differ widely in external forms.
From BOSWELL, *Life of Johnson*, 1772
- 11 Nobody can write the life of a man, but those who have eat and drunk and lived in social intercourse with him.
From BOSWELL, *Life of Johnson*, March 31, 1772
- 12 I am a great friend to public amusements; for they keep people from vice.
From BOSWELL, *Life of Johnson*, March 31, 1772
- 13 There is more knowledge of the heart in one letter of Richardson's than in all *Tom Jones*.
From BOSWELL, *Life of Johnson*, April 6, 1772
- 14 Why, sir, if you were to read Richardson for the story, your impatience would be so much fretted that you would hang yourself. But you must read him for the sentiment, and consider the story as only giving occasion to the sentiment.
From BOSWELL, *Life of Johnson*, April 6, 1772
- 15 A cow is a very good animal in the field; but we turn her out of a garden.
From BOSWELL, *Life of Johnson*, April 15, 1772
- 16 Much may be made of a Scotchman if he be *caught* young.²
From BOSWELL, *Life of Johnson*, Spring 1772
- 17 It is a foolish thing well done.³
From BOSWELL, *Life of Johnson*, April 3, 1773
- 18 No, sir, do *you* read books *through*?⁴
From BOSWELL, *Life of Johnson*, April 19, 1773
- 19 An old tutor of a college said to one of his pupils: Read over your compositions, and wherever you meet with a passage which you think is particularly fine, strike it out.
From BOSWELL, *Life of Johnson*, April 30, 1773
- 20 You are the most unscottified of your countrymen.
From BOSWELL, *Life of Johnson*, May 1, 1773
- 21 The woman's a whore, and there's an end on 't.⁵
From BOSWELL, *Life of Johnson*, May 7, 1773
- 22 Attack is the reaction; I never think I have hit hard unless it rebounds.
From BOSWELL, *Life of Johnson*, April 2, 1775
- 23 Most vices may be committed very genteelly: a man may debauch his friend's wife genteelly: he may cheat at cards genteelly.
From BOSWELL, *Life of Johnson*, April 6, 1775
- 24 A man will turn over half a library to make one book.
From BOSWELL, *Life of Johnson*, April 6, 1775
- 25 Patriotism is the last refuge of a scoundrel.
From BOSWELL, *Life of Johnson*, April 7, 1775
- 26 Knowledge is of two kinds. We know a subject ourselves, or we know where we can find information upon it.
From BOSWELL, *Life of Johnson*, April 18, 1775

²Of Lord Mansfield, educated in England.

³Of Goldsmith's apology in the *London Chronicle* for beating Evans the bookseller.

⁴Upon being asked by Elphinstone if he had read a new book through.

⁵Of Lady Diana Beauclerk, divorced.

¹Thomas Sheridan [1719–1788], actor, lecturer, and author.

- 1 In lapidary inscriptions a man is not upon oath.
From BOSWELL, Life of Johnson, 1775
- 2 There is nothing which has yet been contrived by man by which so much happiness is produced as by a good tavern or inn.¹
From BOSWELL, Life of Johnson, March 21, 1776
- 3 No man but a blockhead ever wrote except for money.
From BOSWELL, Life of Johnson, April 5, 1776
- 4 Life is a progress from want to want, not from enjoyment to enjoyment.
From BOSWELL, Life of Johnson, May 1776
- 5 Sir, you have but two topics, yourself and me. I am sick of both.
From BOSWELL, Life of Johnson, May 1776
- 6 Olivarii Goldsmith, Poetae, Physici, Historici, qui nullum fere scribendi genus non tetigit, Nullum quod tetigit non ornavit [To Oliver Goldsmith, Poet, Naturalist, Historian, who left scarcely any style of writing untouched, and touched nothing that he did not adorn].
From BOSWELL, Life of Johnson, June 22, 1776
- 7 Life admits not of delays; when pleasure can be had, it is fit to catch it. Every hour takes away part of the things that please us, and perhaps part of our disposition to be pleased.
From BOSWELL, Life of Johnson, September 1, 1777
- 8 Depend upon it, sir, when a man knows he is to be hanged in a fortnight, it concentrates his mind wonderfully.
From BOSWELL, Life of Johnson, September 19, 1777
- 9 When a man is tired of London, he is tired of life; for there is in London all that life can afford.
From BOSWELL, Life of Johnson, September 20, 1777
- 10 It is a man's own fault, it is from want of use, if his mind grows torpid in old age.
From BOSWELL, Life of Johnson, April 9, 1778
- 11 Johnson had said that he could repeat a complete chapter of *The Natural History of Iceland*,
from the Danish of Horrebaw, the whole of which was exactly thus: "Ch. LXXII. Concerning snakes. There are no snakes to be met with throughout the whole island."²
From BOSWELL, Life of Johnson, April 13, 1778
- 12 Every state of society is as luxurious as it can be. Men always take the best they can get.
From BOSWELL, Life of Johnson, April 14, 1778
- 13 A country governed by a despot is an inverted cone.
From BOSWELL, Life of Johnson, April 14, 1778
- 14 I am willing to love all mankind, except an American.
From BOSWELL, Life of Johnson, April 15, 1778
- 15 As the Spanish proverb says, "He, who would bring home the wealth of the Indies, must carry the wealth of the Indies with him." So it is in traveling, a man must carry knowledge with him if he would bring home knowledge.
From BOSWELL, Life of Johnson, April 17, 1778
- 16 It is better to live rich, than to die rich.
From BOSWELL, Life of Johnson, April 17, 1778
- 17 Were it not for imagination, sir, a man would be as happy in the arms of a chambermaid as of a duchess.
From BOSWELL, Life of Johnson, May 9, 1778
- 18 I would rather be attacked than unnoticed. For the worst thing you can do to an author is to be silent as to his works.
From BOSWELL, Life of Johnson, March 26, 1779
- 19 I remember a passage in Goldsmith's *Vicar of Wakefield*, which he was afterwards fool enough to expunge: "I do not love a man who is zealous for nothing."
From BOSWELL, Life of Johnson, March 26, 1779
- 20 Claret is the liquor for boys; port for men; but he who aspires to be a hero must drink brandy.
From BOSWELL, Life of Johnson, April 7, 1779
- 21 Worth seeing? yes; but not worth going to see.
From BOSWELL, Life of Johnson, October 12, 1779

¹Following this remark, Johnson quoted (not quite correctly):
Whoe'er has traveled life's dull round, / Whate'er his various
tour has been, / May sigh to think how oft he found / His warmest
welcome at an inn. — WILLIAM SHENSTONE [1714–1763]; *written
on a window of an inn at Henley*

Robert Leighton [1611–1684], archbishop of Glasgow, often
said that if he were to choose a place to die in, it should be an
inn. — *Works, vol. I, p. 76*

²Chapter XLII is still shorter: "There are no owls of any kind in
the whole island."

- 1 If you are idle, be not solitary; if you are solitary, be not idle.
From BOSWELL, Life of Johnson, October 27, 1779
- 2 A Frenchman must be always talking, whether he knows anything of the matter or not; an Englishman is content to say nothing, when he has nothing to say.
From BOSWELL, Life of Johnson, 1780
- 3 Greek, sir, is like lace; every man gets as much of it as he can.
From BOSWELL, Life of Johnson, 1780
- 4 [Of Oliver Goldsmith:] No man was more foolish when he had not a pen in his hand, or more wise when he had.
From BOSWELL, Life of Johnson, 1780
- 5 Come to me, my dear Bozzy, and let us be as happy as we can.
From BOSWELL, Life of Johnson, March 14, 1781
- 6 There are people whom one should like very well to drop, but would not wish to be dropped by.
From BOSWELL, Life of Johnson, March 1781
- 7 Classical quotation is the *parole* of literary men all over the world.
From BOSWELL, Life of Johnson, May 8, 1781
- 8 My friend was of opinion that when a man of rank appeared in that character [as an author], he deserved to have his merit handsomely allowed.¹
From BOSWELL, Life of Johnson, May 1781
- 9 A jest breaks no bones.
From BOSWELL, Life of Johnson, June 4, 1781
- 10 Officious, innocent, sincere,
Of every friendless name the friend.
From BOSWELL, Life of Johnson, January 20, 1782 (on the death of Robert Levett)
- 11 To let friendship die away by negligence and silence, is certainly not wise. It is voluntarily to throw away one of the greatest comforts of this weary pilgrimage.
From BOSWELL, Life of Johnson, March 20, 1782
- 12 Whatever you have, spend less.
From BOSWELL, Life of Johnson, December 7, 1782
- 13 I never have sought the world; the world was not to seek me.
From BOSWELL, Life of Johnson, March 23, 1783
- 14 Clear your mind of cant.
From BOSWELL, Life of Johnson, May 15, 1783
- 15 Who drives fat oxen should himself be fat.²
From BOSWELL, Life of Johnson, June 1784
- 16 I have found you an argument; but I am not obliged to find you an understanding.
From BOSWELL, Life of Johnson, June 1784
- 17 Blown about by every wind of criticism.
From BOSWELL, Life of Johnson, June 1784
- 18 Don't attitudinize.
From BOSWELL, Life of Johnson, June 1784
- 19 I look upon every day to be lost, in which I do not make a new acquaintance.
From BOSWELL, Life of Johnson, November 1784
- 20 God bless you, my dear!
From BOSWELL, Life of Johnson, December 13, 1784 (last words)

Julien Offray de La Mettrie

1709–1751

- 21 Man is a machine and . . . in the whole universe there is but a single substance variously modified.
L'Homme Machine [1748],³ conclusion

George, Lord Lyttelton

1709–1773

- 22 Women, like princes, find few real friends.
Advice to a Lady
- 23 What is your sex's earliest, latest care,
Your heart's supreme ambition? To be fair.
Advice to a Lady
- 24 The lover in the husband may be lost.
Advice to a Lady
- 25 Where none admire, 'tis useless to excel;
Where none are beaux, 'tis vain to be a belle.
Soliloquy on a Beauty in the Country

¹Usually quoted as: When a nobleman writes a book, he ought to be encouraged.

See Somerville, 304.

²Parody on: Who rules o'er freemen should himself be free. — HENRY BROOKE [c. 1703–1783], *Gustavus Vasa* [1739]

³Translated by M. W. CALKINS.

Theodore Tronchin

1709–1781

- 1 In medicine, sins of commission are mortal, sins of omission venial.

Quoted in Bulletin of New York Academy of Medicine, V [1929], 151

Oliver Edwards

1711–1791

- 2 I have tried too in my time to be a philosopher; but I don't know how, cheerfulness was always breaking in.

From JAMES BOSWELL, Life of Johnson [1791], April 17, 1778

David Hume

1711–1776

- 3 Generally speaking, the errors in religion are dangerous; those in philosophy only ridiculous.

A Treatise of Human Nature [1739], bk. I, pt. iv, sec. vii

- 4 Avarice, the spur of industry.

Essays [1741–1742]. Of Civil Liberty

- 5 Beauty in things exists in the mind which contemplates them.

Essays. Of Tragedy

- 6 Custom, then, is the great guide of human life.

An Enquiry Concerning Human Understanding [1748], pt. I

- 7 No testimony is sufficient to establish a miracle, unless the testimony be of such a kind that its falsehood would be more miraculous than the fact which it endeavors to establish.

An Enquiry Concerning Human Understanding. Of Miracles

- 8 Opposing one species of superstition to another, set them a-quarreling; while we ourselves, during their fury and contention, happily make our escape into the calm, though obscure, regions of philosophy.

The Natural History of Religion [1757]

- 9 Never literary attempt was more unfortunate than my Treatise of Human Nature. It fell deadborn from the press.

My Own Life [1777], ch. I

Frederick the Great

1712–1786

- 10 By push of bayonets, no firing till you see the whites of their eyes.¹

At Prague [May 6, 1757]

¹See William Prescott, 340:5.

- 11 Rascals, would you live forever?²

When the Guards hesitated at Kolin [June 18, 1757]

- 12 The prince is the first servant of his state.

Memoirs of the House of Brandenburg [1758]

- 13 God is always with the strongest battalions.

Letter to the Duchess Luise Dorothea von Gotha [May 8, 1760]

- 14 I am tired of ruling over slaves.

Last words [April 1, 1786]

Edward Moore

1712–1757

- 15 This is adding insult to injury.

The Foundling [1748], act V, sc. ii

- 16 I am rich beyond the dreams of avarice.

The Gamester [1753], act II, sc. ii

Jean-Jacques Rousseau

1712–1778

- 17 The first man who, having fenced in a piece of land, said, "This is mine," and found people naïve enough to believe him, that man was the true founder of civil society.

Discourse upon the Origin and Foundation of the Inequality Among Mankind [1754]

- 18 Never exceed your rights, and they will soon become unlimited.

Discourse upon the Origin and Foundation of the Inequality Among Mankind

- 19 Money is the seed of money, and the first guinea is sometimes more difficult to acquire than the second million.

Discourse upon the Origin and Foundation of the Inequality Among Mankind

- 20 Man is born free, and everywhere he is in chains.³

The Social Contract [1762], I, ch. I

- 21 The strongest is never strong enough to be always the master, unless he transforms his strength into right, and obedience into duty.

The Social Contract, I, 3

²Ihr Racker, wollt ihr ewig leben?

Come on, you sons of bitches! Do you want to live forever?—World War I American battle cry attributed to Marine Sergeant DANIEL DALY [1874–1937] at the battle of Belleau Wood, June 1918.

³L'homme est né libre, et partout il est dans les fers.

- 1 The right of conquest has no foundation other than the right of the strongest.
The Social Contract, I, 4
- 2 In the strict sense of the term, a true democracy has never existed, and never will exist.
The Social Contract, III, 4
- 3 The body politic, like the human body, begins to die from its birth, and bears in itself the causes of its destruction.
The Social Contract, III, 11
- 4 Good laws lead to the making of better ones; bad ones bring about worse.
The Social Contract, III, 15
- 5 Everything is good when it leaves the hands of the Creator; everything degenerates in the hands of man.
Emile; or, On Education [1762], I
- 6 I shall always maintain that whoso says in his heart, “There is no God,” while he takes the name of God upon his lips, is either a liar or a madman.
Emile; or, On Education, I
- 7 People who know little are usually great talkers, while men who know much say little.
Emile; or, On Education, I
- 8 What wisdom can you find that is greater than kindness?
Emile; or, On Education, II
- 9 Nature never deceives us; it is always we who deceive ourselves.
Emile; or, On Education, III
- 10 There exists one book, which, to my taste, furnishes the happiest treatise of natural education. What then is this marvelous book? Is it Aristotle? Is it Pliny, is it Buffon? No—it is *Robinson Crusoe*.
Emile; or, On Education, III
- 11 Self-love makes more libertines than love.
Emile; or, On Education, IV
- 12 Provided a man is not mad, he can be cured of every folly but vanity.
Emile; or, On Education, IV
- 13 A man says what he knows, a woman says what will please.
Emile; or, On Education, V
- 14 Where is the man who owes nothing to the land in which he lives? Whatever that land may be, he owes to it the most precious thing possessed by man, the morality of his actions and the love of virtue.
Emile; or, On Education, V
- 15 I have entered on an enterprise which is without precedent, and will have no imitator. I propose to show my fellows a man as nature made him, and this man shall be myself.
Confessions [1781–1788], I
- 16 Remorse sleeps during a prosperous period but wakes up in adversity.
Confessions, II

- 17 It is too difficult to think nobly when one only thinks to get a living.
Confessions, II
- 18 Hatred, as well as love, renders its votaries credulous.
Confessions, V
- 19 At length I recollected the thoughtless saying of a great princess, who, on being informed that the country people had no bread, replied, “Let them eat cake.”¹
Confessions, VI
- 20 The thirst after happiness is never extinguished in the heart of man.
Confessions, IX
- 21 He² thinks like a philosopher, but governs like a king.
Confessions, XII

Josiah Tucker

1712–1799

- 22 What is true of a shopkeeper is true of a shop-keeping nation.
Tract Against Going to War for the Sake of Trade [1763]

Denis Diderot

1713–1784

- 23 My thoughts are my trollops.
Rameau’s Nephew³
- 24 If your little savage were left to himself and to his native blindness, he would in time join the infant’s reasoning to the grown man’s passion—he would strangle his father and sleep with his mother.
Rameau’s Nephew
- 25 I can be expected to look for truth but not to find it.
Pensées Philosophiques [1746], no. 29
- 26 L’esprit de l’escalier [staircase wit].⁴
Paradoxe sur le Comédien
- 27 From fanaticism to barbarism is only one step.
Essai sur le Mérite de la Vertu

¹Qu’ils mangent de la brioche.

This remark is usually attributed to Marie Antoinette, after her arrival in France in 1770, but the sixth book of the *Confessions* was written two or three years earlier.

²Frederick the Great.

³Translated by JACQUES BARZUN and RALPH H. BOWEN.

⁴The witty retort thought of only after the conversation is finished and one is on one’s way downstairs.

Laurence Sterne

1713–1768

- 1 Only the brave know how to forgive. . . . A coward never forgave; it is not in his nature.
Sermons, vol. I [1760], no. 12
- 2 This sad vicissitude of things. *Sermons, I, 15*
- 3 I wish either my father or my mother, or indeed both of them, as they were in duty both equally bound to it, had minded what they were about when they begot me.
Tristram Shandy, bk. I [1760], ch. 1
- 4 “Pray, my dear,” quoth my mother, “have you not forgot to wind up the clock?” — “Good G—!” cried my father, making an exclamation, but taking care to moderate his voice at the same time — “Did ever woman, since the creation of the world, interrupt a man with such a silly question?”
Tristram Shandy, I, 1
- 5 So long as a man rides his hobbyhorse peaceably and quietly along the king’s highway, and neither compels you or me to get up behind him — pray, sir, what have either you or I to do with it?
Tristram Shandy, I, 7
- 6 For every ten jokes, thou hast got an hundred enemies.
Tristram Shandy, I, 12
- 7 He was within a few hours of giving his enemies the slip forever.
Tristram Shandy, I, 12
- 8 Whistled up to London, upon a Tom Fool’s errand.
Tristram Shandy, I, 16
- 9 ’Tis known by the name of perseverance in a good cause — and of obstinacy in a bad one.
Tristram Shandy, I, 17
- 10 There was a strange kind of magick bias, which good or bad names, as he called them, irresistibly impressed upon our characters and conduct. . . . How many Caesars and Pompeys, he would say, by mere inspiration of the names, have been rendered worthy of them?
Tristram Shandy, I, 19
- 11 Persuasion hung upon his lips.
Tristram Shandy, I, 19
- 12 Digressions, incontestably, are the sunshine — they are the life, the soul of reading; take them out of this book for instance — you might as well take the book along with them.
Tristram Shandy, I, 22
- 13 The history of a soldier’s wound beguiles the pain of it.
Tristram Shandy, I, 25
- 14 But desire of knowledge, like the thirst of riches, increases ever with the acquisition of it.
Tristram Shandy, II [1760], ch. 3
- 15 Writing, when properly managed (as you may be sure I think mine is), is but a different name for conversation.
Tristram Shandy, II, 11
- 16 Go, poor devil, get thee gone! Why should I hurt thee? This world surely is wide enough to hold both thee and me.
Tristram Shandy, II, 12 (Uncle Toby to the fly)
- 17 That’s another story,¹ replied my father.
Tristram Shandy, II, 17
- 18 Trust that man in nothing who has not a conscience in everything.
Tristram Shandy, II, 17
- 19 It is in the nature of an hypothesis, when once a man has conceived it, that it assimilates every thing to itself, as proper nourishment; and, from the first moment of your begetting it, it generally grows the stronger by every thing you see, hear, read, or understand.
Tristram Shandy, II, 19
- 20 Good — bad — indifferent.
Tristram Shandy, III [1761–1762], ch. 2
- 21 “Our armies swore terribly in Flanders,” cried my uncle Toby — “but nothing to this.”
Tristram Shandy, III, 11
- 22 Of all the cants which are canted in this canting world, though the cant of hypocrites may be the worst, the cant of criticism is the most tormenting!
Tristram Shandy, III, 12
- 23 ’Twould be as much as my life was worth.
Tristram Shandy, III, 20
- 24 One of the two horns of my dilemma.
Tristram Shandy, IV [1761–1762], ch. 26
- 25 The feather put into his cap of having been abroad.
Tristram Shandy, IV, 31
- 26 Now or never was the time.
Tristram Shandy, IV, 31
- 27 There is a Northwest Passage to the intellectual world.
Tristram Shandy, V [1761–1762], ch. 42
- 28 The Accusing Spirit, which flew up to heaven’s chancery with the oath, blushed as he gave it in; and the Recording Angel, as he wrote it down, dropped a tear upon the word and blotted it out forever.²
Tristram Shandy, VI [1761–1762], ch. 8
- 29 A man should know something of his own country, too, before he goes abroad.
Tristram Shandy, VII [1765], ch. 2

¹But that is another story. — RUDYARD KIPLING, *Plain Tales from the Hills* [1888], *Three and — An Extra*

²But sad as angels for the good man’s sin, / Weep to record, and blush to give it in. — THOMAS CAMPBELL, *Pleasures of Hope* [1799], *pt. II, l. 357*

- 1 Ho! 'tis the time of salads.
Tristram Shandy, VII, 17
- 2 L—d! said my mother, what is all this story about?—A Cock and a Bull, said Yorick.
Tristram Shandy, IX [1767], ch. 33
- 3 They order, said I, this matter better in France.
A Sentimental Journey [1768], l. 1
- 4 I pity the man who can travel from Dan to Beersheba and cry, 'Tis all barren!
A Sentimental Journey. In the Street, Calais
- 5 *Tant pis* and *tant mieux*, being two of the great hinges in French conversation, a stranger would do well to set himself right in the use of them before he gets to Paris.
A Sentimental Journey. Montreuil
- 6 Hail, ye small, sweet courtesies of life! for smooth do ye make the road of it.
A Sentimental Journey. The Pulse, Paris
- 7 God tempers the wind, said Maria, to the shorn lamb.
A Sentimental Journey. Maria

Étienne Bonnot de Condillac
[L'Abbé de Condillac]

1715–1780

- 8 We cannot recollect the ignorance in which we were born.
Traité des Sensations [1754], dedication
- 9 The statue is therefore nothing but the sum of all it has acquired. May not this be the same with man?
Traité des Sensations, conclusion

Claude Adrien Helvétius

1715–1771

- 10 Truth is a torch that gleams through the fog without dispelling it.
De l'Esprit [1758],¹ preface
- 11 What makes men happy is liking what they have to do. This is a principle on which society is not founded.
De l'Esprit, preface
- 12 We don't call a man mad who believes that he eats God, but we do the one who says he is Jesus Christ.
De l'Esprit, preface

¹Voltaire, when he read *De l'Esprit*, wrote the author: "Your book is dictated by the soundest reason. You had better get out of France as quickly as you can." The book was condemned by the *parlement* and burned.

Luc de Clapiers,
Marquis de Vauvenargues

1715–1747

- 13 Great thoughts come from the heart.
Réflexions et Maximes [c. 1747], no. 127
- 14 Lazy people are always looking for something to do.
Réflexions et Maximes, 458
- 15 The things we know best are those we have not learned.
Réflexions et Maximes, 479

William Whitehead

1715–1785

- 16 Yes, I'm in love, I feel it now
And Caelia has undone me;
And yet I swear I can't tell how
The pleasing plague stole on me.
The Je ne sçay quoi song
- 17 An old tale which every schoolboy knows.
The Roman Father, prologue

Thomas Gray

1716–1771

- 18 Ye distant spires, ye antique towers,
That crown the wat'ry glade.
On a Distant Prospect of Eton College [1742], st. 1
- 19 Still as they run they look behind,
They hear a voice in every wind,
And snatch a fearful joy.
On a Distant Prospect of Eton College, st. 4
- 20 Alas, regardless of their doom,
The little victims play!
No sense have they of ills to come,
Nor care beyond today.
On a Distant Prospect of Eton College, st. 6
- 21 Grim-visag'd comfortless Despair.
On a Distant Prospect of Eton College, st. 7
- 22 To each his suff'rings: all are men,
Condemn'd alike to groan,
The tender for another's pain,
Th' unfeeling for his own.
Yet ah! why should they know their fate,
Since sorrow never comes too late,
And happiness too swiftly flies?
Thought would destroy their paradise.
No more; where ignorance is bliss,
'Tis folly to be wise.
On a Distant Prospect of Eton College, st. 10

- 1 Daughter of Jove, relentless power,
Thou tamer of the human breast,
Whose iron scourge and tort'ring hour
The bad affright, afflict the best!
Hymn to Adversity [1742], st. 1
- 2 What sorrow was, thou bad'st her know,
And from her own she learn'd to melt at others'
woe. *Hymn to Adversity, st. 2*
- 3 What female heart can gold despise?
What cat's averse to fish?
On the Death of a Favorite Cat [1747], st. 4
- 4 A fav'rite has no friend!
On the Death of a Favorite Cat, st. 6
- 5 As sickly plants betray a niggard earth,
Whose barren bosom starves her gen'rous birth.
*The Alliance of Education and Government
[c. 1748], l. 1*
- 6 The social smile, the sympathetic tear.
*The Alliance of Education and Government,
l. 37*
- 7 When love could teach a monarch to be wise,
And gospel-light first dawn'd from Bullen's eyes.¹
*The Alliance of Education and Government,
l. 108*
- 8 The curfew tolls the knell of parting day,
The lowing herd wind slowly o'er the lea,
The plowman homeward plods his weary way,
And leaves the world to darkness and to me.
*Elegy Written in a Country Churchyard
[1750], st. 1*
- 9 Now fades the glimmering landscape on the sight,
And all the air a solemn stillness holds,
Save where the beetle wheels his droning flight,
And drowsy tinklings lull the distant folds.
Elegy Written in a Country Churchyard, st. 2
- 10 Save that from yonder ivy-mantled tow'r
The moping owl does to the moon complain.
Elegy Written in a Country Churchyard, st. 3
- 11 Each in his narrow cell forever laid,
The rude forefathers of the hamlet sleep.
Elegy Written in a Country Churchyard, st. 4
- 12 The breezy call of incense-breathing Morn.
Elegy Written in a Country Churchyard, st. 5
- 13 For them no more the blazing hearth shall burn,
Or busy housewife ply her evening care.
Elegy Written in a Country Churchyard, st. 6
- 14 Let not ambition mock their useful toil,
Their homely joys, and destiny obscure;
Nor grandeur hear with a disdainful smile,
The short and simple annals of the poor.
Elegy Written in a Country Churchyard, st. 8
- 15 The boast of heraldry, the pomp of pow'r,
And all that beauty, all that wealth e'er gave,
Awaits alike the inevitable hour:
The paths of glory lead but to the grave.
Elegy Written in a Country Churchyard, st. 9
- 16 Where through the long-drawn aisle and fretted
vault
The pealing anthem swells the note of praise.
Elegy Written in a Country Churchyard, st. 10
- 17 Can storied urn, or animated bust
Back to its mansion call the fleeting breath?
Can honor's voice provoke the silent dust,
Or flatt'ry soothe the dull cold ear of death?
Elegy Written in a Country Churchyard, st. 11
- 18 Hands, that the rod of empire might have sway'd,
Or wak'd to ecstasy the living lyre.
Elegy Written in a Country Churchyard, st. 12
- 19 But knowledge to their eyes her ample page
Rich with the spoils of time did ne'er unroll;
Chill penury repress'd their noble rage,
And froze the genial current of the soul.
Elegy Written in a Country Churchyard, st. 13
- 20 Full many a gem of purest ray serene,
The dark unfathom'd caves of ocean bear:
Full many a flower is born to blush unseen,
And waste its sweetness on the desert air.
Elegy Written in a Country Churchyard, st. 14
- 21 Some village Hampden, that with dauntless breast
The little tyrant of his fields withstood;
Some mute inglorious Milton here may rest,
Some Cromwell guiltless of his country's blood.
Elegy Written in a Country Churchyard, st. 15
- 22 To scatter plenty o'er a smiling land,
And read their hist'ry in a nation's eyes.
Elegy Written in a Country Churchyard, st. 16
- 23 Far from the madding crowd's ignoble strife,
Their sober wishes never learn'd to stray;
Along the cool sequester'd vale of life
They kept the noiseless tenor of their way.
Elegy Written in a Country Churchyard, st. 19
- 24 For who to dumb forgetfulness a prey,
This pleasing anxious being e'er resign'd,
Left the warm precincts of the cheerful day,
Nor cast one longing ling'ring look behind?
Elegy Written in a Country Churchyard, st. 22
- 25 E'en from the tomb the voice of nature cries,
E'en in our ashes live their wonted fires.
Elegy Written in a Country Churchyard, st. 23

¹The monarch is Henry VIII; Anne Boleyn's name is here spelled (as it is in Shakespeare's *Henry VIII*) as it is pronounced.

1 Mindful of th' unonor'd dead.
Elegy Written in a Country Churchyard, st. 24

2 Here rests his head upon the lap of Earth
 A youth to fortune and to fame unknown.
 Fair Science frown'd not on his humble birth,
 And Melancholy mark'd him for her own.
Elegy Written in a Country Churchyard. The Epitaph, st. 1

3 Large was his bounty, and his soul sincere,
 Heav'n did a recompense as largely send:
 He gave to mis'ry all he had, a tear,
 He gain'd from Heav'n ('twas all he wish'd) a friend.
Elegy Written in a Country Churchyard. The Epitaph, st. 2

4 No farther seek his merits to disclose,
 Or draw his frailties from their dread abode,
 (There they alike in trembling hope repose,)
 The bosom of his Father and his God.
Elegy Written in a Country Churchyard. The Epitaph, st. 3

5 The meanest floweret of the vale,
 The simplest note that swells the gale,
 The common sun, the air, the skies,
 To him are opening paradise.
Ode on the Pleasure Arising from Vicissitude [1754], l. 49

6 O'er her warm cheek and rising bosom move
 The bloom of young Desire and purple light of Love.
The Progress of Poesy [1754], I. 3, l. 16

7 Far from the sun and summer-gale,
 In thy green lap was Nature's Darling¹ laid.
The Progress of Poesy, III. 1, l. 1

8 Or ope the sacred source of sympathetic tears.
The Progress of Poesy, III. 1, l. 12

9 He² pass'd the flaming bounds of place and time:
 The living throne, the sapphire-blaze,
 Where angels tremble, while they gaze,
 He saw; but blasted with excess of light,
 Closed his eyes in endless night.
The Progress of Poesy, III. 2, l. 4

10 Thoughts that breathe, and words that burn.
The Progress of Poesy, III. 3, l. 4

11 Ruin seize thee, ruthless King!
 Confusion on thy banners wait,
 Though fann'd by Conquest's crimson wing
 They mock the air with idle state.
The Bard [1757], I. 1, l. 1

¹Shakespeare.

²Milton.

12 Weave the warp, and weave the woof,
 The winding sheet of Edward's race.
 Give ample room and verge enough,
 The characters of hell to trace.
The Bard, II. 1, l. 1

13 Fair laughs the morn, and soft the zephyr blows,
 While proudly riding o'er the azure realm
 In gallant trim the gilded vessel goes;
 Youth on the prow, and Pleasure at the helm;
 Regardless of the sweeping whirlwind's sway,
 That, hush'd in grim repose, expects his evening prey.
The Bard, II. 2, l. 9

14 Visions of glory, spare my aching sight,
 Ye unborn ages, crowd not on my soul!
The Bard, III. 1, l. 11

15 And truth severe, by fairy fiction drest.
The Bard, III. 3, l. 3

16 Now my weary lips I close;
 Leave me, leave me to repose!
The Descent of Odin [1761], l. 71

17 Iron sleet of arrow shower
 Hurtles in the darken'd air.
The Fatal Sisters [1761], l. 3

18 Too poor for a bribe, and too proud to importune,
 He had not the method of making a fortune.
On His Own Character [1761]

19 I shall be but a shrimp of an author.
Letter to Horace Walpole [February 25, 1768]

20 Sweet is the breath of vernal shower,
 The bee's collected treasures sweet,
 Sweet music's melting fall, but sweeter yet
 The still small voice of gratitude.
Ode for Music [1769], l. 61

David Garrick

1717–1779

21 Let others hail the rising sun:
 I bow to that whose course is run.
On the Death of Mr. Pelham

22 Heart of oak are our ships,
 Heart of oak are our men:
 We always are ready;
 Steady, boys, steady;
 We'll fight, and we'll conquer again and again.
Heart of Oak [c. 1770]

23 Here lies Nolly Goldsmith, for shortness called
 Noll,
 Who wrote like an angel, but talked like poor Poll.
Impromptu epitaph on Oliver Goldsmith

Horace Walpole

1717–1797

- 1 Our supreme governors, the mob.
Letters. To Sir Horace Mann [September 7, 1743]
- 2 Every drop of ink in my pen ran cold.
Letters. To George Montagu [July 20, 1752]
- 3 *Serendipity* . . . you will understand it better by the derivation than by the definition. I once read a silly fairy tale, called *The Three Princes of Serendip*: as their highnesses traveled, they were always making discoveries, by accidents and sagacity, of things they were not in quest of. . . . Now do you understand *serendipity*?
Letters. To Sir Horace Mann [January 28, 1754]
- 4 It is charming to totter into vogue.
Letters. To G. A. Selwyn [December 2, 1765]
- 5 The next Augustan age will dawn on the other side of the Atlantic. There will, perhaps, be a Thucydides at Boston, a Xenophon at New York, and, in time, a Virgil at Mexico, and a Newton at Peru. At last, some curious traveler from Lima will visit England and give a description of the ruins of St. Paul's, like the editions of Balbec and Palmyra.¹
Letters. To Sir Horace Mann [November 24, 1774]
- 6 This world is a comedy to those that think, a tragedy to those that feel.
Letters. To the Countess of Upper Ossory [August 16, 1776]
- 7 Prognostics do not always prove prophecies — at least the wisest prophets make sure of the event first.
Letters. To Thomas Walpole [February 19, 1785]
- 8 All his [Sir Joshua Reynolds's] own geese are swans, as the swans of others are geese.
Letters. To Thomas Walpole [December 1, 1786]

Samuel Foote

1720–1777

- 9 Born in a cellar . . . and living in a garret.²
The Author [1757], act II
- 10 Matt Minikin won't set fire to the Thames though he lives near the Bridge.
Trip to Calais [1776]

¹See Macaulay, 448:7.²Born in the garret, in the kitchen bred.—LORD BYRON, *A Sketch* [1816]

- 11 He is not only dull himself, but the cause of dullness in others.
From JAMES BOSWELL, Life of Johnson [1791], 1783

- 12 So she went into the garden to cut a cabbage leaf to make an apple pie; and at the same time a great she-bear, coming up the street, pops its head into the shop. "What! no soap?" So he died, and she very imprudently married the barber; and there were present the Picinnies, and the Joblillies, and the Garyalies, and the grand Panjandrum himself, with the little round button at top, and they all fell to playing the game of catch as catch can, till the gunpowder ran out at the heels of their boots.
Nonsense written to test the boasted memory of Charles Macklin, The Quarterly Review [1854]. Credited to Foote by MARIA EDGEWORTH, Harry and Lucy Concluded [1825], vol. II

Dennis O'Kelly

1720–1787

- 13 It will be Eclipse first, the rest nowhere.
Declaration at Epsom [May 3, 1769], when the great racehorse Eclipse was to run his first race. Annals of Sporting, vol. II, p. 271

John Woolman

1720–1772

- 14 Though I felt uneasy at the thought of writing an instrument of slavery . . . through weakness I gave way and wrote it; but . . . said before my master and the Friend that I believed slavekeeping to be a practice inconsistent with the Christian religion. This, in some degree, abated my uneasiness; yet . . . I should have been clearer if I had desired to be excused from it, as a thing against my conscience.
Journal [1774]

William Collins

1721–1759

- 15 How sleep the brave, who sink to rest,
By all their country's wishes bless'd!
Ode Written in the Beginning of the Year 1746, st. 1
- 16 By fairy hands their knell is rung,
By forms unseen their dirge is sung;
There Honor comes, a pilgrim gray,
To bless the turf that wraps their clay,

And Freedom shall awhile repair,
To dwell a weeping hermit there!
*Ode Written in the Beginning of the Year
1746, st. 2*

- 1 If aught of oaten stop or pastoral song
May hope, O pensive Eve, to soothe thine ear.
Ode to Evening [1747], l. 1
- 2 Now air is hush'd, save where the weak-ey'd bat,
With short shrill shriek flits by on leathern wing,
Or where the beetle winds
His small but sullen horn. *Ode to Evening, l. 9*
- 3 'Twas sad by fits, by starts 'twas wild.
The Passions [1747], l. 28
- 4 With eyes uprais'd, as one inspir'd,
Pale Melancholy sate retir'd,
And from her wild sequester'd seat,
In notes by distance made more sweet,
Pour'd through the mellow horn her pensive soul.
The Passions, l. 57
- 5 In hollow murmurs died away.
The Passions, l. 68

**Jeanne Antoinette Poisson,
Marquise de Pompadour**
1721–1764

- 6 Après nous le déluge [After us the deluge].¹
*Reputed reply to Louis XV [November 5,
1757] after the defeat of the French and
Austrian armies by Frederick the Great in the
battle of Rossbach*

Tobias Smollett
1721–1771

- 7 He was formed for the ruin of our sex.
*The Adventures of Roderick Random [1748],
ch. 22*
- 8 That great Cham of literature, Samuel Johnson.
Letter to John Wilkes [March 16, 1759]
- 9 8 June. At London. I am pent up in frowsy lodg-
ings, where there is not room enough to swing a
cat.
*The Expedition of Humphry Clinker [1771],
vol. II*

¹The attribution to Madame de Pompadour is made by Després (*Mémoires de Madame de Hausset*); also by Sainte-Beuve and La Tour. Larousse (*Fleurs Historiques*) attributes the saying to the king. It was original with neither, for it is an old French proverb.

Samuel Adams
1722–1803

- 10 Let us contemplate our forefathers, and poster-
ity, and resolve to maintain the rights bequeathed to
us from the former, for the sake of the latter. The
necessity of the times, more than ever, calls for our
utmost circumspection, deliberation, fortitude and
perseverance. Let us remember that “if we suffer
tamely a lawless attack upon our liberty, we encour-
age it, and involve others in our doom.” It is a very
serious consideration . . . that millions yet unborn
may be the miserable sharers of the event.
Speech [1771]
- 11 What a glorious morning for America!²
*Upon hearing the gunfire at Lexington,
Massachusetts [April 19, 1775]*
- 12 Driven from every other corner of the earth,
freedom of thought and the right of private judg-
ment in matters of conscience direct their course to
this happy country as their last asylum.
Speech, Philadelphia [August 1, 1776]

John Home
1722–1808

- 13 I'll woo her as the lion woos his brides.
Douglas [1756], act I, sc. i
- 14 My name is Norval; on the Grampian hills
My father feeds his flocks; a frugal swain,
Whose constant cares were to increase his store,
And keep his only son, myself, at home.
Douglas, III, i
- 15 Like Douglas conquer, or like Douglas, die.
Douglas, V, i

Christopher Smart
1722–1771

- 16 Tell them I Am, Jehovah said
To Moses; while earth heard in dread,
And smitten to the heart,
At once above, beneath, around,
All nature, without voice or sound,
Replied, O Lord, Thou art.
A Song to David [1763], st. 40
- 17 For adoration all the ranks
Of angels yield eternal thanks,
And David in the midst.
A Song to David, st. 51

²The phrase was adopted by the town of Lexington as a legend for the town seal.

- 1 Where ask is have, where seek is find,
Where knock is open wide. *A Song to David, st. 77*
- 2 And now the matchless deed's achiev'd,
Determin'd, dar'd, and done.
A Song to David, st. 86
- 3 For I bless God in the libraries of the learned and
for all the booksellers in the world.
Jubilate Agno, frag. B1, l. 79
- 4 Let James rejoice with the Skuttle-Fish who foils
his foe by the effusion of his ink.
Jubilate Agno, l. 125
- 5 For the Mouse (mus) prevails in the Latin.
For Edi-mus, bibi-mus, vivi-mus, oremus.
Jubilate Agno, frag. B2, l. 636
- 6 For I will consider my Cat Jeoffrey,
For he is the servant of the Living God, duly and
daily serving him.
Jubilate Agno, frag. B2, l. 695
- 7 For he counteracts the Devil, who is Death, by
brisking about the life.
Jubilate Agno, frag. B2, l. 720

Sir William Blackstone

1723–1780

- 8 Man was formed for society.
Commentaries [1765–1769], introduction
- 9 The royal navy of England hath ever been its
greatest defense and ornament; it is its ancient and
natural strength; the floating bulwark of our island.
Commentaries, bk. I, ch. 13
- 10 Time whereof the memory of man runneth not
to the contrary.¹ *Commentaries, I, 18*
- 11 That the king can do no wrong is a necessary and
fundamental principle of the English constitution.
Commentaries, III, 17
- 12 It is better that ten guilty persons escape than
one innocent suffer. *Commentaries, IV, 27*

Adam Smith

1723–1790

- 13 It is not from the benevolence of the butcher, the
brewer, or the baker that we expect our dinner, but
from their regard to their own interest. We address
ourselves, not to their humanity but to their self-love.
*An Inquiry into the Nature and Causes of the
Wealth of Nations [1776], vol. I, bk. I, ch. 2*

¹The favorite phrase of their law is “a custom whereof the memory of man runneth not back to the contrary.”—RALPH WALDO EMERSON, *English Traits* [1856]

- 14 A monopoly granted either to an individual or to
a trading company has the same effect as a secret in
trade or manufactures.
*An Inquiry into the Nature and Causes of the
Wealth of Nations, I, I, 7*
- 15 People of the same trade seldom meet together,
even for merriment and diversion, but the conversa-
tion ends in a conspiracy against the public, or in
some contrivance to raise prices.
*An Inquiry into the Nature and Causes of the
Wealth of Nations, I, I, 10, pt. 2*
- 16 With the greater part of rich people, the chief
enjoyment of riches consists in the parade of riches,
which in their eyes is never so complete as when
they appear to possess those decisive marks of opu-
lence which nobody can possess but themselves.
*An Inquiry into the Nature and Causes of the
Wealth of Nations, I, I, 11, pt. 2*
- 17 It is the highest impertinence and presumption,
therefore, in kings and ministers to pretend to
watch over the economy of private people, and
to restrain their expense. . . . They are themselves
always, and without any exception, the greatest
spendthrifts in the society.
*An Inquiry into the Nature and Causes of the
Wealth of Nations, I, II, 3*
- 18 Every individual necessarily labors to render the
annual revenue of the society as great as he can. He
generally indeed neither intends to promote the
public interest, nor knows how much he is promot-
ing it. . . . He intends only his own gain, and he is
in this, as in many other cases, led by an invisible
hand to promote an end which was no part of his
intention. . . . By pursuing his own interest he fre-
quently promotes that of the society more effectually
than when he really intends to promote it. I
have never known much good done by those who
affected to trade for the public good.
*An Inquiry into the Nature and Causes of the
Wealth of Nations, I, IV, 2*
- 19 To found a great empire for the sole purpose of
raising up a people of customers, may at first sight
appear a project fit only for a nation of shopkeepers.
It is, however, a project altogether unfit for a nation
of shopkeepers; but extremely fit for a nation whose
government is influenced by shopkeepers.²
*An Inquiry into the Nature and Causes of the
Wealth of Nations, II, IV, 7, pt. 3*

²Let Pitt then boast of his victory to his nation of shopkeepers.—BERTRAND BARÈRE [1755–1841], *Speech* [June 11, 1794]

But it may be said as a rule, that every Englishman in the Duke of Wellington's army paid his way. The remembrance of such a fact surely becomes a nation of shopkeepers.—WILLIAM MAKEPEACE THACKERAY, *Vanity Fair* [1847–1848], *vol. I, ch. 28*

See Josiah Tucker, 331:22.

1 Consumption is the sole end and purpose of all production; and the interest of the producer ought to be attended to only so far as it may be necessary for promoting that of the consumer.

An Inquiry into the Nature and Causes of the Wealth of Nations, II, IV, 8

2 All systems either of preference or of restraint, therefore, being thus completely taken away, the obvious and simple system of natural liberty establishes itself of its own accord. Every man, as long as he does not violate the laws of justice, is left perfectly free to pursue his own interest his own way, and to bring both his industry and capital into competition with those of any other man or order of men.

An Inquiry into the Nature and Causes of the Wealth of Nations, II, IV, 9

Immanuel Kant

1724–1804

3 Out of wood so crooked and perverse as that which man is made of, nothing absolutely straight can ever be wrought.

The Idea of a Universal History [1784]. Proposition 6¹

4 Two things fill the mind with ever-increasing wonder and awe, the more often and the more intensely the mind of thought is drawn to them: the starry heavens above me and the moral law within me.

Critique of Practical Reason [1788]

5 Morality is not properly the doctrine of how we may make ourselves happy, but how we may make ourselves worthy of happiness.

Critique of Practical Reason

6 There is . . . only a single categorical imperative and it is this: Act only on that maxim through which you can at the same time will that it should become a universal law.

The Metaphysic of Morals [1797],² ch. 11

Robert, Lord Clive

1725–1774

7 By God, Mr. Chairman, at this moment I stand astonished at my own moderation!

Reply During Parliamentary Inquiry [1773]

Logan³

1725–1780

8 I appeal to any white man to say if he ever entered Logan's cabin hungry and he gave him not meat; if ever he came cold and naked and he clothed him not?

Message to Lord Dunmore, governor of Virginia [November 11, 1774]. From THOMAS JEFFERSON, Notes on Virginia [1784–1785]

George Mason

1725–1792

9 That all men are by nature equally free and independent, and have certain inherent rights, of which, when they enter into a state of society, they cannot by any compact deprive or divest their posterity; namely, the enjoyment of life and liberty, with the means of acquiring and possessing property, and pursuing and obtaining happiness and safety.

Virginia Bill of Rights⁴ [June 12, 1776], article 1

10 Government is, or ought to be instituted for the common benefit, protection, and security of the people, nation, or community; of all the various modes and forms of government, that is best which is capable of producing the greatest degree of happiness and safety, and is most effectually secured against the danger of maladministration.

Virginia Bill of Rights, 3

11 The freedom of the press is one of the greatest bulwarks of liberty, and can never be restrained but by despotic governments.

Virginia Bill of Rights, 12

John Newton⁵

1725–1807

12 Amazing grace! How sweet the sound

That saved a wretch like me!

I once was lost, but now am found,

Was blind, but now I see.

Olney Hymns [1779]. Amazing Grace

13 Glorious things of thee are spoken,

Zion, city of our God.

Olney Hymns. Glorious Things

³Tah-gah-jute. Leader of the Mingo Indians.

⁴See Patrick Henry, 353:4. Henry drafted Article 16, on religious freedom.

⁵Newton wrote his own epitaph: John Newton, clerk, once an infidel and libertine, a servant of slaves in Africa, was by the rich mercy of our Lord and Savior Jesus Christ preserved, restored, pardoned, and appointed to preach the Faith he had long labored to destroy.

¹Translated by THOMAS DE QUINCEY.

²Translated by A. D. LINDSAY.

James Otis¹

1725–1783

- 1 An act against the Constitution is void; an act against natural equity is void.

Argument Against the Writs of Assistance
[1761]

- 2 Taxation without representation is tyranny.²

Attributed [1763]

- 3 Ubi libertas ibi patria [Where liberty is, there is my country].

His motto

James Hutton

1726–1797

- 4 The result, therefore, of this physical inquiry [into the age of the earth] is, that we find no vestige of a beginning—no prospect of an end.

The Theory of the Earth [1795]

William Prescott

1726–1795

- 5 Don't one of you fire until you see the whites of their eyes.³

At Bunker Hill [June 17, 1775]

Jane Elliot

1727–1805

- 6 I've heard them liting, at the ewe milking,
Lasses a' liting, before dawn of day;
But now they are moaning, on ilka green loaning;
The flowers of the forest are a' wede away.

*The Flowers of the Forest*⁴

¹[Otis arguing] was a flame of fire . . . the seeds of patriots and heroes were then and there sown.—JOHN ADAMS, *Works* [1850–1856], vol. II, p. 522

²This maxim was the guide and watchword of all the friends of liberty. Otis actually said: No parts of His Majesty's dominions can be taxed without their consent.—OTIS, *Rights of the Colonies* [1764], p. 64

³Also attributed to ISRAEL PUTNAM [1718–1790].

Silent till you see the whites of their eyes.—PRINCE CHARLES OF PRUSSIA [fl. c. 1745], at *Jagerndorf* [May 23, 1745]

See Frederick the Great, 330:10.

⁴Sir Walter Scott in *Minstrelsy of the Scottish Border* says that *The Flowers of the Forest* was written to an ancient tune and that the last line, the refrain, is indisputably ancient. The air was also used for verses by Alison Cockburn [1713–1794].

**Anne Robert Jacques Turgot,
Baron de l'Aulne**

1727–1781

- 7 They [the Americans] are the hope of this world. They may become its model.

Letter to Dr. Richard Price [March 22, 1778]

John Wilkes

1727–1797

- 8 *Earl of Sandwich*: 'Pon my honor, Wilkes, I don't know whether you'll die on the gallows or of the pox.

Wilkes: That must depend, my Lord, upon whether I first embrace your Lordship's principles, or your Lordship's mistresses.

From SIR CHARLES PETRIE, The Four Georges
[1935]

Oliver Goldsmith

c. 1728–1774

- 9 One writer excels at a plan or a title page, another works away the body of the book, and a third is a dab at an index.

The Bee [1759], no. 1

- 10 Good people all, with one accord,

Lament for Madame Blaize,

Who never wanted a good word—

From those who spoke her praise.

The Bee, 4. *Elegy on Mrs. Mary Blaize* [1759],
st. 1

- 11 As writers become more numerous, it is natural for readers to become more indolent.

The Bee, 5. *Upon Unfortunate Merit*

- 12 To the last moment of his breath

On hope the wretch relies;

And e'en the pang preceding death

Bids expectation rise.

The Captivity, An Oratorio [1764], act II

- 13 Hope, like the gleaming taper's light,

Adorns and cheers our way;

And still, as darker grows the night,

Emits a brighter ray.

The Captivity, An Oratorio, II

- 14 Remote, unfriended, melancholy, slow,

Or by the lazy Scheldt, or wandering Po.

The Traveller [1764], l. 1

- 15 Where'er I roam, whatever realms to see,

My heart untravel'd fondly turns to thee;

- Still to my brother turns with ceaseless pain,
And drags at each remove a lengthening chain.
The Traveller, l. 7
- 1 Such is the patriot's boast, where'er we roam,
His first, best country ever is, at home.
The Traveller, l. 73
- 2 Where wealth and freedom reign contentment fails,
And honor sinks where commerce long prevails.
The Traveller, l. 91
- 3 They please, are pleas'd, they give to get esteem,
Till, seeming blest, they grow to what they seem.¹
The Traveller, l. 265
- 4 To men of other minds my fancy flies,
Embosom'd in the deep where Holland lies.
Methinks her patient sons before me stand,
Where the broad ocean leans against the land.
The Traveller, l. 281
- 5 Pride in their port, defiance in their eye,
I see the lords of humankind² pass by.
The Traveller, l. 327
- 6 The land of scholars, and the nurse of arms.³
The Traveller, l. 356
- 7 For just experience tells; in every soil,
That those that think must govern those that toil.
The Traveller, l. 371
- 8 Laws grind the poor, and rich men rule the law.
The Traveller, l. 386
- 9 A book may be very amusing with numerous errors,
or it may be very dull without a single absurdity.
The Vicar of Wakefield [1766], preface
- 10 I . . . chose my wife, as she did her wedding gown,
not for a fine glossy surface, but such qualities
as would wear well.
The Vicar of Wakefield, ch. 1
- 11 Handsome is that handsome does.
The Vicar of Wakefield, 1
- 12 I find you want me to furnish you with argument
and intellects too.
The Vicar of Wakefield, 7
- 13 Man wants but little here below,
Nor wants that little long.
*The Vicar of Wakefield, 8 [The Hermit
(Edwin and Angelina), st. 8]*
- 14 She was all of a muck of sweat.
The Vicar of Wakefield, 9
- 15 They would talk of nothing but high life, and
high-lived company, with other fashionable topics,
such as pictures, taste, Shakespeare, and the musical
glasses.
The Vicar of Wakefield, 9
- 16 The naked every day he clad
When he put on his clothes.
*The Vicar of Wakefield, 17 [An Elegy on the
Death of a Mad Dog, st. 3]*
- 17 And in that town a dog was found,
As many dogs there be,
Both mongrel, puppy, whelp, and hound,
And curs of low degree.
The Vicar of Wakefield, 17, st. 4
- 18 The dog, to gain some private ends,
Went mad, and bit the man.
The Vicar of Wakefield, 17, st. 5
- 19 The man recover'd of the bite,
The dog it was that died.
The Vicar of Wakefield, 17, st. 8
- 20 When lovely woman stoops to folly,
And finds too late that men betray,
What charm can soothe her melancholy?
What art can wash her guilt away?
The Vicar of Wakefield, 24. Song, st. 1
- 21 The only art her guilt to cover,
To hide her shame from every eye,
To give repentance to her lover,
And wring his bosom, is—to die.
The Vicar of Wakefield, 24. Song, st. 2
- 22 This same philosophy is a good horse in the stable,
but an arrant jade on a journey.
The Good-Natur'd Man [1768], act I
- 23 He calls his extravagance, generosity; and his
trusting everybody, universal benevolence.
The Good-Natur'd Man, I
- 24 All his faults are such that one loves him still the
better for them.
The Good-Natur'd Man, I
- 25 Friendship is a disinterested commerce between
equals; love, an abject intercourse between tyrants
and slaves.
The Good-Natur'd Man, I
- 26 Silence gives consent.
The Good-Natur'd Man, II
- 27 Measures, not men, have always been my mark.
The Good-Natur'd Man, II
- 28 Sweet Auburn! loveliest village of the plain.
The Deserted Village [1770], l. 1
- 29 Ill fares the land, to hastening ills a prey,
Where wealth accumulates, and men decay;

¹The character of the French.²The British.³England.

Princes and lords may flourish, or may fade;
A breath can make them, as a breath has made;
But a bold peasantry, their country's pride,
When once destroy'd, can never be supplied.

The Deserted Village, l. 51

1 His best companions, innocence and health;
And his best riches, ignorance of wealth.

The Deserted Village, l. 61

2 How happy he who crowns in shades like these,
A youth of labor with an age of ease.

The Deserted Village, l. 99

3 The watchdog's voice that bay'd the whispering
wind,
And the loud laugh that spoke the vacant mind.¹

The Deserted Village, l. 121

4 A man he was to all the country dear,
And passing rich with forty pounds a year.

The Deserted Village, l. 141

5 Careless their merits or their faults to scan,
His pity gave ere charity began.
Thus to relieve the wretched was his pride,
And e'en his failings leaned to Virtue's side.

The Deserted Village, l. 161

6 And, as a bird each fond endearment tries
To tempt its new-fledg'd offspring to the skies,
He tried each art, reprov'd each dull delay,
Allur'd to brighter worlds, and led the way.

The Deserted Village, l. 167

7 Truth from his lips prevail'd with double sway,
And fools, who came to scoff, remain'd to pray.

The Deserted Village, l. 179

8 A man severe he was, and stern to view;
I knew him well, and every truant knew:
Well had the boding tremblers learned to trace
The day's disasters in his morning face;
Full well they laugh'd with counterfeited glee,
At all his jokes, for many a joke had he;
Full well the busy whisper, circling round,
Convey'd the dismal tidings when he frown'd;
Yet he was kind; or if severe in aught,
The love he bore to learning was in fault;
The village all declar'd how much he knew;
'Twas certain he could write, and cipher too.

The Deserted Village, l. 197

9 In arguing too, the parson own'd his skill,
For e'en though vanquish'd, he could argue still;

¹Frequent and loud laughter is the characteristic of folly and ill manners: it is the manner in which the mob express their silly joy at silly things, and they call it being merry. In my mind there is nothing so illiberal and so ill-bred as audible laughter. — EARL OF CHESTERFIELD, *Letters* [March 9, 1748]

While words of learned length, and thundering
sound

Amaz'd the gazing rustics rang'd around;
And still they gaz'd, and still the wonder grew,
That one small head could carry all he knew.

The Deserted Village, l. 211

10 The whitewash'd wall, the nicely sanded floor,
The varnish'd clock that click'd behind the door;
The chest contriv'd a double debt to pay,
A bed by night, a chest of drawers by day.

The Deserted Village, l. 227

11 To me more dear, congenial to my heart,
One native charm, than all the gloss of art.

The Deserted Village, l. 253

12 Her modest looks the cottage might adorn,
Sweet as the primrose peeps beneath the thorn.

The Deserted Village, l. 329

13 Thou source of all my bliss, and all my woe,
That found'st me poor at first, and keep'st me so.

The Deserted Village, l. 413

14 In my time, the follies of the town crept slowly
among us, but now they travel faster than a stage-
coach.

She Stoops to Conquer [1773], act I

15 I love everything that's old: old friends, old
times, old manners, old books, old wines.

She Stoops to Conquer, I

16 The very pink of perfection.

She Stoops to Conquer, I

17 Let schoolmasters puzzle their brain,
With grammar, and nonsense, and learning;
Good liquor, I stoutly maintain,
Gives genius a better discerning.

She Stoops to Conquer, I

18 I'll be with you in the squeezing of a lemon.

She Stoops to Conquer, I

19 A modest woman, dressed out in all her finery, is
the most tremendous object of the whole creation.

She Stoops to Conquer, II

20 This is Liberty Hall, gentlemen.

She Stoops to Conquer, II

21 The first blow is half the battle.

She Stoops to Conquer, II

22 They liked the book the better the more it made
them cry.

She Stoops to Conquer, II

23 Ask me no questions, and I'll tell you no fibs.²

She Stoops to Conquer, III

²Them that asks no questions isn't told a lie. — RUDYARD KIPLING, *A Smuggler's Song, st. 6*

1 Our Garrick's a salad; for in him we see
Oil, vinegar, sugar, and saltness agree!
Retaliation [1774], l. 11

2 Here lies our good Edmund,¹ whose genius was
such,
We scarcely can praise it, or blame it too much;
Who, born for the universe, narrow'd his mind,
And to party gave up what was meant for
mankind . . .

Who, too deep for his hearers, still went on
refining,
And thought of convincing, while they thought of
dining;

Though equal to all things, for all things unfit;
Too nice for a statesman, too proud for a wit.
Retaliation, l. 29

3 His conduct still right, with his argument wrong.
Retaliation, l. 46

4 On the stage he was natural, simple, affecting;
'Twas only that when he was off he was acting.
Retaliation, l. 101

5 He cast off his friends as a huntsman his pack,
For he knew when he pleas'd he could whistle
them back. *Retaliation, l. 107*

6 When they talk'd of their Raphaels, Correggios,
and stuff,
He shifted his trumpet and only took snuff.²
Retaliation, l. 145

7 Such dainties to them, their health it might hurt;
It's like sending them ruffles, when wanting a shirt.
The Haunch of Venison [1776], l. 33

8 There is no arguing with Johnson: for if his pis-
tol misses fire, he knocks you down with the butt
end of it.
*From JAMES BOSWELL, Life of Johnson [1791].
October 26, 1769*

9 [To Dr. Johnson:] If you were to make little
fishes talk, they would talk like whales.
*From BOSWELL, Life of Johnson, April 27,
1773*

10 You may all go to pot.
*Verses in reply to an invitation to dine at Dr.
Baker's*

John Stark

1728–1822

11 My men, yonder are the Hessians. They were
bought for seven pounds and ten pence a man. Are

¹Edmund Burke.

²Sir Joshua Reynolds, who was exceedingly deaf.

you worth more? Prove it. Tonight, the American
flag floats from yonder hill or Molly Stark sleeps a
widow!

*Before the battle of Bennington [August 16,
1777]*

Edmund Burke³

1729–1797

12 Custom reconciles us to everything.
*On the Sublime and Beautiful [1756],
sec. 18*

13 There is, however, a limit at which forbearance
ceases to be a virtue.
*Observations on a Late Publication on the
Present State of the Nation [1769]*

14 The wisdom of our ancestors.⁴
*Observations on a Late Publication on the
Present State of the Nation*

15 When bad men combine, the good must associ-
ate; else they will fall one by one, an unpitied sacri-
fice in a contemptible struggle.
*Thoughts on the Cause of the Present
Discontents [April 23, 1770]*

16 Of this stamp is the cant of, Not men, but mea-
sures; a sort of charm by which many people get
loose from every honorable engagement.
*Thoughts on the Cause of the Present
Discontents*

17 So to be patriots as not to forget we are gentle-
men.
*Thoughts on the Cause of the Present
Discontents*

18 Public life is a situation of power and energy; he
trespasses against his duty who sleeps upon his
watch, as well as he that goes over to the enemy.
*Thoughts on the Cause of the Present
Discontents*

19 Reflect how you are to govern a people who
think they ought to be free, and think they are not.
Your scheme yields no revenue; it yields nothing but
discontent, disorder, disobedience; and such is the

³You could not stand five minutes with that man [Burke] be-
neath a shed while it rained, but you must be convinced you had
been standing with the greatest man you had ever seen. — SAMUEL
JOHNSON, *Johnsonian Miscellanies* [1897], edited by G. B. HILL,
vol. I, p. 290

⁴*De Sapiencia Veterum [The Wisdom of the Ancients]*. — FRANCIS
BACON [1609], title of work

The phrase is also in Burke, *Discussion on the Traitorous Corre-
spondence Bill* [1793].

state of America, that after wading up to your eyes in blood, you could only end just where you begun; that is, to tax where no revenue is to be found, to—my voice fails me; my inclination indeed carries me no farther—all is confusion beyond it.

First Speech on the Conciliation with America. American Taxation [April 19, 1774]

- 1 Your representative owes you, not his industry only, but his judgment; and he betrays instead of serving you if he sacrifices it to your opinion.

Speech to the Electors of Bristol [November 3, 1774]

- 2 I have in general no very exalted opinion of the virtue of paper government.

Second Speech on Conciliation with America. The Thirteen Resolutions [March 22, 1775]

- 3 Young man, there is America—which at this day serves for little more than to amuse you with stories of savage men and uncouth manners; yet shall, before you taste of death, show itself equal to the whole of that commerce which now attracts the envy of the world.

Second Speech on Conciliation with America. The Thirteen Resolutions

- 4 When we speak of the commerce with our colonies, fiction lags after truth; invention is unfruitful, and imagination cold and barren.

Second Speech on Conciliation with America. The Thirteen Resolutions

- 5 A people who are still, as it were, but in the gristle, and not yet hardened into the bone of manhood.

Second Speech on Conciliation with America. The Thirteen Resolutions

- 6 Through a wise and salutary neglect [of the colonies], a generous nature has been suffered to take her own way to perfection; when I reflect upon these effects, when I see how profitable they have been to us, I feel all the pride of power sink and all presumption in the wisdom of human contrivances melt and die away within me. My rigor relents. I pardon something to the spirit of liberty.

Second Speech on Conciliation with America. The Thirteen Resolutions

- 7 The use of force alone is but *temporary*. It may subdue for a moment; but it does not remove the necessity of subduing again: and a nation is not governed, which is perpetually to be conquered.

Second Speech on Conciliation with America. The Thirteen Resolutions

- 8 Nothing less will content me, than *whole America*.
Second Speech on Conciliation with America. The Thirteen Resolutions

- 9 Abstract liberty, like other mere abstractions, is not to be found.

Second Speech on Conciliation with America. The Thirteen Resolutions

- 10 In no country perhaps in the world is law so general a study [as in America]. . . . This study renders men acute, inquisitive, dexterous, prompt in attack, ready in defense, full of resources. . . . They augur misgovernment at a distance, and snuff the approach of tyranny in every tainted breeze.

Second Speech on Conciliation with America. The Thirteen Resolutions

- 11 I do not know the method of drawing up an indictment against an whole people.

Second Speech on Conciliation with America. The Thirteen Resolutions

- 12 It is not, what a lawyer tells me I *may* do; but what humanity, reason, and justice, tell me I ought to do.

Second Speech on Conciliation with America. The Thirteen Resolutions

- 13 The march of the human mind is slow.

Second Speech on Conciliation with America. The Thirteen Resolutions

- 14 All government—indeed, every human benefit and enjoyment, every virtue and every prudent act—is founded on compromise and barter.

Second Speech on Conciliation with America. The Thirteen Resolutions

- 15 Slavery they can have anywhere. It is a weed that grows in every soil.

Second Speech on Conciliation with America. The Thirteen Resolutions

- 16 Deny them [the colonies] this participation of freedom, and you break that sole bond, which originally made, and must still preserve the unity of the empire.

Second Speech on Conciliation with America. The Thirteen Resolutions

- 17 It is the love of the [British] people; it is their attachment to their government, from the sense of the deep stake they have in such a glorious institution, which gives you both your army and your navy, and infuses into both that liberal obedience, without which your army would be a base rabble, and your navy nothing but rotten timber.

Second Speech on Conciliation with America. The Thirteen Resolutions

- 1 Magnanimity in politics is not seldom the truest wisdom; and a great empire and little minds go ill together.
Second Speech on Conciliation with America. The Thirteen Resolutions
- 2 By adverting to the dignity of this high calling our ancestors have turned a savage wilderness into a glorious empire: and have made the most extensive, and the only honorable conquests, not by destroying, but by promoting the wealth, the number, the happiness of the human race.
Second Speech on Conciliation with America. The Thirteen Resolutions
- 3 Corrupt influence, which is itself the perennial spring of all prodigality, and of all disorder; which loads us, more than millions of debt; which takes away vigor from our arms, wisdom from our councils, and every shadow of authority and credit from the most venerable parts of our constitution.
Speech on the Economical Reform [1780]
- 4 He was not merely a chip of the old block, but the old block itself.
On Pitt's first speech [February 26, 1781]
- 5 A rapacious and licentious soldiery.
Speech on Fox's East India Bill [1783]
- 6 There never was a bad man that had ability for good service.
Impeachment of Warren Hastings [February 15, 1788]
- 7 An event has happened, upon which it is difficult to speak, and impossible to be silent.
Impeachment of Warren Hastings [May 5, 1789]
- 8 Resolved to die in the last dike of prevarication.
Impeachment of Warren Hastings [May 7, 1789]
- 9 There is but one law for all, namely, that law which governs all law, the law of our Creator, the law of humanity, justice, equity—the law of nature, and of nations.
Impeachment of Warren Hastings [May 28, 1794]
- 10 They made and recorded a sort of institute and digest of anarchy, called the Rights of Man.
On the Army Estimates [1790]
- 11 People will not look forward to posterity who never look backward to their ancestors.
Reflections on the Revolution in France [1790]
- 12 Government is a contrivance of human wisdom to provide for human wants. Men have a right that these wants should be provided for by this wisdom.
Reflections on the Revolution in France
- 13 The age of chivalry has gone. That of sophisters, economists, and calculators has succeeded, and the glory of Europe is extinguished forever.
Reflections on the Revolution in France
- 14 Kings will be tyrants from policy, when subjects are rebels from principle.
Reflections on the Revolution in France
- 15 Learning will be cast into the mire, and trodden down under the hoofs of a swinish multitude.
Reflections on the Revolution in France
- 16 Because half a dozen grasshoppers under a fern make the field ring with their importunate chink, whilst thousands of great cattle, reposed beneath the shadow of the British oak, chew the cud and are silent, pray do not imagine that those who make the noise are the only inhabitants of the field; that, of course, they are many in number; or that, after all, they are other than the little shriveled, meager, hopping, though loud and troublesome *insects* of the hour.
Reflections on the Revolution in France
- 17 Superstition is the religion of feeble minds.
Reflections on the Revolution in France
- 18 You can never plan the future by the past.
Letter to a member of the National Assembly [1791]
- 19 Old religious factions are volcanoes burnt out.
Speech on the Petition of the Unitarians [1792]
- 20 The cold neutrality of an impartial judge.
Preface to Brissot's Address [1794]
- 21 All men that are ruined, are ruined on the side of their natural propensities.
Letters on a Regicide Peace [1796], no. 1
- 22 Example is the school of mankind, and they will learn at no other.
Letters on a Regicide Peace, 1
- 23 Mere parsimony is not economy. . . . Expense, and great expense, may be an essential part of true economy.
Letter to a Noble Lord [1796]
- 24 Economy is a distributive virtue, and consists not in saving but selection. Parsimony requires no providence, no sagacity, no powers of combination, no comparison, no judgment.
Letter to a Noble Lord

- 1 And having looked to Government for bread, on the very first scarcity they will turn and bite the hand that fed them.

Thoughts and Details on Scarcity [1800]

- 2 The only thing necessary for the triumph of evil is for good men to do nothing. *Attributed*¹

Gotthold Ephraim Lessing

1729–1781

- 3 He who doesn't lose his wits over certain things has no wits to lose.

Emilia Galotti [1772], act IV, sc. vii

- 4 No person must have to.

Nathan der Weise [1779], act I, sc. iii

- 5 People are not always what they seem.

Nathan der Weise, I, vi

- 6 The true beggar is the true king.

Nathan der Weise, II, end

- 7 Not all are free who scorn their chains.

Nathan der Weise, IV, iv

- 8 One can drink too much, but one never drinks enough. *Lieder*

John Parker

1729–1775

- 9 Stand your ground. Don't fire unless fired upon, but if they mean to have a war let it begin here!

To his Minute Men at Lexington, Massachusetts [April 19, 1775]

Speckled Snake²

c. 1729–1829

- 10 When the white man had warmed himself before the Indians' fire and filled himself with their hominy, he became very large. With a step he bestrode the mountains, and his feet covered the plains and the valleys. His hand grasped the eastern and the western sea, and his head rested on the moon.

Statement when President Andrew Jackson recommended that the Cherokees, Chickasaws, Choctaws, Creeks, and Seminoles move west beyond the Mississippi [1829]

¹Vigorous searches by many people have failed to locate this quotation anywhere in Burke's writings. In her preface to the fifteenth edition of *Bartlett's* [1980, p. ix] Emily Morison Beck suggests that it may be "a twentieth-century paraphrase" of Burke, 343:15.

²A Creek.

- 11 Brothers, I have listened to a great many talks from our great father.³ But they always began and ended in this: "Get a little further; you are too near me."

Statement when President Andrew Jackson recommended that the Cherokees, Chickasaws, Choctaws, Creeks, and Seminoles move west beyond the Mississippi

Thomas Osbert Mordaunt

1730–1809

- 12 One crowded hour of glorious life
Is worth an age without a name.

*Verses Written During the War [1756–1763].
From the Bee [October 12, 1791]*

Josiah Wedgwood

1730–1795

- 13 Am I not a man and a brother?

*On a medallion*⁴ [1787]

Charles Churchill

1731–1764

- 14 Genius is of no country.

The Rosciad [1761], l. 207

- 15 Learn'd without sense, and venerably dull.

The Rosciad, l. 591

- 16 Those who would make us feel—must feel
themselves.

The Rosciad, l. 962

- 17 Apt alliteration's artful aid.

The Prophecy of Famine [1763], l. 86

- 18 Fame

Is nothing but an empty name.

The Ghost [1763], bk. I, l. 229

- 19 Just to the windward of the law.

The Ghost, III, l. 56

- 20 Though by whim, envy, or resentment led,

They damn those authors whom they never read.

The Candidate [1764], l. 57

- 21 Be England what she will,
With all her faults she is my country still.⁵

The Farewell, l. 27

³President Jackson.

⁴Representing a black man in chains, with one knee on the ground and both hands lifted up to heaven. This was adopted as a seal by the Anti-Slavery Society of London.

⁵England, with all thy faults I love thee still, / My country!—
WILLIAM COWPER, *The Task* [1785], bk. II, *The Timepiece*, l. 206

William Cowper

1731–1800

- 1 Oh! for a closer walk with God.
Olney Hymns [1779], no. 1, Walking with God
- 2 What peaceful hours I once enjoy'd!
 How sweet their memory still!
 But they have left an aching void
 The world can never fill.
Olney Hymns, 1, Walking with God
- 3 God moves in a mysterious way
 His wonders to perform;
 He plants his footsteps in the sea
 And rides upon the storm.
*Olney Hymns, 35, Light Shining out of
 Darkness*
- 4 Behind a frowning providence
 He hides a smiling face.
*Olney Hymns, 35, Light Shining out of
 Darkness*
- 5 Thus happiness depends, as Nature shows,
 Less on exterior things than most suppose.
Table Talk [1782], l. 246
- 6 Freedom has a thousand charms to show,
 That slaves, howe'er contented, never know.
Table Talk, l. 260
- 7 Manner is all in all, whate'er is writ,
 The substitute for genius, sense, and wit.
Table Talk, l. 542
- 8 [Pope] Made poetry a mere mechanic art.
Table Talk, l. 656
- 9 Lights of the world, and stars of human race.
The Progress of Error [1782], l. 97
- 10 How much a dunce that has been sent to roam
 Excels a dunce that has been kept at home!
The Progress of Error, l. 415
- 11 A fool must now and then be right, by chance.
Conversation [1782], l. 96
- 12 He would not, with a peremptory tone,
 Assert the nose upon his face his own.
Conversation, l. 121
- 13 I cannot talk with civet in the room,
 A fine puss-gentleman that's all perfume.
Conversation, l. 283
- 14 His wit invites you by his looks to come,
 But when you knock it never is at home.
Conversation, l. 303
- 15 A business with an income at its heels
 Furnishes always oil for its own wheels.
Retirement [1782], l. 615
- 16 Absence of occupation is not rest,
 A mind quite vacant is a mind distress'd.
Retirement, l. 623
- 17 Built God a church, and laugh'd His word to
 scorn.¹
Retirement, l. 688
- 18 Philologists, who chase
 A panting syllable through time and space,
 Start it at home, and hunt it in the dark
 To Gaul, to Greece, and into Noah's ark.
Retirement, l. 691
- 19 I praise the Frenchman,² his remark was shrewd—
 How sweet, how passing sweet, is solitude!
 But grant me still a friend in my retreat
 Whom I may whisper—solitude is sweet.
Retirement, l. 739
- 20 I am monarch of all I survey,
 My right there is none to dispute.
*Verses Supposed to Be Written by Alexander
 Selkirk [1782], st. 1*
- 21 O Solitude! where are the charms
 That sages have seen in thy face?
*Verses Supposed to Be Written by Alexander
 Selkirk*
- 22 Though on pleasure she was bent,
 She had a frugal mind.
History of John Gilpin [1785], st. 8
- 23 A hat not much the worse for wear.
History of John Gilpin, st. 46
- 24 Now let us sing—Long live the king,
 And Gilpin, long live he;
 And, when he next doth ride abroad,
 May I be there to see!
History of John Gilpin, st. 63
- 25 God made the country, and man made the town.
The Task [1785], bk. I, The Sofa, l. 749
- 26 Oh for a lodge in some vast wilderness,
 Some boundless contiguity of shade,
 Where rumor of oppression and deceit,
 Of unsuccessful or successful war,
 Might never reach me more.
The Task, II, The Timepiece, l. 1
- 27 Slaves cannot breathe in England; if their lungs
 Receive our air, that moment they are free!
 They touch our country, and their shackles fall.
The Task, II, The Timepiece, l. 40

¹Voltaire, who built a church at Ferney [1760–1761], with the inscription *Deo erexit Voltaire*.

²La Bruyère.

- 1 Variety's the very spice of life.
The Task, II, The Timepiece, l. 606
- 2 From reveries so airy, from the toil
 Of dropping buckets into empty wells,
 And growing old in drawing nothing up.
The Task, III, The Garden, l. 188
- 3 Who loves a garden loves a greenhouse too.
The Task, III, The Garden, l. 566
- 4 Now stir the fire, and close the shutters fast,
 Let fall the curtains, wheel the sofa round,
 And, while the bubbling and loud-hissing urn
 Throws up a steamy column, and the cups,
 That cheer but not inebriate, wait on each,
 So let us welcome peaceful evening in.
The Task, IV, The Winter Evening, l. 36
- 5 'Tis pleasant, through the loopholes of retreat,
 To peep at such a world; to see the stir
 Of the great Babel, and not feel the crowd.
The Task, IV, The Winter Evening, l. 88
- 6 With spots quadrangular of diamond form,
 Ensanguin'd hearts, clubs typical of strife,
 And spades, the emblems of untimely graves.
The Task, IV, The Winter Evening, l. 217
- 7 All learned, and all drunk!
The Task, IV, The Winter Evening, l. 478
- 8 Gloriously drunk, obey th' important call.
The Task, IV, The Winter Evening, l. 510
- 9 But war's a game, which, were their subjects wise,
 Kings would not play at.
The Task, V, The Winter Morning Walk, l. 187
- 10 There is in souls a sympathy with sounds;
 And as the mind is pitch'd the ear is pleas'd
 With melting airs or martial, brisk, or grave:
 Some chord in unison with what we hear
 Is touch'd within us, and the heart replies.
The Task, VI, Winter Walk at Noon, l. 1
- 11 Here the heart
 May give a useful lesson to the head,
 And Learning wiser grow without his books.
The Task, VI, Winter Walk at Noon, l. 85
- 12 Knowledge is proud that he has learn'd so much;
 Wisdom is humble that he knows no more.
The Task, VI, Winter Walk at Noon, l. 96
- 13 Nature is but a name for an effect,
 Whose cause is God.
The Task, VI, Winter Walk at Noon, l. 223
- 14 An honest man, close-button'd to the chin,
 Broadcloth without, and a warm heart within.
Epistle to Joseph Hill [1785], l. 62
- 15 Shine by the side of every path we tread
 With such a luster, he that runs may read.
Tirocinium [1785], l. 79
- 16 Toll for the brave—
 The brave! that are no more;
 All sunk beneath the wave,
 Fast by their native shore!
On the Loss of the Royal George¹ [1791], st. 1
- 17 And still to love, though prest with ill,
 In wintry age to feel no chill,
 With me is to be lovely still,
 My Mary!
To Mary [1791], st. 12
- 18 Beware of desp'rate steps! The darkest day
 (Live till tomorrow) will have pass'd away.
The Needless Alarm [1794]. Moral
- 19 I shall not ask Jean Jacques Rousseau
 If birds confabulate or no.
Pairing Time Anticipated [c. 1794]
- 20 Misses! the tale that I relate
 This lesson seems to carry—
 Choose not alone a proper mate,
 But proper time to marry.
Pairing Time Anticipated. Moral
- 21 Misery still delights to trace
 Its semblance in another's case.
The Castaway [1799], l. 59
- 22 No voice divine the storm allayed,
 No light propitious shone;
 When, snatched from all effectual aid,
 We perished, each alone:
 But I beneath a rougher sea,
 And whelmed in deeper gulfs than he.
The Castaway, l. 61

Erasmus Darwin

1731–1802

- 23 Soon shall thy arm, unconquer'd steam! afar
 Drag the slow barge, or drive the rapid car;
 Or on wide-waving wings expanded bear
 The flying-chariot through the fields of air.
The Botanic Garden, pt. I [1789], l. 289
- 24 Would it be too bold to imagine, that in the
 great length of time, since the earth began to exist,
 perhaps millions of ages before the commencement
 of the history of mankind, would it be too bold to

¹The *Royal George* was an English man-of-war of 108 guns, which suddenly heeled over, under the strain caused by the shifting of her guns, while being refitted at Spithead, August 29, 1782. The commander, Admiral Kempenfeldt, and eight hundred of the sailors, marines, and visitors on board were drowned.

imagine, that all warm-blooded animals have arisen from one living filament which the Great First Cause endued with animality . . . and thus possessing the faculty of continuing to improve by its own inherent activity, and of delivering down those improvements by generation to its posterity, world without end!¹
Zoonomia [1794]

Charles Lee

1731–1782

- 1 Beware that your Northern laurels do not change to Southern willows.²

To General Horatio Gates after the surrender of Burgoyne at Saratoga [October 17, 1777]

Beilby Porteus

1731–1808

- 2 One murder made a villain,
Millions, a hero. *Death* [1759], l. 154
- 3 War its thousands slays, Peace, its ten thousands.
Death, l. 178

Pierre de Beaumarchais

1732–1799

- 4 Judging by the virtues expected of a servant, does your Excellency know many masters who would be worthy valets?
Le Barbier de Séville [1775], act I, sc. ii
- 5 I quickly laugh at everything, for fear of having to cry.³
Le Barbier de Séville, I, ii
- 6 If you assure me that your intentions are honorable.
Le Barbier de Séville, IV, vi
- 7 If you are mediocre and you grovel, you shall succeed.
Le Mariage de Figaro [1784], act III, sc. iii
- 8 You went to some trouble to be born, and that's all.⁴
Le Mariage de Figaro, V, iii
- 9 If censorship reigns there cannot be sincere flattery, and only small men are afraid of small writings.
Le Mariage de Figaro, V, iii

¹Here the grandfather of Charles Darwin announces his own early theory of organic evolution.

²Gates was later defeated by Cornwallis at Camden, South Carolina [August 16, 1780], and was relieved of his command.

³Je me presse de rire de tout, de peur d'être obligé d'en pleurer.

⁴Vous vous êtes donné la peine de naître, et rien de plus.

John Dickinson

1732–1808

- 10 Then join hand in hand, brave Americans all!
By uniting we stand, by dividing we fall.⁵

The Liberty Song [1768]

Richard Henry Lee

1732–1794

- 11 That these united colonies are, and of right ought to be, free and independent states; that they are absolved from all allegiance to the British crown; and that all political connection between them and the State of Great Britain is, and ought to be, totally dissolved.

Resolution moved at the Continental Congress
[June 7, 1776; adopted July 2]⁶

George Washington⁷

1732–1799

- 12 Discipline is the soul of an army. It makes small numbers formidable; procures success to the weak, and esteem to all.
Letter of Instructions to the Captains of the Virginia Regiments [July 29, 1759]
- 13 Let us therefore animate and encourage each other, and show the whole world that a Freeman, contending for liberty on his own ground, is superior to any slavish mercenary on earth.
General Orders, Headquarters, New York
[July 2, 1776]
- 14 The time is now near at hand which must probably determine whether Americans are to be freemen or slaves; whether they are to have any property they can call their own; whether their houses and farms are to be pillaged and destroyed, and themselves consigned to a state of wretchedness from which no human efforts will deliver them. The fate of unborn millions will now depend, under God, on the courage and conduct of this army. Our cruel and unrelenting enemy leaves us only the choice of brave resistance, or the most abject submission. We have, therefore, to resolve to conquer or die.
Address to the Continental Army before the battle of Long Island [August 27, 1776]

⁵United we stand, divided we fall.—A watchword of the American Revolution

⁶See John Adams, 351:8.

⁷The Father of your Country.—HENRY KNOX [1750–1806], *Letter to Washington* [March 19, 1787]

I can't tell a lie. I did cut it [the cherry tree] with my hatchet.—Attributed to Washington as a child; MASON LOCKE WEEMS [1759–1825], *The Life of George Washington* [1800]

1 There is nothing that gives a man consequence, and renders him fit for command, like a support that renders him independent of everybody but the State he serves.

Letter to the president of Congress, Heights of Harlem [September 24, 1776]

2 To place any dependence upon militia, is, assuredly, resting upon a broken staff.

Letter to the president of Congress, Heights of Harlem

3 Without a decisive naval force we can do nothing definitive. And with it, everything honorable and glorious.

To Lafayette [November 15, 1781]

4 If men are to be precluded from offering their sentiments on a matter which may involve the most serious and alarming consequences that can invite the consideration of mankind, reason is of no use to us; the freedom of speech may be taken away, and dumb and silent we may be led, like sheep to the slaughter.

Address to officers of the Army [March 15, 1783]

5 The preservation of the sacred fire of liberty, and the destiny of the republican model of government, are justly considered as deeply, perhaps as finally staked, on the experiment entrusted to the hands of the American people.

First Inaugural Address [April 30, 1789]

6 Happily the Government of the United States, which gives to bigotry no sanction, to persecution no assistance, requires only that they who live under its protection should demean themselves as good citizens in giving it on all occasions their effectual support.

Letter to the Jewish congregation of Newport, Rhode Island [1790]

7 To be prepared for war is one of the most effectual means of preserving peace.

First Annual Address [to both houses of Congress, January 8, 1790]

8 The basis of our political systems is the right of the people to make and to alter their constitutions of government.

Farewell Address [September 17, 1796]

9 Let me now . . . warn you in the most solemn manner against the baneful effects of the spirit of party.

Farewell Address

10 Observe good faith and justice toward all nations. Cultivate peace and harmony with all. . . . The Nation which indulges toward another an habitual hatred or an habitual fondness is in some de-

gree a slave. It is a slave to its animosity or to its affection, either of which is sufficient to lead it astray from its duty and its interest.

Farewell Address

11 'Tis our true policy to steer clear of permanent alliances, with any portion of the foreign world.

Farewell Address

12 There can be no greater error than to expect or calculate upon real favors from nation to nation.

Farewell Address

13 It is well, I die hard, but I am not afraid to go.

Last words [December 14, 1799]

John Adams¹

1735–1826

14 Now to what higher object, to what greater character, can any mortal aspire than to be possessed of all this knowledge, well digested and ready at command, to assist the feeble and friendless, to discountenance the haughty and lawless, to procure redress of wrongs, the advancement of right, to assert and maintain liberty and virtue, to discourage and abolish tyranny and vice?

Letter to Jonathan Sewall [October 1759]

15 A pen is certainly an excellent instrument to fix a man's attention and to inflame his ambition.

Diary [November 14, 1760]

16 I always consider the settlement of America with reverence and wonder, as the opening of a grand scene and design in providence, for the illumination of the ignorant and the emancipation of the slavish part of mankind all over the earth.

Notes for "A Dissertation on the Canon and Feudal Law" [1765]

17 Liberty cannot be preserved without a general knowledge among the people, who have a right . . . and a desire to know; but besides this, they have a right, an indisputable, unalienable, indefeasible, divine right to that most dreaded and envied kind of knowledge, I mean of the characters and conduct of their rulers.

A Dissertation on the Canon and Feudal Law [1765]

18 Let every sluice of knowledge be opened and set a-flowing.

A Dissertation on the Canon and Feudal Law

¹He is as disinterested as the being who made him: he is profound in his view; and accurate in his judgment, except where knowledge of the world is necessary to form a judgment.—THOMAS JEFFERSON [January 30, 1787]

- 1 Facts are stubborn things; and whatever may be our wishes, our inclinations, or the dictates of our passions, they cannot alter the state of facts and evidence.
Argument in Defense of the [British] Soldiers in the Boston Massacre Trials [December 1770]
- 2 There is danger from all men. The only maxim of a free government ought to be to trust no man living with power to endanger the public liberty.
Notes for an Oration at Braintree, Massachusetts [Spring 1772]
- 3 This is the most magnificent movement of all! There is a dignity, a majesty, a sublimity, in this last effort of the patriots that I greatly admire. The people should never rise without doing something to be remembered—something notable and striking. This destruction of the tea is so bold, so daring, so firm, intrepid and inflexible, and it must have so important consequences, and so lasting, that I can't but consider it as an epocha in history!
Diary [on the Boston Tea Party, December 17, 1773]
- 4 A government of laws, and not of men.¹
"Novanglus" papers, Boston Gazette [1774], no. 7. Incorporated [1780] in the Massachusetts Constitution
- 5 Metaphysicians and politicians may dispute forever, but they will never find any other moral principle or foundation of rule or obedience, than the consent of governors and governed.
"Novanglus" papers, Boston Gazette, no. 7
- 6 I agree with you that in politics the middle way is none at all.
Letter to Horatio Gates [March 23, 1776]
- 7 You bid me burn your letters. But I must forget you first.
Letter to Abigail Adams [April 28, 1776]
- 8 Yesterday, the greatest question was decided which ever was debated in America, and a greater perhaps never was nor will be decided among men. A resolution was passed without one dissenting colony, "that these United Colonies are, and of right ought to be, free and independent States."²
Letter to Abigail Adams [July 3, 1776]
- 9 The second day of July, 1776,³ will be the most memorable epoch in the history of America. I am apt to believe that it will be celebrated by succeeding generations as the great anniversary festival. It ought to be commemorated as the day of deliverance, by solemn acts of devotion to God Almighty. It ought to be solemnized with pomp and parade, with shows, games, sports, guns, bells, bonfires, and illuminations, from one end of this continent to the other, from this time forward forevermore.
Second Letter to Abigail Adams [July 3, 1776]
- 10 The happiness of society is the end of government.
Thoughts on Government [1776]
- 11 The judicial power ought to be distinct from both the legislative and executive, and independent upon both, that so it may be a check upon both, as both should be checks upon that.
Thoughts on Government
- 12 Virtue is not always amiable.
Diary [February 9, 1779]
- 13 By my physical constitution I am but an ordinary man. . . . Yet some great events, some cutting expressions, some mean hypocrisies, have at times thrown this assemblage of sloth, sleep, and littleness into rage like a lion.
Diary [April 26, 1779]
- 14 I must study politics and war that my sons may have liberty to study mathematics and philosophy. My sons ought to study mathematics and philosophy, geography, natural history, naval architecture, navigation, commerce, and agriculture, in order to give their children a right to study painting, poetry, music, architecture, statuary, tapestry, and porcelain.
Letter to Abigail Adams [May 12, 1780]
- 15 You will never be alone with a poet in your pocket.
Letter to John Quincy Adams [May 14, 1781]
- 16 My country has in its wisdom contrived for me the most insignificant office [the vice-presidency] that ever the invention of man contrived or his imagination conceived; and as I can do neither good nor evil, I must be borne away by others and meet the common fate.
Letter to Abigail Adams [December 19, 1793]
- 17 I pray Heaven to bestow the best of blessings on this house and all that shall hereafter inhabit it.

¹Adams credits this formulation to James Harrington [1611–1677], with whose work *The Commonwealth of Oceana* [1656] he was familiar. Adams's use of the phrase gave it wide circulation in America.

²See Richard Henry Lee, 349:11.

³On July 2, 1776, the resolution for independence, drafted by Richard Henry Lee of Virginia, was adopted by a committee including John Adams. On July 4 the Declaration of Independence was agreed to, engrossed, signed by John Hancock, and sent to the legislatures of the States.

May none but honest and wise men ever rule under this roof.¹

Letter to Abigail Adams [November 2, 1800]

1 I had heard my father say that he never knew a piece of land [to] run away or break.

Autobiography [1802–1807]

2 You and I ought not to die before we have explained ourselves to each other.

Letter to Thomas Jefferson [July 15, 1813]

3 The fundamental article of my political creed is that despotism, or unlimited sovereignty, or absolute power, is the same in a majority of a popular assembly, an aristocratical council, an oligarchical junto, and a single emperor.

Letter to Thomas Jefferson [November 13, 1815]

4 Thomas—Jefferson—still surv—²

Last words [July 4, 1826]

Isaac Bickerstaffe

c. 1735–c. 1812

5 There was a jolly miller once

Lived on the River Dee;

He worked and sang from morn till night

No lark more blithe than he.

Love in a Village [1762], act I, sc. ii

6 And this the burthen of his song

Forever used to be,

“I care for nobody, not I,

If no one cares for me.”³ *Love in a Village, I, ii*

Michel Guillaume Jean de Crèvecoeur [J. Hector St. John]

1735–1813

7 What then is the American, this new man? He is either an European, or the descendant of an European, hence that strange mixture of blood, which you will find in no other country. . . . Here individuals of all nations are melted into a new race of men, whose labors and posterity will one day cause great changes in the world.

Letters from an American Farmer [1782], III

¹Written the day after Adams moved into the new White House. President Franklin D. Roosevelt had it inscribed on the mantelpiece of the State Dining Room.

²Jefferson at Monticello died the same day—the fiftieth anniversary of the adoption of the Declaration of Independence.

³Naebody cares for me, / I care for naebody. — ROBERT BURNS, *I Hae a Wife o’ My Ain, st. 4*

Charles Joseph, Prince de Ligne

1735–1814

8 The Congress doesn’t run—it waltzes.⁴

Comment to Comte Auguste de La Garde-Chambonas [1814]

Paul Revere

1735–1818

9 To the memory of the glorious Ninety-two: members of the Honorable House of Representatives of the Massachusetts Bay who, undaunted by the insolent menaces of villains in power, from a strict regard to conscience and the liberties of their constituents on the 30th of June 1768 voted NOT TO RESCIND.

Inscription on Revere’s silver “Liberty” bowl [1768]

10 If the British went out by water, to show two lanterns in the North Church steeple; and if by land, one as a signal, for we were apprehensive it would be difficult to cross the Charles River or get over Boston Neck.⁵

Signal code arranged with Colonel Conant of the Charlestown Committee of Safety [April 16, 1775]. Letter to Dr. Jeremy Belknap

Patrick Henry

1736–1799

11 Caesar had his Brutus; Charles the First his Cromwell; and George the Third [“Treason!” cried the Speaker]—*may profit by their example*. If *this* be treason, make the most of it.

Speech on the Stamp Act, House of Burgesses, Williamsburg, Virginia [May 29, 1765]

12 I am not a Virginian, but an American.

Speech in the First Continental Congress, Philadelphia [October 14, 1774]

13 It is natural for man to indulge in the illusions of hope. We are apt to shut our eyes against a painful truth, and listen to the song of that siren till she transforms us into beasts. Is this the part of wise men, engaged in a great and arduous struggle for liberty? Are we disposed to be the number of those

⁴Le Congrès ne marche pas, il danse [said of the Congress of Vienna].

⁵See Longfellow, 467:15.

who, having eyes, see not, and having ears, hear not, the things which so nearly concern their temporal salvation? For my part, whatever anguish of spirit it may cost, I am willing to know the whole truth; to know the worst, and to provide for it.

Speech in Virginia Convention, Richmond [March 23, 1775]

1 I have but one lamp by which my feet are guided, and that is the lamp of experience. I know no way of judging of the future but by the past.

Speech in Virginia Convention, Richmond

2 We are not weak if we make a proper use of those means which the God of Nature has placed in our power. . . . The battle, sir, is not to the strong alone; it is to the vigilant, the active, the brave.

Speech in Virginia Convention, Richmond

3 It is vain, sir, to extenuate the matter. The gentlemen may cry, Peace, peace! but there is no peace. The war has actually begun! The next gale that sweeps from the north will bring to our ears the clash of resounding arms! Our brethren are already in the field! Why stand we here idle? What is it that the gentlemen wish? What would they have? Is life so dear or peace so sweet as to be purchased at the price of chains and slavery? Forbid it, Almighty God. I know not what course others may take, but as for me, give me liberty or give me death!

Speech in Virginia Convention, Richmond

4 That religion, or the duty which we owe to our Creator, and the manner of discharging it, can be directed only by reason and conviction, not by force or violence; and therefore all men are equally entitled to the free exercise of religion, according to the dictates of conscience; and that it is the mutual duty of all to practice Christian forbearance, love, and charity towards each other.

Virginia Bill of Rights [June 12, 1776],¹ article 16

Edward Gibbon

1737–1794

5 The various modes of worship, which prevailed in the Roman world, were all considered by the people, as equally true; by the philosopher, as equally false; and by the magistrate, as equally useful.

The History of the Decline and Fall of the Roman Empire [1776–1788], ch. 2

6 The principles of a free constitution are irrevocably lost, when the legislative power is nominated by the executive.

The History of the Decline and Fall of the Roman Empire, 3

7 Their united reigns [the Antonines'] are possibly the only period of history in which the happiness of a great people was the sole object of government.²

The History of the Decline and Fall of the Roman Empire, 3

8 History . . . is indeed little more than the register of the crimes, follies, and misfortunes of mankind.

The History of the Decline and Fall of the Roman Empire, 3

9 Corruption, the most infallible symptom of constitutional liberty.

The History of the Decline and Fall of the Roman Empire, 21

10 Our sympathy is cold to the relation of distant misery.

The History of the Decline and Fall of the Roman Empire, 49

11 The winds and waves are always on the side of the ablest navigators.

The History of the Decline and Fall of the Roman Empire, 68

12 Vicissitudes of fortune, which spares neither man nor the proudest of his works, which buries empires and cities in a common grave.

The History of the Decline and Fall of the Roman Empire, 71

13 All that is human must retrograde if it do not advance.

The History of the Decline and Fall of the Roman Empire, 71

14 The successors of Charles the Fifth may disdain their brethren of England; but the romance of *Tom Jones*, that exquisite picture of human manners, will outlive the palace of the Escorial and the imperial eagle of the house of Austria.

Memoirs (Autobiography) [1796]

15 Decent easy men, who supinely enjoyed the gifts of the founder.

Memoirs

16 It was here [at the age of seventeen] that I suspended my religious inquiries.

Memoirs

17 I saw and loved.

Memoirs

²Ah, might we read in America's signs / The Age restored of the Antonines. — HERMAN MELVILLE, *Timoleon* [1891], *The Age of the Antonines*, st. 3

¹See George Mason, 339:n4. Mason drafted Articles 1, 3, and 12.

- 1 I sighed as a lover, I obeyed as a son.
Memoirs
- 2 [Of London:] Crowds without company, and
dissipation without pleasure. *Memoirs*
- 3 The captain of the Hampshire grenadiers¹ . . .
has not been useless to the historian of the Roman
Empire. *Memoirs*
- 4 It was at Rome, on the fifteenth of October 1764,
as I sat musing amidst the ruins of the Capitol,
while the barefoot friars were singing vespers in the
Temple of Jupiter, that the idea of writing the de-
cline and fall of the city first started to my mind.
Memoirs

Thomas Paine

1737–1809

- 5 From the east to the west blow the trumpet to
arms!
Through the land let the sound of it flee;
Let the far and the near all unite, with a cheer,
In defense of our Liberty Tree.
The Liberty Tree [July 1775], st. 4
- 6 Society in every state is a blessing, but Govern-
ment, even in its best state, is but a necessary evil; in
its worst state, an intolerable one.
Common Sense [1776]
- 7 Suspicion is the companion of mean souls, and
the bane of all good society. *Common Sense*
- 8 When we are planning for posterity, we ought to
remember that virtue is not hereditary.
Common Sense
- 9 O! ye that love mankind! Ye that dare oppose
not only the tyranny but the tyrant, stand forth!
Every spot of the Old World is overrun with op-
pression. Freedom hath been hunted round the
globe. Asia and Africa have long expelled her.
Europe regards her like a stranger and England
hath given her warning to depart. O! receive the
fugitive and prepare in time an asylum for mankind.
Common Sense
- 10 These are the times that try men's souls. The
summer soldier and the sunshine patriot will, in this
crisis, shrink from the service of their country; but
he that stands it *now*, deserves the love and thanks
of man and woman. Tyranny, like hell, is not easily
conquered; yet we have this consolation with us,

¹Gibbon was a captain in the Hampshire militia from June 12, 1759, to December 23, 1762.

that the harder the conflict, the more glorious the
triumph. What we obtain too cheap, we esteem too
lightly; it is dearness only that gives everything its
value. Heaven knows how to put a proper price
upon its goods; and it would be strange indeed, if
so celestial an article as *Freedom* should not be
highly rated.

*The American Crisis, no. 1 [December 23,
1776]*

- 11 Panics, in some cases, have their uses; they pro-
duce as much good as hurt. Their duration is always
short; the mind soon grows through them and ac-
quires a firmer habit than before. But their peculiar
advantage is, that they are the touchstones of sin-
cerity and hypocrisy, and bring things and men to
light, which might otherwise have lain forever
undiscovered.

The American Crisis, 1

- 12 Not a place upon earth might be so happy as
America. Her situation is remote from all the wran-
gling world, and she has nothing to do but to trade
with them. *The American Crisis, 1*

- 13 A bad cause will ever be supported by bad means
and bad men.

The American Crisis, 2 [January 13, 1777]

- 14 Those who expect to reap the blessings of free-
dom must, like men, undergo the fatigue of sup-
porting it.

The American Crisis, 4 [September 12, 1777]

- 15 It is not a field of a few acres of ground, but a
cause, that we are defending, and whether we defeat
the enemy in one battle, or by degrees, the conse-
quences will be the same.

The American Crisis, 4

- 16 We fight not to enslave, but to set a country free,
and to make room upon the earth for honest men
to live in. *The American Crisis, 4*

- 17 It is the object only of war that makes it honor-
able. And if there was ever a *just* war since the world
began, it is this in which America is now engaged.

The American Crisis, 5 [March 21, 1778]

- 18 War involves in its progress such a train of un-
foreseen and unsuspected circumstances . . . that no
human wisdom can calculate the end. It has but one
thing certain, and that is to increase taxes.

Prospects on the Rubicon [1787]

- 19 [Burke] is not affected by the reality of distress
touching his heart, but by the showy resemblance
of it striking his imagination. He pities the plumage,
but forgets the dying bird.

The Rights of Man, pt. I [1791]

1 My country is the world and my religion is to do good. *The Rights of Man, II [1792], ch. 5*

2 A thing moderately good is not so good as it ought to be. Moderation in temper is always a virtue; but moderation in principle is always a vice.¹
The Rights of Man, II, 5

3 I believe in one God and no more, and I hope for happiness beyond this life. I believe in the equality of man; and I believe that religious duties consist in doing justice, loving mercy, and endeavoring to make our fellow creatures happy.
The Age of Reason [1793], pt. I

4 It is with a pious fraud as with a bad action; it begets a calamitous necessity of going on.
The Age of Reason, I

5 When authors and critics talk of the sublime, they see not how nearly it borders on the ridiculous.
The Age of Reason, II, note

Rudolf Erich Raspe

1737–1794

6 His tunes were frozen up in the horn, and came out now by thawing.
Travels of Baron Munchausen [1785], ch. 6

7 If any of the company entertain a doubt of my veracity, I shall only say to such, I pity their want of faith.
Travels of Baron Munchausen, 6

8 A traveler has a right to relate and embellish his adventures as he pleases, and it is very impolite to refuse that deference and applause they deserve.
Travels of Baron Munchausen, 21

Ethan Allen

1738–1789

9 [Captain Delaplace²] gazed at Allen in bewildered astonishment. “By whose authority do you act?” exclaimed he. “In the name of the great Jehovah, and the Continental Congress!” replied Allen.

From WASHINGTON IRVING, Life of Washington [1855–1859], vol. I, ch. 38

¹Extremism in the defense of liberty is no vice. And . . . moderation in the pursuit of justice is no virtue.—BARRY GOLDWATER [1909–1998], *Acceptance speech, Republican presidential nomination* [July 16, 1964]

²Commandant at Fort Ticonderoga, New York [May 10, 1775].

Jacques Delille

1738–1813

10 Fate chooses our relatives, we choose our friends.³
Malheur et Pitié [1803], canto I

John Wolcot [Peter Pindar]

1738–1819

11 What rage for fame attends both great and small!
Better be damned than mentioned not at all!
To the Royal Academicians [1782–1785]

Daniel Bliss

1740–1806

12 God wills us free, man wills us slaves,
I will as God wills, God’s will be done.
Epitaph on gravestone of John Jack, “A Native of Africa, who died March 1773, aged about 60 years. Tho’ born in a land of slavery he was born free.”

James Boswell⁴

1740–1795

13 That favorite subject, Myself.
Letter to Temple [July 26, 1763]

14 He who praises everybody, praises nobody.
Life of Johnson [1791], footnote [March 30, 1778]

15 We cannot tell the precise moment when friendship is formed. As in filling a vessel drop by drop, there is at last a drop which makes it run over; so in a series of kindnesses there is at last one which makes the heart run over.
Life of Johnson [September 1777]

16 I think no innocent species of wit or pleasantry should be suppressed; and that a good pun may be admitted among the smaller excellencies of lively conversation.

Life of Johnson [June 1784]

³Le sort fait les parents, le choix fait les amis.

⁴See also excerpts from BOSWELL, *Life of Johnson* [1791], 326:5–329:20.

Louis Sébastien Mercier

1740–1814

- 1 Extremes Meet.¹
Tableaux de Paris [1782], vol. IV, ch. 348, title

Augustus Montague Toplady

1740–1778

- 2 Rock of Ages, cleft for me,
Let me hide myself in thee.
Rock of Ages [1775],² st. 1

Sébastien Roch Nicolas Chamfort

1741–1794

- 3 The most wasted day of all is that on which we have not laughed. *Maxims and Thoughts, 1*
- 4 Chance is a nickname for Providence.
Maxims and Thoughts, 62
- 5 Be my brother, or I will kill you.³
From CARLYLE, French Revolution [1837], vol. II, pt. 1, ch. 12

Johann Kaspar Lavater

1741–1801

- 6 Say not you know another entirely, till you have divided an inheritance with him.
Aphorisms on Man [c. 1788], no. 157
- 7 Trust not him with your secrets, who, when left alone in your room, turns over your papers.
Aphorisms on Man, 449
- 8 The public seldom forgive twice.
Aphorisms on Man, 606

**Hester Lynch Thrale Piozzi
[Mrs. Thrale]**

1741–1821

- 9 Johnson's conversation was by much too strong for a person accustomed to obsequiousness and flattery; it was *mustard in a young child's mouth!*
From JAMES BOSWELL, Life of Johnson [1791]. May 1781

¹“Extremes meet,” as the whiting said with its tail in its mouth.—THOMAS HOOD [1799–1845], *The Doves and the Crows*

²Music by THOMAS HASTINGS [1784–1872].

³Sois mon frère on je te tue.

A paraphrase of the revolutionary watchword: Fraternity or death.

Gebhard Leberecht von Blücher

1742–1819

- 10 Ever forward, but slowly.
While leading the Russians at Leipzig [October 19, 1813]
- 11 May the pens of the diplomats not ruin again what the people have attained with such exertions.
After the battle of Waterloo [1815]

Georg Christoph Lichtenberg

1742–1799

- 12 A knife without a blade, for which the handle is missing.
Göttingen Pocket Calendar [1798], describing an impossible existence
- 13 Nothing contributes more to peace of soul than having no opinion at all. *Aphorisms*
- 14 To do just the opposite is also a form of imitation. *Aphorisms*
- 15 A donkey appears to me like a horse translated into Dutch. *Aphorisms*
- 16 I am always grieved when a man of real talent dies. The world needs such men more than Heaven does. *Aphorisms*
- 17 Soothsayers make a better living in the world than truthsayers. *Aphorisms*
- 18 It may not be natural for man to walk on two legs, but it was a noble invention. *Aphorisms*
- 19 The thing that astonished him was that cats should have two holes cut in their coat exactly at the place where their eyes are. *Aphorisms*

William Henry, Duke of Gloucester

1743–1805

- 20 Another damned, thick, square book! Always scribble, scribble, scribble! Eh! Mr. Gibbon?
Upon receiving from EDWARD GIBBON volume II of the History of the Decline and Fall of the Roman Empire [1781]. From Best's Literary Memorials

Thomas Jefferson

1743–1826

- 21 A lively and lasting sense of filial duty is more effectually impressed on the mind of a son or daugh-

ter by reading *King Lear*; than by all the dry volumes of ethics, and divinity, that ever were written.

Letter to Robert Skipwith [August 3, 1771]

- 1 The God who gave us life, gave us liberty at the same time.

Summary View of the Rights of British America [1774]

- 2 When, in the course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume among the powers of the earth the separate and equal station to which the laws of nature and of nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation. We hold these truths to be self-evident; that all men are created equal; that they are endowed by their creator with certain unalienable¹ rights; that among these are life, liberty, and the pursuit of happiness; that to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed; that whenever any form of government becomes destructive of these ends, it is the right of the people to alter or to abolish it, and to institute new government, laying its foundation on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness.

Declaration of Independence [July 4, 1776]

- 3 We must therefore . . . hold them [the British] as we hold the rest of mankind, enemies in war, in peace friends. *Declaration of Independence*

- 4 And for the support of this declaration, with a firm reliance on the protection of divine providence, we mutually pledge to each other our lives, our fortunes, and our sacred honor.

Declaration of Independence

- 5 Ignorance is preferable to error; and he is less remote from the truth who believes nothing, than he who believes what is wrong.

Notes on the State of Virginia [1781–1785], query 6

- 6 The Newtonian principle of gravitation is now more firmly established, on the basis of reason, than it would be were the government to step in, and to make it an article of necessary faith. Reason and experiment have been indulged, and error has fled before them. *Notes on the State of Virginia, 17*

- 7 Subject opinion to coercion: whom will you make your inquisitors? Fallible men; men governed by bad passions, by private as well as public reasons.

Notes on the State of Virginia, 17

- 8 Is uniformity [of opinion] attainable? Millions of innocent men, women, and children, since the introduction of Christianity, have been burnt, tortured, fined, imprisoned; yet we have not advanced one inch towards uniformity. What has been the effect of coercion? To make one half the world fools, and the other half hypocrites.

Notes on the State of Virginia, 17

- 9 Indeed, I tremble for my country when I reflect that God is just.

Notes on the State of Virginia, 18

- 10 Those who labor in the earth are the chosen people of God, if ever He had a chosen people, whose breasts He has made His peculiar deposit for substantial and genuine virtue.

Notes on the State of Virginia, 19

- 11 He who permits himself to tell a lie once, finds it much easier to do it a second and third time, till at length it becomes habitual; he tells lies without attending to it, and truths without the world's believing him. This falsehood of the tongue leads to that of the heart, and in time depraves all its good dispositions. *Letter to Peter Carr [August 19, 1785]*

- 12 The basis of our government being the opinion of the people, the very first object should be to keep that right; and were it left to me to decide whether we should have a government without newspapers, or newspapers without a government, I should not hesitate a moment to prefer the latter.

Letter to Colonel Edward Carrington [January 16, 1787]

- 13 Experience declares that man is the only animal which devours his own kind; for I can apply no milder term to the governments of Europe, and to the general prey of the rich on the poor.

Letter to Colonel Edward Carrington [January 16, 1787]

- 14 I hold it, that a little rebellion, now and then, is a good thing, and as necessary in the political world as storms in the physical.

Letter to James Madison [January 30, 1787]

- 15 What country before ever existed a century and a half without a rebellion? . . . The tree of liberty must be refreshed from time to time with the blood of patriots and tyrants. It is its natural manure.

Letter to William Stevens Smith [November 13, 1787]

¹Frequently quoted as "inalienable."

All men are born free and equal, and have certain natural, essential and unalienable rights. — *Constitution of Massachusetts [1780]*

- 1 The republican is the only form of government which is not eternally at open or secret war with the rights of mankind.
Letter to William Hunter [March 11, 1790]
- 2 We are not to expect to be translated from despotism to liberty in a featherbed.
Letter to Lafayette [April 2, 1790]
- 3 Let what will be said or done, preserve your *sangfroid* immovably, and to every obstacle, oppose patience, perseverance, and soothing language.
Letter to William Short [March 18, 1792]
- 4 Delay is preferable to error.
Letter to George Washington [May 16, 1792]
- 5 We confide in our strength, without boasting of it; we respect that of others, without fearing it.
Letter to William Carmichael and William Short [June 30, 1793]
- 6 The second office of the government is honorable and easy, the first is but a splendid misery.
Letter to Elbridge Gerry [May 13, 1797]
- 7 Offices are as acceptable here as elsewhere, and whenever a man has cast a longing eye on them, a rottenness begins in his conduct.
Letter to Tench Coxe [May 21, 1799]
- 8 I have sworn upon the altar of God, eternal hostility against every form of tyranny over the mind of man.
Letter to Dr. Benjamin Rush [September 23, 1800]
- 9 We are all Republicans—we are all Federalists. If there be any among us who would wish to dissolve this Union or to change its republican form, let them stand undisturbed as monuments of the safety with which error of opinion may be tolerated where reason is left free to combat it.
First Inaugural Address [March 4, 1801]
- 10 But would the honest patriot, in the full tide of successful experiment, abandon a government which has so far kept us free and firm, on the theoretic and visionary fear that this government, the world's best hope, may by possibility want energy to preserve itself?
First Inaugural Address
- 11 Sometimes it is said that man cannot be trusted with the government of himself. Can he, then, be trusted with the government of others? Or have we found angels in the forms of kings to govern him? Let history answer this question.
First Inaugural Address
- 12 Still one thing more, fellow citizens—a wise and frugal government, which shall restrain men from injuring one another, which shall leave them otherwise free to regulate their own pursuits of industry and improvement, and shall not take from the mouth of labor the bread it has earned. This is the sum of good government, and this is necessary to close the circle of our felicities.
First Inaugural Address
- 13 Equal and exact justice to all men, of whatever state or persuasion, religious or political; peace, commerce, and honest friendship with all nations, entangling alliances with none. . . . Freedom of religion; freedom of the press, and freedom of person under the protection of the *habeas corpus*, and trial by juries impartially selected. These principles form the bright constellation which has gone before us, and guided our steps through an age of revolution and reformation. The wisdom of our sages and the blood of our heroes have been devoted to their attainment. They should be the creed of our political faith, the text of civil instruction, the touchstone by which to try the services of those we trust; and should we wander from them in moments of error or alarm, let us hasten to retrace our steps and to regain the road which alone leads to peace, liberty, and safety.
First Inaugural Address
- 14 Whenever hostile aggressions . . . require a resort to war, we must meet our duty and convince the world that we are just friends and brave enemies.
Letter to Andrew Jackson [December 3, 1806]
- 15 The care of human life and happiness, and not their destruction, is the first and only legitimate object of good government.
To the Republican Citizens of Washington County, Maryland [March 31, 1809]
- 16 Politics, like religion, hold up the torches of martyrdom to the reformers of error.
Letter to James Ogilvie [August 4, 1811]
- 17 But though an old man, I am but a young gardener.
Letter to Charles Willson Peale [August 20, 1811]
- 18 The earth belongs to the living, not to the dead.
Letter to John W. Eppes [June 24, 1813]
- 19 I agree with you that there is a natural aristocracy among men. The grounds of this are virtue and talents.
Letter to John Adams [October 28, 1813]
- 20 Merchants have no country. The mere spot they stand on does not constitute so strong an attachment as that from which they draw their gains.
Letter to Horatio G. Spafford [March 17, 1814]

- 1 I cannot live without books.
Letter to John Adams [June 10, 1815]
- 2 If a nation expects to be ignorant and free, in a state of civilization, it expects what never was and never will be.
Letter to Colonel Charles Yancey [January 6, 1816]
- 3 Enlighten the people generally, and tyranny and oppressions of body and mind will vanish like evil spirits at the dawn of day.
Letter to Du Pont de Nemours [April 24, 1816]
- 4 I have the consolation to reflect that during the period of my administration not a drop of the blood of a single fellow citizen was shed by the sword of war or of the law.
Letter to papal nuncio Count Dugnani [February 14, 1818]
- 5 But this momentous question [the Missouri Compromise], like a firebell in the night awakened and filled me with terror. I considered it the knell of the Union.
Letter to John Holmes [April 22, 1820]
- 6 I know no safe depository of the ultimate powers of the society but the people themselves; and if we think them not enlightened enough to exercise their control with a wholesome discretion, the remedy is not to take it from them, but to inform their discretion.
Letter to William Charles Jarvis [September 28, 1820]
- 7 We are not afraid to follow truth wherever it may lead, nor to tolerate any error so long as reason is left free to combat it.
Letter to William Roscoe [December 27, 1820]
- 8 That one hundred and fifty lawyers should do business together ought not to be expected.
Autobiography [January 6, 1821], on the United States Congress
- 9 And even should the cloud of barbarism and despotism again obscure the science and liberties of Europe, this country remains to preserve and restore light and liberty to them. In short, the flames kindled on the fourth of July, 1776, have spread over too much of the globe to be extinguished by the feeble engines of despotism; on the contrary, they will consume these engines and all who work them.
Letter to John Adams [September 12, 1821]
- 10 Men by their constitutions are naturally divided into two parties: (1) Those who fear and distrust the people, and wish to draw all powers from them

into the hands of the higher classes. (2) Those who identify themselves with the people, have confidence in them, cherish and consider them as the most honest and safe, although not the most wise depository of the public interests. In every country these two parties exist; and in every one where they are free to think, speak, and write, they will declare themselves.

Letter to Henry Lee [August 10, 1824]

- 11 Never buy what you do not want, because it is cheap; it will be dear to you.
A Decalogue of Canons for Observation in Practical Life [February 21, 1825]
- 12 When angry, count ten before you speak; if very angry, an hundred.
A Decalogue of Canons for Observation in Practical Life
- 13 The good old Dominion, the blessed mother of us all.
Thoughts on Lotteries [1826]
- 14 This is the Fourth?
Last words [July 4, 1826]¹

Antoine Laurent Lavoisier

1743–1794

- 15 It is impossible to dissociate language from science or science from language, because every natural science always involves three things: the sequence of phenomena on which the science is based; the abstract concepts which call these phenomena to mind; and the words in which the concepts are expressed. To call forth a concept a word is needed; to portray a phenomenon, a concept is needed. All three mirror one and the same reality.²
Traité Élémentaire de Chimie [1789]
- 16 If, by the term *elements*, we mean to express the simple and indivisible molecules that compose bodies, it is probable that we know nothing about them; but if, on the contrary, we express by the term *elements* or *principles of bodies* the idea of the last point reached by analysis, all substances that we have not yet been able to decompose by any means are elements to us.³
Traité Élémentaire de Chimie

¹John Adams died the same day. See 352:4.

²Translated by J. LIPETZ, D. E. GERSHENSON, and D. A. GREENBERG.

³Translated by D. MCKIE.

William Paley

1743–1805

- 1 Who can refute a sneer?
Moral Philosophy [1785], vol. II, bk. V, ch. 9

The Letters of Junius¹

1769–1771

- 2 One precedent creates another. They soon accumulate and constitute law. What yesterday was fact, today is doctrine.
Dedication to the English Nation
- 3 The liberty of the press is the palladium of all the civil, political, and religious rights of an Englishman.
Dedication to the English Nation
- 4 I believe there is yet a spirit of resistance in this country, which will not submit to be oppressed; but I am sure there is a fund of good sense in this country, which cannot be deceived.
No. 16, to the Printer of the Public Advertiser (H. S. Woodfall) [July 19, 1769]
- 5 We owe it to our ancestors to preserve entire those rights, which they have delivered to our care: we owe it to our posterity, not to suffer their dearest inheritance to be destroyed.
No. 20, to the Printer of the Public Advertiser [August 8, 1769]
- 6 When the constitution is openly invaded, when the first original right of the people, from which all laws derive their authority, is directly attacked, inferior grievances naturally lose their force, and are suffered to pass by without punishment or observation.
No. 30, to the Printer of the Public Advertiser [October 17, 1769]
- 7 There is a moment of difficulty and danger at which flattery and falsehood can no longer deceive, and simplicity itself can no longer be misled.
No. 35,² to the Printer of the Public Advertiser [December 19, 1769]
- 8 They [the Americans] equally detest the pageantry of a king, and the supercilious hypocrisy of a bishop.
No. 35,² to the Printer of the Public Advertiser [December 19, 1769]

¹Pseudonym of the author of a series of letters [1769–1771] in the London *Public Advertiser* (published in book form, 1772). They have been attributed to, among others, Sir Philip Francis, Lord Shelburne, Lord George Sackville, and Lord Temple.

²This letter is of great significance in the history of freedom of the press. The publisher was prosecuted for seditious libel, and the jury brought in a verdict of “guilty of printing and publishing only.” After a second trial, Woodfall was freed on payment of costs.

- 9 The least considerable man among us has an interest equal to the proudest nobleman, in the laws and constitution of his country, and is equally called upon to make a generous contribution in support of them—whether it be the heart to conceive, the understanding to direct, or the hand to execute.
No. 37, to the Printer of the Public Advertiser [March 19, 1770]
- 10 We lament the mistakes of a good man, and do not begin to detest him until he affects to renounce his principles.
No. 41, to Lord Mansfield [November 14, 1770]
- 11 The injustice done to an individual is sometimes of service to the public. Facts are apt to alarm us more than the most dangerous principles.
No. 41, to Lord Mansfield [November 14, 1770]
- 12 If individuals have no virtues, their vices may be of use to us.
No. 59, to the Printer of the Public Advertiser [October 5, 1771]

Constitution of the United States

1787

- 13 We the people of the United States, in order to form a more perfect Union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity do ordain and establish this Constitution for the United States of America. *Preamble*
- 14 The President, Vice-President, and all civil officers of the United States, shall be removed from office on impeachment for, and conviction of, treason, bribery, or other high crimes and misdemeanors. *Article II, sec. 4*
- 15 Treason against the United States, shall consist only in levying war against them, or in adhering to their enemies, giving them aid and comfort. No person shall be convicted of treason unless on the testimony of two witnesses to the same overt act, or on confession in open court. *Article III, sec. 3*
- 16 This Constitution, and the laws of the United States, which shall be made in pursuance thereof; and all treaties made, or which shall be made, under the authority of the United States, shall be the Supreme Law of the land; and the judges in every State shall be bound thereby, any thing in the Constitution or laws of any State to the contrary notwithstanding. *Article VI, sec. 2*

1 Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the government for a redress of grievances.

*First Amendment [1791]*¹

2 A well-regulated militia, being necessary to the security of a free State, the right of the people to keep and bear arms, shall not be infringed.

Second Amendment [1791]

3 The right of the people to be secure . . . against unreasonable searches and seizures, shall not be violated, and no warrants shall issue, but upon probable cause.

Fourth Amendment [1791]

4 Nor shall any person be subject for the same offense to be twice put in jeopardy of life or limb; nor shall be compelled in any criminal case to be a witness against himself, nor be deprived of life, liberty, or property, without due process of law.

Fifth Amendment [1791]

5 In all criminal prosecutions, the accused shall enjoy the right to a speedy and public trial, by an impartial jury of the State and district wherein the crime shall have been committed.

Sixth Amendment [1791]

6 The right of trial by jury shall be preserved.

Seventh Amendment [1791]

7 Excessive bail shall not be required, nor excessive fines imposed, nor cruel and unusual punishment inflicted.

Eighth Amendment [1791]

8 All persons born or naturalized in the United States, and subject to the jurisdiction thereof, are citizens of the United States and of the State wherein they reside. No State shall . . . abridge the privileges or immunities of citizens of the United States; nor shall any State deprive any person of life, liberty, or property, without due process of law; nor deny to any person within its jurisdiction the equal protection of the laws.

Fourteenth Amendment [1868], sec. 1

9 The right of citizens of the United States to vote shall not be denied or abridged . . . on account of race, color, or previous condition of servitude.

Fifteenth Amendment [1870], sec. 1

10 The right of citizens of the United States to vote shall not be denied or abridged . . . on account of sex.

Nineteenth Amendment [1920], sec. 1

Abigail Adams²

1744–1818

11 In the new code of laws which I suppose it will be necessary for you to make I desire you would remember the ladies, and be more generous and favorable to them than your ancestors. Do not put such unlimited power into the hands of the husbands. Remember all men would be tyrants if they could. If particular care and attention is not paid to the ladies we are determined to foment a rebellion, and will not hold ourselves bound by any laws in which we have no voice, or representation.

Letter to John Adams [March 31, 1776]

12 Whilst you are proclaiming peace and good will to men, emancipating all nations, you insist upon retaining an absolute power over wives. But you must remember that arbitrary power is like most other things which are very hard, very liable to be broken—and notwithstanding all your wise laws and maxims we have it in our power not only to free ourselves but to subdue our masters, and without violence throw both your natural and legal authority at our feet.

Letter to John Adams [May 7, 1776]

13 Deliver me from your cold phlegmatic preachers, politicians, friends, lovers and husbands.

Letter to John Adams [August 5, 1776]

14 If we mean to have heroes, statesmen and philosophers, we should have learned women. . . . If much depends as is allowed upon the early education of youth and the first principles which are instilled take the deepest root, great benefit must arise from literary accomplishments in women.

Letter to John Adams [August 14, 1776]

15 It is really mortifying, sir, when a woman possessed of a common share of understanding considers the difference of education between the male and female sex, even in those families where education is attended to. . . . Nay why should your sex wish for such a disparity in those whom they one day intend for companions and associates. Pardon me, sir, if I cannot help sometimes suspecting that this neglect arises in some measure from an ungenerous jealousy of rivals near the throne.

Letter to John Thaxter [February 15, 1778]

16 I regret the trifling narrow contracted education of the females of my own country.

Letter to John Adams [June 30, 1778]

²Had she lived to the age of the Patriarchs . . . every day of her life would have been filled with clouds of goodness and love.—
JOHN QUINCY ADAMS, *Memoirs*, vol. IV, 157–158, 202

¹The first ten amendments are known as the Bill of Rights.

- 1 If we do not lay out ourselves in the service of mankind whom should we serve?

Letter to John Thaxter [September 29, 1778]

- 2 These are times in which a genius would wish to live. It is not in the still calm of life, or in the repose of a pacific station, that great characters are formed. . . . Great necessities call out great virtues.

Letter to John Quincy Adams [January 19, 1780]

- 3 A little of what you call frippery is very necessary towards looking like the rest of the world.

Letter to John Adams [May 1, 1780]

- 4 Learning is not attained by chance, it must be sought for with ardor and attended to with diligence.

Letter to John Quincy Adams [May 8, 1780]

- 5 Patriotism in the female sex is the most disinterested of all virtues. Excluded from honors and from offices, we cannot attach ourselves to the State or Government from having held a place of eminence. Even in the freest countries our property is subject to the control and disposal of our partners, to whom the laws have given a sovereign authority. Deprived of a voice in legislation, obliged to submit to those laws which are imposed upon us, is it not sufficient to make us indifferent to the public welfare? Yet all history and every age exhibit instances of patriotic virtue in the female sex; which considering our situation equals the most heroic of yours.

Letter to John Adams [June 17, 1782]

Rowland Hill

1744–1833

- 6 He did not see any reason why the devil should have all the good tunes.

Sermons. From E. W. BROOME, The Reverend Rowland Hill, p. 93

Jean Baptiste Lamarck

1744–1829

- 7 FIRST LAW. In every animal . . . a more frequent and continuous use of any organ gradually strengthens, develops and enlarges that organ . . . while the permanent disuse of any organ imperceptibly weakens and deteriorates it, and progressively diminishes its functional capacity, until it finally disappears.

SECOND LAW. All the acquisitions or losses wrought by nature in individuals . . . are preserved by reproduction to the new individuals which arise.

Philosophie Zoologique [1809],¹ pt. II, ch. 7

¹Translated by HUGH ELLIOT.

- 8 Habits form a second nature.²

Philosophie Zoologique, II, 7

Josiah Quincy

1744–1775

- 9 Blandishments will not fascinate us, nor will threats of a “halter” intimidate. For, under God, we are determined that wheresoever, whensoever, or howsoever we shall be called to make our exit, we will die free men.

Observations on the Boston Port Bill [1774]

Charles Dibdin

1745–1814

- 10 Did you ever hear of Captain Wattle?

He was all for love, and a little for the bottle.

Captain Wattle and Miss Roe

- 11 Here, a sheer hulk, lies poor Tom Bowling,

The darling of our crew;

No more he'll hear the tempest howling,

For death has broach'd him to. *Tom Bowling*

William Scott, Lord Stowell

1745–1836

- 12 A dinner lubricates business.

From BOSWELL, Life of Johnson [1791]

- 13 The elegant simplicity of the three per cents.

From CAMPBELL, Lives of the Lord Chancellors [1857], vol. X, ch. 212

Francisco José de Goya y Lucientes

1746–1828

- 14 The sleep of reason produces monsters [El sueño de la razón produce monstruos].

Los Caprichos [1799]. Plate 43³

²Habit is a second nature and it destroys the first.—BLAISE PASCAL, *Pensées* [1670], no. 376

³Translated by HILDA HARRIS.

In plate 43 the artist rests, his head in his arms, on a desk inscribed with the Spanish line. Behind him hover monstrous owls, bats, and a great cat. Goya's text for the plate:

Imagination abandoned by Reason produces impossible monsters: united with her, she is the mother of the arts and the source of their wonders.

John Paul Jones

1747–1792

- 1 I wish to have no connection with any ship that does not sail *fast*; for I intend to go *in harm's way*.
Letter [November 16, 1778]
- 2 I have not yet begun to fight.
Attributed. Aboard the Bonhomme Richard [September 23, 1779]

**François Alexandre Frédéric,
Duc de La Rochefoucauld–Liancourt**

1747–1827

- 3 *Louis XVI*: Is it a revolt?
La Rochefoucauld–Liancourt: No, Sire, it is a revolution.
Upon learning at Versailles of the fall of the Bastille [1789]

John O’Keeffe

1747–1833

- 4 Amo, amas,
I love a lass,
As a cedar tall and slender;
Sweet cowslip’s grace
Is her nominative case,
And she’s of the feminine gender!
*The Agreeable Surprise [1783], act II, sc. ii.
Song*
- 5 You should always except the present company.
The London Hermit; or, Rambles in Dorsetshire [1793]
- 6 Fat, fair and forty¹ were all the toasts of the young men.
The Irish Mimic; or, Blunders at Brighton [1795]

Emmanuel Joseph Sieyès

1748–1836

- 7 I survived [J’ai vécu].
Upon being asked what he had done during the French Revolutionary Reign of Terror

Charles James Fox

1749–1806

- 8 [On the fall of the Bastille:] How much the greatest event it is that ever happened in the world! and how much the best!
*Letter to Richard Fitzpatrick [July 30, 1789].
From LORD JOHN RUSSELL, Life and Times of C. J. Fox [1859–1866], vol. II, p. 361*

Johann Wolfgang von Goethe

1749–1832

- 9 There is strong shadow where there is much light.
Götz von Berlichingen [1773], act I
- 10 One lives but once in the world.
Clavigo [1774], act I, sc. i
- 11 If you inquire what the people are like here, I must answer, “The same as everywhere!”
*The Sorrows of Young Werther² [1774–1787].
May 17*
- 12 Getting along with women,
Knocking around with men,
Having more credit than money,
Thus one goes through the world.
Claudine von Villa Bella [1776]
- 13 Noble be man,
Helpful and good!
For that alone
Sets him apart
From every other creature
On earth. *The Divine [1783]*
- 14 I sing as the bird sings
That lives in the boughs.³
Wilhelm Meister’s Apprenticeship [1786–1830], bk. II, ch. 11
- 15 Who ne’er his bread in sorrow ate,
Who ne’er the mournful midnight hours
Weeping upon his bed has sate,
He knows you not, ye Heavenly Powers.⁴
Wilhelm Meister’s Apprenticeship, II, 13
- 16 Knowst thou the land where the lemon trees bloom,⁵
Where the gold orange glows in the deep thicket’s gloom,

²See Thackeray, 490:18.³Ich singe, wie der Vogel singt / Der in den Zweigen wohnet.⁴Wer nie sein Brod mit Tränen ass, / Wer nie die kummervollen Nächte / Auf seinem Bette weinend sass, / Der kennt euch nicht, ihr himmlischen Mächte.Translated by HENRY WADSWORTH LONGFELLOW as motto for book I of *Hyperion* [1839].⁵Kennst du das Land, wo die Zitronen blühn?¹I am resolved to grow fat, and look young till forty!—JOHN DRYDEN, *Secret Love; or, The Maiden Queen* [1667], act III, sc. i

- Where a wind ever soft from the blue heaven
blows,
And the groves are of laurel and myrtle and rose?
Wilhelm Meister's Apprenticeship, III, 1
- 1 If I love you, what business is it of yours?
Wilhelm Meister's Apprenticeship, IV, 9
- 2 One ought, every day at least, to hear a little
song, read a good poem, see a fine picture, and, if it
were possible, to speak a few reasonable words.
Wilhelm Meister's Apprenticeship, V, 1
- 3 To know of someone here and there whom we
accord with, who is living on with us, even in sil-
lence—this makes our earthly ball a peopled gar-
den. *Wilhelm Meister's Apprenticeship, VII, 5*
- 4 Art is long, life short; judgment difficult, oppor-
tunity transient.
Wilhelm Meister's Apprenticeship, VII, 9
- 5 Seeking with the soul the land of the Greeks.
Iphigenia in Tauris [1787], act I, sc. i
- 6 A useless life is an early death.
Iphigenia in Tauris, I, ii
- 7 One says a lot in vain, refusing;
The other mainly hears the “No.”
Iphigenia in Tauris, I, iii
- 8 Pleasure and love are the pinions of great deeds.
Iphigenia in Tauris, II, i
- 9 Life teaches us to be less harsh with ourselves
and with others. *Iphigenia in Tauris, IV, iv*
- 10 In art the best is good enough.¹
Italian Journey. March 3, 1787
- 11 A noble person attracts noble people, and knows
how to hold on to them.
Torquato Tasso [1790], act I, sc. i
- 12 A talent is formed in stillness, a character in the
world's torrent. *Torquato Tasso, I, ii*
- 13 We can't form our children on our own con-
cepts; we must take them and love them as God
gives them to us.
Hermann and Dorothea [1797]
- 14 The spirits that I summoned up
I now can't rid myself of.
The Sorcerer's Apprentice [1797]
- 15 Three things are to be looked to in a building:
that it stand on the right spot; that it be securely
founded; that it be successfully executed.
*Elective Affinities*² [1808], bk. I, ch. 9
- 16 The sum which two married people owe to one
another defies calculation. It is an infinite debt,
which can only be discharged through all eternity.
Elective Affinities, I, 9
- 17 One is never satisfied with a portrait of a person
that one knows. *Elective Affinities, II, 2*
- 18 Time does not relinquish its rights, either over
human beings or over monuments.
Elective Affinities, II, 2
- 19 The fate of the architect is the strangest of all.
How often he expends his whole soul, his whole
heart and passion, to produce buildings into which
he himself may never enter.
Elective Affinities, II, 3
- 20 Let us live in as small a circle as we will, we are
either debtors or creditors before we have had time
to look round. *Elective Affinities, II, 4*
- 21 No one would talk much in society, if he knew
how often he misunderstands others.
Elective Affinities, II, 4
- 22 A teacher who can arouse a feeling for one single
good action, for one single good poem, accomplishes
more than he who fills our memory with rows on
rows of natural objects, classified with name and
form. *Elective Affinities, II, 7*
- 23 One never goes so far as when one doesn't know
where one is going.
*Letter to Karl Friedrich Zelter [December 3,
1812]*
- 24 Who wants to understand the poem
Must go to the land of poetry;
Who wishes to understand the poet
Must go to the poet's land.
Divan of East and West [1819], motto
- 25 For I have been a man, and that means to have
been a fighter.
Divan of East and West. Book of Paradise
- 26 One must *be* something to be able to *do* some-
thing.
*Conversation with Johann Peter Eckermann
[October 20, 1828]*
- 27 If I work incessantly to the last, nature owes me
another form of existence when the present one col-
lapses.
Letter to Eckermann [February 4, 1829]
- 28 I call architecture frozen music.³
Letter to Eckermann [March 23, 1829]

¹In der Kunst ist das Beste gut genug.

²Translated by JAMES ANTHONY FROUDE.

³Ich die Baukunst eine erstarrte Musik nenne.

Since it [architecture] is music in space, as it were a frozen mu-
sic.—FRIEDRICH VON SCHELLING [1775–1854], *Philosophie der
Kunst*, p. 576

- 1 The artist may be well advised to keep his work to himself till it is completed, because no one can readily help him or advise him with it . . . but the scientist is wiser not to withhold a single finding or a single conjecture from publicity.
Essay on Experimentation
- 2 Age does not make us childish, as they say.
It only finds us true children still.
Faust [1808–1832]. The First Part. Prelude on the Stage
- 3 Man errs as long as he strives.¹
Faust. The First Part. Prologue in Heaven
- 4 And here, poor fool! with all my lore
I stand! no wiser than before.²
Faust. The First Part. Night, Faust in His Study
- 5 Am I a god? I see so clearly!
Faust. The First Part. Night, Faust in His Study
- 6 Two souls alas! dwell in my breast.
Faust. The First Part. Outside the Gate of the Town
- 7 I am the Spirit that always denies!³
Faust. The First Part. Faust's Study
- 8 Dear friend, all theory is gray,
And green the golden tree of life.
Faust. The First Part. Mephistopheles and the Student
- 9 Just trust yourself, then you will know how to live.
Faust. The First Part. Mephistopheles and the Student
- 10 A true German can't stand the French,
Yet willingly he drinks their wines.
Faust. The First Part. Auerbach's Cellar
- 11 He who maintains he's right—if his the gift of
tongues—
Will have the last word certainly.⁴
Faust. The First Part. Faust and Gretchen. A Street
- 12 My peace is gone,
My heart is heavy.⁵
Faust. The First Part. Gretchen's Room
- 13 Fair I was also, and that was my ruin.⁶
Faust. The First Part. A Prison
- 14 Law is mighty, mightier necessity.
Faust. The Second Part, act I, A Spacious Hall
- 15 Once a man's thirty, he's already old,
He is indeed as good as dead.
It's best to kill him right away.
Faust. The Second Part, II, The Gothic Chamber
- 16 What wise or stupid thing can man conceive
That was not thought of in ages long ago?
Faust. The Second Part, II, The Gothic Chamber
- 17 I love those who yearn for the impossible.
Faust. The Second Part, II, Classical Walpurgis Night
- 18 The deed is everything, the glory nothing.
Faust. The Second Part, IV, A High Mountain Range
- 19 Of freedom and of life he only is deserving
Who every day must conquer them anew.⁷
Faust. The Second Part, V, Court of the Palace
- 20 Who strives always to the utmost,
For him there is salvation.⁸
Faust. The Second Part, V, Mountain Gorges
- 21 The Eternal Feminine draws us on.⁹
Faust. The Second Part, V, Heaven, last line
- 22 Do you wish to roam farther and farther?
See! The Good lies so near.
Only learn to seize good fortune,
For good fortune's always here. *Remembrance*
- 23 In limitations he first shows himself the master,
And the law can only bring us freedom.
What We Bring [1802]
- 24 Create, artist! Do not talk! *Saying*
- 25 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.¹⁰ *Wanderer's Nightsong*
- 26 Individuality of expression is the beginning and
end of all art. *Proverbs in Prose*

¹Es irrt der Mensch, so lang er strebt.²Da stehe ich nun, ich armer Thor! / Und bin so klug als wie zuvor.

Translated by BAYARD TAYLOR.

³Ich bin der Geist der stets verneint.⁴Translated by GEORGE MADISON PRIEST.⁵Meine Ruh' ist hin, / Mein Herz ist schwer.⁶Schön war ich auch, und das war mein Verderben.⁷Nur der verdient sich Freiheit wie das Leben der täglich sie erobern muss.⁸Wer immer strebend sich bemüht, / Den können wir erlösen.⁹Das Ewig-Weibliche zieht uns hinan.¹⁰Translated by LONGFELLOW.

- 1 Nothing is more damaging to a new truth than an old error. *Proverbs in Prose*
- 2 Doubt grows with knowledge. *Proverbs in Prose*
- 3 The greatest happiness for the thinking man is to have fathomed the fathomable, and to quietly revere the unfathomable. *Proverbs in Prose*
- 4 First and last, what is demanded of genius is love of truth. *Proverbs in Prose*
- 5 A man's manners are a mirror in which he shows his portrait. *Proverbs in Prose*
- 6 All intelligent thoughts have already been thought; what is necessary is only to try to think them again.¹ *Proverbs in Prose*
- 7 Nothing is more terrible than ignorance in action.¹ *Proverbs in Prose*
- 8 Of all peoples the Greeks have dreamt the dream of life best.² *Proverbs in Prose*
- 9 Everything that emancipates the spirit without giving us control over ourselves is harmful. *Proverbs in Prose*
- 10 America, you have it better than our continent, the old one.³ *Almanac for the Muses [1831]*
- 11 Without haste, but without rest. *Motto*
- 12 More light!⁴ *Last words*

Pierre Simon de Laplace

1749–1827

- 13 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
- 14 The theory of probabilities is at bottom nothing but common sense reduced to calculus.
Oeuvres, VII, Théorie Analytique des Probabilités, introduction

¹Translated by NORBERT GUTERMAN.

²Translated by BAILEY SAUNDERS.

³Amerika, du hast es besser — als unser Kontinent, das alte.

⁴Someday perhaps the inner light will shine forth from us, and then we shall need no other light. — *Elective Affinities, pt. II, ch. 3*

- 15 Sire, I have no need of that hypothesis.⁵
From ERIC TEMPLE BELL, Men of Mathematics [1937]

Honoré Gabriel Riqueti, Comte de Mirabeau

1749–1791

- 16 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

- 17 The condition upon which God hath given liberty to man is eternal vigilance;⁶ 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]

James Madison

1751–1836

- 18 By a faction, understand a number of citizens, whether amounting to a majority or minority of the whole, who are united and actuated by some common impulse of passion, or of interest, adverse to the rights of other citizens, or to the permanent and aggregate interests of the community.
The Federalist [1787], no. 10
- 19 A zeal for different opinions concerning religion, concerning government, and many other points, as well of speculation as of practice; an attachment of different leaders ambitiously contending for preeminence and power; or to persons of other descriptions whose fortunes have been interesting to the human passions, have, in turn, divided mankind into parties, inflamed them with mutual animosity, and rendered them much more disposed to vex and oppress each other than to cooperate for their com-

⁵Reply 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.

⁶Attributed 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, *Philippic 2, sec. 24*

mon good. . . . But the most common and durable source of factions has been the various and unequal distribution of property. *The Federalist, no. 10*

1 To secure the public good, and private rights, against the danger of . . . faction, and at the same time to preserve the spirit and form of popular government, is then the great object to which our inquiries are directed. *The Federalist, no. 10*

2 I believe there are more instances of the abridgment of the freedom of the people by gradual and silent encroachments of those in power than by violent and sudden usurpations.

Speech in the Virginia Convention [June 16, 1788]

Richard Brinsley Sheridan

1751–1816

3 *Mrs. Malaprop*: Illiterate him, I say, quite from your memory. *The Rivals [1775], act I, sc. ii*

4 'Tis safest in matrimony to begin with a little aversion. *The Rivals, I, ii*

5 A progeny of learning. *The Rivals, I, ii*

6 Never say more than is necessary. *The Rivals, II, i*

7 I know you are laughing in your sleeve. *The Rivals, II, i*

8 He is the very pineapple of politeness! *The Rivals, III, iii*

9 If I reprehend anything in this world, it is the use of my oracular tongue, and a nice derangement of epithets! *The Rivals, III, iii*

10 As headstrong as an allegory on the banks of the Nile. *The Rivals, III, iii*

11 Too civil by half. *The Rivals, III, iv*

12 Our ancestors are very good kind of folks; but they are the last people I should choose to have a visiting acquaintance with. *The Rivals, IV, i*

13 No caparisons, miss, if you please. Caparisons don't become a young woman. *The Rivals, IV, ii*

14 You are not like Cerberus, three gentlemen at once, are you? *The Rivals, IV, ii*

15 The quarrel is a very pretty quarrel as it stands; we should only spoil it by trying to explain it. *The Rivals, IV, iii*

16 My valor is certainly going! — it is sneaking off! I feel it oozing out, as it were, at the palm of my hands! *The Rivals, V, iii*

17 I own the soft impeachment. *The Rivals, V, iii*

18 Through all the drama — whether damned or not — Love gilds the scene, and women guide the plot. *The Rivals, epilogue*

19 An apothecary should never be out of spirits. *St. Patrick's Day [1775], act I, sc. i*

20 Death's a debt; his mandamus binds all alike — no bail, no demurrer. *St. Patrick's Day, II, iv*

21 I ne'er could any luster see
In eyes that would not look on me. *The Duenna [1775], act I, sc. ii*

22 I loved him for himself alone. *The Duenna, I, iii*

23 I was struck all on a heap. *The Duenna, II, ii*

24 A bumper of good liquor
Will end a contest quicker
Than justice, judge, or vicar. *The Duenna, II, iii*

25 Conscience has no more to do with gallantry than it has with politics. *The Duenna, II, iv*

26 Tale-bearers are as bad as the tale-makers. *The School for Scandal [1777], act I, sc. i*

27 You shall see them on a beautiful quarto page, where a neat rivulet of text shall meander through a meadow of margin. *The School for Scandal, I, i*

28 You had no taste when you married me. *The School for Scandal, I, ii*

29 Here's to the maiden of bashful fifteen;
Here's to the widow of fifty;
Here's to the flaunting, extravagant quean,
And here's to the housewife that's thrifty.
Let the toast pass —
Drink to the lass;
I'll warrant she'll prove an excuse for the glass. *The School for Scandal, III, iii*

30 An unforgiving eye, and a damned disinheriting countenance. *The School for Scandal, IV, i*

31 Be just before you're generous. *The School for Scandal, IV, i*

32 There is not a passion so strongly rooted in the human heart as envy. *The Critic [1779], act I, sc. i*

33 The newspapers! Sir, they are the most villainous — licentious — abominable — infernal — Not that I ever read them — no — I make it a rule never to look into a newspaper. *The Critic, I, i*

- 1 Egad, I think the interpreter is the hardest to be understood of the two!

The Critic, I, ii

- 2 A practitioner in panegyric, or, to speak more plainly, a professor of the art of puffing.

The Critic, I, ii

- 3 The number of those who undergo the fatigue of judging for themselves is very small indeed.

The Critic, I, ii

- 4 Certainly nothing is unnatural that is not physically impossible.

The Critic, II, i

- 5 I wish, sir, you would practice this without me. I can't stay dying here all night.

The Critic, III, i

- 6 You write with ease to show your breeding,
But easy writing's curst hard reading.

Clio's Protest [1819]

- 7 An oyster may be crossed in love.¹

Clio's Protest

- 8 The right honorable gentleman is indebted to his memory for his jests, and to his imagination for his facts.

Sheridaniana. Speech in Reply to Mr. Dundas

Johann Heinrich Voss

1751–1826

- 9 Who does not love wine, women, and song
Remains a fool his whole life long.²

Attributed

Thomas Chatterton³

1752–1770

- 10 Mie love ys dedde,
Gon to hys death-bedde,
Al under the wyllowe-tree. *Mynstrelles Songe*⁴

¹From the interpolated tragedy, *The Spanish Armada*.

²Wer nicht liebt Wein, Weib und Gesang, / Der bleibt ein Narr sein Leben lang.

The couplet has also been attributed to Luther, apparently on no better authority than an eighteenth-century jingle in which "Luther" is needed to rhyme with "Futter."

³See William Wordsworth, 392:9.

⁴This is from the poems of "Thomas Rowley," an imaginary fifteenth-century Bristol poet invented by Chatterton. Editions of the poems appeared in 1778 and 1782, and were exposed [1777–1778] by Thomas Tyrwhitt.

Philip Freneau

1752–1832

- 11 Then rushed to meet the insulting foe;
They took the spear—but left the shield.⁵
To the Memory of the Brave Americans Who Fell at Eutaw Springs, S.C., September 8, 1781 [1786], st. 5

- 12 O come the time, and haste the day,
When man shall man no longer crush,
When Reason shall enforce her sway,
Nor these fair regions raise our blush,
Where still the African complains,
And mourns his yet unbroken chains.
On the Emigration to America and Peopling the Western Country [1786]

- 13 An age employed in edging steel
Can no poetic raptures feel . . .
No shaded stream, no quiet grove
Can this fantastic century move.
Poems [1795]. To an Author, st. 6

Friedrich Maximilian von Klinger

1752–1831

- 14 Sturm und Drang [Storm and Stress].
Title of play [1776]

Leonard MacNally

1752–1820

- 15 On Richmond Hill there lives a lass
More bright than Mayday morn;
Whose charms all other maids' surpass—
A rose without a thorn.
The Lass of Richmond Hill,⁶ st. 1

Joseph de Maistre

1753–1821

- 16 Every nation has the government it deserves.
Letter to X [1811]
- 17 The sword of justice has no scabbard.
Les Soirées de Saint-Petersbourg [1821]. Premier Entretien

⁵When Prussia hurried to the field, / And snatched the spear, but left the shield.—SIR WALTER SCOTT, *Marmion* [1808], *canto III, introduction*

⁶Also attributed to JAMES UPTON [1670–1749] and W. HUDSON.

Antoine de Rivarol

1753–1801

- 1 What is not clear is not French.
Discours sur l'Universalité de la Langue Française [1784]

Joel Barlow

1754–1812

- 2 My morning incense, and my evening meal—
The sweets of Hasty Pudding.
The Hasty Pudding [1792], *canto I*

George Crabbe

1754–1832

- 3 Habit with him was all the test of truth,
“It must be right: I’ve done it from my youth.”
The Borough [1810]. *Letter 3, The Vicar*
- 4 In idle wishes fools supinely stay;
Be there a will, and wisdom finds a way.
The Birth of Flattery [1807]
- 5 Cut and came again.
Tales [1812]. VII, *The Widow’s Tale*
- 6 The ring, so worn as you behold,
So thin, so pale, is yet of gold.
His Mother’s Wedding Ring

William Drennan

1754–1820

- 7 Nor one feeling of vengeance presume to defile
The cause, or the men, of the Emerald Isle.¹
Erin [1795], *st. 3*

**Jeanne Manon Phlipon Roland
de la Platière [Madame Roland]**

1754–1793

- 8 O liberty! O liberty! What crimes are committed
in thy name!
Last words, before her death on the guillotine.
From LAMARTINE, Histoire des Girondins
[1847]

¹The first known use of this term for Ireland.

**Charles Maurice de
Talleyrand-Périgord**

1754–1838

- 9 Black as the devil,
Hot as hell,
Pure as an angel,
Sweet as love.² *Recipe for coffee*
- 10 [Of the Bourbons:] They have learned nothing,
and forgotten nothing.³
*From CHEVALIER DE PANAT, letter to Mallet
du Pan* [January 1796]
- 11 [Of the battle of Borodino, 1812:] It is the be-
ginning of the end.⁴
*From EDOUARD FOURNIER, L’Esprit dans
l’Histoire* [1857]
- 12 The United States has thirty-two religions but
only one dish. *Attributed*
- 13 Women sometimes forgive a man who forces the
opportunity, but never a man who misses one.
Attributed
- 14 [To a young diplomat:] Don’t be eager!⁵
*From CHARLES AUGUSTIN SAINTE-BEUVE,
Portraits de Femmes* [1858]. *Madame de
Staël*
- 15 War is much too serious a matter to be entrusted
to the military.⁶
*Attributed. Quoted by Briand to Lloyd George
during World War I. Also attributed to
Clemenceau*

Benjamin Waterhouse

1754–1846

- 16 Tobacco is a filthy weed,
That from the devil does proceed;
It drains your purse, it burns your clothes,
And makes a chimney of your nose.
*From OLIVER WENDELL HOLMES
[1809–1894], who was vaccinated by Dr.
Waterhouse*

²Noir comme le diable, / Chaud comme l’enfer, / Pur comme un ange, / Doux comme l’amour.

This appears as an inscription on many old coffeepots.

³Ils n’ont rien appris, ni rien oublié.

⁴Voilà le commencement de la fin.

⁵Pas de zèle!

⁶La guerre! C’est une chose trop grave pour la confier à des militaires. Sometimes quoted as: War is much too serious to leave to the generals.

Bertrand Barère de Vieuzac

1755–1841

- 1 The tree of liberty only grows when watered by the blood of tyrants.
Speech in the National Convention [January 16, 1793]
- 2 It is only the dead who do not return.
Speech [1794]

Anthelme Brillat-Savarin

1755–1826

- 3 Animals feed themselves, men eat; but only wise men know the art of eating.
La Physiologie du Goût (The Physiology of Taste) [1825].¹ Aphorisms
- 4 Tell me what you eat, and I shall tell you what you are.
La Physiologie du Goût. Aphorisms
- 5 The discovery of a new dish does more for human happiness than the discovery of a star.
La Physiologie du Goût. Aphorisms

Nathan Hale

1755–1776

- 6 I only regret that I have but one life to lose for my country.
Last words, before being hanged by the British as a spy [September 22, 1776]

Alexander Hamilton

1755–1804

- 7 A national debt, if it is not excessive, will be to us a national blessing.²
Letter to Robert Morris [April 30, 1781]
- 8 I believe the British government forms the best model the world ever produced. . . . This government has for its object public strength and individual security.
Debates of the Federal Convention [May 14–September 17, 1787].³ June 18, 1787
- 9 All communities divide themselves into the few and the many. The first are the rich and wellborn,

¹Translated by M. F. K. FISHER.²At the time we were funding our national debt, we heard much about “a public debt being a public blessing.”—THOMAS JEFFERSON, *Letter to John W. Epps* [November 6, 1813]³At which the Constitution was written.

the other the mass of the people. . . . The people are turbulent and changing; they seldom judge or determine right. Give therefore to the first class a distinct, permanent share in the government. They will check the unsteadiness of the second, and as they cannot receive any advantage by a change, they therefore will ever maintain good government.

Debates of the Federal Convention. June 18, 1787

- 10 We are now forming a republican government. Real liberty is neither found in despotism or the extremes of democracy, but in moderate governments.
Debates of the Federal Convention. June 26, 1787
- 11 Let Americans disdain to be the instruments of European greatness. Let the thirteen States, bound together in a strict and indissoluble Union, concur in erecting one great American system, superior to the control of all transatlantic force or influence, and able to dictate the terms of the connection between the old and the new world!
The Federalist [1787–1788], no. 11
- 12 Government implies the power of making laws. It is essential to the idea of a law, that it be attended with a sanction; or, in other words, a penalty or punishment for disobedience.
The Federalist, 15
- 13 Why has government been instituted at all? Because the passions of men will not conform to the dictates of reason and justice, without constraint.
The Federalist, 15
- 14 Every power vested in a government is in its nature sovereign, and includes by force of the term a right to employ all the means requisite . . . to the attainment of the ends of such power.
Opinion on the Constitutionality of the Bank [February 23, 1791]
- 15 If the end be clearly comprehended within any of the specified powers, and if the measure have an obvious relation to that end, and is not forbidden by any particular provision of the Constitution, it may safely be deemed to come within the compass of the national authority.
Opinion on the Constitutionality of the Bank

Louis XVIII

1755–1824

- 16 Punctuality is the politeness of kings.⁴
A favorite saying

⁴L'exactitude est la politesse des rois.

John Marshall

1755–1835

1 It is emphatically the province and duty of the judicial department to say what the law is. . . . If two laws conflict with each other, the courts must decide on the operation of each. . . . This is of the very essence of judicial duty.

Marbury v. Madison, 1 Cranch 1317 [1803]

2 We must never forget that it is a *constitution* we are expounding.

McCulloch v. Maryland, 4 Wheaton 316, 407 [1819]

3 This provision is made in a constitution, intended to endure for ages to come, and consequently, to be adapted to the various *crises* of human affairs.

McCulloch v. Maryland, 4 Wheaton 316, 415

4 Let the end be legitimate, let it be within the scope of the constitution, and all means which are appropriate, which are plainly adapted to that end, which are not prohibited, but consistent with the letter and spirit of the constitution, are constitutional.

McCulloch v. Maryland, 4 Wheaton 316, 421

5 The power to tax involves the power to destroy.

McCulloch v. Maryland, 4 Wheaton 316, 431

6 The people made the Constitution, and the people can unmake it. It is the creature of their own will, and lives only by their will.

Cobens v. Virginia, 6 Wheaton (19 U.S.) 264, 389 [1821]

Martin Joseph Routh

1755–1854

7 You will find it a very good practice always to verify your references, sir.

From J. W. BURGON, *Memoir of Dr. Routh*, *Quarterly Review* [July 1878]

Henry [Light-Horse Harry] Lee

1756–1818

8 To the memory of the Man, first in war, first in peace, and first in the hearts of his countrymen.

Eulogy on the death of Washington [December 1799]¹

¹Based on resolutions presented to the House of Representatives a week earlier. In the resolutions, the statement ends with “fellow-citizens.”

William Blake

1757–1827

9 How sweet I roam’d from field to field,
And tasted all the summer’s pride,
Till I the prince of love beheld,
Who in the sunny beams did glide!

Poetical Sketches [1783]. *Song (How Sweet I Roamed)*, st. 1

10 He loves to sit and hear me sing,
Then, laughing, sports and plays with me;
Then stretches out my golden wing,
And mocks my loss of liberty.

Poetical Sketches. Song (How Sweet I Roamed), st. 4

11 Like a fiend in a cloud,
With howling woe,
After night I do crowd,
And with night will go.

Poetical Sketches. Mad Song, st. 3

12 The languid strings do scarcely move!
The sound is forced, the notes are few!

Poetical Sketches. To the Muses, st. 4

13 Piping down the valleys wild,
Piping songs of pleasant glee,
On a cloud I saw a child,
And he laughing said to me:

“Pipe a song about a Lamb.”
So I piped with merry cheer;
“Piper, pipe that song again.”
So I piped; he wept to hear.

Songs of Innocence [1789–1790].
Introduction, st. 1, 2

14 And I made a rural pen,
And I stain’d the water clear,
And I wrote my happy songs
Every child may joy to hear.

Songs of Innocence. Introduction, st. 5

15 Little Lamb, who made thee?
Dost thou know who made thee?
Gave thee life and bid thee feed
By the stream and o’er the mead;
Gave thee clothing of delight,
Softest clothing, woolly, bright.

Songs of Innocence. The Lamb, st. 1

16 Little Lamb, I’ll tell thee,
Little Lamb, I’ll tell thee:
He is called by thy name,
For he calls himself a Lamb.
He is meek and he is mild;
He became a little child.
I a child, and thou a lamb,
We are called by his name.

Little Lamb, God bless thee!
 Little Lamb, God bless thee!

Songs of Innocence. The Lamb, st. 2

1 My mother bore me in the southern wild,
 And I am black, but O! my soul is white;
 White as an angel is the English child,
 But I am black as if bereav'd of light.

Songs of Innocence. The Little Black Boy, st. 1

2 And we are put on earth a little space,
 That we may learn to bear the beams of love,
 And these black bodies and this sunburnt face
 Is but a cloud, and like a shady grove.

Songs of Innocence. The Little Black Boy, st. 4

3 I'll shade him from the heat till he can bear
 To lean in joy upon our Father's knee;
 And then I'll stand and stroke his silver hair,
 And be like him and he will then love me.

Songs of Innocence. The Little Black Boy, st. 7

4 When my mother died I was very young,
 And my father sold me while yet my tongue
 Could scarcely cry 'weep! 'weep! 'weep! 'weep!
 So your chimneys I sweep, and in soot I sleep.

*Songs of Innocence. The Chimney
 Sweeper, st. 1*

5 To Mercy, Pity, Peace, and Love
 All pray in their distress;
 And to these virtues of delight
 Return their thankfulness.

*Songs of Innocence. The Divine
 Image, st. 1*

6 For Mercy has a human heart,
 Pity, a human face,
 And Love, the human form divine,
 And Peace, the human dress.

*Songs of Innocence. The Divine
 Image, st. 3*

7 And all must love the human form,
 In heathen, turk, or jew;
 Where Mercy, Love, & Pity dwell
 There God is dwelling too.

*Songs of Innocence. The Divine
 Image, st. 5*

8 The moon like a flower
 In heaven's high bower,
 With silent delight,
 Sits and smiles on the night.

Songs of Innocence. Night, st. 1

9 And there the lion's ruddy eyes
 Shall flow with tears of gold,
 And pitying the tender cries,
 And walking round the fold,
 Saying: "Wrath by his meekness,

And by his health, sickness,
 Is driven away
 From our immortal day."

Songs of Innocence. Night, st. 5

10 When the voices of children are heard on the green
 And laughing is heard on the hill,
 My heart is at rest within my breast
 And everything else is still.

Songs of Innocence. Nurse's Song, st. 1

11 Can I see another's woe,
 And not be in sorrow too?
 Can I see another's grief,
 And not seek for kind relief?

Songs of Innocence. On Another's Sorrow, st. 1

12 Does the Eagle know what is in the pit?
 Or wilt thou go ask the Mole?
 Can Wisdom be put in a silver rod?
 Or Love in a golden bowl?

The Book of Thel [1789–1792]. Thel's Motto

13 The reason Milton wrote in fetters when he wrote
 of Angels and God, and at liberty when of Devils
 and Hell, is because he was a true poet and of the
 Devil's party without knowing it.

The Marriage of Heaven and Hell

[1790–1793]. *Note to The Voice of the Devil*

14 The road of excess leads to the palace of wisdom.

*The Marriage of Heaven and Hell. Proverbs of
 Hell, l. 3.*

15 Eternity is in love with the production of time.

*The Marriage of Heaven and Hell. Proverbs of
 Hell, l. 10*

16 No bird soars too high, if he soars with his own wings.

*The Marriage of Heaven and Hell. Proverbs of
 Hell, l. 15*

17 The pride of the peacock is the glory of God.

The lust of the goat is the bounty of God.

The wrath of the lion is the wisdom of God.

The nakedness of woman is the work of God.

*The Marriage of Heaven and Hell. Proverbs of
 Hell, l. 22*

18 The cistern contains: the fountain overflows.

*The Marriage of Heaven and Hell. Proverbs of
 Hell, l. 35*

19 Think in the morning. Act in the noon. Eat in the
 evening. Sleep in the night.

*The Marriage of Heaven and Hell. Proverbs of
 Hell, l. 41*

20 The tygers of wrath are wiser than the horses of in-
 struction.

*The Marriage of Heaven and Hell. Proverbs of
 Hell, l. 44*

- 1 You never know what is enough unless you know
what is more than enough.
*The Marriage of Heaven and Hell. Proverbs of
Hell, l. 46*
- 2 Improvement makes straight roads; but the
crooked roads without improvement are roads
of genius.
*The Marriage of Heaven and Hell. Proverbs of
Hell, l. 66*
- 3 Sooner murder an infant in its cradle than nurse
unacted desires.
*The Marriage of Heaven and Hell. Proverbs of
Hell, l. 67*
- 4 Truth can never be told so as to be understood,
and not be believ'd.
*The Marriage of Heaven and Hell. Proverbs of
Hell, l. 69*
- 5 Enough! or too much.
*The Marriage of Heaven and Hell. Proverbs of
Hell, l. 70*
- 6 One Law for the Lion & Ox is Oppression.
*The Marriage of Heaven and Hell. A
Memorable Fancy*
- 7 For every thing that lives is Holy.
*The Marriage of Heaven and Hell. A Song
of Liberty*
- 8 Never seek to tell thy love
Love that never told can be;
For the gentle wind does move
Silently, invisibly.

I told my love, I told my love,
I told her all my heart;
Trembling, cold, in ghastly fears —
Ah, she doth depart.

Soon as she was gone from me
A traveler came by
Silently, invisibly —
Oh, was no deny.
*Poems [written c. 1791–1792] from Blake's
Notebook. Never Seek to Tell*
- 9 I ask'd a thief to steal me a peach:
He turned up his eyes.
I ask'd a lithe lady to lie her down:
Holy and meek, she cries.

As soon as I went
An angel came.
He wink'd at the thief
And smil'd at the dame —

And without one word said
Had a peach from the tree,

- And still as a maid
Enjoy'd the lady.
*Poems [c. 1791–1792] from Blake's Notebook.
I Asked a Thief*
- 10 Love to faults is always blind,
Always is to joy inclin'd,
Lawless, wing'd, and unconfin'd,
And breaks all chains from every mind.
*Poems [c. 1791–1792] from Blake's Notebook.
Love to Faults*
- 11 Abstinence sows sand all over
The ruddy limbs and flaming hair,
But Desire gratified
Plants fruits of life and beauty there.
*Poems [c. 1791–1792] from Blake's Notebook.
Abstinence Sows Sand*
- 12 If you trap the moment before it's ripe,
The tears of repentance you'll certainly wipe;
But if once you let the ripe moment go
You can never wipe off the tears of woe.
*Poems [c. 1791–1792] from Blake's Notebook.
If You Trap the Moment*
- 13 He who binds to himself a joy
Does the winged life destroy;
But he who kisses the joy as it flies
Lives in eternity's sunrise.
*Poems [c. 1791–1792] from Blake's Notebook.
Several Questions Answered, no. 1, He Who
Binds*
- 14 The look of love alarms
Because 'tis fill'd with fire;
But the look of soft deceit
Shall win the lover's hire.
*Poems [c. 1791–1792] from Blake's Notebook.
Several Questions Answered, 2, The Look of
Love*
- 15 What is it men in women do require?
The lineaments of Gratified Desire.
What is it women do in men require?
The lineaments of Gratified Desire.
*Poems [c. 1791–1792] from Blake's Notebook.
Several Questions Answered, 4, What Is It*
- 16 Hear the voice of the Bard!
Who Present, Past, and Future sees,
Whose ears have heard
The Holy Word
That walk'd among the ancient trees.
*Songs of Experience [1794].
Introduction, st. 1*
- 17 Turn away no more.
Why wilt thou turn away?
The starry floor,

The wat'ry shore
Is giv'n thee till the break of day.

Songs of Experience. Introduction, st. 4

1 Love seeketh not itself to please,
Nor for itself hath any care,
But for another gives its ease,
And builds a Heaven in Hell's despair.

*Songs of Experience. The Clod and the Pebble,
st. 1*

2 Love seeketh only self to please,
To bind another to its delight,
Joys in another's loss of ease,
And builds a Hell in Heaven's despite.

*Songs of Experience. The Clod and the Pebble,
st. 3*

3 O Rose, thou art sick.
The invisible worm
That flies in the night,
In the howling storm,

Has found out thy bed
Of crimson joy,
And his dark secret love
Does thy life destroy.

Songs of Experience. The Sick Rose

4 Little Fly,
Thy summer's play
My thoughtless hand
Has brushed away.

Am not I
A fly like thee?
Or art not thou
A man like me?

For I dance
And drink and sing,
Till some blind hand
Shall brush my wing.

Songs of Experience. The Fly, st. 1–3

5 Tyger! Tyger! burning bright
In the forests of the night,
What immortal hand or eye
Could frame thy fearful symmetry?

In what distant deeps or skies
Burnt the fire of thine eyes?
On what wings dare he aspire?
What the hand dare seize the fire?

Songs of Experience. The Tyger, st. 1, 2

6 What the hammer? what the chain?
In what furnace was thy brain?
What the anvil? what dread grasp
Dare its deadly terrors clasp?

When the stars threw down their spears
And water'd heaven with their tears,

Did he smile his work to see?
Did he who made the Lamb make thee?

Songs of Experience. The Tyger, st. 4, 5

7 In every cry of every man,
In every infant's cry of fear,
In every voice, in every ban,
The mind-forg'd manacles I hear.

Songs of Experience. London, st. 2

8 But most through midnight streets I hear
How the youthful harlot's curse
Blasts the newborn infant's tear
And blights with plagues the marriage hearse.

Songs of Experience. London, st. 4

9 Pity would be no more,
If we did not make somebody poor;
And Mercy no more could be,
If all were as happy as we.

*Songs of Experience. The Human Abstract,
st. 1*

10 My mother groan'd! my father wept.
Into the dangerous world I leapt:
Helpless, naked, piping loud,
Like a fiend hid in a cloud.

Songs of Experience. Infant Sorrow, st. 1

11 I was angry with my friend;
I told my wrath, my wrath did end.
I was angry with my foe;
I told it not, my wrath did grow.

Songs of Experience. A Poison Tree, st. 1

12 Cruelty has a human heart,
And Jealousy a human face;
Terror, the human form divine,
And Secrecy, the human dress.

A Divine Image,¹ st. 1

13 Degrade first the arts if you'd mankind degrade,
Hire idiots to paint with cold light and hot shade.

*Annotations [c. 1798–1809] to Sir Joshua
Reynolds's Discourses,² title page*

14 To generalize is to be an idiot. To particularize is
the alone distinction of merit—general knowledges
are those knowledges that idiots possess.

*Annotations to Sir Joshua Reynolds's
Discourses, pp. xcvi–xcviii*

15 My specter around me night and day
Like a wild beast guards my way.

¹This poem was written and etched by Blake [1790–1791] as a "Song of Experience" linked with *The Divine Image* in *Songs of Innocence* (see 372:5, 372:6, and 372:7), but in the published *Songs of Experience* it was replaced by *The Human Abstract* (374:9).

²Volume I of Reynolds's *Works*, edited by EDMOND MALONE [second edition, 1798].

- My emanation far within
Weeps incessantly for my sin.
Poems [written c. 1804] from Blake's Notebook. My Specter, st. 1
- 1 And throughout all eternity
I forgive you, you forgive me.
Poems [c. 1804] from Blake's Notebook. My Specter, st. 14
- 2 Mock on, mock on, Voltaire, Rousseau.
Mock on, mock on — 'tis all in vain!
You throw the sand against the wind,
And the wind blows it back again.
Poems [c. 1804] from Blake's Notebook. Mock On, st. 1
- 3 There is a smile of love,
And there is a smile of deceit,
And there is a smile of smiles
In which these two smiles meet.
Poems from the Pickering Manuscript [c. 1805]. The Smile, st. 1
- 4 For a tear is an intellectual thing,
And a sigh is the sword of an Angel King,
And the bitter groan of the martyr's woe
Is an arrow from the Almighty's bow.
Poems from the Pickering Manuscript. The Gray Monk, st. 8
- 5 To see a world in a grain of sand
And a heaven in a wild flower,
Hold infinity in the palm of your hand
And eternity in an hour.
Poems from the Pickering Manuscript. Auguries of Innocence, l. 1
- 6 A robin redbreast in a cage
Puts all Heaven in a rage.
Poems from the Pickering Manuscript. Auguries of Innocence, l. 5
- 7 A dog starv'd at his master's gate
Predicts the ruin of the state.
Poems from the Pickering Manuscript. Auguries of Innocence, l. 9
- 8 He who shall hurt the little wren
Shall never be below'd by men.
Poems from the Pickering Manuscript. Auguries of Innocence, l. 29
- 9 A truth that's told with bad intent
Beats all the lies you can invent.
Poems from the Pickering Manuscript. Auguries of Innocence, l. 53
- 10 Man was made for joy and woe,
And when this we rightly know
Through the world we safely go.
Poems from the Pickering Manuscript. Auguries of Innocence, l. 56
- 11 He who shall teach the child to doubt
The rotting grave shall ne'er get out.
Poems from the Pickering Manuscript. Auguries of Innocence, l. 87
- 12 The Questioner, who sits so sly,
Shall never know how to Reply.
Poems from the Pickering Manuscript. Auguries of Innocence, l. 93
- 13 The strongest poison ever known
Came from Caesar's laurel crown.
Poems from the Pickering Manuscript. Auguries of Innocence, l. 97
- 14 He who doubts from what he sees
Will ne'er believe, do what you please.
If the sun and moon should doubt
They'd immediately go out.
Poems from the Pickering Manuscript. Auguries of Innocence, l. 107
- 15 The harlot's cry from street to street
Shall weave old England's winding sheet.
Poems from the Pickering Manuscript. Auguries of Innocence, l. 115
- 16 God Appears and God is Light
To those poor Souls who dwell in Night,
But does a Human Form Display
To those who Dwell in Realms of day.
Poems from the Pickering Manuscript. Auguries of Innocence, l. 129
- 17 And did those feet in ancient time
Walk upon England's mountains green?
And was the holy Lamb of God
On England's pleasant pastures seen?

And did the Countenance Divine
Shine forth upon our clouded hills?
And was Jerusalem builded here
Among these dark Satanic mills?

Bring me my bow of burning gold,
Bring me my arrows of desire,
Bring me my spear — O clouds, unfold!
Bring me my chariot of fire!

I will not cease from mental fight,
Nor shall my sword sleep in my hand,
Till we have built Jerusalem
In England's green and pleasant land.
Milton [c. 1809], prefatory poem
- 18 Great things are done when men and mountains
meet;
This is not done by jostling in the street.
Poems [written c. 1807–1809] from Blake's Notebook. Great Things Are Done

- 1 If you have form'd a circle to go into,
Go into it yourself and see how you would do.
Poems [c. 1807–1809] from Blake's Notebook.
To God
- 2 The Angel that presided o'er my birth
Said, "Little creature, formed of joy and mirth,
Go love without the help of any thing on earth."
Poems [c. 1807–1809] from Blake's Notebook.
The Angel That Presided
- 3 Grown old in love from seven till seven times
seven,
I oft have wish'd for Hell for ease from Heaven.
Poems [c. 1807–1809] from Blake's Notebook.
Grown Old in Love
- 4 Poetry fettered fetters the human race. Nations
are destroyed, or flourish, in proportion as their po-
etry, painting, and music are destroyed or flourish!
Jerusalem [c. 1818–1820]. To the Public,
plate 1
- 5 He who would do good to another must do it in
minute particulars;
General good is the plea of the scoundrel,
hypocrite, and flatterer:
For art and science cannot exist but in minutely
organized particulars.
Jerusalem, ch. 3, plate 55, l. 60
- 6 England! awake! awake! awake!
Jerusalem thy sister calls!
Why wilt thou sleep the sleep of death
And close her from thy ancient walls?
Jerusalem, 4, prefatory poem,
plate 77, st. 1
- 7 The vision of Christ that thou dost see
Is my vision's greatest enemy.
The Everlasting Gospel [written c. 1818], sec.
4, l. 1
- 8 Both read the Bible day and night,
But thou read'st black where I read white.
The Everlasting Gospel, 4, l. 13
- 9 This life's dim windows of the soul
Distorts the heavens from pole to pole
And leads you to believe a lie
When you see with, not through, the eye.¹
The Everlasting Gospel, 5, l. 101
- 10 I am sure this Jesus will not do
Either for Englishman or Jew.
The Everlasting Gospel, 8

¹We are led to believe a lie/When we see not through the eye.—WILLIAM BLAKE, *Auguries of Innocence*, l. 125

James Gillray

c. 1757–1815

- 11 The Old Lady of Threadneedle Street.²
Title of cartoon [1797]

John Philip Kemble

1757–1823

- 12 Perhaps it was right to dissemble your love,
But—why did you kick me down stairs?
The Panel, act I, sc. i

Fisher Ames

1758–1808

- 13 A monarchy is a merchantman which sails well,
but will sometimes strike on a rock, and go to the
bottom; a republic is a raft which will never sink,
but then your feet are always in the water.
Speech in the House of Representatives [1795]

John Heath

1758–1810

- 14 Love of wisdom [philosophy] the guide of life.³
Greek phrase for Phi Beta Kappa, society
founded at the College of William and Mary
[December 5, 1776]

James Monroe

1758–1831

- 15 National honor is national property of the high-
est value.
First Inaugural Address [March 4, 1817]
- 16 The American continents . . . are henceforth not
to be considered as subjects for future colonization
by any European powers.
Annual Message to Congress [December 2,
1823]. The Monroe Doctrine
- 17 In the wars of the European powers in matters
relating to themselves we have never taken any part,
nor does it comport with our policy so to do.
Annual Message to Congress. The Monroe
Doctrine

²The Bank of England.

³Philosophia biou kybernetes. The name Phi Beta Kappa is from the Greek initial letters in the phrase.

1 We owe it, therefore, to candor, and to the amicable relations existing between the United States and those powers to declare that we should consider any attempt on their part to extend their system to any portion of this hemisphere as dangerous to our peace and safety. With the existing colonies or dependencies of any European power we . . . shall not interfere. But with the governments . . . whose independence we have . . . acknowledged, we could not view any interposition for the purpose of oppressing them, or controlling, in any other manner, their destiny, by any European power, in any other light than as a manifestation of an unfriendly disposition toward the United States.

Annual Message to Congress. The Monroe Doctrine

Horatio Nelson, Viscount Nelson

1758–1805

- 2 Westminster Abbey, or victory!
At the battle of Cape St. Vincent [February 14, 1797]. From ROBERT SOUTHEY, Life of Nelson [1813], ch. 4
- 3 I have only one eye, I have a right to be blind sometimes. . . . I really do not see the signal.
At the battle of Copenhagen [1801]. From ROBERT SOUTHEY, Life of Nelson, 9
- 4 Something must be left to chance; nothing is sure in a sea fight beyond all others.
Memorandum to the fleet, off Cadiz [October 9, 1805]
- 5 But, in case signals can neither be seen or perfectly understood, no captain can do very wrong if he places his ship alongside that of the enemy.
Memorandum to the fleet, off Cadiz
- 6 England expects every man will do his duty.¹
At the battle of Trafalgar [October 21, 1805]. From ROBERT SOUTHEY, Life of Nelson [1813], ch. 9
- 7 Thank God, I have done my duty.
At the battle of Trafalgar. From ROBERT SOUTHEY, Life of Nelson, 9
- 8 Kiss me, Hardy.
At the battle of Trafalgar. From ROBERT SOUTHEY, Life of Nelson, 9

¹This famous sentence is thus first reported: Say to the fleet, England confides that every man will do his duty. Captain Pasco, Nelson's flag lieutenant, suggested substituting "expects" for "confides," which was adopted. Captain Blackwood, who commanded the *Euryalus*, says that the correction suggested was from "Nelson expects" to "England expects."

Red Jacket [Sagoyewatha]²

c. 1758–1830

- 9 We first knew you a feeble plant which wanted a little earth whereon to grow. We gave it to you; and afterward, when we could have trod you under our feet, we watered and protected you; and now you have grown to be a mighty tree, whose top reaches the clouds, and whose branches overspread the whole land, whilst we, who were the tall pine of the forest, have become a feeble plant and need your protection.
Statement [c. 1792]

Robert Burns

1759–1796

- 10 Wee, sleekit, cow'rin, tim'rous beastie,
O, what a panic's in thy breastie!
Thou need na start awa sae hasty,
Wi' bickering brattle!
To a Mouse [1785], st. 1
- 11 I'm truly sorry man's dominion
Has broken Nature's social union.
To a Mouse, st. 2
- 12 The best laid schemes o' mice and men
Gang aft a-gley.
To a Mouse, st. 7
- 13 Nature's law,
That man was made to mourn.
Man Was Made to Mourn [1786], st. 4
- 14 Man's inhumanity to man.
Makes countless thousands mourn!
Man Was Made to Mourn, st. 7
- 15 He wales a portion with judicious care;
And "Let us worship God" he says, with solemn air.
The Cotter's Saturday Night [1786], st. 12
- 16 From scenes like these, old Scotia's grandeur
springs,
That makes her loved at home, revered abroad:
Princes and lords are but the breath of kings,
"An honest man's the noblest work of God."
The Cotter's Saturday Night, st. 19
- 17 Gie me ae spark o' Nature's fire,
That's a' the learning I desire.
First Epistle to J. Lapraik [1786], st. 13
- 18 The social, friendly, honest man,
Whate'er he be,

²Seneca chief.

- 'Tis he fulfills great Nature's plan,
And none but he!
Second Epistle to J. Lapraik [1786], st. 15
- 1 On ev'ry hand it will allow'd be,
He's just—nae better than he should be.
A Dedication to Gavin Hamilton [1786]
- 2 It's hardly in a body's pow'r,
To keep, at times, frae being sour.
Epistle to Davie [1786], st. 2
- 3 Misled by fancy's meteor ray,
By passion driven;
But yet the light that led astray
Was light from heaven.
The Vision [1786], II, st. 18
- 4 His locked, lettered, braw brass collar
Showed him the gentleman an' scholar.
The Twa Dogs [1786], st. 3
- 5 An' there began a lang digression
About the lords o' the creation.
The Twa Dogs, st. 6
- 6 Oh wad some power the giftie gie us
To see oursel's as ithers see us!
It wad frae monie a blunder free us,
An' foolish notion. *To a Louse [1786], st. 8*
- 7 Wee, modest, crimson-tipped flow'r,
Thou's met me in an evil hour;
For I maun crush amang the stoure
Thy slender stem:
To spare thee now is past my pow'r,
Thou bonie gem.
To a Mountain Daisy [1786], st. 1
- 8 Stern Ruin's plowshare drives elate,
Full on thy bloom. *To a Mountain Daisy, st. 9*
- 9 Perhaps it may turn out a sang,
Perhaps turn out a sermon.
Epistle to a Young Friend [1786], st. 1
- 10 I waive the quantum o' the sin,
The hazard of concealing:
But, och! it hardens a' within,
And petrifies the feeling!
Epistle to a Young Friend, st. 6
- 11 An atheist-laugh's a poor exchange
For Deity offended.
Epistle to a Young Friend, st. 9
- 12 There's nought but care on ev'ry han',
In every hour that passes, O:
What signifies the life o' man,
An' 't were nae for the lasses, O.
Green Grow the Rashes, O [1787], st. 1
- 13 Auld Nature swears, the lovely dears
Her noblest work she classes, O:
Her prentice han' she tried on man,
An' then she made the lasses, O.
Green Grow the Rashes, O, st. 5
- 14 Green grow the rashes, O;
Green grow the rashes, O;
The sweetest hours that e'er I spend
Are spent among the lasses, O.
Green Grow the Rashes, O, chorus
- 15 I wasna fou, but just had plenty.
Death and Dr. Hornbook [1787], st. 3
- 16 John Barleycorn got up again,
And sore surprised them all.
John Barleycorn [1787], st. 3
- 17 The heart benevolent and kind
The most resembles God.
A Winter Night [1787]
- 18 Then gently scan your brother man,
Still gentler sister woman;
Tho' they may gang a kennin wrang,
To step aside is human.
Address to the Unco Guid [1787], st. 7
- 19 O, my Luvie is like a red, red rose,
That's newly sprung in June.
O, my Luvie is like the melodie,
That's sweetly played in tune.
Johnson's Musical Museum [1787-1796]. A Red, Red Rose, st. 1
- 20 Contented wi' little and cantie wi' mair.
Johnson's Musical Museum. Contented wi' Little, st. 1
- 21 Ye banks and braes o' bonny Doon,
How can ye bloom sae fresh and fair?
How can ye chant, ye little birds,
And I sae weary fu' o' care!
Thou'll break my heart, thou warbling bird,
That wantons thro' the flowering thorn!
Thou minds me o' departed joys,
Departed never to return.
Johnson's Musical Museum. The Banks o' Doon, st. 1
- 22 Chords that vibrate sweetest pleasure
Thrill the deepest notes of woe.
Johnson's Musical Museum. Sensibility How Charming, st. 4
- 23 Ae fond kiss, and then we sever;
Ae farewell and then forever!
Johnson's Musical Museum. Ae Fond Kiss, st. 1
- 24 But to see her was to love her,
Love but her, and love forever.
Had we never lov'd sae kindly,
Had we never lov'd sae blindly,

- Never met—or never parted—
We had ne'er been brokenhearted.
Johnson's Musical Museum. Ae Fond Kiss, st. 2
- 1 It was a' for our rightfu' King
We left fair Scotland's strand.
Johnson's Musical Museum. It Was A' for Our Rightfu' King, st. 1
- 2 Now a' is done that men can do,
And a' is done in vain.
Johnson's Musical Museum. It Was A' for Our Rightfu' King, st. 2
- 3 He turn'd him right and round about
Upon the Irish shore;
And gae his bridle reins a shake,
With adieu forevermore,
My dear—
And adieu forevermore!
Johnson's Musical Museum. It Was A' for Our Rightfu' King, st. 3
- 4 John Anderson my jo, John,
When we were first acquent,
Your locks were like the raven,
Your bonie brow was brent;
But now your brow is beld, John,
Your locks are like the snaw,
But blessings on your frosty pow,
John Anderson my jo!
Johnson's Musical Museum. John Anderson My Jo, st. 1
- 5 Farewell to the Highlands, farewell to the North,
The birthplace of valor, the country of worth!
Wherever I wander, wherever I rove,
The hills of the Highlands for ever I love.
Johnson's Musical Museum. My Heart's in the Highlands, st. 1
- 6 My heart's in the Highlands, my heart is not here,
My heart's in the Highlands a-chasing the deer;
A-chasing the wild deer, and following the roe,
My heart's in the Highlands wherever I go.
Johnson's Musical Museum. My Heart's in the Highlands, chorus
- 7 O whistle, and I'll come to you, my lad:
Tho' father and mither and a' should gae mad.
Whistle, and I'll Come to You, My Lad
- 8 Should auld acquaintance be forgot,
And never brought to min'?
Should auld acquaintance be forgot,
And days o' auld lang syne?
Auld Lang Syne [1788], st. 1
- 9 For auld lang syne, my dear,
For auld lang syne,

- We'll tak a cup o' kindness yet
For auld lang syne! *Auld Lang Syne, chorus*
- 10 Flow gently, sweet Afton, among thy green braes,
Flow gently, I'll sing thee a song in thy praise.
My Mary's asleep by thy murmuring stream,
Flow gently, sweet Afton, disturb not her dream.
Afton Water [1789], st. 1
- 11 This day Time winds th' exhausted chain,
To run the twelvemonth's length again.
New Year's Day [1791], st. 1
- 12 The voice of Nature loudly cries,
And many a message from the skies,
That something in us never dies.
New Year's Day, st. 3
- 13 When Nature her great masterpiece design'd,
And fram'd her last, best work, the human mind,
Her eye intent on all the mazy plan,
She form'd of various stuff the various Man.
To Robert Graham [1791], st. 1
- 14 Whare sits our sulky, sullen dame,
Gathering her brows like gathering storm,
Nursing her wrath to keep it warm.
Tam o' Shanter [1791], l. 10
- 15 Ah, gentle dames! it gars me greet
To think how monie counsels sweet,
How monie lengthened, sage advices,
The husband frae the wife despises.
Tam o' Shanter, l. 33
- 16 His ancient, trusty, drouthy crony;
Tam lo'ed him like a vera brither—
They had been fou for weeks thegither.
Tam o' Shanter, l. 43
- 17 Kings may be blest, but Tam was glorious,
O'er a' the ills o' life victorious.
Tam o' Shanter, l. 57
- 18 But pleasures are like poppies spread—
You seize the flow'r, its bloom is shed;
Or like the snow falls in the river—
A moment white—then melts forever.
Tam o' Shanter, l. 59
- 19 Inspiring bold John Barleycorn!
What dangers thou canst make us scorn!
Wi' tippenny, we fear nae evil;
Wi' usquebae, we'll face the devil!
Tam o' Shanter, l. 105
- 20 As Tammie glow'red, amazed, and curious,
The mirth and fun grew fast and furious.
Tam o' Shanter, l. 143
- 21 Her cutty sark, o' Paisley harn,
That while a lassie she had worn,

- In longitude tho' sorely scanty,
It was her best, and she was vauntie.
Tam o' Shanter, l. 171
- 1 "Weel done, Cutty Sark!"¹
Tam o' Shanter, l. 189
- 2 Ah, Tam! Ah! Tam! Thou'll get thy fairin!
In hell they'll roast you like a herrin!
Tam o' Shanter, l. 201
- 3 She is a winsome wee thing,
She is a handsome wee thing,
She is a lo'esome wee thing,
This sweet wee wife o' mine.
*My Wife's a Winsome Wee Thing [1792],
chorus*
- 4 The golden hours on angel wings
Flew o'er me and my dearie;
For dear to me as light and life
Was my sweet Highland Mary.
Highland Mary [1792], st. 2
- 5 But, oh! fell death's untimely frost,
That nipt my flower sae early.
Highland Mary, st. 3
- 6 If there's a hole in a' your coats,
I rede you tent it;
A chield's amang you takin' notes,
And faith he'll prent it.
*On the Late Captain Grose's Peregrinations
Thro' Scotland [1793], st. 1*
- 7 Some hae meat and canna eat,
And some wad eat that want it;
But we hae meat, and we can eat,
And sae the Lord be thankit.
The Selkirk Grace [1793] (attributed)
- 8 O Mary, at thy window be!
It is the wish'd, the trustyd hour.
Mary Morison [1793], st. 1
- 9 The lovely Mary Morison! *Mary Morison, st. 1*
- 10 Scots wha hae wi' Wallace bled,
Scots wham Bruce has aften led,
Welcome to your gory bed
Or to victorie.

Now's the day, and now's the hour;
See the front o' battle lour!
See approach proud Edward's power—
Chains and slavery!
Scots Wha Hae [1794], st. 1, 2
- 11 Lay the proud usurpers low!
Tyrants fall in every foe!
Liberty's in every blow!
Let us do or die!
Scots Wha Hae, st. 6
- 12 The rank is but the guinea's stamp,
The man's the gowd for a' that.
For A' That and A' That [1795], st. 1
- 13 A prince can mak a belted knight,
A marquis, duke, and a' that;
But an honest man's aboon his might,
Guid faith, he mauna fa' that.
For A' That and A' That, st. 4
- 14 For a' that and a' that,
It's coming yet, for a' that,
That man to man the world o'er
Shall brothers be for a' that.
For A' That and A' That, st. 5
- 15 For a' that, and a' that,
An' twice as muckle 's a' that,
I've lost but ane, I've twa behin',
I've wife enough for a' that.
*Posthumous Pieces [1799]. The Jolly Beggars,
chorus*
- 16 God knows, I'm no the thing I should be,
Nor am I even the thing I could be.
*Posthumous Pieces. To the Reverend John
M'Math, st. 8*
- 17 If there's another world, he lives in bliss;
If there is none, he made the best of this.
*Posthumous Pieces. Epitaph on
William Muir*
- 18 In durance vile here must I wake and weep,
And all my frowsy couch in sorrow steep.
*Posthumous Pieces. Epistle from Esopus to
Maria*
- 19 It's guid to be merry and wise,
It's guid to be honest and true,
It's guid to support Caledonia's cause
And bide by the buff and the blue.
*Posthumous Pieces. Here's a Health to Them
That's Awa', st. 1*

Georges Jacques Danton

1759–1794

- 20 Everything belongs to the fatherland when the
fatherland is in danger.
*Speech to the Legislative Assembly [August 28,
1792]*

¹The famous tea clipper *Cutty Sark*, designed by Hercules Linton and built in 1869, had the story of Tam o' Shanter carved upon her bow and counter. Nannie, with flying locks and scanty shift, was the figurehead.

- 1 Audacity, more audacity, always audacity.¹
Speech to the Legislative Assembly [September 2, 1792]
- 2 Show my head to the people, it is worth seeing.
Last words, addressed to the executioner

Joseph Fouché

1759–1820

- 3 Death is an eternal sleep.
Inscription placed by his orders on cemetery gates [1794]

William Pitt

1759–1806

- 4 Necessity is the plea for every infringement of human freedom. It is the argument of tyrants; it is the creed of slaves.
Speech in the House of Commons [November 18, 1783]

Johann [Christoph] Friedrich von Schiller

1759–1805

- 5 I feel an army in my fist.
The Robbers [1781], act II, end
- 6 The joke loses everything when the joker laughs himself.
The Conspiracy of Fiesco [1783], act I, sc. vii
- 7 Did you think the lion was sleeping because he didn't roar?
The Conspiracy of Fiesco, I, xviii
- 8 Joy, thou spark from Heav'n immortal,
Daughter of Elysium!
Drunk with fire, toward Heaven advancing
Goddess, to thy shrine we come.
Thy sweet magic brings together
What stern Custom spreads afar;
All men become brothers
Where thy happy wing-beats are.²
Ode to Joy [1785], st. 1
- 9 There are three lessons I would write,
Three words as with a burning pen,
In tracings of eternal light
Upon the hearts of men.
Hope, Faith, and Love [c. 1786], st. 1

¹Il nous faut de l'audace, encore de l'audace, toujours de l'audace.

²Alle Menschen werden Brüder, / Wo dein sanfter Flügel weilt.

Translated by THEODORE SPENCER (adapted).

Music by LUDWIG VAN BEETHOVEN.

- 10 World history is the world's court.³
Resignation [1786]
- 11 What one refuses in a minute
No eternity will return. *Resignation*
- 12 O who knows what slumbers in the background of the times?
Don Carlos [1787], act I, sc. i
- 13 O the idea was childish, but divinely beautiful.
Don Carlos, I, ii
- 14 Great souls suffer in silence. *Don Carlos, I, iv*
- 15 The richest monarch in the Christian world;
The sun in my own dominions never sets.⁴
Don Carlos, I, vi
- 16 If you want to know yourself,
Just look how others do it;
If you want to understand others,
Look into your own heart.
Tabulae Votivae [1797]
- 17 Posterity weaves no garlands for imitators.
Wallenstein's Camp [1798], prologue
- 18 He who has done his best for his own time has lived for all times.
Wallenstein's Camp, prologue
- 19 Life is earnest, art is gay.
Wallenstein's Camp, prologue
- 20 Whatever is not forbidden is permitted.
Wallenstein's Camp, sc. vi
- 21 Man is made of ordinary things, and habit is his nurse.
The Death of Wallenstein [1798], act I, sc. iv
- 22 Many a crown shines spotless now
That yet was deeply sullied in the winning.⁵
The Death of Wallenstein, II, ii
- 23 There's no such thing as chance;
And what to us seems merest accident
Springs from the deepest source of destiny.⁵
The Death of Wallenstein, II, iii

³Die Weltgeschichte ist das Weltgericht.

⁴Why should the brave Spanish soldier brag the sun never sets in the Spanish dominions, but ever shineth on one part or other we have conquered for our king? — JOHN SMITH [1580–1631], *Advertisements for the Unexperienced, etc.* [1631]

It may be said of them [the Hollanders] as of the Spaniards, that the sun never sets on their dominions. — THOMAS GAGE [d. 1656], *New Survey of the West Indies* [1648], *Epistle Dedicatory*

The sun never sets on the immense empire of Charles V. — SIR WALTER SCOTT, *Life of Napoleon* [1827]

His Majesty's dominions, on which the sun never sets. — JOHN WILSON [CHRISTOPHER NORTH, 1785–1854], *Noctes Ambrosianae, no. 20* [April 1829]

⁵Translated by SAMUEL TAYLOR COLERIDGE.

- 1 Time is man's angel.
The Death of Wallenstein, V, xi
- 2 What is the short meaning of the long speech?
The Piccolomini [1799], act I, sc. ii
- 3 War nourishes war.¹ *The Piccolomini, I, ii*
- 4 In thy breast are the stars of thy fate.
The Piccolomini, II, vi
- 5 You say it as you understand it.
The Piccolomini, II, vi
- 6 When the wine goes in, strange things come out.
The Piccolomini, II, xii
- 7 O tender yearning, sweet hoping!
The golden time of first love!
The eye sees the open heaven,
The heart is intoxicated with bliss;
O that the beautiful time of young love
Could remain green forever.
The Song of the Bell [1799]
- 8 Appearance should never attain reality,
And if nature conquers, then must art retire.
*To Goethe, when he put Voltaire's Mahomet on
the stage [1800]*
- 9 Life is only error,
And death is knowledge. *Cassandra [1802]*
- 10 I am better than my reputation.
Mary Stuart [1801], act III, sc. iv
- 11 For this should the singer accompany the king:
Both dwell on the heights of mankind.
The Maid of Orleans [1801], act I, sc. ii
- 12 Against stupidity the very gods
Themselves contend in vain.²
The Maid of Orleans, III, vi
- 13 Pain is short, and joy is eternal.
The Maid of Orleans, last lines
- 14 On the mountains there is freedom!
The world is perfect everywhere,
Save where man comes with his torment.
The Bride of Messina [1803], act IV, sc. vii
- 15 The mountain cannot frighten one who was born
on it. *Wilhelm Tell [1804], act III, sc. i*
- 16 Who reflects too much will accomplish little.
Wilhelm Tell, III, i
- 17 You saw his weakness, and he will never forgive
you. *Wilhelm Tell, III, i*
- 18 This feat of Tell, the archer, will be told
While yonder mountains stand upon their base.

¹Der Krieg ernährt den Krieg.

²Against boredom even the gods themselves struggle in vain.—
FRIEDRICH NIETZSCHE, *The Antichrist* [1888], 48

By heaven! The apple's cleft right through the
core.

Wilhelm Tell, III, iii

Mary Wollstonecraft [Godwin]

1759–1797

- 19 Nothing, I am sure, calls forth the faculties so
much as the being obliged to struggle with the
world.
*Thoughts on the Education of Daughters
[1787]. Matrimony*
- 20 No man chooses evil because it is evil; he only
mistakes it for happiness, the good he seeks.
A Vindication of the Rights of Men [1790]
- 21 Virtue can only flourish amongst equals.
A Vindication of the Rights of Men
- 22 Till women are more rationally educated, the prog-
ress in human virtue and improvement in knowl-
edge must receive continual checks.
*A Vindication of the Rights of Woman [1792],
ch. 3*
- 23 If women be educated for dependence; that is,
to act according to the will of another fallible being,
and submit, right or wrong, to power, where are we
to stop?
A Vindication of the Rights of Woman, 3
- 24 How can a rational being be ennobled by any-
thing that is not obtained by its own exertions?
A Vindication of the Rights of Woman, 3
- 25 Women are systematically degraded by receiving
the trivial attentions which men think it manly to
pay to the sex, when, in fact, men are insultingly
supporting their own superiority.
A Vindication of the Rights of Woman, 4
- 26 It would be an endless task to trace the variety of
meanesses, cares, and sorrows into which women
are plunged by the prevailing opinion that they
were created rather to feel than reason, and that all
the power they obtain must be obtained by their
charms and weakness.
A Vindication of the Rights of Woman, 4
- 27 It is justice, not charity, that is wanting in the
world.
A Vindication of the Rights of Woman, 4
- 28 Women ought to have representatives, instead of
being arbitrarily governed without any direct share
allowed them in the deliberations of government.
A Vindication of the Rights of Woman, 9
- 29 Till society is very differently constituted, par-
ents, I fear, will still insist on being obeyed because
they will be obeyed, and constantly endeavor to set-

tle that power on a divine right which will not bear the investigation of reason.

A Vindication of the Rights of Woman, 11

- 1 Every political good carried to the extreme must be productive of evil.

The French Revolution [1794], bk. V, ch. 4

- 2 Executions, far from being useful examples to the survivors, have, I am persuaded, a quite contrary effect, by hardening the heart they ought to terrify. Besides, the fear of an ignominious death, I believe, never deterred anyone from the commission of a crime, because in committing it the mind is roused to activity about present circumstances.

Letters Written During a Short Residence in Sweden, Norway, and Denmark [1796], letter 19

- 3 The same energy of character which renders a man a daring villain would have rendered him useful to society, had that society been well organized.

Letters Written During a Short Residence in Sweden, Norway, and Denmark, 19

- 4 We reason deeply, when we forcibly feel.

Letters Written During a Short Residence in Sweden, Norway, and Denmark, 19

- 5 It is the preservation of the species, not of individuals, which appears to be the design of Deity throughout the whole of nature.

Letters Written During a Short Residence in Sweden, Norway, and Denmark, 22

François Noël Babeuf [Gracchus]

1760–1797

- 6 Let the revolting distinction of rich and poor disappear once and for all, the distinction of great and small, of masters and valets, of governors and governed. Let there be no other difference between human beings than those of age and sex. Since all have the same needs and the same faculties, let there be one education for all, one food for all.

Manifesto of the Equals [c. 1795]

- 7 We aim at something more sublime and more equitable—the common good, or the community of goods. . . . We demand, we would have, the communal enjoyment of the fruits of the earth, fruits which are for everyone.

Manifesto of the Equals

[Claude] Joseph Rouget de Lisle

1760–1836

- 8 Allons, enfants de la patrie,
Le jour de gloire est arrivé! . . .

Aux armes, citoyens!

Formez vos bataillons!

Marchons! Marchons! Qu'un sang impur

Abreuve nos sillons! *The Marseillaise [1792]¹*

Antoine [Jacques Claude Joseph] Boulay de la Meurthe

1761–1840

- 9 It is worse than a crime, it is a blunder [C'est pire qu'un crime, c'est une faute].²

On the execution of the Duc d'Enghien [1804]

August Friedrich Ferdinand von Kotzebue

1761–1819

- 10 There is another and a better world.

The Stranger [1798], act I, sc. i

William Lisle Bowles

1762–1850

- 11 The cause of Freedom is the cause of God!

The Right Honorable Edmund Burke [1791], l. 78

George Colman the Younger

1762–1836

- 12 Tell 'em Queen Anne's dead.³

The Heir-at-Law [1797], act I, sc. i

- 13 Not to be sneezed at. *The Heir-at-Law, II, i*

- 14 When taken,

To be well shaken.

Broad Grins [1802]. The Newcastle Apothecary

- 15 John Bull,⁴ or, The Englishman's Fireside.

Title of play [1803]

- 16 His heart runs away with his head.

Who Wants a Guinea? [1805], act I, sc. i

¹Forward, sons of France, the day of glory has come! . . . To arms, citizens! Line up in battalions! Let us march on! And let the impure blood [of our enemies] drench our fields.

Composed in the garrison at Strasbourg and originally called *Chant de guerre de l'armée du Rhin*, the *Marseillaise* took its name from the patriots of Marseilles, who first made it known in Paris.

²Attributed also to TALLEYRAND and FOUCHÉ. Sainte-Beuve attributed it to BOULAY DE LA MEURTHE.

³The phrase became proverbial for telling what everybody knows.

⁴The origin of the supposed type of the British character.

- 1 O Miss Bailey!
Unfortunate Miss Bailey!
Love Laughs at Locksmiths [1806], act II, song
- 2 Says he, "I am a handsome man, but I'm a gay
deceiver."
Love Laughs at Locksmiths, II, song

Dorothea Jordan

1762–1816

- 3 "Oh where, and Oh! where is your Highland
laddie gone?"
"He's gone to fight the French, for King George
upon the throne,
And it's Oh! in my heart, how I wish him safe at
home!" *The Blue Bells of Scotland*

**Johann Paul Friedrich Richter
[Jean Paul]**

1763–1825

- 4 Weltschmerz.¹
Selina; or, Above Immortality [1827], 2

Samuel Rogers

1763–1855

- 5 Think nothing done while aught remains to do.
Human Life [1819], l. 49
- 6 Never less alone than when alone.
Human Life, l. 756
- 7 By many a temple half as old as Time.
Italy. A Farewell
- 8 Go! you may call it madness, folly;
You shall not chase my gloom away!
There's such a charm in melancholy
I would not if I could be gay.
To ——— [1814], st. 1
- 9 It doesn't much signify whom one marries, for
one is sure to find next morning that it was some-
one else. *Table Talk*

Robert Hall

1764–1831

- 10 Call things by their right names. . . . Glass of
brandy and water! That is the current but not the
appropriate name: ask for a glass of liquid fire and
distilled damnation.
*From OLINTHUS GREGORY, Brief Memoir of
the Life of Hall*

¹Literally, world pain.**Gaston Pierre Marc,
Duc de Lévis**

1764–1830

- 11 Noblesse oblige [Rank has its obligations].
Maxims and Reflections [1808]

Thomas Morton

1764–1838

- 12 Push on—keep moving.
A Cure for the Heartache [1797], act II, sc. i
- 13 Approbation from Sir Hubert Stanley is praise
indeed. *A Cure for the Heartache, V, ii*
- 14 What will Mrs. Grundy say? What will Mrs.
Grundy think?
Speed the Plow [1798], act I, sc. i

Ann Radcliffe

1764–1823

- 15 Fate sits on these dark battlements and frowns,
And as the portal opens to receive me,
A voice in hollow murmurs through the courts
Tells of a nameless deed.
The Mysteries of Udolpho [1794], motto

Robert Goodloe Harper

1765–1825

- 16 Millions for defense, but not one cent for tribute.²
*Toast at banquet for John Marshall [June 18,
1798]*

Sir James Mackintosh

1765–1832

- 17 Diffused knowledge immortalizes itself.
Vindiciae Gallicae [1791]
- 18 The Commons, faithful to their system, re-
mained in a wise and masterly inactivity.
Vindiciae Gallicae
- 19 The frivolous work of polished idleness.
*Dissertation on Ethical Philosophy [1830].
Remarks on Thomas Brown*

²In 1797 a secret agent from Talleyrand told Charles Cotesworth Pinckney, minister to the French republic, that the American commissioners in Paris to protest French attacks on U.S. shipping would be received only if they paid a \$50,000 bribe and made a large loan to the French government. Pinckney's reply was: "Not a sixpence, sir." Later, Harper's remark was attributed to him.

- 1 Disciplined inaction.
History of the Revolution in England in 1688
[1834], ch. 7

James Smithson

1765–1829

- 2 To found at Washington, under the name of the Smithsonian Institution, an establishment for the increase and diffusion of knowledge among men.¹
Bequest [1829] with which the Smithsonian Institution was established [1846]

Isaac D'Israeli

1766–1848

- 3 Whatever is felicitously expressed risks being worse expressed: it is a wretched taste to be gratified with mediocrity when the excellent lies before us.
Curiosities of Literature [1834]. On Quotation

Thomas Robert Malthus

1766–1834

- 4 Population, when unchecked, increases in a geometrical ratio. Subsistence increases only in an arithmetical ratio. A slight acquaintance with numbers will show the immensity of the first power in comparison of the second.
An Essay on the Principle of Population [1798]

Ernst Friedrich Herbert von Münster

1766–1839

- 5 Absolutism tempered by assassination.
Description of the Russian Constitution

Carolina Oliphant, Baroness Nairne

1766–1845

- 6 Better lo'ed ye canna be,
Will ye no come back again?
*Life and Songs [1869]. Bonnie Charlie's Now Awa*²
- 7 Charlie is my darling, the young Chevalier.
*Life and Songs. Charlie Is My Darling*²
- 8 We'll up an' gie them a blaw, a blaw,
Wi' a hundred pipers an' a', an' a'.
Life and Songs. The Hundred Pipers

¹Quoted by John Quincy Adams in the *Committee Report on the Smithson Bequest* [March 5, 1840].

²Also attributed to James Hogg.

- 9 Gude nicht, and joy be wi' you a'.
Life and Songs. Gude Nicht

- 10 A penniless lass wi' a lang pedigree.
Life and Songs. The Laird o' Cockpen

- 11 I'm wearin' awa'
To the land o' the leal.
Life and Songs. The Land o' the Leal

Germaine de Staël [Anna Louise Germaine Necker, Baronne de Staël-Holstein]

1766–1817

- 12 Love is the whole history of a woman's life, it is but an episode in a man's.³
De l'Influence des Passions [1796]

- 13 A man must know how to defy opinion; a woman how to submit to it. *Delphine [1802]*

- 14 To understand everything makes one tolerant.⁴
Corinne [1807], bk. XVIII, ch. 5

- 15 I would gladly give half of the wit with which I am credited for half of the beauty you possess.
Letter to Juliette Récamier

John Quincy Adams

1767–1848

- 16 I can never join with my voice in the toast which I see in the papers attributed to one of our gallant naval heroes. I cannot ask of heaven success, even for my country, in a cause where she should be in the wrong. *Fiat justitia, pereat coelum*.⁵ My toast would be, may our country be always successful, but whether successful or otherwise, always right.
Letter to John Adams [August 1, 1816]

- 17 America, with the same voice which spoke herself into existence as a nation, proclaimed to mankind the inextinguishable rights of human nature, and the only lawful foundations of government.
Address [July 4, 1821]

- 18 America . . . well knows that by once enlisting under other banners than her own, were they even the banners of foreign independence, she would in-

³L'amour est l'histoire de la vie des femmes, c'est un episode dans celle des hommes.

⁴Tout comprendre rend très indulgent.

Attributed to Germaine de Staël are similar phrases: Comprendre c'est pardonner [To understand is to forgive]. Tout comprendre c'est tout pardonner [To know everything is to forgive everything].

⁵Let justice be done though heaven may perish.

volve herself beyond the power of extraction, in all the wars of interest and intrigue, of individual avarice, envy, and ambition, which assume the colors and usurp the standard of freedom. The fundamental maxims of her policy would insensibly change from liberty to force. . . . She might become dictatress of the world. She would be no longer the ruler of her own spirit.

Address [July 4, 1821]

- 1 Individual liberty is individual power, and as the power of a community is a mass compounded of individual powers, the nation which enjoys the most freedom must necessarily be in proportion to its numbers the most powerful nation.

Letter to James Lloyd [October 1, 1822]

- 2 Who but shall learn that freedom is the prize
Man still is bound to rescue or maintain;
That nature's God commands the slave to rise,
And on the oppressor's head to break the chain.
Roll, years of promise, rapidly roll round,
Till not a slave shall on this earth be found.

Poem

- 3 This house will bear witness to his piety; this town, his birthplace, to his munificence; history to his patriotism; posterity to the depth and compass of his mind.

From his epitaph for John Adams [1829]¹

- 4 In charity to all mankind, bearing no malice or ill will to any human being, and even compassionating those who hold in bondage their fellow men, not knowing what they do.

Letter to A. Bronson [July 30, 1838]

- 5 The great problem of legislation is, so to organize the civil government of a community . . . that in the operation of human institutions upon social action, self-love and social may be made the same.

Society and Civilization; in the American Review [July 1845]

- 6 To furnish the means of acquiring knowledge is . . . the greatest benefit that can be conferred upon mankind. It prolongs life itself and enlarges the sphere of existence.

Report on the establishment of the Smithsonian Institution [c. 1846]

- 7 This is the last of earth! I am content.

Last words [February 21, 1848]

Black Hawk²

1767–1838

- 8 I saw my evil day at hand. The sun rose dim on us in the morning, and at night it sank in a dark cloud, and looked like a ball of fire. That was the last sun that shone on Black Hawk. His heart is dead. . . . He is now a prisoner to the white man.

Speech upon surrender, Prairie du Chien, Wisconsin [August 27, 1832]

- 9 [Black Hawk] has done nothing for which an Indian ought to be ashamed. He has fought for his countrymen, the squaws and papooses, against white men, who came year after year, to cheat them and take away their lands. You know the cause of our making war.³ It is known to all white men. They ought to be ashamed of it.

Speech upon surrender, Prairie du Chien, Wisconsin [August 27, 1832]

Andrew Jackson

1767–1845

- 10 The individual who refuses to defend his rights when called by his Government, deserves to be a slave, and must be punished as an enemy of his country and friend to her foe.

Proclamation to the people of Louisiana from Mobile [September 21, 1814]

- 11 The brave man inattentive to his duty, is worth little more to his country, than the coward who deserts her in the hour of danger.

To troops who had abandoned their lines during the battle of New Orleans [January 8, 1815]

- 12 Our Federal Union! it must be preserved!

Toast at Jefferson Birthday Celebration [1830]

- 13 Every man is equally entitled to protection by law; but when the laws undertake to add . . . artificial distinctions, to grant titles, gratuities, and exclusive privileges, to make the rich richer and the potent more powerful, the humble members of society—the farmers, mechanics, and laborers—who have neither the time nor the means of securing like favors to themselves, have a right to complain of the injustice of their government.

Veto of the Bank Bill [July 10, 1832]

- 14 There are no necessary evils in government. Its evils exist only in its abuses. If it would confine itself

¹Inscribed on one of the portals of the United First Parish Church Unitarian (Church of the Presidents), Quincy, Massachusetts.

²Ma-ke-tai-me-she-kia-kiak.
Chief of the Sauk and Fox Indians.

³The Black Hawk War [1832].

to equal protection, and, as Heaven does its rains, shower its favors alike on the high and the low, the rich and the poor, it would be an unqualified blessing.

Veto of the Bank Bill

- 1 One man with courage makes a majority.

Attributed

Jean-Baptiste Say

1767–1832

- 2 It is production which opens a demand for products. . . . A product is no sooner created, than it, from that instant, affords a market for other products to the full extent of its own value.¹

A Treatise on Political Economy [1803]

François René de Chateaubriand

1768–1848

- 3 [On his conversion to Christianity:] I wept and I believed.²

Le Génie du Christianisme [1802]

- 4 The original writer is not one who imitates nobody, but one whom nobody can imitate.³

Le Génie du Christianisme

- 5 Achilles exists only through Homer. Take away the art of writing from this world, and you will probably take away its glory.

Les Natchez [1826], preface

Tecumseh⁴

1768–1813

- 6 These lands are ours. No one has a right to remove us, because we were the first owners. The Great Spirit above has appointed this place for us, on which to light our fires, and here we will remain. As to boundaries, the Great Spirit knows no boundaries, nor will his red children acknowledge any.⁵

To Joseph Barron, messenger of President James Madison [1810]

¹Say's so-called law of markets, popularly rephrased as "Supply creates its own demand."

²J'ai pleuré et j'ai cru.

³L'écrivain original n'est pas celui qui n'imité personne, mais celui que personne ne peut imiter.

⁴Chief of the Shawnees.

⁵He remembered the belligerent ants, who claimed their boundaries, and the pacific geese, who did not. . . . All those puffins, razorbills, guillemots and kittiwakes had lived together peacefully, preserving their own kinds of civilization without war—because they claimed no boundaries.—T. H. WHITE [1906–1964], *The Once and Future King* [1939], bk. IV, ch. 14

- 7 My father! The Great Spirit is my father! The earth is my mother—and on her bosom I will recline.

Council at Vincennes, Indiana Territory [August 14, 1810]. Answer to request to sit at "his father's" (Governor William Henry Harrison's) side

- 8 I am a Shawnee. My forefathers were warriors. Their son is a warrior. From them I take only my existence. From my tribe I take nothing. I am the maker of my own fortune. And oh, that I might make the fortunes of my red people, and of my country, as great as the conceptions of my mind, when I think of the Great Spirit that rules this universe.

Council at Vincennes, Indiana Territory [August 14, 1810]. Speech to Harrison

- 9 Once they were a happy race. Now they are made miserable by the white people, who are never contented but are always encroaching.

Council at Vincennes, Indiana Territory [August 14, 1810]. Speech to Harrison

- 10 Sell a country! Why not sell the air, the clouds and the great sea, as well as the earth? Did not the Great Spirit make them all for the use of his children?

Council at Vincennes, Indiana Territory [August 14, 1810]. Speech to Harrison

- 11 Our lives are in the hands of the Great Spirit. He gave to our ancestors the lands which we possess. We are determined to defend them, and if it is His will, our bones shall whiten on them, but we will never give them up.⁶

Speech to Major General Henry Procter, British commander, Fort Malden [September 1813]

Napoleon I [Napoleon Bonaparte]

1769–1821

- 12 Soldiers, from the summit of yonder pyramids forty centuries look down upon you.

In Egypt [July 21, 1798]

- 13 Go, sir, gallop, and don't forget that the world was made in six days. You can ask me for anything you like, except time.

To an aide [1803]. From R. M. JOHNSTON, The Corsican

⁶Tecumseh was killed in the battle of the Thames River [October 5, 1813].

- 1 A form of government that is not the result of a long sequence of shared experiences, efforts, and endeavors can never take root.
[1803]. From J. CHRISTOPHER HEROLD, The Mind of Napoleon [1955]
- 2 From the sublime to the ridiculous is but a step.¹
To the Abbé du Pradt, on the return from Russia [1812], referring to the retreat from Moscow
- 3 You write to me that it's impossible; the word is not French.
Letter to General Lemarois [July 9, 1813]
- 4 What is the throne?—a bit of wood gilded and covered with velvet. I am the state—I alone am here the representative of the people. Even if I had done wrong you should not have reproached me in public—people wash their dirty linen at home.² France has more need of me than I of France.
To the Senate [1814]
- 5 France is invaded; I am leaving to take command of my troops, and, with God's help and their valor, I hope soon to drive the enemy beyond the frontier.
At Paris [January 23, 1814]
- 6 The bullet that will kill me is not yet cast.
At Montereau [February 17, 1814]
- 7 The Allied Powers having proclaimed that the Emperor Napoleon is the sole obstacle to the reestablishment of peace in Europe, he, faithful to his oath, declares that he is ready to descend from the throne, to quit France, and even to relinquish life, for the good of his country.
Act of Abdication [April 4, 1814]
- 8 Unite for the public safety, if you would remain an independent nation.
Proclamation to the French People [June 22, 1815]
- 9 Wherever wood can swim, there I am sure to find this flag of England.
At Rochefort [July 1815]
- 10 Whatever shall we do in that remote spot? Well, we will write our memoirs. Work is the scythe of time.
On board H.M.S. Bellerophon [August 1815]
- 11 [Of his relations with the Empress Josephine:] I generally had to give in.
On St. Helena [May 19, 1816]
- 12 My maxim was, *la carrière est ouverte aux talents*, without distinction of birth or fortune.
On St. Helena [March 3, 1817]
- 13 Our hour is marked, and no one can claim a moment of life beyond what fate has predestined.
To Dr. Arnott [April 1821]
- 14 Two o'clock in the morning courage: I mean unprepared courage.³
[December 4, 5, 1815]. From LAS CASES, Mémorial de Ste-Hélène [1823]
- 15 Madame Montholon having inquired what troops he considered the best, "Those which are victorious, Madame," replied the Emperor.
From BOURRIENNE, Mémoires [1829]
- 16 A silk stocking filled with mud.
Description of Talleyrand⁴
- 17 An army marches on its stomach.⁵
Attributed
- 18 Every French soldier carries a marshal's baton in his knapsack.⁶
Attributed
- 19 Perfidious Albion.⁷
Attributed
- 20 Chief of the Army.⁸
Last words

Arthur Wellesley, Duke of Wellington

1769–1852

- 21 Nothing except a battle lost can be half so melancholy as a battle won.
Dispatch from the field of Waterloo [June 1815]
- 22 I used to say of him [Napoleon] that his presence on the field made the difference of forty thousand men.
[November 2, 1831]. From PHILIP HENRY, EARL OF STANHOPE, Notes of Conversations with the Duke of Wellington [1888]
- 23 The only thing I am afraid of is fear.
[November 3, 1831]. From PHILIP HENRY, EARL OF STANHOPE, Notes of Conversations with the Duke of Wellington

³Le courage de l'improvisite.

⁴Attributed by SAINTE-BEUVE.

⁵No man can be a patriot on an empty stomach.—WILLIAM COWPER BRANN, *The Iconoclast, Old Glory* [July 4, 1893]

⁶Tout soldat français porte dans sa giberne le bâton de maréchal de France.

⁷L'Angleterre, ah! la perfide Angleterre.—JACQUES BÉNIGNE BOSSUET, *Sermon sur la Circoncision*

⁸Tête d'armée.

¹Du sublime au ridicule il n'y a qu'un pas.

The saying has been attributed also to TALLEYRAND.

²Il faut laver son linge sale en famille [One should wash one's dirty linen at home].—*Saying current since about 1720*

- 1 Ours [our army] is composed of the scum of the earth—the mere scum of the earth.

[November 4, 1831]. From PHILIP HENRY, EARL OF STANHOPE, *Notes of Conversations with the Duke of Wellington*

- 2 My rule always was to do the business of the day in the day.

[November 2, 1835]. From PHILIP HENRY, EARL OF STANHOPE, *Notes of Conversations with the Duke of Wellington*

- 3 They wanted this iron fist to command them.
- [November 8, 1840]. From PHILIP HENRY, EARL OF STANHOPE, *Notes of Conversations with the Duke of Wellington; of troops sent by Wellington to the Canadian frontier in the war with America*

- 4 There is no mistake; there has been no mistake; and there shall be no mistake.

Wellingtoniana [1832], p. 78

- 5 I don't care a twopenny damn what becomes of the ashes of Napoleon Bonaparte.

Attributed

- 6 The battle of Waterloo was won on the playing fields of Eton.

From SIR WILLIAM FRASER, *Words on Wellington* [1889]

- 7 Publish and be damned.

Attributed; when the courtesan Harriette Wilson threatened to publish her memoirs and his letters

Ludwig van Beethoven

1770–1827

- 8 I want to seize fate by the throat.

Letter to Dr. Franz Wegeler [November 16, 1801]

- 9 Art! Who comprehends her? With whom can one consult concerning this great goddess?

Letter to Bettina von Arnim [August 11, 1810]

- 10 The world is a king, and, like a king, desires flattery in return for favor; but true art is selfish and perverse—it will not submit to the mold of flattery.

Conversations [March 1820]

Pierre Jacques Étienne, Count Cambronne

1770–1842

- 11 The Guards die, but never surrender.¹

Attributed. Reply to surrender demand at Waterloo [1815]

George Canning

1770–1827

- 12 I give thee sixpence! I will see thee damned first.
- The Anti-Jacobin*, no. 11 [1797]. *The Friend of Humanity and the Knife-Grinder*, st. 9

- 13 I think of those companions true

Who studied with me at the University of Göttingen.

The Anti-Jacobin, no. 30 [1798]. *The Rovers*, song, st. 1

- 14 A steady patriot of the world alone,
The friend of every country but his own.

The Anti-Jacobin, no. 36 [1798]. *New Morality*, l. 113

- 15 And finds, with keen, discriminating sight,
Black's not so black—nor white so very white.

The Anti-Jacobin, no. 36. *New Morality*, l. 199

- 16 Give me th'avowed, th'erect, the manly foe,
Bold I can meet—perhaps may turn his blow;
But of all plagues, good Heav'n, thy wrath can send,

Save, save, oh! save me from the Candid Friend!²

The Anti-Jacobin, no. 36. *New Morality*, l. 207

- 17 When our perils are past, shall our gratitude sleep?
No—here's to the pilot that weathered the storm.

Song for the Inauguration of the Pitt Club [May 25, 1802]

- 18 In matters of commerce the fault of the Dutch
Is offering too little and asking too much.

Dispatch to Sir Charles Bagot, British minister at The Hague [January 31, 1826]

¹La Garde meurt, mais ne se rend pas.

Probably the invention of a French journalist; Cambronne denied ever having said it. “Merde!,” a more likely reply also attributed to him, has been euphemized as “Le mot de Cambronne.”

The finest word, perhaps, that a Frenchman ever uttered. . . . To speak that word, and then to die, what could be more grand! for to accept death is to die, and it is not the fault of this man, if, in the storm of grape, he survived.—VICTOR HUGO, *Les Misérables* [1862], *Cosette*, bk. I. *Waterloo*, ch. 15, translated by CHARLES E. WILBOUR

²Defend me from my friends; I can defend myself from my enemies.—*Attributed to* CLAUDE LOUIS HECTOR, DUC DE VILLARS [1653–1734], *when taking leave of Louis XIV*

- 1 I called the New World into existence to redress
the balance of the Old.

The King's Message [December 12, 1826]

Georg Wilhelm Friedrich Hegel

1770–1831

- 2 What is reasonable is real; that which is real is
reasonable.

Philosophy of Right [1821]

- 3 The owl of Minerva spreads its wings only with
the falling of dusk.¹

Philosophy of Right

- 4 What experience and history teach is this—that
people and governments never have learned any-
thing from history, or acted on principles deduced
from it.

Philosophy of History [1832],² introduction

- 5 Amid the pressure of great events, a general
principle gives no help.

Philosophy of History, introduction

- 6 To him who looks upon the world rationally, the
world in its turn presents a rational aspect. The rela-
tion is mutual.

Philosophy of History, introduction

- 7 The history of the world is none other than the
progress of the consciousness of freedom.

Philosophy of History, introduction

- 8 We may affirm absolutely that nothing great in
the world has been accomplished without passion.

Philosophy of History, introduction

- 9 It is easier to discover a deficiency in individuals,
in states, and in Providence, than to see their real
import and value.

Philosophy of History, introduction

- 10 Serious occupation is labor that has reference to
some want.

Philosophy of History, pt. I, sec. 2, ch. 1

- 11 It is a matter of perfect indifference where a
thing originated; the only question is: “Is it true in
and for itself?”

Philosophy of History, III, 3, 2

James Hogg

1770–1835

- 12 We'll o'er the water, we'll o'er the sea,
We'll o'er the water to Charlie;

¹Translated by T. M. KNOX.

²Translated by J. SIBREE.

Quoted by G. B. Shaw in *The Revolutionist's Handbook*.

Come weal, come woe, we'll gather and go,
And live and die wi' Charlie.

O'er the Water to Charlie

Joseph Hopkinson

1770–1842

- 13 Hail, Columbia! happy land!
Hail, ye heroes! heaven-born band!
Who fought and bled in Freedom's cause.

Hail, Columbia [1798],³ st. 1

William Wordsworth

1770–1850

- 14 And homeless near a thousand homes I stood,
And near a thousand tables pined and wanted food.

Guilt and Sorrow [written 1791–1794],⁴ st. 41

- 15 ——— A simple child,⁵
That lightly draws its breath,
And feels its life in every limb,
What should it know of death?

We Are Seven [1798], st. 1

- 16 Have I not reason to lament
What man has made of man?

Lines Written in Early Spring [1798], st. 6

- 17 Nor less I deem that there are Powers
Which of themselves our minds impress;
That we can feed this mind of ours
In a wise passiveness.

Expostulation and Reply [1798], st. 6

- 18 Come forth into the light of things,
Let Nature be your teacher.

The Tables Turned [1798], st. 4

- 19 One impulse from a vernal wood
May teach you more of man,
Of moral evil and of good,
Than all the sages can.

The Tables Turned, st. 6

- 20 That best portion of a good man's life,
His little, nameless, unremembered acts
Of kindness and of love.

*Lines Composed a Few Miles Above Tintern
Abbey [1798], l. 33*

³The music, generally attributed to PHILIP PHILE, was Washington's inaugural march. Hopkinson supplied verses at a singer's request, and the song won instant acclaim.

⁴Published 1842.

⁵In the first edition the line is: A simple child, dear brother Jim. It was reduced to the current text in the 1815 edition of Wordsworth's poems.

- 1 Blessed mood,
In which the burthen of the mystery,
In which the heavy and the weary weight
Of all this unintelligible world,
Is lightened.
*Lines Composed a Few Miles Above Tintern
Abbey, l. 37*
- 2 While with an eye made quiet by the power
Of harmony, and the deep power of joy,
We see into the life of things.
*Lines Composed a Few Miles Above Tintern
Abbey, l. 47*
- 3 The sounding cataract
Haunted me like a passion: the tall rock,
The mountain, and the deep and gloomy wood,
Their colors and their forms, were then to me
An appetite; a feeling and a love,
That had no need of a remoter charm,
By thought supplied, nor any interest
Unborrowed from the eye.
*Lines Composed a Few Miles Above Tintern
Abbey, l. 76*
- 4 I have learned
To look on nature, not as in the hour
Of thoughtless youth; but hearing oftentimes
The still, sad music of humanity,
Nor harsh nor grating, though of ample power
To chasten and subdue. And I have felt
A presence that disturbs me with the joy
Of elevated thoughts; a sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean and the living air,
And the blue sky, and in the mind of man:
A motion and a spirit, that impels
All thinking things, all objects of all thought,
And rolls through all things.
*Lines Composed a Few Miles Above Tintern
Abbey, l. 88*
- 5 Knowing that Nature never did betray
The heart that loved her.
*Lines Composed a Few Miles Above Tintern
Abbey, l. 122*
- 6 Fair seedtime had my soul, and I grew up
Fostered alike by beauty and by fear.
The Prelude [written 1799–1805],¹ bk. I, l. 301
- 7 Dust as we are, the immortal spirit grows
Like harmony in music; there is a dark
Inscrutable workmanship that reconciles
Discordant elements, makes them cling together
In one society. *The Prelude, I, l. 340*
- 8 The grim shape
Towered up between me and the stars, and still,
For so it seemed, with purpose of its own
And measured motion like a living thing,
Strode after me. *The Prelude, I, l. 381*
- 9 Where the statue stood
Of Newton with his prism and silent face,
The marble index of a mind forever
Voyaging through strange seas of thought, alone.
The Prelude, III, l. 60
- 10 But Europe at that time was thrilled with joy,
France standing on the top of golden hours,
And human nature seeming born again.
The Prelude, VI, l. 339
- 11 Bliss was it in that dawn to be alive,
But to be young was very heaven!
The Prelude, XI, l. 108
- 12 There is
One great society alone on earth:
The noble Living and the noble Dead.
The Prelude, XI, l. 393
- 13 Prophets of Nature, we to them will speak
A lasting inspiration, sanctified
By reason, blest by faith: what we have loved,
Others will love, and we will teach them how;
Instruct them how the mind of man becomes
A thousand times more beautiful than the earth
On which he dwells. *The Prelude, XIV, l. 444*
- 14 Poetry is the breath and finer spirit of all knowl-
edge; it is the impassioned expression which is in
the countenance of all Science.
Lyrical Ballads [2nd ed., 1800]. Preface
- 15 In spite of difference of soil and climate, of lan-
guage and manners, of laws and customs—in spite
of things silently gone out of mind, and things vio-
lently destroyed, the Poet binds together by passion
and knowledge the vast empire of human society, as
it is spread over the whole earth, and over all time.
Lyrical Ballads. Preface
- 16 I have said that poetry is the spontaneous over-
flow of powerful feelings: it takes its origin from
emotion recollected in tranquillity.
Lyrical Ballads. Preface
- 17 What fond and wayward thoughts will slide
Into a lover's head!
"O mercy!" to myself I cried,
"If Lucy should be dead!"
*Strange Fits of Passion Have I Known [1800],
st. 7*
- 18 She dwelt among the untrodden ways
Beside the springs of Dove,

¹Published 1850.

A maid whom there were none to praise
And very few to love:¹

A violet by a mossy stone
Half hidden from the eye!
— Fair as a star, when only one
Is shining in the sky.

She lived unknown, and few could know
When Lucy ceased to be;
But she is in her grave, and, oh,
The difference to me!

She Dwelt Among the Untrodden Ways [1800]

1 A slumber did my spirit seal;
I had no human fears:
She seemed a thing that could not feel
The touch of earthly years.

No motion has she now, no force;
She neither hears nor sees;
Rolled round in earth's diurnal course,
With rocks, and stones, and trees.

A Slumber Did My Spirit Seal [1800]

2 A fingering slave,
One that would peep and botanize
Upon his mother's grave?

A Poet's Epitaph [1800], st. 5

3 A reasoning, self-sufficing thing,
An intellectual All-in-all!

A Poet's Epitaph, st. 8

4 The harvest of a quiet eye.

A Poet's Epitaph, st. 13

5 Something between a hindrance and a help.

Michael [1800], l. 189

6 I traveled among unknown men,
In lands beyond the sea;
Nor, England! did I know till then
What love I bore to thee.

I Traveled Among Unknown Men [1807],
st. 1

7 My heart leaps up when I behold
A rainbow in the sky:
So was it when my life began;
So is it now I am a man;
So be it when I shall grow old,
Or let me die!
The child is father of the man;

¹He lived amidst th' untrodden ways / To Rydal Lake that lead; / A bard whom there were none to praise, / And very few to read. / Unread his works—his "Milk White Doe" / With dust is dark and dim; / It's still in Longmans' shop, and oh! / The difference to him! — *Parody* by HARTLEY COLERIDGE

And I could wish my days to be
Bound each to each by natural piety.

My Heart Leaps Up [1807]²

8 Sweet childish days, that were as long
As twenty days are now.

*To a Butterfly (I've Watched You Now a Full
Half-Hour)* [1807], st. 2

9 I thought of Chatterton, the marvelous boy,
The sleepless soul that perished in his pride;
Of him³ who walked in glory and in joy
Following his plow, along the mountainside:
By our own spirits are we deified:
We Poets in our youth begin in gladness;
But thereof come in the end despondency and
madness.

Resolution and Independence [1807], st. 7

10 Choice word and measured phrase, above the reach
Of ordinary men.

Resolution and Independence, st. 14

11 And mighty poets in their misery dead.

Resolution and Independence, st. 17

12 Earth has not anything to show more fair:
Dull would he be of soul who could pass by
A sight so touching in its majesty.

*Composed upon Westminster Bridge,
September 3, 1802* [1807], l. 1

13 Ne'er saw I, never felt, a calm so deep!
The river glideth at his own sweet will!
Dear God! the very houses seem asleep;
And all that mighty heart is lying still!

*Composed upon Westminster Bridge,
September 3, 1802*, l. 11

14 Plain living and high thinking are no more:
The homely beauty of the good old cause
Is gone; our peace, our fearful innocence,
And pure religion breathing household laws.

Written in London, September 1802
[1807]

15 It is a beauteous evening, calm and free,
The holy time is quiet as a nun
Breathless with adoration.

It Is a Beauteous Evening [1807], l. 1

16 Thou liest in Abraham's bosom all the year;
And worship'st at the Temple's inner shrine,
God being with thee when we know it not.

It Is a Beauteous Evening, l. 12

²The last three lines are the epigraph for *Intimations of Immortality*, 393:7.

³Robert Burns.

- 1 Once did she hold the gorgeous east in fee:
And was the safeguard of the west.
On the Extinction of the Venetian Republic
[1807], l. 1
- 2 Thou hast great allies;
Thy friends are exultations, agonies,
And love, and man's unconquerable mind.
To Toussaint L'Ouverture [1807], l. 12
- 3 Milton! thou shouldst be living at this hour:
England hath need of thee: she is a fen
Of stagnant waters.
London, 1802 [1807], l. 1
- 4 Thy soul was like a star, and dwelt apart;
Thou hadst a voice whose sound was like the sea:
Pure as the naked heavens, majestic, free,
So didst thou travel on life's common way,
In cheerful godliness.
London, 1802, l. 9
- 5 We must be free or die, who speak the tongue
That Shakespeare spake; the faith and morals hold
Which Milton held.
It Is Not to Be Thought Of [1807], l. 11
- 6 The music in my heart I bore
Long after it was heard no more.
The Solitary Reaper [1807], st. 4
- 7 There was a time when meadow, grove, and
stream,
The earth, and every common sight,
To me did seem
Appareled in celestial light,
The glory and the freshness of a dream.
It is not now as it hath been of yore —
Turn wheresoe'er I may,
By night or day,
The things which I have seen I now can see no
more.
Ode. Intimations of Immortality from
Recollections of Early Childhood [1807], st. 1
- 8 The Rainbow comes and goes,
And lovely is the Rose.
Ode. Intimations of Immortality from
Recollections of Early Childhood, st. 2
- 9 The sunshine is a glorious birth;
But yet I know, where'er I go,
That there hath passed away a glory from the earth.
Ode. Intimations of Immortality from
Recollections of Early Childhood, st. 2
- 10 Whither is fled the visionary gleam?
Where is it now, the glory and the dream?
Ode. Intimations of Immortality from
Recollections of Early Childhood, st. 4
- 11 Our birth is but a sleep and a forgetting:
The soul that rises with us, our life's star,
Hath had elsewhere its setting,
And cometh from afar:
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God, who is our home:
Heaven lies about us in our infancy!
Shades of the prison-house begin to close
Upon the growing boy.
Ode. Intimations of Immortality from
Recollections of Early Childhood, st. 5
- 12 The youth, who daily farther from the east
Must travel, still is Nature's priest,
And by the vision splendid
Is on his way attended;
At length the man perceives it die away,
And fade into the light of common day.
Ode. Intimations of Immortality from
Recollections of Early Childhood, st. 5
- 13 As if his whole vocation
Were endless imitation.
Ode. Intimations of Immortality from
Recollections of Early Childhood, st. 7
- 14 O joy! that in our embers
Is something that doth live,
That nature yet remembers
What was so fugitive!
Ode. Intimations of Immortality from
Recollections of Early Childhood, st. 9
- 15 High instincts before which our mortal nature
Did tremble like a guilty thing surprised.
Ode. Intimations of Immortality from
Recollections of Early Childhood, st. 9
- 16 Truths that wake,
To perish never.
Ode. Intimations of Immortality from
Recollections of Early Childhood, st. 9
- 17 Though inland far we be,
Our souls have sight of that immortal sea
Which brought us hither.
Ode. Intimations of Immortality from
Recollections of Early Childhood, st. 9
- 18 Though nothing can bring back the hour
Of splendor in the grass, of glory in the flower.
Ode. Intimations of Immortality from
Recollections of Early Childhood, st. 10
- 19 The clouds that gather round the setting sun
Do take a sober coloring from an eye
That hath kept watch o'er man's mortality;

- Another race hath been, and other palms are won.
Thanks to the human heart by which we live,
Thanks to its tenderness, its joys, and fears,
To me the meanest flower that blows can give
Thoughts that do often lie too deep for tears.
*Ode. Intimations of Immortality from
Recollections of Early Childhood, st. 11*
- 1 She was a phantom of delight
When first she gleamed upon my sight;
A lovely apparition, sent
To be a moment's ornament.
She Was a Phantom of Delight [1807], st. 1
- 2 And now I see with eye serene
The very pulse of the machine.
She Was a Phantom of Delight, st. 3
- 3 A perfect woman, nobly planned,
To warn, to comfort, and command.
And yet a Spirit still, and bright
With something of angelic light.
She Was a Phantom of Delight, st. 3
- 4 I wandered lonely as a cloud
That floats on high o'er vales and hills,
When all at once I saw a crowd,
A host, of golden daffodils.¹
I Wandered Lonely as a Cloud [1807], st. 1
- 5 Continuous as the stars that shine
And twinkle on the milky way.
I Wandered Lonely as a Cloud, st. 2
- 6 Ten thousand saw I at a glance,
Tossing their heads in sprightly dance.
I Wandered Lonely as a Cloud, st. 2
- 7 A poet could not but be gay,
In such a jocund company.
I Wandered Lonely as a Cloud, st. 3
- 8 That inward eye
Which is the bliss of solitude.
I Wandered Lonely as a Cloud, st. 4
- 9 Stern daughter of the voice of God!
O Duty! *Ode to Duty [1807], st. 1*
- 10 A light to guide, a rod
To check the erring, and reprove.
Ode to Duty, st. 1
- 11 Me this unchartered freedom tires;
I feel the weight of chance desires;
My hopes no more must change their name,
I long for a repose that ever is the same.
Ode to Duty, st. 5
- 12 Thou dost preserve the stars from wrong;
And the most ancient heavens, through Thee, are
fresh and strong. *Ode to Duty, st. 7*
- 13 The light that never was, on sea or land,
The consecration, and the poet's dream.
*Elegiac Stanzas. Suggested by a Picture of
Peele Castle in a Storm [1807], st. 4*
- 14 A deep distress hath humanized my Soul.
*Elegiac Stanzas. Suggested by a Picture of
Peele Castle in a Storm, st. 9*
- 15 Who is the happy Warrior? Who is he
That every man in arms should wish to be?
Character of the Happy Warrior [1807], l. 1
- 16 Who, doomed to go in company with pain,
And fear, and bloodshed, miserable train!
Turns his necessity to glorious gain.
Character of the Happy Warrior, l. 12
- 17 Nuns fret not at their convent's narrow room.
Nuns Fret Not [1807], l. 1
- 18 The world is too much with us; late and soon,
Getting and spending, we lay waste our powers:
Little we see in Nature that is ours;
We have given our hearts away, a sordid boon!
The World Is Too Much with Us [1807], l. 1
- 19 Great God! I'd rather be
A pagan suckled in a creed outworn;
So might I, standing on this pleasant lea,
Have glimpses that would make me less forlorn;
Have sight of Proteus rising from the sea;
Or hear old Triton blow his wreathèd horn.
The World Is Too Much with Us, l. 9
- 20 Where lies the land to which yon ship must go?
Fresh as a lark mounting at break of day,
Festively she puts forth in trim array.
Where Lies the Land [1807], l. 1
- 21 Dreams, books, are each a world; and books, we
know,
Are a substantial world, both pure and good:
Round these, with tendrils strong as flesh and
blood,
Our pastime and our happiness will grow.
Personal Talk [1807], sonnet 3
- 22 A power is passing from the earth.
*Lines on the Expected Dissolution of Mr. Fox
[1807], st. 5*
- 23 Two voices are there: one is of the sea,²
One of the mountains; each a mighty voice.
*Thought of a Briton on the Subjugation of
Switzerland [1807], l. 1*

²Two voices are there: one is of the deep; . . . / And one is of an old half-witted sheep / Which bleats articulate monotony, / And indicates that two and one are three. . . . / And, Wordsworth, both art thine. — JAMES KENNETH STEPHEN [1859–1892], *Sonnet, Wordsworth* [1891]

¹See Larkin, 810:10.

- 1 The silence that is in the starry sky,
The sleep that is among the lonely hills.
*Song at the Feast of Brougham Castle [1807],
l. 163*
- 2 Every great and original writer, in proportion as
he is great or original, must himself create the taste
by which he is to be relished.
Letter to Lady Beaumont [May 21, 1807]
- 3 Strongest minds
Are often those of whom the noisy world
Hears least. *The Excursion [1814],¹ bk. I, l. 91*
- 4 The good die first,
And they whose hearts are dry as summer dust
Burn to the socket. *The Excursion, I, l. 500*
- 5 I have seen
A curious child, who dwelt upon a tract
Of inland ground, applying to his ear
The convolutions of a smooth-lipped shell,
To which, in silence hushed, his very soul
Listened intensely; and his countenance soon
Brightened with joy, for from within were heard
Murmurings, whereby the monitor expressed
Mysterious union with its native sea.
Even such a shell the universe itself
Is to the ear of Faith; and there are times,
I doubt not, when to you it doth impart
Authentic tidings of invisible things;
Of ebb and flow, and ever-during power;
And central peace, subsisting at the heart
Of endless agitation.
The Excursion, IV, l. 1132
- 6 One in whom persuasion and belief
Had ripened into faith, and faith become
A passionate intuition.
The Excursion, IV, l. 1293
- 7 Spires whose “silent finger points to heaven.”²
The Excursion, VI, l. 19
- 8 A man he seems of cheerful yesterdays
And confident tomorrows.
The Excursion, VII, l. 557
- 9 Surprised by joy—impatient as the wind.
Surprised by Joy [1815], l. 1
- 10 The gods approve
The depth, and not the tumult, of the soul.
Laodamia [1815], st. 13
- 11 An ampler ether, a diviner air. *Laodamia, st. 18*
- 12 Enough, if something from our hands have power
To live, and act, and serve the future hour.
*The River Duddon [1820], sonnet 34,
Afterthought, l. 10*
- 13 We feel that we are greater than we know.
The River Duddon, 34, Afterthought, l. 14
- 14 The feather, whence the pen
Was shaped that traced the lives of these good men,
Dropped from an angel’s wing.³
*Ecclesiastical Sonnets [1822], pt. III, sonnet 5.
Walton’s Book of Lives, l. 2*
- 15 The unimaginable touch of Time.
Ecclesiastical Sonnets, III, 34. Mutability
- 16 Give all thou canst; high Heaven rejects the lore
Of nicely calculated less or more.
*Ecclesiastical Sonnets, III, 43. Inside of King’s
College Chapel, Cambridge, l. 6*
- 17 But hushed be every thought that springs
From out the bitterness of things.
*Elegiac Stanzas. Addressed to Sir G. H. B.
[1827], st. 7*
- 18 Type of the wise who soar, but never roam,
True to the kindred points of heaven and home!
To a Skylark [1827]
- 19 Scorn not the sonnet; Critic, you have frowned,
Mindless of its just honors; with this key
Shakespeare unlocked his heart.
Scorn Not the Sonnet [1827], l. 1
- 20 Small service is true service while it lasts:
Of humblest friends, bright creature! scorn not
one:
The daisy, by the shadow that it casts,
Protects the lingering dewdrop from the sun.
To a Child. Written in Her Album [1835]

Thomas John Dibdin

1771–1841

- 21 Oh, it’s a snug little island!
A right little, tight little island.
The Snug Little Island

James Montgomery

1771–1854

- 22 Give me the hand that is honest and hearty,
Free as the breeze and unshackled by party.
Give Me Thy Hand, st. 2

¹This will never do.—FRANCIS JEFFREY [1773–1850], *opening sentence, review of WORDSWORTH, Excursion, Edinburgh Review* [1814]

²An instinctive taste teaches men to build their churches in flat countries with spire steeples, which, as they cannot be referred to any other object, point as with silent finger to the sky and stars.—SAMUEL TAYLOR COLERIDGE, *The Friend* [1809], no. 14

³The pen wherewith thou dost so heavenly sing / Made of a quill from an angel’s wing.—HENRY CONSTABLE [1562–1613], *Sonnet*

1 Here in the body pent,
Absent from Him I roam,
Yet nightly pitch my moving tent
A day's march nearer home.

At Home in Heaven

2 Prayer is the soul's sincere desire,
Uttered or unexpressed;
The motion of a hidden fire
That trembles in the breast.

What Is Prayer? st. 1

Sir Walter Scott

1771–1832

3 The way was long, the wind was cold,
The Minstrel was infirm and old;
His withered cheek, and tresses gray,
Seem'd to have known a better day.

*The Lay of the Last Minstrel [1805],
introduction*

4 The unpremeditated lay.

The Lay of the Last Minstrel, introduction

5 Such is the custom of Branksome Hall.

The Lay of the Last Minstrel, canto I, st. 7

6 Steady of heart, and stout of hand.

The Lay of the Last Minstrel, canto I, st. 21

7 If thou would'st view fair Melrose aright,
Go visit it by the pale moonlight.

The Lay of the Last Minstrel, II, st. 1

8 I cannot tell how the truth may be;
I say the tale as 'twas said to me.

The Lay of the Last Minstrel, II, st. 22

9 In peace, Love tunes the shepherd's reed;
In war, he mounts the warrior's steed;
In halls, in gay attire is seen;
In hamlets, dances on the green.
Love rules the court, the camp, the grove,
And men below, and saints above;
For love is heaven, and heaven is love.

The Lay of the Last Minstrel, III, st. 2

10 For ne'er
Was flattery lost on poet's ear:
A simple race! they waste their toil
For the vain tribute of a smile.

The Lay of the Last Minstrel, IV, conclusion

Breathes there the man, with soul so dead,
11 Who never to himself hath said,
This is my own, my native land!
Whose heart hath ne'er within him burn'd
As home his footsteps he hath turn'd
From wandering on a foreign strand!

If such there breathe, go, mark him well;
For him no Minstrel raptures swell;
High though his titles, proud his name,
Boundless his wealth as wish can claim;
Despite those titles, power, and pelf,
The wretch, concentered all in self,
Living, shall forfeit fair renown,
And, doubly dying, shall go down
To the vile dust, from whence he sprung,
Unwept, unhonor'd, and unsung.

The Lay of the Last Minstrel, VI, st. 1

12 O Caledonia! stern and wild,
Meet nurse for a poetic child!
Land of brown heath and shaggy wood;
Land of the mountain and the flood!

The Lay of the Last Minstrel, VI, st. 2

13 November's sky is chill and drear,
November's leaf is red and sear.

Marmion [1808], canto I, introduction, st. 1

14 Stood for his country's glory fast,
And nail'd her colors to the mast!

Marmion, I, introduction, st. 10

15 But search the land of living men,
Where wilt thou find their like again?

Marmion, I, introduction, st. 11

16 And come he slow, or come he fast,
It is but Death who comes at last.

Marmion, II, st. 30

17 Oh, young Lochinvar is come out of the West,
Through all the wide Border his steed was the best.

Marmion, V, st. 12 [Lochinvar, st. 1]

18 So faithful in love, and so dauntless in war,
There never was knight like the young Lochinvar.

Marmion, V, st. 12 [Lochinvar, st. 1]

19 For a laggard in love, and a dastard in war,
Was to wed the fair Ellen of brave Lochinvar.

Marmion, V, st. 12 [Lochinvar, st. 2]

20 With a smile on her lips, and a tear in her eye.

Marmion, V, st. 12 [Lochinvar, st. 5]

21 Heap on more wood! — the wind is chill;
But let it whistle as it will,
We'll keep our Christmas merry still.

Marmion, VI, introduction, st. 1

22 And dar'st thou, then,
To beard the lion in his den,
The Douglas in his hall?

Marmion, VI, introduction, st. 14

23 Oh, what a tangled web we weave,
When first we practice to deceive!

Marmion, VI, introduction, st. 17

- 1 O Woman! in our hours of ease,
Uncertain, coy, and hard to please,
And variable as the shade
By the light quivering aspen made;
When pain and anguish wring the brow,
A ministering angel thou! *Marmion*, VI, st. 30
- 2 “Charge, Chester, charge! On, Stanley, on!”
Were the last words of Marmion.
Marmion, VI, st. 32
- 3 To all, to each, a fair goodnight,
And pleasing dreams, and slumbers light!
Marmion, L’*Envoy*
- 4 The stag at eve had drunk his fill,
Where danced the moon on Monan’s rill,
And deep his midnight lair had made
In lone Glenartney’s hazel shade.
The Lady of the Lake [1810], canto I, st. 1
- 5 In listening mood she seemed to stand,
The guardian Naiad of the strand.
The Lady of the Lake, I, st. 17
- 6 The will to do, the soul to dare.
The Lady of the Lake, I, st. 21
- 7 Soldier, rest! thy warfare o’er,
Sleep the sleep that knows not breaking,
Dream of battled fields no more,
Days of danger, nights of waking.
The Lady of the Lake, I, st. 31
- 8 Hail to the Chief who in triumph advances!¹
The Lady of the Lake, II, st. 19
- 9 Like the dew on the mountain,
Like the foam on the river,
Like the bubble on the fountain,
Thou art gone, and forever!
The Lady of the Lake, III, st. 16 [*Coronach*,
st. 3]
- 10 And, Saxon—I am Roderick Dhu!
The Lady of the Lake, V, st. 9
- 11 Come one, come all! this rock shall fly
From its firm base as soon as I.
The Lady of the Lake, V, st. 10
- 12 Respect was mingled with surprise,
And the stern joy which warriors feel
In foemen worthy of their steel.
The Lady of the Lake, V, st. 10
- 13 Where, where was Roderick then!
One blast upon his bugle horn
Were worth a thousand men!
The Lady of the Lake, VI, st. 18
- 14 Still are the thoughts to memory dear.
Rokeby [1813], canto I, st. 33
- 15 A mother’s pride, a father’s joy.
Rokeby, III, st. 15
- 16 Oh, Brignal banks are wild and fair,
And Greta woods are green,
And you may gather garlands there
Would grace a summer queen.
Rokeby, III, st. 16
- 17 O! many a shaft at random sent
Finds mark the archer little meant!
And many a word, at random spoken,
May soothe or wound a heart that’s broken!
The Lord of the Isles [1815], canto V, st. 18
- 18 Randolph, thy wreath has lost a rose.²
The Lord of the Isles, VI, st. 18
- 19 A lawyer without history or literature is a me-
chanic, a mere working mason; if he possesses some
knowledge of these, he may venture to call himself
an architect. *Guy Mannering* [1815], ch. 37
- 20 It’s no fish ye’re buying, it’s men’s lives.
The Antiquary [1816], ch. 11
- 21 Come as the winds come, when
Forests are rended,
Come as the waves come, when
Navies are stranded.
Pibroch of Donald Dhu [1816], st. 4
- 22 Time will rust the sharpest sword,
Time will consume the strongest cord;
That which molders hemp and steel,
Mortal arm and nerve must feel.
Harold the Dauntless [1817], canto I, st. 4
- 23 Sea of upturned faces. *Rob Roy* [1817], ch. 20
- 24 There’s a gude time coming. *Rob Roy*, 32
- 25 My foot is on my native heath, and my name is
MacGregor. *Rob Roy*, 34
- 26 Jock, when ye hae naething else to do, ye may be
ay sticking in a tree; it will be growing, Jock, when
ye’re sleeping.
The Heart of Midlothian [1818], ch. 8
- 27 Vacant heart, and hand, and eye,
Easy live and quiet die.
The Bride of Lammermoor [1819], ch. 3. *Lucy
Ashton’s Song*
- 28 There is a southern proverb—fine words butter
no parsnips.
The Legend of Montrose [1819], ch. 3

¹The verses beginning with this line were set to music by JAMES SANDERSON [1769–c. 1841]. The march has become traditionally attached to the President of the United States.

²Robert Bruce’s censure of Randolph for permitting a body of English cavalry to pass his flank on the day before the battle of Bannockburn [June 24, 1314].

- 1 The happy combination of fortuitous circumstances.

The Monastery [1820]. *Answer of the Author of Waverley to the Letter of Captain Clutterbuck*

- 2 As old as the hills. *The Monastery*, ch. 9

- 3 And better had they ne'er been born,
Who read to doubt, or read to scorn.

The Monastery, 12

- 4 Spur not an unbroken horse; put not your plow-share too deep into new land. *The Monastery*, 25

- 5 Oh, poverty parts good company.

The Abbot [1820], ch. 7

- 6 Tell that to the marines—the sailors won't believe it.¹ *Redgauntlet* [1824], vol. II, ch. 7

- 7 Rouse the lion from his lair.

The Talisman [1825], heading, ch. 6

- 8 Recollect that the Almighty, who gave the dog to be companion of our pleasures and our toils, hath invested him with a nature noble and incapable of deceit.

The Talisman, 24

- 9 A miss is as good as a mile.

Journal [December 3, 1825]

- 10 If you keep a thing seven years, you are sure to find a use for it. *Woodstock* [1826], ch. 28

- 11 Come fill up my cup, come fill up my can,
Come saddle your horses, and call up your men;
Come open the West Port, and let me gang free,
And it's room for the bonnets of Bonny Dundee!

The Doom of Devorgoil [1830]. *Bonny Dundee*, chorus

Sydney Smith

1771–1845

- 12 In the four quarters of the globe, who reads an American book, or goes to an American play, or looks at an American picture or statue? . . . Under which of the old tyrannical governments of Europe is every sixth man a slave, whom his fellow-creatures may buy, and sell, and torture?

In Edinburgh Review [January–May 1820]

- 13 If you choose to represent the various parts in life by holes upon a table, of different shapes—some circular, some triangular, some square, some oblong—and the persons acting these parts by bits

¹“Right,” quoth Ben, “that will do for the marines.”—LORD BYRON, *The Island* [1823], *canto II*, last line

“That will do for the marines, but the sailors won't believe it” is an old saying.

of wood of similar shapes, we shall generally find that the triangular person has got into the square hole, the oblong into the triangular, and a square person has squeezed himself into the round hole.²

Sketches of Moral Philosophy [1850]

- 14 That knuckle-end of England—that land of Calvin, oatcakes, and sulphur.

Lady Holland's Memoir [1855], vol. I, ch. 2

- 15 Preaching has become a byword for long and dull conversation of any kind; and whoever wishes to imply, in any piece of writing, the absence of everything agreeable and inviting, calls it a sermon.

Lady Holland's Memoir, I, 3

- 16 Avoid shame, but do not seek glory—nothing so expensive as glory. *Lady Holland's Memoir*, I, 4

- 17 Take short views, hope for the best, and trust in God.

Lady Holland's Memoir, I, 6

- 18 Looked as if she had walked straight out of the ark.

Lady Holland's Memoir, I, 7

- 19 Not body enough to cover his mind decently with; his intellect is improperly exposed.

Lady Holland's Memoir, I, 9

- 20 He has spent all his life in letting down empty buckets into empty wells; and he is frittering away his age in trying to draw them up again.

Lady Holland's Memoir, I, 9

- 21 Ah, you flavor everything; you are the vanilla of society.

Lady Holland's Memoir, I, 9

- 22 As the French say, there are three sexes—men, women, and clergymen.

Lady Holland's Memoir, I, 9

- 23 My living in Yorkshire was so far out of the way, that it was actually twelve miles from a lemon.

Lady Holland's Memoir, I, 9

- 24 Daniel Webster struck me much like a steam engine in trousers.

Lady Holland's Memoir, I, 9

- 25 Live always in the best company when you read.

Lady Holland's Memoir, I, 10

- 26 Never give way to melancholy; resist it steadily, for the habit will encroach.

Lady Holland's Memoir, I, 10

- 27 He was a one-book man. Some men have only one book in them; others, a library.

Lady Holland's Memoir, I, 11

- 28 Marriage resembles a pair of shears, so joined that they can not be separated; often moving in op-

²Generally accepted as the origin of the phrase: A square peg in a round hole.

posite directions, yet always punishing anyone who comes between them.¹

Lady Holland's Memoir, I, 11

1 Macaulay is like a book in breeches. . . . He has occasional flashes of silence, that make his conversation perfectly delightful.

Lady Holland's Memoir, I, 11

2 Let onion atoms lurk within the bowl
And, scarce suspected, animate the whole.

Lady Holland's Memoir, I, 11, Recipe for Salad

3 Serenely full, the epicure would say,
Fate cannot harm me, I have dined today.

Lady Holland's Memoir, I, 11

4 What you don't know would make a great book.

Lady Holland's Memoir, I, 11

5 In composing, as a general rule, run your pen through every other word you have written; you have no idea what vigor it will give your style.

Lady Holland's Memoir, I, 11

6 Thank God for tea! What would the world do without tea?—how did it exist? I am glad I was not born before tea.

Lady Holland's Memoir, I, 11

7 That sign of old age, extolling the past at the expense of the present.

Lady Holland's Memoir, I, 11

8 We know nothing of tomorrow; our business is to be good and happy today.

Lady Holland's Memoir, I, 12

Samuel Taylor Coleridge

1772–1834

9 O the one life within us and abroad,
Which meets all motion and becomes its soul,
A light in sound, a sound-like power in light,
Rhythm in all thought, and joyance everywhere—
Methinks, it should have been impossible
Not to love all things in a world so filled.

The Eolian Harp [1795], l. 26

10 And what if all of animated nature
Be but organic harps diversely fram'd,
That tremble into thought, as o'er them sweeps
Plastic and vast, one intellectual breeze,
At once the Soul of each, and God of All?

The Eolian Harp, l. 44

11 It is an ancient Mariner,
And he stoppeth one of three.

“By thy long gray beard and glittering eye,
Now wherefore stopp'st thou me?”
The Rime of the Ancient Mariner [1798], pt. I, st. 1

12 The guests are met, the feast is set:
May'st hear the merry din.
The Rime of the Ancient Mariner, I, st. 2

13 He holds him with his glittering eye—
The Wedding Guest stood still,
And listens like a three years' child:
The Mariner hath his will.
The Rime of the Ancient Mariner, I, st. 4

14 The ship was cheered, the harbor cleared,
Merrily did we drop
Below the kirk, below the hill,
Below the lighthouse top.
The Rime of the Ancient Mariner, I, st. 6

15 The Wedding Guest here beat his breast,
For he heard the loud bassoon.
The Rime of the Ancient Mariner, I, st. 8

16 The bride hath paced into the hall,
Red as a rose is she.
The Rime of the Ancient Mariner, I, st. 9

17 And now there came both mist and snow,
And it grew wondrous cold:
And ice, mast-high, came floating by,
As green as emerald.
The Rime of the Ancient Mariner, I, st. 13

18 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!
The Rime of the Ancient Mariner, I, st. 15

19 “God save thee, ancient Mariner!
From the fiends, that plague thee thus!—
Why look'st thou so?”—“With my crossbow
I shot the Albatross.”
The Rime of the Ancient Mariner, I, st. 20

20 The fair breeze blew, the white foam flew,
The furrow followed free;
We were the first that ever burst
Into that silent sea.
The Rime of the Ancient Mariner, II, st. 5

21 As idle as a painted ship
Upon a painted ocean.
The Rime of the Ancient Mariner, II, st. 8

22 Water, water, everywhere,
Nor any drop to drink.
The Rime of the Ancient Mariner, II, st. 9

23 The very deep did rot: O Christ!
That ever this should be!

¹We are the two halves of a pair of scissors, when apart, Pecksniff, but together we are something.—CHARLES DICKENS, *Martin Chuzzlewit* [1843–1844], ch. 11

- Yea, slimy things did crawl with legs
Upon the slimy sea.
The Rime of the Ancient Mariner, II, st. 10
- 1 About, about, in reel and rout
The death fires danced at night.
The Rime of the Ancient Mariner, II, st. 11
- 2 I bit my arm, I sucked the blood,
And cried, A sail! a sail!
The Rime of the Ancient Mariner, III, st. 4
- 3 Her lips were red, her looks were free,
Her locks were yellow as gold:
Her skin was white as leprosy,
The nightmare Life-in-Death was she,
Who thicks man's blood with cold.
The Rime of the Ancient Mariner, III, st. 11
- 4 "The game is done! I've won, I've won!"
Quoth she, and whistles thrice.
The Rime of the Ancient Mariner, III, st. 12
- 5 The sun's rim dips, the stars rush out:
At one stride comes the dark;
With far-heard whisper o'er the sea
Off shot the specter bark.
The Rime of the Ancient Mariner, III, st. 13
- 6 We listened and looked sideways up!
Fear at my heart, as at a cup,
My lifeblood seemed to sip.
The Rime of the Ancient Mariner, III, st. 14
- 7 The hornèd Moon, with one bright star
Within the nether tip.
The Rime of the Ancient Mariner, III, st. 14
- 8 Each turned his face with a ghastly pang,
And cursed me with his eye.
The Rime of the Ancient Mariner, III, st. 15
- 9 I fear thee, ancient Mariner!
I fear thy skinny hand!
And thou art long, and lank, and brown,
As is the ribbed sea-sand.¹
The Rime of the Ancient Mariner, IV, st. 1
- 10 Alone, alone, all, all alone;
Alone on a wide, wide sea.
The Rime of the Ancient Mariner, IV, st. 3
- 11 The moving moon went up the sky,
And nowhere did abide;
Softly she was going up,
And a star or two beside.
The Rime of the Ancient Mariner, IV, st. 10
- 12 Her beams bemoaned the sultry main,
Like April hoarfrost spread;
- But where the ship's huge shadow lay,
The charmed water burnt away
A still and awful red.
The Rime of the Ancient Mariner, IV, st. 11
- 13 O happy living things! no tongue
Their beauty might declare:
A spring of love gushed from my heart,
And I blessed them unaware.
The Rime of the Ancient Mariner, IV, st. 14
- 14 Oh sleep! it is a gentle thing,
Beloved from pole to pole.
The Rime of the Ancient Mariner, V, st. 1
- 15 A noise like of a hidden brook
In the leafy month of June,
That to the sleeping woods all night
Singeth a quiet tune.
The Rime of the Ancient Mariner, V, st. 18
- 16 The man hath penance done,
And penance more will do.
The Rime of the Ancient Mariner, V, st. 26
- 17 Like one that on a lonesome road
Doth walk in fear and dread,
And having once turned round walks on,
And turns no more his head;
Because he knows a frightful fiend
Doth close behind him tread.
The Rime of the Ancient Mariner, VI, st. 10
- 18 Is this the hill? is this the kirk?
Is this mine own countree?
The Rime of the Ancient Mariner, VI, st. 14
- 19 No voice; but oh! the silence sank
Like music on my heart.
The Rime of the Ancient Mariner, VI, st. 22
- 20 And the owlet whoops to the wolf below,
That eats the she-wolf's young.
The Rime of the Ancient Mariner, VII, st. 5
- 21 "Ha! ha!" quoth he, "full plain I see,
The Devil knows how to row."
The Rime of the Ancient Mariner, VII, st. 12
- 22 I pass, like night, from land to land;
I have strange power of speech;
That moment that his face I see,
I know the man that must hear me:
To him my tale I teach.
The Rime of the Ancient Mariner, VII, st. 17
- 23 O Wedding Guest! This soul hath been
Alone on a wide wide sea:
So lonely 'twas, that God himself
Scarce seemèd there to be.
*The Rime of the Ancient Mariner,
VII, st. 19*

¹A note by Coleridge in *Sibylline Leaves* [1817] says: "For [these] lines I am indebted to Mr. Wordsworth."

- 1 He prayeth well who loveth well
Both man and bird and beast.
The Rime of the Ancient Mariner, VII, st. 22
- 2 He prayeth best who loveth best
All things both great and small;
For the dear God who loveth us,
He made and loveth all.
The Rime of the Ancient Mariner, VII, st. 23
- 3 A sadder and a wiser man
He rose the morrow morn.
The Rime of the Ancient Mariner, VII, st. 25
- 4 'Tis a month before the month of May,
And the Spring comes slowly up this way.
Christabel [1797-1800], pt. I, l. 21
- 5 The one red leaf, the last of its clan,
That dances as often as dance it can.
Christabel, I, l. 49
- 6 Her gentle limbs did she undress,
And lay down in her loveliness.
Christabel, I, l. 237
- 7 A sight to dream of, not to tell!
Christabel, I, l. 252
- 8 That saints will aid if men will call:
For the blue sky bends over all!
Christabel, I, l. 330
- 9 Alas! they had been friends in youth;
But whispering tongues can poison truth;
And constancy lives in realms above;
And life is thorny; and youth is vain;
And to be wroth with one we love
Doth work like madness in the brain.
Christabel, II, l. 408
- 10 The frost performs its secret ministry,
Unhelped by any wind.
Frost at Midnight [1798], l. 1
- 11 Therefore all seasons shall be sweet to thee,
Whether the summer clothe the general earth
With greenness, or the redbreast sit and sing
Betwixt the tufts of snow on the bare branch
Of mossy apple-tree, while the nigh thatch
Smokes in the sun-thaw; whether the eave-drops
fall
Heard only in the trances of the blast,
Or if the secret ministry of frost
Shall hang them up in silent icicles,
Quietly shining to the quiet moon.
Frost at Midnight, l. 65
- 12 Forth from his dark and lonely hiding place
(Portentous sight!) the owlet Atheism,
Sailing on obscene wings athwart the noon,
Drops his blue-fringed lids, and holds them close,
And hooting at the glorious sun in Heaven,
Cries out, "Where is it?"
Fears in Solitude [1798], l. 81
- 13 In Xanadu did Kubla Khan
A stately pleasure dome decree:
Where Alph, the sacred river, ran
Through caverns measureless to man
Down to a sunless sea.
So twice five miles of fertile ground
With walls and towers were girdled round.
Kubla Khan [1798], l. 1
- 14 A savage place! as holy and enchanted
As e'er beneath a waning moon was haunted
By woman wailing for her demon-lover!
Kubla Khan, l. 14
- 15 Five miles meandering with a mazy motion.
Kubla Khan, l. 25
- 16 Ancestral voices prophesying war!
Kubla Khan, l. 30
- 17 It was a miracle of rare device,
A sunny pleasure dome with caves of ice!
Kubla Khan, l. 35
- 18 A damsel with a dulcimer
In a vision once I saw:
It was an Abyssinian maid,
And on her dulcimer she played,
Singing of Mount Abora.
Kubla Khan, l. 37
- 19 Could I revive within me
Her symphony and song,
To such a deep delight 'twould win me,
That with music loud and long,
I would build that dome in air,
That sunny dome! those caves of ice!
And all who heard should see them there,
And all should cry, Beware! Beware!
His flashing eyes, his floating hair!
Weave a circle round him thrice,
And close your eyes with holy dread,
For he on honeydew hath fed,
And drunk the milk of Paradise.
Kubla Khan, l. 42
- 20 Strongly it bears us along in swelling and limitless
billows,
Nothing before and nothing behind but the sky
and the ocean.
*The Homeric Hexameter (translated from
SCHILLER) [1799?]*
- 21 In the hexameter rises the fountain's silvery column;
In the pentameter aye falling in melody back.
*The Ovidian Elegiac Metre (translated from
SCHILLER) [1799]*
- 22 All thoughts, all passions, all delights,
Whatever stirs this mortal frame,

- All are but ministers of Love,
And feed his sacred flame. *Love* [1799], st. 1
- 1 Earth, with her thousand voices, praises God.
Hymn Before Sunrise, in the Vale of Chamouni [1802], last line
- 2 What is an epigram? A dwarfish whole,
Its body brevity, and wit its soul.
An Epigram [1802]
- 3 I see, not feel, how beautiful they are!
Dejection: An Ode [1802], st. 2
- 4 It were a vain endeavor,
Though I should gaze forever
On that green light that lingers in the west:
I may not hope from outward forms to win
The passion and the life, whose fountains are
within. *Dejection: An Ode*, st. 3
- 5 O lady! we receive but what we give
And in our life alone does Nature live.
Dejection: An Ode, st. 4
- 6 A light, a glory, a fair luminous cloud
Enveloping the earth. *Dejection: An Ode*, st. 4
- 7 Joy is the sweet voice, joy the luminous cloud—
We in ourselves rejoice!
And thence flows all that charms our ear or sight,
All melodies the echoes of that voice,
All colors a suffusion from that light.
Dejection: An Ode, st. 5
- 8 Trochee trips from long to short;
From long to long in solemn sort
Slow Spondee stalks. *Metrical Feet* [1806]
- 9 With Donne, whose muse on dromedary trots,
Wreath iron pokers into true-love knots.
On Donne's Poetry [c. 1818]
- 10 Flowers are lovely; love is flower-like;
Friendship is a sheltering tree.
Youth and Age [1823–1832], st. 2
- 11 All Nature seems at work. Slugs leave their lair—
The bees are stirring—birds are on the wing—
And Winter slumbering in the open air,
Wears on his smiling face a dream of Spring!
And I the while, the sole unbusy thing,
Nor honey make, nor pair, nor build, nor sing.
Work Without Hope [February 21, 1825], l. 1
- 12 Work without Hope draws nectar in a sieve,
And Hope without an object cannot live.
Work Without Hope, l. 13
- 13 I counted two and seventy stenchs,
All well defined, and several stinks.
Cologne [1828]
- 14 In looking at objects of Nature while I am thinking, as at yonder moon dim-glimmering through the dewy window-pane, I seem rather to be seeking, as it were *asking* for, a symbolical language for something within me that already and forever exists, than observing anything new.
Anima Poetae [1805], ch. 4
- 15 Poetry is not the proper antithesis to prose, but to science. Poetry is opposed to science, and prose to metre. The proper and immediate object of science is the acquirement, or communication, of truth; the proper and immediate object of poetry is the communication of immediate pleasure.
Definitions of Poetry [1811]
- 16 Reviewers are usually people who would have been poets, historians, biographers, etc., if they could; they have tried their talents at one or at the other, and have failed; therefore they turn critics.
Lectures on Shakespeare and Milton [1811–1812]
- 17 The last speech [Iago's soliloquy], the motive-hunting of a motiveless malignity—how awful!
Notes on Shakespeare [c. 1812]
- 18 The most general definition of beauty . . . Multeity in Unity.
On the Principles of Genial Criticism [1814]
- 19 The Good consists in the congruity of a thing with the laws of the reason and the nature of the will, and in its fitness to determine the latter to actualize the former: and it is always discursive. The Beautiful arises from the perceived harmony of an object, whether sight or sound, with the inborn and constitutive rules of the judgment and imagination: and it is always intuitive.
On the Principles of Genial Criticism
- 20 The imagination . . . that reconciling and mediatory power, which incorporating the reason in images of the sense and organizing (as it were) the flux of the senses by the permanence and self-circling energies of the reason, gives birth to a system of symbols, harmonious in themselves, and consubstantial with the truths of which they are the conductors.
The Statesman's Manual [1816]
- 21 Not the poem which we have *read*, but that to which we *return*, with the greatest pleasure, possesses the genuine power, and claims the name of *essential poetry*.
Biographia Literaria [1817], ch. 1
- 22 Every reform, however necessary, will by weak minds be carried to an excess, that itself will need reforming.
Biographia Literaria, 1

- 1 Until you understand a writer's ignorance, presume yourself ignorant of his understanding.
Biographia Literaria, 12
- 2 During the act of knowledge itself, the objective and subjective are so instantly united, that we cannot determine to which of the two the priority belongs.
Biographia Literaria, 12
- 3 The primary imagination I hold to be the living power and prime agent of all human perception, and as a repetition in the finite mind of the eternal act of creation in the infinite I Am.
Biographia Literaria, 13
- 4 The secondary [imagination] . . . dissolves, diffuses, dissipates, in order to re-create; or where this process is rendered impossible, yet still at all events it struggles to idealize and to unify. It is essentially vital, even as all objects (*as* objects) are essentially fixed and dead.
Biographia Literaria, 13
- 5 The fancy is indeed no other than a mode of memory emancipated from the order of time and space.
Biographia Literaria, 13
- 6 The two cardinal points of poetry, the power of exciting the sympathy of the reader by a faithful adherence to the truth of nature, and the power of giving the interest of novelty by the modifying colors of imagination.
Biographia Literaria, 14
- 7 That willing suspension of disbelief for the moment, which constitutes poetic faith.
Biographia Literaria, 14
- 8 A poem is that species of composition, which is opposed to works of science, by proposing for its immediate object pleasure, not truth; and from all other species (having this object in common with it) it is discriminated by proposing to itself such delight from the whole, as is compatible with a distinct gratification from each component part.
Biographia Literaria, 14
- 9 A poem of any length neither can be, or ought to be, all poetry.
Biographia Literaria, 14
- 10 The poet, described in *ideal* perfection, brings the whole soul of man into activity, with the subordination of its faculties to each other, according to their relative worth and dignity. He diffuses a tone and spirit of unity, that blends, and (as it were) *fuses*, each into each, by that synthetic and magical power . . . imagination.
Biographia Literaria, 14
- 11 [Imagination] reveals itself in the balance or reconciliation of opposite or discordant qualities: of sameness, with difference; of the general, with the concrete; the idea, with the image; the individual,
- with the representative; the sense of novelty and freshness, with old and familiar objects; a more than usual state of emotion, with more than usual order; judgment ever awake and steady self-possession, with enthusiasm and feeling profound or vehement; and while it blends and harmonizes the natural and the artificial, still subordinates art to nature; the manner to the matter; and our admiration of the poet to our sympathy with the poetry.
Biographia Literaria, 14
- 12 No man was ever yet a great poet, without being at the same time a profound philosopher.
Biographia Literaria, 15
- 13 While [Shakespeare] darts himself forth and passes into all the forms of human character and passion, the one Proteus of the fire and the flood, [Milton] attracts all forms and things to himself, into the unity of his own *Ideal*. All things and modes of action shape themselves anew in the being of Milton; while Shakespeare becomes all things, yet for ever remaining himself.
Biographia Literaria, 15
- 14 Our myriad-minded Shakespeare.¹
Biographia Literaria, 15
- 15 The best part of human language, properly so called, is derived from reflection on the acts of the mind itself.²
Biographia Literaria, 17
- 16 Now Art, used collectively for painting, sculpture, architecture and music, is the mediatrix between, and reconciler of, nature and man. It is, therefore, the power of humanizing nature, of infusing the thoughts and passions of man into everything which is the object of his contemplation.
On Poesy or Art [1818]
- 17 The artist must imitate that which is within the thing, that which is active through form and figure, and discourses to us by symbols.
On Poesy or Art
- 18 The heart should have fed upon the truth, as insects on a leaf, till it be tinged with the color, and show its food in every . . . minutest fiber.
On Poesy or Art
- 19 Schiller has the material sublime.
Table Talk [December 29, 1822]
- 20 I wish our clever young poets would remember my homely definitions of prose and poetry; that is,

¹A phrase which I have borrowed from a Greek monk, who applies it to a patriarch of Constantinople. — COLERIDGE'S *footnote*

²The poem of the act of the mind. — WALLACE STEVENS, *Of Modern Poetry*

prose = words in their best order; poetry = the best words in their best order.

Table Talk [July 12, 1827]

1 The man's desire is for the woman; but the woman's desire is rarely other than for the desire of the man.

Table Talk [July 23, 1827]

2 That passage is what I call the sublime dashed to pieces by cutting too close with the fiery four-in-hand round the corner of nonsense.

Table Talk [July 23, 1827]

3 The happiness of life is made up of minute fractions—the little soon forgotten charities of a kiss or smile, a kind look, a heartfelt compliment, and the countless infinitesimals of pleasurable and genial feeling.

The Friend. The Improvisatore [1828]

4 Beneath this sod
A poet lies, or that which once seemed he—
Oh, lift a thought in prayer for S.T.C.!
That he, who many a year, with toil of breath,
Found death in life, may here find life in death.

Epitaph written for himself [1833]

Novalis [Baron Friedrich von Hardenberg]

1772–1801

5 We are near awakening when we dream that we dream.

Pollen [1798]

Josiah Quincy, Jr.

1772–1864

6 If this bill [for the admission of Orleans Territory as a State] passes, I am compelled to declare it as my deliberate opinion that the bonds of this Union are virtually dissolved; that the States which compose it are free from their moral obligations; and that, as it will be the right of all, so it will be the duty of some, to prepare definitely for a separation—amicably if they can; violently if they must.¹

*Speech in the House of Representatives
[January 14, 1811]*

William Barnes Rhodes

1772–1826

7 *Bombastes*: So have I heard on Afric's burning shore
A hungry lion give a grievous roar;
The grievous roar echoed along the shore.

¹The gentleman [Quincy] cannot have forgotten his own sentiment, uttered even on the floor of this House, "Peaceably if we can, forcibly if we must."—HENRY CLAY, *Speech* [January 8, 1813]

Artaxaminous: So have I heard on Afric's burning shore

Another lion give a grievous roar;
And the first lion thought the last a bore.

Bombastes Furioso [1810], act I, sc. iv

David Ricardo

1772–1823

8 Labor, like all other things which are purchased and sold, and which may be increased or diminished in quantity, has its natural and its market price. The natural price of labor is that price which is necessary to enable the laborers, one with another, to subsist and perpetuate their race, without either increase or diminution.

On the Principles of Political Economy and Taxation [1817], ch. 5

9 There is no way of keeping profits up but by keeping wages down.

On Protection to Agriculture [1820], sec. 6

Friedrich von Schlegel

1772–1829

10 The historian is a prophet in reverse.

Athenaeum [1798–1800]

William Henry Harrison²

1773–1841

11 We admit of no government by divine right . . . the only legitimate right to govern is an express grant of power from the governed.

Inaugural Address [March 4, 1841]

12 A decent and manly examination of the acts of government should be not only tolerated, but encouraged.

Inaugural Address [March 4, 1841]

John Randolph

1773–1833

13 The surest way to prevent war is not to fear it.

*Speech in the House of Representatives
[March 5, 1806]*

²Tippecanoe and Tyler, Too.—A. C. ROSS [fl. c. 1840], *Presidential campaign song* [1840]

The iron-armed soldier, the true-hearted soldier, / The gallant old soldier of Tippecanoe.—GEORGE POPE MORRIS, *campaign song for Harrison* [1840], *sung to the tune of The Old Oaken Bucket*

1 Never were abilities so much below mediocrity
so well rewarded; no, not when Caligula's horse was
made Consul.¹ *Speech [February 1, 1828]*

2 [Of Edward Livingston:] He is a man of splen-
did abilities, but utterly corrupt. He shines and
stinks like rotten mackerel by moonlight.
*From W. CABELL BRUCE, John Randolph of
Roanoke [1923], vol. II, p. 197*

3 [Of Martin Van Buren:] He rowed to his object
with muffled oars.
*From W. CABELL BRUCE, John Randolph of
Roanoke, II, p. 203*

Robert Southey

1774–1843

4 It was a summer evening;
Old Kaspar's work was done,
And he before his cottage door
Was sitting in the sun;
And by him sported on the green
His little grandchild Wilhelmine.
The Battle of Blenheim [1798], st. 1

5 He came to ask what he had found,
That was so large, and smooth, and round.
The Battle of Blenheim, st. 2

6 "Tis some poor fellow's skull," said he,
"Who fell in the great victory."
The Battle of Blenheim, st. 3

7 But what they fought each other for,
I could not well make out.
The Battle of Blenheim, st. 6

8 "And everybody praised the duke,
Who this great fight did win."
"But what good came of it at last?"
Quoth little Peterkin.
"Why, that I cannot tell," said he;
"But 'twas a famous victory."
The Battle of Blenheim, st. 11

9 "You are old, Father William," the young man
cried,
"The few locks which are left you are gray;
You are hale, Father William — a hearty old man:
Now tell me the reason, I pray."
*The Old Man's Comforts and How He
Gained Them [1799],² st. 1*

¹Referring to President John Quincy Adams's appointment of Richard Rush as Secretary of the Treasury. According to Suetonius, Emperor Gaius Caligula (see 107) was said to have intended awarding his horse Incitatus a consulship.

²Of several parodies of this poem, the one by Lewis Carroll is probably better known than the original. See 550:1–550:3.

10 "In the days of my youth, I remembered my God,
And he hath not forgotten my age."
*The Old Man's Comforts and How He
Gained Them, st. 6*

11 And then they knew the perilous rock,
And blessed the Abbot of Aberbrothok.
The Inchcape Rock [1802],³ st. 4

12 Till the vessel strikes with a shivering shock —
"O Christ! It is the Inchcape Rock."
The Inchcape Rock, st. 15

13 Curses are like young chickens, they always come
home to roost.
The Curse of Kehama [1810], motto

14 They sin who tell us love can die;
With life all other passions fly,
All others are but vanity.
The Curse of Kehama, canto X, st. 10

15 Thou hast been called, O sleep! the friend of woe;
But 'tis the happy that have called thee so.
The Curse of Kehama, XV, st. 12

16 My days among the dead are past;
Around me I behold,
Where'er these casual eyes are cast,
The mighty minds of old.
*My Days Among the Dead Are Past [1818],
st. 1*

17 Yet leaving here a name, I trust,
That will not perish in the dust.
My Days Among the Dead Are Past, st. 4

18 Agreed to differ. *Life of Wesley [1820]*

19 The Satanic school.
Vision of Judgment [1821], original preface

20 The arts babblative and scribbulative.
*Colloquies on the Progress and Prospects of
Society [1829], no. 1, pt. 2*

21 The march of intellect.
*Colloquies on the Progress and Prospects of
Society, 1, 14*

22 From his brimstone bed, at break of day,
A-walking the Devil is gone,
To look at his little snug farm of the world,
And see how his stock went on.
The Devil's Walk [1830], st. 1

23 His coat was red, and his breeches were blue,
And there was a hole where his tail came through.
The Devil's Walk, st. 3

³A rock in the North Sea, off the Firth of Tay, Scotland, dangerous to navigators because it is covered with every tide. There is a tradition that a warning bell was fixed on the rock by the Abbot of Aberbrothok, which was stolen by a sea pirate, who perished on the rock a year later.

Jane Austen¹

1775–1817

- 1 An annuity is a very serious business; it comes over and over every year, and there is no getting rid of it. *Sense and Sensibility* [1811], bk. I, ch. 2
- 2 It is not time or opportunity that is to determine intimacy;—it is disposition alone. Seven years would be insufficient to make some people acquainted with each other, and seven days are more than enough for others. *Sense and Sensibility*, I, 12
- 3 It is a truth universally acknowledged, that a single man in possession of a good fortune, must be in want of a wife. *Pride and Prejudice* [1813], ch. 1
- 4 She [Mrs. Bennet] was a woman of mean understanding, little information, and uncertain temper. *Pride and Prejudice*, 1
- 5 A lady's imagination is very rapid; it jumps from admiration to love, from love to matrimony in a moment. *Pride and Prejudice*, 6
- 6 May I ask whether these pleasing attentions proceed from the impulse of the moment, or are the result of previous study? *Pride and Prejudice*, 14
- 7 Mr. Collins had only to change from Jane to Elizabeth—and it was soon done—done while Mrs. Bennet was stirring the fire. *Pride and Prejudice*, 15
- 8 You have delighted us long enough. *Pride and Prejudice*, 18
- 9 Without thinking highly either of men or of matrimony, marriage had always been her object; it was the only honorable provision for well-educated young women of small fortune, and however uncertain of giving happiness, must be their pleasantest preservative from want. *Pride and Prejudice*, 22
- 10 Mrs. Bennet was restored to her usual querulous serenity. *Pride and Prejudice*, 42
- 11 You ought certainly to forgive them, as a Christian, but never to admit them in your sight, or allow their names to be mentioned in your hearing. *Pride and Prejudice*, 57
- 12 For what do we live, but to make sport for our neighbors, and laugh at them in our turn? *Pride and Prejudice*, 57
- 13 I have been a selfish being all my life, in practice, though not in principle. *Pride and Prejudice*, 58
- 14 A large income is the best recipe for happiness I ever heard of. It certainly may secure all the myrtle and turkey part of it. *Mansfield Park* [1814], bk. II, ch. 4
- 15 One half of the world cannot understand the pleasures of the other. *Emma* [1815], ch. 9
- 16 It was a delightful visit—perfect, in being much too short. *Emma*, 13
- 17 With men he can be rational and unaffected, but when he has ladies to please every feature works. *Emma*, 13
- 18 Nobody who has not been in the interior of a family can say what the difficulties of any individual of that family may be. *Emma*, 18
- 19 The sooner every party breaks up, the better. *Emma*, 25
- 20 Business, you know, may bring money, but friendship hardly ever does. *Emma*, 34
- 21 “Only a novel” . . . in short, only some work in which the greatest powers of the mind are displayed, in which the most thorough knowledge of human nature, the happiest delineation of its varieties, the liveliest effusions of wit and humor are conveyed to the world in the best chosen language. *Northanger Abbey* [1818], ch. 5
- 22 She had been forced into prudence in her youth, she learned romance as she grew older—the natural sequence of an unnatural beginning. *Persuasion* [1818], ch. 4
- 23 I do not want people to be very agreeable, as it saves me the trouble of liking them a great deal. *Letters. To her sister Cassandra* [December 24, 1798]
- 24 We met a gentleman in a buggy, who, on minute examination, turned out to be Dr. Hall—and Dr. Hall in such very deep mourning that either his mother, his wife, or himself must be dead. *Letters. To her sister Cassandra* [May 17, 1799]
- 25 The little bit (two inches wide) of ivory on which I work with so fine a brush as produces little effect after much labor. *Letters. To J. Edward Austen* [December 16, 1816]

¹[Miss Austen] had a talent for describing the involvements and feelings and characters of ordinary life which is to me the most wonderful I ever met with. The Big Bow-Wow strain I can do myself like any now going; but the exquisite touch, which renders ordinary commonplace things and characters interesting, from the truth of the description and the sentiment, is denied to me.—SIR WALTER SCOTT, *Journal* [March 14, 1826]

Charles Lamb

1775–1834

- 1 I have had playmates, I have had companions,
In my days of childhood, in my joyful school days—
All, all are gone, the old familiar faces.
Old Familiar Faces [1798]
- 2 For God's sake (I never was more serious) don't
make me ridiculous any more by terming me gentle-
hearted in print¹ . . . substitute drunken dog, ragged
head, seld-shaven, odd-eyed, stuttering, or any other
epithet which truly and properly belongs to the
gentleman in question.
Letter to Samuel Taylor Coleridge
[August 1800]
- 3 Separate from the pleasure of your company, I
don't much care if I never see a mountain in my life.
Letter to William Wordsworth [1801]
- 4 The man must have a rare recipe for melancholy,
who can be dull in Fleet Street.
Letter to Thomas Manning [February 15,
1802]
- 5 Gone before
To that unknown and silent shore.
Hester [1803], st. 7
- 6 A good-natured woman, though, which is as
much as you can expect from a friend's wife, whom
you got acquainted with a bachelor.
Letter to William Hazlitt [1805]
- 7 This very night I am going to leave off tobacco!
Surely there must be some other world in which
this unconquerable purpose shall be realized.
Letter to Thomas Manning [1815]
- 8 Anything awful makes me laugh. I misbehaved
once at a funeral. *Letter to Robert Southey* [1815]
- 9 [Of Coleridge:] An archangel a little damaged.
Letter to William Wordsworth [1816]
- 10 The red-letter days, now become, to all intents
and purposes, dead-letter days.
Essays of Elia [1823]. *Oxford in the Vacation*
- 11 The human species, according to the best theory
I can form of it, is composed of two distinct races,
the men who borrow, and the men who lend.
Essays of Elia. The Two Races of Men
- 12 Your borrowers of books—those mutilators of
collections, spoilers of the symmetry of shelves, and
creators of odd volumes.
Essays of Elia. The Two Races of Men
- 13 A clear fire, a clean hearth, and the rigor of the
game.
Essays of Elia. Mrs. Battle's Opinions on Whist
- 14 I have no ear.
Essays of Elia. A Chapter on Ears
- 15 Sentimentally I am disposed to harmony; but or-
ganically I am incapable of a tune.
Essays of Elia. A Chapter on Ears
- 16 Credulity is the man's weakness, but the child's
strength.
Essays of Elia. Witches, and Other Night Fears
- 17 Not many sounds in life, and I include all urban
and all rural sounds, exceed in interest a knock at
the door. *Essays of Elia. Valentine's Day*
- 18 It is good to love the unknown.
Essays of Elia. Valentine's Day
- 19 Presents, I often say, endear absents.
Essays of Elia. A Dissertation upon Roast Pig
- 20 I came home forever!
Letter to Bernard Barton [1825], on leaving
his "33 years' desk" at the East India House
- 21 Who first invented work, and bound the free
And holiday-rejoicing spirit down? *Work*
- 22 Some cry up Haydn, some Mozart,
Just as the whim bites. For my part,
I do not care a farthing candle
For either of them, nor for Handel.
Letter to Mrs. William Hazlitt [1830]
- 23 For thy sake, Tobacco, I
Would do anything but die. *A Farewell to Tobacco*
- 24 A poor relation—is the most irrelevant thing in
nature. *Last Essays of Elia* [1833]. *Poor Relations*
- 25 I love to lose myself in other men's minds.
Last Essays of Elia. Detached Thoughts on
Books and Reading
- 26 Books think for me.
Last Essays of Elia. Detached Thoughts on
Books and Reading
- 27 How sickness enlarges the dimensions of a man's
self to himself.
Last Essays of Elia. The Convalescent
- 28 Your absence of mind we have borne, till your
presence of body came to be called in question by it.
Last Essays of Elia. Amicus Redivivus
- 29 A pun is a pistol let off at the ear; not a feather to
tickle the intellect.
Last Essays of Elia. Popular Fallacies: IX,
That the Worst Puns Are the Best

¹For thee, my gentlehearted Charles, to whom / No sound is dis-
sonant which tells of life. —SAMUEL TAYLOR COLERIDGE, *This Lime*
Tree Bower My Prison [1797]

- 1 A presentation copy . . . is a copy of a book which does not sell, sent you by the author, with his foolish autograph at the beginning of it; for which, if a stranger, he only demands your friendship; if a brother author, he expects from you a book of yours, which does not sell, in return.

Last Essays of Elia. Popular Fallacies: XI, That We Must Not Look a Gift Horse in the Mouth

- 2 The good things of life are not to be had singly, but come to us with a mixture.

Last Essays of Elia. Popular Fallacies: XIII, That You Must Love Me and Love My Dog

- 3 The greatest pleasure I know is to do a good action by stealth, and to have it found out by accident.

Table Talk. In the Athenaeum [1834]

Walter Savage Landor

1775–1864

- 4 Ah what avails the sceptred race,
Ah what the form divine! *Rose Aylmer [1806]*

- 5 Rose Aylmer, whom these wakeful eyes
May weep, but never see,
A night of memories and of sighs
I consecrate to thee. *Rose Aylmer*

- 6 Of all failures, to fail in a witticism is the worst,
and the mishap is the more calamitous in a drawn-out and detailed one.

*Imaginary Conversations [1824–1829].
Chesterfield and Chatham*

- 7 'Tis verse that gives
Immortal youth to mortal maids. *Verse*

- 8 When we play the fool, how wide
The theatre expands! beside,
How long the audience sits before us!
How many prompters! what a chorus!
Plays [1846], st. 2

- 9 Mother, I cannot mind my wheel;
My fingers ache, my lips are dry:
Oh, if you felt the pain I feel!
But Oh, who ever felt as I?

No longer could I doubt him true—
All other men may use deceit;
He always said my eyes were blue,
And often swore my lips were sweet.

Mother, I Cannot Mind My Wheel [1846]

- 10 There is delight in singing, though none hear
Beside the singer. *To Robert Browning [1846]*

- 11 I strove with none, for none was worth my strife;
Nature I loved; and next to Nature, Art.

I warm'd both hands before the fire of life;
It sinks, and I am ready to depart.

I Strove with None [1853]

Thomas Campbell

1777–1844

- 12 'Tis distance lends enchantment to the view,
And robes the mountain in its azure hue.¹
Pleasures of Hope [1799], pt. I, l. 7

- 13 Hope, for a season, bade the world farewell,
And Freedom shriek'd—as Kosciusko fell!
Pleasures of Hope, I, l. 381

- 14 And muse on Nature with a poet's eye.
Pleasures of Hope, II, l. 98

- 15 On the green banks of Shannon, when Sheelah was
nigh,
No blithe Irish lad was so happy as I;
No harp like my own could so cheerily play,
And wherever I went was my poor dog Tray.²
The Harper [1799], st. 1

- 16 Ye mariners of England,
That guard our native seas;
Whose flag has braved, a thousand years,
The battle and the breeze!
Ye Mariners of England [1800], st. 1

- 17 Britannia needs no bulwarks,
No towers along the steep;
Her march is o'er the mountain waves,
Her home is on the deep.
Ye Mariners of England, st. 3

- 18 The meteor flag of England
Shall yet terrific burn,
Till danger's troubled night depart,
And the star of peace return.
Ye Mariners of England, st. 4

- 19 'Tis the sunset of life gives me mystical lore,
And coming events cast their shadows before.³
Lochiel's Warning [1802]

- 20 The combat deepens. On, ye brave,
Who rush to glory or the grave!
Wave, Munich! all thy banners wave,
And charge with all thy chivalry!
Hobenzinden [1802], st. 7

¹The mountains too, at a distance, appear airy masses and smooth, but seen near at hand they are rough.—DIOGENES LAERTIUS, *Pyrrho*, sec. 9

²My Old Dog Tray.—STEPHEN C. FOSTER, *title of song*

³Often do the spirits/Of great events stride on before the events,/And in today already walks tomorrow.—JOHANN FRIEDRICH VON SCHILLER, *Wallenstein [1799–1800], pt. II, act V, sc. i*
Translated by SAMUEL TAYLOR COLERIDGE.

1 There was silence deep as death,
And the boldest held his breath,
For a time. *Battle of the Baltic [1805], st. 2*

2 Ye are brothers! ye are men!
And we conquer but to save.
Battle of the Baltic, st. 5

3 Oh, how hard it is to find
The one just suited to our mind!
Song, st. 1

4 Oh leave this barren spot to me!
Spare, woodman, spare the beechen tree!
The Beech Tree's Petition, st. 1

5 A stoic of the woods—a man without a tear.
Gertrude of Wyoming [1809], pt. I, st. 23

6 Oh! once the harp of Innisfail
Was strung full high to notes of gladness;
But yet it often told a tale
Of more prevailing sadness.
O'Connor's Child [1810], st. 1

Henry Clay

1777–1852

7 How often are we forced to charge fortune with
partiality towards the unjust!
Letter [December 4, 1801]

8 If you wish to avoid foreign collision, you had
better abandon the ocean.
*Speech in the House of Representatives
[January 22, 1812]*

9 Government is a trust, and the officers of the
government are trustees; and both the trust and the
trustees are created for the benefit of the people.
Speech at Ashland, Kentucky [March 1829]

10 The arts of power and its minions are the same
in all countries and in all ages. It marks its victim;
denounces it; and excites the public odium and the
public hatred, to conceal its own abuses and en-
croachments.
Speech in the Senate [March 14, 1834]

11 I have heard something said about allegiance to
the South. I know no South, no North, no East, no
West, to which I owe any allegiance. . . . The
Union, sir, is my country.
Speech in the Senate [1848]

12 The Constitution of the United States was made
not merely for the generation that then existed, but
for posterity—unlimited, undefined, endless, per-
petual posterity.
Speech in the Senate [January 29, 1850]

13 I would rather be right than be President.¹
Speech in the Senate [1850]

Lorenzo Dow

1777–1834

14 You will be damned if you do.—And you will be
damned if you don't [definition of Calvinism].
Reflections on the Love of God

Carl Friedrich Gauss

1777–1855

15 Mathematics is the queen of the sciences.
*From SARTORIUS VON WALTERSHAUSEN, Gauss
zum Gedächtniss [1856]*

Valentine Blacker

1778–1823

16 Put your trust in God, my boys, and keep your
powder dry!
*From EDWARD HAYES, Ballads of Ireland
[1856]. Oliver's Advice, An Orange Ballad*

Henry Peter Brougham, Baron Brougham and Vaux

1778–1868

17 What is valuable is not new, and what is new is
not valuable.
*From The Edinburgh Review [c. 1802], The
Work of Thomas Young*

18 The schoolmaster is abroad,² and I trust to him,
armed with his primer, against the soldier in full
military array.
*Speech, Opening of Parliament [January 29,
1828]*

19 In my mind, he was guilty of no error—he was
chargeable with no exaggeration—he was betrayed
by his fancy into no metaphor, who once said that
all we see about us, Kings, Lords, and Commons,
the whole machinery of the State, all the apparatus

¹Said when told that his defense of the Compromise of 1850 would endanger his chances for the presidency.

²At the first meeting of the London Mechanics' Institution [1825], John Reynolds, head of a school in Clerkenwell, acted as secretary of the meeting. Lord Brougham, who spoke at this meeting, said in the course of his remarks, "Look out, gentlemen, the schoolmaster is abroad." The phrase attracted little attention at that time, but when used in a speech three years later, it at once became popular.

of the system, and its varied workings, end in simply bringing twelve good men into a box.

Present State of the Law [February 7, 1828]

- 1 Pursuit of Knowledge Under Difficulties.
Title of book [1830]
- 2 Education makes a people easy to lead, but difficult to drive; easy to govern but impossible to enslave.
Attributed
- 3 The great unwashed.
Attributed

William Hazlitt

1778–1830

- 4 One has no notion of him [William Cobbett] as making use of a fine pen, but a great mutton-fist; his style stuns readers. . . . He is too much for any single newspaper antagonist; “lays waste” a city orator or Member of Parliament, and bears hard upon the government itself. He is a kind of *fourth estate* in the politics of the country.

Table Talk [1821–1822]. Character of Cobbett

- 5 It is better to be able neither to read nor write than to be able to do nothing else.

Table Talk. On the Ignorance of the Learned

- 6 What I mean by living to one’s self is living in the world, as in it, not of it. . . . It is to be a silent spectator of the mighty scene of things; . . . to take a thoughtful, anxious interest in what is passing in the world, but not to feel the slightest inclination to make or meddle with it.

Table Talk. On Living to One’s Self

- 7 Even in the common affairs of life, in love, friendship, and marriage, how little security have we when we trust our happiness in the hands of others!

Table Talk. On Living to One’s Self

- 8 There is not a more mean, stupid, dastardly, pitiful, selfish, spiteful, envious, ungrateful animal than the Public. It is the greatest of cowards, for it is afraid of itself.

Table Talk. On Living to One’s Self

- 9 When a man is dead, they put money in his coffin, erect monuments to his memory, and celebrate the anniversary of his birthday in set speeches. Would they take any notice of him if he were living? No!

Table Talk. On Living to One’s Self

- 10 One of the pleasantest things in the world is going a journey; but I like to go by myself.

Table Talk. On Going a Journey

- 11 When I am in the country I wish to vegetate like the country.

Table Talk. On Going a Journey

- 12 The soul of a journey is liberty, perfect liberty, to think, feel, do just as one pleases.

Table Talk. On Going a Journey

- 13 Give me the clear blue sky over my head, and the green turf beneath my feet, a winding road before me, and a three hours’ march to dinner—and then to thinking! It is hard if I cannot start some game on these lone heaths.

Table Talk. On Going a Journey

- 14 No young man ever thinks he shall die.

Table Talk. On the Fear of Death

- 15 *Horas non numero nisi serenas*¹ is the motto of a sundial near Venice. There is a softness and a harmony in the words and in the thought unparalleled.

Table Talk. Of a Sundial in Venice

- 16 The love of liberty is the love of others; the love of power is the love of ourselves.

Political Essays. The Times Newspaper

- 17 We never do anything well till we cease to think about the manner of doing it.

Sketches and Essay. On Prejudice

- 18 Men of genius do not excel in any profession because they labor in it, but they labor in it because they excel.

Characteristics, no. 416 [c. 1821]

- 19 We are not hypocrites in our sleep.

On Dreams

Stephen Decatur

1779–1820

- 20 Our country! In her intercourse with foreign nations may she always be in the right; but our country, right or wrong.²

Toast given at Norfolk [April 1816]. From ALEXANDER SLIDELL MACKENZIE, Life of Stephen Decatur [1848]³

Thomas, Lord Denman

1779–1854

- 21 Trial by jury, instead of being a security to persons who are accused, will be a delusion, a mockery, and a snare.

O’Connell v. The Queen [September 4, 1844]

¹I count only the hours that are serene. — *Proverb*
Also quoted as: I count only the sunny hours.

²I hope to find my country in the right; however, I will stand by her, right or wrong. — JOHN JORDAN CRITTENDEN [1787–1863], *On the Mexican War*

³*Niles’ Weekly Register* [Baltimore; April 20, 1816] gives a slightly different reading: *Our Country*—In her intercourse with foreign nations may she always be in the *right*, and always *successful, right or wrong*.

Francis Scott Key

1779–1843

- 1 Oh, say, can you see by the dawn's early light,
 What so proudly we hailed at the twilight's last
 gleaming?
 Whose broad stripes and bright stars, through the
 perilous fight,
 O'er the ramparts we watched were so gallantly
 streaming?
 And the rockets' red glare, the bombs bursting in
 air,
 Gave proof through the night that our flag was still
 there.
 Oh, say, does that star-spangled banner yet wave
 O'er the land of the free and the home of the
 brave?
*The Star-Spangled Banner [September 14,
 1814], st. 1*

- 2 Blessed with victory and peace, may the Heaven-
 rescued land
 Praise the Power that hath made and preserved us a
 nation.
 Then conquer we must, when our cause it is just,
 And this be our motto, "In God is our trust."
The Star-Spangled Banner, st. 4

William Lamb, Viscount Melbourne

1779–1848

- 3 I wish I was as cocksure of anything as Tom
 Macaulay is of everything.
*From Melbourne's Papers [1889]. Preface by
 EARL COWPER*
- 4 Things have come to a pretty pass when religion
 is allowed to invade the sphere of private life.
*From G. W. E. RUSSELL, Collections and
 Recollections [1898]*

Clement Clarke Moore¹

1779–1863

- 5 'Twas the night before Christmas, when all
 through the house
 Not a creature was stirring—not even a mouse;
 The stockings were hung by the chimney with care,
 In hopes that St. Nicholas soon would be there.
A Visit from St. Nicholas [December 1823]

¹Don Foster's study *Author Unknown* (2000) argues that the author of *A Visit from St. Nicholas* was not Moore but probably Major Henry Livingston, Jr. (1748–1828).

- 6 "Happy Christmas to all, and to all a goodnight!"
A Visit from St. Nicholas

Thomas Moore

1779–1852

- 7 Faintly as tolls the evening chime,
 Our voices keep tune and our oars keep time.
*Poems Relating to America. A Canadian
 Boat Song, st. 1*
- 8 Go where glory waits thee!
 But while fame elates thee,
 Oh, still remember me!
*Irish Melodies [1807–1834]. Go Where Glory
 Waits Thee, st. 1*
- 9 Oh, breathe not his name! let it sleep in the
 shade,
 Where cold and unonor'd his relics are laid.
Irish Melodies. Oh, Breathe Not His Name, st. 1
- 10 And the tear that we shed, though in secret it rolls,
 Shall long keep his memory green in our souls.
Irish Melodies. Oh, Breathe Not His Name, st. 2
- 11 The harp that once through Tara's halls
 The soul of music shed,
 Now hangs as mute on Tara's walls
 As if that soul were fled.
*Irish Melodies. The Harp That Once Through
 Tara's Halls, st. 1*
- 12 Believe me, if all those endearing young charms
 Which I gaze on so fondly today,
 Were to change by tomorrow and fleet in my arms,
 Like fairy gifts fading away,
 Thou would'st still be ador'd as this moment thou
 art,
 Let thy loveliness fade as it will,
 And around the dear ruin each wish of my heart
 Would entwine itself verdantly still.
*Irish Melodies. Believe Me, If All Those
 Endearing Young Charms, st. 1*
- 13 But there's nothing half so sweet in life
 As love's young dream.
Irish Melodies. Love's Young Dream, st. 1
- 14 Eyes of unholy blue.
*Irish Melodies. By That Lake Whose Gloomy
 Shore, st. 2*
- 15 'Tis the last rose of summer,
 Left blooming alone;
 All her lovely companions
 Are faded and gone.
Irish Melodies. The Last Rose of Summer, st. 1
- 16 The Minstrel Boy to the war is gone,
 In the ranks of death you'll find him.

His father's sword he has girded on,
And his wild harp slung behind him.

Irish Melodies. The Minstrel Boy, st. 1

- 1 And the best of all ways
To lengthen our days
Is to steal a few hours from the night, my dear.
Irish Melodies. The Young May Moon, st. 1
- 2 You may break, you may shatter the vase, if you will,
But the scent of the roses will hang round it still.¹
Irish Melodies. Farewell! But Whenever, st. 3
- 3 No eye to watch, and no tongue to wound us,
All earth forgot, and all heaven around us.
Irish Melodies. Come O'er the Sea, st. 2
- 4 The light that lies
In woman's eyes,
Has been my heart's undoing.
Irish Melodies. The Time I've Lost in Wooing, st. 1
- 5 My only books
Were woman's looks,
And folly's all they've taught me.
Irish Melodies. The Time I've Lost in Wooing, st. 1
- 6 A Persian's heaven is easily made:
'Tis but black eyes and lemonade.
Intercepted Letters; or, The Two Penny Post Bag [1813], VI
- 7 Oft in the stilly night,
Ere Slumber's chain has bound me,
Fond Memory brings the light
Of other days around me;
The smiles, the tears,
Of boyhood's years,
The words of love then spoken;
The eyes that shone
Now dimmed and gone,
The cheerful hearts now broken.
National Airs [1815]. Oft in the Stilly Night, st. 1
- 8 I feel like one,
Who treads alone
Some banquet hall deserted,
Whose lights are fled,
Whose garlands dead,
And all but he departed.
National Airs. Oft in the Stilly Night, st. 2

¹The jar will long keep the fragrance of what it was once steeped in when new. — HORACE, *Epistles, I, ii, 69*

That flavor, absorbed when new, remains. — QUINTILIAN
But, somehow or other, though you fill it with water, the jar retains the odor which it acquired when first used. — SAINT JEROME
The image was frequently used in the classical period; unglazed ware is more absorbent than glazed.

9 What though youth gave love and roses,
Age still leaves us friends and wine.
National Airs. Spring and Autumn, st. 1

- 10 Oh, call it by some better name,
For friendship sounds too cold.
Ballads and Songs. Oh, Call It by Some Better Name, st. 1
- 11 There's a bower of roses by Bendemeer's stream,
And the nightingale sings round it all the day long.
Lalla Rookh [1817], pt. II
- 12 Some flow'rets of Eden ye still inherit,
But the trail of the serpent is over them all.
Lalla Rookh, II
- 13 Oh! ever thus, from childhood's hour,
I've seen my fondest hope decay;
I never loved a tree or flower,
But 'twas the first to fade away.
I never nurs'd a dear gazelle
To glad me with its soft black eye,
But when it came to know me well,
And love me, it was sure to die. *Lalla Rookh, V*
- 14 Like Dead Sea fruits, that tempt the eye,
But turn to ashes on the lips. *Lalla Rookh, V*
- 15 Paradise itself were dim
And joyless, if not shared with him!
Lalla Rookh, VI

Joseph Story

1779–1845

- 16 [The law] is a jealous mistress, and requires a long and constant courtship. It is not to be won by trifling favors, but by lavish homage.
The Value and Importance of Legal Studies [August 5, 1829]

William Ellery Channing

1780–1842

- 17 We do, then, with all earnestness, though without reproaching our brethren, protest against the irrational and unscriptural doctrine of the Trinity. "To us," as to the Apostle and the primitive Christians, "there is one God, even the Father." With Jesus, we worship the Father, as the only living and true God. We are astonished, that any man can read the New Testament, and avoid the conviction, that the Father alone is God.
Unitarian Christianity [Baltimore, 1819]
- 18 I see the marks of God in the heavens and the earth, but how much more in a liberal intellect, in

magnanimity, in unconquerable rectitude, in a philanthropy which forgives every wrong, and which never despairs of the cause of Christ and human virtue! I do and I must reverence human nature. . . . I thank God that my own lot is bound up with that of the human race.

Likeness to God [Providence, Rhode Island, 1828]

- 1 There are seasons, in human affairs, of inward and outward revolution, when new depths seem to be broken up in the soul, when new wants are unfolded in multitudes, and a new and undefined good is thirsted for. These are periods when . . . *to dare* is the highest wisdom.

Complete Works [1879]. The Union [1829]

- 2 I call that mind free which jealously guards its intellectual rights and powers, which calls no man master, which does not content itself with a passive or hereditary faith, which opens itself to light whencesoever it may come, which receives new truth as an angel from Heaven.

Spiritual Freedom

Karl von Clausewitz

1780–1831

- 3 War is not merely a political act, but also a political instrument, a continuation of political relations, a carrying out of the same by other means.¹

Vom Kriege (On War) [1833]

Charles Caleb Colton

1780–1832

- 4 When you have nothing to say, say nothing.
Lacon [1820–1822], vol. I, no. 183
- 5 Imitation is the sincerest of flattery.
Lacon, I, 217
- 6 That debt which cancels all others.
Lacon, II, 66

Philip Hone

1780–1851

- 7 By and by we shall have balloons and pass over to Europe between sun and sun. Oh, for the good old days of heavy post-coaches and speed at the rate of six miles an hour! *Diary [November 28, 1844]*

¹Der Krieg ist nichts anderes als die Fortsetzung der Politik mit anderen Mitteln.

Charles Miner

1780–1865

- 8 When I see a merchant overpolite to his customers, begging them to taste a little brandy and throwing half his goods on the counter—thinks I, that man has an ax to grind.

Essays from the Desk of Poor Robert the Scribe [1815]. Who'll Turn Grindstones?

Frances [Milton] Trollope

1780–1863

- 9 Let no one who wishes to receive agreeable impressions of American manners, commence their travels in a Mississippi steamboat.

Domestic Manners of the Americans [1832]

Ebenezer Elliott

1781–1849

- 10 Not kings and lords, but nations!
Not thrones and crowns, but men!

Corn Law Rhymes [1828]. When Wilt Thou Save the People?, st. 1

- 11 God save the people!

Corn Law Rhymes. When Wilt Thou Save the People?, st. 1

- 12 What is a communist? One who hath yearnings
For equal division of unequal earnings.

Poetical Works [1846]. Epigram

James Lawrence

1781–1813

- 13 Tell the men to fire faster and not to give up the ship; fight her till she sinks.³

On board the U.S. frigate Chesapeake [June 1, 1813]

John C[aldwell] Calhoun

1782–1850

- 14 The very essence of a free government consists in considering offices as public trusts, bestowed for

²First published in *Luzerne Federalist* [September 7, 1810]. Because of the similarity of the title to *Poor Richard*, the phrase “an ax to grind” has often been attributed to BENJAMIN FRANKLIN.

³Usually quoted as “Don’t give up the ship”; Captain Lawrence’s final order as he was carried below, fatally wounded, before the capture of his ship by the British frigate *Shannon*.

the good of the country, and not for the benefit of an individual or a party.

Speech [February 13, 1835]

- 1 A power has risen up in the government greater than the people themselves, consisting of many and various and powerful interests, combined into one mass, and held together by the cohesive power of the vast surplus in the banks.¹

Speech [May 27, 1836]

- 2 The surrender of life is nothing to sinking down into acknowledgment of inferiority.

Speech in the Senate [February 19, 1847]

Thomas H. Palmer

1782–1861

- 3 'Tis a lesson you should heed,
Try, try again.

If at first you don't succeed,

Try, try again.

Teacher's Manual [1840]²

Ann Taylor

1782–1866

Jane Taylor

1783–1824

- 4 Who ran to help me when I fell,
And would some pretty story tell,
Or kiss the place to make it well?

My mother.

Original Poems for Infant Minds [1804]. My Mother [by ANN TAYLOR], st. 6

- 5 Twinkle, twinkle, little star,
How I wonder what you are,
Up above the world so high,
Like a diamond in the sky!³

Rhymes for the Nursery [1806]. The Star, st. 1

- 6 I like little pussy, her coat is so warm;
And if I don't hurt her she'll do me no harm.

Rhymes for the Nursery. I Like Little Pussy [by JANE TAYLOR], st. 1

- 7 Oh, that it were my chief delight
To do the things I ought!
Then let me try with all my might
To mind what I am taught.

Hymns for Infant Minds [1810]. For a Very Little Child

¹From this speech comes the phrase: Cohesive power of public plunder.

²Later popularized by EDWARD HICKSON [1803–1870] in his *Moral Songs* [1857] and often attributed to him or cited as a proverb.

³See Carroll, 550:12.

Daniel Webster

1782–1852

- 8 It is, sir, as I have said, a small college, and yet there are those who love it.

Dartmouth College Case [1818]

- 9 Whatever makes men good Christians, makes them good citizens.

Speech at Plymouth, Massachusetts [December 22, 1820]

- 10 Labor in this country is independent and proud. It has not to ask the patronage of capital, but capital solicits the aid of labor.

Speech [April 2, 1824]

- 11 We wish that this column, rising towards heaven among the pointed spires of so many temples dedicated to God, may contribute also to produce in all minds a pious feeling of dependence and gratitude. We wish, finally, that the last object to the sight of him who leaves his native shore, and the first to gladden his who revisits it, may be something which shall remind him of the liberty and the glory of his country.

Address on Laying the Cornerstone of the Bunker Hill Monument [June 17, 1825]

- 12 Sink or swim, live or die, survive or perish, I give my hand and my heart to this vote.⁴

Discourse in Commemoration of Adams and Jefferson, Faneuil Hall, Boston [August 2, 1826]

- 13 It is my living sentiment, and by the blessing of God it shall be my dying sentiment— Independence now and Independence forever.⁵

Discourse in Commemoration of Adams and Jefferson, Faneuil Hall, Boston [August 2, 1826]

- 14 Washington is in the clear upper sky.

Discourse in Commemoration of Adams and Jefferson, Faneuil Hall, Boston [August 2, 1826]

- 15 The gentleman has not seen how to reply to this, otherwise than by supposing me to have advanced the doctrine that a national debt is a national blessing.

Second Speech on Foote's Resolution [January 26, 1830]

- 16 I shall enter on no encomium upon Massachusetts; she needs none. There she is.⁶ Behold her, and

⁴Live or die, sink or swim.—GEORGE PEELE, *Edward I* [c. 1584]

⁵On the day of his [John Adams's] death, hearing the noise of bells and cannon, he asked the occasion. On being reminded that it was "Independent Day," he replied, "Independence forever."—DANIEL WEBSTER, *Works* [1903], vol. I, p. 150

⁶Generally misquoted as "Massachusetts, there she stands."

judge for yourselves. There is her history; the world knows it by heart. The past, at least, is secure. There is Boston and Concord and Lexington and Bunker Hill; and there they will remain forever.

Second Speech on Foote's Resolution [January 26, 1830]

- 1 The people's government, made for the people, made by the people, and answerable to the people.¹

Second Speech on Foote's Resolution [January 26, 1830]

- 2 When my eyes shall be turned to behold for the last time the sun in heaven, may I not see him shining on the broken and dishonored fragments of a once glorious Union; on States dissevered, discordant, belligerent; on a land rent with civil feuds, or drenched, it may be, in fraternal blood.

Second Speech on Foote's Resolution [January 26, 1830]

- 3 Liberty and Union, now and forever, one and inseparable.

Second Speech on Foote's Resolution [January 26, 1830]

- 4 There is no refuge from confession but suicide; and suicide is confession.

Argument on the murder of Captain White [April 6, 1830]

- 5 He smote the rock of the national resources, and abundant streams of revenue gushed forth. He touched the dead corpse of the Public Credit, and it sprung upon its feet.

Speech on Hamilton [March 10, 1831]

- 6 On this question of principle, while actual suffering was yet afar off, they [the Colonies] raised their flag against a power, to which, for purposes of foreign conquest and subjugation, Rome in the height of her glory is not to be compared—a power which has dotted over the surface of the whole globe with her possessions and military posts, whose morning drumbeat, following the sun, and keeping company with the hours, circles the earth with one continuous and unbroken strain of the martial airs of England.

Speech [May 7, 1834]

- 7 God grants liberty only to those who love it, and are always ready to guard and defend it.

Speech [June 3, 1834]

- 8 One country, one constitution, one destiny.

Speech [March 15, 1837]

- 9 When tillage begins, other arts follow. The farmers therefore are the founders of human civilization.

On Agriculture [January 13, 1840]

¹Our sovereign, the people.—CHARLES JAMES FOX, *toast* [1798], for which his name was erased from the *Privy Council*

- 10 America has furnished to the world the character of Washington. And if our American institutions had done nothing else, that alone would have entitled them to the respect of mankind.

On the Completion of the Bunker Hill Monument [June 17, 1843]

- 11 Justice, sir, is the great interest of man on earth.

On Mr. Justice Story [September 12, 1845]

- 12 Inconsistencies of opinion, arising from changes of circumstances, are often justifiable.

Speech [July 25 and 27, 1846]

- 13 Liberty exists in proportion to wholesome restraint.

Speech at the Charleston Bar Dinner [May 10, 1847]

- 14 The law: It has honored us; may we honor it.

Speech at the Charleston Bar Dinner [May 10, 1847]

- 15 I was born an American; I will live an American; I shall die an American.

Speech [July 17, 1850]

- 16 Faneuil Hall, the cradle of American liberty.

Letter [April 1851]

- 17 Men hang out their signs indicative of their respective trades: shoemakers hang out a gigantic shoe; jewelers, a monster watch; and the dentist hangs out a gold tooth; but up in the mountains of New Hampshire, God Almighty has hung out a sign to show that there He makes men.

On the Old Man of the Mountain;² attributed

- 18 I still live.

Last words [October 24, 1852]

Simón Bolívar

1783–1830

- 19 A state too extensive in itself, or by virtue of its dependencies, ultimately falls into decay; its free government is transformed into a tyranny; it disregards the principles which it should preserve, and finally degenerates into despotism. The distinguishing characteristic of small republics is stability: the character of large republics is mutability.

Letter from Jamaica [Summer 1815]

- 20 Those who have served the cause of the revolution have plowed the sea.

Attributed

- 21 The three greatest dolts in the world: Jesus Christ, Don Quixote, and I.

Attributed

²Natural rock formation in the shape of a human profile, in the Presidential Range of the White Mountains. It gave Nathaniel Hawthorne the theme of his story *The Great Stone Face*.

Reginald Heber

1783–1826

- 1 Brightest and best of the sons of the morning,
Dawn on our darkness, and lend us thine aid.
Hymns. Epiphany [1811], st. 1
- 2 The Son of God goes forth to war,
A kingly crown to gain;
His blood-red banner streams afar;
Who follows in His train?
Hymns. The Son of God Goes Forth to War [1812], st. 1
- 3 From Greenland's icy mountains,
From India's coral strand,
Where Afric's sunny fountains
Roll down their golden sand.
Hymns. Missionary Hymn [1819], st. 1
- 4 Though every prospect pleases,
And only man is vile.
Hymns. Missionary Hymn, st. 2
- 5 The heathen in his blindness
Bows down to wood and stone.
Hymns. Missionary Hymn, st. 2
- 6 Holy, Holy, Holy! Lord God Almighty!
Early in the morning our song shall rise to Thee:
Holy, Holy, Holy! Merciful and Mighty!
God in Three Persons, Blessed Trinity.
Hymns. Holy, Holy, Holy! [1827]

Washington Irving

1783–1859

- 7 How convenient it would be to many of our great men and great families of doubtful origin, could they have the privilege of the heroes of yore, who, whenever their origin was involved in obscurity, modestly announced themselves descended from a god.
Knickerbocker's History of New York [1809], bk. II, ch. 3
- 8 His wife "ruled the roast," and in governing the governor, governed the province, which might thus be said to be under petticoat government.
Knickerbocker's History of New York, IV, 4
- 9 They claim to be the first inventors of those recondite beverages, cocktail, stonefence, and sherry cobbler.
Knickerbocker's History of New York, IV, 241
- 10 There is in every true woman's heart a spark of heavenly fire, which lies dormant in the broad day-

light of prosperity; but which kindles up, and beams and blazes in the dark hour of adversity.

The Sketch-Book [1819–1820]. The Wife

- 11 Those men are most apt to be obsequious and conciliating abroad, who are under the discipline of shrews at home. *The Sketch-Book. Rip Van Winkle*
- 12 A sharp tongue is the only edged tool that grows keener with constant use.
The Sketch-Book. Rip Van Winkle
- 13 That happy age when a man can be idle with impunity. *The Sketch-Book. Rip Van Winkle*
- 14 A woman's whole life is a history of the affections. *The Sketch-Book. The Broken Heart*
- 15 His [the author's] renown . . . has been purchased, not by deeds of violence and blood, but by the diligent dispensation of pleasure.
The Sketch-Book. Westminster Abbey [The Poets' Corner]
- 16 Whenever a man's friends begin to compliment him about looking young, he may be sure that they think he is growing old.
Bracebridge Hall [1822]. Bachelors
- 17 I am always at a loss to know how much to believe of my own stories.
Tales of a Traveler [1824]. To the Reader
- 18 The almighty dollar, that great object of universal devotion throughout our land.
Wolfert's Roost [1855]. The Creole Village

Stendhal [Henri Beyle]

1783–1842

- 19 Almost all our misfortunes in life come from the wrong notions we have about the things that happen to us. To know men thoroughly, to judge events sanely is, therefore, a great step towards happiness.
Journal [December 10, 1801]
- 20 I call "crystallization" that action of the mind that discovers fresh perfections in its beloved at every turn of events. *De l'Amour [1822], ch. 1*
- 21 A wise woman never yields by appointment. It should always be an unforeseen happiness.
De l'Amour, 60
- 22 Prudery is a kind of avarice, the worst of all.
De l'Amour, fragments
- 23 In matters of sentiment, the public has very crude ideas; and the most shocking fault of women is that they make the public the supreme judge of their lives.
De l'Amour, fragments

1 A novel is a mirror that strolls along a highway.
Now it reflects the blue of the skies, now the mud
puddles underfoot.

*Le Rouge et le Noir (The Red and the Black)*¹
[1830]

2 There is no such thing as “natural law”: this ex-
pression is nothing but old nonsense. Prior to laws,
what is natural is only the strength of the lion, or
the need of the creature suffering from hunger or
cold, in short, need. *Le Rouge et le Noir*

3 I see but one rule: to be clear. If I am not clear,
all my world crumbles to nothing.

Reply to Balzac [October 30, 1840]

4 Wit lasts no more than two centuries.

Reply to Balzac

5 It is the nobility of their style which will make
our writers of 1840 unreadable forty years from
now. *Manuscript note [1840]*

6 Love has always been the most important busi-
ness in my life, I should say the only one.

La Vie d’Henri Brulard [1890]

Allan Cunningham

1784–1842

7 A wet sheet and a flowing sea,
A wind that follows fast,
And fills the white and rustling sail,
And bends the gallant mast.

*The Songs of Scotland [1825]. A Wet Sheet
and a Flowing Sea, st. 1*

[James Henry] Leigh Hunt

1784–1859

8 This Adonis in loveliness was a corpulent man of
fifty.² *The Examiner [March 22, 1812]*

9 Where the light woods go seaward from the town.
The Story of Rimini [1816], canto I, l. 18

10 Green little vaulter in the sunny grass.
To the Grasshopper and the Cricket [1817]

11 There lived a knight, when knighthood was in flow’r,
Who charmed alike the tilt-yard and the bower.
The Gentle Armour [1832], canto I

12 About Ben Adhem (may his tribe increase!)
Awoke one night from a deep dream of peace.
About Ben Adhem [1838]

¹Translated by NORBERT GUTERMAN.

²For this reference to the Prince Regent, Hunt was imprisoned.

13 An angel writing in a book of gold.

About Ben Adhem

14 Write me as one that loves his fellow men.

About Ben Adhem

15 And showed the names whom love of God had
bless’d,

And lo! Ben Adhem’s name led all the rest.

About Ben Adhem

16 Jenny kissed me when we met,
Jumping from the chair she sat in;

Time, you thief, who love to get

Sweets into your list, put that in:

Say I’m weary, say I’m sad,

Say that health and wealth have missed me,

Say I’m growing old, but add,

Jenny kissed me.³ *Rondeau [1838]*

17 A Venus grown fat! *Blue-Stocking Revels*

18 “No love,” quoth he, “but vanity, sets love a task
like that.” *The Glove and the Lions, st. 4*

19 A pleasure so exquisite as almost to amount to
pain. *Letter to Alexander Ireland [June 2, 1848]*

Henry John Temple, Viscount Palmerston

1784–1865

20 We have no eternal allies and we have no perpet-
ual enemies. Our interests are eternal and perpetual,
and these interests it is our duty to follow.

*Speech in the House of Commons on foreign
policy [March 1, 1848]*

Zachary Taylor

1784–1850

21 Hurrah for Old Kentuck! That’s the way to do
it. Give ’em hell, damn ’em.

*Shouted to the 2nd Kentucky Regiment on
seeing them rally in battle [Buena Vista,
Mexico, February 23, 1847]*

22 A little more grape, Captain Bragg.
*Attributed [Buena Vista, Mexico, February
23, 1847]*

23 Tell him to go to hell.
*Reply to Santa Anna’s demand for surrender
[Buena Vista, Mexico, February 23, 1847]*

³Jenny was Jane Welsh Carlyle, who kissed Hunt when he brought
Carlyle good news.

Thomas De Quincey

1785–1859

- 1 The burden of the incommunicable.
Confessions of an English Opium Eater
[1822–1856], pt. I
- 2 So, then, Oxford Street, stonyhearted step-
mother, thou that listenest to the sighs of orphans,
and drinkest the tears of children, at length I was
dismissed from thee.
Confessions of an English Opium Eater, I
- 3 Thou only givest these gifts to man, and thou
hast the keys of Paradise, O just, subtle, and mighty
opium! *Confessions of an English Opium Eater, II*
- 4 Everlasting farewells! and again, and yet again
reverberated—everlasting farewells!
Confessions of an English Opium Eater, III
- 5 Dyspepsy is the ruin of most things: empires, ex-
peditions, and everything else.
Letter to James Hessey [1823]
- 6 If once a man indulges himself in murder, very
soon he comes to think little of robbing; and from
robbing he comes next to drinking and Sabbath-
breaking, and from that to incivility and procrasti-
nation.
Murder Considered as One of the Fine Arts
[1827]

Lady Caroline Lamb

1785–1828

- 7 [Of Byron:] Mad, bad, and dangerous to know.
Journal [March 1812]

Thomas Love Peacock

1785–1866

- 8 Not drunk is he who from the floor
Can rise alone and still drink more;
But drunk is he who prostrate lies,
Without the power to drink or rise.
The Misfortunes of Elphin [1829], ch. 3,
heading (translated from the Welsh)
- 9 The mountain sheep are sweeter,
But the valley sheep are fatter;
We therefore deemed it meet
To carry off the latter.
The Misfortunes of Elphin, 11
- 10 Ancient sculpture is the true school of modesty.
But where the Greeks had modesty, we have cant;

where they had poetry, we have cant; where they
had patriotism, we have cant; where they had any-
thing that exalts, delights, or adorns humanity, we
have nothing but cant, cant, cant.

Crotchet Castle [1831], ch. 7

- 11 A book that furnishes no quotations is, *me ju-
dice*, no book—it is a plaything.
Crotchet Castle, 9

Oliver Hazard Perry

1785–1819

- 12 We have met the enemy, and they are ours.¹
Dispatch from U.S. brig Niagara to General
William Henry Harrison, announcing his
victory at the battle of Lake Erie [September
10, 1813]

Samuel Woodworth

1785–1842

- 13 How dear to this heart are the scenes of my child-
hood,
When fond recollection presents them to view!
The Old Oaken Bucket
- 14 The old oaken bucket, the iron-bound bucket,
The moss-covered bucket which hung in the well.
The Old Oaken Bucket

David Crockett

1786–1836

- 15 I leave this rule for others when I'm dead,
Be always sure you're right—then go ahead.²
Narrative of the Life of Colonel Crockett
[1834]
- 16 My love was so hot as mighty nigh to burst my
boilers.
Narrative of the Life of Colonel Crockett
- 17 If I could rest anywhere it would be in Arkansaw
where the men are of the real half-horse, half-alligator
breed such as grows nowhere else on the face of the
earth.
Narrative of the Life of Colonel Crockett

¹We have met the enemy and he is us.—WALT KELLY [1913–1973], 1970 *Pogo* cartoon, used in 1971 Earth Day poster. In its original form: We shall meet the enemy, and not only may he be ours, he may be us.—*The Pogo Papers* [1953], introduction

²Crockett's motto in the War of 1812.

- 1 Don't shoot, Colonel, I'll come down: I know
I'm a gone coon.¹

Story told by Crockett of a treed raccoon

William Learned Marcy

1786–1857

- 2 They see nothing wrong in the rule that to the
victor belong the spoils of the enemy.

Speech in the Senate [January 1832]

Winfield Scott

1786–1866

- 3 The enemy say that Americans are good at a long
shot, but cannot stand the cold iron. I call upon
you instantly to give a lie to the slander. Charge!

*Address to the 11th Infantry Regiment
[Chippewa, Canada, June 5, 1814]*

- 4 Say to the seceded States, "Wayward sisters, de-
part in peace."

Letter to W. H. Seward [March 3, 1861]

Seattle²

c. 1786–1866

- 5 When the last red man has vanished from this
earth, and his memory is only a story among the
whites, these shores will still swarm with the invis-
ible dead of my people. And when your children's
children think they are alone in the fields, the
forests, the shops, the highways, or the quiet of the
woods, they will not be alone. There is no place in
this country where a man can be alone. At night
when the streets of your town and cities are quiet,
and you think they are empty, they will throng with
the returning spirits that once thronged them, and
that still love these places. The white man will never
be alone. Let him be just and deal kindly with my
people, for the dead are not powerless.

*Speech to governor of Washington Territory
[c. 1855]*

¹A humorous Revolutionary War expression referring to a story about a backwoods spy dressed in raccoon skins who said to the British soldiers who discovered him, "I'm a gone coon." —STUART BERG FLEXNER, *I Hear America Talking* (1976)

²Chief of the Suquamish and Dowamish tribes of Puget Sound. The city of Seattle was named after him. A popular picture book, *Brother Eagle, Sister Sky: A Message from Chief Seattle* [1991], and other sources conflate Seattle's statement with modern-day material from a 1971–1972 television documentary on ecology written by Ted Perry. In the embellished, environmentally sensitive version, Seattle refers to seeing buffalo herds and railroad trains, neither of which in his lifetime existed within six hundred miles of the tribal territories.

François Guizot

1787–1874

- 6 Enrich yourselves!³ *Speech [March 1, 1843]*

Emma Willard

1787–1870

- 7 Rocked in the cradle of the deep.

The Cradle of the Deep [1831]

George Noel Gordon, Lord Byron

1788–1824

- 8 "Friendship is Love without his wings!"

*L'Amitié Est l'Amour sans Ailes⁴ [written
1806]*

- 9 I only know we loved in vain;

I only feel—farewell! farewell!

Farewell! If Ever Fondest Prayer [1808], st. 2

- 10 Near this spot are deposited the remains of one
who possessed beauty without vanity, strength with-
out insolence, courage without ferocity, and all the
virtues of Man, without his vices. This praise, which
would be unmeaning flattery if inscribed over hu-
man ashes, is but a just tribute to the memory of
Boatswain, a dog.

*Inscription on the monument of a
Newfoundland dog [1808]*

- 11 The poor dog, in life the firmest friend,
The first to welcome, foremost to defend.

*Inscription on the monument of a
Newfoundland dog*

- 12 I'll publish right or wrong:

Fools are my theme, let satire be my song.

*English Bards and Scotch Reviewers [1809],
l. 5*

- 13 'Tis pleasant, sure, to see one's name in print;
A book's a book, although there's nothing in 't.

English Bards and Scotch Reviewers, l. 51

- 14 A man must serve his time to every trade

Save censure—critics all are ready-made.

English Bards and Scotch Reviewers, l. 63

- 15 With just enough of learning to misquote.

English Bards and Scotch Reviewers, l. 66

- 16 As soon

Seek roses in December, ice in June;

Hope constancy in wind, or corn in chaff;

³Enrichissez-vous!

⁴A French proverb.

- Believe a woman or an epitaph,
Or any other thing that's false, before
You trust in critics.
English Bards and Scotch Reviewers, l. 75
- 1 Better to err with Pope, than shine with Pye.
English Bards and Scotch Reviewers, l. 102
- 2 Maid of Athens, ere we part,
Give, oh give me back my heart!
Maid of Athens [1810], st. 1
- 3 Vex'd with mirth the drowsy ear of night.
*Childe Harold's Pilgrimage, canto I [1812],
st. 2*
- 4 Had sigh'd to many, though he loved but one.
Childe Harold's Pilgrimage, I, st. 5
- 5 Maidens, like moths, are ever caught by glare,
And Mammon wins his way where seraphs might
despair. *Childe Harold's Pilgrimage, I, st. 9*
- 6 Might shake the saintship of an anchorite.¹
Childe Harold's Pilgrimage, I, st. 11
- 7 War, war is still the cry, "War even to the knife!"²
Childe Harold's Pilgrimage, I, st. 86
- 8 Gone—glimmering through the dream of things
that were.
Childe Harold's Pilgrimage, II [1812], st. 2
- 9 A schoolboy's tale, the wonder of an hour!
Childe Harold's Pilgrimage, II, st. 2
- 10 Who would be free themselves must strike the
blow. *Childe Harold's Pilgrimage, II, st. 76*
- 11 Where'er we tread 'tis haunted, holy ground.
Childe Harold's Pilgrimage, II, st. 88
- 12 What is the worst of woes that wait on age?
What stamps the wrinkle deeper on the brow?
To view each loved one blotted from life's page,
And be alone on earth, as I am now.
Childe Harold's Pilgrimage, II, st. 98
- 13 Once more upon the waters, yet once more!
And the waves bound beneath me as a steed
That knows his rider!
Childe Harold's Pilgrimage, III [1816], st. 2
- 14 Years steal
Fire from the mind as vigor from the limb;
And life's enchanted cup but sparkles near the
brim. *Childe Harold's Pilgrimage, III, st. 8*
- 15 And Harold stands upon this place of skulls.
Childe Harold's Pilgrimage, III, st. 18
- 16 There was a sound of revelry by night,
And Belgium's capital had gather'd then
Her beauty and her chivalry, and bright
The lamps shone o'er fair women and brave men.
A thousand hearts beat happily; and when
Music arose with its voluptuous swell,
Soft eyes look'd love to eyes which spake again,
And all went merry as a marriage bell.
But hush! hark! a deep sound strikes like a rising
knell! *Childe Harold's Pilgrimage, III, st. 21*
- 17 Did ye not hear it?—No! 'twas but the wind,
Or the car rattling o'er the stony street.
On with the dance! let joy be unconfined;
No sleep till morn, when Youth and Pleasure meet
To chase the glowing hours with flying feet.
Childe Harold's Pilgrimage, III, st. 22
- 18 Like to the apples on the Dead Sea's shore,
All ashes to the taste.
Childe Harold's Pilgrimage, III, st. 34
- 19 Thou fatal Waterloo.
Millions of tongues record thee, and anew
Their children's lips shall echo them, and say—
"Here, where the sword united nations drew,
Our countrymen were warring on that day!"
And this is much, and all which will not pass away.³
Childe Harold's Pilgrimage, III, st. 35
- 20 He who ascends to mountaintops, shall find
The loftiest peaks most wrapt in clouds and snow;
He who surpasses or subdues mankind
Must look down on the hate of those below.
Childe Harold's Pilgrimage, III, st. 45
- 21 All tenantless, save to the cranny wind.
Childe Harold's Pilgrimage, III, st. 47
- 22 History's purchased page to call them great.
Childe Harold's Pilgrimage, III, st. 48
- 23 The castled crag of Drachenfels
Frowns o'er the wide and winding Rhine.
Childe Harold's Pilgrimage, III, st. 55
- 24 To fly from, need not be to hate, mankind.
Childe Harold's Pilgrimage, III, st. 69
- 25 By the blue rushing of the arrowy Rhone.
Childe Harold's Pilgrimage, III, st. 71
- 26 I live not in myself, but I become
Portion of that around me: and to me

¹Such lips would tempt a saint; such hands as those/Would make an anchorite lascivious.—JOHN FORD, *'Tis Pity She's a Whore* [1633], act I, sc. iii, l. 196

²War even to the knife!—JOSÉ DE PALAFOX Y MELZI [1775–1847] Palafox, governor of Saragossa, had been summoned by the besieging French to surrender the city [1808].

³This was the passage Sir Winston Churchill quoted to President Franklin D. Roosevelt when both agreed to substitute the term United Nations for Associated Powers in the pact that the two leaders wished all the free nations to sign. [In a conference at the White House, January 1942]

- High mountains are a feeling, but the hum
Of human cities torture.
Childe Harold's Pilgrimage, III, st. 72
- 1 Sapping a solemn creed with solemn sneer.
Childe Harold's Pilgrimage, III, st. 107
- 2 Fame is the thirst of youth.
Childe Harold's Pilgrimage, III, st. 112
- 3 I have not loved the world, nor the world me;
I have not flatter'd its rank breath, nor bow'd
To its idolatries a patient knee.
Childe Harold's Pilgrimage, III, st. 113
- 4 I stood
Among them, but not of them; in a shroud
Of thoughts which were not their thoughts.
Childe Harold's Pilgrimage, III, st. 113
- 5 I stood in Venice on the Bridge of Sighs,
A palace and a prison on each hand.
Childe Harold's Pilgrimage, IV [1818], st. 1
- 6 Where Venice sate in state, throned on her hundred
isles.
Childe Harold's Pilgrimage, IV, st. 1
- 7 She looks a sea Cybele, fresh from ocean,
Rising with her tiara of proud towers
At airy distance, with majestic motion,
A ruler of the waters and their powers.
Childe Harold's Pilgrimage, IV, st. 2
- 8 The beings of the mind are not of clay;
Essentially immortal, they create
And multiply in us a brighter ray
And more beloved existence.
Childe Harold's Pilgrimage, IV, st. 5
- 9 'Tis solitude should teach us how to die;
It hath no flatterers; vanity can give
No hollow aid; alone—man with his God must
strive.
Childe Harold's Pilgrimage, IV, st. 33
- 10 The Ariosto of the North.¹
Childe Harold's Pilgrimage, IV, st. 40
- 11 Italia! O Italia! thou who hast
The fatal gift of beauty.
Childe Harold's Pilgrimage, IV, st. 42
- 12 Let these describe the undescribable.
Childe Harold's Pilgrimage, IV, st. 53
- 13 The starry Galileo, with his woes.
Childe Harold's Pilgrimage, IV, st. 54
- 14 The poetry of speech.
Childe Harold's Pilgrimage, IV, st. 58
- 15 Then farewell, Horace; whom I hated so,
Not for thy faults, but mine.
Childe Harold's Pilgrimage, IV, st. 77
- 16 O Rome! my country! city of the soul!
Childe Harold's Pilgrimage, IV, st. 78
- 17 The Niobe of nations! there she stands,
Childless and crownless, in her voiceless woe.
Childe Harold's Pilgrimage, IV, st. 79
- 18 Yet, Freedom! yet thy banner, torn, but flying,
Streams like the thunderstorm *against* the wind.
Childe Harold's Pilgrimage, IV, st. 98
- 19 Alas! our young affections run to waste,
Or water but the desert.
Childe Harold's Pilgrimage, IV, st. 120
- 20 Of its own beauty is the mind diseased.
Childe Harold's Pilgrimage, IV, st. 122
- 21 Time, the avenger! unto thee I lift
My hands, and eyes, and heart, and crave of thee
a gift. *Childe Harold's Pilgrimage, IV, st. 130*
- 22 Butcher'd to make a Roman holiday!
Childe Harold's Pilgrimage, IV, st. 141
- 23 "While stands the Coliseum, Rome shall stand;
When falls the Coliseum, Rome shall fall;
And when Rome falls—the world."²
Childe Harold's Pilgrimage, IV, st. 145
- 24 Oh! that the desert were my dwelling place.
Childe Harold's Pilgrimage, IV, st. 177
- 25 There is a pleasure in the pathless woods,
There is a rapture on the lonely shore,
There is society, where none intrudes,
By the deep sea, and music in its roar:
I love not man the less, but Nature more.
Childe Harold's Pilgrimage, IV, st. 178
- 26 Roll on, thou deep and dark blue ocean—roll!
Ten thousand fleets sweep over thee in vain;
Man marks the earth with ruin—his control
Stops with the shore.
Childe Harold's Pilgrimage, IV, st. 179
- 27 He sinks into thy depths with bubbling
groan,
Without a grave, unknell'd, uncoffin'd, and
unknown.
Childe Harold's Pilgrimage, IV, st. 179
- 28 Time writes no wrinkle on thine azure brow—
Such as creation's dawn beheld, thou rollest now.
Childe Harold's Pilgrimage, IV, st. 182

¹Walter Scott.²The saying of the ancient pilgrims, quoted from Bede by Gibbon in *Decline and Fall of the Roman Empire* [1776–1788], ch. 71.

- 1 Thou glorious mirror, where the Almighty's form
Glasses itself in tempests.
Childe Harold's Pilgrimage, IV, st. 183
- 2 Dark-heaving—boundless, endless, and sublime—
The image of Eternity.
Childe Harold's Pilgrimage, IV, st. 183
- 3 And I have loved thee, Ocean! and my joy
Of youthful sports was on thy breast to be
Borne, like thy bubbles, onward: from a boy
I wanton'd with thy breakers.
Childe Harold's Pilgrimage, IV, st. 184
- 4 And trusted to thy billows far and near,
And laid my hand upon thy mane—as I do here.
Childe Harold's Pilgrimage, IV, st. 184
- 5 I awoke one morning and found myself famous.
*Entry in Memoranda after publication of first
two cantos of Childe Harold's Pilgrimage.
From THOMAS MOORE, Life of Byron [1830],
ch. 14*
- 6 Clime of the unforgotten brave!
The Giaour [1813], l. 103
- 7 I die—but first I have possess'd,
And come what may, I have been bless'd.
The Giaour, l. 1114
- 8 Mark! where his carnage and his conquests cease!
He makes a solitude, and calls it—peace!
The Bride of Abydos [1813], canto II, st. 20
- 9 The fatal facility of the octosyllabic verse.
The Corsair [1814]. Dedication
- 10 Such hath it been—shall be—beneath the sun
The many still must labor for the one.
The Corsair, canto I, st. 8
- 11 The Cincinnatus of the West,
Whom envy dared not hate,
Bequeathed the name of Washington
To make man blush there was but one!
Ode to Napoleon Bonaparte [1814], st. 19
- 12 Lord of himself—that heritage of woe.
Lara [1814], canto I, st. 2
- 13 She walks in beauty, like the night
Of cloudless climes and starry skies;
And all that's best of dark and bright
Meet in her aspect and her eyes:
Thus mellow'd to that tender light
Which heaven to gaudy day denies.
*Hebrew Melodies [1815]. She Walks in Beauty,
st. 1*
- 14 The Assyrian came down like the wolf on the fold,
And his cohorts were gleaming in purple and gold;
And the sheen of their spears was like stars on the
sea,
When the blue wave rolls nightly on deep Galilee.
*Hebrew Melodies. The Destruction of
Sennacherib, st. 1*
- 15 And the might of the Gentile, unsmote by the
sword,
Hath melted like snow in the glance of the Lord!
*Hebrew Melodies. The Destruction of
Sennacherib, st. 6*
- 16 There's not a joy the world can give like that it
takes away,
When the glow of early thought declines in
feeling's dull decay.
Stanzas for Music [1815], st. 1
- 17 The glory and the nothing of a name.
Churchill's Grave, l. 43
- 18 For years fleet away with the wings of the dove.
The First Kiss of Love, st. 7
- 19 Fare thee well! and if forever,
Still forever, fare thee well.
Fare Thee Well [1816], st. 1
- 20 Sighing that Nature form'd but one such man,
And broke the die, in molding Sheridan.
*Monody on the Death of Sheridan [1816],
l. 117*
- 21 Eternal Spirit of the chainless Mind!
Brightest in dungeons, Liberty! thou art.
*The Prisoner of Chillon [1816]. Sonnet on
Chillon, l. 1*
- 22 A light broke in upon my brain—
It was the carol of a bird;
It ceased, and then it came again,
The sweetest song ear ever heard.
*The Prisoner of Chillon. Sonnet on Chillon,
st. 10*
- 23 There be none of Beauty's daughters
With a magic like thee;
And like music on the waters
Is thy sweet voice to me.
Stanzas for Music [1816], st. 1
- 24 I had a dream which was not all a dream.
Darkness [1816]
- 25 Though the day of my destiny's over,
And the star of my fate hath declined.
Stanzas to Augusta [1816], st. 1
- 26 My boat is on the shore,
And my bark is on the sea;
But, before I go, Tom Moore,
Here's a double health to thee!

Here's a sigh to those who love me,
And a smile to those who hate;
And, whatever sky's above me,
Here's a heart for every fate.

To Thomas Moore [1817], st. 1, 2

1 So we'll go no more a-roving
So late into the night,
Though the heart be still as loving,
And the moon be still as bright.

For the sword outwears its sheath,
And the soul wears out the breast,
And the heart must pause to breathe,
And love itself have rest.

Though the night was made for loving,
And the day returns too soon,
Yet we'll go no more a-roving
By the light of the moon.

So We'll Go No More A-Roving [1817]

2 Sorrow is knowledge: they who know the most
Must mourn the deepest o'er the fatal truth,
The Tree of Knowledge is not that of Life.

Manfred [1817], act I, sc. i

3 His heart was one of those which most enamor us,
Wax to receive, and marble to retain.

Beppo [1818], st. 34

4 I love the language, that soft bastard Latin,
Which melts like kisses from a female mouth.

Beppo, st. 44

5 I wish he¹ would explain his explanation.

Don Juan. Dedication [written 1818], st. 2

6 But—Oh! ye lords of ladies intellectual,
Inform us truly, have they not henpeck'd
you all?

Don Juan, canto I, st. 22

7 Her stature tall—I hate a dumpy woman.

Don Juan, I, st. 61

8 What men call gallantry, and gods adultery,
Is much more common where the climate's sultry.

Don Juan, I, st. 63

9 Christians have burnt each other, quite persuaded
That all the Apostles would have done as they did.

Don Juan, I, st. 83

10 A little still she strove, and much repented,
And whispering "I will ne'er consent"—
consented.

Don Juan, I, st. 117

11 'Tis sweet to hear the watchdog's honest bark
Bay deep-mouth'd welcome as we draw near home;

'Tis sweet to know there is an eye will mark
Our coming, and look brighter when we come.

Don Juan, I, st. 123

12 Sweet is revenge—especially to women.

Don Juan, I, st. 124

13 Pleasure's a sin, and sometimes sin's a pleasure.

Don Juan, I, st. 133

14 Man's love is of man's life a thing apart,
'Tis woman's whole existence.

Don Juan, I, st. 194

15 What is the end of fame? 'tis but to fill
A certain portion of uncertain paper:
Some liken it to climbing up a hill,
Whose summit, like all hills, is lost in vapor.

Don Juan, I, st. 218

16 There's nought, no doubt, so much the spirit calms
As rum and true religion.

Don Juan, II [1819], st. 34

17 A solitary shriek, the bubbling cry
Of some strong swimmer in his agony.

Don Juan, II, st. 53

18 Let us have wine and women, mirth and laughter,
Sermons and soda water the day after.

Don Juan, II, st. 178

19 Man, being reasonable, must get drunk;
The best of life is but intoxication.

Don Juan, II, st. 179

20 For man, to man so oft unjust,
Is always so to women; one sole bond
Awaits them, treachery is all their trust;
Taught to conceal, their bursting hearts despond
Over their idol, till some wealthier lust
Buys them in marriage—and what rests beyond?
A thankless husband, next a faithless lover,
Then dressing, nursing, praying, and all's over.

Don Juan, II, st. 200

21 In her first passion woman loves her lover,
In all the others, all she loves is love.

Don Juan, III [1821], st. 3

22 Think you, if Laura had been Petrarch's wife,
He would have written sonnets all his life?

Don Juan, III, st. 8

23 Even good men like to make the public stare.

Don Juan, III, st. 81

24 The isles of Greece, the isles of Greece!²
Where burning Sappho loved and sung.

Don Juan, III, st. 86 [song, st. 1]

²From isles of Greece / The princes orgulous, their high blood
chaf'd, / Have to the port of Athens sent their ships.—WILLIAM
SHAKESPEARE, *Troilus and Cressida*, prologue

¹Samuel Taylor Coleridge.

- 1 Eternal summer gilds them yet,
But all, except their sun, is set.
Don Juan, III, st. 86 [song, st. 1]
- 2 The mountains look on Marathon,
And Marathon looks on the sea;
And musing there an hour alone,
I dreamed that Greece might still be free.
Don Juan, III, st. 86 [song, st. 3]
- 3 Earth! render back from out thy breast
A remnant of our Spartan dead!
Of the three hundred grant but three,
To make a new Thermopylae.
Don Juan, III, st. 86 [song, st. 7]
- 4 What, silent still? and silent all?
Ah! no;—the voices of the dead
Sound like a distant torrent's fall.
Don Juan, III, st. 86 [song, st. 8]
- 5 And if I laugh at any mortal thing,
'Tis that I may not weep.
Don Juan, IV [1821], st. 4
- 6 These two hated with a hate
Found only on the stage. *Don Juan, IV, st. 93*
- 7 I've stood upon Achilles' tomb,
And heard Troy doubted; time will doubt of
Rome. *Don Juan, IV, st. 101*
- 8 There's not a sea the passenger e'er pukes in,
Turns up more dangerous breakers than the
Euxine. *Don Juan, V [1821], st. 5*
- 9 And put himself upon his good behavior.
Don Juan, V, st. 47
- 10 The women pardon'd all except her face.
Don Juan, V, st. 113
- 11 A lady of "a certain age," which means
Certainly aged. *Don Juan, VI [1823], st. 69*
- 12 Not so Leonidas and Washington,
Whose every battlefield is holy ground,
Which breathes of nations saved, not worlds un-
done. *Don Juan, VIII [1823], st. 5*
- 13 "Gentlemen farmers"—a race worn out quite.
Don Juan, IX [1823], st. 32
- 14 When Bishop Berkeley said "there was no matter,"
And proved it—'twas no matter what he said.
Don Juan, XI [1823], st. 1
- 15 And, after all, what is a lie? 'Tis but
The truth in masquerade. *Don Juan, XI, st. 37*
- 16 'Tis strange the mind, that very fiery particle,
Should let itself be snuff'd out by an article.
Don Juan, XI, st. 60 (of John Keats)
- 17 Ready money is Aladdin's lamp.
Don Juan, XII [1823], st. 12
- 18 Cervantes smil'd Spain's chivalry away.
Don Juan, XIII [1823], st. 11
- 19 The English winter—ending in July,
To recommence in August.
Don Juan, XIII, st. 42
- 20 Society is now one polish'd horde,
Formed of two mighty tribes, the *Bored* and *Bored*.
Don Juan, XIII, st. 95
- 21 All human history attests
That happiness for man—the hungry sinner!—
Since Eve ate apples, much depends on dinner.
Don Juan, XIII, st. 99
- 22 Of all the horrid, hideous notes of woe,
Sadder than owl songs or the midnight blast,
Is that portentous phrase, "I told you so."
Don Juan, XIV [1823], st. 50
- 23 'Tis strange—but true; for truth is always strange;
Stranger than fiction.¹ *Don Juan, XIV, st. 101*
- 24 The Devil hath not, in all his quiver's choice,
An arrow for the heart like a sweet voice.
Don Juan, XV [1824], st. 13
- 25 The antique Persians taught three useful things—
To draw the bow, to ride, and speak the truth.
Don Juan, XVI [1824], st. 1
- 26 Oh, talk not to me of a name great in story;
The days of our youth are the days of our glory;
And the myrtle and ivy of sweet two-and-twenty
Are worth all your laurels, though ever so plenty.
*Stanzas Written on the Road Between Florence
and Pisa [1821], st. 1*
- 27 All farewells should be sudden.
Sardanapalus [1821], act V
- 28 The best of prophets of the future is the past.
Journal [January 28, 1821]
- 29 The world is a bundle of hay,
Mankind are the asses that pull,
Each tugs in a different way—
And the greatest of all is John Bull!
Letter to Thomas Moore [June 22, 1821]
- 30 Because
He is all-powerful, must all-good, too, follow?
I judge but by the fruits—and they are bitter—
Which I must feed on for a fault not mine.
Cain [1821], act I, sc. i

¹Le vrai peut quelquefois n'être pas vraisemblable [Truth may sometimes be improbable].—BOILEAU, *L'Art Poétique*, III, l. 48
Truth is stranger than fiction, but not so popular.—Anonymous

1 Who killed John Keats?
 “I,” says the Quarterly,
 So savage and Tartarly;
 “’Twas one of my feats.” *John Keats [c. 1821]*

2 He seems
 To have seen better days, as who has not
 Who has seen yesterday?
Werner [1822], act I, sc. i

3 The “good old times”—all times when old are
 good—
 Are gone. *The Age of Bronze [1823], st. 1*

4 Whose¹ game was empires and whose stakes were
 thrones,
 Whose table earth—whose dice were human
 bones.
The Age of Bronze, st. 3

5 While Franklin’s quiet memory climbs to heaven,
 Calming the lightning which he thence had riven,
 Or drawing from the no less kindled earth
 Freedom and peace to that which boasts his birth;
 While Washington’s a watchword, such as ne’er
 Shall sink while there’s an echo left to air.
The Age of Bronze, st. 5

6 Sublime tobacco! which from east to west
 Cheers the tar’s labor or the Turkman’s rest.²
The Island [1823], canto II, st. 19

7 What’s drinking?
 A mere pause from thinking!
*The Deformed Transformed [1824], act III,
 sc. i*

8 My days are in the yellow leaf;
 The flowers and fruits of love are gone;
 The worm, the canker, and the grief
 Are mine alone!
On My Thirty-sixth Year [1824], st. 2

9 Seek out—less often sought than found—
 A soldier’s grave, for thee the best;
 Then look around, and choose thy ground,
 And take thy rest.
On My Thirty-sixth Year, st. 10

10 Now Barabbas was a publisher.
Alleged alteration in the Bible, John 18:40³

¹Napoleon.

²Let Aristotle and all your philosophers say what they like, there is nothing to be compared with tobacco.—MOLIÈRE, *Dom Juan; ou Le Festin de Pierre* [1665], act I, sc. i
 Translated by CURTIS HIDDEN PAGE.

³The publisher John Murray sent Byron a Bible in acknowledgment of a favor, and the poet returned it with the word “robber” changed to “publisher.”

Sarah Josepha Hale

1788–1879

11 Mary had a little lamb,
 Its fleece was white as snow,
 And everywhere that Mary went,
 The lamb was sure to go.
*Mary’s Lamb,⁴ st. 1. From The Juvenile
 Miscellany [September 1830]*

Arthur Schopenhauer

1788–1860

12 To marry is to halve your rights and double your
 duties.
The World as Will and Idea [1819], vol. II

13 Hatred comes from the heart; contempt from
 the head; and neither feeling is quite within our
 control.
*Studies in Pessimism [1851].⁵ Psychological
 Observations*

14 Every man takes the limits of his own field of vi-
 sion for the limits of the world.
Studies in Pessimism. Psychological Observations

15 Every parting gives a foretaste of death; every com-
 ing together again a foretaste of the resurrection.
Studies in Pessimism. Psychological Observations

16 Dissimulation is innate in woman, and almost as
 much a quality of the stupid as of the clever.
Studies in Pessimism. On Women

17 The two foes of human happiness are pain and
 boredom. *Essays. Personality; or, What a Man Is*

18 A man who has no mental needs, because his intel-
 lect is of the narrow and normal amount, is, in the
 strict sense of the word, what is called a philistine.
Essays. Personality; or, What a Man Is

19 Intellect is invisible to the man who has none.
Essays. Our Relation to Others, sec. 23

20 There is no more mistaken path to happiness
 than worldliness, revelry, high life.
Essays. Our Relation to Ourselves, sec. 24

21 Do not shorten the morning by getting up late;
 look upon it as the quintessence of life, as to a cer-
 tain extent sacred.

Counsels and Maxims, ch. 2

⁴According to *The Story of Mary’s Little Lamb* [1928], the first three stanzas of the poem are by John Roulstone [1805–1822]; Sarah Josepha Hale’s “genius completed the poem in its present form” (six stanzas); “Mary” was Mary Elizabeth Sawyer [1806–1889] of Sterling, Massachusetts; and the events of the poem are true.

⁵Translated by T. BAILEY SAUNDERS.

James Fenimore Cooper

1789–1851

1 Few men exhibit greater diversity, or, if we may so express it, greater antithesis of character than the native warrior of North America. In war, he is daring, boastful, cunning, ruthless, self-denying, and self-devoted; in peace, just, generous, hospitable, revengeful, superstitious, modest, and commonly chaste.

The Last of the Mohicans [1826]

2 'Tis grand! 'tis solemn! 'tis an education of itself to look upon!

The Deerslayer [1841], ch. 2

3 Those families, you know, are our upper crust— not upper ten thousand.

The Ways of the Hour [1850], ch. 6

**Astolphe Louis Léonard,
Marquis de Custine**

1790–1857

4 This empire [Russia], vast as it is, is only a prison to which the emperor holds the key.

La Russie en 1839.¹ *Peterhof*, July 23, 1839

5 Whoever has really seen Russia will find himself content to live anywhere else. It is always good to know that a society exists where no happiness is possible because, by a law of nature, man cannot be happy unless he is free.

La Russie en 1839. Conclusion

Fitz-Greene Halleck

1790–1867

6 Green be the turf above thee,
Friend of my better days!
None knew thee but to love thee,
Nor named thee but to praise.

On the Death of Joseph Rodman Drake
[1820], st. 1

7 One of the few, the immortal names
That were not born to die.

Marco Bozzaris [1855], st. 7

Alphonse de Lamartine

1790–1869

8 O time, arrest your flight! and you, propitious hours, arrest your course! Let us savor the fleeting delights of our most beautiful days!²

The Lake [1820], st. 6

9 I say to this night: “Pass more slowly”; and the dawn will come to dispel the night.³

The Lake, st. 8

10 Limited in his nature, infinite in his desires, man is a fallen god who remembers the heavens.

Méditations Poétiques [1820]. *Sermon 2*

11 What is our life but a succession of preludes to that unknown song whose first solemn note is sounded by death?⁴

Méditations Poétiques, 2nd series. Sermon 15

12 The more I see of the representatives of the people, the more I admire my dogs.

From A. G. G. D'ORSAY, Letter to John Forster
[1850]

Samuel Gilman

1791–1858

13 Fair Harvard! Thy sons to thy Jubilee throng.

Ode, Bicentennial, Harvard University
[September 8, 1836], st. 1

14 First flower of their wilderness, star of their night,
Calm rising through change and through storm.

Ode, Bicentennial, Harvard University, st. 1

John Howard Payne

1791–1852

15 'Mid pleasures and palaces though we may roam,
Be it ever so humble, there's no place like home.⁵

*Home, Sweet Home. From the opera Clari,
the Maid of Milan* [1823]

²O temps, suspends ton vol! et vous, heures propices, / Suspendez votre cours! / Laissez-nous savourer les rapides délices / Des plus beaux de nos jours!

³Je dis à cette nuit: “Sois plus lente”; et l'aurore / Va dissiper la nuit.

⁴This passage was used by Franz Liszt as a heading for his tone poem *Les Préludes*.

⁵Home is home, be it never so homely.— *English proverb* [c. 1300]

¹Translated by PHYLLIS PENN KOHLER.

Charles Wolfe

1791–1823

- 1 Not a drum was heard, not a funeral note,
As his corse to the rampart we hurried.
The Burial of Sir John Moore at Corunna
[1817], st. 1
- 2 But he lay like a warrior taking his rest,
With his martial cloak around him.
The Burial of Sir John Moore at Corunna, st. 3
- 3 We carved not a line, and we raised not a stone—
But we left him alone with his glory.
The Burial of Sir John Moore at Corunna, st. 8

Victor Cousin

1792–1867

- 4 We need religion for religion's sake, morality for
morality's sake, art for art's sake.
Cours de Philosophie [1818]

John Keble

1792–1866

- 5 The voice that breathed o'er Eden
That earliest wedding day.
Poems [1869]. *Holy Matrimony*, st. 1

Frederick Marryat

1792–1848

- 6 All zeal, Mr. Easy.
Midshipman Easy [1836], ch. 9
- 7 I haven't the gift of the gab, my sons—because
I'm bred to the sea. *The Old Navy*, st. 1
- 8 It's just six of one and half a dozen of the other.
The Pirate, ch. 4
- 9 Every man paddle his own canoe.
Settlers in Canada [1844], ch. 8

Joseph Mohr

1792–1848

- 10 Silent night! Holy night!¹
All is calm, all is bright. *Holy Night* [1818]

¹Stille Nacht! Heilige Nacht!
Music by FRANZ GRÜBER [1787–1863].

Lord John Russell

1792–1878

- 11 If peace cannot be maintained with honor, it is
no longer peace.
Speech at Greenock [September 19, 1853]
- 12 Among the defects of the bill, which were numer-
ous, one provision was conspicuous by its presence
and another by its absence.
Speech to the electors of the City of London
[April 1859]

Percy Bysshe Shelley

1792–1822

- 13 Power, like a desolating pestilence,
Pollutes whate'er it touches; and obedience,
Bane of all genius, virtue, freedom, truth,
Makes slaves of men, and, of the human frame,
A mechanized automaton.
Queen Mab [1813], pt. III
- 14 The awful shadow of some unseen Power
Floats though unseen among us—visiting
This various world with as inconstant wing
As summer winds that creep from flower
to flower.
Hymn to Intellectual Beauty [1816], st. 1
- 15 Spirit of Beauty, that dost consecrate
With thine own hues all thou dost shine upon
Of human thought or form.
Hymn to Intellectual Beauty, st. 2
- 16 Some say that gleams of a remoter world
Visit the soul in sleep—that death is slumber,
And that its shapes the busy thoughts outnumber
Of those who wake and live.
Mont Blanc [1816], st. 3
- 17 Man's yesterday may ne'er be like his morrow;
Nought may endure but Mutability.
Mutability [1816], st. 4
- 18 I met a traveler from an antique land
Who said: Two vast and trunkless legs of stone
Stand in the desert. Near them, on the sand,
Half sunk, a shattered visage lies, whose frown,
And wrinkled lip, and sneer of cold command,
Tell that its sculptor well those passions read.
Which yet survive, stamped on these lifeless things,
The hand that mocked them and the heart that fed:
And on the pedestal these words appear:
“My name is Ozymandias, king of kings:
Look on my works, ye Mighty, and despair!”
Nothing beside remains. Round the decay

- Of that colossal wreck, boundless and bare,
The lone and level sands stretch far away.
Ozymandias [1817]
- 1 With hue like that when some great painter dips
His pencil in the gloom of earthquake and eclipse.
The Revolt of Islam [1817], canto V, st. 23
- 2 I could lie down like a tired child,
And weep away the life of care
Which I have borne and yet must bear,
Till death like sleep might steal on me.
Stanzas Written in Dejection near Naples [1818], st. 4
- 3 Ere Babylon was dust,
The Magus Zoroaster, my dead child,
Met his own image walking in the garden,
That apparition, sole of men, he saw.
Prometheus Unbound [1818–1819], act I, l. 191
- 4 The good want power, but to weep barren tears.
The powerful goodness want: worse need for them.
The wise want love; and those who love want
wisdom;
And all best things are thus confused with ill.
Prometheus Unbound, I, l. 625
- 5 Peace is in the grave.
The grave hides all things beautiful and good:
I am a God and cannot find it there.
Prometheus Unbound, I, l. 638
- 6 From the dust of creeds outworn.
Prometheus Unbound, I, l. 697
- 7 Forms more real than living man,
Nurslings of immortality!
Prometheus Unbound, I, l. 748
- 8 To know nor faith, nor love nor law; to be
Omnipotent but friendless is to reign.
Prometheus Unbound, II, sc. iv, l. 47
- 9 All love is sweet,
Given or returned. Common as light is love,
And its familiar voice wearies not ever. . . .
They who inspire it most are fortunate,
As I am now; but those who feel it most
Are happier still.
Prometheus Unbound, II, v, 39
- 10 Death is the veil which those who live call life:
They sleep, and it is lifted.¹
Prometheus Unbound, III, iii, 113
- 11 Nor yet exempt, though ruling them like slaves,
From chance, and death, and mutability,
The clogs of that which else might overscar
The loftiest star of unascended heaven,
Pinnacled dim in the intense inane.
Prometheus Unbound, III, iv, 200
- 12 Familiar acts are beautiful through love.
Prometheus Unbound, IV, l. 403
- 13 Man, who wert once a despot and a slave;
A dupe and a deceiver; a decay;
A traveler from the cradle to the grave
Through the dim light of this immortal day.
Prometheus Unbound, IV, l. 549
- 14 To suffer woes which Hope thinks infinite;
To forgive wrongs darker than death or night;
To defy Power, which seems omnipotent;
To love, and bear; to hope till Hope creates
From its own wreck the thing it contemplates;
Neither to change, nor falter, nor repent;
This, like thy glory, Titan, is to be
Good, great and joyous, beautiful and free;
This is alone Life, Joy, Empire, and Victory.
Prometheus Unbound, IV, l. 570
- 15 I love all waste
And solitary places; where we taste
The pleasure of believing what we see
Is boundless, as we wish our souls to be.
Julian and Maddalo [1819], l. 14
- 16 Thou Paradise of exiles, Italy!
Julian and Maddalo, l. 57
- 17 It is our will
That thus enchains us to permitted ill—
We might be otherwise—we might be all
We dream of happy, high majestic.
Where is the love, beauty and truth we seek,
But in our mind?
Julian and Maddalo, l. 170
- 18 *Me*—who am as a nerve o'er which do creep
The else unfelt oppressions of this earth.
Julian and Maddalo, l. 449
- 19 Most wretched men
Are cradled into poetry by wrong;
They learn in suffering what they teach in song.
Julian and Maddalo, l. 543
- 20 Chameleons feed on light and air:
Poets' food is love and fame.
An Exhortation [1819], st. 1
- 21 O wild West Wind, thou breath of Autumn's
being,
Thou, from whose unseen presence the leaves dead
Are driven, like ghosts from an enchanter fleeing,
Yellow, and black, and pale, and hectic red,
Pestilence-stricken multitudes.
Ode to the West Wind [1819], l. 1

¹Lift not the painted veil which those who live/Call Life.—
PERCY BYSSHE SHELLEY, *Sonnet* [1818]

- 1 Wild Spirit, which art moving everywhere;
Destroyer and preserver; hear, oh, hear!
Ode to the West Wind, l. 13
- 2 Thou dirge
Of the dying year, to which this closing night
Will be the dome of a vast sepulcher.
Ode to the West Wind, l. 23
- 3 Oh, lift me as a wave, a leaf, a cloud!
I fall upon the thorns of life! I bleed!
Ode to the West Wind, l. 44
- 4 Make me thy lyre, even as the forest is:
What if my leaves are falling like its own!
The tumult of thy mighty harmonies
Will take from both a deep, autumnal tone,
Sweet though in sadness. Be thou, Spirit fierce,
My spirit! Be thou me, impetuous one!
Ode to the West Wind, l. 57
- 5 The trumpet of a prophecy! O Wind,
If winter comes, can spring be far behind?
Ode to the West Wind, l. 68
- 6 Men of England, wherefore plow
For the lords who lay ye low?
Song to the Men of England [1819], st. 1
- 7 Nothing in the world is single,
All things by a law divine
In one spirit meet and mingle.
Love's Philosophy [1819], st. 1
- 8 I arise from dreams of thee
In the first sweet sleep of night,
When the winds are breathing low,
And the stars are shining bright.
The Indian Serenade [1819], st. 1
- 9 Hell is a city much like London—
A populous and smoky city.
Peter Bell the Third [1819], pt. III, st. 1
- 10 Teas,
Where small talk dies in agonies.
Peter Bell the Third, III, st. 12
- 11 An old, mad, blind, despised and dying king.¹
England in 1819 [written 1819], l. 1
- 12 I met Murder on the way—
He had a mask like Castlereagh.
The Mask of Anarchy [written 1819], st. 2
- 13 One by one, and two by two,
He tossed them human hearts to chew.
The Mask of Anarchy, st. 3
- 14 Rise like Lions after slumber
In unvanquishable number—
Shake your chains to earth like dew
Which in sleep had fallen on you—
Ye are many—they are few.
The Mask of Anarchy, st. 38, 91
- 15 A lovely lady, garmented in light
From her own beauty.
The Witch of Atlas [1820], st. 5
- 16 Hail to thee, blithe spirit!
Bird thou never wert,
That from Heaven, or near it,
Pourest thy full heart
In profuse strains of unpremeditated art.
To a Skylark [1821], st. 1
- 17 And singing still dost soar, and soaring ever singest.
To a Skylark, st. 2
- 18 Thou art unseen—but yet I hear thy shrill delight.
To a Skylark, st. 4
- 19 We look before and after,
And pine for what is not;
Our sincerest laughter
With some pain is fraught;
Our sweetest songs are those that tell of saddest
thought.
To a Skylark, st. 18
- 20 Teach me half the gladness
That thy brain must know,
Such harmonious madness,
From my lips would flow,
The world should listen then, as I am listening
now.
To a Skylark, st. 21
- 21 Kings are like stars—they rise and set, they have
The worship of the world, but no repose.
Hellas [1821], l. 195
- 22 The world's great age begins anew,
The golden years return,
The earth doth like a snake renew
Her winter weeds outworn.
Hellas, l. 1060
- 23 The world is weary of the past,
Oh, might it die or rest at last!
Hellas, final chorus
- 24 What! alive, and so bold, O earth?
Written on Hearing the News of the Death of Napoleon [1821], st. 1
- 25 I never was attached to that great sect,
Whose doctrine is, that each one should select
Out of the crowd a mistress or a friend,
And all the rest, though fair and wise, commend
To cold oblivion, though 'tis in the code
Of modern morals, and the beaten road
Which those poor slaves with weary footsteps tread
Who travel to their home among the dead
By the broad highway of the world, and so
With one chained friend, perhaps a jealous foe,

¹George III.

The dreariest and the longest journey go.
True love in this differs from gold and clay,
That to divide is not to take away.

Epipsychidion [1821], l. 149

1 I weep for Adonais¹ — he is dead!

Oh, weep for Adonais! though our tears
Thaw not the frost which binds so dear a head!

Adonais [1821], st. 1

2 Till the Future dares

Forget the Past, his fate and fame shall be
An echo and a light unto eternity!

Adonais, st. 1

3 To that high capital, where kingly Death

Keeps his pale court in beauty and decay,
He came.

Adonais, st. 7

4 Lost Angel of a ruined Paradise! *Adonais, st. 10*

5 Ah woe is me! Winter is come and gone,
But grief returns with the revolving year.

Adonais, st. 18

6 The intense atom glows

A moment, then is quenched in a most cold repose.

Adonais, st. 20

7 Alas! that all we loved of him should be,

But for our grief, as if it had not been,
And grief itself be mortal!

Adonais, st. 21

8 As long as skies are blue, and fields are green,

Evening must usher night, night urge the morrow,
Month follow month with woe, and year wake year
to sorrow.

Adonais, st. 21

9 The Pilgrim of Eternity,² whose fame

Over his living head like heaven is bent,
An early but enduring monument,
Came, veiling all the lightnings of his song
In sorrow.

Adonais, st. 30

10 A pardlike spirit, beautiful and swift.

Adonais, st. 32

11 In mockery of monumental stone.

Adonais, st. 35

12 He hath awakened from the dream of life.

Adonais, st. 39

13 He has outsoared the shadow of our night;

Envy and calumny and hate and pain,
And that unrest which men miscall delight
Can touch him not and torture not again;

¹John Keats.

Morning star, you shone among the living; and now in death you shine, evening star, on the dead.—PLATO, *Aster (Star)*, *epigraph (in Greek) for Shelley's Adonais*

²Byron.

From the contagion of the world's slow stain
He is secure, and now can never mourn
A heart grown cold, a head grown gray in vain.

Adonais, st. 40

14 He lives, he wakes — 'tis Death is dead, not he.

Adonais, st. 41

15 He is made one with Nature: there is heard

His voice in all her music, from the moan
Of thunder to the song of night's sweet bird.

Adonais, st. 42

16 He is a portion of the loveliness

Which once he made more lovely. *Adonais, st. 43*

17 The One remains, the many change and pass;

Heaven's light forever shines, earth's shadows fly;
Life, like a dome of many-colored glass,
Stains the white radiance of eternity,
Until Death tramples it to fragments — Die,
If thou wouldst be with that which thou dost seek!

Adonais, st. 52

18 The soul of Adonais, like a star,

Beacons from the abode where the Eternal are.

Adonais, st. 55

19 Music, when soft voices die,

Vibrates in the memory;
Odors, when sweet violets sicken,
Live within the sense they quicken.

Rose leaves, when the rose is dead,
Are heaped for the beloved's bed;
And so thy thoughts, when thou art gone,
Love itself shall slumber on.

To —: Music, When Soft Voices Die [1821]

20 One word is too often profaned

For me to profane it,
One feeling too falsely disdained
For thee to disdain it.

To —: One Word Is Too Often Profaned [1821], st. 1

21 The desire of the moth for the star,

Of the night for the morrow,
The devotion to something afar
From the sphere of our sorrow.

To —: One Word Is Too Often Profaned, st. 2

22 Swiftly walk o'er the western wave, Spirit of Night!

To Night [1821], st. 1

23 I ask of thee, beloved Night —

Swift be thine approaching flight,
Come soon, soon!

To Night, st. 5

24 Rarely, rarely, comest thou,

Spirit of Delight!

Song: Rarely, Rarely, Comest Thou [1821], st. 1

- 1 Let me set my mournful ditty
To a merry measure;
Thou wilt never come for pity,
Thou wilt come for pleasure.
Song: Rarely, Rarely, Comest Thou, st. 4
- 2 I love tranquil solitude
And such society
As is quiet, wise, and good.
Song: Rarely, Rarely, Comest Thou, st. 7
- 3 There is no sport in hate when all the rage
Is on one side. *Lines to a Reviewer [1821]*
- 4 When the lamp is shattered
The light in the dust lies dead—
When the cloud is scattered
The rainbow's glory is shed.
When the Lamp Is Shattered [1822], st. 1
- 5 Best and brightest, come away!
To Jane: The Invitation [1822], l. 1
- 6 Away, away, from men and towns,
To the wild wood and the downs.
To Jane: The Invitation, l. 21
- 7 I am gone into the fields
To take what this sweet hour yields—
Reflection, you may come tomorrow,
Sit by the fireside with Sorrow.—
You with the unpaid bill, Despair—
You, tiresome verse-reciter, Care—
I will pay you in the grave.
To Jane: The Invitation, l. 31
- 8 A tone
Of some world far from ours,
Where music and moonlight and feeling
Are one.
To Jane: The Keen Stars Were Twinkling [1822], st. 4
- 9 The great secret of morals is love; or a going out
of our own nature, and an identification of ourselves
with the beautiful which exists in thought, action,
or person not our own. . . . The great instrument of
moral good is the imagination; and poetry adminis-
ters to the effect by acting upon the cause.
A Defense of Poetry [1821]
- 10 Poetry is the record of the best and happiest mo-
ments of the happiest and best minds.
A Defense of Poetry
- 11 Poets are the hierophants of an unapprehended
inspiration; the mirrors of the gigantic shadows which
futurity casts upon the present.
A Defense of Poetry
- 12 Poets are the unacknowledged legislators of the
world.
A Defense of Poetry

Thaddeus Stevens

1792–1868

- 13 Though the President is Commander-in-Chief,
Congress is his commander; and, God willing, he
shall obey. He and his minions shall learn that this is
not a Government of kings and satraps, but a Govern-
ment of the people, and that Congress is the people.
Speech in House of Representatives [January 3, 1867]

John Clare

1793–1864

- 14 I am! yet what I am who cares, or knows?
My friends forsake me like a memory lost.
I Am, l. 1
- 15 Untroubling and untroubled where I lie—
The grass below—above the vaulted sky.
I Am, l. 17
- 16 The wind and clouds, now here, now there,
Hold no such strange dominion
As woman's cold, perverted will,
And soon estranged opinion. *When Lovers Part*
- 17 Till kicked and torn and beaten out he lies
And leaves his hold and cackles, groans, and dies.
Badger
- 18 If life had a second edition, how I would correct
the proofs.
Letter to a friend. From J. W. AND ANNE TIBBLE, John Clare: A Life [1932]

Felicia [Dorothea] Hemans

1793–1835

- 19 The stately homes of England!
How beautiful they stand,
Amidst their tall ancestral trees,
O'er all the pleasant land!¹
The Homes of England, st. 1
- 20 The breaking waves dashed high
On a stern and rock-bound coast,
And the woods, against a stormy sky,
Their giant branches tossed.
The Landing of the Pilgrim Fathers, st. 1
- 21 A band of exiles moored their bark
On a wild New England shore.
The Landing of the Pilgrim Fathers, st. 2

¹The stately homes of England, / How beautiful they stood / Be-
fore their recent owners / Relinquished them for good.—E. V.
KNOX [1881–1971], *The Stately Homes*

I became one of the stately homos of England.—QUENTIN
CRISP [1908–1999], *The Naked Civil Servant*
See Woolf, 700:1.

- 1 The boy¹ stood on the burning deck,
Whence all but he had fled. *Casabianca, st. 1*
- 2 The flames rolled on; he would not go
Without his father's word. *Casabianca, st. 3*
- 3 In the busy haunts of men.
Tale of the Secret Tribunal, pt. I
- 4 He Never Smiled Again.
Title and refrain of poem

Henry Francis Lyte

1793–1847

- 5 Abide with me: fast falls the eventide;
The darkness deepens; Lord, with me abide:
When other helpers fail, and comforts flee,
Help of the helpless, O abide with me.
Eventide [1847], st. 1

Lucretia [Coffin] Mott

1793–1880

- 6 Let woman then go on—not asking favors, but
claiming as a right the removal of all hindrances to
her elevation in the scale of being—let her receive
encouragement for the proper cultivation of all her
powers, so that she may enter profitably into the ac-
tive business of life . . . Then in the marriage union,
the independence of the husband and wife will be
equal, their dependence mutual, and their obliga-
tions reciprocal.
*Discourse on Woman [delivered December 17,
1849], last paragraph*

William Cullen Bryant

1794–1878

- 7 To him who in the love of Nature holds
Communion with her visible forms, she speaks
A various language.
Thanatopsis [1817–1821], l. 1
- 8 Go forth, under the open sky, and list
To Nature's teachings. *Thanatopsis, l. 14*
- 9 The hills,
Rock-ribbed, and ancient as the sun.
Thanatopsis, l. 37
- 10 So live, that when thy summons comes to join
The innumerable caravan which moves
To that mysterious realm, where each shall take
His chamber in the silent halls of death,

¹Giacomo Casabianca, whose father, Louis, at the battle of the Nile [1798], commanded the flagship *Orient*. It took fire and blew up, the commander was mortally wounded, and when most of the crew fled, Giacomo remained aboard, in an effort to help his father.

- Thou go not, like the quarry-slave at night,
Scourged to his dungeon, but, sustained and
soothed
By an unfaltering trust, approach thy grave,
Like one that wraps the drapery of his couch
About him, and lies down to pleasant dreams.
Thanatopsis, l. 73

- 11 He who, from zone to zone,
Guides through the boundless sky thy certain
flight,
In the long way that I must tread alone,
Will lead my steps aright.
To a Waterfowl [1818], st. 8

- 12 The groves were God's first temples.
A Forest Hymn [1824]

- 13 Loveliest of lovely things are they,
On earth, that soonest pass away.
The rose that lives its little hour
Is prized beyond the sculptured flower.
*A Scene on the Banks of the Hudson [1828],
st. 3*

- 14 The melancholy days are come, the saddest of the
year,
Of wailing winds, and naked woods, and meadows
brown and sere.
The Death of the Flowers [1832], st. 1

- 15 These are the gardens of the desert, these
The unshorn fields, boundless and beautiful,
For which the speech of England has no name—
The prairies. *The Prairies [1833]*

- 16 Truth, crushed to earth, shall rise again.
The Battlefield [1839], st. 9

Cornelius Vanderbilt

1794–1877

- 17 You have undertaken to cheat me. I won't sue
you, for the law is too slow. I'll ruin you.
Letter to former business associates [1853]

William Whewell

1794–1866

- 18 And so no force however great can stretch a cord
however fine into an horizontal line which is accu-
rately straight.
*Elementary Treatise on Mechanics [1819].
The Equilibrium of Forces on a Point*
- 19 Man is the interpreter of nature, science the right
interpretation.
*Philosophy of the Inductive Sciences [1840],
aphorism 17*

- 1 It is a test of true theories not only to account for but to predict phenomena.
Philosophy of the Inductive Sciences, aphorism 39

Narcisse Achille, Comte de Salvandy

1795–1856

- 2 We are dancing on a volcano.
At a fête given by the Duc d'Orléans for the King of Naples [1830]

Thomas Carlyle

1795–1881

- 3 Aesop's Fly, sitting on the axle of the chariot, has been much laughed at for exclaiming: What a dust I do raise!
On Boswell's Life of Johnson [1832]
- 4 Whoso belongs only to his own age, and reverences only its gilt Popinjays or soot-smear'd Mumbo-jumbos, must needs die with it.
On Boswell's Life of Johnson
- 5 The stupendous Fourth Estate, whose wide world-embracing influences what eye can take in!¹
On Boswell's Life of Johnson
- 6 All work is as seed sown; it grows and spreads, and sows itself anew.
On Boswell's Life of Johnson
- 7 The courage we desire and prize is not the courage to die decently, but to live manfully.
On Boswell's Life of Johnson
- 8 No man who has once heartily and wholly laughed can be altogether irreclaimably bad.
Sartor Resartus [1833–1834], bk. I, ch. 4
- 9 He who first shortened the labor of copyists by device of movable types was disbanding hired armies, and cashiering most kings and senates, and creating a whole new democratic world: he had invented the art of printing.
Sartor Resartus, I, 5
- 10 Man is a tool-using animal. . . . Without tools he is nothing, with tools he is all.
Sartor Resartus, I, 5
- 11 Be not the slave of Words.
Sartor Resartus, I, 8
- 12 What you see, yet can not see over, is as good as infinite.
Sartor Resartus, II, 1

- 13 Sarcasm I now see to be, in general, the language of the Devil; for which reason I have long since as good as renounced it.
Sartor Resartus, II, 4

- 14 The Everlasting No.
Sartor Resartus, II, 7 (chapter title)

- 15 With stupidity and sound digestion man may front much.
Sartor Resartus, II, 7

- 16 Great men are the inspired (speaking and acting) texts of that divine Book of Revelations, whereof a chapter is completed from epoch to epoch, and by some named History.
Sartor Resartus, II, 8

- 17 The Everlasting Yea.
Sartor Resartus, II, 9 (chapter title)

- 18 Man's unhappiness, as I construe, comes of his greatness; it is because there is an Infinite in him, which with all his cunning he cannot quite bury under the Finite.
Sartor Resartus, II, 9

- 19 Close thy Byron; open thy Goethe.
Sartor Resartus, II, 9

- 20 Love not Pleasure; love God.
Sartor Resartus, II, 9

- 21 As the Swiss inscription says: *Sprechen ist silbern, Schweigen ist golden*—“Speech is silvern, Silence is golden”; or, as I might rather express it, speech is of time, silence is of eternity.²
Sartor Resartus, III, 3

- 22 It is now almost my sole rule of life to clear myself of cants and formulas, as of poisonous Nessus shirts.
Letter to His Wife [1835]

- 23 France was long a despotism tempered by epigrams.
History of the French Revolution [1837], pt. I, bk. I, ch. 1

- 24 No lie you can speak or act but it will come, after longer or shorter circulation, like a bill drawn on Nature's Reality, and be presented there for payment—with the answer, No effects.
History of the French Revolution, I, III, 1

- 25 To a shower of gold most things are penetrable.
History of the French Revolution, I, III, 7

- 26 A whiff of grapeshot.
History of the French Revolution, I, V, 3

¹[Edmund] Burke said there were Three Estates in Parliament; but, in the Reporters' Gallery yonder, there sat a Fourth Estate more important far than they all.—CARLYLE, *On Heroes and Hero Worship* [1841], *The Hero as Man of Letters*

²Silence is deep as Eternity; speech is shallow as Time.—CARLYLE, *Critical and Miscellaneous Essays. Sir Walter Scott* [1838]

[Carlyle] loves silence somewhat platonically.—GIUSEPPI MAZZINI [1805–1872]; from JANE WELSH CARLYLE, *Letter to Mrs. Stirling* [October 1843]

- 1 O poor mortals, how ye make this earth bitter for each other.
History of the French Revolution, I, V, 5
- 2 Battles, in these ages, are transacted by mechanism; with the slightest possible development of human individuality or spontaneity; men now even die, and kill one another, in an artificial manner.
History of the French Revolution, I, VII, 4
- 3 History a distillation of rumor.
History of the French Revolution, I, VII, 5
- 4 The difference between Orthodoxy or My-doxo and Heterodoxy or Thy-doxo.
History of the French Revolution, II, IV, 2
- 5 The sea-green Incorruptible [Robespierre].
History of the French Revolution, II, VI, 7
- 6 Aristocracy of the Moneybag.
History of the French Revolution, II, VII, 7
- 7 Democracy is, by the nature of it, a self-canceling business; and gives in the long run a net result of zero.
Chartism [1839], ch. 6, Laissez-Faire
- 8 A well-written Life is almost as rare as a well-spent one.
Critical and Miscellaneous Essays [1839–1857]. Richter
- 9 The great law of culture is: Let each become all that he was created capable of being.
Critical and Miscellaneous Essays. Richter
- 10 The three great elements of modern civilization, gunpowder, printing, and the Protestant religion.
Critical and Miscellaneous Essays. The State of German Literature
- 11 In every man's writings, the character of the writer must lie recorded.
Critical and Miscellaneous Essays. Goethe
- 12 There is no heroic poem in the world but is at bottom a biography, the life of a man; also, it may be said, there is no life of a man, faithfully recorded, but is a heroic poem of its sort, rhymed or unrhymed.
Critical and Miscellaneous Essays. Sir Walter Scott
- 13 No man lives without jostling and being jostled; in all ways he has to elbow himself through the world, giving and receiving offense.
Critical and Miscellaneous Essays. Sir Walter Scott
- 14 The uttered part of a man's life, let us always repeat, bears to the unuttered, unconscious part a small unknown proportion. He himself never knows it, much less do others.
Critical and Miscellaneous Essays. Sir Walter Scott
- 15 Nothing that was worthy in the past departs; no truth or goodness realized by man ever dies, or can die.
Critical and Miscellaneous Essays. Sir Walter Scott
- 16 No sadder proof can be given by a man of his own littleness than disbelief in great men.
On Heroes and Hero Worship [1841]. The Hero as Divinity
- 17 The history of the world is but the biography of great men.¹
On Heroes and Hero Worship. The Hero as Divinity
- 18 A vein of poetry exists in the hearts of all men.
On Heroes and Hero Worship. The Hero as Poet
- 19 The Age of Miracles is forever here!
On Heroes and Hero Worship. The Hero as Priest
- 20 All that mankind has done, thought, gained or been: it is lying as in magic preservation in the pages of books.
On Heroes and Hero Worship. The Hero as Man of Letters
- 21 The true university of these days is a collection of books.
On Heroes and Hero Worship. The Hero as Man of Letters
- 22 The suffering man ought really to consume his own smoke; there is no good in emitting smoke till you have made it into fire.²
On Heroes and Hero Worship. The Hero as Man of Letters
- 23 Adversity is sometimes hard upon a man; but for one man who can stand prosperity, there are a hundred that will stand adversity.
On Heroes and Hero Worship. The Hero as Man of Letters
- 24 "A fair day's wages for a fair day's work": it is as just a demand as governed men ever made of governing. It is the everlasting right of man.
Past and Present [1843], bk. I, ch. 3
- 25 Fire is the best of servants; but what a master!³
Past and Present, II, 9

¹History is the essence of innumerable biographies. — CARLYLE, *On History* [1830]

²Would that he consumed his own smoke. — HERMAN MELVILLE, *Moby-Dick* [1851], ch. 96

Consume your own smoke. — ROBERT BROWNING, *Pacchiarotto* [1876], 25

³Mammon is like fire: the usefulest of all servants, if the frightfulest of all masters! — CARLYLE, *Past and Present*, IV, 7

- 1 All work, even cotton spinning, is noble; work is alone noble. . . . A life of ease is not for any man, nor for any god. *Past and Present, III, 4*
- 2 Every noble crown is, and on earth will forever be, a crown of thorns. *Past and Present, III, 8*
- 3 He who takes not counsel of the Unseen and Silent, from him will never come real visibility and speech. *Past and Present, III, 12*
- 4 Captains of Industry.
Past and Present, IV, 4 (chapter title)
- 5 There is endless merit in a man's knowing when to have done. *Francia [1845]*
- 6 He that works and *does* some Poem, not he that merely *says* one, is worthy of the name of Poet.
Introduction to Cromwell's Letters and Speeches [1845]
- 7 Respectable Professors of the Dismal Science.¹
Latter Day Pamphlets, no. 1 [1850]
- 8 A Parliament speaking through reporters to Buncombe and the twenty-seven millions, mostly fools.
Latter Day Pamphlets, 6
- 9 A healthy hatred of scoundrels.
Latter Day Pamphlets, 12
- 10 "Genius" (which means transcendent capacity of taking trouble, first of all).
Life of Frederick the Great [1858–1865], bk. IV, ch. 3
- 11 Happy the people whose annals are blank in history books!² *Life of Frederick the Great, XVI, 1*
- 12 So here hath been dawning
Another blue day:
Think, wilt thou let it
Slip useless away? *Today*
- 13 Lord Bacon could as easily have created the planets as he could have written Hamlet.
Remark in discussion

Joseph Rodman Drake

1795–1820

- 14 When Freedom from her mountain height,
Unfurled her standard to the air,
She tore the azure robe of night,
And set the stars of glory there.
The American Flag [1819], st. 1

¹Referring to political economy and social science, Carlyle also in his *Occasional Discourse on the Negro Question* [1849] speaks of: What we might call, by way of eminence, the Dismal Science.

²Carlyle identifies this as "Montesquieu's aphorism."

John Woodcock Graves

1795–1886

- 15 D' ye ken John Peel with his coat so gay?
D' ye ken John Peel at the break of day?
D' ye ken John Peel when he's far far away
With his hounds and his horn in the morning?

'Twas the sound of his horn brought me from my
bed,
And the cry of his hounds, has me ofttimes led;
For Peel's view-hollo would waken the dead,
Or the fox from his lair in the morning.
John Peel [1832]

John Keats

1795–1821

- 16 How many bards gild the lapses of time!
Poems [1817]. Sonnet. How Many Bards Gild the Lapses of Time
- 17 To one who has been long in city pent,
'Tis very sweet to look into the fair
And open face of heaven.
Poems. Sonnet. To One Who Has Been Long in City Pent
- 18 He mourns that day so soon has glided by:
E'en like the passage of an angel's tear
That falls through the clear ether silently.
Poems. Sonnet. To One Who Has Been Long in City Pent
- 19 Much have I travel'd in the realms of gold,
And many goodly states and kingdoms seen;
Round many western islands have I been
Which bards in fealty to Apollo hold.
Oft of one wide expanse had I been told
That deep-brow'd Homer ruled as his demesne;
Yet did I never breathe its pure serene
Till I heard Chapman speak out loud and bold:
Then felt I like some watcher of the skies
When a new planet swims into his ken;
Or like stout Cortez when with eagle eyes
He star'd at the Pacific—and all his men
Look'd at each other with a wild surmise—
Silent, upon a peak in Darien.
Poems [1817]. Sonnet. On First Looking into Chapman's Homer
- 20 And other spirits there are standing apart
Upon the forehead of the age to come;
These, these will give the world another heart,
And other pulses. Hear ye not the hum
Of mighty workings — ?
Listen awhile, ye nations, and be dumb.
Poems. Sonnet. Addressed to the Same (Benjamin Robert Haydon)

- 1 The poetry of earth is never dead.
Poems. Sonnet. On the Grasshopper and the Cricket
- 2 O for ten years, that I may overwhelm
 Myself in poesy; so I may do the deed
 That my own soul has to itself decreed.
Poems. Sleep and Poetry, l. 96
- 3 And can I ever bid these joys farewell?
 Yes, I must pass them for a nobler life,
 Where I may find the agonies, the strife
 Of human hearts.
Poems. Sleep and Poetry, l. 122
- 4 A drainless shower
 Of light is poesy; 'tis the supreme of power;
 'Tis might half slumb'ring on its own right arm.
Poems. Sleep and Poetry, l. 235
- 5 But strength alone though of the Muses born
 Is like a fallen angel: trees uptorn,
 Darkness, and worms, and shrouds, and sepulchers
 Delight it; for it feeds upon the burrs
 And thorns of life; forgetting the great end
 Of poesy, that it should be a friend
 To soothe the cares, and lift the thoughts of man.
Poems. Sleep and Poetry, l. 241
- 6 There is not a fiercer hell than the failure in a
 great object. *Endymion [1818], preface*
- 7 The imagination of a boy is healthy, and the mature
 imagination of a man is healthy; but there is a
 space of life between, in which the soul is in a ferment,
 the character undecided, the way of life uncertain,
 the ambition thick-sighted: thence proceeds mawkishness,
 and the thousand bitters which those men I speak of
 must necessarily taste in going over the following pages.
Endymion, preface
- 8 A thing of beauty is a joy forever:
 Its loveliness increases; it will never
 Pass into nothingness; but still will keep
 A bower quiet for us, and a sleep
 Full of sweet dreams, and health, and quiet
 breathing. *Endymion, bk. I, l. 1*
- 9 The grandeur of the dooms
 We have imagined for the mighty dead.
Endymion, I, l. 20
- 10 Wherein lies happiness? In that which beckons
 Our ready minds to fellowship divine,
 A fellowship with essence; till we shine,
 Full alchemiz'd, and free of space. Behold
 The clear religion of heaven! *Endymion, I, l. 777*
- 11 The crown of these
 Is made of love and friendship, and sits high
 Upon the forehead of humanity.
Endymion, I, l. 800
- 12 A hope beyond the shadow of a dream.
Endymion, I, l. 857
- 13 'Tis the pest
 Of love, that fairest joys give most unrest.
Endymion, II, l. 365
- 14 A virgin purest lipp'd, yet in the lore
 Of love deep learned to the red heart's core.
Poems [1820]. Lamia, pt. I, l. 189
- 15 Let the mad poets say whate'er they please
 Of the sweets of Fairies, Peris, Goddesses,
 Haunters of cavern, lake, and waterfall,
 As a real woman, lineal indeed
 From Pyrrha's pebbles or old Adam's seed.
Poems. Lamia, I, l. 328
- 16 Love in a hut, with water and a crust,
 Is—Love, forgive us!—cinders, ashes, dust.
Poems. Lamia, II, l. 1
- 17 Do not all charms fly
 At the mere touch of cold philosophy?
Poems. Lamia, II, l. 229
- 18 Philosophy will clip an angel's wings.
Poems. Lamia, II, l. 234
- 19 For them the Ceylon diver held his breath,
 And went all naked to the hungry shark;
 For them his ears gush'd blood; for them in death
 The seal on the cold ice with piteous bark
 Lay full of darts; for them alone did see the
 A thousand men in troubles wide and dark:
 Half-ignorant, they turn'd an easy wheel,
 That set sharp racks at work, to pinch and peel.
Poems. Isabella; or, The Pot of Basil, st. 15
- 20 St. Agnes' Eve—Ah, bitter chill it was!
 The owl, for all his feathers, was a-cold.
 The hare limp'd trembling through the frozen
 grass,
 And silent was the flock in woolly fold.
Poems. The Eve of St. Agnes, st. 1
- 21 The silver, snarling trumpets 'gan to chide.
Poems. The Eve of St. Agnes, st. 4
- 22 The music, yearning like a God in pain.
Poems. The Eve of St. Agnes, st. 7
- 23 Asleep in lap of legends old.
Poems. The Eve of St. Agnes, st. 15
- 24 Sudden a thought came like a full-blown rose,
 Flushing his brow, and in his pained heart
 Made purple riot.
Poems. The Eve of St. Agnes, st. 16
- 25 Full on this casement shone the wintry moon,
 And threw warm gules on Madeline's fair breast.
Poems. The Eve of St. Agnes, st. 25

- 1 Unclasps her warmed jewels one by one;
Loosens her fragrant bodice; by degrees
Her rich attire creeps rustling to her knees.
Poems. The Eve of St. Agnes, st. 26
- 2 And still she slept an azure-lidded sleep,
In blanched linen, smooth, and lavender'd,
While he from forth the closet brought a heap
Of candied apple, quince, and plum, and gourd;
With jellies soother than the creamy curd,
And lucent syrups, tinct with cinnamon;
Manna and dates, in argosy transferr'd
From Fez; and spiced dainties, every one,
From silken Samarcand to cedar'd Lebanon.
Poems. The Eve of St. Agnes, st. 30
- 3 Beyond a mortal man impassion'd far
At these voluptuous accents, he arose,
Ethereal, flush'd, and like a throbbing star
Seen mid the sapphire heaven's deep repose;
Into her dream he melted, as the rose,
Blendeth its odour with the violet,—
Solution sweet: meantime the frost-wind blows
Like Love's alarum pattering the sharp sleet
Against the window-panes; St. Agnes' moon
hath set. *Poems. The Eve of St. Agnes, st. 36*
- 4 And they are gone: aye, ages long ago
These lovers fled away into the storm.
Poems. The Eve of St. Agnes, st. 42
- 5 My heart aches, and a drowsy numbness pains
My sense, as though of hemlock I had drunk,
Or emptied some dull opiate to the drains
One minute past, and Lethe-wards had sunk.
Poems. Ode to a Nightingale, st. 1
- 6 That thou, light-winged Dryad of the trees,
In some melodious plot
Of beechen green, and shadows numberless,
Singest of summer in full-throated ease.
Poems. Ode to a Nightingale, st. 1
- 7 O, for a draught of vintage! that hath been
Cool'd a long age in the deep-delved earth,
Tasting of Flora and the country green,
Dance, and Provençal song, and sunburnt
mirth!
O, for a beaker full of the warm South,
Full of the true, the blushful Hippocrene,
With beaded bubbles winking at the brim,
And purple-stained mouth.
Poems. Ode to a Nightingale, st. 2
- 8 Fade far away, dissolve, and quite forget
What thou among the leaves hast never known,
The weariness, the fever, and the fret
Here, where men sit and hear each other groan;
Where palsy shakes a few, sad, last gray hairs,
Where youth grows pale, and specter-thin,
and dies;
- Where but to think is to be full of sorrow
And leaden-eyed despairs.
Poems. Ode to a Nightingale, st. 3
- 9 Already with thee! tender is the night.
Poems. Ode to a Nightingale, st. 4
- 10 I cannot see what flowers are at my feet,
Nor what soft incense hangs upon the boughs,
But, in embalmed darkness, guess each sweet.
Poems. Ode to a Nightingale, st. 5
- 11 The murmurous haunt of flies on summer eves.
Poems. Ode to a Nightingale, st. 5
- 12 Darkling I listen; and, for many a time
I have been half in love with easeful Death,
Call'd him soft names in many a mused rhyme,
To take into the air my quiet breath;
Now more than ever seems it rich to die,
To cease upon the midnight with no pain,
While thou art pouring forth thy soul abroad
In such an ecstasy!
Still wouldst thou sing, and I have ears in vain—
To thy high requiem become a sod.
Poems. Ode to a Nightingale, st. 6
- 13 Thou wast not born for death, immortal Bird!
No hungry generations tread thee down;
The voice I hear this passing night was heard
In ancient days by emperor and clown:
Perhaps the self-same song that found a path
Through the sad heart of Ruth, when, sick for
home,
She stood in tears amid the alien corn;
The same that oft-times hath
Charm'd magic casements, opening on the foam
Of perilous seas, in faery lands forlorn.
Poems. Ode to a Nightingale, st. 7
- 14 Forlorn! the very word is like a bell
To toll me back from thee to my sole self!
Poems. Ode to a Nightingale, st. 8
- 15 Was it a vision, or a waking dream?
Fled is that music:—Do I wake or sleep?
Poems. Ode to a Nightingale, st. 8
- 16 Thou still unravish'd bride of quietness,
Thou foster-child of silence and slow time,
Sylvan historian, who canst thus express
A flowery tale more sweetly than our rhyme:
What leaf-fring'd legend haunts about thy shape?
Poems. Ode on a Grecian Urn, st. 1
- 17 What men or gods are these? What maidens loth?
What mad pursuit? What struggle to escape?
What pipes and timbrels? What wild ecstasy?
Poems. Ode on a Grecian Urn, st. 1
- 18 Heard melodies are sweet, but those unheard
Are sweeter. *Poems. Ode on a Grecian Urn, st. 2*

- 1 Forever wilt thou love, and she be fair!
Poems. Ode on a Grecian Urn, st. 2
- 2 Forever piping songs forever new.
Poems. Ode on a Grecian Urn, st. 3
- 3 Who are these coming to the sacrifice?
To what green altar, O mysterious priest,
Lead'st thou that heifer lowing at the skies,
And all her silken flanks with garlands drest?
Poems. Ode on a Grecian Urn, st. 4
- 4 O Attic shape! Fair attitude!
Poems. Ode on a Grecian Urn, st. 5
- 5 When old age shall this generation waste,
Thou shalt remain, in midst of other woe
Than ours, a friend to man, to whom thou say'st,
"Beauty is truth, truth beauty,"¹—that is all
Ye know on earth, and all ye need to know.
Poems. Ode on a Grecian Urn, st. 5
- 6 To make delicious moan
Upon the midnight hours.
Poems. Ode to Psyche, st. 3
- 7 A bright torch, and a casement ope at night,
To let the warm Love in!
Poems. Ode to Psyche, st. 5
- 8 Ever let the fancy roam,
Pleasure never is at home. *Poems. Fancy, l. 1*
- 9 Bards of Passion and of Mirth,
Ye have left your souls on earth!
Have ye souls in heaven too,
Double-lived in regions new?
*Poems. Ode written on the blank page before
BEAUMONT AND FLETCHER, The Fair Maid of
the Inn*
- 10 Souls of Poets dead and gone,
What Elysium have ye known,
Happy field or mossy cavern,
Choicer than the Mermaid Tavern?
Have ye tippled drink more fine
Than mine host's Canary wine?
Poems. Lines on the Mermaid Tavern
- 11 Season of mists and mellow fruitfulness,
Close bosom-friend of the maturing sun.
Poems. To Autumn, st. 1
- 12 Who hath not seen thee oft amid thy store?
Sometimes whoever seeks abroad may find
Thee sitting careless on a granary floor,
Thy hair soft-lifted by the winnowing wind;
Or on a half-reap'd furrow sound asleep,
Drows'd with the fume of poppies while thy hook
Spares the next swath and all its twined flowers.
Poems. To Autumn, st. 2
- 13 Where are the songs of Spring? Ay, where are they?
Think not of them, thou hast thy music too,—
While barred clouds bloom the soft-dying day,
And touch the stubble-plains with rosy hue;
Then in a wailful choir the small gnats mourn
Among the river shallows, borne aloft
Or sinking as the light wind lives or dies;
And full-grown lambs loud bleat from hilly bourn;
Hedge-crickets sing; and now with treble soft
The red-breast whistles from a garden-croft;
And gathering swallows twitter in the skies.
Poems. To Autumn, st. 3
- 14 No, no, go not to Lethe, neither twist
Wolf's-bane, tight-rooted, for its poisonous wine.
Poems. Ode on Melancholy, st. 1
- 15 Then glut thy sorrow on a morning rose.
Poems. Ode on Melancholy, st. 2
- 16 She dwells with Beauty—Beauty that must die;
And Joy, whose hand is ever at his lips
Bidding adieu; and aching Pleasure nigh,
Turning to poison while the bee-mouth sips:
Ay, in the very temple of Delight
Veil'd Melancholy has her sovran shrine,
Though seen of none save him whose strenuous
tongue
Can burst Joy's grape against his palate fine;
His soul shall taste the sadness of her might,
And be among her cloudy trophies hung.
Poems. Ode on Melancholy, st. 3
- 17 Deep in the shady sadness of a vale
Far sunken from the healthy breath of morn,
Far from the fiery noon, and eve's one star,
Sat gray-hair'd Saturn, quiet as a stone.
Poems. Hyperion: A Fragment, bk. I, l. 1
- 18 How beautiful, if sorrow had not made
Sorrow more beautiful than Beauty's self.
Poems. Hyperion: A Fragment, I, l. 35
- 19 For to bear all naked truths,
And to envisage circumstance, all calm,
That is the top of sovereignty.
Poems. Hyperion: A Fragment, II, l. 203
- 20 Knowledge enormous makes a God of me.
Names, deeds, gray legends, dire events, rebellions,
Majesties, sovran voices, agonies,
Creations and destroyings, all at once

¹If asked who said "Beauty is truth, truth beauty!" a great many readers would answer "Keats." But Keats said nothing of the sort. It is what he said the Grecian Urn said, his description and criticism of a certain kind of work of art, the kind from which the evils and problems of this life, the "heart high sorrowful and cloyed," are deliberately excluded. The Urn, for example, depicts, among other beautiful sights, the citadel of a hill town; it does not depict warfare, the evil which makes the citadel necessary.—W. H. AUDEN, *The Dyer's Hand* [1962], Robert Frost
See George Herbert, 250:8.

Pour into the wide hollows of my brain,
And deify me, as if some blithe wine
Or bright elixir peerless I had drunk,
And so become immortal.

Poems. Hyperion: A Fragment, III, l. 113

- 1 My spirit is too weak — mortality
Weighs heavily on me like unwilling sleep,
And each imagin'd pinnacle and steep
Of godlike hardship, tells me I must die
Like a sick Eagle looking at the sky.¹
Life, Letters and Literary Remains of John Keats, edited by RICHARD MONCKTON MILNES [1848]. On Seeing the Elgin Marbles
- 2 This living hand, now warm and capable
Of earnest grasping, would, if it were cold
And in the icy silence of the tomb,
So haunt thy days and chill thy dreaming nights
That thou would wish thine own heart dry of blood
So in my veins red life might stream again,
And thou be conscience-calm'd — see here it is —
I hold it towards you.
Life, Letters and Literary Remains of John Keats, edited by RICHARD MONCKTON MILNES. Fragment: This Living Hand
- 3 O, what can ail thee, knight-at-arms,
Alone and palely loitering?
The sedge has withered from the lake,
And no birds sing!
Life, Letters and Literary Remains of John Keats, edited by RICHARD MONCKTON MILNES. La Belle Dame Sans Merci,² st. 1
- 4 I met a lady in the meads
Full beautiful, a faery's child;
Her hair was long, her foot was light,
And her eyes were wild.
Life, Letters and Literary Remains of John Keats, edited by RICHARD MONCKTON MILNES. La Belle Dame Sans Merci, st. 4
- 5 She looked at me as she did love,
And made sweet moan.
Life, Letters and Literary Remains of John Keats, edited by RICHARD MONCKTON MILNES. La Belle Dame Sans Merci, st. 5
- 6 I saw pale kings and princes too,
Pale warriors, death-pale were they all;
They cried — "La Belle Dame sans Merci
Hath thee in thrall!"
Life, Letters and Literary Remains of John Keats, edited by RICHARD MONCKTON MILNES. La Belle Dame Sans Merci, st. 10

7 It keeps eternal whisperings around
Desolate shores, and with its mighty swell
Gluts twice ten thousand caverns.
Life, Letters and Literary Remains of John Keats, edited by RICHARD MONCKTON MILNES. La Belle Dame Sans Merci, On the Sea³

8 When I have fears that I may cease to be
Before my pen has glean'd my teeming brain.
Life, Letters and Literary Remains of John Keats, edited by RICHARD MONCKTON MILNES. Sonnet. When I Have Fears

9 When I behold, upon the night's starr'd face,
Huge cloudy symbols of a high romance.
Life, Letters and Literary Remains of John Keats, edited by RICHARD MONCKTON MILNES. Sonnet. When I Have Fears

10 Then on the shore
Of the wide world I stand alone, and think
Till love and fame to nothingness do sink.
Life, Letters and Literary Remains of John Keats, edited by RICHARD MONCKTON MILNES. Sonnet. When I Have Fears

11 Bright star, would I were steadfast as thou art —
Not in lone splendor hung aloft the night
And watching, with eternal lids apart,
Like nature's patient, sleepless Eremité,
The moving waters at their priestlike task
Of pure ablution round earth's human shores.
Life, Letters and Literary Remains of John Keats, edited by RICHARD MONCKTON MILNES. Sonnet. Bright Star⁴

12 None can usurp this height . . .
But those to whom the miseries of the world
Are misery, and will not let them rest.
The Fall of Hyperion: A Dream, canto I, l. 147

13 I am certain of nothing but of the holiness of the
Heart's affections and the truth of Imagination —
What the imagination seizes as Beauty must be
truth — whether it existed before or not.
Letter to Benjamin Bailey [November 22, 1817]

14 The Imagination may be compared to Adam's
dream — he awoke and found it truth.
Letter to Benjamin Bailey [November 22, 1817]

¹Printed in the *Examiner* [February 23, 1817].

²Title of a French poem by ALAIN CHARTIER [c. 1385–c. 1433].
First printed by Leigh Hunt in the *Indicator* [May 10, 1820].

³From want of regular rests, I have been rather *nervus*, and the passage in *Lear* — "Do you not hear the sea?" — has haunted me intensely. — JOHN KEATS, *Letter to John Hamilton Reynolds* [April 17, 1817]

Edgar: . . . Hark! do you hear the sea? — WILLIAM SHAKESPEARE, *King Lear, act IV, sc. vi, l. 4*

⁴Written on a blank page in Shakespeare's *Poems*.

- 1 O for a Life of Sensations rather than of Thoughts!
Letter to Benjamin Bailey [November 22, 1817]
- 2 I scarcely remember counting upon any Happiness—I look not for it if it be not in the present hour—nothing startles me beyond the Moment. The setting sun will always set me to rights—or if a Sparrow come before my Window I take part in its existence and pick about the Gravel.
Letter to Benjamin Bailey [November 22, 1817]
- 3 At once it struck me, what quality went to form a Man of Achievement especially in Literature & which Shakespeare possessed so enormously—I mean *Negative Capability*, that is, when man is capable of being in uncertainties, Mysteries, doubts, without any irritable reaching after fact & reason.
Letter to George and Thomas Keats [December 22, 1817]
- 4 We hate poetry that has a palpable design upon us—and if we do not agree, seems to put its hand in its breeches pocket. Poetry should be great & unobtrusive, a thing which enters into one's soul, and does not startle it or amaze it with itself, but with its subject.
Letter to John Hamilton Reynolds [February 3, 1818]
- 5 Poetry should surprise by a fine excess and not by Singularity—it should strike the Reader as a wording of his own highest thoughts, and appear almost a Remembrance.
Letter to John Taylor [February 27, 1818]
- 6 If poetry comes not as naturally as the Leaves to a tree it had better not come at all.
Letter to John Taylor [February 27, 1818]
- 7 Scenery is fine—but human nature is finer.
Letter to Benjamin Bailey [March 13, 1818]
- 8 Axioms in philosophy are not axioms until they are proved upon our pulses: We read fine—things but never feel them to the full until we have gone the same steps as the Author.
Letter to John Hamilton Reynolds [May 3, 1818]
- 9 I compare human life to a large Mansion of Many Apartments, two of which I can only describe, the doors of the rest being as yet shut upon me.
Letter to John Hamilton Reynolds [May 3, 1818]
- 10 I begin to get a little acquainted with my own strength and weakness.—Praise or blame has but a momentary effect on the man whose love of beauty in the abstract makes him a severe critic on his own Works. *Letter to James Hessey [October 8, 1818]*
- 11 The Genius of Poetry must work out its own salvation in a man: It cannot be matured by law & precept, but by sensation & watchfulness in itself—That which is creative must create itself—In Endymion, I leaped headlong into the Sea, and thereby have become better acquainted with the Soundings, the quicksands, & the rocks, than if I had stayed upon the green shore, and piped a silly pipe, and took tea & comfortable advice.—I was never afraid of failure; for I would sooner fail than not be among the greatest.
Letter to James Hessey [October 8, 1818]
- 12 I think I shall be among the English Poets after my death.
Letter to George and Georgiana Keats [October 14, 1818]
- 13 As to the poetical character itself . . . it is not itself—it has no self—it is every thing and nothing. . . . It has as much delight in conceiving an Iago as an Imogen.
Letter to Richard Woodhouse [October 27, 1818]
- 14 A Poet is the most unpoetical of anything in existence; because he has no Identity—he is continually infor[ming]—and filling some other Body.
Letter to Richard Woodhouse [October 27, 1818]
- 15 A Man's life of any worth is a continual allegory—and very few eyes can see the Mystery of his life—a life like the scriptures, figurative. . . . Lord Byron cuts a figure, but he is not figurative—Shakespeare led a life of Allegory: his works are the comments on it.
Letter to George and Georgiana Keats [February 14–May 3, 1819]
- 16 I myself am pursuing the same instinctive course as the veriest human animal you can think of—I am however young writing at random—straining at particles of light in the midst of a great darkness—without knowing the bearing of any one assertion of any one opinion. Yet may I not in this be free from sin?
Letter to George and Georgiana Keats [March 19, 1819]
- 17 Though a quarrel in the streets is a thing to be hated, the energies displayed in it are fine; the commonest Man shows a grace in his quarrel.
Letter to George and Georgiana Keats [March 19, 1819]
- 18 Nothing ever becomes real till it is experienced—Even a proverb is no Proverb to you till your Life has illustrated it.
Letter to George and Georgiana Keats [March 19, 1819]

- 1 Call the world if you Please “The vale of Soul-making.”

Letter to George and Georgiana Keats
[April 21, 1819]

- 2 Do you not see how necessary a World of Pains and troubles is to School an Intelligence and make it a soul? A Place where the heart must feel and suffer in a thousand diverse ways!

Letter to George and Georgiana Keats
[April 21, 1819]

- 3 I have two luxuries to brood over in my walks, your Loveliness and the hour of my death. O that I could have possession of them both in the same minute.

To Fanny Brawne [July 25, 1819]

- 4 “If I should die,” said I to myself, “I have left no immortal work behind me—nothing to make my friends proud of my memory—but I have lov’d the principle of beauty in all things, and if I had had time I would have made myself remember’d.”

To Fanny Brawne [c. February 1820]

- 5 You might curb your magnanimity and be more of an artist, and “load every rift”¹ of your subject with ore.

Letter to Shelley [August 16, 1820]

- 6 I can scarcely bid you good bye even in a letter. I always made an awkward bow. God bless you!

Letter to Charles Armitage Brown; Keats’s last letter [November 30, 1820]

- 7 Here lies one whose name was writ in water.²

Epitaph for himself [1821]

Leopold von Ranke

1795–1886

- 8 You have reckoned that history ought to judge the past and to instruct the contemporary world as to the future. The present attempt does not yield to that high office. It only wants to show what actually happened.³

Geschichten der Romanischen und Germanischen Volker von 1492 bis 1535 (History of the Romance and Germanic Peoples, 1492–1535) [1824], preface

¹Keats is quoting Spenser, *The Faerie Queene*, bk. II, canto 7, st. 28.

²Among the many things he has requested of me tonight, this is the principal—that on his gravestone shall be this inscription.—*Letter from* JOSEPH SEVERN [1793–1879], in RICHARD MONCKTON MILNES, *Life, Letters and Literary Remains of John Keats* [1848]

³Wie es eigentlich gewesen ist.

Alfred Bunn

1796–1860

- 9 I dreamt that I dwelt in marble halls,
With vassals and serfs at my side.

The Bohemian Girl [1843], act II, song

[David] Hartley Coleridge

1796–1849

- 10 The soul of man is larger than the sky,
Deeper than ocean, or the abysmal dark
Of the unfathomed center.

To Shakespeare

- 11 But what is Freedom? Rightly understood,
A universal license to be good.

Liberty [1833]

Horace Mann

1796–1859

- 12 Lost, yesterday, somewhere between sunrise and sunset, two golden hours, each set with sixty diamond minutes. No reward is offered, for they are gone forever.

Aphorism

- 13 Be ashamed to die until you have won some victory for humanity.

Commencement Address, Antioch College [1859]

James Robinson Planché

1796–1880

- 14 It would have made a cat laugh.

The Queen of the Frogs [1879], act I, sc. iv

William Hickling Prescott

1796–1859

- 15 What, then, must have been the emotions of the Spaniards, when, after working their toilsome way into the upper air, the cloudy tabernacle parted before their eyes, and they beheld these fair scenes in all their pristine magnificence and beauty!⁴ It was like the spectacle which greeted the eyes of Moses from the summit of Pisgah, and, in the warm glow of their feelings, they cried out, “It is the promised land!”

The Conquest of Mexico [1843], bk. III, ch. 8

⁴From this summit [Popocatepetl, 17,887 feet] could be seen the great city of Mexico, and the whole of the lake, and all the towns which were built in it.—DÍAZ DEL CASTILLO, *Historia Verdadera de la Conquista de la Nueva España*, pt. IV, ch. 53

1 Drawing his sword he [Pizarro] traced a line with it on the sand from East to West. Then, turning towards the South, "Friends and comrades!" he said, "on that side are toil, hunger, nakedness, the drenching storm, desertion, and death; on this side ease and pleasure. There lies Peru with its riches; here, Panama and its poverty. Choose, each man, what best becomes a brave Castilian. For my part, I go to the South." So saying, he stepped across the line.

The Conquest of Peru [1847], II, 4

Sam Slick [Thomas Chandler Haliburton]

1796–1865

2 I want you to see Peel, Stanley, Graham, Shiel, Russell, Macaulay, Old Joe, and so on. These men are all upper crust here.

Sam Slick in England [1843–1844],¹ ch. 24

3 Circumstances alter cases.

The Old Judge [1849], ch. 15

T[homas] H[aynes] Bayly

1797–1839

4 Tell me the tales that to me were so dear,
Long, long ago, long, long ago.

Long, Long Ago

Heinrich Heine

1797–1856

5 On wings of song, my dearest,
I will carry you off. *Auf Flügeln des Gesanges*²

6 I will not mourn, although my heart is torn,
Oh, love forever lost! I will not mourn.

*Ich grolle nicht*³

7 I cannot tell why this imagined
Despair has fallen upon me;
The ghost of an ancient legend
That will not let me be.

*Lorelei*⁴

¹The "Sam Slick" papers first appeared in a weekly paper in Nova Scotia [1836].

²Auf Flügeln des Gesanges, / Herzliebchen, trag ich dich fort.
Translated by LOUIS UNTERMEYER.

³Ich grolle nicht, und wenn das Herz auch bricht, / Ewig verlorne Lieb! Ich grolle nicht.
Translated by LOUIS UNTERMEYER.

⁴Ich weiss nicht, was soll es bedeuten, / Dass ich so traurig bin; / Ein Märchen aus alten Zeiten, / Das kommt mir nicht aus dem Sinn.
Translated by LOUIS UNTERMEYER.

8 Child, you are like a flower,
So sweet and pure and fair.
I look at you, and sadness
Touches me with a prayer.

*Du bist wie eine Blume*⁵

9 A knight of the holy spirit. *Harzreise*

10 Wherever they burn books they will also, in the end, burn human beings.

Almansor: A Tragedy [1823]

11 Every woman is the gift of a world to me.

Ideas: The Book Le Grand [1826]

12 Don't send a poet to London.

English Fragments [1828], ch. 2, London

13 Christianity is an idea, and as such is indestructible and immortal, like every idea.

History of Religion and Philosophy in Germany [1834], vol. I

14 Mark this well, you proud men of action: You are nothing but the unwitting agents of the men of thought who often, in quiet self-effacement, mark out most exactly all your doings in advance.

History of Religion and Philosophy in Germany, III

15 People in those old times had convictions; we moderns only have opinions. And it needs more than a mere opinion to erect a Gothic cathedral.

The French Stage [1837], ch. 9

16 Wild, dark times are rumbling toward us, and the prophet who wishes to write a new apocalypse will have to invent entirely new beasts, and beasts so terrible that the ancient animal symbols of Saint John will seem like cooing doves and cupids in comparison.

Lutetia; or, Paris [1842]. From the Augsburg Gazette, 12, VII

17 The future smells of Russian leather, of blood, of godlessness and of much whipping. I advise our grandchildren to come into the world with very thick skin on their backs.

Lutetia; or, Paris. From the Augsburg Gazette, 12, VII

18 Ordinarily he is insane, but he has lucid moments when he is only stupid.

Of Savoye, appointed ambassador to Frankfurt by Lamartine [1848]

19 So we keep asking, over and over,
Until a handful of earth

⁵Du bist wie eine Blume, / So hold und schön und rein; / Ich schau dich an, und Wehmut / Schleicht mir ins Herz hinein.

Translated by LOUIS UNTERMEYER.

Stops our mouths —
But is that an answer? *Lazarus, I [1854]*

1 Of course he [God] will forgive me; that's his business.¹ *Last words [1856]*

2 No author is a man of genius to his publisher.
Attributed

Samuel Lover

1797–1868

3 Reproof on her lip, but a smile in her eye.
Rory O'More [1836], st. 1

4 “For there's luck in odd numbers,” says Rory
O'More. *Rory O'More, st. 3*

Sir Charles Lyell

1797–1875

5 Although we are mere sojourners on the surface of the planet, chained to a mere point in space, enduring but for a moment of time, the human mind is not only enabled to number worlds beyond the unassisted ken of mortal eye, but to trace the events of indefinite ages before the creation of our race, and is not even withheld from penetrating into the dark secrets of the ocean, or the interior of the solid globe; free, like the spirit which the poet described as animating the universe.
Principles of Geology, vol. I [1830], ch. 13

6 It may be said that, so far from having a materialistic tendency, the supposed introduction into the earth at successive geological periods of life—sensation, instinct, the intelligence of the higher mammalia bordering on reason, and lastly, the improvable reason of Man himself—presents us with a picture of the ever-increasing dominion of mind over matter.
The Geological Evidences of the Antiquity of Man [1863]

Mary [Wollstonecraft] Shelley

1797–1851

7 Nothing contributes so much to tranquilize the mind as a steady purpose—a point on which the soul may fix its intellectual eye.
Frankenstein [1818], Letter I

8 I beheld the wretch—the miserable monster whom I had created. *Frankenstein, ch. 5*

Sojourner Truth [Isabella Van Wagener]

c. 1797–1883

9 Frederick, is God dead?
*Question to speaker FREDERICK DOUGLASS
[c. 1850]*

10 That man . . . says that women need to be helped into carriages, and lifted over ditches, and to have the best place everywhere. Nobody ever helps me into carriages, or over mud puddles, or gives me any best place, and aren't I a woman? . . . I have plowed, and planted, and gathered into barns, and no man could head me—and aren't I a woman? I could work as much and eat as much as a man (when I could get it), and bear the lash as well—and aren't I a woman? I have borne thirteen children and seen them most all sold off into slavery, and when I cried out with a mother's grief, none but Jesus heard—and aren't I a woman?
Speech at Woman's Rights Convention, Akron, Ohio [1851]

11 That . . . man . . . says women can't have as much rights as man, cause Christ wasn't a woman. Where did your Christ come from? . . . From God and a woman. Man had nothing to do with him.
Speech at Woman's Rights Convention, Akron, Ohio

12 The rich rob the poor and the poor rob one another. *Saying*

Alfred de Vigny

1797–1863

13 I love the sound of the horn, at night, in the depth of the woods.²
Le Cor [1826]

14 God! how sad is the sound of the horn deep in the woods!³ *Le Cor*

15 I [Nature] am called a mother, but I am a grave.
La Maison du Berger [1864]

16 Love that which will never be seen twice.
La Maison du Berger

17 Silence alone is great; all else is weakness.
La Mort du Loup [1864]

¹Bien sûr, il me pardonnera; c'est son métier.

²J'aime le son du cor, le soir, au fond des bois.

³Dieu! que le son du cor est triste au fond des bois!

Auguste Comte

1798–1857

- 1 Love our principle, order our foundation, progress our goal.

Système de Politique Positive [1851–1854]

- 2 Nothing at bottom is real except humanity.¹

Système de Politique Positive

- 3 The dead govern the living.

Catéchisme Positiviste [1852]

Eugène Delacroix

1798–1863

- 4 O young artist, you search for a subject—everything is a subject. Your subject is yourself, your impressions, your emotions in the presence of nature.

Oeuvres Littéraires

- 5 The first virtue of a painting is to be a feast for the eyes.

Journal [1893–1895]

- 6 Painting is only a bridge linking the painter's mind with that of the viewer.

Journal

**August Heinrich Hoffmann
[Hoffmann von Fallersleben]**

1798–1874

- 7 Deutschland, Deutschland über Alles.²

Title of poem [September 1, 1841]

Jules Michelet

1798–1874

- 8 England is an empire, Germany is a nation, a race, France is a person.

Histoire de France [1833–1867]

- 9 What is the first part of politics? Education. The second? Education. And the third? Education.

Le Peuple [1846]

David Macbeth Moir

1798–1851

- 10 From the lone sheiling of the misty island
Mountains divide us, and the waste of seas—

¹Il n'y a, au fond, de réel que l'humanité.

²Germany before everything.

Yet still the blood is strong, the heart is Highland,
And we in dreams behold the Hebrides.³
The Lone Sheiling [Canadian Boat Song, 1829]

Dionysios Solomos

1798–1857

- 11 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]⁴ st. 1, 2

- 12 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]⁵

- 13 Enclose in your soul Greece (or something equal)
and you shall feel every kind of grandeur.

Note to "Free Besieged" [c. 1833]⁶

[Amos] Bronson Alcott

1799–1888

- 14 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

- 15 Who loves a garden still his Eden keeps,
Perennial pleasures plants, and wholesome
harvests reaps.

Tablets [1868]

- 16 One must be a wise reader to quote wisely and well.

Table Talk [1877]. *Quotation*

³This poem, entitled *Canadian Boat Song*, appeared [September 1829] anonymously in the *Noctes Ambrosianae* series in *Blackwood's Edinburgh Magazine*. It has been attributed to (among others) John Wilson ("Christopher North"), John Galt, John Lockhart, Sir Walter Scott, and to David Macbeth Moir, who is now generally accepted as the author.

⁴Translated by RUDYARD KIPLING.

Out of a total of 158 stanzas in the hymn, the first four have been adopted as the Greek national anthem.

⁵Translated by CEDRIC WHITMAN.

⁶Translated by GEORGE SAVIDIS.

- 1 To be ignorant of one's ignorance is the malady
of the ignorant. *Table Talk. Discourse*
- 2 I press thee to my heart as Duty's faithful child.
Sonnet to Louisa May Alcott [1882]

Honoré de Balzac

1799–1850

- 3 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]*
- 4 I am a galley slave to pen and ink.
Lettres [1832]
- 5 Fame is the sun of the dead.
La Recherche de l'Absolu [1834]
- 6 Our heart is a treasury; if you spend all its wealth
at once you are ruined. We find it as difficult to for-
give a person for displaying his feeling in all its
nakedness as we do to forgive a man for being pen-
niless. *Le Père Goriot [1835]¹*
- 7 Man is no angel. He is sometimes more of a hyp-
ocrite and sometimes less, and then fools say that he
has or has not principles. *Le Père Goriot*
- 8 "Temptations can be got rid of." "How?" "By
yielding to them." *Le Père Goriot*
- 9 I believe in the incomprehensibility of God.
Letter to Éveline Hanska [1837]
- 10 Those sweetly smiling angels with pensive looks,
innocent faces, and cash-boxes for hearts.
La Cousine Bette [1846], ch. 15

Simon Cameron

1799–1889

- 11 An honest politician is one who when he's bought
stays bought. *Attributed*

Rufus Choate

1799–1859

- 12 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, Massachusetts, Centennial
[1834]*

¹Translated by MARION AYTON CRAWFORD.

- 13 We join ourselves to no party that does not carry
the flag and keep step to the music of the Union.
*Letter to the Whig Convention, Worcester,
Massachusetts [October 1, 1855]*

Thomas Hood

1799–1845

- 14 They went and told the sexton, and
The sexton tolled the bell.
Faithless Sally Brown [1826], st. 17
- 15 I remember, I remember
The house where I was born,
The little window where the sun
Came peeping in at morn.
I Remember, I Remember [1827], st. 1
- 16 Now 'tis little joy
To know I'm farther off from heaven
Than when I was a boy.
I Remember, I Remember, st. 4
- 17 And there is even a happiness
That makes the heart afraid.
Ode to Melancholy [1827]
- 18 There's not a string attuned to mirth
But has its chord in melancholy.
Ode to Melancholy
- 19 But evil is wrought by want of thought,
As well as want of heart.
The Lady's Dream [1827], st. 16
- 20 I saw old Autumn in the misty morn
Stand shadowless like silence, listening
To silence. *Ode: Autumn [1827], st. 1*
- 21 Straight down the Crooked Lane,
And all round the Square.
A Plain Direction, st. 1
- 22 Never go to France
Unless you know the lingo,
If you do, like me,
You will repent, by jingo.
French and English [1839], st. 1
- 23 No warmth, no cheerfulness, no healthful ease,
No comfortable feel in any member—
No shade, no shine, no butterflies, no bees,
No fruits, no flowers, no leaves, no birds,
November! *No!*
- 24 Seem'd washing his hands with invisible soap
In imperceptible water.
*Miss Kilmansegg and Her Precious Leg
[1841–1843]. Her Christening, st. 10*

- 1 O bed! O bed! delicious bed!
That heaven upon earth to the weary head.
Miss Kilmansegg and Her Precious Leg.
Her Dream, st. 8
- 2 With fingers weary and worn,
With eyelids heavy and red,
A woman sat in unwomanly rags
Plying her needle and thread—
Stitch! stitch! stitch!
In poverty, hunger, and dirt.
The Song of the Shirt [1843], st. 1
- 3 She sang the Song of the Shirt.
The Song of the Shirt, st. 1
- 4 Work! work! work! *The Song of the Shirt, st. 2*
- 5 O men, with sisters dear!
O men, with mothers and wives!
It is not linen you're wearing out,
But human creatures' lives!
The Song of the Shirt, st. 4
- 6 O God! that bread should be so dear,
And flesh and blood so cheap!
The Song of the Shirt, st. 5
- 7 One more unfortunate,
Weary of breath,
Rashly importunate,
Gone to her death!

Take her up tenderly,
Lift her with care;
Fashioned so slenderly,
Young, and so fair!
The Bridge of Sighs [1844], st. 1, 2
- 8 Alas for the rarity
Of Christian charity
Under the sun! *The Bridge of Sighs, st. 9*

Mary Howitt

1799–1888

- 9 “Will you walk into my parlor?” said the Spider to
the Fly;
“’Tis the prettiest little parlor that ever you
did spy.” *The Spider and the Fly [1844]*

Thomas Noel

1799–1861

- 10 Rattle his bones over the stones!
He's only a pauper, whom nobody owns!
The Pauper's Drive, st. 1

Alexander Sergeevich Pushkin

1799–1837

- 11 Reason's icy intimations,
and records of a heart in pain.
Eugene Onegin [1823],¹ dedication
- 12 Unforced, as conversation passed,
he had the talent of saluting
feliciously every theme,
of listening like a judge supreme
while serious topics were disputing,
or, with an epigram-surprise,
of kindling smiles in ladies' eyes.
Eugene Onegin, ch. 1, st. 5
- 13 Always contented with his life,
and with his dinner, and his wife.
Eugene Onegin, 1, st. 12
- 14 Why fight what's known to be decisive?
Custom is despot of mankind.
Eugene Onegin, 1, st. 25
- 15 The illness with which he'd been smitten
should have been analyzed when caught,
something like *spleen*, that scourge of Britain,
or Russia's *chondria*, for short.
Eugene Onegin, 1, st. 38
- 16 Habit is Heaven's own redress:
it takes the place of happiness.
Eugene Onegin, 2, st. 31
- 17 Love passed, the muse appeared, the weather
of mind got clarity newfound;
now free, I once more weave together
emotion, thought, and magic sound.
Eugene Onegin, 2, st. 59
- 18 *Pimen [writing by lamplight]*: One more, the final
record, and my annals
Are ended, and fulfilled the duty laid
By God on me, a sinner. Not in vain
Hath God appointed me for many years
A witness, teaching me the art of letters;
A day will come when some laborious monk
Will bring to light my zealous, nameless toil,
Kindle, as I, his lamp, and from the parchment
Shaking the dust of ages, will transcribe
My chronicles. *Boris Godunov [written 1825]²*
- 19 Like to some magistrate grown gray in office
Calmly he contemplates alike the just
And unjust, with indifference he notes
Evil and good, and knows not wrath nor pity.
Boris Godunov

¹Translated by CHARLES JOHNSTON.

²Translated by ALFRED HAYES.

1 *Mosalsky*: Good folk! Maria Godunov and her son Feodor have poisoned themselves. We have seen their dead bodies. [*The people are silent with horror.*] Why are you silent? Cry, Long live Czar Dimitri Ivanovich! [*The people are speechless.*]

Boris Godunov

2 And thus he¹ mused: “From here, indeed Shall we strike terror in the Swede; And here a city, by our labor Founded, shall gall our haughty neighbor; ‘Here cut’ — so Nature gives command — ‘Your window through on Europe: stand Firm-footed by the sea, unchanging!’”

The Bronze Horseman [written 1833]²

John Brown

1800–1859

3 Had I so interfered in behalf of the rich, the powerful, the intelligent, the so-called great, or in behalf of any of their friends . . . every man in this court would have deemed it an act worthy of reward rather than punishment.

Last speech to the court [November 2, 1859]

4 I am yet too young to understand that God is any respecter of persons. I believe that to have interfered as I have done . . . in behalf of His despised poor, was not wrong, but right. Now, if it is deemed necessary that I should forfeit my life for the furtherance of the ends of justice, and mingle my blood further with the blood of my children, and with the blood of millions in this slave country whose rights are disregarded by wicked, cruel, and unjust enactments, I submit: so let it be done!

Last speech to the court [November 2, 1859]

5 This is a beautiful country.

Remark as he rode to the gallows, seated on his coffin [December 2, 1859]

Julia Crawford

1800–1885

6 Kathleen Mavourneen! the gray dawn is breaking,
The horn of the hunter is heard on the hill.

Kathleen Mavourneen [1835], st. 1

7 Oh! hast thou forgotten this day we must part?
It may be for years, and it may be forever;
Then why art thou silent, thou voice of my heart?

Kathleen Mavourneen, st. 1

Thomas Babington, Lord Macaulay

1800–1859

8 That is the best government which desires to make the people happy, and knows how to make them happy.

Essay on Mitford’s History of Greece [1824]

9 Free trade, one of the greatest blessings which a government can confer on a people, is in almost every country unpopular.

Essay on Mitford’s History of Greece

10 Nobles by the right of an earlier creation, and priests by the imposition of a mightier hand.

On Milton [1825]

11 The dust and silence of the upper shelf.

On Milton

12 As civilization advances, poetry almost necessarily declines.

On Milton

13 Perhaps no person can be a poet, or can even enjoy poetry, without a certain unsoundness of mind.

On Milton

14 There is only one cure for the evils which newly acquired freedom produces, and that cure is freedom.

On Milton

15 Nothing is so useless as a general maxim.

On Machiavelli [1827]

16 The gallery in which the reporters sit has become a fourth estate of the realm.

On Hallam’s Constitutional History [1828]

17 The English Bible — a book which if everything else in our language should perish, would alone suffice to show the whole extent of its beauty and power.

On John Dryden [1828]

18 His imagination resembled the wings of an ostrich. It enabled him to run, though not to soar.

On John Dryden

19 Men are never so likely to settle a question rightly as when they discuss it freely.

Southey’s Colloquies on Society [1830]

20 That wonderful book, while it obtains admiration from the most fastidious critics, is loved by those who are too simple to admire it.

On Southey’s edition of Bunyan’s Pilgrim’s Progress [1830]

21 We know no spectacle so ridiculous as the British public in one of its periodical fits of morality.

On Moore’s Life of Lord Byron [1831]

22 From the poetry of Lord Byron they drew a system of ethics compounded of misanthropy and volup-

¹Peter I (the Great) [1672–1725].

²Translated by OLIVER ELTON.

tuousness—a system in which the two great commandments were to hate your neighbor and to love your neighbor's wife.

On Moore's Life of Lord Byron

1 Reform, that you may preserve.

Debate on the First Reform Bill [March 2, 1831]

2 Ye diners-out from whom we guard our spoons.¹

Political Georgics

3 The conformation of his mind was such that whatever was little seemed to him great, and whatever was great seemed to him little.

On Horace Walpole [1833]

4 Such night in England ne'er had been, nor ne'er again shall be. *The Armada [1833], l. 34*

5 An acre in Middlesex is better than a principality in Utopia. *On Lord Bacon [1837]*

6 Every schoolboy knows who imprisoned Montezuma, and who strangled Atahualpa.

On Lord Clive [1840]

7 She [the Roman Catholic Church] may still exist in undiminished vigor when some traveler from New Zealand shall, in the midst of a vast solitude, take his stand on a broken arch of London Bridge to sketch the ruins of St. Paul's.²

On Leopold von Ranke's History of the Popes [1840]

8 She [the Catholic Church] thoroughly understands what no other Church has ever understood, how to deal with enthusiasts.

On Leopold von Ranke's History of the Popes

9 The Chief Justice was rich, quiet, and infamous.

On Warren Hastings [1841]

10 I shall not be satisfied unless I produce something which shall for a few days supersede the last fashionable novel on the tables of young ladies.

Letter to Macvey Napier [November 5, 1841]

11 In order that he might rob a neighbor whom he had promised to defend, black men fought on the coast of Coromandel and red men scalped each other by the great lakes of North America.

On Frederick the Great [1842]

¹The louder he talked of his honor, the faster we counted our spoons. — EMERSON, *The Conduct of Life* [1860], *Worship*

²Who knows but that hereafter some traveler like myself will sit down upon the banks of the Seine, the Thames, or the Zuyder Zee, where now, in the tumult of enjoyment, the heart and the eyes are too slow to take in the multitude of sensations? Who knows but he will sit down solitary amid silent ruins, and weep a people inurned and their greatness changed into an empty name? — CONSTANTIN DE VOLNEY [1757–1820], *Ruins*, ch. 11

See Horace Walpole, 336:5.

12 We hardly know an instance of the strength and weakness of human nature so striking and so grotesque as the character of this haughty, vigilant, resolute, sagacious blue-stocking, half Mithridates and half Trissotin, bearing up against a world in arms, with an ounce of poison in one pocket and a quire of bad verses in the other.

On Frederick the Great

13 Lars Porsena of Clusium

By the Nine Gods he swore

That the great house of Tarquin

Should suffer wrong no more.

By the Nine Gods he swore it,

And named a trysting day,

And bade his messengers ride forth

East and west and south and north,

To summon his array.

Lays of Ancient Rome [1842]. Horatius, st. 1

14 To every man upon this earth

Death cometh soon or late;

And how can man die better

Than facing fearful odds

For the ashes of his fathers,

And the temples of his gods?

Lays of Ancient Rome. Horatius, st. 27

15 He [Richard Steele] was a rake among scholars, and a scholar among rakes.

Review of Lucy Aikin's Life and Writings of Addison [1843]

16 A man who has never looked on Niagara has but a faint idea of a cataract; and he who has not read Barère's *Memoirs* may be said not to know what it is to lie.

On Mémoires de Bertrand Barère [1844]

17 Those who compare the age in which their lot has fallen with a golden age which exists only in imagination, may talk of degeneracy and decay; but no man who is correctly informed as to the past will be disposed to take a morose or desponding view of the present.

History of England [1849–1861], vol. I, ch. 1

18 The Puritan hated bear-baiting, not because it gave pain to the bear, but because it gave pleasure to the spectators. *History of England, I, 2*

19 There were gentlemen and there were seamen in the navy of Charles II. But the seamen were not gentlemen, and the gentlemen were not seamen.

History of England, I, 3

20 He [Richard Rumbold, c. 1622–1685] never would believe that Providence had sent a few men into the world ready booted and spurred to ride, and millions ready saddled and bridled to be ridden.

History of England, I, 5

1 The ambassador [of Russia] and the grandees who accompanied him were so gorgeous that all London crowded to stare at them, and so filthy that nobody dared to touch them. They came to the court balls dropping pearls and vermin.

History of England, V, 23

2 Your Constitution is all sail and no anchor.
Letter to H. S. Randall, author of a Life of Thomas Jefferson [May 23, 1857]

Helmuth von Moltke

1800–1891

3 First ponder, then dare.¹ *Attributed*

4 The fate of every nation rests in its own power.
To the German Reichstag [March 1, 1880]

5 A war, even the most victorious, is a national misfortune. *Letter [1880]*

Richard Bethell, Lord Westbury

1800–1873

6 Take a note of that; his Lordship says he will turn it over in what he is pleased to call his mind.
Attributed²

Jane [Baillie] Welsh Carlyle

1801–1866

7 A positive engagement to marry a certain person at a certain time, at all haps and hazards, I have always considered the most ridiculous thing on earth.
To Thomas Carlyle [January 1825]

8 In spite of the honestest efforts to annihilate my *I-ity*, or merge it in what the world doubtless considers my better half, I still find myself a self-subsisting and alas! self-seeking *me*.
To John Sterling [June 4, 1835]

9 Oh Lord! If you but knew what a brimstone of a creature I am behind all this beautiful amiability!
To Eliza Stodart [February 29, 1836]

10 Instead of boiling up individuals into the species, I would draw a chalk circle round every individuality, and preach to it to keep within that, and preserve and cultivate its identity.
To John Sterling [August 5, 1845]

¹Erst wägen, dann wagen.

²Reportedly an audible aside from the barristers' table in reference to a presiding judge. According to T. A. Nash, *Life of Lord Westbury* [1888], vol. I, p. 158, Westbury disclaimed invention of the mot.

11 I can see that the Lady has a genius for ruling, whilst I have a genius for *not being ruled*.

To Thomas Carlyle [September 28, 1845]

12 The surest way to get a thing in this life is to be prepared for doing without it, to the exclusion even of hope. *Journal, August 1849*

13 Not a hundredth part of the thoughts in my head have ever been or ever will be spoken or written—as long as I keep my senses, at least.

Journal, July 16, 1858

14 The triumphal procession air which, in our manners and customs, is given to marriage at the outset—that singing of *Te Deum* before the battle has begun. *To Miss Barnes [August 24, 1859]*

Thomas Cole

1801–1848

15 Over all, rocks, wood, and water, brooded the spirit of repose, and the silent energy of nature stirred the soul to its inmost depths.

Essay on American Scenery [1835]

David Glasgow Farragut

1801–1870

16 Damn the torpedoes—full speed ahead!
At the battle of Mobile Bay [August 5, 1864]

John Henry Cardinal Newman

1801–1890

17 Time hath a taming hand.
Persecution [1832], st. 3

18 Lead, kindly Light, amid the encircling gloom;
Lead thou me on!
The night is dark, and I am far from home;
Lead thou me on!
Keep thou my feet: I do not ask to see
The distant scene; one step enough for me.
The Pillar of Cloud [1833]. Lead Kindly Light, st. 1

19 Growth is the only evidence of life.
Apologia pro Vita Sua [1864]

20 It is thy very energy of thought
Which keeps thee from thy God.
Dream of Gerontius [1866], pt. III

21 Living Nature, not dull Art
Shall plan my ways and rule my heart.
Nature and Art [1868], st. 12

1 O Lord, support us all the day long, until the shadows lengthen and the evening comes, and the busy world is hushed, and the fever of life is over, and our work is done. Then in thy mercy grant us a safe lodging, and a holy rest, and peace at the last.

Sermon [1834]. Included in the Book of Common Prayer

2 There is a knowledge which is desirable, though nothing come of it, as being of itself a treasure, and a sufficient remuneration of years of labor.

The Idea of a University [1873]. Discourse V, pt. 6

3 It is almost a definition of a gentleman to say that he is one who never inflicts pain.

The Idea of a University. Discourse VIII

4 The world is content with setting right the surface of things.

The Idea of a University. Discourse VIII

5 Ex umbris et imaginibus in veritatem [From shadows and symbols into the truth]!

His own epitaph at Edgbaston

William Henry Seward

1801–1872

6 Shall I tell you what this collision [of free and slave labor] means? . . . It is an irrepressible conflict between opposing and enduring forces, and it means that the United States must and will, sooner or later, become entirely a slave-holding nation or entirely a free-labor nation.

Speech at Rochester, New York [October 25, 1858]

7 I know, and all the world knows, that revolutions never go backward.

Speech at Rochester, New York [October 25, 1858]

Brigham Young

1801–1877

8 This is the place!

On first seeing the valley of the Great Salt Lake [July 24, 1847]

Lydia Maria Child

1802–1880

9 We first crush people to the earth, and then claim the right of trampling on them forever, because they are prostrate.

An Appeal on Behalf of That Class of Americans Called Africans [1833]

10 They [the slaves] have stabbed themselves for freedom—jumped into the waves for freedom—starved for freedom—fought like very tigers for freedom! But they have been hung, and burned, and shot—and their tyrants have been their historians!

An Appeal on Behalf of That Class of Americans Called Africans

11 Over the river and through the wood,
To grandfather's house we go;
The horse knows the way
To carry the sleigh,
Through the white and drifted snow.

*Flowers for Children [1844–1846].
Thanksgiving Day, st. 1*

12 Woman stock is rising in the market. I shall not live to see women vote, but I'll come and rap at the ballot box.

Letter to Sarah Shaw [August 3, 1856]

13 The United States is . . . a warning rather than an example to the world.

*To the twenty-fifth-anniversary meeting of the
Massachusetts Anti-Slavery Society [1857]*

14 Yours for the unshackled exercise of every faculty by every human being.

*Message to woman suffrage supporters
[c. 1875]*

David Christy

1802–c. 1868

15 Cotton Is King; or, The Economical Relations of Slavery.

Title of book [1855]¹

Alexandre Dumas the Elder

1802–1870

16 All for one, one for all, that is our motto.

The Three Musketeers [1844], ch. 9

17 Nothing succeeds like success.²

Ange Pitou [1854], vol. I

18 Let us look for the woman.³

*The Mobicans of Paris [1854–1855], vol. III,
ch. 10, 11*

¹Take away *time is money*, and what is left of England? take away *cotton is king*, and what is left of America? — HUGO, *Les Misérables* [1862], *Marius*, bk. IV, ch. 4

²Rien ne réussit comme le succès. — *French proverb*

³The phrase “Cherchez la femme” is attributed to JOSEPH FOUCHÉ [1759–1820].

Victor Hugo

1802–1885

- 1 These two halves of God, the Pope and the emperor. *Hernani* [1830], act IV, sc. ii
- 2 God became a man, granted. The devil became a woman.¹ *Ruy Blas* [1838], act II, sc. v
- 3 Popularity? It is glory's small change. *Ruy Blas*, III, v
- 4 An invasion of armies can be resisted, but not an idea whose time has come.² *Histoire d'un Crime* [written 1852], conclusion
- 5 Waterloo! Waterloo! Waterloo! Dismal plain!³ *Les Châtiments* [1853]. *L'Expiation*
- 6 You have created a new thrill.⁴ *Letter to Baudelaire* [October 6, 1859]
- 7 The supreme happiness of life is the conviction that we are loved. *Les Misérables* [1862].⁵ *Fantine*, bk. V, ch. 4
- 8 Great grief is a divine and terrible radiance which transfigures the wretched. *Les Misérables*. *Fantine*, V, 13
- 9 Napoleon . . . mighty somnambulist of a vanished dream. *Les Misérables*. *Cosette*, bk. I, ch. 13
- 10 Waterloo is a battle of the first rank won by a captain of the second. *Les Misérables*. *Cosette*, I, 16
- 11 Would you realize what Revolution is, call it Progress; and would you realize what Progress is, call it Tomorrow. *Les Misérables*. *Cosette*, I, 17
- 12 Great blunders are often made, like large ropes, of a multitude of fibers. *Les Misérables*. *Cosette*, V, 10
- 13 Upon the first goblet he read this inscription, *monkey wine*; upon the second, *lion wine*; upon the third, *sheep wine*; upon the fourth, *swine wine*. These four inscriptions expressed the four descending degrees of drunkenness: the first, that which enlivens; the second, that which irritates; the third, that which stupefies; finally the last, that which brutalizes. *Les Misérables*. *Cosette*, VI, 9

¹Dieu s'est fait homme; soit. Le diable s'est fait femme.²On résiste à l'invasion des armées; on ne résiste pas à l'invasion des idées. (Literally, one can resist the invasion of armies, but not the invasion of ideas.)³Waterloo! Waterloo! Waterloo! Morne plaine!⁴Vous créez un frisson nouveau.⁵Translated by CHARLES E. WILBOUR.

- 14 A man is not idle because he is absorbed in thought. There is a visible labor and there is an invisible labor. *Les Misérables*. *Cosette*, VII, 8
- 15 No one ever keeps a secret so well as a child. *Les Misérables*. *Cosette*, VIII, 8
- 16 Social prosperity means man happy, the citizen free, the nation great. *Les Misérables*. *Saint Denis*, bk. I, ch. 4
- 17 Where the telescope ends, the microscope begins. Which of the two has the grander view? *Les Misérables*. *Saint Denis*, III, 3
- 18 To rise at six, to dine at ten,
To sup at six, to sleep at ten,
Makes a man live for ten times ten. *Inscription over the door of Hugo's study*
- 19 I represent a party which does not yet exist: the party of revolution, civilization.
This party will make the twentieth century.
There will issue from it first the United States of Europe, then the United States of the World.
On the wall of the room in which Hugo died, Place des Vosges, Paris

Letitia Elizabeth Landon

1802–1838

- 20 Few, save the poor, feel for the poor. *The Poor*
- 21 Were it not better to forget
Than but remember and regret? *Despondency*

George Pope Morris

1802–1864

- 22 Woodman, spare that tree!
Touch not a single bough!
In youth it sheltered me,
And I'll protect it now. *Woodman, Spare That Tree* [1830], st. 1
- 23 The union of hearts—the union of hands—
And the flag of our Union forever!
The Flag of Our Union [1851]

William Allen

1803–1879

- 24 Fifty-four forty, or fight!⁶ *Speech in the Senate* [1844]

⁶Slogan of expansionist Democrats in the 1844 presidential campaign, in which the Oregon boundary definition was a pressing issue. The new Democratic President, James K. Polk, compromised [1846] with Great Britain on the 49th parallel.

Thomas Lovell Beddoes

1803–1849

1 The anchor heaves, the ship swings free,
The sails swell full. To sea, to sea!
Death's Jest-Book [1850]. Song from the Ship,
st. 2

2 If there were dreams to sell,
What would you buy?
Some cost a passing-bell;
Some a light sigh. *Dream Pedlary*

George Borrow

1803–1881

3 There's night and day, brother, both sweet things;
sun, moon, and stars, brother, all sweet things; there's
likewise a wind on the heath. Life is very sweet,
brother; who would wish to die?
Lavengro [1851], ch. 25

4 I learned . . . to fear God, and to take my own
part. *Lavengro, 86*

5 Youth will be served, every dog has his day, and
mine has been a fine one. *Lavengro, 92*

6 Youth is the only season for enjoyment, and the
first twenty-five years of one's life are worth all the
rest of the longest life of man, even though those
five-and-twenty be spent in penury and contempt,
and the rest in the possession of wealth, honors, re-
spectability. *The Romany Rye [1857], ch. 30*

**Edward Bulwer-Lytton,
Baron Lytton**

1803–1873

7 In other countries poverty is a misfortune — with
us it is a crime.
England and the English [1833]

8 Rank is a great beautifier.
The Lady of Lyons [1838], act II, sc. i

9 Love, like Death,
Levels all ranks, and lays the shepherd's crook
Beside the scepter. *The Lady of Lyons, III, ii*

10 Beneath the rule of men entirely great,
The pen is mightier than the sword.
Richelieu [1839], act II, sc. ii

11 In the lexicon of youth, which fate reserves
For a bright manhood, there is no such word
As — *fail*. *Richelieu, II, ii*

12 It was a dark and stormy night.¹
Paul Clifford [1840], opening words

13 [Tennyson:] Out-babying Wordsworth and out-
glittering Keats.
The New Timon [1846], pt. I

William Driver

1803–1886

14 I name thee Old Glory.
*As the flag was hoisted to the masthead of his
brig²*

Ralph Waldo Emerson

1803–1882

15 Good-bye, proud world! I'm going home;
Thou art not my friend and I'm not thine.
Poems [1847]. Good-bye, st. 1

16 Nor knowest thou what argument
Thy life to thy neighbor's creed has lent.
All are needed by each one;
Nothing is fair or good alone.
Poems. Each and All, st. 1

17 I wiped away the weeds and foam,
I fetched my sea-born treasures home;
But the poor, unsightly, noisome things
Had left their beauty on the shore,
With the sun and the sand and the wild uproar.
Poems. Each and All, st. 3

18 I like a church; I like a cowl;
I love a prophet of the soul;
And on my heart monastic aisles
Fall like sweet strains or pensive smiles;
Yet not for all his faith can see
Would I that cowlèd churchman be.
Poems. The Problem, st. 1

19 The hand that rounded Peter's dome,
And groined the aisles of Christian Rome,
Wrought in a sad sincerity;
Himself from God he could not free;
He builded better than he knew —
The conscious stone to beauty grew.
Poems. The Problem, st. 2

20 Line in nature is not found;
Unit and universe are round;

¹See Schulz, 811:2.

²On August 10, 1831, a large American flag was presented to Driver, captain of the *Charles Duggett*, by a band of women in recognition of his bringing the British mutineers of the ship *Bounty* from Tahiti back to their former home, Pitcairn Island.

- In vain produced, all rays return;
Evil will bless, and ice will burn. *Poems. Uriel, st. 2*
- 1 Announced by all the trumpets of the sky,
Arrives the snow. *Poems. The Snowstorm, l. 1*
Enclosed
- 2 In a tumultuous privacy of storm.
Poems. The Snowstorm, l. 8
- 3 In May, when sea winds pierced our solitudes,
I found the fresh Rhodora in the woods.
Poems. The Rhodora, l. 1
- 4 Rhodora! if the sages ask thee why
This charm is wasted on the earth and sky,
Tell them, dear, that if eyes were made for seeing,
Then Beauty is its own excuse for being.
Poems. The Rhodora, l. 9
- 5 Things are of the snake.
Poems. Ode Inscribed to W. H. Channing, st. 6
- 6 Things are in the saddle,
And ride mankind.
Poems. Ode Inscribed to W. H. Channing, st. 6
- 7 There are two laws discrete,
Not reconciled—
Law for man, and law for thing.
Poems. Ode Inscribed to W. H. Channing, st. 7
- 8 Give all to love;
Obey thy heart;
Friends, kindred, days,
Estate, good fame,
Plans, credit and the Muse,
Nothing refuse. *Poems. Give All to Love, st. 1*
- 9 Heartily know,
When half-gods go,
The gods arrive. *Poems. Give All to Love, st. 6*
- 10 Love not the flower they pluck, and know it not,
And all their botany is Latin names. *Poems. Blight*
- 11 By the rude bridge that arched the flood,
Their flag to April's breeze unfurled,
Here once the embattled farmers stood,
And fired the shot heard round the world.
*Poems. Hymn Sung at the Completion of the
Battle Monument, Concord, Massachusetts
[July 4, 1837], st. 1*
- 12 "Pass in, pass in," the angels say,
"In to the upper doors,
Nor count compartments of the floors,
But mount to paradise
By the stairway of surprise." *Poems. Merlin I*
- 13 God said, I am tired of kings,
I suffer them no more;
- Up to my ear the morning brings
The outrage of the poor.
*May-Day and Other Pieces [1867]. Boston
Hymn, st. 2*
- 14 Today unbind the captive,
So only are ye unbound;
Lift up a people from the dust,
Trump of their rescue, sound!
*May-Day and Other Pieces. Boston Hymn,
st. 17*
- 15 I think no virtue goes with size.
May-Day and Other Pieces. The Titmouse
- 16 So nigh is grandeur to our dust,
So near is God to man,
When Duty whispers low, *Thou must,*
The youth replies, *I can.*
May-Day and Other Pieces. Voluntaries, III
- 17 Wilt thou seal up the avenues of ill?
Pay every debt, as if God wrote the bill.
May-Day and Other Pieces. "Suum Cuique"
- 18 Daughters of Time, the hypocritic Days,
Muffled and dumb like barefoot dervishes,
And marching single in an endless file,
Bring diadems and fagots in their hands.
May-Day and Other Pieces. Days
- 19 I, too late,
Under her solemn fillet saw the scorn.
May-Day and Other Pieces. Days
- 20 It is time to be old,
To take in sail.
May-Day and Other Pieces. Terminus
- 21 Obey the voice at eve obeyed at prime.
May-Day and Other Pieces. Terminus
- 22 If the red slayer think he slays,
Or if the slain think he is slain,
They know not well the subtle ways
I keep, and pass, and turn again.¹
May-Day and Other Pieces. Brahma
- 23 They reckon ill who leave me out;
When me they fly, I am the wings;
I am the doubter and the doubt,
And I the hymn the Brahmin sings.
May-Day and Other Pieces. Brahma
- 24 I am the owner of the sphere,
Of the seven stars and the solar year,
Of Caesar's hand, and Plato's brain,
Of Lord Christ's heart, and Shakespeare's strain.
May-Day and Other Pieces. History

¹See *The Upanishads*, 51:24.

- 1 To different minds, the same world is a hell, and a heaven. *Journal. December 20, 1822*
- 2 Four snakes gliding up and down a hollow for no purpose that I could see—not to eat, not for love, but only gliding. *Journal. April 11, 1834*
- 3 I wish to write such rhymes as shall not suggest a restraint, but contrariwise the wildest freedom. *Journal. June 27, 1839*
- 4 You shall have joy, or you shall have power, said God; you shall not have both. *Journal. October 1842*
- 5 The sky is the daily bread of the eyes. *Journal. May 25, 1843*
- 6 Poetry must be as new as foam, and as old as the rock. *Journal. March 1845*
- 7 *Immortality.* I notice that as soon as writers broach this question they begin to quote. I hate quotation. Tell me what you know. *Journal. May 1849*
- 8 Blessed are those who have no talent! *Journal. February 1850*
- 9 The word *liberty* in the mouth of Mr. Webster sounds like the word *love* in the mouth of a courtesan. *Journal. February 12 (?), 1851*
- 10 I trust a good deal to common fame, as we all must. If a man has good corn, or wood, or boards, or pigs, to sell, or can make better chairs or knives, crucibles or church organs, than anybody else, you will find a broad hard-beaten road to his house, though it be in the woods.¹ *Journal. February 1855*
- 11 The blazing evidence of immortality is our dissatisfaction with any other solution. *Journal. July 1855*
- 12 The foregoing generations beheld God and nature face to face; we, through their eyes. Why should not we also enjoy an original relation to the universe? *Nature [1836, 1849]. Introduction*
- 13 Undoubtedly we have no questions to ask which are unanswerable. We must trust the perfection of the creation so far, as to believe that whatever curiosity the order of things has awakened in our minds, the order of things can satisfy. *Nature. Introduction*
- 14 Crossing a bare common, in snow puddles, at twilight, under a clouded sky, without having in my thoughts any occurrence of special good fortune, I have enjoyed a perfect exhilaration. I am glad to the brink of fear. *Nature, sec. 1*
- 15 Standing on the bare ground . . . all mean egotism vanishes. I become a transparent eyeball; I am nothing; I see all; the currents of the Universal Being circulate through me; I am part or particle of God. *Nature, 1*
- 16 Give me health and a day, and I will make the pomp of emperors ridiculous. *Nature, 3*
- 17 Every natural fact is a symbol of some spiritual fact. *Nature, 4*
- 18 A man is a god in ruins. *Nature, 4*
- 19 All that Adam had, all that Caesar could, you have and can do. . . . Build, therefore, your own world. *Nature, 4*
- 20 The scholar is the delegated intellect. In the right state he is *Man Thinking*. *The American Scholar [1837], introduction*
- 21 Meek young men grow up in libraries, believing it their duty to accept the views which Cicero, which Locke, which Bacon have given, forgetful that Cicero, Locke and Bacon were only young men in libraries when they wrote these books. *The American Scholar, sec. 2*
- 22 There is then creative reading as well as creative writing. *The American Scholar, 2*
- 23 Character is higher than intellect. *The American Scholar, 3*
- 24 In self-trust all the virtues are comprehended. *The American Scholar, 3*
- 25 Wherever Macdonald² sits, there is the head of the table. *The American Scholar, 3*
- 26 This time, like all times, is a very good one, if we but know what to do with it. *The American Scholar, 3*
- 27 I embrace the common, I explore and sit at the feet of the familiar, the low. Give me insight into today, and you may have the antique and future worlds. What would we really know the meaning of? The meal in the firkin; the milk in the pan; the ballad in the street; the news of the boat. *The American Scholar, 3*

¹If a man can write a better book, preach a better sermon, or make a better mousetrap than his neighbor, though he builds his house in the woods the world will make a beaten path to his door.—*Attributed to EMERSON (in a lecture) by SARAH S. B. YULE and MARY S. KEENE, Borrowings [1889].* Often cited as: Build a better mousetrap and the world will beat a path to your door.

²Often quoted as “Macgregor.”

- 1 If the single man plant himself indomitably on his instincts, and there abide, the huge world will come round to him.¹ *The American Scholar, 3*
- 2 If utterance is denied, the thought lies like a burden on the man. Always the seer is a sayer.
Divinity School Address [1838]
- 3 Men grind and grind in the mill of a truism, and nothing comes out but what was put in. But the moment they desert the tradition for a spontaneous thought, then poetry, wit, hope, virtue, learning, anecdote, all flock to their aid.
Literary Ethics [1838]
- 4 I have no expectation that any man will read history aright who thinks that what was done in a remote age, by men whose names have resounded far, has any deeper sense than what he is doing today.
Essays: First Series [1841]. History
- 5 We are always coming up with the emphatic facts of history in our private experience and verifying them here. All history becomes subjective; in other words, there is properly no history; only biography.
Essays: First Series. History
- 6 It is the fault of our rhetoric that we cannot strongly state one fact without seeming to belie some other.
Essays: First Series. History
- 7 To believe your own thought, to believe that what is true for you in your private heart is true for all men—that is genius.
Essays: First Series. Self-Reliance
- 8 Society everywhere is in conspiracy against the manhood of every one of its members. . . . The virtue in most request is conformity. Self-reliance is its aversion. It loves not realities and creators, but names and customs.
Essays: First Series. Self-Reliance
- 9 Whoso would be a man must be a nonconformist.
Essays: First Series. Self-Reliance
- 10 It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own; but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude.
Essays: First Series. Self-Reliance
- 11 A foolish consistency is the hobgoblin of little minds, adored by little statesmen and philosophers and divines. With consistency a great soul has simply nothing to do.
Essays: First Series. Self-Reliance
- 12 To be great is to be misunderstood.
Essays: First Series. Self-Reliance
- 13 An institution is the lengthened shadow of one man.
Essays: First Series. Self-Reliance
- 14 I like the silent church before the service begins, better than any preaching.
Essays: First Series. Self-Reliance
- 15 Discontent is the want of self-reliance: it is infirmity of will.
Essays: First Series. Self-Reliance
- 16 For every Stoic was a Stoic; but in Christendom where is the Christian?
Essays: First Series. Self-Reliance
- 17 Nothing can bring you peace but yourself.
Essays: First Series. Self-Reliance
- 18 Every sweet hath its sour; every evil its good.
Essays: First Series. Compensation
- 19 For everything you have missed, you have gained something else; and for everything you gain, you lose something.
Essays: First Series. Compensation
- 20 Everything in Nature contains all the powers of Nature. Everything is made of one hidden stuff.
Essays: First Series. Compensation
- 21 All mankind love a lover.
Essays: First Series. Love
- 22 Thou art to me a delicious torment.
Essays: First Series. Friendship
- 23 Almost all people descend to meet.
Essays: First Series. Friendship
- 24 Happy is the house that shelters a friend.
Essays: First Series. Friendship
- 25 A friend is a person with whom I may be sincere. Before him, I may think aloud.
Essays: First Series. Friendship
- 26 A friend may well be reckoned the masterpiece of Nature.
Essays: First Series. Friendship
- 27 Two may talk and one may hear, but three cannot take part in a conversation of the most sincere and searching sort.
Essays: First Series. Friendship
- 28 The only reward of virtue is virtue; the only way to have a friend is to be one.
Essays: First Series. Friendship
- 29 I do then with my friends as I do with my books. I would have them where I can find them, but I seldom use them.
Essays: First Series. Friendship
- 30 In skating over thin ice our safety is in our speed.
Essays: First Series. Prudence
- 31 Heroism feels and never reasons and therefore is always right.
Essays: First Series. Heroism

¹All things come round to him who will but wait.—H. W. LONGFELLOW, *Tales of a Wayside Inn, The Student's Tale* [1863]

- 1 Beware when the great God lets loose a thinker on this planet. *Essays: First Series. Circles*
- 2 One man's justice is another's injustice; one man's beauty another's ugliness; one man's wisdom another's folly. *Essays: First Series. Circles*
- 3 Nature abhors the old, and old age seems the only disease;¹ all others run into this one. *Essays: First Series. Circles*
- 4 Nothing great was ever achieved without enthusiasm. *Essays: First Series. Circles*
- 5 Nothing astonishes men so much as common sense and plain dealing. *Essays: First Series. Art*
- 6 A man may love a paradox without either losing his wit or his honesty.
Walter Savage Landor. From The Dial [1841], XII
- 7 There is always a certain meanness in the argument of conservatism, joined with a certain superiority in its fact. *The Conservative [1842]*
- 8 For it is not meters, but a metermaking argument that makes a poem—a thought so passionate and alive that like the spirit of a plant or an animal it has an architecture of its own, and adorns nature with a new thing.
Essays: Second Series [1844]. The Poet
- 9 Language is the archives of history. . . . Language is fossil poetry.
Essays: Second Series. The Poet
- 10 Nature and books belong to the eyes that see them. *Essays: Second Series. Experience*
- 11 The less government we have, the better—the fewer laws, and the less confided power.
Essays: Second Series. Politics
- 12 Money, which represents the prose of life, and which is hardly spoken of in parlors without an apology, is, in its effects and laws, as beautiful as roses.
Essays: Second Series. Nominalist and Realist
- 13 Every man is wanted, and no man is wanted much.
Essays: Second Series. Nominalist and Realist
- 14 The reward of a thing well done, is to have done it. *Essays: Second Series. Nominalist and Realist*
- 15 As to what are called the masses, and common men—there are no common men. All men are at last of a size.
Representative Men [1850]. The Uses of Great Men
- 16 He is great who is what he is from Nature, and who never reminds us of others.
Representative Men. The Uses of Great Men
- 17 Every hero becomes a bore at last.
Representative Men. The Uses of Great Men
- 18 Great geniuses have the shortest biographies.
Representative Men. Plato; or, The Philosopher
- 19 Things added to things, as statistics, civil history, are inventories. Things used as language are inexhaustibly attractive.
Representative Men. Plato; or, The Philosopher
- 20 Keep cool: it will be all one a hundred years hence.²
Representative Men. Montaigne; or, The Skeptic
- 21 Is not marriage an open question, when it is alleged, from the beginning of the world, that such as are in the institution wish to get out, and such as are out wish to get in?
Representative Men. Montaigne; or, The Skeptic
- 22 Self-reliance, the height and perfection of man, is reliance on God.
The Fugitive Slave Law [1854]
- 23 Great men, great nations, have not been boasters and buffoons, but perceivers of the terror of life, and have manned themselves to face it.
The Conduct of Life [1860]. Fate
- 24 Men are what their mothers made them.
The Conduct of Life. Fate
- 25 Coal is a portable climate.
The Conduct of Life. Wealth
- 26 The world is his, who has money to go over it.
The Conduct of Life. Wealth
- 27 Art is a jealous mistress.
The Conduct of Life. Wealth
- 28 Solitude, the safeguard of mediocrity, is to genius the stern friend.
The Conduct of Life. Culture
- 29 There is always a best way of doing everything, if it be to boil an egg. Manners are the happy ways of doing things.
The Conduct of Life. Behavior
- 30 Fine manners need the support of fine manners in others.
The Conduct of Life. Behavior
- 31 I wish that life should not be cheap, but sacred. I wish the days to be as centuries, loaded, fragrant.
The Conduct of Life. Considerations by the Way

¹Old age is an incurable disease (senectus enim insanibilis morbus est).—SENECA, *Epistulae Morales ad Lucilium*, no. 108, sec. 28

²What matters what anybody thinks? "It will be all the same a hundred years hence." That is the most sensible proverb ever invented.—GEORGE DU MAURIER, *Peter Ibbetson* [1891]

- 1 Our chief want in life is somebody who shall make us do what we can.
The Conduct of Life. Considerations by the Way
- 2 Make yourself necessary to somebody.
The Conduct of Life. Considerations by the Way
- 3 Beauty without grace is the hook without the bait.
The Conduct of Life. Beauty
- 4 Never read any book that is not a year old.
The Conduct of Life. In Praise of Books
- 5 There are always two parties, the party of the Past and the party of the Future; the Establishment and the Movement.
Historic Notes of Life and Letters in New England [1867]
- 6 The key to the period appeared to be that the mind had become aware of itself. . . . The young men were born with knives in their brain, a tendency to introversion, self-dissection, anatomizing of motives.
Historic Notes of Life and Letters in New England
- 7 Hitch your wagon to a star.
Society and Solitude [1870]. Civilization
- 8 The true test of civilization is, not the census, nor the size of cities, nor the crops—no, but the kind of man the country turns out.
Society and Solitude. Civilization
- 9 Every genuine work of art has as much reason for being as the earth and the sun.
Society and Solitude. Art
- 10 A masterpiece of art has in the mind a fixed place in the chain of being, as much as a plant or a crystal.
Society and Solitude. Art
- 11 We boil at different degrees.
Society and Solitude. Eloquence
- 12 The ornament of a house is the friends who frequent it.
Society and Solitude. Domestic Life
- 13 Can anybody remember when the times were not hard and money not scarce?
Society and Solitude. Works and Days
- 14 'Tis the good reader that makes the good book; . . . in every book he finds passages which seem confidences or asides hidden from all else and unmistakably meant for his ear.
Society and Solitude. Success
- 15 We do not count a man's years until he has nothing else to count.
Society and Solitude. Old Age
- 16 A mollusk is a cheap edition [of man] with a suppression of the costlier illustrations, designed for dingy circulation, for shelving in an oyster-bank or among the seaweed.
Power and Laws of Thought [c. 1870]
- 17 Life is not so short but that there is always time enough for courtesy.
Letters and Social Aims [1876]. Social Aims
- 18 I have heard with admiring submission the experience of the lady who declared that the sense of being perfectly well-dressed gives a feeling of inward tranquillity which religion is powerless to bestow.
Letters and Social Aims. Social Aims
- 19 Great men are they who see that spiritual is stronger than any material force, that thoughts rule the world.
Letters and Social Aims. Progress and Culture, Phi Beta Kappa Address [July 18, 1876]
- 20 Next to the originator of a good sentence is the first quoter of it.¹
Letters and Social Aims. Quotation and Originality
- 21 When Shakespeare is charged with debts to his authors, Landor replies, "Yet he was more original than his originals. He breathed upon dead bodies and brought them into life."
Letters and Social Aims. Quotation and Originality
- 22 By necessity, by proclivity, and by delight, we all quote.
Letters and Social Aims. Quotation and Originality
- 23 Wit makes its own welcome, and levels all distinctions.
Letters and Social Aims. The Comic
- 24 The perception of the comic is a tie of sympathy with other men.
Letters and Social Aims. The Comic
- 25 What is a weed? A plant whose virtues have not yet been discovered.
Fortune of the Republic [1878]
- 26 To live without duties is obscene.
Lectures and Biographical Sketches [1883]. Aristocracy
- 27 Speak the affirmative; emphasize your choice by utter ignoring of all that you reject.
Lectures and Biographical Sketches. The Preacher

¹There is not less wit nor less invention in applying rightly a thought one finds in a book, than in being the first author of that thought.—PIERRE BAYLE [1647–1706], *Dictionnaire Historique et Critique* [1697–1702]

- 1 Genius has no taste for weaving sand.
Lectures and Biographical Sketches.
The Scholar
- 2 This world we live in is but thickened light.
Lectures and Biographical Sketches.
The Scholar
- 3 All the thoughts of a turtle are turtles, and of a
rabbit, rabbits.
The Natural History of Intellect [1893]
- 4 When you strike at a king, you must kill him.
Recollected by OLIVER WENDELL HOLMES, JR.
From MAX LERNER, The Mind and Faith of
Justice Holmes [1943]

Robert Stephen Hawker

1803–1875

- 5 And shall Trelawny die?
Here's twenty thousand Cornish men
Will know the reason why.
The Song of the Western Men [1825],¹ st. 1

Richard Henry Hengist Horne

1803–1884

- 6 'Tis always morning somewhere in the world.
Orion [1843], bk. III, canto 2

Douglas Jerrold

1803–1857

- 7 Dogmatism is puppyism come to its full growth.
Wit and Opinions of Douglas Jerrold [1859]
- 8 That fellow would vulgarize the day of judgment.
Wit and Opinions of Douglas Jerrold.
A Comic Author
- 9 Some people are so fond of ill luck that they run
halfway to meet it.
Wit and Opinions of Douglas Jerrold.
Meeting Troubles Halfway
- 10 Talk to him of Jacob's ladder, and he would ask
the number of the steps.
Wit and Opinions of Douglas Jerrold.
A Matter-of-fact Man

¹“And shall Trelawny die?” has been a popular phrase throughout Cornwall since the imprisonment in the Tower of London [1688] of Sir Jonathan Trelawny [1650–1721] with six other prelates for refusing to recognize the Declaration of Indulgence issued by James II.

Robert Smith Surtees

1803–1864

- 11 Jorrocks' Jaunts and Jollities.
Title of novel [1838]
- 12 Full o' beans and benevolence.
Handley Cross [1843], ch. 27
- 13 Three things I never lends—my 'oss, my wife,
and my name.
Hillingdon Hall [1845], ch. 33
- 14 More people are flattered into virtue than bul-
lied out of vice.
The Analysis of the Hunting Field [1846],
ch. 1
- 15 Better be killed than frightened to death.
Mr. Facey Romford's Hounds [1864], ch. 32

Fëdor Tiutchev

1803–1873

- 16 A thought, once uttered, is a lie.
Silentium [1830]
- 17 Like first love, the heart of Russia will not forget
you.
Tribute to Pushkin [January 29, 1837]
- 18 Homeland of patience, land of the Russian
people.
These Poor Villages [1855]

Benjamin Disraeli, Earl of Beaconsfield

1804–1881

- 19 The microcosm of a public school.
Vivian Grey [1826], bk. I, ch. 2
- 20 I hate definitions.
Vivian Grey, II, 6
- 21 Variety is the mother of Enjoyment.
Vivian Grey, V, 4
- 22 I repeat . . . that all power is a trust; that we are
accountable for its exercise; that, from the people,
and for the people, all springs, and all must exist.
Vivian Grey, VI, 7
- 23 A *dark* horse, which had never been thought of,
and which the careless St. James had never even ob-
served in the list, rushed past the grandstand in
sweeping triumph.
The Young Duke [1831], bk. II, ch. 5
- 24 Yes, I am a Jew, and when the ancestors of the
right honorable gentleman were brutal savages in

- an unknown island, mine were priests in the temple of Solomon.¹
Reply to a taunt by Daniel O'Connell
- 1 What we anticipate seldom occurs; what we least expected generally happens.
Henrietta Temple [1837], bk. II, ch. 4
- 2 Though I sit down now, the time will come when you will hear me.
Maiden speech in the House of Commons [1837]
- 3 A government of statesmen or of clerks? Of Humbug or Humdrum?
Coningsby [1844], bk. II, ch. 4
- 4 I rather like bad wine . . . one gets so bored with good wine.
Sybil; or, The Two Nations [1845], bk. I, ch. 1
- 5 Two nations, between whom there is no intercourse and no sympathy; who are as ignorant of each other's habits, thoughts, and feelings as if they were dwellers in different zones, or inhabitants of different planets; who are formed by a different breeding, are fed by a different food, are ordered by different manners, and are not governed by the same laws . . . *the rich and the poor.*
Sybil; or, The Two Nations, II, 5
- 6 Property has its duties as well as its rights.²
Sybil; or, The Two Nations, 11
- 7 Little things affect little minds.
Sybil; or, The Two Nations, III, 2
- 8 The right honorable gentleman [Sir Robert Peel] caught the Whigs bathing and walked away with their clothes.
Speech in the House of Commons [February 28, 1845]
- 9 He was fresh and full of faith that "something would turn up."
Tancred [1847], bk. III, ch. 6
- 10 A precedent embalms a principle.
Speech on the expenditures of the country [February 22, 1848]
- 11 How much easier it is to be critical than to be correct.
Speech [January 24, 1860]
- 12 Is man an ape or an angel? I, my lord, I am on the side of the angels. I repudiate with indignation and abhorrence those newfangled theories.
Speech at Oxford Diocesan Conference [November 25, 1864]
- 13 I have climbed to the top of the greasy pole.
To friends, on being made prime minister [1868]
- 14 When a man fell into his anecdotage, it was a sign for him to retire.
Lothair [1870], ch. 28
- 15 Every woman should marry—and no man.
Lothair, 30
- 16 You know who the critics are? The men who have failed in literature and art.
Lothair, 35
- 17 "My idea of an agreeable person," said Hugo Bohun, "is a person who agrees with me."
Lothair, 41
- 18 Increased means and increased leisure are the two civilizers of man.
Speech to the Conservatives of Manchester [April 3, 1872]
- 19 The secret of success is constancy to purpose.
Speech [June 24, 1872]
- 20 The health of the people is really the foundation upon which all their happiness and all their powers as a state depend.
Speech [July 24, 1877]
- 21 Lord Salisbury and myself have brought you back peace—but a peace I hope with honor.
Speech in the House of Commons [July 16, 1878]
- 22 A series of congratulatory regrets.
Speech at Knightsbridge [July 27, 1878]
- 23 A sophistical rhetorician [Gladstone], inebriated with the exuberance of his own verbosity, and gifted with an egotistical imagination that can at all times command an interminable and inconsistent series of arguments to malign an opponent and to glorify himself.
Speech at Knightsbridge [July 27, 1878]
- 24 The harebrained chatter of irresponsible frivolity.
Speech at the Guildhall, London [November 9, 1878]
- 25 The Athanasian Creed is the most splendid ecclesiastical lyric ever poured forth by the genius of man.
Endymion [1880], ch. 52
- 26 "As for that," said Waldershare, "sensible men are all of the same religion." "And pray, what is that?" inquired the prince. "Sensible men never tell."³
Endymion, 81

¹The gentleman will please remember that when his half-civilized ancestors were hunting the wild boar in the forests of Silesia, mine were the princes of the earth.—JUDAH P. BENJAMIN [1811–1884], *reply to a senator; from BEN PERLEY POORE, Reminiscences of Sixty Years in the National Metropolis* [1886]

²Property has its duties as well as its rights.—THOMAS DRUMMOND [1797–1840; inventor of the Drummond light], *Letter to the Landlords of Tipperary* [May 22, 1838]

³See Shaftesbury, 277:12

- 1 No, it is better not. She would only ask me to take a message to Albert.
On his deathbed, declining a visit from Queen Victoria

Gavarni
[Sulpice Guillaume Chevalier]

1804–1866

- 2 Les Enfants Terribles [The Terrible Children].
Title of series of prints [1865]

Nathaniel Hawthorne

1804–1864

- 3 By the sympathy of your human hearts for sin ye shall scent out all the places—whether in church, bedchamber, street, field, or forest—where crime has been committed, and shall exult to behold the whole earth one stain of guilt, one mighty blood spot.
Young Goodman Brown [1835]
- 4 As the moral gloom of the world overpowers all systematic gaiety, even so was their home of wild mirth made desolate amid the sad forest.
The Maypole of Merrymount [1836]
- 5 If a man, sitting all alone, cannot dream strange things, and make them look like truth, he need never try to write romances.
The Scarlet Letter [1850]. The Custom-House
- 6 On the breast of her gown, in fine red cloth, surrounded with an elaborate embroidery and fantastic flourishes of gold thread, appeared the letter A.
The Scarlet Letter, ch. 2
- 7 My heart was a habitation large enough for many guests, but lonely and chill, and without a household fire. I longed to kindle one! It seemed not so wild a dream.
The Scarlet Letter, 4
- 8 There is a fatality, a feeling so irresistible and inevitable that it has the force of doom, which almost invariably compels human beings to linger around and haunt, ghostlike, the spot where some great and marked event has given the color to their lifetime; and still the more irresistibly, the darker the tinge that saddens it.
The Scarlet Letter, 5
- 9 Let the black flower blossom as it may!
The Scarlet Letter, 14
- 10 Let men tremble to win the hand of woman, unless they win along with it the utmost passion of her heart.
The Scarlet Letter, 15
- 11 “Never, never!” whispered she. “What we did had a consecration of its own.”
The Scarlet Letter, 17
- 12 The scarlet letter was her passport into regions where other women dared not tread. Shame, Despair, Solitude! These had been her teachers—stern and wild ones—and they had made her strong, but taught her much amiss.
The Scarlet Letter, 18
- 13 At some brighter period, when the world should have grown ripe for it, in Heaven’s own time, a new truth would be revealed, in order to establish the whole relation between man and woman on a surer ground of mutual happiness.
The Scarlet Letter, 24
- 14 The book, if you would see anything in it, requires to be read in the clear, brown, twilight atmosphere in which it was written; if opened in the sunshine, it is apt to look exceedingly like a volume of blank pages.
Twice-Told Tales [1851], preface
- 15 Not to be deficient in this particular, the author has provided himself with a moral—the truth, namely, that the wrongdoing of one generation lives into the successive ones.
The House of the Seven Gables [1851], preface
- 16 God will give him blood to drink!
The House of the Seven Gables, ch. 1
- 17 Life is made up of marble and mud.
The House of the Seven Gables, 2
- 18 What other dungeon is so dark as one’s own heart! What jailer so inexorable as one’s self!
The House of the Seven Gables, 11
- 19 Of all the events which constitute a person’s biography, there is scarcely one . . . to which the world so easily reconciles itself as to his death.
The House of the Seven Gables, 21
- 20 The greatest obstacle to being heroic is the doubt whether one may not be going to prove one’s self a fool; the truest heroism is, to resist the doubt; and the profoundest wisdom, to know when it ought to be resisted, and when to be obeyed.
The Blithedale Romance [1852], ch. 2
- 21 In youth men are apt to write more wisely than they really know or feel; and the remainder of life may be not idly spent in realizing and convincing themselves of the wisdom which they uttered long ago.
The Snow Image [1852], preface
- 22 No author, without a trial, can conceive of the difficulty of writing a romance about a country where there is no shadow, no antiquity, no mystery, no picturesque and gloomy wrong, nor anything but a commonplace prosperity, in broad and simple daylight, as is happily the case with my dear native land.
The Marble Faun [1860], preface

- 1 Mountains are earth's undecaying monuments.
Sketches from Memory [1868]. The Notch of the White Mountains

Charles-Augustin Sainte-Beuve

1804–1869

- 2 Vigny, more secret,
As if in his tower of ivory, retired before noon.¹
Pensées d'Août, à M. Villemain [1837], st. 3
- 3 Silence is the sovereign contempt.²
Mes Poisons

George Sand [Amandine Aurore Lucile Dupin, Baronne Dudevant]

1804–1876

- 4 Love, bumping his head blindly against all the obstacles of civilization. *Indiana [1832], preface*
- 5 No human creature can give orders to love.
Jacques [1834]
- 6 Deliberately, women are given a deplorable education. . . . While man frees himself from constraining civil and religious bonds, he is only too glad to have woman hold tightly to the Christian principle of suffering and keeping her silence.
Letters to Marcie [1837]
- 7 We cannot tear out a single page of our life, but we can throw the whole book in the fire.
Mauprat [1837]
- 8 Charity degrades those who receive it and hardens those who dispense it. *Consuelo [1842]*
- 9 They [the peasants] were born kings of the earth far more truly than those who possess it only from having bought it. *The Haunted Pool [1851]*
- 10 Life in common among people who love each other is the ideal of happiness.
Histoire de Ma Vie [1856]
- 11 In our wholly factitious society, to have no cash at all means frightful want or absolute powerlessness.
Histoire de Ma Vie
- 12 Revolutions . . . have put one half of France in mourning for the other. *Histoire de Ma Vie*

¹Vigny, plus secret, / Comme en sa tour d'ivoire, avant midi, rentrait.

The poet, retired in his Tower of Ivory, isolated, according to his desire, from the world of man, resembles, whether he so wishes or not, another solitary figure, the watcher enclosed for months at a time in a lighthouse at the head of a cliff. — JULES DE GAULTIER [b. 1858], *La Guerre et les Destinées de l'Art*

²Le silence seul est le souverain mépris.

- 13 There is only one happiness in life, to love and be loved.

Letter to Lina Calamatta [March 31, 1862]

- 14 Faith is an excitement and an enthusiasm: it is a condition of intellectual magnificence to which we must cling as to a treasure, and not squander . . . in the small coin of empty words, or in exact and priggish argument.
Letter to Des Planches [May 25, 1866]
- 15 The whole secret of the study of nature lies in learning how to use one's eyes.
Nouvelles Lettres d'un Voyageur [1869]
- 16 Art for art's sake is an empty phrase. Art for the sake of the true, art for the sake of the good and the beautiful, that is the faith I am searching for.
Letter to Alexandre Saint-Jean [1872]
- 17 I would rather believe that God did not exist than believe that He was indifferent.
Impressions et Souvenirs [1896]

Sarah Flower Adams

1805–1848

- 18 E'en though it be a cross
That raiseth me;
Still all my song would be,
Nearer, My God, to Thee,
Nearer, My God, to Thee,
Nearer to Thee. *Nearer, My God, to Thee, st. 1*

Hans Christian Andersen

1805–1875

- 19 They could see she was a real princess and no question about it, now that she had felt one pea all the way through twenty mattresses and twenty more feather beds. Nobody but a princess could be so delicate.
Fairy Tales [1835].³ The Princess and the Pea
- 20 Many, many steeples would have to be stacked one on top of another to reach from the bottom to the surface of the sea. It is down there that the sea folk live.
Fairy Tales. The Little Mermaid
- 21 We [sea folk] can live to be three hundred years old, but when we perish we turn into mere foam on the sea.
Fairy Tales. The Little Mermaid
- 22 "But he hasn't got anything on," a little child said.
Fairy Tales. The Emperor's New Clothes
- 23 The little live nightingale . . . had come to sing of comfort and hope. As he sang, the phantoms grew

³Translated by JEAN HERSHOLT.

pale, and still more pale, and the blood flowed quicker and quicker through the Emperor's feeble body. Even Death listened, and said, "Go on, little nightingale, go on!"
Fairy Tales. The Nightingale

- 1 His own image . . . was no longer the reflection of a clumsy, dirty, gray bird, ugly and offensive. He himself was a swan! Being born in a duck yard does not matter, if only you are hatched from a swan's egg.
Fairy Tales. The Ugly Duckling

William Lloyd Garrison

1805–1879

- 2 Our country is the world—our countrymen are all mankind.

Motto of The Liberator [1831]

- 3 Let Southern oppressors tremble—let their secret abettors tremble—let their Northern apologists tremble—let all the enemies of the persecuted blacks tremble.

The Liberator, no. 1 [January 1, 1831]

- 4 I will be as harsh as truth and as uncompromising as justice. On this subject I do not wish to think, or speak, or write, with moderation. No! No! Tell a man whose house is on fire to give a moderate alarm; tell him to moderately rescue his wife from the hands of the ravisher; tell the mother to gradually extricate her babe from the fire into which it has fallen; but urge me not to use moderation.

The Liberator, 1

- 5 I am in earnest—I will not equivocate—I will not excuse—I will not retreat a single inch; and I will be heard!

The Liberator, 1

- 6 The compact which exists between the North and the South is a covenant with death and an agreement with hell.

Resolution adopted by the Anti-Slavery Society [January 27, 1843]

- 7 With reasonable men, I will reason; with humane men I will plead; but to tyrants I will give no quarter, nor waste arguments where they will certainly be lost.

W. P. and F. J. T. GARRISON, William Lloyd Garrison [1885–1889], vol. I, p. 188

- 8 Wherever there is a human being, I see God-given rights inherent in that being, whatever may be the sex or complexion.

W. P. and F. J. T. GARRISON, William Lloyd Garrison, III, p. 390

- 9 You cannot possibly have a broader basis for any government than that which includes all the people, with all their rights in their hands, and with an equal power to maintain their rights.

W. P. and F. J. T. GARRISON, William Lloyd Garrison, IV, p. 224

Sidney Sherman

1805–1873

- 10 Remember the Alamo!¹

Battle cry, San Jacinto [April 21, 1836]; attributed

Alexis de Tocqueville

1805–1859

- 11 I know of no country, indeed, where the love of money has taken stronger hold on the affections of men and where a profounder contempt is expressed for the theory of the permanent equality of property.
Democracy in America,² pt. I [1835], ch. 3

- 12 Within these limits the power vested in the American courts of justice of pronouncing a statute to be unconstitutional forms one of the most powerful barriers that have ever been devised against the tyranny of political assemblies.

Democracy in America, I, 6

- 13 I have never been more struck by the good sense and the practical judgment of the Americans than in the manner in which they elude the numberless difficulties resulting from their Federal Constitution.

Democracy in America, I, 8

- 14 In order to enjoy the inestimable benefits that the liberty of the press ensures, it is necessary to submit to the inevitable evils that it creates.

Democracy in America, I, 9

- 15 They [the Americans] have all a lively faith in the perfectibility of man, they judge that the diffusion of knowledge must necessarily be advantageous, and the consequences of ignorance fatal; they all consider society as a body in a state of improvement, humanity as a changing scene, in which noth-

¹On March 6, 1836, five days after Texas declared her independence from Mexico, President Antonio López de Santa Anna attacked the Alamo, the fortified mission at San Antonio; captured it after every Texan had been killed or wounded; and put the wounded to death. He was defeated and captured at San Jacinto [April 21, 1836] by the Texas army under Commander in Chief Samuel Houston. Sidney Sherman was a colonel in the army.

²The Henry Reeve text, as revised by Francis Bowen, corrected and edited by Phillips Bradley [1945].

ing is, or ought to be, permanent; and they admit that what appears to them today to be good, may be superseded by something better tomorrow.

Democracy in America, I, 18

1 America is a land of wonders, in which everything is in constant motion and every change seems an improvement. The idea of novelty is there indissolubly connected with the idea of amelioration.

Democracy in America, I, 18

2 There are at the present time two great nations in the world. . . . I allude to the Russians and the Americans. . . . Their starting-point is different and their courses are not the same; yet each of them seems marked out by the will of Heaven to sway the destinies of half the globe.

Democracy in America, I, 18

3 Democratic nations care but little for what has been, but they are haunted by visions of what will be; in this direction their unbounded imagination grows and dilates beyond all measure. . . . Democracy, which shuts the past against the poet, opens the future before him.

Democracy in America, pt. II [1840], bk. I, ch. 17

4 Thus not only does democracy make every man forget his ancestors, but it hides his descendants and separates his contemporaries from him; it throws him back forever upon himself alone and threatens in the end to confine him entirely within the solitude of his own heart.

Democracy in America, II, II, 2

5 If I were asked . . . to what the singular prosperity and growing strength of that people [the Americans] ought mainly to be attributed, I should reply: To the superiority of their women.

Democracy in America, II, III, 12

6 The love of wealth is therefore to be traced, as either a principal or accessory motive, at the bottom of all that the Americans do; this gives to all their passions a sort of family likeness.

Democracy in America, II, III, 17

7 Never was any such event [the French Revolution], stemming from factors so far back in the past, so inevitable yet so completely unforeseen.

The Old Regime and the French Revolution [1856],¹ pt. I, ch. 1

8 When a people which has put up with an oppressive rule over a long period without protest suddenly

finds the government relaxing its pressure, it takes up arms against it.

The Old Regime and the French Revolution, III

Elizabeth Barrett Browning

1806–1861

9 Thou large-brained woman and large-hearted man.
To George Sand, A Desire [1844]

10 Knowledge by suffering entereth,
And life is perfected by death.
A Vision of Poets [1844], last lines

11 Do ye hear the children weeping, O my brothers,
Ere the sorrow comes with years?
The Cry of the Children [1844], st. 1

12 I tell you hopeless grief is passionless.
Grief [1844], l. 1

13 Therefore to this dog will I,
Tenderly not scornfully,
Render praise and favor.
To Flush, My Dog [1844], st. 14

14 “Yes,” I answered you last night;
“No,” this morning, sir, I say:
Colors seen by candlelight
Will not look the same by day.
The Lady’s “Yes” [1844], st. 1

15 “Guess now who holds thee?” — “Death,” I said.
But there
The silver answer rang — “Not Death, but Love.”
Sonnets from the Portuguese [1850], no. 1

16 Because God’s gifts put man’s best dreams to
shame.
Sonnets from the Portuguese, 26

17 How do I love thee? Let me count the ways.
I love thee to the depth and breadth and height
My soul can reach, when feeling out of sight
For the ends of Being and ideal Grace.
Sonnets from the Portuguese, 43

18 I love thee with the breath,
Smiles, tears, of all my life! — and, if God choose,
I shall but love thee better after death.
Sonnets from the Portuguese, 43

19 Life, struck sharp on death,
Makes awful lightning.
Aurora Leigh² [1857], bk. I, l. 210

¹Translated by STUART GILBERT.

²See Edward FitzGerald, 472:8.

- 1 I should not dare to call my soul my own.
Aurora Leigh, II, l. 786
- 2 God answers sharp and sudden on some prayers,
And thrusts the thing we have prayed for in our
face,
A gauntlet with a gift in 't.
Aurora Leigh, II, l. 952
- 3 A little sunburnt by the glare of life.
Aurora Leigh, IV, l. 1140
- 4 Since when was genius found respectable?
Aurora Leigh, VI, l. 275
- 5 Earth's crammed with heaven,
And every common bush afire with God.
Aurora Leigh, VII, l. 820
- 6 What was he doing, the great god Pan,
Down in the reeds by the river?
Spreading ruin and scattering ban,
Splashing and paddling with hoofs of a goat,
And breaking the golden lilies afloat
With the dragonfly on the river.
A Musical Instrument [1860]

Friedrich Halm
[**Eligius Franz Josef von**
Münch-Bellinghausen]
1806–1871

- 7 Two souls with but a single thought,
Two hearts that beat as one.¹
Der Sohn der Wildness [1842], act II

Matthew Fontaine Maury
1806–1873

- 8 There is a river in the ocean: in the severest
droughts it never fails, and in the mightiest floods it
never overflows; its banks and its bottom are of cold
water, while its current is of warm; the Gulf of
Mexico is its fountain, and its mouth is the Arctic
Seas. It is the Gulf Stream. There is in the world no
other such majestic flow of waters.
The Physical Geography of the Sea and Its
Meteorology [1855], ch. 2

¹Zwei Sellen und en Gedanke, /Zwei Herzen und ein Schlag!
Translated by MARIA LOVELL.

John Stuart Mill
1806–1873

- 9 The sole end for which mankind are warranted,
individually or collectively, in interfering with the
liberty of action of any of their number is self-
protection. *On Liberty [1859], introduction*
- 10 If all mankind minus one were of one opinion,
and only one person were of the contrary opinion,
mankind would be no more justified in silencing
that one person than he, if he had the power, would
be justified in silencing mankind.
On Liberty, ch. 2
- 11 There is no such thing as absolute certainty, but
there is assurance sufficient for the purposes of hu-
man life. *On Liberty, 2*
- 12 He who knows only his own side of the case,
knows little of that. *On Liberty, 2*
- 13 The fatal tendency of mankind to leave off think-
ing about a thing when it is no longer doubtful is
the cause of half their errors. *On Liberty, 2*
- 14 We can never be sure that the opinion we are en-
deavoring to stifle is a false opinion; and if we were
sure, stifling it would be an evil still.
On Liberty, 2
- 15 The liberty of the individual must be thus far
limited; he must not make himself a nuisance to
other people. *On Liberty, 3*
- 16 All good things which exist are the fruits of orig-
inality. *On Liberty, 3*
- 17 Whatever crushes individuality is despotism, by
whatever name it may be called. *On Liberty, 3*
- 18 Everyone who receives the protection of society
owes a return for the benefit. *On Liberty, 4*
- 19 The individual is not accountable to society for
his actions, insofar as these concern the interests of
no person but himself. *On Liberty, 5*
- 20 The worth of a state, in the long run, is the
worth of the individuals composing it.
On Liberty, 5
- 21 Liberty consists in doing what one desires.
On Liberty, 5
- 22 Unearned increment.
Dissertations and Discussions [1859]
- 23 Instead of the function of governing, for which
it is radically unfit, the proper office of a representa-
tive assembly is to watch and control the govern-
ment. *Dissertations and Discussions*

1 The creed which accepts as the foundation of morals Utility, or the Greatest Happiness Principle, holds that actions are right in proportion as they tend to promote happiness, wrong as they tend to produce the reverse of happiness.

Utilitarianism [1863], ch. 2

2 It is better to be a human being dissatisfied than a pig satisfied; better to be Socrates dissatisfied than a fool satisfied.

Utilitarianism, 2

3 The social state is at once so natural, so necessary, and so habitual to man, that . . . he never conceives himself otherwise than as a member of a body.

Utilitarianism, 3

4 It is only a man here and there who has any tolerable knowledge of the character even of the women of his own family.

The Subjection of Women [1869], ch. 1

5 The generality of the male sex cannot yet tolerate the idea of living with an equal.

The Subjection of Women, 2

6 Marriage is the only actual bondage known to our law. There remain no legal slaves, except the mistress of every house.

The Subjection of Women, 4

7 The moral regeneration of mankind will only really commence, when the most fundamental of the social relations [marriage] is placed under the rule of equal justice, and when human beings learn to cultivate their strongest sympathy with an equal in rights and in cultivation.

The Subjection of Women, 4

8 Ask yourself whether you are happy, and you cease to be so.

Autobiography [1873], ch. 5

Johann Bernhard, Graf von Rechberg

1806–1899

9 Guarantees which are not worth the paper they are written on.

In a dispatch concerning the recognition of Italy [1861]

Charles Francis Adams

1807–1886

10 It would be superfluous in me to point out to your Lordship that this is war.

Dispatch to Earl Russell [September 5, 1863]

Jean Louis Rodolphe Agassiz

1807–1873

11 The eye of the trilobite tells us that the sun shone on the old beach where he lived; for there is nothing in nature without a purpose, and when so complicated an organ was made to receive the light, there must have been light to enter it.

Geological Sketches [1870], ch. 2

12 The world has arisen in some way or another. How it originated is the great question, and Darwin's theory, like all other attempts to explain the origin of life, is thus far merely conjectural. I believe he has not even made the best conjecture possible in the present state of our knowledge.

Evolution and Permanence of Type [1874]

Giuseppe Garibaldi

1807–1882

13 I offer neither pay, nor quarters, nor provisions; I offer hunger, thirst, forced marches, battles and death. Let him who loves his country in his heart, and not with his lips only, follow me.

From G. M. TREVELYAN, Garibaldi's Defense of the Roman Republic [1907–1911]

Robert E[dward] Lee

1807–1870

14 It is well that war is so terrible, or we should grow too fond of it.

On seeing a Federal charge repulsed at Fredericksburg [December 1862]

15 Strike the tent. *Last words [October 12, 1870]*

Henry Wadsworth Longfellow

1807–1882

16 I heard the trailing garments of the Night
Sweep through her marble halls.

Hymn to Night [1839], st. 1

17 Tell me not, in mournful numbers,
Life is but an empty dream!
For the soul is dead that slumbers,
And things are not what they seem.

Life is real! Life is earnest!
And the grave is not its goal;
Dust thou art, to dust returnest,
Was not spoken of the soul.

A Psalm of Life [1839], st. 1, 2

- 1 Art is long, and Time is fleeting,
And our hearts, though stout and brave,
Still, like muffled drums, are beating
Funeral marches to the grave.
A Psalm of Life, st. 4
- 2 Lives of great men all remind us
We can make our lives sublime.
And, departing, leave behind us
Footprints on the sands of time.
A Psalm of Life, st. 7
- 3 Let us, then, be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait.
A Psalm of Life, st. 9
- 4 It was the schooner Hesperus,
That sailed the wintry sea;
And the skipper had taken his little daughter,
To bear him company.
The Wreck of the Hesperus [1842], st. 1
- 5 But the father answered never a word,
A frozen corpse was he.
The Wreck of the Hesperus, st. 12
- 6 Christ save us all from a death like this,
On the reef of Norman's Woe!
The Wreck of the Hesperus, st. 22
- 7 Under the spreading chestnut tree
The village smithy stands;
The smith a mighty man is he
With large and sinewy hands.
And the muscles of his brawny arms
Are strong as iron bands.
The Village Blacksmith [1842], st. 1
- 8 His brow is wet with honest sweat,
He earns whate'er he can,
And looks the whole world in the face,
For he owes not any man.
The Village Blacksmith, st. 2
- 9 Something attempted, something done,
Has earned a night's repose.
The Village Blacksmith, st. 7
- 10 Into each life some rain must fall,
Some days must be dark and dreary.
The Rainy Day [1842], st. 3
- 11 A banner with the strange device,
Excelsior!
Excelsior [1842], st. 1
- 12 The day is done, and the darkness
Falls from the wings of Night,
As a feather is wafted downward
From an eagle in his flight.
The Day Is Done [1845], st. 1
- 13 The bards sublime,
Whose distant footsteps echo
Through the corridors of Time.
The Day Is Done, st. 5
- 14 And the night shall be filled with music,
And the cares, that infest the day,
Shall fold their tents, like the Arabs,
And as silently steal away.
The Day Is Done, st. 11
- 15 I shot an arrow into the air,
It fell to earth, I knew not where.
The Arrow and the Song [1845], st. 1
- 16 This is the forest primeval. The murmuring pines
and the hemlocks . . .
Stand like Druids of old.
Evangeline [1847], l. 1
- 17 Build me straight, O worthy Master!
Staunch and strong, a goodly vessel.
The Building of the Ship [1849], l. 1
- 18 And see! she stirs!
She starts—she moves—she seems to feel
The thrill of life along her keel.
The Building of the Ship, l. 349
- 19 Sail on, O Ship of State!
Sail on, O Union, strong and great!
Humanity with all its fears,
With all the hopes of future years,
Is hanging breathless on thy fate!
The Building of the Ship, l. 378
- 20 Our hearts, our hopes, our prayers, our tears,
Our faith triumphant o'er our fears,
Are all with thee— are all with thee!
The Building of the Ship, l. 397
- 21 God sent his Singers upon earth
With songs of sadness and of mirth.
The Singers [1849], st. 1
- 22 But the great Master said, "I see
No best in kind, but in degree;
I gave a various gift to each,
To charm, to strengthen, and to teach."
The Singers, st. 6
- 23 All your strength is in your union.
All your danger is in discord;
Therefore be at peace henceforward,
And as brothers live together.
The Song of Hiawatha [1855], pt. I
- 24 By the shores of Gitche Gumee,
By the shining Big-Sea-Water,
Stood the wigwam of Nokomis,
Daughter of the Moon, Nokomis.
The Song of Hiawatha, III

- 1 From the waterfall he named her,
 Minnehaha, Laughing Water.
The Song of Hiawatha, IV
- 2 As unto the bow the cord is,
 So unto the man is woman,
 Though she bends him, she obeys him,
 Though she draws him, yet she follows,
 Useless each without the other!
The Song of Hiawatha, X
- 3 If we could read the secret history of our ene-
 mies, we should find in each man's life sorrow and
 suffering enough to disarm all hostility.
Driftwood [1857]
- 4 If I am not worth the wooing, I surely am not
 worth the winning.
The Courtship of Miles Standish [1858], pt. III
- 5 "Why don't you speak for yourself, John?"
The Courtship of Miles Standish, III
- 6 The long mysterious Exodus of death.
The Jewish Cemetery at Newport [1858], st. 1
- 7 A boy's will is the wind's will,
 And the thoughts of youth are long, long
 thoughts. *My Lost Youth [1858], refrain*
- 8 I remember the black wharves and the slips,
 And the sea-tides tossing free;
 And Spanish sailors with bearded lips,
 And the beauty and majesty of the ships,
 And the magic of the sea. *My Lost Youth, st. 3*
- 9 A Lady with a Lamp¹ shall stand
 In the great history of the land,
 A noble type of good,
 Heroic womanhood.
Santa Filomena [1858], st. 10
- 10 Between the dark and the daylight,
 When the night is beginning to lower,
 Comes a pause in the day's occupations,
 That is known as the Children's Hour.
The Children's Hour [1860], st. 1
- 11 I hear in the chamber above me
 The patter of little feet.
The Children's Hour, st. 2
- 12 Grave Alice, and laughing Allegra,
 And Edith with golden hair.
The Children's Hour, st. 3
- 13 A solid man of Boston.
 A comfortable man with dividends,
 And the first salmon and the first green peas.
*The New England Tragedies [1868]. John
 Endicott, act IV, sc. 1*

¹Florence Nightingale [1820–1910].

- 14 Listen, my children, and you shall hear,
 Of the midnight ride of Paul Revere,
 On the eighteenth of April, in Seventy-five;
 Hardly a man is now alive
 Who remembers that famous day and year.
*Tales of a Wayside Inn [1863–1874], pt. I,
 The Landlord's Tale: Paul Revere's Ride, st. 1*
- 15 One if by land, and two if by sea;²
 And I on the opposite shore will be,
 Ready to ride and spread the alarm
 Through every Middlesex village and farm.
*Tales of a Wayside Inn, I, The Landlord's
 Tale: Paul Revere's Ride, st. 2*
- 16 The fate of a nation was riding that night.
*Tales of a Wayside Inn, I, The Landlord's
 Tale: Paul Revere's Ride, st. 8*
- 17 He seemed the incarnate "Well, I told you so!"
*Tales of a Wayside Inn, I, The Poet's Tale:
 The Birds of Killingworth, st. 9*
- 18 Ships that pass in the night, and speak each other in
 passing,
 Only a signal shown and a distant voice in the
 darkness;
 So on the ocean of life we pass and speak one
 another,³
 Only a look and a voice; then darkness again and a
 silence.
*Tales of a Wayside Inn, III, The Theologian's
 Tale: Elizabeth, IV*
- 19 Time has laid his hand
 Upon my heart, gently, not smiting it,
 But as a harper lays his open palm
 Upon his harp to deaden its vibrations.
*The Golden Legend [1872], pt. IV,
 The Cloisters*
- 20 Let him not boast who puts his armor on
 As he who puts it off, the battle done.
Morituri Salutamus [1875], st. 9
- 21 The love of learning, the sequestered nooks,
 And all the sweet serenity of books.
Morituri Salutamus, st. 21
- 22 Not in the clamor of the crowded street,
 Not in the shouts and plaudits of the throng,
 But in ourselves, are triumph and defeat.
The Poets

²See Revere, 352:10.

³Two lives that once part are as ships that divide.—EDWARD ROBERT BULWER-LYTTON, *A Lament*
 As vessels starting from ports thousands of miles apart pass close to each other in the naked breadths of the ocean, nay, sometimes even touch in the dark.—OLIVER WENDELL HOLMES, *Professor at the Breakfast-Table* [1860]

1 Three silences there are: the first of speech,
The second of desire, the third of thought.
The Three Silences of Molinos

2 In the long, sleepless watches of the night.
The Cross of Snow [1879]

3 The holiest of all holidays are those
Kept by ourselves in silence and apart;
The secret anniversaries of the heart. *Holidays*

4 There was a little girl
Who had a little curl
Right in the middle of her forehead;
And when she was good
She was very, very good,
But when she was bad she was horrid.
There Was a Little Girl

John Greenleaf Whittier

1807–1892

5 No fetters in the Bay State—no slave upon our
land!
Massachusetts to Virginia [1843], st. 24

6 The Night is mother of the Day,
The Winter of the Spring,
And ever upon old Decay
The greenest mosses cling.
A Dream of Summer [1847], st. 4

7 So fallen! so lost! the light withdrawn
Which once he wore!
The glory from his gray hairs gone
Forevermore! *Ichabod [1850],¹ st. 1*

8 From those great eyes
The soul has fled:
When faith is lost, when honor dies,
The man is dead! *Ichabod, st. 8*

9 Blessings on thee, little man,
Barefoot boy, with cheek of tan!
The Barefoot Boy [1856], st. 1

10 Health that mocks the doctor's rules,
Knowledge never learned of schools.
The Barefoot Boy, st. 2

11 The age is dull and mean. Men creep,
Not walk.
*Lines Inscribed to Friends under Arrest for
Treason Against the Slave Power [1856], st. 1*

¹This poem was the outcome of the surprise and grief and forecast of evil consequences which I felt on reading the seventh of March speech of Daniel Webster in support of the “compromise,” and the Fugitive Slave Law. No partisan or personal enmity dictated it.—WHITTIER'S *Note*

12 For of all sad words of tongue or pen,
The saddest are these: “It might have been!”²
Maud Muller [1856], st. 53

13 Up from the meadows rich with corn,
Clear in the cool September morn.
Barbara Frietchie [1864], st. 1

14 The clustered spires of Frederick stand
Green-walled by the hills of Maryland.
Barbara Frietchie, st. 2

15 “Shoot, if you must, this old gray head,
But spare your country's flag,” she said.
Barbara Frietchie, st. 18

16 “Who touches a hair of yon gray head
Dies like a dog! March on!” he said.
Barbara Frietchie, st. 21

17 The sun that brief December day
Rose cheerless over hills of gray,
And, darkly circled, gave at noon
A sadder light than waning moon.
Snowbound [1866], l. 1

18 Shut in from all the world without,
We sat the clean-winged hearth about.
Snowbound, l. 155

19 Angel of the backward look. *Snowbound, l. 714*

20 God is and all is well. *My Birthday [1871], st. 2*

21 Dear Lord and Father of mankind,
Forgive our foolish ways!
Reclothe us in our rightful mind,
In purer lives Thy service find,
In deeper reverence, praise.
The Brewing of Soma [1872]

Salmon P[ortland] Chase

1808–1873

22 The Constitution, in all its provisions, looks to
an indestructible Union composed of indestructible
States.
*Decision in Texas v. White, 7 Wallace 725
[1868]*

Alphonse Karr

1808–1890

23 The more things change, the more they remain
the same.³ *Les Guêpes [January 1849]*

²See Guiterman, 656:9.

³Plus ça change, plus c'est la même chose. A modern variant:
Plus ça change, plus c'est things go downhill.

**Marie Edme Patrice Maurice,
Comte de Mac-Mahon**

1808–1893

- 1 Here I am, and here I stay.¹
At Sevastopol [September 1855]

**Gérard de Nerval
[Gérard Labrunie]**

1808–1855

- 2 Despair and suicide are the result of certain fatal situations for those who have no faith in immortality, its joys and sorrows. *Le Rêve et la Vie, II*

- 3 The jailer is another kind of captive—is the jailer envious of his prisoner’s dreams?

Fragments de Faust

- 4 I am the somber one, the unconsolated widower,
The Prince of Aquitaine whose tower was
destroyed.²

My only star is dead, and my star-studded lute
Wears the black sun of Melancholy.

Les Chimères [1854]. El Desdichado

- 5 In what way is a lobster more ridiculous than a dog, a cat, a gazelle, a lion, or any other animal you take for a walk? I’m fond of lobsters. They’re peaceful, serious, know the secrets of the deep, don’t bark, and don’t invade our privacy like dogs.

On walking with a leashed lobster in the Palais-Royal gardens. From Théophile Gautier, Portraits et Souvenirs Littéraires [1875]

Caroline Sheridan Norton

1808–1877

- 6 A soldier of the Legion lay dying in Algiers.
Bingen on the Rhine, st. 1

George Washington Patten

c. 1808–1882

- 7 If we must perish in the fight,
Oh! let us die like men.
Oh! Let Us Die Like Men, st. 4

¹J’y suis, j’y reste.

²Je suis le ténébreux, le veuf, l’inconsolé, / Le Prince d’Aquitaine à la tour abolie.

T. S. Eliot quotes the second line in *The Waste Land* [1922], l. 429.

Samuel Francis Smith

1808–1895

- 8 My country, ’tis of thee,
Sweet land of liberty,
Of thee I sing:
Land where my fathers died,
Land of the pilgrims’ pride,
From every mountainside
Let freedom ring. *America [1831], st. 1*

- 9 Long may our land be bright
With freedom’s holy light;
Protect us by thy might,
Great God, our King! *America, st. 4*

Charles Robert Darwin

1809–1882

- 10 Both in space and time, we seem to be brought somewhat near to that great fact—the mystery of mysteries—the first appearance of new beings on this earth.

*The Voyage of the Beagle [1845], ch. 17.
Galapagos Archipelago*

- 11 I never dreamed that islands, about fifty or sixty miles apart, and most of them in sight of each other, formed of precisely the same rocks, placed under a quite similar climate, would have been differently tenanted.

The Voyage of the Beagle, 18. Galapagos Archipelago

- 12 I have called this principle, by which each slight variation, if useful, is preserved, by the term Natural Selection. *On the Origin of Species [1859], ch. 3*

- 13 The expression often used by Mr. Herbert Spencer, of the Survival of the Fittest, is more accurate, and is sometimes equally convenient.³

On the Origin of Species, 3

- 14 We will now discuss in a little more detail the Struggle for Existence.⁴

On the Origin of Species, 3

- 15 All we can do, is to keep steadily in mind that each organic being is striving to increase in a geometrical ratio; that each at some period of its life, during some season of the year, during each generation or at intervals, has to struggle for life and to suffer great destruction. When we reflect on this struggle, we may console ourselves with the full belief, that the war of nature is not incessant, that no

³See Spencer, 523:13.

⁴The perpetual struggle for room and food.—MALTHUS, *On Population* [1798], ch. 3

fear is felt, that death is generally prompt, and that the vigorous, the healthy, and the happy survive and multiply.
On the Origin of Species, 3

1 When the views advanced by me in this volume, and by Mr. Wallace, and when analogous views on the origin of species are generally admitted, we can dimly foresee that there will be a considerable revolution in natural history.

On the Origin of Species, 3

2 It is interesting to contemplate an entangled bank, clothed with many plants of many kinds, with birds singing on the bushes, with various insects flitting about, and with worms crawling through the damp earth, and to reflect that these elaborately constructed forms, so different from each other, and dependent on each other in so complex a manner, have all been produced by laws acting around us.

On the Origin of Species, 3

3 From the war of nature, from famine and death, the most exalted object which we are capable of conceiving, namely, the production of the higher animals, directly follows. There is grandeur in this view of life, with its several powers, having been originally breathed by the Creator into a few forms or into one, and that whilst this planet has gone cycling on according to the fixed law of gravity, from so simple a beginning endless forms most beautiful and most wonderful have been and are being evolved.

On the Origin of Species, 15

4 The Simiadae then branched off into two great stems, the New World and Old World monkeys; and from the latter at a remote period, Man, the wonder and the glory of the universe, proceeded.¹

The Descent of Man [1871], ch. 6

5 A hairy quadruped, furnished with a tail and pointed ears, probably arboreal in its habits.

The Descent of Man, 21

6 For my own part I would as soon be descended from that heroic little monkey, who braved his dreaded enemy in order to save the life of his keeper; or from that old baboon, who, descending from the mountains, carried away in triumph his young comrade from a crowd of astonished dogs—as from a savage who delights to torture his enemies, offers up bloody sacrifices, practices infanticide without remorse, treats his wives like slaves, knows no decency, and is haunted by the grossest superstitions.

The Descent of Man, 21

7 Man with all his noble qualities . . . with his god-like intellect which has penetrated into the move-

ments and constitution of the solar system . . . still bears in his bodily frame the indelible stamp of his lowly origin.

The Descent of Man, 21

8 The plow is one of the most ancient and most valuable of man's inventions; but long before he existed the land was in fact regularly plowed, and still continues to be thus plowed by earthworms. It may be doubted whether there are many other animals which have played so important a part in the history of the world, as have these lowly organized creatures.

The Formation of Vegetable Mold Through the Action of Worms [1881], ch. 7

9 As for a future life, every man must judge for himself between conflicting vague probabilities.

From Life and Letters of Charles Darwin [1887], edited by FRANCIS DARWIN

10 I love fools' experiments. I am always making them.

From Life and Letters of Charles Darwin [1887], edited by FRANCIS DARWIN

11 My mind seems to have become a kind of machine for grinding general laws out of large collections of facts.

Autobiography [1892], ch. 2

12 I am inclined to look at everything as resulting from designed laws, with the details, whether good or bad, left to the working out of what we may call chance. Not that this notion at all satisfies me. I feel most deeply that the whole subject is too profound for the human intellect. A dog might as well speculate on the mind of Newton. Let each man hope and believe what he can.

Letter to Asa Gray [May 22, 1860]

Edward FitzGerald

1809–1883

13 Wake! For the Sun who scatter'd into flight
The Stars before him from the Field of night,
Drives Night along with them from Heav'n and
strikes

The Sultan's Turret with a Shaft of Light.

The Rubáiyát of Omar Khayyám, 2 st. 1

14 Awake! for Morning in the Bowl of Night
Has flung the Stone that puts the Stars to flight:
And Lo! the Hunter of the East has caught
The Sultan's Turret in a Noose of Light.

The Rubáiyát of Omar Khayyám, st. 1 [first edition]

¹I confess freely to you, I could never look long upon a monkey, without very mortifying reflections.—WILLIAM CONGREVE, *Letter to Dennis* [1695]

²Translated from the Persian of OMAR KHAYYÁM [died c. 1133] in four editions, 1859, 1868, 1872, and 1879. The fourth edition is used here, unless otherwise stated.

- 1 Now the New Year reviving old Desires,
The thoughtful Soul to Solitude retires.
The Rubáiyát of Omar Khayyám, st. 4
- 2 Come, fill the Cup, and in the fire of Spring
The Winter garment of Repentance fling:
The Bird of Time has but a little way
To fly — and Lo! the Bird is on the Wing.
The Rubáiyát of Omar Khayyám, st. 7 [first edition]
- 3 The Leaves of Life keep falling one by one.
The Rubáiyát of Omar Khayyám, st. 8
- 4 Each Morn a thousand Roses brings, you say:
Yes, but where leaves the Rose of Yesterday?
The Rubáiyát of Omar Khayyám, st. 9
- 5 A Book of Verses underneath the Bough,
A Jug of Wine, a Loaf of Bread — and Thou
Beside me singing in the Wilderness —
Oh, Wilderness were Paradise enow!
The Rubáiyát of Omar Khayyám, st. 12
- 6 Ah, take the Cash, and let the Credit go,
Nor heed the rumble of a distant Drum!
The Rubáiyát of Omar Khayyám, st. 13
- 7 Think, in this batter'd Caravanserai
Whose Portals are alternate Night and Day,
How Sultan after Sultan with his Pomp
Abode his destin'd Hour, and went his way.
The Rubáiyát of Omar Khayyám, st. 17
- 8 They say the Lion and the Lizard keep
The Courts where Jamshyd gloried and drank
deep:
And Bahram, that great Hunter — the Wild Ass
Stamps o'er his Head, but cannot break his sleep.
The Rubáiyát of Omar Khayyám, st. 18
- 9 I sometimes think that never blows so red
The Rose as where some buried Caesar bled;
That every Hyacinth the Garden wears
Dropt in her Lap from some once lovely Head.
The Rubáiyát of Omar Khayyám, st. 19
- 10 Ah, my Belovèd, fill the Cup that clears
Today of past Regrets and future Fears:
Tomorrow! — Why, Tomorrow I may be
Myself with Yesterday's Sev'n thousand Years.
The Rubáiyát of Omar Khayyám, st. 21
- 11 For some we loved, the loveliest and the best
That from his Vintage rolling Time hath prest.
The Rubáiyát of Omar Khayyám, st. 22
- 12 Ah, make the most of what we yet may spend,
Before we too into the Dust descend;
Dust into Dust, and under Dust, to lie,
Sans Wine, sans Song, sans Singer, and — sans End!
The Rubáiyát of Omar Khayyám, st. 24
- 13 Myself when young did eagerly frequent
Doctor and Saint, and heard great argument
About it and about: but evermore
Came out by the same door wherein I went.
The Rubáiyát of Omar Khayyám, st. 27
- 14 And this was all the Harvest that I reap'd —
"I came like Water, and like Wind I go."
The Rubáiyát of Omar Khayyám, st. 28
- 15 There was the Door to which I found no Key;
There was the Veil through which I might not see.
Some little talk awhile of Me and Thee
There was — and then no more of Thee and Me.
The Rubáiyát of Omar Khayyám, st. 32
- 16 "While you live,
Drink! — for, once dead, you never shall return."
The Rubáiyát of Omar Khayyám, st. 35
- 17 For I remember stopping by the way
To watch a Potter thumping his wet Clay:
And with its all-obiterated Tongue
It murmured — "Gently, Brother, gently, pray!"
The Rubáiyát of Omar Khayyám, st. 37
- 18 And fear not lest Existence closing your
Account, and mine, should know the like no
more;
The Eternal Saki from that Bowl has pour'd
Millions of Bubbles like us, and will pour.
The Rubáiyát of Omar Khayyám, st. 46
- 19 'Tis all a Checkerboard of Nights and Days
Where Destiny with Men for Pieces plays:
Hither and thither moves, and mates, and slays,
And one by one back in the Closet lays.
The Rubáiyát of Omar Khayyám, st. 49 [first edition]
- 20 Striking from the Calendar
Unborn Tomorrow and dead Yesterday.
The Rubáiyát of Omar Khayyám, st. 57
- 21 The Moving Finger writes; and, having writ,
Moves on: nor all your Piety nor Wit
Shall lure it back to cancel half a Line,
Nor all your Tears wash out a Word of it.
The Rubáiyát of Omar Khayyám, st. 71
- 22 That inverted Bowl we call The Sky,
Whereunder crawling coop'd we live and die.
The Rubáiyát of Omar Khayyám, st. 72 [first edition]
- 23 Ah, Moon of my Delight who know'st no wane.
The Rubáiyát of Omar Khayyám, st. 74 [first edition]
- 24 And He that with his hand the Vessel made
Will surely not in after Wrath destroy.
The Rubáiyát of Omar Khayyám, st. 85

- 1 After a momentary silence spake
Some Vessel of a more ungainly Make;
“They sneer at me for leaning all awry:
What! did the Hand then of the Potter shake?”
The Rubáiyát of Omar Khayyám, st. 86
- 2 Who is the Potter, pray, and who the Pot?
The Rubáiyát of Omar Khayyám, st. 87
- 3 Indeed the Idols I have loved so long
Have done my credit in this World much wrong:
Have drown’d my Glory in a shallow Cup,
And sold my Reputation for a Song.
The Rubáiyát of Omar Khayyám, st. 93
- 4 I wonder often what the Vintners buy
One half so precious as the stuff they sell.
The Rubáiyát of Omar Khayyám, st. 95
- 5 Ah Love! could you and I with Him conspire
To grasp this Sorry Scheme of Things entire,
Would not we shatter it to bits—and then
Remold it nearer to the Heart’s Desire!
The Rubáiyát of Omar Khayyám, st. 99
- 6 And when like her, O Saki, you shall pass
Among the Guests Star-scatter’d on the Grass,
And in your joyous errand reach the spot
Where I made One—turn down an empty Glass!
The Rubáiyát of Omar Khayyám, st. 101
- 7 The King in a carriage may ride,
And the Beggar may crawl at his side;
But in the general race,
They are traveling all the same pace.
Chronomoros
- 8 Mrs. Browning’s death was rather a relief to me,
I must say; no more Aurora Leighs, thank God!
Letter [July 15, 1861]¹

William Ewart Gladstone

1809–1898

- 9 Decision by majorities is as much an expedient as
lighting by gas.
Speech in the House of Commons [1858]
- 10 You cannot fight against the future. Time is on
our side.
Speech on the Reform Bill [1866]
- 11 Out of the range of practical politics.
Speech at Dalkeith [November 26, 1879]
- 12 The resources of civilization are not yet ex-
hausted.
Speech at Leeds [October 7, 1881]
- 13 All the world over, I will back the masses against
the classes.
Speech at Liverpool [June 28, 1886]
- 14 I have always regarded that Constitution as the
most remarkable work known to me in modern

¹See Elizabeth Barrett Browning, 463:19.

times to have been produced by the human intel-
lect, at a single stroke (so to speak), in its applica-
tion to political affairs.

*Letter to the committee in charge of the
celebration of the centennial of the American
Constitution [July 20, 1887]*

- 15 Justice delayed is justice denied. *Attributed*

Nikolai Vasilievich Gogol

1809–1852

- 16 It is no use to blame the looking glass if your
face is awry.
The Inspector-General [1836], epigraph
- 17 Of course, Alexander the Great was a hero, but
why smash the chairs?
The Inspector-General, epigraph
- 18 The more destruction there is everywhere, the
more it shows the activity of town authorities.
The Inspector-General, act I, sc. i
- 19 I tell everyone very plainly that I take bribes, but
what kind of bribes? Why, greyhound puppies. That’s
a totally different matter.
The Inspector-General, I, i
- 20 The sergeant’s widow told you a lie when she
said I flogged her. I never flogged her. She flogged
herself.
The Inspector-General, IV, xv
- 21 What are you laughing at? You are laughing at
yourselves!
The Inspector-General, V, viii
- 22 And for a long time yet, led by some wondrous
power, I am fated to journey hand in hand with my
strange heroes and to survey the surging immensity
of life, to survey it through the laughter that all can
see and through the tears unseen and unknown by
anyone.
Dead Souls [1842], vol. I, ch. 7
- 23 Rus! Rus! I see you, from my lovely enchanted
remoteness I see you: a country of dinginess, and
bleakness and dispersal; no arrogant wonders of na-
ture crowned by the arrogant wonders of art appear
within you to delight or terrify the eyes. . . . So
what is the incomprehensible secret force driving
me towards you? Why do I constantly hear the echo
of your mournful song as it is carried from sea to
sea through your entire expanse? . . . And since you
are without end yourself, is it not within you that a
boundless thought will be born?²
Dead Souls, II, 11
- 24 Oh troika, winged troika, tell me who invented
you? Surely, nowhere but among a nimble nation
could you have been born: in a country which has

²Translated by VLADIMIR NABOKOV.

taken itself in earnest and has evenly spread far and wide over half of the globe, so that once you start counting the milestones you may count on till a speckled haze dances before your eyes. . . .

Rus, are you not similar in your headlong motion to one of those nimble troikas that none can overtake? The flying road turns into smoke under you, bridges thunder and pass, all falls back and is left behind! . . . And what does this awesome motion mean? What is the passing strange force contained in these passing strange steeds? Steeds, steeds, what steeds! Has the whirlwind a home in your manes? . . . Rus, whither are you speeding so? Answer me. No answer. The middle bell trills out in a dream its liquid soliloquy; the roaring air is torn to pieces and becomes wind; all things on earth fly by and other nations and states gaze askance as they step aside and give her the right of way.¹

Dead Souls, II, concluding paragraphs

- 1 In the course of the reading he [Pushkin] became more and more melancholy and finally became completely gloomy. When the reading was over he uttered in a voice full of sorrow: “Goodness, how sad is our Russia!”

Four Letters Concerning Dead Souls [1843]

- 2 I shall laugh my bitter laugh.

Epitaph on Gogol’s tombstone

Oliver Wendell Holmes

1809–1894

- 3 Ay, tear her tattered ensign down!

Long has it waved on high,
And many an eye has danced to see
That banner in the sky;
Beneath it rung the battle shout,
And burst the cannon’s roar—
The meteor of the ocean air
Shall sweep the clouds no more.

Old Ironsides [1830],² st. 1

- 4 And silence, like a poultice, comes
To heal the blows of sound.

The Music Grinders, st. 10

- 5 There is no time like the old time, when you and I
were young.

No Time Like the Old Time, st. 1

- 6 A thought is often original, though you have uttered
it a hundred times.

*The Autocrat of the Breakfast-Table [1858],
ch. 1*

- 7 Insanity is often the logic of an accurate mind
overtasked.

The Autocrat of the Breakfast-Table, 2

- 8 Man has his will—but woman has her way!

The Autocrat of the Breakfast-Table, 2

- 9 Put not your trust in money, but put your
money in trust.

The Autocrat of the Breakfast-Table, 2

- 10 I find the great thing in this world is not so
much where we stand, as in what direction we are
moving: To reach the port of heaven, we must sail
sometimes with the wind and sometimes against
it—but we must sail, and not drift, nor lie at an-
chor.

The Autocrat of the Breakfast-Table, 4

- 11 Build thee more stately mansions, O my soul,
As the swift seasons roll!

Leave thy low-vaulted past!

The Autocrat of the Breakfast-Table, 4
[The Chambered Nautilus, st. 5]

- 12 Sin has many tools, but a lie is the handle which
fits them all.

The Autocrat of the Breakfast-Table, 6

- 13 Boston State-House is the hub of the solar sys-
tem. You couldn’t pry that out of a Boston man, if
you had the tire of all creation straightened out for
a crowbar.

The Autocrat of the Breakfast-Table, 6

- 14 The axis of the earth sticks out visibly through
the center of each and every town or city.

The Autocrat of the Breakfast-Table, 6

- 15 Have you heard of the wonderful one-hoss shay,
That was built in such a logical way
It ran a hundred years to a day?

The Autocrat of the Breakfast-Table, 11
[The Deacon’s Masterpiece, st. 1]

- 16 End of the wonderful one-hoss shay.

Logic is logic. That’s all I say.

The Autocrat of the Breakfast-Table, 11
[The Deacon’s Masterpiece, st. 12]

- 17 He comes of the Brahmin caste of New England.
This is the harmless, inoffensive, untitled aristocracy.

The Brahmin Caste of New England [1860]

- 18 Science is a first-rate piece of furniture for a
man’s upper chamber, if he has common sense on
the ground floor.

The Poet at the Breakfast-Table [1872], ch. 5

- 19 And if I should live to be
The last leaf upon the tree

In the spring,
Let them smile, as I do now,
At the old forsaken bough

Where I cling. *The Last Leaf [1831], st. 8*

¹Translated by VLADIMIR NABOKOV.

²This poem roused such popular feeling that it is generally credited with saving the frigate *Constitution* from being dismantled as unfit for service.

Abraham Lincoln

1809–1865

- 1 If the good people, in their wisdom, shall see fit to keep me in the background, I have been too familiar with disappointments to be very much chagrined.
Address at New Salem, Illinois [March 9, 1832]
- 2 Politicians [are] a set of men who have interests aside from the interests of the people, and who, to say the most of them, are, taken as a mass, at least one long step removed from honest men. I say this with the greater freedom because, being a politician myself, none can regard it as personal.
Speech in the Illinois Legislature [January 11, 1837]
- 3 If destruction be our lot we must ourselves be its author and finisher. As a nation of freemen we must live through all time, or die by suicide.
Address at the Young Men's Lyceum, Springfield, Illinois [January 27, 1838]
- 4 There is no grievance that is a fit object of redress by mob law.
Address at the Young Men's Lyceum, Springfield, Illinois [January 27, 1838]
- 5 Any people anywhere, being inclined and having the power, have the *right* to rise up, and shake off the existing government, and form a new one that suits them better.
Speech in the House of Representatives [January 12, 1848]
- 6 No man is good enough to govern another man without that other's consent.
Speech at Peoria, Illinois [October 16, 1854]
- 7 I hate [slavery] because it deprives the republican example of its just influence in the world—enables the enemies of free institutions, with plausibility, to taunt us as hypocrites—causes the real friends of freedom to doubt our sincerity.
Speech at Peoria, Illinois [October 16, 1854]
- 8 The ballot is stronger than the bullet.
Speech at Bloomington, Illinois [May 19, 1856]
- 9 “A house divided against itself cannot stand.” I believe this government cannot endure permanently half slave and half free. I do not expect the Union to be dissolved—I do not expect the house to fall—but I do expect it will cease to be divided. It will become all one thing, or all the other.
Speech at the Republican State Convention, Springfield, Illinois [June 16, 1858]
- 10 Nobody has ever expected me to be President. In my poor, lean, lank face nobody has ever seen that any cabbages were sprouting out.¹
Second campaign speech against Douglas, Springfield, Illinois [July 17, 1858]
- 11 As I would not be a *slave*, so I would not be a *master*. This expresses my idea of democracy. Whatever differs from this, to the extent of the difference, is no democracy.
Fragment [August 1, 1858?]. From ROY P. BASLER, The Collected Works of Abraham Lincoln [1953], vol. II, p. 532
- 12 When . . . you have succeeded in dehumanizing the Negro; when you have put him down and made it forever impossible for him to be but as the beasts of the field; when you have extinguished his soul and placed him where the ray of hope is blown out in darkness like that which broods over the spirits of the damned, are you quite sure that the demon you have roused will not turn and rend you?
Speech at Edwardsville, Illinois [September 11, 1858]
- 13 That is the issue that will continue in this country when these poor tongues of Judge Douglas and myself shall be silent. It is the eternal struggle between these two principles—right and wrong—throughout the world. They are the two principles that have stood face to face from the beginning of time; and will ever continue to struggle. The one is the common right of humanity, and the other the divine right of kings. It is the same principle in whatever shape it develops itself.
Reply, seventh and last joint debate, Alton, Illinois [October 15, 1858]
- 14 This is a world of compensations; and he who would be no slave must consent to have no slave. Those who deny freedom to others deserve it not for themselves, and, under a just God, cannot long retain it.
Letter to H. L. Pierce and others [April 6, 1859]
- 15 Public opinion in this country is everything.
Speech at Columbus, Ohio [September 16, 1859]
- 16 It is said an Eastern monarch once charged his wise men to invent him a sentence, to be ever in view, and which should be true and appropriate in all times and situations. They presented him the words: “And this, too, shall pass away.” How much

¹They have seen in his [Douglas's] round, jolly, fruitful face, post offices, land offices, marshalships and cabinet appointments, chargeships and foreign missions, bursting and sprouting out in wonderful exuberance, ready to be laid hold of by their greedy hands.—LINCOLN, *Second campaign speech against Douglas, Springfield, Illinois [July 17, 1858]*

it expresses! How chastening in the hour of pride!
How consoling in the depths of affliction!

*Address to the Wisconsin State Agricultural
Society, Milwaukee [September 30, 1859]*

- 1 Let us have faith that right makes might, and in that faith let us to the end dare to do our duty as we understand it.

*Address at Cooper Union, New York
[February 27, 1860]*

- 2 No one, not in my situation, can appreciate my feeling of sadness at this parting. To this place, and the kindness of these people, I owe everything. Here I have lived a quarter of a century, and have passed from a young to an old man. Here my children have been born, and one is buried. I now leave, not knowing when or whether ever I may return, with a task before me greater than that which rested upon Washington. Without the assistance of that Divine Being who ever attended him, I cannot succeed. With that assistance I cannot fail. Trusting in Him who can go with me, and remain with you, and be everywhere for good, let us confidently hope that all will yet be well.

*Farewell Address, Springfield, Illinois
[February 11, 1861]*

- 3 If we do not make common cause to save the good old ship of the Union on this voyage, nobody will have a chance to pilot her on another voyage.

*Address at Cleveland, Ohio [February 15,
1861]*

- 4 It is safe to assert that no government proper ever had a provision in its organic law for its own termination.

First Inaugural Address [March 4, 1861]

- 5 If by the mere force of numbers a majority should deprive a minority of any clearly written constitutional right, it might, in a moral point of view, justify revolution—certainly would if such a right were a vital one.

First Inaugural Address [March 4, 1861]

- 6 This country, with its institutions, belongs to the people who inhabit it. Whenever they shall grow weary of the existing government, they can exercise their constitutional right of amending it, or their revolutionary right to dismember or overthrow it.

First Inaugural Address [March 4, 1861]

- 7 Why should there not be a patient confidence in the ultimate justice of the people? Is there any better or equal hope in the world?

First Inaugural Address [March 4, 1861]

- 8 While the people retain their virtue and vigilance, no administration, by any extreme of wickedness or

folly, can very seriously injure the government in the short space of four years.

First Inaugural Address [March 4, 1861]

- 9 I think the necessity of being *ready* increases. Look to it.

*Letter (this is the whole message) to Governor
Andrew G. Curtin of Pennsylvania [April 8,
1861]*

- 10 This is essentially a people's contest. . . . It is a struggle for maintaining in the world that form and substance of government whose leading object is to elevate the condition of men—to lift artificial weights from all shoulders—to clear the paths of laudable pursuit for all—to afford all an unfettered start, and a fair chance, in the race of life.

*Message to Congress in Special Session [July 4,
1861]*

- 11 Labor is prior to, and independent of, capital. Capital is only the fruit of labor, and could never have existed if labor had not first existed. Labor is the superior of capital, and deserves much the higher consideration. Capital has its rights, which are as worthy of protection as any other rights.

*First Annual Message to Congress [December
3, 1861]*

- 12 It is called the Army of the Potomac but it is only McClellan's bodyguard. . . . If McClellan is not using the army, I should like to borrow it for a while.

Speech at Washington, D.C. [April 9, 1862]

- 13 My paramount object in this struggle is to save the Union, and is not either to save or to destroy slavery. If I could save the Union without freeing any slave, I would do it; and if I could save it by freeing all the slaves, I would do it; and if I could do it by freeing some and leaving others alone, I would also do that.

Letter to Horace Greeley [August 22, 1862]

- 14 I shall try to correct errors when shown to be errors; and I shall adopt new views so fast as they shall appear to be true views. . . . I intend no modification of my oft-expressed personal wish that all men, everywhere, could be free.

Letter to Horace Greeley [August 22, 1862]

- 15 On the first day of January in the year of our Lord, one thousand eight hundred and sixty-three, all persons held as slaves within any state, or designated part of a state, the people whereof shall then be in rebellion against the United States shall be then, thenceforward, and forever free.

*Preliminary Emancipation Proclamation
[September 22, 1862]¹*

¹The Emancipation Proclamation was issued one hundred days later [January 1, 1863].

- 1 [I feel] somewhat like the boy in Kentucky who stubbed his toe while running to see his sweetheart. The boy said he was too big to cry, and far too badly hurt to laugh.

Reply as to how he felt about the New York elections. From Frank Leslie's Illustrated Weekly [November 22, 1862]

- 2 If there ever could be a proper time for mere catch arguments, that time surely is not now. In times like the present, men should utter nothing for which they would not willingly be responsible through time and in eternity.

Second Annual Message to Congress [December 1, 1862]

- 3 Fellow citizens, we cannot escape history. We of this Congress and this administration will be remembered in spite of ourselves. No personal significance or insignificance can spare one or another of us. The fiery trial through which we pass will light us down in honor or dishonor to the last generation. We say we are for the Union. The world will not forget that we say this. We know how to save the Union. The world knows we do know how to save it. We, even we here, hold the power and bear the responsibility. In giving freedom to the slave, we assure freedom to the free—honorable alike in what we give and what we preserve. We shall nobly save or meanly lose the last, best hope of earth. Other means may succeed; this could not fail. The way is plain, peaceful, generous, just—a way which if followed the world will forever applaud and God must forever bless.

Second Annual Message to Congress [December 1, 1862]

- 4 Beware of rashness, but with energy and sleepless vigilance go forward and give us victories.

Letter to Major General Joseph Hooker [January 26, 1863]

- 5 The Father of Waters again goes unvexed to the sea.

Letter to James C. Conkling [August 26, 1863]

- 6 I have endured a great deal of ridicule without much malice; and have received a great deal of kindness, not quite free from ridicule. I am used to it.

Letter to James H. Hackett [November 2, 1863]

- 7 Fourscore and seven years ago our fathers brought forth on this continent, a new nation, conceived in Liberty, and dedicated to the proposition that all men are created equal.

Now we are engaged in a great civil war, testing whether that nation or any nation so conceived and so dedicated can long endure. We are met on a great battlefield of that war. We have come to dedicate a portion of that field, as a final resting place for those

who here gave their lives that that nation might live. It is altogether fitting and proper that we should do this.

But, in a larger sense, we cannot dedicate—we cannot consecrate—we cannot hallow—this ground. The brave men, living and dead, who struggled here, have consecrated it far above our poor power to add or detract. The world will little note nor long remember what we say here, but it can never forget what they did here. It is for us, the living, rather to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us—that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion; that we here highly resolve that these dead shall not have died in vain; that this nation, under God, shall have a new birth of freedom; and that government of the people, by the people, for the people, shall not perish from the earth.

Address at Gettysburg [November 19, 1863]

- 8 The President last night had a dream. He was in a party of plain people and as it became known who he was they began to comment on his appearance. One of them said, “He is a common-looking man.” The President replied, “Common-looking people are the best in the world: that is the reason the Lord makes so many of them.”

From Letters of John Hay and Extracts from His Diary, edited by C. L. HAY [December 23, 1863]

- 9 I claim not to have controlled events, but confess plainly that events have controlled me.

Letter to A. G. Hodges [April 4, 1864]

- 10 I do not allow myself to suppose that either the convention or the League have concluded to decide that I am either the greatest or best man in America, but rather they have concluded that it is not best to swap horses while crossing the river, and have further concluded that I am not so poor a horse that they might not make a botch of it in trying to swap.

Reply to the National Union League [June 9, 1864]

- 11 Truth is generally the best vindication against slander.

Letter to Secretary Stanton, refusing to dismiss Postmaster-General Montgomery Blair [July 18, 1864]

- 12 It has long been a grave question whether any government, not too strong for the liberties of its people, can be strong enough to maintain its existence in great emergencies.

Response to a serenade [November 10, 1864]

1 I desire so to conduct the affairs of this administration that if at the end, when I come to lay down the reins of power, I have lost every other friend on earth, I shall at least have one friend left, and that friend shall be down inside me.

Reply to the Missouri Committee of Seventy
[1864]

2 Dear Madam, I have been shown in the files of the War Department a statement of the Adjutant-General of Massachusetts that you are the mother of five sons who have died gloriously on the field of battle. I feel how weak and fruitless must be any words of mine which should attempt to beguile you from the grief of a loss so overwhelming. But I cannot refrain from tendering to you the consolation that may be found in the thanks of the Republic they died to save. I pray that our heavenly Father may assuage the anguish of your bereavement, and leave you only the cherished memory of the loved and lost, and the solemn pride that must be yours to have laid so costly a sacrifice upon the altar of freedom.

Letter to Mrs. Bixby [November 21,
1864]

3 It may seem strange that any men should dare to ask a just God's assistance in wringing their bread from the sweat of other men's faces, but let us judge not, that we be not judged.

Second Inaugural Address
[March 4, 1865]

4 Fondly do we hope, fervently do we pray, that this mighty scourge of war may speedily pass away. Yet, if God wills that it continue until all the wealth piled by the bondsman's two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn with the lash shall be paid by another drawn with the sword, as was said three thousand years ago, so still it must be said, "The judgments of the Lord are true and righteous altogether."

With malice toward none, with charity for all, with firmness in the right as God gives us to see the right, let us strive on to finish the work we are in, to bind up the nation's wounds, to care for him who shall have borne the battle and for his widow and his orphan, to do all which may achieve and cherish a just and lasting peace among ourselves and with all nations.

Second Inaugural Address
[March 4, 1865]

5 I have always thought that all men should be free; but if any should be slaves, it should be first those who desire it for themselves, and secondly those who desire it for others. Whenever I hear anyone arguing for slavery, I feel a strong impulse to see it tried on him personally.

Address to an Indiana Regiment
[March 17, 1865]

6 Important principles may and must be inflexible.
Last public address, Washington, D.C. [April 11, 1865]

7 If you once forfeit the confidence of your fellow citizens, you can never regain their respect and esteem. It is true that you may fool all the people some of the time; you can even fool some of the people all the time; but you can't fool all of the people all the time.

To a caller at the White House. From
ALEXANDER K. MCCLURE, *Lincoln's Yarns and Stories* [1904]

8 If I were to try to read, much less answer, all the attacks made on me, this shop might as well be closed for any other business. I do the very best I know how—the very best I can; and I mean to keep doing so until the end. If the end brings me out all right, what is said against me won't amount to anything. If the end brings me out wrong, ten angels swearing I was right would make no difference.

Conversation at the White House. From
FRANCIS B. CARPENTER, *Six Months at the White House with Abraham Lincoln* [1866]

Benjamin Peirce

1809–1880

9 Mathematics is the science which draws necessary conclusions.

Linear Associative Algebra [1870], first sentence

Edgar Allan Poe

1809–1849

10 O, human love! thou spirit given,
On Earth, of all we hope in Heaven!
Tamerlane [1827], l. 177

11 All that we see or seem
Is but a dream within a dream.
A Dream Within a Dream [1827, revised
1849], l. 10

12 The happiest day—the happiest hour
My sear'd and blighted heart hath known,
The highest hope of pride and power,
I feel hath flown. *The Happiest Day* [1827], st. 1

13 From childhood's hour I have not been
As others were—I have not seen
As others saw.
Alone [written 1829, published 1875], l. 1

14 Hast thou not torn the Naiad from her flood,
The Elfin from the green grass, and from me
The summer dream beneath the tamarind tree?
Sonnet. To Science [1829], l. 12

- 1 It is with literature as with law or empire—an established name is an estate in tenure, or a throne in possession.
Poems [1831]. Preface, Letter to Mr. B—
- 2 Helen, thy beauty is to me
Like those Nicean barks of yore,
That gently, o'er a perfumed sea,
The weary, wayworn wanderer bore
To his own native shore.

On desperate seas long wont to roam,
Thy hyacinth hair, thy classic face,
Thy Naiad airs have brought me home
To the glory that was Greece,
And the grandeur that was Rome.
To Helen [1831], st. 1, 2
- 3 If I could dwell
Where Israfel¹
Hath dwelt, and he where I,
He might not sing so wildly well
A mortal melody,
While a bolder note than this might swell
From my lyre within the sky.
Israfel [1831], st. 8
- 4 Lo! Death has reared himself a throne
In a strange city, lying alone
Far down within the dim West,
Where the good and the bad and the worst and the best
Have gone to their eternal rest.
The City in the Sea [1831], st. 1
- 5 The viol, the violet, and the vine.
The City in the Sea, st. 2
- 6 While from a proud tower in the town
Death looks gigantically down.
The City in the Sea, st. 3
- 7 And when, amid no earthly moans,
Down, down that town shall settle hence,
Hell, rising from a thousand thrones,
Shall do it reverence. *The City in the Sea, st. 5*
- 8 A dirge for the most lovely dead
That ever died so young! *Lenore [1831], st. 1*
- 9 Thou wast that all to me, love,
For which my soul did pine—
A green isle in the sea, love,
A fountain and a shrine,
All wreathed with fairy fruits and flowers,
And all the flowers were mine.
To One in Paradise [1834], st. 1
- 10 And all my days are trances,
And all my nightly dreams
Are where thy gray eye glances,
And where thy footstep gleams—
In what ethereal dances,
By what eternal streams.
To One in Paradise, st. 4
- 11 During the whole of a dull, dark, and soundless day in the autumn of the year, when the clouds hung oppressively low in the heavens, I had been passing alone, on horseback, through a singularly dreary tract of country, and at length found myself, as the shades of the evening drew on, within view of the melancholy House of Usher.
The Fall of the House of Usher [1839]
- 12 In the greenest of our valleys
By good angels tenanted,
Once a fair and stately palace—
Radiant palace—reared its head.
The Haunted Palace [1839], st. 1
- 13 They who dream by day are cognizant of many things which escape those who dream only by night.
Elconora [1841]
- 14 And much of Madness, and more of Sin,
And Horror the soul of the plot.
The Conqueror Worm [1843], st. 3
- 15 While the angels, all pallid and wan,
Uprising, unveiling, affirm
That the play is the tragedy, “Man,”
And its hero the Conqueror Worm.
The Conqueror Worm, st. 5
- 16 There is something in the unselfish and self-sacrificing love of a brute, which goes directly to the heart of him who has had frequent occasion to test the paltry friendship and gossamer fidelity of mere Man.
The Black Cat [1843]
- 17 The boundaries which divide Life from Death are at best shadowy and vague. Who shall say where the one ends, and where the other begins?
The Premature Burial [1844]
- 18 From a wild weird clime that lieth, sublime,
Out of Space—out of Time.
Dreamland [1845], st. 1
- 19 With me poetry has been not a purpose, but a passion; and the passions should be held in reverence: they must not—they cannot at will be excited, with an eye to the paltry compensations, or the more paltry commendations, of mankind.
The Raven and Other Poems [1845], preface
- 20 Once upon a midnight dreary, while I pondered,
weak and weary,

¹Poe's epigraph for the poem: And the angel Israfel, whose heartstrings are a lute, and who has the sweetest voice of all God's creatures.—*Koran*

- Over many a quaint and curious volume of
forgotten lore—
While I nodded, nearly napping, suddenly there
came a tapping,
As of someone gently rapping, rapping at my
chamber door. *The Raven [1845], st. 1*
- 1 Ah, distinctly I remember it was in the bleak
December;
And each separate dying ember wrought its ghost
upon the floor. *The Raven, st. 2*
- 2 Sorrow for the lost Lenore—
For the rare and radiant maiden whom the angels
name Lenore—
Nameless *here* for evermore. *The Raven, st. 2*
- 3 The silken, sad, uncertain rustling of each purple
curtain. *The Raven, st. 3*
- 4 Deep into that darkness peering, long I stood there
wondering, fearing,
Doubting, dreaming dreams no mortal ever dared
to dream before. *The Raven, st. 5*
- 5 “Ghastly grim and ancient Raven wandering from
the Nightly shore—
Tell me what thy lordly name is on the Night’s
Plutonian shore!”
Quoth the Raven, “Nevermore.”
The Raven, st. 8
- 6 “Prophet!” said I, “thing of evil!—prophet still, if
bird or devil!” *The Raven, st. 15*
- 7 “Take thy beak from out my heart, and take thy
form from off my door!”
Quoth the Raven, “Nevermore.”
The Raven, st. 17
- 8 And the Raven, never flitting, still is sitting, *still* is
sitting
On the pallid bust of Pallas just above my chamber
door. *The Raven, st. 18*
- 9 And my soul from out that shadow that lies
floating on the floor
Shall be lifted—nevermore! *The Raven, st. 18*
- 10 The Imp of the Perverse.¹
Title of story [1845]
- 11 The skies they were ashen and sober;
The leaves they were crispèd and sere—
The leaves they were withering and sere:
It was night in the lonesome October
Of my most immemorial year.
Ulalume [1847], st. 1
- 12 It was down by the dank tarn of Auber,
In the ghoulish-woodland of Weir.
Ulalume, st. 1
- 13 Here once, through an alley Titanic,
Of cypress, I roamed with my Soul—
Of cypress, with Psyche, my Soul.
Ulalume, st. 2
- 14 Thus I pacified Psyche and kissed her,
And tempted her out of her gloom.
Ulalume, st. 8
- 15 “Over the Mountains
Of the Moon,
Down the Valley of the Shadow,
Ride, boldly ride,”
The shade replied—
“If you seek for Eldorado!”
Eldorado [1849], st. 4
- 16 And the fever called “Living”
Is conquered at last. *For Annie [1849], st. 1*
- 17 And this maiden she lived with no other thought
Than to love and be loved by me.
Annabel Lee [1849], st. 1
- 18 I was a child and *she* was a child,
In this kingdom by the sea,
But we loved with a love that was more than
love—
I and my Annabel Lee—
With a love that the wingèd seraphs of Heaven
Coveted her and me. *Annabel Lee, st. 2*
- 19 And neither the angels in Heaven above
Nor the demons down under the sea,
Can ever dissever my soul from the soul
Of the beautiful Annabel Lee.
Annabel Lee, st. 5
- 20 In her sepulcher there by the sea—
In her tomb by the sounding sea.
Annabel Lee, st. 6
- 21 Keeping time, time, time,
In a sort of Runic rhyme,
To the tintinnabulation that so musically wells
From the bells, bells, bells, bells,
Bells, bells, bells. *The Bells [1849], st. 1*
- 22 I hold that a long poem does not exist. I main-
tain that the phrase “a long poem” is simply a flat
contradiction in terms.
The Poetic Principle [1850]
- 23 There neither exists nor can exist any work more
thoroughly dignified—more supremely noble than
this very poem—this poem *per se*—this poem which
is a poem and nothing more—this poem written
solely for the poem’s sake. *The Poetic Principle*

¹Perverseness is one of the primitive impulses of the human heart.—POE, *The Black Cat* [1843]

1 I would define, in brief, the poetry of words as the rhythmical creation of Beauty. Its sole arbiter is taste. With the intellect or with the conscience, it has only collateral relations. Unless incidentally, it has no concern whatever either with duty or with truth.
The Poetic Principle

Pierre Joseph Proudhon

1809–1865

2 Property is theft [La propriété c'est le vol]!
Qu'est-ce que la Propriété? [1840], ch. 1

Alfred, Lord Tennyson

1809–1892

3 Weeded and worn the ancient thatch
Upon the lonely moated grange.
Mariana [1830], st. 1

4 She said, "I am weary, weary,
I would that I were dead!"
Mariana, refrain

5 A still small voice spake unto me,
"Thou art so full of misery,
Were it not better not to be?"
The Two Voices [1832], st. 1

6 Though thou wert scattered to the wind,
Yet is there plenty of the kind.
The Two Voices, st. 11

7 I know that age to age succeeds,
Blowing a noise of tongues and deeds,
A dust of systems and of creeds.
The Two Voices, st. 69

8 Like glimpses of forgotten dreams.
The Two Voices, st. 127

9 No life that breathes with human breath
Has ever truly longed for death.
The Two Voices, st. 132

10 In after-dinner talk,
Across the walnuts and the wine.
The Miller's Daughter [1832], st. 4

11 Self-reverence, self-knowledge, self-control,
These three alone lead life to sovereign power.
Oenone [1832], l. 142

12 The lion on your old stone gates
Is not more cold to you than I.
Lady Clara Vere de Vere, st. 3

13 The gardener Adam and his wife
Smile at the claims of long descent.
Lady Clara Vere de Vere, st. 7

14 'Tis only noble to be good.
Kind hearts are more than coronets,
And simple faith than Norman blood.
Lady Clara Vere de Vere, st. 7

15 You must wake and call me early, call me early,
mother dear;
Tomorrow 'ill be the happiest time of all the glad
New Year;
Of all the glad New Year, mother, the maddest,
merriest day;
For I'm to be Queen o' the May, mother, I'm to
be Queen o' the May.
The May Queen [1832], st. 1

16 In the afternoon they came unto a land
In which it seemed always afternoon.
The Lotos-Eaters [1832], st. 1

17 Music that gentlier on the spirit lies,
Than tir'd eyelids upon tir'd eyes.
The Lotos-Eaters. Choric Song, st. 1

18 Ah, why
Should life all labor be?
The Lotos-Eaters. Choric Song, st. 4

19 Let us alone. Time driveth onward fast,
And in a little while our lips are dumb.
Let us alone. What is it that will last?
All things are taken from us, and become
Portions and parcels of the dreadful Past.
The Lotos-Eaters. Choric Song, st. 4

20 Give us long rest or death, dark death or dreamful
ease.
The Lotos-Eaters. Choric Song, st. 4

21 Surely, surely, slumber is more sweet than toil, the
shore
Than labor in the deep mid-ocean, wind and wave
and oar;
Oh rest ye, brother mariners, we will not wander
more.
The Lotos-Eaters. Choric Song, last lines

22 Dan Chaucer, the first warbler, whose sweet breath
Preluded those melodious bursts that fill
The spacious times of great Elizabeth
With sounds that echo still.
A Dream of Fair Women [1832], st. 2

23 A daughter of the gods, divinely tall,
And most divinely fair.
A Dream of Fair Women, st. 22

24 Many-tower'd Camelot.
The Lady of Shalott [1832], pt. I, st. 1

25 "Tirra lirra," by the river
Sang Sir Lancelot.
The Lady of Shalott, III, st. 4

26 She left the web, she left the loom,
She made three paces thro' the room,

She saw the water lily bloom,
 She saw the helmet and the plume,
 She look'd down to Camelot.
 Out flew the web and floated wide;
 The mirror cracked from side to side.
 "The curse has come upon me," cried
 The Lady of Shalott.

The Lady of Shalott, III, st. 5

1 But Lancelot mused a little space;
 He said, "She has a lovely face;
 God in his mercy lend her grace,
 The Lady of Shalott."

The Lady of Shalott, IV, st. 6

2 The great brand
 Made lightnings in the splendor of the moon,
 And flashing round and round, and whirled in an
 arch,
 Shot like a streamer of the northern morn,
 Seen where the moving isles of winter shock
 By night, with noises of the northern sea,
 So flashed and fell the brand Excalibur.

Morte d'Arthur [1842], l. 136

3 Half light, half shade,
 She stood, a sight to make an old man young.

The Gardener's Daughter [1842], l. 139

4 The long mechanic paces to and fro,
 The set gray life, and apathetic end.

Love and Duty [1842], l. 17

5 Meet is it changes should control
 Our being, lest we rest in ease.

Love Thou Thy Land [1842], st. 11

6 Ah! when shall all men's good
 Be each man's rule, and universal peace
 Lie like a shaft of light across the land,
 And like a lane of beams athwart the sea,
 Through all the circle of the golden year?

The Golden Year [1842], l. 47

7 It little profits that an idle king,
 By this still hearth, among these barren crags,
 Match'd with an aged wife, I mete and dole
 Unequal laws unto a savage race.

Ulysses [1842], l. 1

8 I will drink
 Life to the lees.

Ulysses, l. 6

9 Much have I seen and known; cities of men
 And manners, climates, councils, governments,
 Myself not least, but honor'd of them all;
 And drunk delight of battle with my peers,
 Far on the ringing plains of windy Troy.
 I am a part of all that I have met;
 Yet all experience is an arch wherethrough
 Gleams that untravel'd world.

Ulysses, l. 13

10 How dull it is to pause, to make an end,
 To rust unburnished, not to shine in use,
 As though to breathe were life!

Ulysses, l. 22

11 And this gray spirit yearning in desire
 To follow knowledge like a sinking star,
 Beyond the utmost bound of human thought.

Ulysses, l. 30

12 This is my son, mine own Telemachus.

Ulysses, l. 33

13 Death closes all: but something ere the end,
 Some work of noble note, may yet be done,
 Not unbecoming men that strove with gods.

Ulysses, l. 51

14 The deep
 Moans round with many voices. Come, my friends,
 'Tis not too late to seek a newer world.
 Push off, and sitting well in order smite
 The sounding furrows, for my purpose holds
 To sail beyond the sunset, and the baths
 Of all the western stars, until I die.
 It may be that the gulfs will wash us down;
 It may be we shall touch the Happy Isles,
 And see the great Achilles, whom we knew.

Ulysses, l. 55

15 To strive, to seek, to find, and not to yield.

Ulysses, l. 70

16 Comrades, leave me here a little, while as yet 'tis
 early morn:
 Leave me here, and when you want me, sound
 upon the bugle horn.

Locksley Hall [1842], l. 1

17 In the spring a young man's fancy lightly turns to
 thoughts of love.

Locksley Hall, l. 20

18 He will hold thee, when his passion shall have
 spent its novel force,
 Something better than his dog, a little dearer than
 his horse.

Locksley Hall, l. 49

19 This is the truth the poet sings,
 That a sorrow's crown of sorrow is remembering
 happier things.

Locksley Hall, l. 75

20 Like a dog, he hunts in dreams.

Locksley Hall, l. 79

21 With a little hoard of maxims preaching down a
 daughter's heart.

Locksley Hall, l. 94

22 But the jingling of the guinea helps the hurt that
 Honor feels.

Locksley Hall, l. 105

23 For I dipp'd into the future, far as human eye
 could see,
 Saw the Vision of the world, and all the wonder
 that would be;

- Saw the heavens fill with commerce, argosies of
magic sails,
Pilots of the purple twilight, dropping down with
costly bales;
Heard the heavens fill with shouting, and there
rain'd a ghastly dew
From the nations' airy navies grappling in the
central blue. *Locksley Hall, l. 119*
- 1 Till the war drum throbbed no longer and the
battle flags were furled
In the Parliament of man, the Federation of the
world. *Locksley Hall, l. 127*
- 2 And the kindly earth shall slumber, lapp'd in
universal law. *Locksley Hall, l. 130*
- 3 Yet I doubt not through the ages one increasing
purpose runs,
And the thoughts of men are widened with the
process of the suns. *Locksley Hall, l. 137*
- 4 Knowledge comes, but wisdom lingers.
Locksley Hall, l. 141
- 5 Woman is the lesser man, and all thy passions,
match'd with mine,
Are as moonlight unto sunlight, and as water unto
wine. *Locksley Hall, l. 151*
- 6 I will take some savage woman, she shall rear my
dusky race. *Locksley Hall, l. 168*
- 7 I the heir of all the ages, in the foremost files of time.
Locksley Hall, l. 178
- 8 Let the great world spin forever down the ringing
grooves of change. *Locksley Hall, l. 182*
- 9 Better fifty years of Europe than a cycle of Cathay.
Locksley Hall, l. 184
- 10 And o'er the hills and far away
Beyond their utmost purple rim,
Beyond the night, across the day,
Through all the world she followed him.
The Day Dream [1842]. The Departure, st. 4
- 11 My strength is as the strength of ten,
Because my heart is pure.
Sir Galahad [1842], st. 1
- 12 Or that eternal lack of pence,
Which vexes public men.
*Will Waterproof's Lyrical Monologue [1842],
st. 6*
- 13 Cophetua sware a royal oath;
"This beggar maid shall be my queen!"
The Beggar Maid [1842], st. 2
- 14 A little grain of conscience made him sour.
The Vision of Sin [1842], sec. 5
- 15 Break, break, break,
On thy cold gray stones, O Sea!
And I would that my tongue could utter
The thoughts that arise in me.
O, well for the fisherman's boy,
That he shouts with his sister at play!
O, well for the sailor lad,
That he sings in his boat on the bay!
And the stately ships go on
To their haven under the hill;
But O, for the touch of a vanish'd hand,
And the sound of a voice that is still!
Break, Break, Break [1842], st. 1-3
- 16 But the tender grace of a day that is dead
Will never come back to me.
Break, Break, Break, st. 4
- 17 And quoted odes, and jewels five-words-long
That on the stretched forefinger of all Time
Sparkle forever.
The Princess [1847], pt. II, l. 355
- 18
Sweet and low, sweet and low,
Wind of the western sea,
Low, low, breathe and blow,
Wind of the western sea!
Over the rolling waters go,
Come from the dying moon, and blow,
Blow him again to me;
While my little one, while my pretty one, sleeps.
The Princess, III [song, Sweet and Low, st. 1]
- 19
The splendor falls on castle walls
And snowy summits old in story:
The long light shakes across the lakes,
And the wild cataract leaps in glory.
Blow, bugle, blow, set the wild echoes flying,
Blow, bugle; answer, echoes, dying, dying, dying.
The Princess, IV [song, The Splendor Falls, st. 1]
- 20 The horns of Elfland faintly blowing.
The Princess, IV [song, The Splendor Falls, st. 2]
- 21 Tears, idle tears, I know not what they mean,
Tears from the depth of some divine despair
Rise in the heart, and gather to the eyes,
In looking on the happy autumn fields,
And thinking of the days that are no more.
*The Princess, IV [song, Tears, Idle
Tears, st. 1]*
- 22 Dear as remember'd kisses after death,
And sweet as those by hopeless fancy feign'd
On lips that are for others; deep as love,
Deep as first love, and wild with all regret;
O Death in Life, the days that are no more.
*The Princess, IV [song, Tears, Idle
Tears, st. 4]*

- 1 O Swallow, Swallow, flying, flying South,
Fly to her, and fall upon her gilded eaves,
And tell her, tell her, what I tell to thee.
*The Princess, IV [song, O Swallow,
Swallow, st. 1]*
- 2 Man is the hunter; woman is his game.
The Princess, V, l. 147
- 3 Man for the field and woman for the hearth:
Man for the sword and for the needle she:
Man with the head and woman with the heart:
Man to command and woman to obey;
All else confusion.
The Princess, V, l. 437
- 4 Home they brought her warrior dead.
She nor swoon'd nor utter'd cry:
All her maidens, watching, said,
"She must weep or she will die."
*The Princess, VI [song, Home They Brought
Her Warrior, st. 1]*
- 5 Ask me no more: thy fate and mine are seal'd:
I strove against the stream and all in vain:
Let the great river take me to the main:
No more, dear love, for at a touch I yield;
Ask me no more.
*The Princess, VII [song, Ask Me No More,
st. 3]*
- 6 Now sleeps the crimson petal, now the white;
Nor waves the cypress in the palace walk;
Nor winks the gold fin in the porphyry font:
The firefly wakens: waken thou with me.
*The Princess, VII [song, Now Sleeps the
Crimson Petal, st. 1]*
- 7 Now lies the Earth all Danaë to the stars,
And all thy heart lies open unto me.
*The Princess, VII [song, Now Sleeps the
Crimson Petal, st. 3]*
- 8 Sweet is every sound,
Sweeter thy voice, but every sound is sweet;
Myriads of rivulets hurrying through the lawn,
The moan of doves in immemorial elms,
And murmuring of innumerable bees.
The Princess, VII, l. 203
- 9 Some sense of duty, something of a faith,
Some reverence for the laws ourselves have made,
Some patient force to change them when we will,
Some civic manhood firm against the crowd.
The Princess, VII, conclusion, l. 54
- 10 Believing where we cannot prove.
*In Memoriam*¹ [1850]. Prologue, st. 1
- 11 Our little systems have their day.
In Memoriam. Prologue, st. 5
- 12 Let knowledge grow from more to more,
But more of reverence in us dwell;
That mind and soul, according well,
May make one music as before.
In Memoriam. Prologue, st. 7
- 13 I held it truth, with him who sings²
To one clear harp in divers tones,
That men may rise on stepping-stones
Of their dead selves to higher things.
In Memoriam, I, st. 1
- 14 I sometimes hold it half a sin
To put in words the grief I feel;
For words, like Nature, half reveal
And half conceal the Soul within.
In Memoriam, 5, st. 1
- 15 But, for the unquiet heart and brain
A use in measured language lies;
The sad mechanic exercise,
Like dull narcotics numbing pain.
In Memoriam, 5, st. 2
- 16 And from his ashes may be made
The violet of his native land.
In Memoriam, 18, st. 1
- 17 I do but sing because I must,
And pipe but as the linnets sing.
In Memoriam, 21, st. 6
- 18 And Thought leap'd out to wed with Thought
Ere Thought could wed itself with Speech.
In Memoriam, 23, st. 4
- 19 'Tis better to have loved and lost
Than never to have loved at all.³
In Memoriam, 27, st. 4
- 20 How fares it with the happy dead?
In Memoriam, 44, st. 1
- 21 Be near me when my light is low.
In Memoriam, 50, st. 1
- 22 And Time, a maniac scattering dust,
And Life, a Fury slinging flame.
In Memoriam, 50, st. 2
- 23 Do we indeed desire the dead
Should still be near us at our side?
In Memoriam, 51, st. 1

²Goethe.³Say what you will, 'tis better to be left than never to have been loved.—W. CONGREVE, *The Way of the World* [1700], act II, sc. vi Better to love amiss than nothing to have loved.—GEORGE CRABBE, *Tales* [1812], XIV, *The Struggles of Conscience*¹'Tis better to have fought and lost / Than never to have fought at all.—ARTHUR HUGH CLOUGH, *Peschierra*¹In memory of Arthur Henry Hallam [1811–1833].

- 1 Hold thou the good; define it well;
For fear divine Philosophy
Should push beyond her mark, and be
Procureess to the Lords of Hell.
In Memoriam, 53, st. 4
- 2 Oh yet we trust that somehow good
Will be the final goal of ill.
In Memoriam, 54, st. 1
- 3 But what am I?
An infant crying in the night:
An infant crying for the light:
And with no language but a cry.
In Memoriam, 54, st. 5
- 4 So careful of the type she seems,
So careless of the single life.
In Memoriam, 55, st. 2
- 5 The great world's altar-stairs,
That slope through darkness up to God.
In Memoriam, 55, st. 4
- 6 Nature, red in tooth and claw.
In Memoriam, 56, st. 4
- 7 O Sorrow, wilt Thou live with me
No casual mistress, but a wife.
In Memoriam, 59, st. 1
- 8 So many worlds, so much to do,
So little done, such things to be.
In Memoriam, 73, st. 1
- 9 God's finger touch'd him, and he slept.
In Memoriam, 85, st. 5
- 10 Fresh from brawling courts
And dusty purlieus of the law.
In Memoriam, 89, st. 3
- 11 There lives more faith in honest doubt,
Believe me, than in half the creeds.
In Memoriam, 96, st. 3
- 12 He seems so near, and yet so far.
In Memoriam, 97, st. 6
- 13 Ring out, wild bells, to the wild sky!
In Memoriam, 106, st. 1
- 14 Ring out the old, ring in the new,
Ring, happy bells, across the snow:
The year is going, let him go;
Ring out the false, ring in the true.
In Memoriam, 106, st. 2
- 15 Ring out old shapes of foul disease,
Ring out the narrowing lust of gold;
Ring out the thousand wars of old,
Ring in the thousand years of peace.
In Memoriam, 106, st. 7
- 16 Love is and was my lord and king.
In Memoriam, 126, st. 1
- 17 Wearing all that weight
Of learning lightly like a flower.
In Memoriam, epilogue, st. 10
- 18 One God, one law, one element,
And one far-off divine event,
To which the whole creation moves.
In Memoriam, epilogue, st. 36
- 19 He clasps the crag with crooked hands;
Close to the sun in lonely lands,
Ring'd with the azure world he stands.

The wrinkled sea beneath him crawls;
He watches from his mountain walls,
And like a thunderbolt he falls.
The Eagle [1851]
- 20 Bury the Great Duke
With an empire's lamentation.
*Ode on the Death of the Duke of Wellington
[1852], st. 1*
- 21 The last great Englishman is low.
*Ode on the Death of the Duke of Wellington,
st. 3*
- 22 O iron nerve to true occasion true,
O fall'n at length, that tower of strength
Which stood four-square to all the winds that blew.
*Ode on the Death of the Duke of Wellington,
st. 4*
- 23 Speak no more of his renown.
Lay your earthly fancies down,
And in the vast cathedral leave him.
God accept him, Christ receive him.
*Ode on the Death of the Duke of Wellington,
st. 9*
- 24 Half a league, half a league,
Half a league onward,
All in the valley of death
Rode the six hundred.
The Charge of the Light Brigade [1854],¹ st. 1
- 25 "Forward, the Light Brigade!"
Was there a man dismay'd?
The Charge of the Light Brigade, st. 2
- 26 Someone had blundered.
The Charge of the Light Brigade, st. 2
- 27 Theirs not to make reply,
Theirs not to reason why,
Theirs but to do and die.
The Charge of the Light Brigade, st. 2

¹See Bosquet, 487:9.

- 1 Cannon to right of them,
Cannon to left of them,
Cannon in front of them
Volley'd and thunder'd.
The Charge of the Light Brigade, st. 3
- 2 Into the jaws of death,
Into the mouth of hell
Rode the six hundred.
The Charge of the Light Brigade, st. 3
- 3 I come from haunts of coot and hern,
I make a sudden sally
And sparkle out among the fern,
To bicker down a valley.
The Brook [1855], song, st. 1
- 4 For men may come and men may go,
But I go on forever. *The Brook, song, st. 6*
- 5 Faultily faultless, icily regular, splendidly null,
Dead perfection, no more.
Maud [1855], pt. I, sec. ii, l. 6
- 6 And ah for a man to arise in me,
That the man I am may cease to be!
Maud, I, x, st. 6
- 7 Gorgonized me from head to foot,
With a stony British stare. *Maud, I, xiii, st. 2*
- 8 Come into the garden, Maud,
For the black bat, night, has flown,
Come into the garden, Maud,
I am here at the gate alone. *Maud, I, xxii, st. 1*
- 9 For a breeze of morning moves,
And the planet of Love is on high,
Beginning to faint in the light that she loves
On a bed of daffodil sky. *Maud, I, xxii, st. 2*
- 10 All night have the roses heard
The flute, violin, bassoon;
All night has the casement jessamine stirr'd
To the dancers dancing in tune;
Till a silence fell with the waking bird,
And a hush with the setting moon.
Maud, I, xxii, st. 3
- 11 There has fallen a splendid tear
From the passion-flower at the gate.
Maud, I, xxii, st. 10
- 12 She is coming, my own, my sweet;
Were it ever so airy a tread,
My heart would hear her and beat,
Were it earth in an earthy bed;
My dust would hear her and beat,
Had I lain for a century dead;
Would start and tremble under her feet,
And blossom in purple and red.
Maud, I, xxii, st. 11
- 13 Ah Christ, that it were possible
For one short hour to see
The souls we loved, that they might tell us
What and where they be.
Maud, II, iv, st. 3
- 14 The woods decay, the woods decay and fall,
The vapors weep their burthen to the ground,
Man comes and tills the field and lies beneath,
And after many a summer dies the swan.
Tithonus [1860], l. 1
- 15 Here at the quiet limit of the world.
Tithonus, l. 7
- 16 Wearing the white flower of a blameless life,
Before a thousand peering littlenesses,
In that fierce light which beats upon a throne,
And blackens every blot.
Idylls of the King [1859–1885], dedication, l. 24
- 17 Man's word is God in man.
Idylls of the King. The Coming of Arthur, l. 132
- 18 Large, divine, and comfortable words.
Idylls of the King. The Coming of Arthur, l. 267
- 19 Clothed in white samite, mystic, wonderful.
Idylls of the King. The Coming of Arthur, l. 284
- 20 Live pure, speak true, right wrong, follow the
King—
Else, wherefore born?
Idylls of the King. Gareth and Lynette, l. 117
- 21 Our hoard is little, but our hearts are great.
Idylls of the King. The Marriage of Geraint, l. 352
- 22 For man is man and master of his fate.
Idylls of the King. The Marriage of Geraint, l. 355
- 23 It is the little rift within the lute,
That by and by will make the music mute,
And ever widening slowly silence all.
Idylls of the King. Merlin and Vivien, l. 388
- 24 Blind and naked Ignorance
Delivers brawling judgments, unashamed,
On all things all day long.
Idylls of the King. Merlin and Vivien, l. 662
- 25 Elaine the fair, Elaine the lovable,
Elaine, the lily maid of Astolat.
Idylls of the King. Lancelot and Elaine, l. 1

- 1 But, friend, to me
He is all fault who hath no fault at all.
For who loves me must have a touch of earth.
Idylls of the King. Lancelot and Elaine, l. 131
- 2 In me there dwells
No greatness, save it be some far-off touch
Of greatness to know well I am not great.
Idylls of the King. Lancelot and Elaine, l. 447
- 3 The shackles of an old love straitened him,
His honor rooted in dishonor stood,
And faith unfaithful kept him falsely true.
Idylls of the King. Lancelot and Elaine, l. 870
- 4 He makes no friend who never made a foe.
*Idylls of the King. Lancelot and Elaine,
l. 1082*
- 5 The greater man the greater courtesy.
*Idylls of the King. The Last Tournament,
l. 628*
- 6 The vow that binds too strictly snaps itself.
*Idylls of the King. The Last Tournament,
l. 652*
- 7 For manners are not idle, but the fruit
Of loyal nature and of noble mind.
Idylls of the King. Guinevere, l. 333
- 8 No more subtle master under Heaven
Than is the maiden passion for a maid,
Not only to keep down the base in man,
But teach high thought, and amiable words
And courtliness, and the desire of fame,
And love of truth, and all that makes a man.
Idylls of the King. Guinevere, l. 475
- 9 The days will grow to weeks, the weeks to months,
The months will add themselves and make the years,
The years will roll into the centuries,
And mine will ever be a name of scorn.
Idylls of the King. Guinevere, l. 619
- 10 I found Him in the shining of the stars,
I mark'd Him in the flowering of His fields,
But in His ways with men I find Him not.
Idylls of the King. The Passing of Arthur, l. 9
- 11 So all day long the noise of battle roll'd
Among the mountains by the winter sea.
*Idylls of the King. The Passing of Arthur,
l. 170*
- 12 And slowly answer'd Arthur from the barge:
The old order changeth, yielding place to new;
And God fulfills himself in many ways,
Lest one good custom should corrupt the world.
*Idylls of the King. The Passing of Arthur,
l. 407*
- 13 More things are wrought by prayer
Than this world dreams of. Wherefore, let thy voice
Rise like a fountain for me night and day.
*Idylls of the King. The Passing of Arthur,
l. 415*
- 14 From the great deep to the great deep he goes.
*Idylls of the King. The Passing of Arthur,
l. 445*
- 15 Cast all your cares on God; that anchor holds.
Enoch Arden [1864], l. 222
- 16 Insipid as the queen upon a card.
Aylmer's Field [1864], l. 28
- 17 The worst is yet to come.
Sea Dreams [1864], l. 301
- 18 He said likewise
That a lie which is half a truth is ever the blackest
of lies,
That a lie which is all a lie may be met and fought
with outright,
But a lie which is part a truth is a harder matter to
fight. *The Grandmother [1864], st. 8*
- 19 Do sn't thou 'ear my 'erse's legs, as they canters
awaäy?
Proputty, proputty, proputty — that's what I 'ears
'em saäy.
Northern Farmer: New Style [1869], st. 1
- 20 Do änt thou marry for munny, but goä wheer
munny is!
Northern Farmer: New Style, st. 5
- 21 Flower in the crannied wall,
I pluck you out of the crannies,
I hold you here, root and all, in my hand,
Little flower — but *if* I could understand
What you are, root and all, and all in all,
I should know what God and man is.
Flower in the Crannied Wall [1869]
- 22 At Flores in the Azores Sir Richard Grenville lay,
And a pinnacle, like a flutter'd bird, came flying
from far away;
"Spanish ships of war at sea! we have sighted fifty-
three!" *The Revenge [1878], st. 1*
- 23 All the charm of all the Muses often flowering in a
lonely word.
To Virgil [1882], st. 3
- 24 Cleave ever to the sunnier side of doubt.
The Ancient Sage [1885], l. 68
- 25 That man's the best Cosmopolite
Who loves his native country best.
Hands All Round [1885], l. 3

1 I am Merlin
Who follow the Gleam.
Merlin and the Gleam [1889], st. 1

2 Sunset and evening star,
And one clear call for me!
And may there be no moaning of the bar,
When I put out to sea,

But such a tide as moving seems asleep,
Too full for sound and foam,
When that which drew from out the boundless
deep
Turns again home.

Crossing the Bar [1889], st. 1, 2

3 Twilight and evening bell,
And after that the dark. *Crossing the Bar, st. 3*

4 I hope to see my Pilot face to face
When I have crossed the bar.
Crossing the Bar, st. 4

Robert Charles Winthrop

1809–1894

5 Our Country—whether bounded by the St.
John's and the Sabine, or however otherwise
bounded¹ or described, and be the measurements
more or less—still our Country, to be cherished in
all our hearts, to be defended by all our hands.

Toast at Faneuil Hall [Fourth of July, 1845]

6 A star for every State, and a State for every star.
Address on Boston Common [1862]

Henry Alford

1810–1871

7 Come, ye thankful people, come,
Raise the song of harvest-home;
All is safely gathered in,
Ere the winter storms begin.
Come, Ye Thankful People, Come [1844]

8 Ten thousand times ten thousand
In sparkling raiment bright,
The armies of the ransomed saints
Throng up the steeps of light:
'Tis finished! all is finished,
Their fight with death and sin:

¹The United States—bounded on the north by the Aurora Borealis, on the south by the precession of the equinoxes, on the east by the primeval chaos, and on the west by the Day of Judgment.—JOHN FISKE [1842–1901], *Bounding the United States*

Fling open wide the golden gates,
And let the victors in. *Hymn [1867], st. 1*

Pierre [Jean François Joseph] Bosquet

1810–1861

9 It is magnificent, but it is not war.²
*On the charge of the Light Brigade at
Balaklava [October 25, 1854]*

Sir Francis Hastings Doyle

1810–1888

10 Last night, among his fellow roughs,
He jested, quaffed, and swore;
A drunken private of the Buffs,
Who never looked before.
Today, beneath the foeman's frown,
He stands in Elgin's place,
Ambassador from Britain's crown,
And type of all her race.

The Private of the Buffs, st. 1

Margaret Fuller

1810–1850

11 I myself am more divine than any I see.
Letter to Emerson [March 1, 1838]

12 It does not follow because many books are written by persons born in America that there exists an American literature. Books which imitate or represent the thoughts and life of Europe do not constitute an American literature. Before such can exist, an original idea must animate this nation and fresh currents of life must call into life fresh thoughts along its shores.

Papers on Literature and Art [1846]

13 I now know all the people worth knowing in America, and I find no intellect comparable to my own.

*Memoirs of Margaret Fuller Ossoli [1852],
vol. 1, pt. 4*

14 For precocity some great price is always demanded sooner or later in life.

*Diary. From THOMAS WENTWORTH
HIGGINSON, Life of Margaret Fuller Ossoli
[1884], ch. 18*

²C'est magnifique, mais ce n'est pas la guerre.
See Tennyson, 484:24.

- 1 Genius will live and thrive without training, but it does not the less reward the watering pot and pruning knife.

Diary. From THOMAS WENTWORTH

HIGGINSON, Life of Margaret Fuller Ossoli, 18

- 2 I accept the universe.¹ *Attributed*

Elizabeth Cleghorn Gaskell

1810–1865

- 3 A man is *so* in the way in the house.
Cranford [1851–1853], ch. 1

- 4 A little credulity helps one on through life very smoothly.
Cranford, 11

- 5 I'll not listen to reason. . . . Reason always means what someone else has got to say.
Cranford, 14

James Sloan Gibbons

1810–1892

- 6 We are coming, Father Abraham, three hundred thousand more.
Three Hundred Thousand More [1862],² st. 1

William Miller

1810–1872

- 7 Wee Willie Winkie rins through the town,
Upstairs and downstairs, in his nightgown,
Tirlin' at the window, cryin' at the lock,
“Are the weans in their bed? for it's now ten o'clock.”
Willie Winkie

Alfred de Musset

1810–1857

- 8 I have come too late into a world too old.³
Rolla [1833]

- 9 Do Not Trifle with Love.⁴
Title of a comedy [1834]

- 10 The most despairing songs are the loveliest of all,
I know immortal ones composed only of tears.
Poésies Nouvelles. La Nuit de Mai [1835]

¹By God! she'd better. — *Thomas Carlyle's reported comment*

²Song to help raise volunteers for the Union Army.

³Je suis venu trop tard dans un monde trop vieux.

⁴On Ne Badine Pas avec l'Amour.

- 11 How glorious it is, but how painful it is also, to be exceptional in this world!

La Merle Blanc [1842]

Theodore Parker

1810–1860

- 12 Truth never yet fell dead in the streets; it has such affinity with the soul of man, the seed however broadcast will catch somewhere and produce its hundredfold.

A Discourse of Matters Pertaining to Religion [1842]

- 13 A democracy—that is a government of all the people, by all the people, for all the people;⁵ of course, a government of the principles of eternal justice, the unchanging law of God; for shortness' sake I will call it the idea of Freedom.

The American Idea [May 29, 1850]⁶

Robert [Alexander] Schumann

1810–1856

- 14 Hats off, gentlemen—a genius!
On first hearing Frédéric Chopin's music [1831]

Edmund Hamilton Sears

1810–1876

- 15 It came upon the midnight clear,
That glorious song of old,
From angels bending near the earth
To touch their harps of gold:
“Peace on the earth, good will to men
From heav'n's all-gracious King.”
The world in solemn stillness lay
To hear the angels sing.
The Angel's Song [1850], st. 1

Martin Farquhar Tupper

1810–1889

- 16 Error is a hardy plant: it flourisheth in every soil.
Proverbial Philosophy [1838–1842]. Of Truth in Things False

⁵Parker used the same phrase in a speech delivered in Boston [May 31, 1854] and in a sermon in the Music Hall, Boston [July 4, 1858]. William H. Herndon visited Boston and on his return to Springfield, Illinois, took with him some of Parker's sermons and addresses. In his *Abraham Lincoln, vol. II, p. 65*, Herndon says that Lincoln marked with pencil the portion of the Music Hall address, “Democracy is direct self-government, over all the people, by all the people, for all the people.”

⁶Speech at the New England Anti-Slavery Convention, Boston.

- 1 Well-timed silence hath more eloquence than speech.
Proverbial Philosophy. Of Discretion
- 2 A good book is the best of friends, the same today
and forever.
Proverbial Philosophy. Of Reading

- 3 Nature's own Nobleman, friendly and frank,
Is a man with his heart in his hand!
Nature's Nobleman [1844], st. 1

John Bright

1811–1889

- 4 Force is not a remedy.
Speech at Birmingham [November 16, 1880]
- 5 My opinion is that the Northern States will manage
somehow to muddle through.
*Said during the American Civil War. From
JUSTIN MCCARTHY, Reminiscences [1899]*
- 6 He [Benjamin Disraeli] is a self-made man and
worships his creator. *Attributed*

Fanny Fern [Sara Payson Parton]

1811–1872

- 7 The way to a man's heart is through his stom-
ach. *Fern Leaves [1853]*

Théophile Gautier

1811–1872

- 8 Everything passes—Robust art
Alone is eternal.
The bust
Survives the city.¹ *L'Art [1832]*

Horace Greeley

1811–1872

- 9 The best business you can go into you will find
on your father's farm or in his workshop. If you have
no family or friends to aid you, and no prospect
opened to you there, turn your face to the great
West,² and there build up a home and fortune.
*From JAMES PARTON, Life of Horace Greeley
[1855]. To Aspiring Young Men*
- 10 The illusion that times that were are better than
those that are, has probably pervaded all ages.
The American Conflict [1864–1866]

¹Tout passe—L'art robuste/Seul a l'éternité;/Le buste/
Survit à la cité.

²See Soule, 503:4.

- 11 I never said all Democrats were saloon keepers.
What I said was that all saloon keepers were Demo-
crats. *Attributed*

Wendell Phillips

1811–1884

- 12 Revolutions are not made; they come. A revolu-
tion is as natural a growth as an oak. It comes out of
the past. Its foundations are laid far back.
Speech [January 8, 1852]
- 13 The best use of laws is to teach men to trample
bad laws under their feet.
Speech [April 12, 1852]
- 14 One on God's side is a majority.³
Speech [November 1, 1859]
- 15 Every man meets his Waterloo at last.
Speech [November 1, 1859]
- 16 Whether in chains or in laurels, Liberty knows
nothing but victories.
Speech [November 1, 1859]
- 17 Truth is one forever absolute, but opinion is
truth filtered through the moods, the blood, the
disposition of the spectator.
Idols [October 4, 1859]

Harriet Beecher Stowe⁴

1811–1896

- 18 Eliza made her desperate retreat across the river
just in the dusk of twilight. The gray mist of
evening, rising slowly from the river, enveloped her
as she disappeared up the bank, and the swollen
current and floundering masses of ice presented a
hopeless barrier between her and her pursuer.
Uncle Tom's Cabin [1852], ch. 8
- 19 I [Topsy] 'spect I growed. Don't think nobody
never made me. *Uncle Tom's Cabin, 20*
- 20 My soul an't yours, Mas'r! You haven't bought
it,—ye can't buy it! It's been bought and paid for,
by one that is able to keep it.
Uncle Tom's Cabin, 33
- 21 I did not write it. God wrote it. I merely did His
dictation.
Uncle Tom's Cabin [1879], Introduction

³See John Knox, 150:10.

⁴So you're the little woman who wrote the book that made this
great war!—ABRAHAM LINCOLN, *on meeting the author of Uncle
Tom's Cabin. Attributed*

Charles Sumner

1811–1874

- 1 Where Slavery is, there Liberty cannot be; and where Liberty is, there Slavery cannot be.

Slavery and the Rebellion; speech at Cooper Institute [November 5, 1864]

- 2 There is the National flag. He must be cold, indeed, who can look upon its folds rippling in the breeze without pride of country. If in a foreign land, the flag is companionship, and country itself, with all its endearments.

Are We a Nation? [November 19, 1867]

William Makepeace Thackeray

1811–1863

- 3 This I set down as a positive truth. A woman with fair opportunities, and without a positive hump, may marry whom she likes.¹

Vanity Fair [1847–1848], vol. I, ch. 4

- 4 Them's my sentiments. *Vanity Fair, I, 21*

- 5 Everybody in *Vanity Fair* must have remarked how well those live who are comfortably and thoroughly in debt; how they deny themselves nothing; how jolly and easy they are in their minds.

Vanity Fair, I, 22

- 6 How to Live Well on Nothing a Year.

Vanity Fair, I, 36 (title)

- 7 I think I could be a good woman if I had five thousand a year. *Vanity Fair, II, 1*

- 8 Ah! *Vanitas vanitatum!* Which of us is happy in this world? Which of us has his desire? or, having it, is satisfied?—Come, children, let us shut up the box and the puppets, for our play is played out.

Vanity Fair, II, 27

- 9 He who meanly admires mean things is a Snob.

The Book of Snobs [1848], ch. 2

- 10 Rake's Progress.²

Pendennis [1848–1850], ch. 19 (title)

- 11 Yes, I am a fatal man, Madame Fribsbi. To inspire hopeless passion is my destiny.

Pendennis, 23

¹I should like to see any kind of a man, distinguishable from a gorilla, that some good and even pretty woman could not shape a husband out of.—OLIVER WENDELL HOLMES, *The Professor at the Breakfast-Table* [1860]

The whole world is strewn with snares, traps, gins and pitfalls for the capture of men by women.—GEORGE BERNARD SHAW, *Man and Superman* [1903], *Epistle Dedicatory*

²The Rake's Progress.—WILLIAM HOGARTH [1697–1764], *title of series of paintings and engravings* [1735]

- 12 Remember, it's as easy to marry a rich woman as a poor woman. *Pendennis, 28*

- 13 Of the Corporation of the Goosequill—of the Press . . . of the fourth estate. . . . There she is—the great engine—she never sleeps. She has her ambassadors in every quarter of the world—her couriers upon every road. Her officers march along with armies, and her envoys walk into statesmen's cabinets. They are ubiquitous. *Pendennis, 30*

- 14 'Tis not the dying for a faith that's so hard, Master Harry—every man of every nation has done that—'tis the living up to it that's difficult.

Henry Esmond [1852], bk. I, ch. 6

- 15 'Tis strange what a man may do, and a woman yet think him an angel. *Henry Esmond, I, 7*

- 16 The wicked are wicked, no doubt, and they go astray and they fall, and they come by their deserts; but who can tell the mischief which the very virtuous do? *The Newcomes [1853–1855], ch. 20*

- 17 This Bouillabaisse a noble dish is—

A sort of soup, or broth, or brew.

Ballads [1855]. The Ballad of Bouillabaisse, st. 2

- 18 Charlotte, having seen his body

Borne before her on a shutter,

Like a well-conducted person,

Went on cutting bread and butter.

*Ballads. Sorrows of Werther*³

- 19 A pedigree reaching as far back as the Deluge.

The Rose and the Ring [1855], ch. 2

- 20 The book of female logic is blotted all over with tears, and Justice in their courts is forever in a passion. *The Virginians [1857–1859], ch. 4*

- 21 Women like not only to conquer, but to be conquered. *The Virginians, 4*

- 22 Next to the very young, I suppose the very old are the most selfish. *The Virginians, 61*

- 23 To endure is greater than to dare; to tire out hostile fortune; to be daunted by no difficulty; to keep heart when all have lost it; to go through intrigue spotless; to forgo even ambition when the end is gained—who can say this is not greatness?

The Virginians, 92

- 24 Bravery never goes out of fashion.

The Four Georges [1860]. George II

- 25 It is to the middle class we must look for the safety of England.

The Four Georges. George III

³See Goethe, 363:11.

- 1 George, be a King!
*The Four Georges. Princess Augusta to her son
 George III*

Robert Browning

1812–1889

- 2 The year's at the spring
 And day's at the morn;
 Morning's at seven;
 The hillside's dew-pearled;
 The lark's on the wing;
 The snail's on the thorn:
 God's in his heaven—
 All's right with the world.
Pippa Passes [1841], pt. I
- 3 Speak to me—not of me! *Pippa Passes, I*
- 4 Some unsuspected isle in far-off seas.
Pippa Passes, II
- 5 In the morning of the world,
 When earth was nigher heaven than now.
Pippa Passes, III
- 6 All service ranks the same with God:
 With God, whose puppets, best and worst,
 Are we; there is no last nor first.
Pippa Passes, IV
- 7 You know, we French stormed Ratisbon.
Incident of the French Camp [1842], st. 1
- 8 “You're wounded!” “Nay,” the soldier's pride
 Touched to the quick, he said:
 “I'm killed, Sire!” And his chief beside,
 Smiling the boy fell dead.
Incident of the French Camp, st. 5
- 9 That's my last Duchess painted on the wall,
 Looking as if she were alive.
My Last Duchess [1842], l. 1
- 10 She had
 A heart—how shall I say?—too soon made glad.
My Last Duchess, l. 21
- 11 I gave commands;
 Then all smiles stopped together.
My Last Duchess, l. 45
- 12 Marching along, fifty-score strong,
 Great-hearted gentlemen, singing this song.
Cavalier Tunes [1842]. Marching Along, st. 1
- 13 Boot, saddle, to horse, and away!
Cavalier Tunes. Boot and Saddle, refrain
- 14 Just my vengeance complete,
 The man sprang to his feet,

- Stood erect, caught at God's skirts, and prayed!
 —So, I was afraid!
Instans Tyrannus [1845], st. 7

- 15 Hamelin Town's in Brunswick,
 By famous Hanover city.
The Pied Piper of Hamelin [1845], st. 1

- 16 Rats!
 They fought the dogs and killed the cats,
 And bit the babies in the cradles,
 And ate the cheeses out of the vats,
 And licked the soup from the cooks' own ladles.
The Pied Piper of Hamelin, st. 2

- 17 And out of the houses the rats came tumbling.
 Great rats, small rats, lean rats, brawny rats,
 Brown rats, black rats, gray rats, tawny rats.
 Grave old plodders, gay young friskers,
 Fathers, mothers, uncles, cousins,
 Cocking tails and pricking whiskers,
 Families by tens and dozens,
 Brothers, sisters, husbands, wives—
 Followed the Piper for their lives.
The Pied Piper of Hamelin, st. 7

- 18 When the liquor's out, why clink the cannikin?
The Flight of the Duchess [1845], st. 16

- 19 It's a long lane that knows no turnings.
The Flight of the Duchess, st. 17

- 20 Just for a handful of silver he left us,
 Just for a riband to stick in his coat.
The Lost Leader¹ [1845], st. 1

- 21 We that had loved him so, followed him, honored
 him,
 Lived in his mild and magnificent eye,
 Learned his great language, caught his clear
 accents,
 Made him our pattern to live and to die!
The Lost Leader, st. 1

- 22 Shakespeare was of us, Milton was for us,
 Burns, Shelley, were with us—they watch from
 their graves!
The Lost Leader, st. 1

- 23 One more devils'-triumph and sorrow for angels,
 One more wrong to man, one more insult to God!
The Lost Leader, st. 2

- 24 Let him never come back to us!
 There would be doubt, hesitation and pain,
 Forced praise on our part—the glimmer of
 twilight,
 Never glad confident morning again!
The Lost Leader, st. 2

¹Often assumed to refer to Wordsworth.

- 1 It was roses, roses all the way.
The Patriot [1845], st. 1
- 2 I sprang to the stirrup, and Joris, and he;
I galloped, Dirck galloped, we galloped all three.
How They Brought the Good News from Ghent to Aix [1845], st. 1
- 3 Round the cape of a sudden came the sea,
And the sun looked over the mountain's rim:
And straight was a path of gold for him,
And the need of a world of men for me.
Parting at Morning [1845]
- 4 Oh, to be in England now that April's there,
And whoever wakes in England sees, some morn-
ing, unaware,
That the lowest boughs and the brushwood sheaf
Round the elm tree bole are in tiny leaf,
While the chaffinch sings on the orchard bough
In England—now!
Home Thoughts, from Abroad [1845], l. 1
- 5 That's the wise thrush; he sings each song twice
over,
Lest you should think he never could recapture
The first fine careless rapture!
Home Thoughts, from Abroad, l. 14
- 6 Nobly, nobly Cape Saint Vincent to the northwest
died away;
Sunset ran, one glorious blood-red, reeking into
Cadiz Bay.
Home Thoughts, from the Sea [1845], l. 1
- 7 The Savior at his sermon on the mount,
Saint Praxed in a glory, and one Pan
Ready to twitch the Nymph's last garment off.
The Bishop Orders His Tomb at Saint Praxed's Church [1845], l. 59
- 8 And then how I shall lie through centuries,
And hear the blessed mutter of the mass,
And see God made and eaten all day long,
And feel the steady candle flame, and taste
Good strong thick stupefying incense smoke!
The Bishop Orders His Tomb at Saint Praxed's Church, l. 80
- 9 Let's contend no more, Love,
Strive nor weep:
All be as before, Love,
—Only sleep!
A Woman's Last Word [1855], st. 1
- 10 Where the quiet-colored end of evening smiles.
Love Among the Ruins [1855], st. 1
- 11 Oh heart! oh blood that freezes, blood that burns!
Earth's returns
For whole centuries of folly, noise and sin!
Shut them in,
With their triumphs and their glories and the rest!
Love is best! *Love Among the Ruins, st. 7*
- 12 Your ghost will walk, you lover of trees,
(If our loves remain)
In an English lane. *De Gustibus [1855], st. 1*
- 13 Open my heart, and you will see
Graved inside of it, "Italy."
De Gustibus, st. 2
- 14 Only I discern
Infinite passion, and the pain
Of finite hearts that yearn.
Two in the Campagna [1855], st. 12
- 15 Escape me?
Never—
Beloved!
While I am I, and you are you.
Life in a Love [1855], l. 1
- 16 To dry one's eyes and laugh at a fall,
And baffled, get up and begin again.
Life in a Love, l. 13
- 17 Ah, did you once see Shelley plain,
And did he stop and speak to you,
And did you speak to him again?
How strange it seems, and new!¹
Memorabilia [1855], st. 1
- 18 What's become of Waring
Since he gave us all the slip?
Waring [1855], pt. I, st. 1
- 19 In Vishnu-land what Avatar?
Waring, I, st. 6
- 20 Who knows but the world may end tonight?
The Last Ride Together [1855], st. 2
- 21 The instant made eternity—
And heaven just prove that I and she
Ride, ride together, forever ride?
The Last Ride Together, st. 10
- 22 He said, "What's time? Leave Now for dogs and
apes!
Man has Forever."
A Grammarian's Funeral [1855], l. 81
- 23 He ventured neck or nothing—heaven's success
Found, or earth's failure.
A Grammarian's Funeral, l. 109
- 24 That low man seeks a little thing to do,
Sees it and does it;
This high man, with a great thing to pursue,

¹And did you once find Browning plain? / And did he really seem quite clear? / And did you read the book again? / How strange it seems, and queer. — CHARLES WILLIAM STUBBS [1845–1912], *Parody*

- Dies ere he knows it.
That low man goes on adding one to one,
His hundred's soon hit;
This high man, aiming at a million,
Misses an unit.
That, has the world here—should he need the
next,
Let the world mind him!
This, throws himself on God, and unperplexed
Seeking shall find Him.
A Grammarian's Funeral, l. 113
- 1 A common grayness silvers everything.
Andrea del Sarto [1855], l. 35
- 2 Days decrease,
And autumn grows, autumn in everything.
Andrea del Sarto, l. 44
- 3 Less is more.¹ *Andrea del Sarto, l. 78*
- 4 Ah, but a man's reach should exceed his grasp,
Or what's a heaven for?
Andrea del Sarto, l. 97
- 5 I am grown peaceful as old age tonight.
Andrea del Sarto, l. 244
- 6 Truth that peeps
Over the glasses' edge when dinner's done.
Bishop Blougram's Apology [1855], l. 17
- 7 The common problem, yours, mine, everyone's,
Is—not to fancy what were fair in life
Provided it could be—but, finding first
What may be, then find how to make it fair
Up to our means.
Bishop Blougram's Apology, l. 87
- 8 Just when we are safest, there's a sunset touch,
A fancy from a flower bell, someone's death,
A chorus ending from Euripides.
Bishop Blougram's Apology, l. 183
- 9 Our interest's on the dangerous edge of things.
The honest thief, the tender murderer,
The superstitious atheist, demirep
That loves and saves her soul in new French books.
Bishop Blougram's Apology, l. 396
- 10 You call for faith:
I show you doubt, to prove that faith exists.
The more of doubt, the stronger faith, I say,
If faith o'ercomes doubt.
Bishop Blougram's Apology, l. 601
- 11 No, when the fight begins within himself,
A man's worth something.
Bishop Blougram's Apology, l. 693
- 12 While you sat and played toccatas, stately at the
clavichord.
A Toccata of Galuppi's [1855], st. 6
- 13 What of soul was left, I wonder, when the kissing
had to stop?
A Toccata of Galuppi's, st. 14
- 14 Dear dead women, with such hair, too—what's be-
come of all the gold
Used to hang and brush their bosoms? I feel chilly
and grown old.
A Toccata of Galuppi's, st. 15
- 15 Stake your counter as boldly every whit,
Venture as warily, use the same skill,
Do your best, whether winning or losing it,
If you choose to play!
The Statue and the Bust [1855], l. 238
- 16 How good is man's life, the mere living! how fit to
employ
All the heart and the soul and the senses forever in
joy!
Saul [1855], st. 9
- 17 Death was past, life not come: so he waited.
Saul, st. 10
- 18 God is seen God
In the star, in the stone, in the flesh, in the soul
and the clod.
Saul, st. 17
- 19 Do I find love so full in my nature, God's ultimate
gift,
That I doubt his own love can compete with it?
Here, the parts shift?
Saul, st. 17
- 20 'Tis not what man does which exalts him, but what
man would do!
Saul, st. 18
- 21 Thou shalt love and be loved by, forever: a Hand
like this hand
Shall throw open the gates of new life to thee! See
the Christ stand!
Saul, st. 18
- 22 Why stay we on the earth except to grow?
Cleon [1855], l. 114
- 23 We're made so that we love
First when we see them painted, things we have
passed
Perhaps a hundred times nor cared to see;
And so they are better, painted—better to us,
Which is the same thing. Art was given for that.
Fra Lippo Lippi [1855], l. 300
- 24 Rafael made a century of sonnets.
One Word More [1855], pt. 2
- 25 Does he paint? he fain would write a poem—
Does he write? he fain would paint a picture.
One Word More, 8

¹A popular aphorism with the architect Ludwig Mies van der Rohe.

- 1 Where my heart lies, let my brain lie also.
One Word More, 14
- 2 Oh, their Rafael of the dear Madonnas,
 Oh, their Dante of the dread Inferno,
 Wrote one song—and in my brain I sing it,
 Drew one angel—borne, see, on my bosom!
One Word More, 19
- 3 That out of three sounds he frame, not a fourth
 sound, but a star. *Abt Vogler [1864], st. 7*
- 4 On the earth the broken arcs; in the heaven, a
 perfect round. *Abt Vogler, st. 9*
- 5 The high that proved too high, the heroic for earth
 too hard,
 The passion that left the ground to lose itself in the
 sky,
 Are music sent up to God by the lover and the
 bard. *Abt Vogler, st. 10*
- 6 The C Major of this life. *Abt Vogler, st. 12*
- 7 Grow old along with me!
 The best is yet to be,
 The last of life, for which the first was made.
 Our times are in his hand.
Rabbi Ben Ezra [1864], st. 1
- 8 Irks care the crop-full bird? Frets doubt the maw-
 crammed beast? *Rabbi Ben Ezra, st. 4*
- 9 Then welcome each rebuff
 That turns earth's smoothness rough,
 Each sting that bids nor sit nor stand, but go!
 Be our joys three parts pain!
 Strive, and hold cheap the strain;
 Learn, nor account the pang; dare, never grudge
 the throe! *Rabbi Ben Ezra, st. 6*
- 10 What I aspired to be,
 And was not, comforts me.
Rabbi Ben Ezra, st. 7
- 11 Therefore I summon age
 To grant youth's heritage.
Rabbi Ben Ezra, st. 13
- 12 Look not thou down but up!
Rabbi Ben Ezra, st. 30
- 13 Such ever was love's way: to rise, it stoops.
A Death in the Desert [1864], l. 134
- 14 Progress, man's distinctive mark alone,
 Not God's, and not the beasts': God is, they are;
 Man partly is, and wholly hopes to be.
A Death in the Desert, l. 586
- 15 Setebos, Setebos, and Setebos!
 'Thinketh, He dwelleth i' the cold o' the moon.
Caliban upon Setebos [1864], l. 24
- 16 The best way to escape His ire
 Is, not to seem too happy.
Caliban upon Setebos, l. 256
- 17 How sad and bad and mad it was—
 But then, how it was sweet!
Confessions [1864], st. 9
- 18 Fear death?—to feel the fog in my throat,
 The mist in my face. *Prospice [1864], l. 1*
- 19 No! let me taste the whole of it, fare like my peers,
 The heroes of old,
 Bear the brunt, in a minute pay glad life's arrears
 Of pain, darkness, and cold. *Prospice, l. 17*
- 20 This could but have happened once—
 And we missed it, lost it forever.
Youth and Art [1864], st. 17
- 21 We find great things are made of little things,
 And little things go lessening till at last
 Comes God behind them.
Mr. Sludge, "The Medium" [1864], l. 1112
- 22 'Tis because stiffish cock-tail, taken in time,
 Is better for a bruise than arnica.
Mr. Sludge, "The Medium," l. 1478
- 23 O Lyric Love, half angel and half bird,
 And all a wonder and a wild desire.
*The Ring and the Book [1868–1869], bk. I,
 l. 1391*
- 24 That's all we may expect of man, this side
 The grave: his good is—knowing he is bad.
*The Ring and the Book, VI, Giuseppe
 Caponsacchi, l. 142*
- 25 'Twas a thief said the last kind word to Christ:
 Christ took the kindness and forgave the theft.
*The Ring and the Book, VI, Giuseppe
 Caponsacchi, l. 869*
- 26 All poetry is difficult to read,
 —The sense of it is, anyhow.
The Ring and the Book, VII, Pompilia, l. 1154
- 27 Through such souls alone
 God stooping shows sufficient of His light
 For us i' the dark to rise by. And I rise.
The Ring and the Book, VII, Pompilia, l. 1843
- 28 Faultless to a fault.
*The Ring and the Book, IX, Juris Doctor
 Johannes-Baptista Bottinius, l. 1175*
- 29 The curious crime, the fine
 Felicity and flower of wickedness.
The Ring and the Book, X, The Pope, l. 589
- 30 What I call God,
 And fools call Nature.
The Ring and the Book, X, The Pope, l. 1072

- 1 Why comes temptation, but for man to meet
And master and make crouch beneath his foot,
And so be pedestaled in triumph?
The Ring and the Book, X, The Pope, l. 1184
- 2 White shall not neutralize the black, nor good
Compensate bad in man, absolve him so:
Life's business being just the terrible choice.
The Ring and the Book, X, The Pope, l. 1235
- 3 You never know what life means till you die:
Even throughout life, 'tis death that makes life live,
Gives it whatever the significance.
The Ring and the Book, XI, Guido, l. 2373
- 4 Save the squadron, honor France, love thy wife the
Belle Aurore! *Hervé Riel [1871], st. 11*
- 5 A man in armor is his armor's slave.
Herakles [1871]
- 6 So absolutely good is truth, truth never hurts
The teller. *Fifine at the Fair [1872], st. 32*
- 7 That far land we dream about,
Where every man is his own architect.
Red Cotton Nightcap Country [1873], pt. II
- 8 A secret's safe
'Twixt you, me, and the gatepost!
The Inn Album [1875], II
- 9 Ignorance is not innocence but sin.
The Inn Album, V
- 10 Have you found your life distasteful?
My life did and does smack sweet.
Was your youth of pleasure wasteful?
Mine I saved and hold complete.
Do your joys with age diminish?
When mine fail me, I'll complain.
Must in death your daylight finish?
My sun sets to rise again.
At the "Mermaid" [1876], st. 10
- 11 Out of the wreck I rise. *Ixion [1883], l. 121*
- 12 Never the time and the place
And the loved one all together!
Never the Time and the Place [1883]
- 13 But little do or can the best of us:
That little is achieved through Liberty.
Why I Am a Liberal [1885], l. 9
- 14 A minute's success pays the failure of years.
Apollo and the Fates [1886], st. 42
- 15 One who never turned his back but marched breast
forward,
Never doubted clouds would break,
Never dreamed though right were worsted, wrong
would triumph,

Held we fall to rise, are baffled to fight better,
Sleep to wake. *Asolando [1889]. Epilogue, st. 3*

Samuel Dickinson Burchard

1812–1891

- 16 We are Republicans, and don't propose to leave
our party and identify ourselves with the party
whose antecedents have been Rum, Romanism, and
Rebellion.

*Speaking for a deputation of clergymen calling
upon James G. Blaine, the Republican
presidential candidate, in New York [October
29, 1884]*

Charles Dickens

1812–1870

- 17 A smattering of everything, and a knowledge of
nothing. *Sketches by Boz [1836–1837]. Tales, ch. 3*
- 18 He had used the word [humbug] in its Pick-
wickian sense.
Pickwick Papers [1836–1837], ch. 1
- 19 "An observer of human nature, sir," said Mr.
Pickwick. *Pickwick Papers, 2*
- 20 "It wasn't the wine," murmured Mr. Snodgrass,
in a broken voice. "It was the salmon."
Pickwick Papers, 8
- 21 I wants to make your flesh creep.
Pickwick Papers, 8
- 22 Tongue; well that's a very good thing when it
an't a woman's. *Pickwick Papers, 19*
- 23 Be very careful o' widders all your life.
Pickwick Papers, 20
- 24 I took a good deal o' pains with his eddication,
sir; let him run in the streets when he was very
young, and shift for hisself. It's the only way to
make a boy sharp, sir. *Pickwick Papers, 20*
- 25 The wictim o' connubiality, as Blue Beard's do-
mestic chaplain said, with a tear of pity, ven he
buried him. *Pickwick Papers, 20*
- 26 Dumb as a drum vith a hole in it, sir.
Pickwick Papers, 25
- 27 Eccentricities of genius. *Pickwick Papers, 30*
- 28 Keep yourself to yourself. *Pickwick Papers, 32*
- 29 Poetry's unnat'ral; no man ever talked poetry
'cept a beadle on Boxin' Day.
Pickwick Papers, 33

- 1 She'll wish there was more, and that's the great art o' letter-writin'. *Pickwick Papers*, 33
- 2 Never mind the character, and stick to the alleybi. *Pickwick Papers*, 33
- 3 She knows wot's wot, she does. *Pickwick Papers*, 37
- 4 They don't mind it; it's a regular holiday to them—all porter and skittles.¹ *Pickwick Papers*, 41
- 5 Anythin' for a quiet life, as the man said wen he took the sitivation at the lighthouse. *Pickwick Papers*, 43
- 6 Right as a trivet. *Pickwick Papers*, 50
- 7 Oliver Twist has asked for more! *Oliver Twist* [1837–1838], ch. 2
- 8 “The artful Dodger.” *Oliver Twist*, 8
- 9 “Hard,” replied the Dodger. “As nails,” added Charley Bates. *Oliver Twist*, 9
- 10 There is a passion for hunting something deeply implanted in the human breast. *Oliver Twist*, 10
- 11 I'll eat my head. *Oliver Twist*, 10
- 12 I only know two sorts of boys. Mealy boys, and beef-faced boys. *Oliver Twist*, 10
- 13 There's light enough for wot I've got to do. *Oliver Twist*, 47
- 14 “If the law supposes that,” said Mr. Bumble . . . “the law is a ass, a idiot.” *Oliver Twist*, 51
- 15 He had but one eye, and the popular prejudice runs in favor of two. *Nicholas Nickleby* [1838–1839], ch. 4
- 16 Subdue your appetites, my dears, and you've conquered human natur. *Nicholas Nickleby*, 5
- 17 There are only two styles of portrait painting; the serious and the smirk. *Nicholas Nickleby*, 10
- 18 Oh! they're too beautiful to live, much too beautiful! *Nicholas Nickleby*, 14
- 19 I pity his ignorance and despise him. *Nicholas Nickleby*, 15
- 20 The infant phenomenon. *Nicholas Nickleby*, 23
- 21 The unities, sir . . . are a completeness—a kind of universal dove-tailedness with regard to place and time. *Nicholas Nickleby*, 24
- 22 The two countesses had no outlines at all, and the dowager's was a demd outline. *Nicholas Nickleby*, 34
- 23 A demd, damp, moist, unpleasant body! *Nicholas Nickleby*, 34
- 24 Bring in the bottled lightning, a clean tumbler, and a corkscrew. *Nicholas Nickleby*, 49
- 25 All is gas and gaiters. *Nicholas Nickleby*, 49
- 26 My life is one demd horrid grind. *Nicholas Nickleby*, 64
- 27 He has gone to the demnition bowwows. *Nicholas Nickleby*, 64
- 28 What is the odds so long as the fire of soul is kindled at the taper of conwiviality, and the wing of friendship never moults a feather! *The Old Curiosity Shop* [1841], ch. 2
- 29 She's the ornament of her sex. *The Old Curiosity Shop*, 5
- 30 In love of home, the love of country has its rise. *The Old Curiosity Shop*, 38
- 31 That vague kind of penitence which holidays awaken next morning. *The Old Curiosity Shop*, 40
- 32 “Did you ever taste beer?” “I had a sip of it once,” said the small servant. “Here's a state of things!” cried Mr. Swiveller. . . . “She *never* tasted it—it can't be tasted in a sip!” *The Old Curiosity Shop*, 57
- 33 It was a maxim with Foxey—our revered father, gentlemen—“Always suspect everybody.” *The Old Curiosity Shop*, 66
- 34 Rather a tough customer in argyment. *Barnaby Rudge* [1841], ch. 1
- 35 “There are strings,” said Mr. Tappertit, “. . . in the human heart that had better not be wibrated.” *Barnaby Rudge*, 22
- 36 Oh gracious, why wasn't I born old and ugly? *Barnaby Rudge*, 70
- 37 Any man may be in good spirits and good temper when he's well dressed. There ain't much credit in that. *Martin Chuzzlewit* [1843–1844], ch. 5
- 38 With affection beaming in one eye, and calculation shining out of the other. *Martin Chuzzlewit*, 8
- 39 “Do not repine, my friends,” said Mr. Pecksniff, tenderly. “Do not weep for me. It is chronic.” *Martin Chuzzlewit*, 9
- 40 Keep up appearances whatever you do. *Martin Chuzzlewit*, 11

¹Life is with such all beer and skittles;/They are not difficult to please/About their victuals.—CHARLES STUART CALVERLEY [1831–1884], *Contentment*

Life ain't all beer and skittles, and more's the pity.—GEORGE DU MAURIER, *Trilby* [1894], pt. I

- 1 “Do other men for they would do you.” That’s the true business precept.
Martin Chuzzlewit, 11
- 2 Buy an annuity cheap, and make your life interesting to yourself and everybody else that watches the speculation.
Martin Chuzzlewit, 18
- 3 Leave the bottle on the chimleypiece, and don’t ask me to take none, but let me put my lips to it when I am so disposed.
Martin Chuzzlewit, 19
- 4 Rich folks may ride on camels, but it a’n’t so easy for ’em to see out of a needle’s eye [Sairey Gamp].
Martin Chuzzlewit, 25
- 5 “She’s the sort of woman now,” said Mould . . . “one would almost feel disposed to bury for nothing: and do it neatly, too!”
Martin Chuzzlewit, 25
- 6 He’d make a lovely corpse.
Martin Chuzzlewit, 25
- 7 Gamp is my name, and Gamp my nater.
Martin Chuzzlewit, 26
- 8 Our fellow-countryman is a model of a man, quite fresh from Natur’s mold!
Martin Chuzzlewit, 34
- 9 Oh Sairey, Sairey, little do we know wot lays afore us!
Martin Chuzzlewit, 40
- 10 I don’t believe there’s no sich a person!
Martin Chuzzlewit, 49
- 11 The words she spoke of Mrs. Harris, lambs could not forgive . . . nor worms forget.
Martin Chuzzlewit, 49
- 12 Oh, but he was a tightfisted hand at the grindstone. Scrooge! a squeezing, wrenching, grasping, scraping, clutching, covetous old sinner! Hard and sharp as flint, from which no steel had ever struck out generous fire; secret, and self-contained, and solitary as an oyster.
A Christmas Carol [1843], stave 1
- 13 “Bah,” said Scrooge. “Humbug!”
A Christmas Carol, 1
- 14 I wear the chain I forged in life [Marley’s Ghost].
A Christmas Carol, 1
- 15 “I am the Ghost of Christmas Past.” “Long past?” inquired Scrooge. . . . “No. Your past.”
A Christmas Carol, 2
- 16 In came a fiddler . . . and tuned like fifty stomach-aches. In came Mrs. Fezziwig, one vast substantial smile.
A Christmas Carol, 2
- 17 I am the Ghost of Christmas Present.
A Christmas Carol, 3
- 18 As good as gold [Tiny Tim].
A Christmas Carol, 3
- 19 “God bless us every one!” said Tiny Tim, the last of all.
A Christmas Carol, 3
- 20 “I am in the presence of the Ghost of Christmas Yet to Come?” said Scrooge.
A Christmas Carol, 4
- 21 I will honor Christmas in my heart, and try to keep it all the year.
A Christmas Carol, 4
- 22 It *was* a turkey! He could never have stood upon his legs, that bird! He would have snapped ’em off short in a minute, like sticks of sealing wax.
A Christmas Carol, 5
- 23 Oh let us love our occupations,
Bless the squire and his relations,
Live upon our daily rations,
And always know our proper stations.
The Chimes [1844], second quarter
- 24 He’s tough, ma’am, tough, is J.B. Tough and devilish sly!
Dombey and Son [1848], ch. 7
- 25 “Wal’r, my boy,” replied the Captain, “in the Proverbs of Solomon you will find the following words, ‘May we never want a friend in need, nor a bottle to give him!’ When found, make a note of.”
Dombey and Son, 15
- 26 Cows are my passion.
Dombey and Son, 21
- 27 The bearings of this observation lays in the application on it.
Dombey and Son, 23
- 28 You’ll find us rough, sir, but you’ll find us ready.
David Copperfield [1849–1850], ch. 3
- 29 I am a lone lorn creetur . . . and everythink goes contrairy with me.
David Copperfield, 3
- 30 Barkis is willin’.
David Copperfield, 5
- 31 Experientia does it¹—as Papa used to say.
David Copperfield, 11
- 32 “In case anything turned up,” which was his [Mr. Micawber’s] favorite expression.
David Copperfield, 11
- 33 I never will desert Mr. Micawber.
David Copperfield, 12
- 34 Annual income twenty pounds, annual expenditure nineteen nineteen six, result happiness. Annual income twenty pounds, annual expenditure twenty pounds ought and six, result misery.
David Copperfield, 12
- 35 It’s a mad world. Mad as Bedlam.
David Copperfield, 14

¹Experientia docet [Experience teaches].—TACITUS, *History*, bk. V, ch. 6

- 1 Never . . . be mean in anything; never be false; never be cruel. *David Copperfield*, 15
- 2 I'm a very umble person.¹
David Copperfield, 16
- 3 The mistake was made of putting some of the trouble out of King Charles's head into my head.²
David Copperfield, 17
- 4 It was as true . . . as turnips is. It was as true . . . as taxes is. And nothing's truer than them.
David Copperfield, 21
- 5 What a world of gammon and spinnage it is, though, ain't it!
David Copperfield, 22
- 6 Nobody's enemy but his own.
David Copperfield, 25
- 7 Accidents will occur in the best-regulated families.
David Copperfield, 28
- 8 Ride on! Rough-shod if need be, smooth-shod if that will do, but ride on! Ride on over all obstacles, and win the race!
David Copperfield, 28
- 9 A long pull, and a strong pull, and a pull all together.
David Copperfield, 30
- 10 He's a-going out with the tide.
David Copperfield, 30
- 11 I ate umble pie with an appetite.
David Copperfield, 39
- 12 Let sleeping dogs lie—who wants to rouse 'em?
David Copperfield, 39
- 13 Skewered through and through with office pens, and bound hand and foot with red tape.
David Copperfield, 43
- 14 It's only my child-wife.
David Copperfield, 44
- 15 There can be no disparity in marriage like unsuitability of mind and purpose.
David Copperfield, 45
- 16 A man must take the fat with the lean.
David Copperfield, 51
- 17 Trifles make the sum of life.
David Copperfield, 53
- 18 The seamen said it blew great guns.
David Copperfield, 55
- 19 He is an honorable, obstinate, truthful, high-spirited, intensely prejudiced, perfectly unreasonable man.
Bleak House [1852–1858], *ch.* 2
- 20 This is a London particular. . . . A fog, miss.
Bleak House, 3
- 21 Not to put too fine a point upon it.
Bleak House, 11
- 22 [Old Mr. Turveydrop] was not like anything in the world but a model of Deportment.
Bleak House, 14
- 23 Now, what I want is Facts. Teach these boys and girls nothing but Facts. Facts alone are wanted in life. Plant nothing else, and root out everything else.
Hard Times [1854], *bk.* I, *ch.* 1
- 24 There is a wisdom of the head, and . . . a wisdom of the heart.
Hard Times, III, 1
- 25 I am the only child of parents who weighed, measured, and priced everything; for whom what could not be weighed, measured, and priced had no existence.
Little Dorrit [1857–1858], *bk.* I, *ch.* 2
- 26 Whatever was required to be done, the Circumlocution Office was beforehand with all the public departments in the art of perceiving—HOW NOT TO DO IT.
Little Dorrit, I, 10
- 27 Papa, potatoes, poultry, prunes, and prism, are all very good words for the lips: especially prunes and prism.
Little Dorrit, II, 5
- 28 Once a gentleman, and always a gentleman.
Little Dorrit, II, 28
- 29 It was the best of times, it was the worst of times.
A Tale of Two Cities [1859], *bk.* I, *ch.* 1
- 30 A wonderful fact to reflect upon, that every human creature is constituted to be that profound secret and mystery to every other.
A Tale of Two Cities, I, 3
- 31 It is a far, far better thing that I do, than I have ever done; it is a far, far better rest that I go to, than I have ever known.
A Tale of Two Cities, III, 15
- 32 In the little world in which children have their existence, whosoever brings them up, there is nothing so finely perceived and so finely felt, as injustice.
Great Expectations [1860–1861], *ch.* 8
- 33 Ever been the best of friends!
Great Expectations, 18
- 34 My guiding star always is, Get hold of portable property.
Great Expectations, 24

¹Not only humble but umble, which I look upon to be the comparative, or, indeed, superlative degree.—ANTHONY TROLLOPE, *Doctor Thorne* [1858], *ch.* 4

²“King Charles's head” has passed into common use in the English language as a phrase meaning some whimsical obsession.—G. B. STERN [1890–1973], *Monogram* [1936]

1 Take nothing on its looks; take everything on evidence. There's no better rule.

Great Expectations, 40

2 Money and goods are certainly the best of references.

Our Mutual Friend [1864–1865], bk. I, ch. 4

3 People now call him the Golden Dustman [Mr. Boffin].

Our Mutual Friend, I, 11

4 I want to be something so much worthier than the doll in the doll's house.

Our Mutual Friend, I, 55

5 I don't care whether I am a Minx or a Sphinx [Lavvy].

Our Mutual Friend, II, 8

6 That's the state to live and die in! . . . R-r-rich!

Our Mutual Friend, III, 5

7 We must scrunch or be scrunched.

Our Mutual Friend, III, 5

Ivan Aleksandrovich Goncharov

1812–1891

8 “And he was as intelligent as other people, his soul was pure and clear as crystal; he was noble and affectionate—and yet he did nothing!”

“But why? What was the reason?”

“The reason . . . what reason was there? Oblo-movism!”

Obломov [1859], pt. IV, ch. 12

Alexander Ivanovich Herzen

1812–1870

9 Communism is a Russian autocracy turned up-side down.

The Development of Revolutionary Ideas in Russia [1851]

10 Russia's future will be a great danger for Europe and a great misfortune for Russia if there is no emancipation of the individual. One more century of present despotism will destroy all the good qualities of the Russian people.

The Development of Revolutionary Ideas in Russia

Edward Lear

1812–1888

11 There was an Old Man with a beard,
Who said: “It is just as I feared!

Two owls and a hen,

Four larks and a wren
Have all built their nests in my beard.”

Book of Nonsense [1846]. Limerick

12 How pleasant to know Mr. Lear!¹

Who has written such volumes of stuff!
Some think him ill-tempered and queer,
But a few think him pleasant enough.

Nonsense Songs [1871]. Preface, st. 1

13 He has ears, and two eyes, and ten fingers,
Leastways if you reckon two thumbs;
Long ago he was one of the singers,
But now he is one of the dumbs.

Nonsense Songs. Preface, st. 3

14 His body is perfectly spherical,
He weareth a runcible hat.

Nonsense Songs. Preface, st. 5

15 The Owl and the Pussycat went to sea
In a beautiful pea-green boat,
They took some honey, and plenty of money,
Wrapped up in a five-pound note.
The Owl looked up to the stars above,
And sang to a small guitar,
“O lovely Pussy! O Pussy, my love,
What a beautiful Pussy you are.”

The Owl and the Pussycat [1871], st. 1

16 Pussy said to the Owl, “You elegant fowl!
How charmingly sweet you sing!
O let us be married! too long we have tarried:
But what shall we do for a ring?”
They sailed away, for a year and a day,
To the land where the Bong-tree grows
And there in a wood a Piggy-wig stood
With a ring at the end of his nose.

The Owl and the Pussycat, st. 2

17 “Dear Pig, are you willing to sell for one shilling
Your ring?” Said the Piggy, “I will.”

The Owl and the Pussycat, st. 3

18 They dined on mince, and slices of quince,
Which they ate with a runcible spoon;
And hand in hand, on the edge of the sand,
They danced by the light of the moon.

The Owl and the Pussycat, st. 3

19 Far and few, far and few,
Are the lands where the Jumblies live;
Their heads are green, and their hands are blue,
And they went to sea in a sieve.

The Jumblies [1871], st. 1

20 Calico Pie,
The little Birds fly
Down to the calico tree,
Their wings were blue,

¹See T. S. Eliot, 720:1.

And they sang “Tilly-loo!”
Till away they flew—
And they never came back to me!

Calico Pie [1871], st. 1

1 Calico Jam,
The little Fish swam,
Over the syllabub sea. *Calico Pie, st. 2*

2 Who, or why, or which, or what,
Is the Akond of Swat?
The Akond of Swat¹ [1877], l. 1

3 On the top of the Crumpetty Tree
The Quangle Wangle sat,
But his face you could not see,
On account of his Beaver Hat.
The Quangle Wangle’s Hat [1877], st. 1

4 On the coast of Coromandel
Where the early pumpkins blow,
In the middle of the woods
Lived the Yonghy-Bonghy-Bò.
Two old chairs, and half a candle,
One old jug without a handle—
These were all his worldly goods.
The Courtship of the Yonghy-Bonghy-Bò [1877], st. 1

5 There he heard a Lady talking,
To some milk-white Hens of Dorking—
“’Tis the Lady Jingly Jones!”
The Courtship of the Yonghy-Bonghy-Bò, st. 2

6 “I would be your wife most gladly!”
(Here she twirled her fingers madly),
“But in England I’ve a mate!”
The Courtship of the Yonghy-Bonghy-Bò, st. 5

7 When awful darkness and silence reign
Over the great Gromboolian plain,
Through the long, long wintry nights.
The Dong with the Luminous Nose [1877], st. 1

8 When storm-clouds brood on the towering heights
Of the hills of the Chankly Bore.
The Dong with the Luminous Nose, st. 1

9 The Pobble who has no toes
Had once as many as we;
When they said, “Some day you may lose them all”—
He replied, “Fish fiddle-de-dee!”
The Pobble Who Has No Toes [1877], st. 1

10 It’s a fact the whole world knows,
That Pobbles are happier without their toes.
The Pobble Who Has No Toes, st. 6

11 Ploffskin, Pluffskin, Pelican jee!
We think no Birds so happy as we!

Plumpskin, Ploshkin, Pelican jill!
We think so then, and we thought so still.
The Pelican Chorus [1877], chorus

Samuel Smiles

1812–1904

12 The spirit of self-help is the root of all genuine growth in the individual; and, exhibited in the lives of many, it constitutes the true source of national vigor and strength. *Self-Help [1859]*

Henry Ward Beecher

1813–1887

13 Where is human nature so weak as in the bookstore!
Star Papers [1855]. Subtleties of Book Buyers

14 A thoughtful mind, when it sees a nation’s flag, sees not the flag only, but the nation itself; and whatever may be its symbols, its insignia, he reads chiefly in the flag the government, the principles, the truths, the history which belongs to the nation that sets it forth. *The National Flag [1861]*

15 Now comes the mystery.
Last words [March 8, 1887]

Claude Bernard

1813–1878

16 Observation is a passive science, experimentation an active science.
Introduction à l’Étude de la Médecine Expérimentale [1865]²

17 The science of life . . . is a superb and dazzlingly lighted hall which may be reached only by passing through a long and ghastly kitchen.
Introduction à l’Étude de la Médecine Expérimentale

18 Our ideas are only intellectual instruments which we use to break into phenomena; we must change them when they have served their purpose, as we change a blunt lancet that we have used long enough.
Introduction à l’Étude de la Médecine Expérimentale

19 A contemporary poet has characterized this sense of the personality of art and of the impersonality of science in these words—“Art is myself; science is ourselves.”
Introduction à l’Étude de la Médecine Expérimentale

¹Pray tell me, good reader, if tell me you can,/What’s the Ahkoond of Swat to you folks or to me?—EUGENE FIELD, *The Ahkoond of Swat* [1884]

²*An Introduction to the Study of Experimental Medicine*, translated by HENRY COPLEY GREENE.

- 1 The stability of the *internal medium* is a primary condition for the freedom and independence of certain living bodies in relation to the environment surrounding them.

Leçons sur les Phénomènes de la Vie Communs aux Animaux et aux Végétaux [1878–1879]¹

- 2 All the vital mechanisms, varied as they are, have only one object, that of preserving constant the conditions of life in the internal environment.

Leçons sur les Phénomènes de la Vie Communs aux Animaux et aux Végétaux

- 3 The mental never influences the physical. It is always the physical that modifies the mental, and when we think that the mind is diseased, it is always an illusion.

Pensées [1937]

Georg Büchner

1813–1837

- 4 The Revolution is like Saturn—it eats its own children.

Danton's Death [1835]

John William Burgon

1813–1888

- 5 A rose-red city half as old as time.

Petra [1845]

Harriet Ann Jacobs

1813–1897

- 6 Notwithstanding my grandmother's long and faithful service to her owners, not one of her children escaped the auction block. These God-breathing machines are no more, in the sight of their masters, than the cotton they plant, or the horses they tend.

Incidents in the Life of a Slave-Girl [1861],
ch. 1

- 7 Reader, my story ends with freedom; not in the usual way, with marriage. I and my children are now free.

Incidents in the Life of a Slave-Girl, 4

Sören Kierkegaard

1813–1855

- 8 Philosophy is perfectly right in saying that life must be understood backward. But then one forgets the other clause—that it must be lived forward.

Journals and Papers [1843],² vol. I

¹*Lessons on Reactions Common to Animals and Plants*, translated by J. M. D. OLMSTEAD.

²Translated by HOWARD V. HONG and EDNA H. HONG.

- 9 The absurd . . . the fact that with God all things are possible. The absurd is not one of the factors which can be discriminated within the proper compass of the understanding: it is not identical with the improbable, the unexpected, the unforeseen.

Fear and Trembling [1843]. *Problemata: Preliminary Expectoration*

- 10 All essential knowledge relates to existence, or only such knowledge as has an essential relationship to existence is essential knowledge.

Concluding Unscientific Postscript [1846]

John Louis O'Sullivan

1813–1895

- 11 Our manifest destiny is to overspread the continent allotted by Providence for the free development of our yearly multiplying millions.

United States Magazine and Democratic Review [July–August 1845]

Richard Wagner

1813–1883

- 12 O thou, my gracious evening star.

Tannhäuser [1845]

- 13 To be German means to carry on a matter for its own sake.

Deutsche Kunst und Deutsche Politik [1867]

- 14 Ride of the Valkyries.

Die Walküre [1876]

Thomas Osborne Davis

1814–1845

- 15 Come in the evening, or come in the morning,
Come when you're looked for, or come without
warning.

The Welcome, st. 1

Frederick William Faber

1814–1863

- 16 Faith of our fathers! holy faith!

We will be true to thee till death.

A Pledge of Faithfulness [1849]

- 17 Hark! Hark! my soul, angelic songs are swelling
O'er earth's green fields, and ocean's wave-beat
shore;

How sweet the truth those blessed strains are
telling

Of that new life when sin shall be no more!

Pilgrims of the Night [1854]³

³Music by HENRY T. SMART [1813–1879].

Mikhail Yurievich Lermontov

1814–1841

- 1 *A Hero of Our Time*, gentlemen, is indeed a portrait, but not of a single individual; it is a portrait composed of all the vices of our generation in the fullness of their development.

A Hero of Our Time [1840]. *Author's introduction*

- 2 A solitary sail that rises
White in the blue mist on the foam—
What is it in far lands it prizes?
What does it leave behind at home?
A Sail [1841],¹ st. 1

- 3 Beneath, the azure current floweth,
Above, the golden sunlight glows.
Rebellious, the storms it woeth,
As if the storms could give repose. *A Sail*, st. 3

Charles Mackay

1814–1889

- 4 There's a good time coming, boys!
A good time coming.
The Good Time Coming, st. 1

John Lothrop Motley

1814–1877

- 5 As long as he [William of Orange] lived, he was the guiding-star of a whole brave nation, and when he died the little children cried in the streets.

The Rise of the Dutch Republic [1856], pt. VI, ch. 7

- 6 Give us the luxuries of life, and we will dispense with its necessities.

Quoted in OLIVER WENDELL HOLMES, The Autocrat of the Breakfast-Table [1858], ch. 6

Edwin McMasters Stanton

1814–1869

- 7 Now he [Lincoln] belongs to the ages.
On the death of Lincoln [April 15, 1865]

Otto von Bismarck

1815–1898

- 8 The great questions of the time are not decided by speeches and majority decisions—that was the error of 1848 and 1849—but by iron and blood.²

Speech to the Prussian Diet [September 30, 1862]

- 9 Only a completely ready state can permit the luxury of a liberal government. *Speech* [1866]

- 10 Let us put Germany in the saddle, so to speak—it already knows how to ride.

Speech to the North German Reichstag [March 11, 1867]

- 11 Politics is the art of the possible.³
Remark [August 11, 1867]

- 12 A conquering army on the border will not be halted by the power of eloquence.

Speech to the North German Reichstag [September 24, 1867]

- 13 The luxury of one's own opinion.
Speech to the Prussian Diet [December 17, 1873]

- 14 The right people in the right jobs.
Speech to the North German Reichstag [1875]

- 15 We Germans fear God, but nothing else in the world.

Speech to the Reichstag [February 6, 1888]

Richard Henry Dana

1815–1882

- 16 Six days shalt thou labor and do all thou art able, And on the seventh—holystone the decks and scrape the cable.

Two Years Before the Mast [1840], ch. 3

- 17 If California ever becomes a prosperous country, this bay [San Francisco] will be the center of its prosperity. *Two Years Before the Mast*, 26

David Davis

1815–1886

- 18 The Constitution of the United States is a law for rulers and people, equally in war and in peace, and covers with the shield of its protection all classes of men, at all times, and under all circum-

²Eisen und Blut.

³Die Politik ist die Lehre von Möglichen.

¹Translated by C. M. BOWRA.

stances. No doctrine, involving more pernicious consequences, was ever invented by the wit of man than that any of its provisions can be suspended during any of the great exigencies of government.

Ex Parte Milligan, 4 Wallace 2, 120–121
[1866]

Daniel Decatur Emmett

1815–1904

¹ I wish I was in de land ob cotton,
Old times dar am not forgotten.

Look away, look away,
Look away, Dixie¹ Land.

Dixie's Land [1859], st. 1

² In Dixie's land, we'll took our stand,

To lib an' die in Dixie! *Dixie's Land, chorus*

Johnson Jones Hooper

1815–1862

³ It is good to be shifty in a new country.

Some Adventures of Captain Simon Suggs
[1845]

John Babson Lane Soule

1815–1891

⁴ Go west, young man.²

Article in the Terre Haute (Indiana) Express
[1851]

Elizabeth Cady Stanton

1815–1902

⁵ We hold these truths to be self-evident, that all men and women are created equal.

First Woman's Rights Convention, Seneca Falls, New York [July 19–20, 1848].
Declaration of Sentiments

¹*Dixie* comes from the ten-dollar notes issued by the Citizens' Bank in bilingual Louisiana before the Civil War and bearing the French word *dix*, ten, on the reverse side. Soon New Orleans, then Louisiana and the entire South were called "The land of Dixie," and later *Dixieland* and *Dixie*. The word became immensely popular with the song "Dixie" (whose actual title is "Dixie's Land"). — STUART BERG FLEXNER, *I Hear America Talking* [1976]

²Horace Greeley used the expression in an editorial in the *New York Tribune*. As the saying "Go west, young man, and grow up with the country" gained popularity, Greeley printed Soule's article, to show the source of his inspiration.

See Greeley, 489:9.

⁶ Resolved, That it is the duty of the women of this country to secure to themselves their sacred right to the elective franchise.

First Woman's Rights Convention, Seneca Falls, New York. Resolution IX

⁷ The prejudice against color, of which we hear so much, is no stronger than that against sex. It is produced by the same cause, and manifested very much in the same way. The Negro's skin and the woman's sex are both *prima facie* evidence that they were intended to be in subjection to the white Saxon man.

Speech before the New York Legislature
[February 18, 1860]

⁸ Woman's degradation is in man's idea of his sexual rights. Our religion, laws, customs, are all founded on the belief that woman was made for man. Come what will, my whole soul rejoices in the truth that I have uttered.³

Letter to Susan B. Anthony [June 14, 1860]

⁹ Our "pathway" is straight to the ballot box, with no variableness nor shadow of turning. . . . We demand in the Reconstruction suffrage for all the citizens of the Republic. I would not talk of Negroes or women, but of citizens.

Letter to Thomas Wentworth Higginson
[January 13, 1868]

¹⁰ Women have crucified the Mary Wollstonecrafts, the Fanny Wrights, and the George Sands of all ages. Men mock us with the fact and say we are ever cruel to each other. . . . If this present woman [Victoria Woodhull] must be crucified, let men drive the spikes. *Letter to Lucretia Mott [April 1, 1872]*

Anthony Trollope

1815–1882

¹¹ The tenth Muse who now governs the periodical press. *The Warden [1855], ch. 14*

¹² One of her instructors in fashion had given her to understand that curls were not the thing. "They'll always pass muster," Miss Dunstable had replied, "when they are done up with bank notes."

Doctor Thorne [1858], ch. 16

¹³ There is no road to wealth so easy and respectable as that of matrimony. *Doctor Thorne, 18*

¹⁴ I cannot hold with those who wish to put down the insignificant chatter of the world.

Framley Parsonage [1861]

³Referring to resolutions she had introduced at the tenth National Woman's Rights Convention [May 10, 1860], declaring that under certain circumstances divorce was justifiable.

1 She understood how much louder a cock can
crow in its own farmyard than elsewhere.
The Last Chronicle of Barset [1867], vol. I,
ch. 17

2 Always remember . . . that when you go into an
attorney's office door, you will have to pay for it,
first or last. *The Last Chronicle of Barset*, I, 20

3 It's dogged as does it. It ain't thinking about it.
The Last Chronicle of Barset, I, 61

4 It has been the great fault of our politicians that
they have all wanted to do something.
Phineas Finn [1869], ch. 13

5 She knew how to allure by denying, and to make
the gift rich by delaying it. *Phineas Finn*, 57

6 There are worse things than a lie . . . I have
found . . . that it may be well to choose one sin in
order that another may be shunned.
Doctor Wortle's School [1879], ch. 6

7 He must have known me had he seen me as he
was wont to see me, for he was in the habit of flog-
ging me constantly. Perhaps he did not recognize
me by my face. *An Autobiography* [1883], ch. 1

8 Three hours a day will produce as much as a man
ought to write. *An Autobiography*, 15

9 It had at this time become my custom . . . to
write with my watch before me, and to require from
myself 250 words every quarter of an hour. I have
found that the 250 words have been forthcoming as
regularly as my watch went.
An Autobiography, 15

10 Of all the needs a book has, the chief need is that
it be readable. *An Autobiography*, 19

Philip James Bailey

1816–1902

11 Let each man think himself an act of God,
His mind a thought, his life a breath of God.
Festus [1839]. *Poem*

12 America, thou half-brother of the world;
With something good and bad of every land.
Festus. The Surface

Charlotte Brontë

1816–1855

13 We wove a web in childhood,
A web of sunny air. *Retrospection* [1846], st. 1

14 The human heart has hidden treasures,
In secret kept, in silence sealed.
Evening Solace [1846], st. 1

15 Conventionality is not morality. Self-righteousness
is not religion. To attack the first is not to assail the
last. *Jane Eyre* [1847], preface

16 Reader, I married him. *Jane Eyre*, ch. 38

17 An abundant shower of curates has fallen upon
the north of England. *Shirley* [1849], ch. 1

18 Unromantic as Monday morning.
Shirley, 1

19 I am neither a man nor a woman but an author.
Letter to William Smith Williams [August 16,
1849]

Ellen Sturgis Hooper

1816–1848

20 I slept and dreamed that life was beauty.
I woke — and found that life was duty.
Beauty and Duty

Eugène Pottier

1816–1887

21 Arise, ye prisoners of starvation,
Arise, ye wretched of the earth,
For justice thunders condemnation —
A better world's in birth.
The Internationale [1871]¹

Henry David Thoreau

1817–1862

22 I am a parcel of vain strivings tied
By a chance bond together.
Sic Vita [1841], st. 1

23 We are as much as we see. Faith is sight and
knowledge. The hands only serve the eyes.
Journal [1906]. *April 10, 1841*

24 The Indian . . . stands free and unconstrained in
Nature, is her inhabitant and not her guest, and
wears her easily and gracefully. But the civilized man
has the habits of the house. His house is a prison.
Journal. April 26, 1841

25 It is a great art to saunter.²
Journal. April 26, 1841

¹Music by PIERRE DEGEYTER [1848–1932].

²*Sauntering* . . . derived “from idle people who roved about the country, in the Middle Ages, and asked charity, under pretense of going *à la Sainte Terre*,” to the Holy Land, till the children exclaimed, “There goes a Sainte-Terrer.” — THOREAU, *Walking* [1862]

- 1 A slight sound at evening lifts me up by the ears, and makes life seem inexpressibly serene and grand. It may be in Uranus, or it may be in the shutter.
Journal. July 10–12, 1841
- 2 For many years I was self-appointed inspector of snowstorms and rainstorms, and did my duty faithfully, though I never received one cent for it.
Journal. February 22 [1845–1847]¹
- 3 Some circumstantial evidence is very strong, as when you find a trout in the milk.
Journal. November 11, 1850
- 4 Nothing is so much to be feared as fear.
Journal. September 7, 1851
- 5 The bluebird carries the sky on his back.
Journal. April 3, 1852
- 6 The perception of beauty is a moral test.
Journal. June 21, 1852
- 7 The youth gets together his materials to build a bridge to the moon, or, perchance, a palace or temple on the earth, and, at length, the middle-aged man concludes to build a woodshed with them.
Journal. July 14, 1852
- 8 Fire is the most tolerable third party.
Journal. January 2, 1853
- 9 Nature is full of genius, full of the divinity; so that not a snowflake escapes its fashioning hand.
Journal. January 5, 1856
- 10 The same law that shapes the earth-star shapes the snow-star. As surely as the petals of a flower are fixed, each of these countless snow-stars comes whirling to earth.
Journal. January 5, 1856
- 11 That man is the richest whose pleasures are the cheapest.
Journal. March 11, 1856
- 12 The savage in man is never quite eradicated.
Journal. September 26, 1859
- 13 Talk of mysteries! Think of our life in nature—daily to be shown matter, to come in contact with it—rocks, trees, wind on our cheeks! the *solid* earth! the *actual* world! the *common sense*! *Contact! Contact! Who are we? where are we?*
The Maine Woods, Ktaadn [1848]
- 14 I think that we should be men first, and subjects afterward. It is not desirable to cultivate a respect for the law, so much as for the right.
Civil Disobedience [1849]
- 15 How does it become a man to behave toward this American government today? I answer that he cannot without disgrace be associated with it.
Civil Disobedience
- 16 A wise man will not leave the right to the mercy of chance, nor wish it to prevail through the power of the majority. There is but little virtue in the action of masses of men.
Civil Disobedience
- 17 I came into this world, not chiefly to make this a good place to live in, but to live in it, be it good or bad.
Civil Disobedience
- 18 Any man more right than his neighbors constitutes a majority of one.
Civil Disobedience
- 19 Under a government which imprisons any unjustly, the true place for a just man is also a prison . . . the only house in a slave State in which a free man can abide with honor.
Civil Disobedience
- 20 I saw that the State was half-witted, that it was timid as a lone woman with her silver spoons, and that it did not know its friends from its foes, and I lost all my remaining respect for it, and pitied it.
Civil Disobedience
- 21 The vessel, though her masts be firm,
Beneath her copper bears a worm.
A Week on the Concord and Merrimack Rivers [1849]. Monday [Though All the Fates Should Prove Unkind, st. 2]
- 22 Methinks my own soul must be a bright invisible green.
A Week on the Concord and Merrimack Rivers. Wednesday
- 23 It takes two to speak the truth—one to speak, and another to hear.
A Week on the Concord and Merrimack Rivers. Wednesday
- 24 Even the death of friends will inspire us as much as their lives. . . . Their memories will be encrusted over with sublime and pleasing thoughts, as monuments of other men are overgrown with moss; for our friends have no place in the graveyard.
A Week on the Concord and Merrimack Rivers. Wednesday
- 25 Go where we will on the *surface* of things, men have been there before us.
A Week on the Concord and Merrimack Rivers. Thursday
- 26 The frontiers are not east or west, north or south, but wherever a man *fronts* a fact.
A Week on the Concord and Merrimack Rivers. Thursday
- 27 A true account of the actual is the rarest poetry, for common sense always takes a hasty and superficial view.
A Week on the Concord and Merrimack Rivers. Thursday

¹No year in Thoreau's dateline.

- 1 My life has been the poem I would have writ,
But I could not both live and utter it.
*A Week on the Concord and Merrimack
Rivers. My Life Has Been the Poem I Would
Have Writ*
- 2 As if our birth had at first sundered things, and
we had been thrust up through into nature like a
wedge, and not till the wound heals and the scar
disappears, do we begin to discover where we are,
and that nature is one and continuous everywhere.
*A Week on the Concord and Merrimack
Rivers. Friday*
- 3 What are the earth and all its interests beside the
deep surmise which pierces and scatters them?
*A Week on the Concord and Merrimack
Rivers. Friday*
- 4 It is so rare to meet with a man outdoors who
cherishes a worthy thought in his mind, which is in-
dependent of the labor of his hands.
*A Week on the Concord and Merrimack
Rivers. Friday*
- 5 The eye may see for the hand, but not for the
mind.
*A Week on the Concord and Merrimack
Rivers. Friday*
- 6 The fate of the country . . . does not depend on
what kind of paper you drop into the ballot box
once a year, but on what kind of man you drop
from your chamber into the street every morning.
Slavery in Massachusetts [1854]
- 7 I should not talk so much about myself if there
were anybody else whom I knew as well.
Walden [1854], ch. 1, Economy
- 8 I have traveled a good deal in Concord.
Walden, 1, Economy
- 9 Public opinion is a weak tyrant compared with
our own private opinion. What a man thinks of
himself, that it is which determines, or rather, indi-
cates, his fate.
Walden, 1, Economy
- 10 As if you could kill time without injuring eter-
nity.
Walden, 1, Economy
- 11 The mass of men lead lives of quiet desperation.
What is called resignation is confirmed desperation.
Walden, 1, Economy
- 12 It is a characteristic of wisdom not to do desper-
ate things.
Walden, 1, Economy
- 13 It is never too late to give up our prejudices.
Walden, 1, Economy
- 14 Age is no better, hardly so well, qualified for an
instructor as youth, for it has not profited so much
as it has lost.
Walden, 1, Economy
- 15 Most of the luxuries, and many of the so-called
comforts, of life are not only not indispensable, but
positive hindrances to the elevation of mankind.
Walden, 1, Economy
- 16 To be a philosopher is not merely to have subtle
thoughts, nor even to found a school, but so to love
wisdom as to live accordingly to its dictates, a life of
simplicity, independence, magnanimity, and trust.
Walden, 1, Economy
- 17 Beware of all enterprises that require new clothes.
Walden, 1, Economy
- 18 In the long run men hit only what they aim at.
Walden, 1, Economy
- 19 The swiftest traveler is he that goes afoot.
Walden, 1, Economy
- 20 It is not necessary that a man should earn his liv-
ing by the sweat of his brow unless he sweats easier
than I do.
Walden, 1, Economy
- 21 When a man dies he kicks the dust.
Walden, 1, Economy
- 22 As for doing good, that is one of the professions
which are full.
Walden, 1, Economy
- 23 There is no odor so bad as that which arises from
goodness tainted.
Walden, 1, Economy
- 24 There are a thousand hacking at the branches of
evil to one who is striking at the root.
Walden, 1, Economy
- 25 Philanthropy is almost the only virtue which is
sufficiently appreciated by mankind.
Walden, 1, Economy
- 26 A man is rich in proportion to the number of
things which he can afford to let alone.
*Walden, 2, Where I Lived, and What I
Lived For*
- 27 I know of no more encouraging fact than the
unquestionable ability of man to elevate his life by a
conscious endeavor.
*Walden, 2, Where I Lived, and What I
Lived For*
- 28 I went to the woods because I wished to live de-
liberately, to front only the essential facts of life, and
see if I could not learn what it had to teach, and not,
when I came to die, discover that I had not lived.
*Walden, 2, Where I Lived, and What I
Lived For*
- 29 Our life is frittered away by detail. . . . Simplify,
simplify.
*Walden, 2, Where I Lived, and What I
Lived For*

- 1 We do not ride on the railroad; it rides upon us.
Walden, 2, Where I Lived, and What I Lived For
- 2 Be it life or death, we crave only reality.
Walden, 2, Where I Lived, and What I Lived For
- 3 Time is but the stream I go a-fishing in.
Walden, 2, Where I Lived, and What I Lived For
- 4 Books must be read as deliberately and reservedly as they were written.
Walden, 3, Reading
- 5 How many a man has dated a new era in his life from the reading of a book.
Walden, 3, Reading
- 6 I love a broad margin to my life.
Walden, 4, Sounds
- 7 Our horizon is never quite at our elbows.
Walden, 5, Solitude
- 8 I never found the companion that was so companionable as solitude. We are for the most part more lonely when we go abroad among men than when we stay in our chambers. A man thinking or working is always alone, let him be where he will.
Walden, 5, Solitude
- 9 I had three chairs in my house: one for solitude, two for friendship, three for society.
Walden, 6, Visitors
- 10 I was determined to know beans.
Walden, 7, The Beanfield
- 11 Through want of enterprise and faith men are where they are, buying and selling, and spending their lives like serfs.
Walden, 10, Baker Farm
- 12 They [wood stumps] warmed me twice—once while I was splitting them, and again when they were on the fire.¹ *Walden, 13, Housewarming*
- 13 Heaven is under our feet as well as over our heads.
Walden, 16, The Pond in Winter
- 14 While men believe in the infinite, some ponds will be thought to be bottomless.
Walden, 16, The Pond in Winter
- 15 Through our own recovered innocence we discern the innocence of our neighbors.
Walden, 17, Spring
- 16 It is not worth while to go round the world to count the cats in Zanzibar.
Walden, 18, Conclusion
- 17 As if there were safety in stupidity alone.
Walden, 18, Conclusion
- 18 If one advances confidently in the direction of his dreams, and endeavors to live the life which he has imagined, he will meet with a success unexpected in common hours.
Walden, 18, Conclusion
- 19 If a man does not keep pace with his companions, perhaps it is because he hears a different drummer. Let him step to the music which he hears, however measured or far away.
Walden, 18, Conclusion
- 20 It is life near the bone where it is sweetest.
Walden, 18, Conclusion
- 21 Rather than love, than money, than fame, give me truth.
Walden, 18, Conclusion
- 22 Only that day dawns to which we are awake. There is more day to dawn. The sun is but a morning star.
Walden, 18, Conclusion
- 23 I hear many condemn these men because they were so few. When were the good and the brave ever in a majority?
A Plea for Captain John Brown [1859]
- 24 I speak for the slave when I say that I prefer the philanthropy of Captain Brown to that philanthropy which neither shoots me nor liberates me.
A Plea for Captain John Brown
- 25 So we defend ourselves and our henroosts, and maintain slavery.
A Plea for Captain John Brown
- 26 He is not Old Brown any longer; he is an angel of light.
A Plea for Captain John Brown
- 27 Eastward I go only by force; but westward I go free.
Walking [1862]
- 28 In wildness is the preservation of the world.²
Walking
- 29 I believe in the forest, and in the meadow, and in the night in which the corn grows.
Walking
- 30 Life consists with wildness. The most alive is the wildest. Not yet subdued to man, its presence refreshes him.
Walking
- 31 Men will lie on their backs, talking about the fall of man, and never make an effort to get up.
Life Without Principle [1863]
- 32 A man may stand there [Cape Cod] and put all America behind him.
Cape Cod [1865], ch. 10

¹Who splits his own wood warms himself twice.—*Saying*

²Motto of the Wilderness Society.
See John Muir, 572:13.

- 1 One world at a time.
Said a few days before his death

Alexei Konstantinovich Tolstoi

1817–1875

- 2 His pen is breathing revenge.
Vaska Shibanov [1855–1865]
- 3 No one can encompass the unencompassable.
Collected Works of Kosma Prutkov [1884]¹
- 4 If thou hast a fountain, shut it up: let even a fountain have a rest.
Collected Works of Kosma Prutkov
- 5 Many men are like unto sausages: whatever you stuff them with, that they will bear in them.
Collected Works of Kosma Prutkov

Alexander II

1818–1881

- 6 Better to abolish serfdom from above than to wait till it begins to abolish itself from below.
Speech in Moscow [March 30, 1856]

Cecil Frances Alexander

1818–1895

- 7 All things bright and beautiful,
All creatures great and small,
All things wise and wonderful,
The Lord God made them all.
All Things Bright and Beautiful [1848], st. 1
- 8 There is a green hill far away,
Without a city wall,
Where the dear Lord was crucified,
Who died to save us all.
There Is a Green Hill [1848], st. 1
- 9 Once in royal David's city
Stood a lowly cattle shed,
Where a mother laid her baby
In a manger for his bed:
Mary was that mother mild,
Jesus Christ her little child.
Once in Royal David's City [1848]² st. 1

¹Translated by B. G. GURNEY.

²Music by HENRY J. GAUNTLETT [1805–1876].

Josh Billings [Henry Wheeler Shaw]

1818–1885

- 10 A sekret ceases tew be a sekret if it iz once confided—it iz like a dollar bill, once broken, it iz never a dollar agin.
Josh Billings: His Sayings [1865]. Affurisms
- 11 Love iz like the meazles; we kant have it bad but onst, and the later in life we have it the tuffer it goes with us.
Josh Billings: His Sayings. Affurisms
- 12 Nature never makes any blunders; when she makes a fool she means it.
Josh Billings: His Sayings. Affurisms
- 13 I don't care how much a man talks, if he only says it in a few words.
Josh Billings: His Sayings. Affurisms
- 14 As scarce as truth is, the supply has always been in excess of the demand.
Josh Billings: His Sayings. Affurisms
- 15 Poverty iz the stepmother ov genius.
Josh Billings: His Sayings. Affurisms
- 16 The wheel that squeaks the loudest
Is the one that gets the grease. *The Kicker*
- 17 It is better to know nothing than to know what ain't so.³ *Proverb [1874]*
- 18 If it want for faith, thare would be no living in this world. We couldn't even eat hash with enny safety, if it want for faith.
Essays [1876]. Faith

Emily Brontë

1818–1848

- 19 Sleep not, dream not; this bright day
Will not, cannot last for aye;
Bliss like thine is bought by years
Dark with torment and with tears.
Sleep Not [1846], st. 1
- 20 Cold in the earth—and fifteen wild Decembers
From those brown hills have melted into spring.
Remembrance [1846], st. 3
- 21 Once drinking deep of that divinest anguish,
How could I seek the empty world again?
Remembrance, st. 8
- 22 Yes, as my swift days near their goal,
'Tis all that I implore:

³Better know nothing than half-know many things—FRIEDRICH NIETZSCHE, *Thus Spake Zarathustra* [1883–1891], pt. IV, 64

In life and death a chainless soul,
With courage to endure.

The Old Stoic [1846], st. 3

1 No coward soul is mine,
No trembler in the world's storm-troubled sphere:
I see Heaven's glories shine,
And faith shines equal, arming me from fear.
Last Lines [1846], st. 1

2 There is not room for Death. *Last Lines, st. 7*

3 I am Heathcliff.
Wuthering Heights [1847], ch. 9

4 I lingered round them, under that benign sky:
watched the moths fluttering among the heath and
harebells; listened to the soft wind breathing through
the grass; and wondered how anyone could ever
imagine unquiet slumbers for the sleepers in that
quiet earth. *Wuthering Heights, last words*

Jacob Burckhardt

1818–1897

5 The picture I have formed of the *terribles simplifi-
cateurs* [terrible simplifiers] who are going to de-
scend upon poor old Europe is not an agreeable one.
Letter to Friedrich von Preen [July 24, 1889]¹

Eliza Cook

1818–1889

6 I love it, I love it; and who shall dare
To chide me for loving that old armchair?
The Old Armchair

7 Better build schoolrooms for “the boy”
Than cells and gibbets for “the man.”
A Song for the Ragged Schools, st. 12

Frederick Douglass

c. 1818–1895

8 Every tone [of the songs of the slaves] was a tes-
timony against slavery, and a prayer to God for de-
liverance from chains.
*Narrative of the Life of Frederick Douglass
[1845], ch. 2*

9 You have seen how a man was made a slave; you
shall see how a slave was made a man.
Narrative of the Life of Frederick Douglass, 10

10 What, to the American slave, is your Fourth of
July? I answer: A day that reveals to him, more than

all other days in the year, the gross injustice and
cruelty to which he is the constant victim. To him
your celebration is a sham.

*Speech at Rochester, New York
[July 4, 1852]*

11 You profess to believe that “of one blood God
made all nations of men to dwell on the face of all
the earth”—and hath commanded all men, every-
where, to love one another—yet you notoriously
hate (and glory in your hatred!) all men whose skins
are not colored like your own!
Speech at Rochester, New York [July 4, 1852]

12 The ground which a colored man occupies in
this country is, every inch of it, sternly disputed.
*Speech at the American and Foreign Anti-
Slavery Society annual meeting, New York
City [May 1853]*

13 The whole history of the progress of human lib-
erty shows that all concessions yet made to her au-
gust claims have been born of earnest struggle. . . .
If there is no struggle, there is no progress. Those
who profess to favor freedom, and yet deprecate ag-
itation, are men who want crops without plowing
up the ground, they want rain without thunder and
lightning. They want the ocean without the awful
roar of its many waters.
*Speech at Canandaigua, New York [August 3,
1857]*

14 The destiny of the colored American . . . is the
destiny of America.
*Speech at the Emancipation League, Boston
[February 12, 1862]*

15 The relation subsisting between the white and
colored people of this country is the great, para-
mount, imperative, and all-commanding question
for this age and nation to solve.
*Speech at the Church of the Puritans, New
York City [May 1863]*

16 Despite of it all, the Negro remains . . . cool,
strong, imperturbable, and cheerful.
*Speech on the twenty-first anniversary of
Emancipation in the District of Columbia,
Washington, D.C. [April 1883]*

17 In all the relations of life and death, we are met
by the color line.
*Speech at the Convention of Colored Men,
Louisville, Kentucky [September 24, 1883]*

18 No man can put a chain about the ankle of his
fellow man without at last finding the other end fas-
tened about his own neck.
*Speech at Civil Rights Mass Meeting,
Washington, D.C. [October 22, 1883]*

¹Translated by ALEXANDER DRU.

1 The life of the nation is secure only while the nation is honest, truthful, and virtuous.

Speech on the twenty-third anniversary of Emancipation in the District of Columbia, Washington, D.C. [April 1885]

2 Where justice is denied, where poverty is enforced, where ignorance prevails, and where any one class is made to feel that society is in an organized conspiracy to oppress, rob, and degrade them, neither persons nor property will be safe.

Speech on the twenty-fourth anniversary of Emancipation in the District of Columbia, Washington, D.C. [April 1886]

George Duffield

1818–1888

3 Stand up!—stand up for Jesus! *Hymn [1858]*

William Maxwell Evarts

1818–1901

4 The pious ones of Plymouth, who, reaching the Rock, first fell upon their own knees and then upon the aborigines.¹

From HENRY WATTERSON in the Louisville Courier-Journal [July 4, 1913]

Karl Marx

1818–1883

5 Religion . . . is the opium of the people.
Critique of the Hegelian Philosophy of Right [1844], introduction

6 Hegel remarks somewhere² that all great world-historic facts and personages appear, so to speak, twice. He forgot to add: the first time as tragedy, the second time as farce.

The Eighteenth Brumaire of Louis Napoleon [1852],³ pt. 1

7 What was new in what I did was: (1) to demonstrate that the *existence of classes* is tied only to *defi-*

¹This pun has also been attributed to Oliver Wendell Holmes, Bill Nye, and George Frisbie Hoar.

See William Bradford, 247:6.

²*Lectures on the Philosophy of History [1837], part III, sec. iii:* “Napoleon was twice defeated, and the Bourbons twice expelled. By repetition that which at first appeared merely a matter of chance and contingency, becomes a real and ratified existence.”

³Translated by SAUL K. PADOVER.

nite historical phases of development of production; (2) that the class struggle necessarily leads to the *dictatorship of the proletariat*; (3) that this dictatorship is only a transition to the *dissolution of all classes* and leads to the formation of a *classless society*.

Letter to Joseph Weydemeyer [March 5, 1852]³

8 Nothing can have value without being an object of utility. If it be useless, the labor contained in it is useless, cannot be reckoned as labor, and cannot therefore create value.

Capital⁴ [1867–1883], pt. II, ch. 3

9 The intellectual desolation, artificially produced by converting immature human beings into mere machines.

Capital, II, 10

10 When commercial capital occupies a position of unquestioned ascendancy, it everywhere constitutes a system of plunder.

Capital, II, 21

11 From each according to his abilities, to each according to his needs.⁵

Critique of the Gotha Program [1875]

12 The philosophers have only interpreted the world in various ways. The point, however, is to change it.⁶

Theses on Feuerbach [1888], xi

13 All I know is that I am not a Marxist.⁷

Quoted in FRIEDRICH ENGELS, Letter to Conrad Schmidt [August 3, 1890]

Karl Marx

1818–1883

and

Friedrich Engels

1820–1895

14 A specter is haunting Europe—the specter of Communism. All the powers of old Europe have

⁴Abridged edition prepared by JULIAN BORCHARDT, translated by STEPHEN L. TRASK.

⁵This phrase is in quotation marks, and it is believed that Marx is quoting or paraphrasing either Louis Blanc [1811–1882] or Morelly [fl. 1773]:

Let each produce according to his aptitudes and his force; let each consume according to his need.—LOUIS BLANC, *Organisation du Travail* [1840]

Nothing in society will belong to anyone, either as a personal possession or as capital goods, except the things for which the person has immediate use, for either his needs, his pleasures, or his daily work. Every citizen will make his particular contribution to the activities of the community according to his capacity, his talent and his age; it is on this basis that his duties will be determined, in conformity with the distributive laws.—MORELLY, *Le Code de la Nature* [1755]

⁶Inscribed on his tomb at Highgate Cemetery, London.

⁷Translated by DONNA TORR.

entered into a holy alliance to exorcise this specter: Pope and Czar, Metternich and Guizot, French Radicals and German police spies.

The Communist Manifesto [1848],¹
opening lines

1 The history of all hitherto existing society is the history of class struggles. Freeman and slave, patrician and plebeian, lord and serf, guild master and journeyman, in a word, oppressor and oppressed, stood in constant opposition to each other, carried on an uninterrupted, now hidden, now open fight, a fight that each time ended, either in a revolutionary reconstitution of society at large, or in the common ruin of the contending classes.

The Communist Manifesto, sec. 1

2 The executive of the modern state is but a committee for managing the common affairs of the whole bourgeoisie.² The bourgeoisie has, historically, played a most revolutionary role.

The Communist Manifesto, 1

3 The bourgeoisie, by the rapid improvement of all instruments of production, by the immensely facilitated means of communication, draws all, even the most barbarian, nations into civilization.

The Communist Manifesto, 1

4 Of all the classes that stand face to face with the bourgeoisie today, the proletariat alone is a really revolutionary class. The other classes decay and finally disappear in the race of modern industry; the proletariat is its special and essential product.³

The Communist Manifesto, 1

5 In this sense, the theory of the Communists may be summed up in the single sentence: Abolition of private property. *The Communist Manifesto*, 2

6 In proportion as the antagonism between classes within the nation vanishes, the hostility of one nation to another will come to an end.

The Communist Manifesto, 2

7 The ruling ideas of each age have ever been the ideas of its ruling class.

The Communist Manifesto, 2

8 The communists disdain to conceal their views and aims. They openly declare that their ends can

be obtained only by forcible overthrow of all existing social conditions. Let the ruling classes tremble at a communist revolution. The proletarians have nothing to lose but their chains. They have a world to win. Working men of all countries, unite!⁴

The Communist Manifesto, 4

John Mason Neale

1818–1866

9 Good King Wenceslas looked out
On the feast of Stephen,
When the snow lay round about,
Deep and crisp and even.

Good King Wenceslas, st. 1

10 Brief life is here our portion.

Hymn from the Latin of SAINT BERNARD OF CLUNY [c. 1145], pt. II, *Hic Breve Vivitur* [translated 1851], st. 1

11 Jerusalem the golden, with milk and honey blest,
Beneath thy contemplation sink heart and voice
oppressed.

Hymn from the Latin of SAINT BERNARD OF CLUNY, III, *Urbs Syon Aurea* [translated 1858], st. 1

12 O come, O come, Emmanuel,
And ransom captive Israel.

Hymn from the Latin, Veni, Veni, Emmanuel [twelfth century], st. 1 [translated 1861]

Francis Edward Smedley

1818–1864

13 You are looking as fresh as paint.

Frank Fairleigh [1850], ch. 41

14 All's fair in love and war.⁵

Frank Fairleigh, 50

Ivan Sergeyevich Turgenev

1818–1883

15 A nihilist is a man who does not bow to any authorities, who does not take any principle on trust, no matter with what respect that principle is surrounded. *Fathers and Sons* [1862],⁶ ch. 5

⁴More familiar as: Workers of the world, unite!

⁵All policy's allowed in war and love.—SUSANNAH CENTLIVRE, *Love at a Venture* [1706], act I

⁶Translated by HARRY STEVENS.

¹Translated by SAMUEL MOORE.

²By bourgeoisie is meant the class of modern capitalists, owners of the means of social production and employers of wage labor.—ENGELS, *notes to The Communist Manifesto* [1888 edition]

³By proletariat [is meant] the class of modern wage laborers who, having no means of production of their own, are reduced to selling their labor power in order to live.—ENGELS, *notes to The Communist Manifesto* [1888 edition]

1 That vague, crepuscular time, the time of regrets
that resemble hopes, of hopes that resemble regrets,
when youth has passed, but old age has not yet ar-
rived. *Fathers and Sons, 7*

2 I share no man's opinions; I have my own.
Fathers and Sons, 13

3 The courage not to believe in anything.
Fathers and Sons, 14

4 A picture shows me at a glance what it takes
dozens of pages of a book to expound.
Fathers and Sons, 16

5 Whatever a man prays for, he prays for a miracle.
Every prayer reduces itself to this: "Great God,
grant that twice two be not four." *Prayer*

6 In days of doubt, in days of sad brooding on my
country's fate, thou alone art my rod and my
staff—mighty, true, free Russian speech! But for
thee, how not to fall into despair, seeing all that
happens at home? Yet who can think that such a
tongue is not given to a great people?
Senilia [1882]

Arthur Hugh Clough

1819–1861

7 Grace is given of God, but knowledge is bought in
the market.

The Bothie of Tober-na-Vuolich [1848], pt. IV

8 A world where nothing is had for nothing.
The Bothie of Tober-na-Vuolich, VIII

9 And almost everyone when age,
Disease, or sorrows strike him,
Inclines to think there is a God,
Or something very like Him.
Dipsychus [1862], pt. I, sc. v

10 Say not the struggle nought availeth,
The labour and the wounds are vain,
The enemy faints not, nor faileth,
And as things have been, things remain.

If hopes were dupes, fears may be liars;
It may be, in yon smoke concealed,
Your comrades chase e'en now the fliers,
And, but for you, possess the field.

For while the tired waves, vainly breaking,
Seem here no painful inch to gain,
Far back through creeks and inlets making
Came, silent, flooding in, the main,

And not by eastern windows only,
When daylight comes, comes in the light,

In front the sun climbs slow, how slowly,
But westward, look, the land is bright.
Say Not the Struggle Nought Availeth
[1862]

11 No graven images may be
Worshipped, except the currency.
The Latest Decalogue [1862], l. 3

12 Thou shalt not covet, but tradition
Approves all forms of competition.
The Latest Decalogue, l. 19

George Eliot [Marian Evans Cross]

1819–1880

13 'Tis God gives skill,
But not without men's hands: He could not make
Antonio Stradivari's violins
Without Antonio. *Stradivarius*

14 O may I join the choir invisible
Of those immortal dead who live again
In minds made better by their presence.
O May I Join the Choir Invisible

15 These fellow mortals, every one, must be ac-
cepted as they are. *Adam Bede [1859], ch. 17*

16 There's no real making amends in this world,
any more nor you can mend a wrong subtraction by
doing your addition right. *Adam Bede, 18*

17 It's but little good you'll do a-watering the last
year's crops. *Adam Bede, 18*

18 It was a pity he couldna be hatched o'er again,
an' hatched different. *Adam Bede, 18*

19 A patronizing disposition always has its meaner
side. *Adam Bede, 27*

20 It's them that take advantage that get advantage
i' this world. *Adam Bede, 32*

21 He was like a cock who thought the sun had
risen to hear him crow. *Adam Bede, 33*

22 Deep, unspeakable suffering may well be called a
baptism, a regeneration, the initiation into a new
state. *Adam Bede, 42*

23 We hand folks over to God's mercy, and show
none ourselves. *Adam Bede, 42*

24 I'm not denyin' the women are foolish; God
Almighty made 'em to match the men.
Adam Bede, 53

25 The law's made to take care o' raskills.
The Mill on the Floss [1860], bk. III, ch. 4

1 There is no hopelessness so sad as that of early youth, when the soul is made up of wants, and has no long memories, no superadded life in the life of others.
The Mill on the Floss, III, 5

2 Not let them want bread, but only require them to eat it with bitter herbs.
The Mill on the Floss, IV, 1

3 I've never any pity for conceited people, because I think they carry their comfort about with them.¹
The Mill on the Floss, V, 4

4 The happiest women, like the happiest nations, have no history.
The Mill on the Floss, VI, 3

5 Nothing is so good as it seems beforehand.
Silas Marner [1861], ch. 18

6 In our springtime every day has its hidden growths in the mind, as it has in the earth when the little folded blades are getting ready to pierce the ground.
Felix Holt, the Radical [1866], ch. 18

7 One way of getting an idea of our fellow-countrymen's miseries is to go and look at their pleasures.
Felix Holt, the Radical, 28

8 Prophecy is the most gratuitous form of error.
Middlemarch [1871–1872], ch. 10

9 If we had a keen vision of all that is ordinary in human life, it would be like hearing the grass grow or the squirrel's heart beat, and we should die of that roar which is the other side of silence.
Middlemarch, 22

10 If youth is the season of hope, it is often so only in the sense that our elders are hopeful about us.
Middlemarch, 55

11 There is no creature whose inward being is so strong that it is not greatly determined by what lies outside it.
Middlemarch, Finale

12 Hostesses who entertain much must make up their parties as ministers make up their cabinets, on grounds other than personal liking.
Daniel Deronda [1876], bk. I, ch. 5

13 A difference of taste in jokes is a great strain on the affections.
Daniel Deronda, II, 15

14 Men's men: gentle or simple, they're much of a muchness.
Daniel Deronda, IV, 31

15 Blessed is the man who, having nothing to say, abstains from giving in words evidence of the fact.
Impressions of Theophrastus Such [1879]

¹There is not enough of love and goodness in the world to throw any of it away on conceited people.—FRIEDRICH NIETZSCHE, *Human, All Too Human* [1878], 129

16 Biographies generally are a disease of English literature.

*Letter to Mrs. Thomas Adolphus Trollope
[December 19, 1879]*

Thomas Dunn English

1819–1902

17 Oh! don't you remember sweet Alice, Ben Bolt?
Sweet Alice, whose hair was so brown.
Ben Bolt [1843]

Julia Ward Howe

1819–1910

18 Mine eyes have seen the glory of the coming of the Lord;
He is trampling out the vintage where the grapes of wrath are stored;
He hath loosed the fateful lightning of His terrible, swift sword;
His truth is marching on.
Battle Hymn of the Republic [1862], st. 1

19 In the beauty of the lilies Christ was born across the sea,
With a glory in His bosom that transfigures you and me;
As He died to make men holy, let us die to make men free.
Battle Hymn of the Republic, st. 5

Charles Kingsley

1819–1875

20 Give me the political economist, the sanitary reformer, the engineer; and take your saints and virgins, relics and miracles. The spinning-jenny and the railroad, Cunard's liners and the electric telegraph, are to me . . . signs that we are, on some points at least, in harmony with the universe.
Yeast [1848], ch. 5

21 Oh Mary, go and call the cattle home . . .
Across the sands of Dee.
The Sands of Dee [1849], st. 1

22 The cruel crawling foam.² *The Sands of Dee, st. 4*

23 For men must work, and women must weep,
And there's little to earn and many to keep,
Though the harbor bar be moaning.
The Three Fishers [1851], st. 1

²See Ruskin, 517:5.

- 1 And the sooner it's over, the sooner to sleep;
And good-bye to the bar and its moaning.
The Three Fishers, st. 3
- 2 Be good, sweet maid, and let who will be clever;
Do noble things, not dream them, all day long;
And so make Life, and Death, and that For Ever
One grand sweet song.
A Farewell [1856], st. 3
- 3 Clear and cool, clear and cool,
By laughing shallow, and dreaming pool.
Water Babies [1863]. Song I, st. 1
- 4 When all the world is young, lad,
And all the trees are green;
And every goose a swan, lad,
And every lass a queen;
Then hey for boot and horse, lad,
And round the world away:
Young blood must have its course, lad,
And every dog his day.
Water Babies. Song II, st. 1
- 5 God grant you find one face there
You loved when all was young!
Water Babies. Song II, st. 1
- 6 Science frees us in many ways . . . from the bodily
terror which the savage feels. But she replaces that,
in the minds of many, by a moral terror which is far
more overwhelming.
*Sermon, The Meteor Shower [November 26,
1866]*
- 7 Some say that the age of chivalry is past, that the
spirit of romance is dead. The age of chivalry is never
past, so long as there is a wrong left unredressed on
earth, or a man or woman left to say, I will redress
that wrong, or spend my life in the attempt.
*From Charles Kingsley: His Letters and
Memories of His Life [1879], vol. II, ch. 28*
- James Russell Lowell**
1819–1891
- 8 Blessed are the horny hands of toil!
A Glance Behind the Curtain [1843]
- 9 They are slaves who fear to speak
For the fallen and the weak.
Stanzas on Freedom [1843], st. 4
- 10 They are slaves who dare not be
In the right with two or three.
Stanzas on Freedom, st. 4
- 11 The nurse of full-grown souls is solitude.
Columbus [1844]
- 12 Once to every man and nation comes the moment
to decide,
In the strife of Truth with Falsehood, for the good
or evil side. *The Present Crisis [1844], st. 5*
- 13 Truth forever on the scaffold, Wrong forever on
the throne—
Yet that scaffold sways the future, and, behind the
dim unknown,
Standeth God within the shadow, keeping watch
above his own. *The Present Crisis, st. 8*
- 14 Not only around our infancy
Doth heaven with all its splendors lie;
Daily, with souls that cringe and plot,
We Sinais climb and know it not.
*The Vision of Sir Launfal [1848], prelude to
pt. I, st. 2*
- 15 For a cap and bells our lives we pay,
Bubbles we buy with a whole soul's tasking:
'Tis heaven alone that is given away,
'Tis only God may be had for the asking.
The Vision of Sir Launfal, st. 4
- 16 And what is so rare as a day in June?
Then, if ever, come perfect days.
The Vision of Sir Launfal, st. 5
- 17 In creating, the only hard thing's to begin;
A grass-blade's no easier to make than an oak.
A Fable for Critics [1848]
- 18 And I honor the man who is willing to sink
Half his present repute for the freedom to think,
And, when he has thought, be his cause strong or
weak,
Will risk t' other half for the freedom to speak.
A Fable for Critics
- 19 There comes Poe, with his raven, like Barnaby
Rudge,
Three fifths of him genius and two fifths sheer
fudge. *A Fable for Critics*
- 20 Nature fits all her children with something to do,
He who would write and can't write, can surely re-
view. *A Fable for Critics*
- 21 Ez fer war, I call it murder—
There you hev it plain an' flat;
I don't want to go no furder
Than my Testyment fer that.
The Biglow Papers. Series I [1848], no. 1, st. 5
- 22 You've gut to git up airy
Ef you want to take in God.
The Biglow Papers. I, I, st. 5
- 23 A marcifal Providunce fashioned us holler
O' purpose that we might our principles swaller.
The Biglow Papers. I, 4, st. 2

- 1 I du believe with all my soul
In the gret Press's freedom,
To pint the people to the goal
An' in the traces lead 'em.
The Biglow Papers. I, 6, st. 7
- 2 I *don't* believe in princerple,
But oh I *du* in interest. *The Biglow Papers. I, 6, st. 9*
- 3 God makes sech nights, all white an' still,
Fur'z you can look or listen,
Moonshine an' snow on field an' hill,
All silence an' all glisten.
The Biglow Papers. Series II [1866]. The Courtin', st. 1
- 4 My gran'ther's rule was safer 'n 'tis to crow:
Don't never prophesy—onless ye know.
The Biglow Papers. II, 2
- 5 It's 'most enough to make a deacon swear.
The Biglow Papers. II, 2
- 6 Ef you want peace, the thing you've gut tu du
Is jes' to show you're up to fightin', tu.
The Biglow Papers. II, 2
- 7 Bad work follers ye ez long's ye live.
The Biglow Papers. II, 2
- 8 No, never say nothin' without you're compelled tu,
An' then don't say nothin' thet you can be held tu.
The Biglow Papers. II, 5
- 9 They came three thousand miles, and died,
To keep the Past upon its throne;
Unheard, beyond the ocean tide,
Their English mother made her moan.
Graves of Two English Soldiers on Concord Battleground [1849], st. 3
- 10 There is nothing so desperately monotonous as
the sea, and I no longer wonder at the cruelty of
pirates. *Fireside Travels [1864]. At Sea*
- 11 When I was a beggarly boy,
And lived in a cellar damp,
I had not a friend nor a toy,
But I had Aladdin's lamp. *Aladdin [1868], st. 1*
- 12 Though old the thought and oft expressed,
'Tis his at last who says it best.
For an Autograph [1868]
- 13 For me Fate gave, whate'er she else denied,
A nature sloping to the southern side.
Epistle to George William Curtis [1874]. Postscript
- 14 The soil out of which such men as he are made is
good to be born on, good to live on, good to die
for and to be buried in.
Garfield [September 24, 1881]
- 15 There is no good in arguing with the inevitable.
The only argument available with an east wind is to
put on your overcoat.
Democracy [October 6, 1884]
- 16 These pearls of thought in Persian gulfs were bred,
Each softly lucent as a rounded moon;
The diver Omar plucked them from their bed,
Fitzgerald strung them on an English thread.
In a Copy of Omar Khayyám [1888], st. 1
- 17 Things always seem fairer when we look back at
them, and it is out of that inaccessible tower of the
past that Longing leans and beckons.
Literary Essays, vol. I [1864–1890]. A Few Bits of Roman Mosaic
- 18 Mishaps are like knives, that either serve us or
cut us, as we grasp them by the blade or the handle.
Literary Essays, I. Cambridge Thirty Years Ago
- 19 What a sense of security in an old book which
Time has criticized for us!
Literary Essays, I. A Library of Old Authors
- 20 There is no better ballast for keeping the mind
steady on its keel, and saving it from all risk of
crankiness, than business.
Literary Essays, II. New England Two Centuries Ago
- 21 Puritanism, believing itself quick with the seed
of religious liberty, laid, without knowing it, the
egg of democracy.
Literary Essays, II. New England Two Centuries Ago
- 22 It was in making education not only common to
all, but in some sense compulsory on all, that the
destiny of the free republics of America was practi-
cally settled.
Literary Essays, II. New England Two Centuries Ago
- 23 Every man feels instinctively that all the beautiful
sentiments in the world weigh less than a single
lovely action.
Literary Essays, II. New England Two Centuries Ago
- 24 An umbrella is of no avail against a Scotch mist.
Literary Essays, III [1870–1890]. On a Certain Condescension in Foreigners
- 25 A wise skepticism is the first attribute of a good
critic.
Literary Essays, III. Shakespeare Once More

Herman Melville

1819–1891

- 1 When the inhabitants of some sequestered island first descry the “big canoe” of the European rolling through the blue waters towards their shores, they rush down to the beach in crowds, and with open arms stand ready to embrace the strangers. Fatal embrace! They fold to their bosoms the viper whose sting is destined to poison all their joys.
Typee [1846], ch. 4
- 2 Genius all over the world stands hand in hand, and one shock of recognition runs the whole circle round.
Hawthorne and His Mosses [1850]
- 3 Are there no Moravians in the Moon, that not a missionary has yet visited this poor pagan planet of ours, to civilize civilization and christianize Christendom?
White Jacket [1850], ch. 64
- 4 The grand truth about Nathaniel Hawthorne. He says NO! in thunder; but the Devil himself cannot make him say *yes*.
Letter to Nathaniel Hawthorne [April 16, 1851]
- 5 Call me Ishmael. *Moby-Dick [1851], ch. 1*
- 6 Let the most absent-minded of men be plunged in his deepest reveries—stand that man upon his legs, set his feet a-going, and he will infallibly lead you to water, if water there be in all that region. . . . Meditation and water are wedded forever.
Moby-Dick, 1
- 7 There floated into my inmost soul, endless processions of the whale, and, mid most of them all, one grand hooded phantom, like a snow hill in the air.
Moby-Dick, 1
- 8 Better sleep with a sober cannibal than a drunken Christian.
Moby-Dick, 3
- 9 Woe to him who seeks to pour oil upon the waters when God has brewed them into a gale! Woe to him who seeks to please rather than to appall!
Moby-Dick, 9
- 10 A whale-ship was my Yale College and my Harvard.
Moby-Dick, 24
- 11 Thou great democratic God! . . . who didst pick up Andrew Jackson from the pebbles; who didst hurl him upon a war-horse; who didst thunder him higher than a throne!
Moby-Dick, 26
- 12 And this is what ye have shipped for, men! to chase that white whale on both sides of land, and over all sides of earth, till he spouts black blood and rolls fin out.
Moby-Dick, 36
- 13 All visible objects, man, are but as pasteboard masks . . . strike, strike through the mask!
Moby-Dick, 36
- 14 All that most maddens and torments; all that stirs up the lees of things; all truth with malice in it; all that cracks the sinews and cakes the brain; all the subtle demonisms of life and thought; all evil, to crazy Ahab, were visibly personified, and made practically assailable in *Moby Dick*. He piled upon the whale’s white hump the sum of all the general rage and hate felt by his whole race from Adam down; and then, as if his chest had been a mortar, he burst his hot heart’s shell upon it.
Moby-Dick, 41
- 15 Though in many of its aspects this visible world seems formed in love, the invisible spheres were formed in fright.
Moby-Dick, 42
- 16 For as this appalling ocean surrounds the verdant land, so in the soul of man there lies one insular Tahiti, full of peace and joy, but encompassed by all the horrors of the half known life.
Moby-Dick, 58
- 17 By heaven, man, we are turned round and round in this world, like yonder windlass, and Fate is the handspike.
Moby-Dick, 132
- 18 All collapsed, and the great shroud of the sea rolled on as it rolled five thousand years ago.
Moby-Dick, 135
- 19 What we take to be our strongest tower of delight, only stands at the caprice of the minutest event—the falling of a leaf, the hearing of a voice, or the receipt of one little bit of paper scratched over with a few small characters by a sharpened feather.
Pierre [1852], bk. IV
- 20 One trembles to think of that mysterious thing in the soul, which seems to acknowledge no human jurisdiction, but in spite of the individual’s own innocent self, will still dream horrid dreams, and mutter unmentionable thoughts.
Pierre, IV
- 21 A smile is the chosen vehicle for all ambiguities.
Pierre, IV
- 22 I would prefer not to.
Bartleby the Scrivener [1856]
- 23 The poor old Past,
The Future’s slave.
Battle-Pieces [1866]. The Conflict of Convictions, st. 6
- 24 All wars are boyish, and are fought by boys.
Battle-Pieces. The March into Virginia
- 25 What troops
Of generous boys in happiness thus bred—

Saturnians through life's Tempe led,
Went from the North and came from the South,
With golden mottoes in the mouth,
To lie down midway on a bloody bed.
Battle-Pieces. On the Slain Collegians, st. 2

- 1 God bless Captain Vere!
Billy Budd, Sailor [1924], ch. 25
- 2 But me they'll lash in hammock, drop me deep.
Fathoms down, fathoms down, how I'll dream fast
asleep.
I feel it stealing now. Sentry, are you there?
Just ease these darbies¹ at the wrist,
And roll me over fair!
I am sleepy, and the oozy weeds about me twist.
Billy Budd, Sailor, 25

John Ruskin

1819–1900

- 3 He is the greatest artist who has embodied, in the sum of his works, the greatest number of the greatest ideas.
Modern Painters, vol. I [1843], pt. I, ch. 2
- 4 To know anything well involves a profound sensation of ignorance. *Modern Painters, I, I, 3*
- 5 The foam is not cruel.² . . . The state of mind which attributes to it these characters of a living creature is one in which the reason is unhinged by grief. All violent feelings . . . produce in us a falseness in all our impressions of external things, which I would generally characterize as the "Pathetic Fallacy."
Modern Painters, III [1856], IV, 12
- 6 The essence of lying is in deception, not in words. *Modern Painters, V, IX, 7*
- 7 Remember that the most beautiful things in the world are the most useless; peacocks and lilies for instance.
The Stones of Venice [1851–1853], vol. I, ch. 2
- 8 All great art is the work of the whole living creature, body and soul, and chiefly of the soul.
The Stones of Venice, I, 4
- 9 Blue color is everlastingly appointed by the Deity to be a source of delight.
Lectures on Architecture and Painting [1853], I
- 10 There is no wealth but life.
Unto This Last [1862], sec. 77
- 11 Let us reform our schools, and we shall find little reform needed in our prisons.
Unto This Last, essay 2
- 12 Value is the life-giving power of anything; cost, the quantity of labor required to produce it; price, the quantity of labor which its possessor will take in exchange for it.
Munera Pulveris [1862], ch. 1
- 13 There is no law of history any more than of a kaleidoscope.
Letter to James Anthony Froude [February 1864]
- 14 Life being very short, and the quiet hours of it few, we ought to waste none of them in reading valueless books. *Sesame and Lilies [1865], preface*
- 15 All books are divisible into two classes: the books of the hour, and the books of all time.
Sesame and Lilies. Of Kings' Treasuries, sec. 8
- 16 Borrowers are nearly always ill-spenders, and it is with lent money that all evil is mainly done and all unjust war protracted.
The Crown of Wild Olive [1866], lecture 1
- 17 Give a little love to a child, and you get a great deal back.
The Crown of Wild Olive, 1
- 18 Taste . . . is the *only* morality. . . . Tell me what you like, and I'll tell you what you are.
The Crown of Wild Olive, 2
- 19 Life without industry is guilt, industry without art is brutality.
Lectures on Art [1870]. III, The Relation of Art to Morals
- 20 Every increased possession loads us with a new weariness.
The Eagle's Nest [1872], ch. 5
- 21 Architecture . . . the adaptation of form to resist force.
Val d'Arno [1874], ch. 6
- 22 The first duty of government is to see that people have food, fuel, and clothes. The second, that they have means of moral and intellectual education.
Fors Clavigera [1876], letter 67
- 23 Great nations write their autobiographies in three manuscripts—the book of their deeds, the book of their words, and the book of their art.
St. Mark's Rest [1877], preface

¹Manacles.

²See Kingsley, 513:22.

Max Schneckenburger

1819–1849

- 1 Dear Fatherland, no danger thine:
Firm stands thy watch along the Rhine.¹
The Watch on the Rhine (Die Wacht am Rhein) [1840], chorus

Victoria

1819–1901

- 2 I will be good.
On first seeing a chart of the line of succession to the throne [March 11, 1830]
- 3 Great events make me quiet and calm; it is only trifles that irritate my nerves.
Letter to King Leopold of Belgium [April 4, 1848]
- 4 We are not interested in the possibilities of defeat.
To A. J. Balfour [December 1899]
- 5 We are not amused.
Upon seeing an imitation of herself by the Honorable Alexander Grantham Yorke, groom-in-waiting to the Queen. From Notebooks of a Spinster Lady [January 2, 1900]
- 6 He [William Gladstone] speaks to me as if I was a public meeting.
From GEORGE W. E. RUSSELL, Collections and Recollections [1898], ch. 14

William Ross Wallace

1819–1881

- 7 The hand that rocks the cradle
Is the hand that rules the world.
The Hand That Rules the World, st. 1

Walt Whitman

1819–1892

- 8 The United States themselves are essentially the greatest poem.
Preface to the first edition of Leaves of Grass [1855]²

¹Lieb Vaterland, magst ruhig sein, / Fest steht und treu die Wacht am Rhein.

²The first edition of *Leaves of Grass*, published anonymously by its author in July 1855, contained a long preface and twelve untitled poems. Over the next four decades Whitman revised and enlarged his book. The texts and sequence of the verse quotations here are those of the so-called Deathbed Edition [Philadelphia, 1891–92].

- 9 All beauty comes from beautiful blood and a beautiful brain.

Preface to the first edition of Leaves of Grass

- 10 This is what you shall do: Love the earth and sun and the animals, despise riches, give alms to every one that asks, stand up for the stupid and crazy, devote your income and labor to others, hate tyrants, argue not concerning God.

Preface to the first edition of Leaves of Grass

- 11 The proof of a poet is that his country absorbs him as affectionately as he has absorbed it.

Preface to the first edition of Leaves of Grass

- 12 One's-Self I sing, a simple separate person,
Yet utter the word Democratic, the word
En-Masse. *One's-Self I Sing*

- 13 O to be self-balanced for contingencies,
To confront night, storms, hunger, ridicule, accidents, rebuffs, as the trees and animals do.
Me Imperturbe

- 14 I hear America singing, the varied carols I hear.
I Hear America Singing

- 15 I celebrate myself, and sing myself,
And what I assume you shall assume,
For every atom belonging to me as good belongs to you.

- I loafe and invite my soul,
I lean and loafe at my ease observing a spear of
summer grass. *Song of Myself*, 1

- 16 Stop this day and night with me and you shall possess the origin of all poems.
Song of Myself, 2

- 17 Swiftly arose and spread around me the peace and knowledge that pass all the argument of the earth,
And I know that the hand of God is the promise of my own,
And I know that the spirit of God is the brother of my own,
And that all the men ever born are also my brothers, and the women my sisters and lovers,
And that a kelson of the creation is love.

Song of Myself, 5

- 18 A child said *What is the grass?* fetching it to me with full hands;
How could I answer the child? I do not know what it is any more than he.

- I guess it must be the flag of my disposition, out of hopeful green stuff woven. *Song of Myself*, 6

- 19 And now it seems to me the beautiful uncut hair of graves.
Song of Myself, 6

- 1 Has any one supposed it lucky to be born?
I hasten to inform him or her it is just as lucky to
die, and I know it.
Song of Myself, 7
- 2 And the look of the bay mare shames silliness out
of me.
Song of Myself, 13
- 3 This is the grass that grows wherever the land is
and the water is,
This is the common air that bathes the globe.
Song of Myself, 17
- 4 Have you heard that it was good to gain the day?
I also say it is good to fall, battles are lost in the
same spirit in which they are won.
Song of Myself, 18
- 5 I find no sweeter fat than sticks to my own bones.
Song of Myself, 20
- 6 My foothold is tenon'd and mortis'd in granite,
I laugh at what you call dissolution,
And I know the amplitude of time.
Song of Myself, 20
- 7 I am the poet of the Body and I am the poet of the
Soul.
Song of Myself, 21
- 8 I am he that walks with the tender and growing
night,
I call to the earth and sea half-held by the night.
Press close bare-bosom'd night—press close mag-
netic nourishing night!
Night of south winds—night of the large few stars!
Still nodding night—mad naked summer night.
Song of Myself, 21
- 9 Walt Whitman, a kosmos, of Manhattan the son,
Turbulent, fleshy, sensual, eating, drinking and
breeding,
No sentimentalist, no stander above men and
women or apart from them,
No more modest than immodest.
Unscrew the locks from the doors!
Unscrew the doors themselves from their jambs!
Song of Myself, 24
- 10 The scent of these arm-pits aroma finer than prayer,
This head more than churches, bibles, and all the
creeds.
Song of Myself, 24
- 11 I dote on myself, there is that lot of me and all so
luscious.
Song of Myself, 24
- 12 Steep'd amid honey'd morphine, my windpipe
throttled in fakes of death.
Song of Myself, 26
- 13 I merely stir, press, feel with my fingers, and am
happy,
To touch my person to someone else's is about as
much as I can stand.
Song of Myself, 27
- 14 Logic and sermons never convince,
The damp of the night drives deeper into my soul.
Song of Myself, 30
- 15 I believe a leaf of grass is no less than the journey-
work of the stars.
Song of Myself, 31
- 16 I think I could turn and live with animals, they are
so placid and self-contain'd,
I stand and look at them long and long.
They do not sweat and whine about their
condition,
They do not lie awake in the dark and weep for
their sins,
They do not make me sick discussing their duty to
God,
Not one is dissatisfied, not one is demented with
the mania of owning things,
Not one kneels to another, nor to his kind that
lived thousands of years ago,
Not one is respectable or unhappy over the whole
earth.
Song of Myself, 32
- 17 I am afoot with my vision.
Song of Myself, 33
- 18 I am the man, I suffer'd, I was there.
Song of Myself, 33
- 19 Agonies are one of my changes of garments.
Song of Myself, 33
- 20 I have said that the soul is not more than the body,
And I have said that the body is not more than the
soul,
And nothing, not God, is greater to one than one's
self is,
And whoever walks a furlong without sympathy
walks to his own funeral drest in his shroud.
Song of Myself, 48
- 21 Do I contradict myself?
Very well then I contradict myself,
(I am large, I contain multitudes.)
Song of Myself, 51
- 22 I sound my barbaric yawp over the roofs of the
world.
Song of Myself, 52
- 23 I bequeath myself to the dirt to grow from the
grass I love,
If you want me again look for me under your
boot-soles.
Song of Myself, 52
- 24 If anything is sacred the human body is sacred.
I Sing the Body Electric, 8
- 25 Through you I drain the pent-up rivers of myself,
In you I wrap a thousand onward years.
A Woman Waits for Me

- 1 As Adam early in the morning,
Walking forth from the bower refresh'd with sleep,
Behold me where I pass, hear my voice, approach,
Touch me, touch the palm of your hand to my
body as I pass,
Be not afraid of my body.
As Adam Early in the Morning
- 2 Afoot and light-hearted I take to the open road,
Healthy, free, the world before me,
The long brown path before me leading wherever I
choose.
Henceforth I ask not good-fortune, I myself am
good-fortune. *Song of the Open Road, 1*
- 3 The glories strung like beads on my smallest sights
and hearings, on the walk in the street and the
passage over the river.
Crossing Brooklyn Ferry, 2
- 4 A great city is that which has the greatest men and
women,
If it be a few ragged huts it is still the greatest city
in the whole world.
Song of the Broad-Axe, 4
- 5 Come Muse migrate from Greece and Ionia,
Cross out please those immensely overpaid
accounts,
That matter of Troy and Achilles' wrath, and
Aeneas', Odysseus' wanderings,
Placard "Removed" and "To Let" on the rocks of
your snowy Parnassus.
Song of the Exposition, 2
- 6 We must march my darlings, we must bear the
brunt of danger,
We the youthful sinewy races, all the rest on us
depend,
Pioneers! O pioneers! *Pioneers! O Pioneers!*
- 7 Out of the cradle endlessly rocking,
Out of the mocking-bird's throat, the musical
shuttle,
Out of the Ninth-month midnight.
Out of the Cradle Endlessly Rocking
- 8 When I heard the learn'd astronomer,
When the proofs, the figures, were ranged in
columns before me,
When I was shown the charts and diagrams, to add,
divide, and measure them,
When I sitting heard the astronomer where he lec-
tured with much applause in the lecture-room,
How soon unaccountable I became tired and sick,
Till rising and gliding out I wander'd off by myself,
In the mystical moist night-air, and from time to
time,
Look'd up in perfect silence at the stars.
When I Heard the Learn'd Astronomer
- 9 Words! book-words! what are you?
Song of the Banner at Daybreak
- 10 Young man I think I know you—I think this face
is the face of the Christ himself,
Dead and divine and brother of all, and here again
he lies.
*A Sight in Camp in the Daybreak Gray
and Grim*
- 11 Many a soldier's loving arms about this neck have
cross'd and rested,
Many a soldier's kiss dwells on these bearded lips.
The Wound-Dresser
- 12 Give me the splendid silent sun with all his beams
full-dazzling.
Give Me the Splendid Silent Sun, 1
- 13 Word over all, beautiful as the sky,
Beautiful that war and all its deeds of carnage must
in time be utterly lost,
That the hands of the sisters Death and Night
incessantly softly wash again, and ever again,
this soil'd world;
For my enemy is dead, a man divine as myself
is dead. *Reconciliation*
- 14 When lilacs last in the dooryard bloom'd,
And the great star early droop'd in the western
sky in the night,
I mourn'd, and yet shall mourn with
ever-returning spring.
When Lilacs Last in the Dooryard Bloom'd, 1
- 15 Nor for you, for one alone,
Blossoms and branches green to coffins all I bring,
For fresh as the morning, thus would I chant a
song for you O sane and sacred death.
When Lilacs Last in the Dooryard Bloom'd, 7
- 16 Come lovely and soothing death,
Undulate round the world, serenely arriving,
arriving,
In the day, in the night, to all, to each,
Sooner or later delicate death.
When Lilacs Last in the Dooryard Bloom'd, 14
- 17 Dark mother always gliding near with soft feet,
Have none chanted for thee a chant of fullest
welcome?
When Lilacs Last in the Dooryard Bloom'd, 14
- 18 O Captain! my Captain! our fearful trip is done,
The ship has weather'd every rack, the prize we
sought is won,
The port is near, the bells I hear, the people all
exulting. *O Captain! My Captain!, st. 1*
- 19 Exult O shores, and ring O bells!
But I with mournful tread,

Walk the deck my Captain lies,
 Fallen cold and dead.
O Captain! My Captain!, st. 3

1 There was a child went forth every day,
 And the first object he look'd upon, that object he
 became. *There Was a Child Went Forth*

2 The horizon's edge, the flying sea-crow, the
 fragrance of salt marsh and shore mud,
 These became part of that child who went forth
 every day, and who now goes, and will always
 go forth every day.
There Was a Child Went Forth

3 To me every hour of the light and dark is a miracle,
 Every cubic inch of space is a miracle. *Miracles*

4 A batter'd, wreck'd old man,
 Thrown on this savage shore, far from home,
 Pent by the sea and dark rebellious brows, twelve
 dreary months,
 Sore, stiff with many toils, sicken'd and nigh to
 death,
 I take my way along the island's edge,
 Venting a heavy heart. *Prayer of Columbus*

5 I dream in my dream all the dreams of the other
 dreamers,
 And I become the other dreamers. *The Sleepers, 1*

6 I am she who adorn'd herself and folded her hair
 expectantly,
 My truant lover has come, and it is dark.
The Sleepers, 1

7 A noiseless patient spider,
 I mark'd where on a little promontory it stood
 isolated,
 Mark'd how to explore the vacant vast surrounding,
 It launch'd forth filament, filament, filament out of
 itself,
 Ever unreeling them, ever tirelessly speeding them.
A Noiseless Patient Spider

8 Camerado, this is no book,
 Who touches this touches a man. *So Long!*

9 I depart from materials,
 I am as one disembodied, triumphant, dead.
So Long!

10 He [President Abraham Lincoln] has a face like a
 hoosier Michael Angelo, so awful ugly it becomes
 beautiful, with its strange mouth, its deep-cut, criss-
 cross lines, and its doughnut complexion.
Letter [March 19, 1863]

11 Never was there, perhaps, more hollowness of
 heart than at present, and here in the United States.
 Genuine belief seems to have left us.
Democratic Vistas [1871]

12 It [Democracy] is a great word, whose history, I
 suppose, remains unwritten, because that history
 has yet to be enacted.

Democratic Vistas

13 *The Real War Will Never Get in the Books.* And
 so good-bye to the war.

*Specimen Days [1882]. The Real War Will
 Never Get in the Books*

14 Such was the war. It was not a quadrille in a ball-
 room. Its interior history will not only never be
 written—its practicality, minutiae of deeds and pas-
 sions, will never even be suggested.

*Specimen Days. The Real War Will Never Get
 in the Books*

15 To have great poets, there must be great audi-
 ences, too. *Collect [1882]. Notes Left Over*

16 So here I sit in the early candle-light of old
 age—I and my book—casting backward glances
 over our travel'd road.

*November Boughs [1888]. A Backward
 Glance O'er Travel'd Roads*

17 The strongest and sweetest songs yet remain to
 be sung.

*November Boughs. A Backward Glance O'er
 Travel'd Roads*

Susan B[rownell] Anthony

1820–1906

18 The men and women of the North are slave-
 holders, those of the South slaveowners. The guilt
 rests on the North equally with the South.

Speech on No Union with Slaveholders [1857]

19 Cautious, careful people, always casting about to
 preserve their reputation and social standing, never
 can bring about a reform. Those who are really in
 earnest must be willing to be anything or nothing in
 the world's estimation.

*On the campaign for divorce law reform
 [1860]*

20 Make [your employers] understand that you are
 in their service as workers, not as women.

*The Revolution (woman suffrage newspaper),
 October 8, 1868*

21 Join the union, girls, and together say *Equal Pay
 for Equal Work.*

*The Revolution (woman suffrage newspaper),
 March 18, 1869*

22 Woman must not depend upon the protection of
 man, but must be taught to protect herself.

Speech in San Francisco [July 1871]

- 1 I shall work for the Republican party and call on all women to join me, precisely . . . for what that party has done and promises to do for women, nothing more, nothing less.

Letter to Elizabeth Cady Stanton [autumn 1872]

- 2 Here, in the first paragraph of the Declaration [of Independence], is the assertion of the natural right of all to the ballot; for how can “the consent of the governed” be given, if the right to vote be denied?

Is It a Crime for a Citizen of the United States to Vote? Speech [1873] before her trial for voting

- 3 Marriage, to women as to men, must be a luxury, not a necessity; an incident of life, not all of it. And the only possible way to accomplish this great change is to accord to women equal power in the making, shaping and controlling of the circumstances of life.

Speech on Social Purity [spring 1875]

Dion Boucicault

1820–1890

- 4 Yes, quit the house and never darken the threshold of its doors again. *Flying Scud [1866], act I*

Florence Nightingale

1820–1910

- 5 It may seem a strange principle to enunciate as the very first requirement in a Hospital that it should do the sick no harm.¹

Notes on Hospitals [1859], preface

Theodore O’Hara

1820–1867

- 6 On Fame’s eternal camping ground
Their silent tents are spread,
And Glory guards, with solemn round,
The bivouac of the dead.

*The Bivouac of the Dead*² [1847], st. 1

- 7 Sons of the dark and bloody ground.³

The Bivouac of the Dead, st. 9

¹See Hippocrates, 72:17.

²Written to commemorate Americans slain in the battle of Buena Vista [February 22–23, 1847].

³Kentucky, from its history as a hunting and burial territory for warring Indian tribes.

George Frederick Root

1820–1895

- 8 Tramp! Tramp! Tramp! the boys are marching,
Cheer up, comrades, they will come,
And beneath the starry flag
We shall breathe the air again
Of the free land in our own beloved home.

Tramp! Tramp! Tramp! [1862]

- 9 Yes, we’ll rally round the flag, boys, we’ll rally
once again,

Shouting the battle cry of Freedom.

The Battle Cry of Freedom [1863]

Sir William Howard Russell

1820–1907

- 10 The Russians dashed on towards that thin red-line streak tipped with a line of steel.⁴

To The Times of London from the Crimea, describing the British infantry at Balaklava [October 25, 1854]

William Tecumseh Sherman

1820–1891

- 11 You cannot qualify war in harsher terms than I will. War is cruelty, and you cannot refine it.

Letter to James M. Calhoun, mayor of Atlanta, and others [September 12, 1864]

- 12 Hold the fort! I am coming!⁵

Attributed signal from Kennesaw Mountain to General John Murray Corse at Allatoona Pass [October 5, 1864]

- 13 The legitimate object of war is a more perfect peace.

Speech at St. Louis [July 20, 1865]

- 14 War is at best barbarism. . . Its glory is all moonshine. It is only those who have neither fired a shot nor heard the shrieks and groans of the wounded who cry aloud for blood, more vengeance, more desolation. War is hell.

Attributed to a graduation address at Michigan Military Academy [June 19, 1879]

⁴Soon the men of the column began to see that though the scarlet line was slender, it was very rigid and exact. — A. W. KINGLAKE [1809–1891], *Invasion of the Crimea*, vol. III, p. 455

It’s “Thin red line of heroes” when the drums begin to roll. — RUDYARD KIPLING, *Tommy*, st. 3

⁵He actually said: “Hold out. Relief is coming.” General Corse replied: “I am short a cheekbone and an ear, but am able to whip all hell yet.”

Hold the fort, for I am coming! — PHILIP PAUL BLISS [1838–1876], *Hold the Fort, refrain*

- 1 I will not accept if nominated and will not serve if elected.¹
Message to Republican National Convention
 [June 5, 1884]

Herbert Spencer

1820–1903

- 2 Progress, therefore, is not an accident, but a necessity. . . . It is a part of nature.
Social Statics [1851], pt. I, ch. 2
- 3 Education has for its object the formation of character.
Social Statics, II, 17
- 4 The poverty of the incapable, the distresses that come upon the imprudent, the starvation of the idle, and those shoulderings aside of the weak by the strong, which leave so many “in shallows and in miseries,” are the decrees of a large, farseeing benevolence.
Social Statics, III, 25
- 5 Opinion is ultimately determined by the feelings, and not by the intellect.
Social Statics, IV, 30
- 6 No one can be perfectly free till all are free; no one can be perfectly moral till all are moral; no one can be perfectly happy till all are happy.
Social Statics, IV, 30
- 7 Every cause produces more than one effect.
Essays on Education [1861]. *On Progress: Its Law and Cause*
- 8 The tyranny of Mrs. Grundy is worse than any other tyranny we suffer under.
Essays on Education. On Manners and Fashion
- 9 Old forms of government finally grow so oppressive that they must be thrown off even at the risk of reigns of terror.
Essays on Education. On Manners and Fashion
- 10 The fact disclosed by a survey of the past that majorities have been wrong must not blind us to the complementary fact that majorities have usually not been entirely wrong.
First Principles [1861]
- 11 Volumes might be written upon the impiety of the pious.
First Principles
- 12 We have unmistakable proof that throughout all past time, there has been a ceaseless devouring of the weak by the strong.
First Principles

¹The familiar version is: If nominated I will not run; if elected I will not serve.

- 13 This survival of the fittest which I have here sought to express in mechanical terms, is that which Mr. Darwin has called “natural selection, or the preservation of favored races in the struggle for life.”²
Principles of Biology [1864–1867], pt. III, ch. 12

- 14 The Republican form of government is the highest form of government: but because of this it requires the highest type of human nature—a type nowhere at present existing.
Essays [1891]. *The Americans*
- 15 The ultimate result of shielding men from the effects of folly is to fill the world with fools.
Essays. State Tamperings with Money Banks
- 16 Time: That which man is always trying to kill, but which ends in killing him.
Definitions

Harriet Tubman

c. 1820–1913

- 17 When I found I had crossed that line,³ I looked at my hands to see if I was the same person. There was such a glory over everything.
To her biographer Sarah H. Bradford [c. 1868]
- 18 I started with this idea in my head, “There’s two things I’ve got a right to . . . death or liberty.”
To her biographer Sarah H. Bradford
- 19 ’Twant me, ’twas the Lord. I always told him, “I trust to you. I don’t know where to go or what to do, but I expect you to lead me,” and he always did.
To her biographer Sarah H. Bradford

John Tyndall

1820–1893

- 20 Heat Considered as a Mode of Motion.
Title of treatise [1863]
- 21 Life is a wave, which in no two consecutive moments of its existence is composed of the same particles.
Fragments of Science, vol. II, *Vitality*
- 22 The brightest flashes in the world of thought are incomplete until they have been proved to have their counterparts in the world of fact.
Fragments of Science. Scientific Materialism
- 23 Charles Darwin, the Abraham of scientific men—a searcher as obedient to the command of truth as was the patriarch to the command of God.
Fragments of Science. Science and Man

²See Charles Darwin, 469:13.

³On her first escape from slavery [1845].

- 1 Superstition may be defined as constructive religion which has grown incongruous with intelligence. *Fragments of Science. Science and Man*
- 2 Religious feeling is as much a verity as any other part of human consciousness; and against it, on the subjective side, the waves of science beat in vain. *Fragments of Science. Professor Virchow and Evolution*

Henri-Frédéric Amiel

1821–1881

- 3 To know how to grow old is the masterwork of wisdom, and one of the most difficult chapters in the great art of living. *Journal Intime [1883]*
- 4 An error is the more dangerous the more truth it contains. *Journal Intime*
- 5 Charm: the quality in others that makes us more satisfied with ourselves. *Journal Intime*

Sir Henry Williams Baker

1821–1877

- 6 The King of love my shepherd is,
Whose goodness faileth never;
I nothing lack if I am his,
And he is mine forever. *Hymn [1868]*

Charles Baudelaire

1821–1867

- 7 Hypocrite lecteur — mon semblable — mon frère
[Hypocrite reader — my double — my brother]!
Les Fleurs du Mal [1861]. Au Lecteur
- 8 The poet is like the prince of the clouds
Who haunts the tempest and laughs at the archer;
Exiled on the ground in the midst of jeers,
His giant wings prevent him from walking.¹
Les Fleurs du Mal. L'Albatros, st. 4
- 9 Perfumes, colors and sounds echo one another.²
Les Fleurs du Mal. Correspondances
- 10 Mother of memories, mistress of mistresses.³
Les Fleurs du Mal. Le Balcon, st. 1

¹Le Poète est semblable au prince des nuées / Qui hante la tempête et se rit de l'archer; / Exilé sur le sol au milieu des huées, / Ses ailes de géant l'empêchent de marcher.

²Les parfums, les couleurs, et les sons se répondent.

³Mère des souvenirs, maîtresse des maîtresses.

- 11 There, there is nothing else but grace and measure,
Richness, quietness and pleasure.⁴
Les Fleurs du Mal. L'Invitation au Voyage, refrain

- 12 I have more memories than if I were a thousand years old.⁵
Les Fleurs du Mal. Spleen, l. 1

- 13 I am the wound and the knife!
I am the blow and the cheek!
I am the limbs and the wheel —
The victim and the executioner!⁶
Les Fleurs du Mal. L'Héautontimorouménos

- 14 Here is the charming evening, the criminal's friend;
It comes like an accomplice, with stealthy tread.⁷
Les Fleurs du Mal. Le Crépuscule du Soir

- 15 What is that sad, dark island? — It is Cythera,
They tell us, a country famous in song,
Banal Eldorado of all the old bachelors.
Look! after all, it is a poor land!⁸
Les Fleurs du Mal. Un Voyage à Cythère

- 16 O Death, old captain, it is time! raise the anchor!⁹
Les Fleurs du Mal. Le Voyage, VIII

- 17 What do I care that you are good?
Be beautiful! and be sad!¹⁰
*Nouvelles Fleurs du Mal [1866–1868].
Madrigal Triste, st. 1*

- 18 There can be no progress (real, that is, moral)
except in the individual and by the individual himself.
Mon Coeur Mis à Nu [1887], XV

- 19 There are in every man, at every hour, two simultaneous postulations, one towards God, the other towards Satan.
Mon Coeur Mis à Nu, XIX

- 20 There exist only three beings worthy of respect:
the priest, the soldier, the poet. To know, to kill, to create.¹¹
Mon Coeur Mis à Nu, XXII

⁴Là, tout n'est qu'ordre et beauté, / Luxe, calme et volupté.
Translated by RICHARD WILBUR.

⁵J'ai plus de souvenirs que si j'avais mille ans.

⁶Je suis la plaie et le couteau! / Je suis le soufflet et la joue! / Je suis les membres et la roue, / Et la victime et le bourreau!

⁷Voici le soir charmant, ami du criminel; / Il vient comme un complice, à pas de loup.

⁸Quelle est cette île triste et noire? — C'est Cythère, / Nous dit-on, un pays fameux dans les chansons, / Eldorado banal de tous les vieux garçons. / Regardez! après tout, c'est une pauvre terre.

⁹O Mort, vieux capitaine, il est temps! levons l'ancre!

¹⁰Que m'importe que tu sois sage? / Sois belle! et sois triste!

¹¹Il n'existe que trois êtres respectables: le prêtre, le guerrier, le poète. Savoir, tuer, et créer.

1 To be a great man and a saint for oneself, that is the one important thing.

Mon Coeur Mis à Nu, LII

2 Theory of the true civilization. It is not to be found in gas or steam or table turning. It consists in the diminution of the traces of original sin.

Mon Coeur Mis à Nu, LIX

3 You must shock the bourgeois.¹

Attributed

Sir Richard Francis Burton

1821–1890

4 Why meet we on the bridge of Time to 'change one greeting and to part?

The Kasidah of Háji Abdú El-Yezdí, pt. I, st. 11

5 Indeed he knows not how to know who knows not also how to un-know.

The Kasidah of Háji Abdú El-Yezdí, VI, st. 18

6 Do what thy manhood bids thee do, from none but self expect applause;
He noblest lives and noblest dies who makes and keeps his self-made laws.

The Kasidah of Háji Abdú El-Yezdí, VIII, st. 37

Crowfoot²

1821–1890

7 What is life? It is the flash of a firefly in the night. It is the breath of a buffalo in the wintertime. It is the little shadow which runs across the grass and loses itself in the sunset.

Last words [1890]

Fëdor Mikhailovich Dostoevski

1821–1881

8 Petersburg, the most theoretical and intentional town on the whole terrestrial globe.

Notes from the Underground [1864],³ ch. 2

9 Man is sometimes extraordinarily, passionately, in love with suffering.

Notes from the Underground, 9

10 Man grows used to everything, the scoundrel!
Crime and Punishment [1866],³ book I, ch. 2

11 If you were to destroy in mankind the belief in immortality, not only love but every living force maintaining the life of the world would at once be dried up.

The Brothers Karamazov [1879–1880],³ bk. II, ch. 6

12 I want to tell you now about the insects to whom God gave “sensual lust.” . . . I am that insect, brother, and it is said of me especially. All we Karamazovs are such insects, and, angel as you are, that insect lives in you too, and will stir a tempest in your blood. Tempests, because sensual lust is a tempest—worse than a tempest! Beauty is a terrible and awful thing! It is terrible because it has not been fathomed, for God sets us nothing but riddles. Here the boundaries meet and all contradictions exist side by side.

The Brothers Karamazov, III, 3

13 What to the mind is shameful is beauty and nothing else to the heart. Is there beauty in Sodom? Believe me, that for the immense mass of mankind beauty is found in Sodom. Did you know that secret? The awful thing is that beauty is mysterious as well as terrible. God and devil are fighting there, and the battlefield is the heart of man.

The Brothers Karamazov, III, 3

14 I want to travel in Europe . . . I know that I am only going to a graveyard, but it's a most precious graveyard.

The Brothers Karamazov, V, 3

15 If the devil doesn't exist, but man has created him, he has created him in his own image and likeness.

The Brothers Karamazov, V, 4

16 Is there in the whole world a being who would have the right to forgive and could forgive? I don't want harmony. From love of humanity I don't want it. . . . I would rather remain with my unavenged suffering and unsatisfied indignation, *even if I were wrong*. Besides, too high a price is asked for harmony; it's beyond our means to pay so much to enter on it. And so I hasten to give back my entrance ticket. . . . It's not God that I don't accept, Alyosha, only I most respectfully return Him the ticket.

The Brothers Karamazov, V, 4

17 Imagine that you are creating a fabric of human destiny with the object of making men happy in the end, giving them peace and rest at last, but that it was essential and inevitable to torture to death only one tiny creature . . . and to found that edifice on

¹Il faut épater le bourgeois.

²Blackfoot warrior and orator.

³Translated by CONSTANCE GARNETT.

its unavenged tears, would you consent to be the architect on those conditions? Tell me, and tell the truth.¹
The Brothers Karamazov, V, 4

1 So long as man remains free he strives for nothing so incessantly and so painfully as to find someone to worship.
The Brothers Karamazov, V, 5

2 We have corrected Thy work and have founded it upon *miracle, mystery* and *authority*. And men rejoiced that they were again led like sheep, and that the terrible gift that brought them such suffering, was, at last, lifted from their hearts.
The Brothers Karamazov, V, 5

3 Men reject their prophets and slay them, but they love their martyrs and honor those whom they have slain.
The Brothers Karamazov, VI, 3

4 The jealous are the readiest of all to forgive, and all women know it.
The Brothers Karamazov, VIII, 3

5 Who doesn't desire his father's death?
The Brothers Karamazov, XII, 5

6 They have their Hamlets, but we still have our Karamazovs!
The Brothers Karamazov, XII, 9

7 But profound as psychology is, it's a knife that cuts both ways.
The Brothers Karamazov, XII, 10

8 For a moment the lie becomes truth.
The Brothers Karamazov. Epilogue, ch. 2

9 We have all come out of Gogol's *Overcoat*.²
Attributed

Mary Baker Eddy

1821–1910

10 Our Father-Mother God, all-harmonious.
Science and Health with Key to the Scriptures
[1875], p. 16

¹“Do you remember the passage where he [Rousseau] asks the reader what he would do if he could make a fortune by killing an old mandarin in China by simply exerting his will, without stirring from Paris?” “Yes.” “Well?” “Bah! I'm at my thirty-third mandarin.” “Don't play the fool. Look here, if it were proved to you that the thing was possible and you only needed to nod your head, would you do it?” “Is your mandarin well stricken in years? But, bless you, young or old, paralytic or healthy, upon my word—the devil take it! Well, no.”—HONORÉ DE BALZAC, *Le Père Goriot* [1835]

²This statement, traditionally attributed to Dostoevski and quoted by most writers on Dostoevski and on Russian realism, appears in Eugène Melchior, vicomte de Vogüé [1848–1910], *Le Roman Russe* [1886], ch. 3: “The more I read the Russians, the more I understand the observation one of them made to me: ‘We have all come out of Gogol's *Overcoat*.’”

11 Jesus of Nazareth was the most scientific man that ever trod the globe. He plunged beneath the material surface of things, and found the spiritual cause.
Science and Health with Key to the Scriptures, p. 313

12 Spirit is the real and eternal; matter is the unreal and temporal.
Science and Health with Key to the Scriptures, p. 468

13 Disease is an experience of so-called mortal mind. It is fear made manifest on the body.
Science and Health with Key to the Scriptures, p. 493

Gustave Flaubert

1821–1880

14 One must not always think that feeling is everything. Art is nothing without form.
Letter to Madame Louise Colet [August 12, 1846]

15 What a horrible invention, the bourgeois, don't you think?³
Letter to Madame Louise Colet [September 22, 1846]

16 One becomes a critic when one cannot be an artist, just as a man becomes a stool pigeon when he cannot be a soldier.
Letter to Madame Louise Colet [October 22, 1846]

17 There was an air of indifference about them [the male guests], a calm produced by the gratification of every passion . . . that special brutality which comes from the habit of breaking down half-hearted resistances that keep one fit and tickle one's vanity—the handling of blooded horses, the pursuit of loose women.
Madame Bovary [1857],⁴ pt. I, ch. 8

18 It never occurred to her that if the drainpipes of a house are clogged, the rain may collect in pools on the roof; and she suspected no danger until suddenly she discovered a crack in the wall.
Madame Bovary, II, 5

19 Human speech is like a cracked kettle on which we tap crude rhythms for bears to dance to, while we long to make music that will melt the stars.⁵
Madame Bovary, II, 12

³Quelle atroce invention que celle du bourgeois, n'est-ce pas?

⁴Translated by FRANCIS STEEGMULLER.

⁵La parole humaine est comme un chaudron fêlé où nous battons des mélodies à faire danser les ours, quand on voudrait attirer les étoiles.

1 She [Madame Bovary] had that indefinable beauty that comes from happiness, enthusiasm, success—a beauty that is nothing more or less than a harmony of temperament and circumstances.

Madame Bovary, II, 12

2 We shouldn't maltreat our idols: the guilt comes off on our hands.¹

Madame Bovary, III, 6

3 There isn't a bourgeois alive who in the ferment of his youth, if only for a day or for a minute, hasn't thought himself capable of boundless passions and noble exploits. The sorriest little woman-chaser has dreamed of Oriental queens; in a corner of every notary's heart lie the moldy remains of a poet.

Madame Bovary, III, 6

4 Of all the icy blasts that blow on love, a request for money is the most chilling and havoc-wreaking.

Madame Bovary, III, 8

5 Anyone's death always releases something like an aura of stupefaction, so difficult is it to grasp this irruption of nothingness and to believe that it has actually taken place.

Madame Bovary, III, 9

6 The writer in his work must be like God in his creation—invisible and all-powerful: he must be everywhere felt, but never seen.

Letter to Mademoiselle Leroyer de Chantepie [March 18, 1857]

7 The one way of tolerating existence is to lose oneself in literature as in a perpetual orgy.

Letter to Mademoiselle Leroyer de Chantepie [September 4, 1858]

8 Axiom: hatred of the bourgeois is the beginning of wisdom.

Letter to George Sand [May 10, 1867]

9 I call a bourgeois anyone whose thinking is vulgar.

Quoted by Maupassant

10 What is beautiful is moral, that is all there is to it.

Letter to Maupassant [October 26, 1880]

11 I am Madame Bovary.²

From RENÉ DESCHARNES, Flaubert [1909]

Nathan Bedford Forrest

1821–1877

12 Get there first with the most men.³

Reported by General Basil Duke and General Richard Taylor

¹Il ne faut pas toucher aux idoles: la dorure en reste aux mains.

²Madame Bovary, c'est moi!

³Erroneous version usually rendered: Git thar fustest with the mostest.

Hermann Ludwig Ferdinand von Helmholtz

1821–1894

13 Nature as a whole possesses a store of force which cannot in any way be either increased or diminished . . . therefore, the quantity of force in Nature is just as eternal and unalterable as the quantity of matter. . . . I have named [this] general law "The Principle of the Conservation of Force."⁴

Über die Erhaltung der Kraft [1847]

14 Whoever, in the pursuit of science, seeks after immediate practical utility, may generally rest assured that he will seek in vain. All that science can achieve is a perfect knowledge and a perfect understanding of the action of natural and moral forces.

Academic discourse, Heidelberg [1862]

Nikolai Nekrasov

1821–1877

15 You do not have to be a poet, but you are obliged to be a citizen.

Poet and Citizen

16 Wretched and abundant,
Oppressed and powerful,
Weak and mighty,
Mother Russia!

Who Is Happy in Russia? [1873–1876]

William H[enry] Vanderbilt

1821–1885

17 The public be damned.

Reply to a newspaper reporter [October 2, 1882]

Rudolf Virchow

1821–1902

18 I formulate the doctrine of pathological generation . . . in simple terms: *omnis cellula e cellula*.⁵
Cellular Pathology [1858].⁶ Disease, Life and Man

⁴Translated by E. ATKINSON.

Helmholtz's "force" is equivalent to the modern physicist's "energy."

⁵All cells come from [pre-existing] cells.

⁶Essays translated by LELLAND J. RATHER.

George John Whyte-Melville

1821–1878

- 1 In the choice of a horse and a wife, a man must please himself, ignoring the opinion and advice of friends.
Riding Recollections [1878]

Matthew Arnold

1822–1888

- 2 Be his¹
My special thanks, whose even-balanced soul,
From first youth tested up to extreme old age,
Business could not make dull, nor passion wild:
Who saw life steadily and saw it whole.
To a Friend [1849], l. 8
- 3 Others abide our question. Thou art free.
We ask and ask: Thou smilest and art still,
Out-topping knowledge.
Shakespeare [1849], l. 1
- 4 Strong is the soul, and wise, and beautiful:
The seeds of godlike power are in us still:
Gods are we, bards, saints, heroes, if we will.
Written in Emerson's Essays [1849], l. 11
- 5 Come, dear children, let us away;
Down and away below!
Now my brothers call from the bay,
Now the great winds shoreward blow,
Now the salt tides seaward flow;
Now the wild white horses play,
Champ and chafe and toss in the spray.
The Forsaken Merman [1849], st. 1
- 6 Sand-strewn caverns, cool and deep,
Where the winds are all asleep.
The Forsaken Merman, st. 4
- 7 Where great whales come sailing by,
Sail and sail, with unshut eye,
Round the world forever and aye.
The Forsaken Merman, st. 4
- 8 Singing, "Here came a mortal,
But faithless was she.
And alone dwell forever
The kings of the sea."
The Forsaken Merman, st. 8
- 9 Fate gave, what Chance shall not control,
His sad lucidity of soul.
Resignation [1849], l. 197
- 10 The world in which we live and move
Outlasts aversion, outlasts love:
Outlasts each effort, interest, hope,
Remorse, grief, joy.
Resignation, l. 215

- 11 Yet they, believe me, who await
No gifts from Chance, have conquered Fate.
Resignation, l. 247
- 12 We cannot kindle when we will
The fire that in the heart resides,
The spirit bloweth and is still,
In mystery our soul abides.
Morality [1852], st. 1
- 13 Calm Soul of all things! make it mine
To feel, amid the city's jar,
That there abides a peace of thine,
Man did not make, and can not mar.
Lines Written in Kensington Gardens [1852], st. 10
- 14 Goethe in Weimar sleeps, and Greece,
Long since, saw Byron's struggle cease.
Memorial Verses, April 1850 [1852], st. 1
- 15 Physician of the Iron Age,
Goethe has done his pilgrimage.
He took the suffering human race,
He read each wound, each weakness clear;
And struck his finger on the place,
And said: Thou ailest here, and here!
Memorial Verses, April 1850, st. 3
- 16 This iron time
Of doubt, disputes, distractions, fears.
Memorial Verses, April 1850, st. 4
- 17 Hither and thither spins
The windborne, mirroring soul;
A thousand glimpses wins,
And never sees a whole.
Empedocles on Etna [1852], act I, sc. ii, l. 82
- 18 Be neither saint- nor sophist-led, but be a man!
Empedocles on Etna, I, ii, l. 136
- 19 Thou hast no *right* to bliss.
Empedocles on Etna, I, ii, l. 160
- 20 We do not what we ought;
What we ought not, we do;
And lean upon the thought
That chance will bring us through.
Empedocles on Etna, I, ii, l. 237
- 21 Nature, with equal mind,
Sees all her sons at play;
Sees man control the wind,
The wind sweep man away.
Empedocles on Etna, I, ii, l. 257
- 22 So, loath to suffer mute,
We, peopling the void air,
Make Gods to whom to impute
The ills we ought to bear.
Empedocles on Etna, I, ii, l. 277

¹Sophocles.

- 1 Is it so small a thing
To have enjoyed the sun,
To have lived light in the spring,
To have loved, to have thought, to have done;
To have advanced true friends, and beat down
baffling foes? *Empedocles on Etna, II, l. 397*
- 2 The day in its hotness,
The strife with the palm;
The night in her silence,
The stars in their calm.
Empedocles on Etna, II, l. 465
- 3 Yes, in the sea of life enisled,
With echoing straits between us thrown,
Dotting the shoreless watery wild,
We mortal millions live *alone*.
To Marguerite. Continued [1852], l. 1
- 4 But often in the world's most crowded streets,
But often, in the din of strife,
There rises an unspeakable desire
After the knowledge of our buried life.
The Buried Life [1852], l. 45
- 5 And long we try in vain to speak and act
Our hidden self, and what we say and do
Is eloquent, is well — but 'tis not true!
The Buried Life, l. 64
- 6 What shelter to grow ripe is ours?
What leisure to grow wise?
*Stanzas in Memory of the Author of
"Obermann" [1852], st. 18*
- 7 Ah! two desires toss about
The poet's feverish blood;
One drives him to the world without,
And one to solitude.
*Stanzas in Memory of the Author of
"Obermann," st. 24*
- 8 What actions are the most excellent? Those, certainly, which most powerfully appeal to the great primary human affections: to those elementary feelings which subsist permanently in the race, and which are independent of time. These feelings are permanent and the same; that which interests them is permanent and the same also.
Preface to Poems [1853]
- 9 Go, for they call you, Shepherd, from the hill.
The Scholar Gypsy [1853], st. 1
- 10 Thou waitest for the spark from heaven: and we,
Light half-believers of our casual creeds,
Who never deeply felt, nor clearly willed . . .
Who hesitate and falter life away,
And lose tomorrow the ground won today —
Ah! do not we, wanderer! await it too?
The Scholar Gypsy, st. 18
- 11 And amongst us one,
Who most has suffered, takes dejectedly
His seat upon the intellectual throne.
The Scholar Gypsy, st. 19
- 12 Oh, born in days when wits were fresh and clear,
And life ran gaily as the sparkling Thames;
Before this strange disease of modern life,
With its sick hurry, its divided aims,
Its heads o'ertaxed, its palsied hearts, was rife.
The Scholar Gypsy, st. 21
- 13 Still nursing the unconquerable hope,
Still clutching the inviolable shade.
The Scholar Gypsy, st. 22
- 14 Strew on her roses, roses,
And never a spray of yew!
In quiet she reposes;
Ah, would that I did too!
Requiescat [1853], st. 1
- 15 Her cabined, ample spirit
It fluttered and failed for breath.
Tonight it doth inherit
The vasty hall of death. *Requiescat, st. 4*
- 16 Truth sits upon the lips of dying men.
Sobrab and Rustum, l. 656
- 17 Sanity — that is the great virtue of the ancient literature; the want of that is the great defect of the modern, in spite of its variety and power.
Preface to Poems [1854]
- 18 For rigorous teachers seized my youth,
And purged its faith, and trimmed its fire,
Showed me the high, white star of Truth,
There bade me gaze, and there aspire.
*Stanzas from the Grande Chartreuse [1855],
st. 12*
- 19 Wandering between two worlds, one dead,
The other powerless to be born.
Stanzas from the Grande Chartreuse, st. 15
- 20 And we forget because we must
And not because we will. *Absence [1857], st. 3*
- 21 The translator of Homer should above all be penetrated by a sense of four qualities of his author: that he is eminently rapid; that he is eminently plain and direct, both in the evolution of his thought and in the expression of it, that is, both in his syntax and in his words; that he is eminently plain and direct in the substance of his thought, that is, in his matter and ideas; and, finally, that he is eminently noble.
On Translating Homer [1861]
- 22 Of these two literatures [French and German], as of the intellect of Europe in general, the main effort, for now many years, has been a *critical* effort;

the endeavor, in all branches of knowledge — theology, philosophy, history, art, science — to see the object as in itself it really is.

On Translating Homer

1 The grand style arises in poetry, when a noble nature, poetically gifted, treats with simplicity or with severity a serious subject.

On Translating Homer

2 Nations are not truly great solely because the individuals composing them are numerous, free, and active; but they are great when these numbers, this freedom, and this activity are employed in the service of an ideal higher than that of an ordinary man, taken by himself.

Democracy [1861]

3 It is a very great thing to be able to think as you like; but, after all, an important question remains: *what* you think.

Democracy

4 For the creation of a masterwork of literature two powers must concur, the power of the man and the power of the moment, and the man is not enough without the moment.

The Function of Criticism at the Present Time [1864]

5 The critical power . . . tends, at last, to make an intellectual situation of which the creative power can profitably avail itself . . . to make the best ideas prevail.

The Function of Criticism at the Present Time

6 There is the world of ideas and there is the world of practice; the French are often for suppressing the one and the English the other; but neither is to be suppressed.

The Function of Criticism at the Present Time

7 Burke is so great because, almost alone in England, he brings thought to bear upon politics, he saturates politics with thought.

The Function of Criticism at the Present Time

8 The notion of the free play of the mind upon all subjects being a pleasure in itself, being an object of desire, being an essential provider of elements without which a nation's spirit, whatever compensations it may have for them, must, in the long run, die of inaction, hardly enters into an Englishman's thoughts.

The Function of Criticism at the Present Time

9 I am bound by my own definition of criticism: *a disinterested endeavor to learn and propagate the best that is known and thought in the world.*

The Function of Criticism at the Present Time

10 Whispering from her towers [Oxford] the last enchantments of the Middle Age. . . . Home of lost

causes, and forsaken beliefs, and unpopular names, and impossible loyalties!

Essays in Criticism, first series [1865], preface

11 Poetry is simply the most beautiful, impressive and wisely effective mode of saying things, and hence its importance.

Essays in Criticism, first series. Heinrich Heine

12 *Philistine* must have originally meant, in the mind of those who invented the nickname, a strong, dogged, unenlightened opponent of the chosen people, of the children of the light.

Essays in Criticism, first series. Heinrich Heine

13 On the breast of that huge Mississippi of falsehood called *History*, a foam-bell more or less is no consequence.¹

Essays in Criticism, first series. Literary Influence of Academies [1864]

14 The great apostle of the Philistines, Lord Macaulay.

Essays in Criticism, first series. Joubert

15 Are ye too changed, ye hills?

See, 'tis no foot of unfamiliar men

Tonight from Oxford up your pathway strays!

Here came I often, often, in old days —

Thyrsis² and I; we still had Thyrsis then.

Thyrsis [1866], st. 1

16 That sweet city³ with her dreaming spires.

Thyrsis, st. 2

17 The bloom is gone, and with the bloom go I.

Thyrsis, st. 6

18 Yes, thou art gone! and round me too the night

In ever-nearing circle weaves her shade.

Thyrsis, st. 14

19 The sea is calm tonight.

The tide is full, the moon lies fair

Upon the straits; on the French coast, the light

Gleams, and is gone; the cliffs of England stand,

Glimmering and vast, out in the tranquil bay.

Dover Beach [1867], st. 1

20 Listen! you hear the grating roar

Of pebbles which the waves draw back, and fling,

At their return, up the high strand,

Begin, and cease, and then again begin,

¹This passage appeared only in the first appearance of the essay in *Cornhill Magazine* [August 1864].

History is nothing more than the belief in the senses, the belief in falsehood. — FRIEDRICH NIETZSCHE, *The Twilight of the Idols* [1888], "Reason" in *Philosophy, I*

History is more or less bunk. — HENRY FORD [1863–1947], interview with Charles N. Wheeler, *Chicago Tribune* [May 25, 1916]

²Arthur Hugh Clough [1819–1861].

³Oxford.

- With tremulous cadence slow, and bring
The eternal note of sadness in. *Dover Beach, st. 1*
- 1 Sophocles long ago
Heard it on the Aegean. *Dover Beach, st. 2*
- 2 The sea of faith
Was once, too, at the full, and round earth's shore
Lay like the folds of a bright girdle furled.
But now I only hear
Its melancholy, long, withdrawing roar,
Retreating, to the breath
Of the night-wind, down the vast edges drear
And naked shingles of the world.
- Ah, love, let us be true
To one another! for the world, which seems
To lie before us like a land of dreams,
So various, so beautiful, so new,
Hath really neither joy, nor love, nor light,
Nor certitude, nor peace, nor help for pain;
And we are here as on a darkling plain
Swept with confused alarms of struggle and flight,
Where ignorant armies clash by night.
Dover Beach, st. 3, 4
- 3 Creep into thy narrow bed,
Creep, and let no more be said!
The Last Word [1867], st. 1
- 4 Let the long contention cease!
Geese are swans, and swans are geese.
The Last Word, st. 2
- 5 Charge once more, then, and be dumb!
Let the victors, when they come,
When the forts of folly fall,
Find thy body by the wall. *The Last Word, st. 4*
- 6 Cruel, but composed and bland,
Dumb, inscrutable and grand,
So Tiberius might have sat,
Had Tiberius been a cat. *Poor Matthias [1867]*
- 7 Style . . . is a peculiar recasting and heightening,
under a certain condition of spiritual excitement,
of what a man has to say, in such a manner as to add
dignity and distinction to it.
On the Study of Celtic Literature [1867], sec. 6
- 8 The Celts certainly have it [style] in a wonderful
measure.
On the Study of Celtic Literature, sec. 6
- 9 The power of the Latin classic is in *character*,
that of the Greek is in *beauty*. Now character is ca-
pable of being taught, learnt, and assimilated: beauty
hardly.
Schools and Universities on the Continent
[1868]
- 10 The whole scope of the essay is to recommend
culture as the great help out of our present difficul-
ties; culture being a pursuit of our total perfection
by means of getting to know, on all the matters
which most concern us, the best which has been
thought and said in the world.
Culture and Anarchy [1869], preface
- 11 Our society distributes itself into Barbarians, Phi-
listines, and Populace; and America is just ourselves,
with the Barbarians quite left out, and the Populace
nearly. *Culture and Anarchy, preface*
- 12 I am a Liberal, yet I am a Liberal tempered by
experience, reflection, and renouncement, and I
am, above all, a believer in culture.
Culture and Anarchy, introduction
- 13 Culture is then properly described not as having
its origin in curiosity, but as having its origin in the
love of perfection; it is *a study of perfection*.
Culture and Anarchy. Sweetness and Light
- 14 Greatness is a spiritual condition worthy to ex-
cite love, interest, and admiration.
Culture and Anarchy. Sweetness and Light
- 15 Not a having and a resting, but a growing and a
becoming is the character of perfection as culture
conceives it.
Culture and Anarchy. Sweetness and Light
- 16 He who works for sweetness and light united,
works to make reason and the will of God prevail.
Culture and Anarchy. Sweetness and Light
- 17 The men of culture are the true apostles of
equality.
Culture and Anarchy. Sweetness and Light
- 18 Everything in our political life tends to hide from
us that there is anything wiser than our ordinary
selves.
Culture and Anarchy. Barbarians, Philistines,
Populace
- 19 The governing idea of Hellenism is spontaneity
of consciousness, that of Hebraism, strictness of
conscience.
Culture and Anarchy. Hebraism and
Hellenism
- 20 Below the surface stream, shallow and light,
Of what we say and feel—below the stream,
As light, of what we think we feel, there flows
With noiseless current, strong, obscure and deep,
The central stream of what we feel indeed.
St. Paul and Protestantism [1870]
- 21 Conduct is three-fourths of our life and its larg-
est concern.
Literature and Dogma [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 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. *Mixed Essays. Equality*
- 4 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 T. H. WARD, English Poets [1880]*
- 5 *Eutrapelia*. “A happy and gracious flexibility,” Pericles calls this quality of the Athenians . . . lucidity of thought, clearness and propriety of language, freedom from prejudice and freedom from stiffness, openness of mind, amiability of manners. *Irish Essays [1882]. A Speech at Eton*
- 6 English civilization—the humanizing, the bringing into one harmonious and truly humane life, of the whole body of English society—that is what interests me. *Irish Essays. Ecce, Convertimur ad Gentes*
- 7 That which in England we call the middle class is in America virtually the nation. *A Word About America [1882]*
- 8 The American Philistine was a livelier sort of Philistine than ours. *A Word More About America [1885]*
- 9 What really dissatisfies in American civilization is the want of the *interesting*, a want due chiefly to the want of those two great elements of the interesting, which are elevation and beauty. *Civilization in the United States [1888]*
- 10 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*
- 11 Coleridge, poet and philosopher wrecked in a mist of opium. *Essays in Criticism, second series. Byron*
- 12 [A] beautiful and ineffectual angel [Shelley], beating in the void his luminous wings in vain. *Essays in Criticism, second series. Byron*

Rudolf [Julius Emanuel] Clausius
1822–1888

- 13 Heat cannot of itself pass from a colder to a hotter body. *The Second Law of Thermodynamics [1850]¹*

Ulysses S[impson] Grant
1822–1885

- 14 No terms except an unconditional and immediate surrender can be accepted. I propose to move immediately upon your works. *To General S. B. Buckner, Fort Donelson [February 16, 1862]*
- 15 I propose to fight it out on this line, if it takes all summer. *Dispatch to Washington, before Spottsylvania Court House [May 11, 1864]*
- 16 Wherever the enemy goes let our troops go also. *Dispatch to General Henry W. Halleck from City Point, Virginia [August 1, 1864]*
- 17 The war is over—the rebels are our countrymen again. *Upon stopping his men from cheering after Lee’s surrender at Appomattox Court House [April 9, 1865]*
- 18 Let us have peace. *Accepting nomination for the presidency [May 29, 1868]*
- 19 Let no guilty man escape, if it can be avoided. No personal considerations should stand in the way of performing a public duty. *Indorsement of a letter relating to the Whiskey Ring [July 29, 1875]*
- 20 Leave the matter of religion to the family altar, the church, and the private school, supported entirely by private contributions. Keep the church and the State forever separate. *Speech at Des Moines, Iowa [1875]*

Edward Everett Hale
1822–1909

- 21 Behind all these men you have to do with, behind officers, and government, and people even, there is the country herself, your country, and . . .

¹Translated by WALTER D. BROWN.

Heat will of its own accord flow only from a hot object to a cold object.—JOSIAH WILLARD GIBBS [1839–1903], *Scientific Papers [1906], The Second Law of Thermodynamics*

you belong to her as you belong to your own mother. Stand by her, boy, as you would stand by your mother.

The Man Without a Country [1863]

- 1 He loved his country as no other man has loved her, but no man deserved less at her hands.

The Man Without a Country. Epitaph of Philip Nolan

Thomas Hughes

1822–1896

- 2 Life isn't all beer and skittles; but beer and skittles, or something better of the same sort, must form a good part of every Englishman's education.

Tom Brown's Schooldays [1857], pt. I, ch. 2

- 3 He never wants anything but what's right and fair; only when you come to settle what's right and fair, it's everything that he wants and nothing that you want.

Tom Brown's Schooldays, II, 2

William Porcher Miles

1822–1899

- 4 "Vote early and vote often," the advice openly displayed on the election banners in one of our northern cities.

Speech in the House of Representatives [March 31, 1858]

Frederick Law Olmsted

1822–1903

and

Calvert Vaux

1824–1895

- 5 The Park [Central Park, New York City] throughout is a single work of art, and as such subject to the primary law of every work of art, namely, that it shall be framed upon a single, noble motive, to which the design of all its parts, in some more or less subtle way, shall be confluent and helpful.

*Report submitted with "Greensward"*¹
Plan, awarded first prize by the Board of Commissioners of the Central Park [April 28, 1858]

- 6 It is one great purpose of the Park to supply to the hundreds of thousands of tired workers, who have no opportunity to spend their summers in the

¹Pseudonym of Olmsted and Vaux in submitting their plan.

country, a specimen of God's handiwork that shall be to them, inexpensively, what a month or two in the White Mountains or the Adirondacks is, at great cost, to those in easier circumstances.

*Report submitted with "Greensward"*¹
Plan, awarded first prize by the Board of Commissioners of the Central Park [April 28, 1858]

Louis Pasteur

1822–1895

- 7 No, a thousand times no; there does not exist a category of science to which one can give the name applied science. There are science and the applications of science, bound together as the fruit to the tree which bears it.²

Pourquoi la France n'a pas trouvé des hommes supérieurs au moment du péril. From Revue Scientifique [1871]

- 8 In the fields of observation chance favors only the prepared mind.³

Inaugural lecture, University of Lille [December 7, 1854]

Red Cloud⁴

1822–1909

- 9 We were told that they [federal troops] wished merely to pass through our country . . . to seek for gold in the Far West . . . Yet before the ashes of the council fire are cold, the Great Father is building his forts among us. You have heard the sound of the white soldier's axe upon the Little Piney. His presence here is . . . an insult to the spirits of our ancestors. Are we then to give up their sacred graves to be plowed for corn? Dakotas, I am for war.

Speech at council at Fort Laramie, Wyoming [1866]

Heinrich Schliemann

1822–1890

- 10 I have gazed on the face of Agamemnon. *Telegram to the king of Greece, upon excavating the fifth and last grave at Mycenae* [August 1876]

²Translated by I. BERNARD COHEN.

³Dans les champs de l'observation le hasard ne favorise que les esprits préparés.

⁴Mahpiua Luta, Oglala Sioux chief.

Théodore de Banville

1823–1891

- ¹ We'll to the woods no more,
The laurels all are cut.¹

Nous n'Irons Plus aux Bois

Julia A. Fletcher Carney

1823–1908

- ² Little drops of water
Little grains of sand,
Make the mighty ocean
And the pleasant land.

Little Things [1845], st. 1

William Johnson Cory

1823–1892

- ³ They told me, Heraclitus, they told me you were
dead;
They brought me bitter news to hear and bitter
tears to shed.
I wept as I remembered how often you and I
Had tired the sun with talking and sent him down
the sky.
And now that thou art lying, my dear old Carian
guest,
A handful of gray ashes, long, long ago at rest,
Still are thy pleasant voices, thy *Nightingales*,
awake,
For Death, he taketh all away, but them he cannot
take.

Heraclitus. Translated from Callimachus²

Thomas Wentworth Higginson

1823–1911

- ⁴ When a thought takes one's breath away, a lesson on grammar seems an impertinence.
Preface to EMILY DICKINSON'S Poems, first series [1890]

William Walsham How

1823–1897

- ⁵ For all the saints, who from their labors rest.

Hymn [1864], st. 1

¹Nous n'irons plus aux bois, / Les lauriers sont coupés.

Translated by A. E. HOUSMAN.

From an old nursery rhyme.

²See Callimachus, 85:14.

Leopold Kronecker

1823–1891

- ⁶ God made integers, all else is the work of man.
*Jahresberichte der Deutschen Mathematiker
Vereinigung, bk. 2*

George Martin Lane

1823–1897

- ⁷ The waiter roars it through the hall:
“We don't give bread with one fish ball!”
Lay of the Lone Fish Ball [1855], st. 10

Francis Parkman

1823–1893

- ⁸ The growth of New England was a result of the aggregate efforts of a busy multitude, each in his narrow circle toiling for himself, to gather competence or wealth. The expansion of New France was the achievement of a gigantic ambition striving to grasp a continent. It was a vain attempt.
Pioneers of France in the New World [1865], introduction
- ⁹ A boundless vision grows upon us; an untamed continent; vast wastes of forest verdure; mountains silent in primeval sleep; river, lake, and glimmering pool; wilderness oceans mingling with the sky. Such was the domain which France conquered for civilization. Plumed helmets gleamed in the shade of its forests, priestly vestments in its dens and fastnesses of ancient barbarism. Men steeped in antique learning, pale with the close breath of the cloister, here spent the noon and evening of their lives, ruled savage hordes with a mild, parental sway, and stood serene before the direst shapes of death. Men of courtly nurture, heirs to the polish of a far-reaching ancestry, here, with their dauntless hardihood, put to shame the boldest sons of toil.
Pioneers of France in the New World, introduction
- ¹⁰ Faithfulness to the truth of history involves far more than a research, however patient and scrupulous, into special facts. Such facts may be detailed with the most minute exactness, and yet the narrative, taken as a whole, may be unmeaning or untrue. The narrator must seek to imbue himself with the life and spirit of the time. He must study events in their bearings near and remote; in the character, habits, and manners of those who took part in them. He must himself be, as it were, a sharer or a spectator of the action he describes.
Pioneers of France in the New World, introduction

1 For the student there is, in its season, no better place than the saddle, and no better companion than the rifle or the oar. *Autobiography [1868]*

2 The most momentous and far-reaching question ever brought to issue on this continent was: Shall France remain here or shall she not?
Montcalm and Wolfe [1884], introduction

3 The [French] Revolution began at the top—in the world of fashion, birth, and intellect—and propagated itself downwards.
Montcalm and Wolfe, introduction

Coventry Patmore

1823–1896

4 A Woman is a foreign land,
Of which, though there he settle young,
A man will ne'er quite understand
The customs, politics, and tongue.
The Angel in the House [1854–1856], bk. I, canto 9. Prelude 2, Woman

5 For want of me the world's course will not fail;
When all its work is done, the lie shall rot;
The truth is great, and shall prevail,
When none cares whether it prevail or not.
The Unknown Eros [1877]. Magna Est Veritas

William Brighty Rands [Matthew Browne]

1823–1882

6 Never do today what you can
Put off till tomorrow.¹ *Lilliput Levee*

7 Great wide, beautiful, wonderful world,
With the wonderful water round you curled,
And the wonderful grass upon your breast,
World, you are beautifully dressed.
The Child's World, st. 1

[Joseph] Ernest Renan

1823–1892

8 The whole of history is incomprehensible without him [Jesus].
La Vie de Jésus [1863], introduction

9 O Lord, if there is a Lord, save my soul, if I have a soul.
Prière d'un Sceptique

¹No idleness, no laziness, no procrastination; never put off till tomorrow what you can do today.—CHESTERFIELD, *Letters* [December 26, 1749]

10 Religion is not a popular error; it is a great instinctive truth, sensed by the people, expressed by the people.
Les Apôtres [1866]

11 Immortality is to labor at an eternal task.
L'Avenir de la Science [1890], preface

12 Nothing great is achieved without chimeras.
L'Avenir de la Science, ch. 19

John Sherman

1823–1900

13 I have come home to look after my fences.
Speech to his neighbors, Mansfield, Ohio

William Marcy Tweed [Boss Tweed]

1823–1878

14 As long as I count the votes, what are you going to do about it?
Statement by the "Boss" of Tammany Hall on the ballot in New York City [November 1871]

William Allingham

1824–1889

15 Up the airy mountain,
Down the rushy glen,
We daren't go a-hunting
For fear of little men.
The Fairies, st. 1

16 Four ducks on a pond,
A grass bank beyond,
A blue sky of spring,
White clouds on the wing;
What a little thing
To remember for years—
To remember with tears!
Four Ducks on a Pond

Barnard Elliott Bee

1824–1861

17 There is Jackson, standing like a stone wall!
Of General T. J. Jackson at the battle of Bull Run [July 21, 1861]

Phoebe Cary

1824–1871

18 And though hard be the task,
"Keep a stiff upper lip."
Keep a Stiff Upper Lip

19 One sweetly solemn thought
Comes to me o'er and o'er;

I am nearer home today
Than I ever have been before.

Nearer Home, st. 1

[William] Wilkie Collins

1824–1889

- 1 “I haven’t much time to be fond of anything,” says Sergeant Cuff. “But when I *have* a moment’s fondness to bestow, most times . . . the roses get it.”
The Moonstone [1868]. First Period, ch. 12

Alexandre Dumas the Younger

1824–1895

- 2 Business? It’s quite simple. It’s other people’s money.¹
La Question d’Argent [1857], act II, sc. vii

Thomas Jonathan [Stonewall] Jackson

1824–1863

- 3 My duty is to obey orders.
A favorite aphorism
- 4 Let us cross over the river, and rest under the trees.
Last words [May 10, 1863]

William Thomson, Lord Kelvin

1824–1907

- 5 When you can measure what you are speaking about, and express it in numbers, you know something about it; but when you cannot measure it, when you cannot express it in numbers, your knowledge is of a meager and unsatisfactory kind: it may be the beginning of knowledge, but you have scarcely, in your thoughts, advanced to the stage of *science*.
Popular Lectures and Addresses [1891–1894]

Gustav Robert Kirchhoff

1824–1887

- 6 The highest object at which the natural sciences are constrained to aim, but which they will never reach, is the determination of the forces which are present in nature, and of the state of matter at any given moment—in one word, the reduction of all the phenomena of nature to mechanics.²
Über das Ziel der Naturwissenschaften [1865]

¹Les affaires, c’est bien simple, c’est l’argent des autres.

²Translated by J. B. STALLO.

George Macdonald

1824–1905

- 7 Said the Wind to the Moon, “I will blow you out!”
The Wind and the Moon, st. 1
- 8 Here lie I, Martin Elginbrodde:
Hae mercy o’ my soul, Lord God;
As I wad do, were I Lord God,
And ye were Martin Elginbrodde.
David Elginbrod [1863], bk. I, ch. 13
- 9 There is no feeling in a human heart which exists in that heart alone—which is not, in some form or degree, in every heart.
Unspoken Sermons, second series [1885]
- 10 You will be dead so long as you refuse to die.
What’s Mine’s Mine [1886], ch. 31
- 11 The world and my being, its life and mine, were one. The microcosm and macrocosm were at length atoned, at length in harmony. I lived in everything; everything entered and lived in me.
Lilith [1895], ch. 45

T[homas] H[enry] Huxley

1825–1895

- 12 I cannot but think that he who finds a certain proportion of pain and evil inseparably woven up in the life of the very worms, will bear his own share with more courage and submission.
On the Educational Value of the Natural History Sciences [1854]
- 13 To a person uninstructed in natural history, his country or seaside stroll is a walk through a gallery filled with wonderful works of art, nine-tenths of which have their faces turned to the wall.
On the Educational Value of the Natural History Sciences
- 14 Extinguished theologians lie about the cradle of every science as the strangled snakes beside that of Hercules.
Darwiniana. The Origin of Species [1860]
- 15 The method of scientific investigation is nothing but the expression of the necessary mode of working of the human mind.
Our Knowledge of the Causes of the Phenomena of Organic Nature [1863]
- 16 The improver of natural knowledge absolutely refuses to acknowledge authority, as such. For him, skepticism is the highest of duties, blind faith the one unpardonable sin.
On the Advisableness of Improving Natural Knowledge [1866]

1 The chess board is the world, the pieces are the phenomena of the universe, the rules of the game are what we call the laws of Nature. The player on the other side is hidden from us. We know that his play is always fair, just, and patient. But also we know, to our cost, that he never overlooks a mistake, or makes the smallest allowance for ignorance.

A Liberal Education [1868]

2 For every man the world is as fresh as it was at the first day, and as full of untold novelties for him who has the eyes to see them.

A Liberal Education

3 M. Comte's philosophy in practice might be compendiously described as Catholicism *minus* Christianity. *On the Physical Basis of Life [1868]*

4 The great tragedy of Science—the slaying of a beautiful hypothesis by an ugly fact.

Biogenesis and Abiogenesis [1870]

5 If some great Power would agree to make me always think what is true and do what is right, on condition of being turned into a sort of clock and wound up every morning before I got out of bed, I should instantly close with the offer.

On Descartes' Discourse on Method [1870].

Method and Results

6 There is the greatest practical benefit in making a few failures early in life.

On Medical Education [1870]

7 That mysterious independent variable of political calculation, Public Opinion.

Universities, Actual and Ideal [1874]

8 Logical consequences are the scarecrows of fools and the beacons of wise men.

Animal Automatism [1874]

9 Size is not grandeur, and territory does not make a nation.

On University Education [1876]

10 If a little knowledge is dangerous, where is the man who has so much as to be out of danger?

On Elemental Instruction in Physiology [1877]

11 Irrationally held truths may be more harmful than reasoned errors.

The Coming of Age of The Origin of Species [1880]

12 It is the customary fate of new truths to begin as heresies and to end as superstitions.

The Coming of Age of The Origin of Species

13 I asserted—and I repeat—that a man has no reason to be ashamed of having an ape for his grandfather. If there were an ancestor whom I should feel shame in recalling it would rather be a man—a man of restless and versatile intellect—

who, not content with an equivocal success in his own sphere of activity, plunges into scientific questions with which he has no real acquaintance, only to obscure them by an aimless rhetoric, and distract the attention of his hearers from the real point at issue by eloquent digressions and skilled appeals to religious prejudice.

Reply to Wilberforce's question.¹ From

LEONARD HUXLEY, Life and Letters of Thomas Henry Huxley [1900], vol. I

George Edward Pickett

1825–1875

14 Up, men, and to your posts! Don't forget today that you are from Old Virginia.

Command at the beginning of his division's charge at Gettysburg [July 3, 1863]

Adelaide Anne Procter

1825–1864

15 Seated one day at the organ,

I was weary and ill at ease,

And my fingers wandered idly

Over the noisy keys.

A Lost Chord, st. 1²

16 But I struck one chord of music

Like the sound of a great Amen.

A Lost Chord, st. 2

Bayard Taylor

1825–1878

17 From the desert I come to thee

On a stallion shod with fire,

And the winds are left behind

In the speed of my desire.

Bedouin Song, st. 1

18 Till the sun grows cold,

And the stars are old,

And the leaves of the Judgment Book unfold.

Bedouin Song, refrain

William Whiting

1825–1878

19 Eternal Father, strong to save,

Whose arm doth bind the restless wave,

¹If anyone were to be willing to trace his descent through an ape as his *grandfather*, would he be willing to trace his descent similarly on the side of his *grandmother*?—SAMUEL WILBERFORCE [1805–1873], at the *British Association for the Advancement of Science* [1860]

²Music by SIR ARTHUR SULLIVAN [1842–1900].

Who bidd'st the mighty ocean deep
 Its own appointed limits keep,
 O, hear us when we cry to Thee
 For those in peril on the sea!

*The Hymn of the U.S. Navy [1860].¹ Eternal
 Father, Strong to Save, st. 1*

Walter Bagehot

1826–1877

- 1 Writers, like teeth, are divided into incisors and molars. Sydney Smith² was a “molar.”

Estimates of Some Englishmen and Scotchmen [1858]. The First Edinburgh Reviewers

- 2 The best reason why Monarchy is a strong government is, that it is an intelligible government. The mass of mankind understand it, and they hardly anywhere in the world understand any other.

The English Constitution [1867], ch. 3

- 3 [The British monarchy:]. Its mystery is its life. We must not let in daylight upon magic. We must not bring the Queen into the combat of politics, or she will cease to be revered by all combatants.

The English Constitution, 4

- 4 One of the greatest pains to human nature is the pain of a new idea.

Physics and Politics [1869], ch. 5

- 5 The most melancholy of human reflections, perhaps, is that on the whole it is a question whether the benevolence of mankind does most good or harm.

Physics and Politics, 5

- 6 A constitutional statesman is in general a man of common opinions and uncommon abilities.

Biographical Studies [1907]. Sir Robert Peel

- 7 You may talk of the tyranny of Nero and Tiberius; but the real tyranny is the tyranny of your next-door neighbor. . . . Public opinion is a permeating influence, and it exacts obedience to itself; it requires us to think other men's thoughts, to speak other men's words, to follow other men's habits.

Biographical Studies. Sir Robert Peel

Dinah Maria Mulock Craik

1826–1887

- 8 Douglas, Douglas, tender and true!
Douglas, Tender and True,³ refrain

- 9 Oh, my son's my son till he gets him a wife,
 But my daughter's my daughter all her life.
Young and Old

John Ellerton

1826–1893

- 10 Now the laborer's task is o'er;
 Now the battle day is past;
 Now upon the farther shore
 Lands the voyager at last. *Hymn [1870],¹ st. 1*

- 11 Father, in thy gracious keeping
 Leave we now thy servant sleeping.
Hymn, refrain

- 12 The day thou gavest, Lord, is ended,
 The darkness falls at thy behest;
 To thee our morning hymns ascended,
 Thy praise shall sanctify our rest.
Hymn [1870], st. 1

Stephen Collins Foster

1826–1864

- 13 O, Susanna! O, don't you cry for me,
 I've come from Alabama, with my banjo on my
 knee. *O, Susanna⁴ [1848], chorus*

- 14 Gwine to run all night!
 Gwine to run all day!
 I'll bet my money on de bobtail nag—
 Somebody bet on de bay.
Camptown Races [1850], chorus

- 15 Way down upon the Swanee River,
 Far, far away,
 There's where my heart is turning ever;
 There's where the old folks stay.
The Old Folks at Home [1851], st. 1

- 16 All the world is sad and dreary
 Ev'rywhere I roam,
 Oh! darkies, how my heart grows weary,
 Far from the old folks at home.
The Old Folks at Home, chorus

³O Douglas, O Douglas! / Tendir and trewe.—SIR RICHARD HOLLAND [fl. 1450], *The Buke of the Howlat* [c. 1450], st. 31

⁴Sung for the first time by Nelson Kneass in Andrews' Eagle Ice Cream Saloon, Pittsburgh, Pennsylvania [September 11, 1847]. It quickly became a worldwide hit.

¹Music by JOHN BACCHUS DYKES [1823–1876].

²See Sydney Smith, 398.

1 Weep no more, my lady,
 Oh! weep no more today!
 We will sing one song for the old Kentucky home,
 For the old Kentucky home far away.
My Old Kentucky Home [1853], chorus

2 I dream of Jeanie with the light brown hair,
 Floating, like a vapor, on the soft summer air.
Jeanie with the Light Brown Hair [1854], st. 1

3 I'm coming, I'm coming, for my head is bending
 low;
 I hear those gentle voices calling, "Old Black Joe."
Old Black Joe [1860], st. 3

4 Beautiful dreamer, wake unto me,
 Starlight and dewdrop are waiting for thee.
Beautiful Dreamer [1864], st. 1

G[eorge] W[illiam] Hunt

c. 1829–1904

5 We don't want to fight, but, by jingo, if we do,
 We've got the ships, we've got the men, we've got
 the money, too.
Song [1878]¹

George B[rinton] McClellan

1826–1885

6 All quiet along the Potomac.
*Frequent report from his Union headquarters
 [1861]*

Edward Stuyvesant Bragg

1827–1912

7 They love him most for the enemies he has made.
*Speech seconding the presidential nomination
 of Grover Cleveland [July 9, 1884]*

[Samuel] Ward McAllister

1827–1895

8 There are only about 400 people in fashionable
 New York Society. If you go outside that number

¹Sung by Gilbert Hastings Macdormott (Farrell) [1845–1901], "the Great Macdormott." The song gave the terms "jingo" and "jingoism" to the political vocabulary, though the phrase "by jingo" had been used earlier by Goldsmith and Thomas Hood.

you strike people who are either not at ease in a
 ballroom or else make other people not at ease.

Quoted in New York Tribune [March 25, 1888]

Charles Eliot Norton

1827–1908

9 A knowledge of Greek thought and life, and of
 the arts in which the Greeks expressed their thought
 and sentiment, is essential to high culture. A man
 may know everything else, but without this knowl-
 edge he remains ignorant of the best intellectual
 and moral achievements of his own race.
Letter to F. A. Tupper [1885]

10 The voice of protest, of warning, of appeal is
 never more needed than when the clamor of fife
 and drum, echoed by the press and too often by the
 pulpit, is bidding all men fall in and keep step and
 obey in silence the tyrannous word of command.
 Then, more than ever, it is the duty of the good citi-
 zen not to be silent.

True Patriotism [1898]

Lew[is] Wallace

1827–1905

11 A man is never so on trial as in the moment of
 excessive good fortune.

*Ben Hur: A Tale of the Christ [1880], bk. V,
 ch. 7*

12 Would you hurt a man keenest, strike at his self-
 love.

Ben Hur: A Tale of the Christ, VI, 2

Anna Bartlett Warner

1827–1915

13 Jesus loves me—this I know,
 For the Bible tells me so.

The Love of Jesus [1858]

Septimus Winner [Alice Hawthorne]

1827–1902

14 Listen to the mockingbird, listen to the
 mockingbird,

Still singing where the weeping willows wave.

Listen to the Mockingbird [1855]

Henrik Ibsen

1828–1906

- 1 All or nothing. *Brand* [1866]¹
- 2 Look into any man's heart you please, and you will always find, in every one, at least one black spot which he has to keep concealed.
Pillars of Society [1877],² act III
- 3 The spirit of truth and the spirit of freedom—they are the pillars of society.
Pillars of Society, IV
- 4 There can be no freedom or beauty about a home life that depends on borrowing and debt.
A Doll's House [1879],³ act I
- 5 Our house has never been anything but a playroom. I have been your doll wife, just as at home I was Daddy's doll child. And the children in turn have been my dolls. I thought it was fun when you came and played with me, just as they thought it was fun when I went and played with them. That's been our marriage, Torvald.
A Doll's House, III
- 6 If I'm ever to reach any understanding of myself and the things around me, I must learn to stand alone. That's why I can't stay here with you any longer.
A Doll's House, III
- 7 I have another duty equally sacred . . . My duty to myself.
A Doll's House, III
- 8 *Helmer*: First and foremost, you are a wife and mother.
Nora: That I don't believe any more. I believe that first and foremost I am an individual, just as much as you are.
A Doll's House, III
- 9 To crave for happiness in this world is simply to be possessed by a spirit of revolt. What right have we to happiness?
Ghosts [1881],² act I
- 10 I am half inclined to think we are all ghosts, Mr. Manders. It is not only what we have inherited from our fathers that exists again in us, but all sorts of old dead ideas and all kinds of old dead beliefs and things of that kind. They are not actually alive in us; but there they are dormant, all the same, and we can never be rid of them. Whenever I take up a newspaper and read it, I fancy I see ghosts creeping between the lines. There must be ghosts all over the

¹Translated by C. H. HERFORD.²Translated by WILLIAM ARCHER.³Translated by WILLIAM ARCHER.
See Dickens, 499:4.

world. They must be as countless as grains of the sands, it seems to me. And we are so miserably afraid of the light, all of us.
Ghosts, II

- 11 Mother, give me the sun.
Ghosts, III
- 12 I hold that man is in the right who is most closely in league with the future.
Letter to Georg Brandes [January 3, 1882]
- 13 A community is like a ship; everyone ought to be prepared to take the helm.
An Enemy of the People [1882],² act I
- 14 The minority is always right.
An Enemy of the People, IV
- 15 You should never wear your best trousers when you go out to fight for freedom and truth.
An Enemy of the People, V
- 16 The strongest man in the world is he who stands most alone.
An Enemy of the People, V
- 17 Always do that, wild ducks do. Go plunging right to the bottom . . . as deep as they can get . . . hold on with their beaks to the weeds and stuff—and all the other mess you find down there. Then they never come up again.
The Wild Duck [1884],⁴ act II
- 18 Take the life-lie away from the average man and straightaway you take away his happiness.
The Wild Duck, V
- 19 Our common lust for life.
Hedda Gabler [1890],⁴ act II
- 20 Oh courage . . . oh yes! If only one had that . . . Then life might be livable, in spite of everything.
Hedda Gabler, II
- 21 Back he'll come . . . With vine leaves in his hair. Flushed and confident.
Hedda Gabler, II
- 22 Everything I touch seems destined to turn into something mean and farcical.
Hedda Gabler, IV
- 23 The younger generation will come knocking at my door.
The Master Builder [1892],⁵ act I

George Meredith

1828–1909

- 24 I expect that Woman will be the last thing civilized by Man.

The Ordeal of Richard Feverel [1859], ch. 1

⁴Translated by A. G. CHATER.⁵Translated by EDMUND GOSSE and WILLIAM ARCHER.

- 1 Who rises from prayer a better man, his prayer is answered. *The Ordeal of Richard Feverel*, 12
- 2 The sun is coming down to earth, and the fields and the waters shout to him golden shouts. *The Ordeal of Richard Feverel*, 19
- 3 Kissing don't last; cookery do! *The Ordeal of Richard Feverel*, 28
- 4 Speech is the small change of Silence. *The Ordeal of Richard Feverel*, 34
- 5 Not till the fire is dying in the grate,
Look we for any kinship with the stars.
Oh, wisdom never comes when it is gold,
And the great price we pay for it full worth;
We have it only when we are half earth. *Modern Love* [1862], st. 4
- 6 And if I drink oblivion of a day,
So shorten I the stature of my soul. *Modern Love*, st. 12
- 7 What are we first? First, animals; and next
Intelligences at a leap; on whom
Pale lies the distant shadow of the tomb. *Modern Love*, st. 30
- 8 In tragic life, God wot,
No villain need be! Passions spin the plot:
We are betrayed by what is false within. *Modern Love*, st. 43
- 9 Ah, what a dusty answer gets the soul
When hot for certainties in this our life! *Modern Love*, st. 50
- 10 Into the breast that gives the rose
Shall I with shuddering fall! *The Spirit of Earth in Autumn* [1862], st. 1
- 11 [Comedy] it is who proposes the correcting of
pretentiousness, of inflation, of dullness, and of the
vestiges of rawness and grossness yet to be found
among us. She is the ultimate civilizer, the polisher. *The Egoist* [1879]. *Prelude*
- 12 Cynicism is intellectual dandyism. *The Egoist*, ch. 7
- 13 In . . . the book of Egoism, it is written, possession
without obligation to the object possessed approaches
felicity. *The Egoist*, 14
- 14 For singing till his heaven fills,
'Tis love of earth that he instills,
And ever winging up and up,
Our valley is his golden cup,
And he the wine which over flows
To lift us with him as he goes. *The Lark Ascending* [1881], l. 65
- 15 The song seraphically free
Of taint of personality. *The Lark Ascending*, l. 95
- 16 On a starred night Prince Lucifer uprose.
Tired of his dark dominion swung the fiend. *Lucifer in Starlight* [1883], l. 1
- 17 Around the ancient track marched, rank on rank,
The army of unalterable law. *Lucifer in Starlight*, l. 13
- 18 Enter these enchanted woods,
You who dare. *The Woods of Westermain* [1883], st. 1
- 19 She whom I love is hard to catch and conquer,
Hard, but O the glory of the winning were she
won! *Love in the Valley* [1883], st. 2
- 20 A witty woman is a treasure; a witty beauty is a
power. *Diana of the Crossways* [1885], ch. 1
- 21 What a woman thinks of women is the test of her
nature. *Diana of the Crossways*, 1
- 22 Ireland gives England her soldiers, her generals
too. *Diana of the Crossways*, 2
- 23 With patient inattention hear him prate. *Bellerophon* [1887], st. 4
- 24 Full lasting is the song, though he,
The singer, passes. *The Thrush in February* [1888], st. 17
- 25 Behold the life at ease; it drifts,
The sharpened life commands its course. *Hard Weather* [1888], l. 71

Dante Gabriel Rossetti

1828–1882

- 26 The blessed damozel leaned out
From the gold bar of Heaven;
Her eyes were deeper than the depth
Of waters stilled at even;
She had three lilies in her hand,
And the stars in her hair were seven. *The Blessed Damozel* [1850], st. 1
- 27 And the souls mounting up to God
Went by her like thin flames. *The Blessed Damozel*, st. 7
- 28 One thing then learned remains to me—
The woodspurge has a cup of three. *The Woodspurge* [1870], st. 4
- 29 Tell me now in what hidden way is
Lady Flora the lovely Roman?

Where's Hipparchia, and where is Thaïs,
Neither of them the fairer woman.
Where is Echo, beheld of no man
Only heard on river and mere—
She whose beauty was more than human? . . .
But where are the snows of yesteryear?

*The Ballad of Dead Ladies (After François
Villon) [1870], st. 1*

1 A sonnet is a moment's monument—
Memorial from the soul's eternity
To one dead deathless hour.

*Sonnets from the House of Life [1870–1881].
Proem*

2 Beauty like hers is genius.

*Sonnets from the House of Life, 18, Genius in
Beauty*

3 And though thy soul sail leagues and leagues
beyond—

Still, leagues beyond those leagues, there is more
sea.

*Sonnets from the House of Life, 73, The
Choice—III*

4 My name is Might-have-been;
I am also called No-more, Too-late, Farewell.

*Sonnets from the House of Life, 97, A
Superscription*

5 When vain desire at last, and vain regret
Go hand in hand to death, and all is vain,
What shall assuage the unforgotten pain
And teach the unforgetful to forget?

*Sonnets from the House of Life, 101, The One
Hope*

6 The Stealthy School of Criticism.

Letter to the Athenaeum [1871]

7 I have been here before,
But when or how I cannot tell;
I know the grass beyond the door,
The sweet keen smell,
The sighing sound, the lights around the shore.

Sudden Light [1881], st. 1

Leo Nikolaevich Tolstoi

1828–1910

8 The hero of my tale, whom I love with all the
power of my soul, whom I have tried to portray in
all his beauty, who has been, is, and will be beauti-
ful, is Truth. *Sevastopol in May 1855 [1855]*

9 The old man . . . used to say that a nap “after
dinner was silver—before dinner, golden.”¹

War and Peace [1865–1869], bk. I, ch. 15

10 “What's this? am I falling? my legs are giving
way under me,” he thought, and fell on his back.
He opened his eyes, hoping to see how the struggle
of the French soldiers with the artilleryman was
ending, and eager to know whether the red-haired
artilleryman was killed or not, whether the cannons
had been taken or saved. But he saw nothing of all
that. Above him there was nothing but the sky—
the lofty sky, not clear, but still immeasurably lofty,
with gray clouds creeping quietly over it.

*War and Peace,*² III, 16

11 Three days afterwards the little princess was
buried, and Prince Andrey went to the steps of the
tomb to take his last farewell of her. Even in the cof-
fin the face was the same, though the eyes were
closed. “Ah, what have you done to me?” it still
seemed to say.

War and Peace, IV, 9

12 In historical events great men—so called—are
but the labels that serve to give a name to an event,
and like labels, they have the least possible connec-
tion with the event itself. Every action of theirs, that
seems to them an act of their own free will, is in an
historical sense not free at all, but in bondage to the
whole course of previous history, and predestined
from all eternity.

War and Peace, IX, 1

13 The strongest of all warriors are these two—
Time and Patience.

War and Peace, X, 16

14 He [Platon Karataev] did not understand, and
could not grasp the significance of words taken
apart from the sentence. Every word and every ac-
tion of his was the expression of a force uncompre-
hended by him, which was his life.

War and Peace, XII, 13

15 For us, with the rule of right and wrong given us
by Christ, there is nothing for which we have no
standard. And there is no greatness where there is
not simplicity, goodness, and truth.

War and Peace, XIV, 18

16 Pure and complete sorrow is as impossible as
pure and complete joy.

War and Peace, XV, 1

17 The subject of history is the life of peoples and
of humanity. To catch and pin down in words—
that is, to describe directly the life, not only of hu-
manity, but even of a single people, appears to be
impossible.

War and Peace, epilogue, pt. II, ch. 1

18 Happy families are all alike; every unhappy fam-
ily is unhappy in its own way.

Anna Karenina [1875–1877], pt. I, ch. 1

¹Translated by LOUISE and AYLME MAUDE.

²Translated by CONSTANCE GARNETT.

- 1 Ivan Ilych's life had been most simple and most ordinary and therefore most terrible.

The Death of Ivan Ilych [1886]¹

- 2 Ivan Ilych saw that he was dying, and he was in continuous despair.

In the depth of his heart he knew he was dying, but not only was he not accustomed to the thought, he simply did not and could not grasp it.

The syllogism he had learned from Kiezewetter's Logic: "Caius is a man, men are mortal, therefore Caius is mortal," had always seemed to him correct as applied to Caius, but certainly not as applied to himself. That Caius—man in the abstract—was mortal, was perfectly correct, but he was not Caius, not an abstract man, but a creature quite, quite separate from all others.

The Death of Ivan Ilych

- 3 Six feet of land was all that he needed.

How Much Land Does a Man Need? [1886]

- 4 The more is given the less the people will work for themselves, and the less they work the more their poverty will increase.²

Help for the Starving, pt. III [January 1892]

- 5 Art is a human activity having for its purpose the transmission to others of the highest and best feelings to which men have risen.

What Is Art? [1898], ch. 8

- 6 Man survives earthquakes, epidemics, the horrors of disease, and all the agonies of the soul, but for all time his most tormenting tragedy has been, is, and will be—the tragedy of the bedroom.

From Maksim Gorky. Reminiscences of Leo Nikolaevich Tolstoy [1920]

Geronimo

1829–1909

- 7 It [Arizona] is my land, my home, my father's land, to which I now ask to be allowed to return. I want to spend my last days there, and be buried among those mountains. If this could be I might die in peace, feeling that my people, placed in their native homes, would increase in numbers, rather than diminish as at present, and that our name would not become extinct.

To President Grant from the reservation at Fort Sill, Oklahoma, after surrender [1877]

¹Translated by AYLMEER MAUDE.

²If you stop supporting that crowd, it will support itself.—SENECA, *Epistles*, 20, 7

Carl Schurz

1829–1906

- 8 Our country, right or wrong. When right, to be kept right; when wrong, to be put right.

Address, Anti-Imperialistic Conference, Chicago [October 17, 1899]

Ivan Mikhailovich Sechenov

1829–1905

- 9 All psychical acts without exception, if they are not complicated by elements of emotion . . . develop by way of reflex. Hence, all conscious movements resulting from these acts and usually described as voluntary, are reflex movements in the strict sense of the term.

Reflexes of the Brain [1863],³ ch. 2

Charles Dudley Warner

1829–1900

- 10 To own a bit of ground, to scratch it with a hoe, to plant seeds, and watch the renewal of life—this is the commonest delight of the race, the most satisfactory thing a man can do.

My Summer in a Garden [1870]. *Preliminary*

- 11 No man but feels more of a man in the world if he have a bit of ground that he can call his own. However small it is on the surface, it is four thousand miles deep; and that is a very handsome property.

My Summer in a Garden. Preliminary

- 12 What a man needs in gardening is a cast-iron back, with a hinge in it.

My Summer in a Garden. Third Week

- 13 Politics makes strange bedfellows.

My Summer in a Garden. Fifteenth Week

- 14 What small potatoes we all are, compared with what we might be!

My Summer in a Garden. Fifteenth Week

- 15 The thing generally raised on city land is taxes.

My Summer in a Garden. Sixteenth Week

Thomas Edward Brown

1830–1897

- 16 A Garden is a lovesome thing, God wot!

My Garden

- 17 Not God! in Gardens! when the eve is cool?

Nay, but I have a sign:

'Tis very sure God walks in mine.

My Garden

³Translated by S. BELSKY.

Porfirio Díaz

1830–1915

- 1 Poor Mexico, so far from God and so close to
the United States. *Attributed*

Emily Dickinson¹

1830–1886

- 2 Surgeons must be very careful
When they take the knife!
Underneath their fine incisions
Stirs the Culprit—*Life!* *No. 108 [c. 1859]*
- 3 For each ecstatic instant
We must an anguish pay
In keen and quivering ratio
To the ecstasy. *No. 125 [c. 1859], st. 1*
- 4 To fight aloud, is very brave—
But *gallanter*, I know
Who charge within the bosom
The Cavalry of Woe— *No. 126 [c. 1859], st. 1*
- 5 These are the days when Birds come back—
A very few—a Bird or two—
To take a backward look.

These are the days when skies resume
The old—old sophistries of June—
A blue and gold mistake.
No. 130 [c. 1859], st. 1, 2
- 6 The thought beneath so slight a film—
Is more distinctly seen—
As laces just reveal the surge—
Or Mists—the Apennine— *No. 210 [c. 1860]*
- 7 I taste a liquor never brewed,
From Tankards scooped in Pearl—
No. 214 [c. 1860], st. 1
- 8 Inebriate of Air— am I—
And Debauchee of Dew—
Reeling—through endless summer days—
From inns of Molten Blue— *No. 214, st. 2*
- 9 Till Seraphs swing their snowy Hats—
And Saints—to windows run—
To see the little Tippler
Leaning against the—Sun— *No. 214, st. 4*
- 10 Blazing in Gold and quenching in Purple
Leaping like Leopards to the Sky . . .
And the Juggler of Day is gone.
No. 228 [c. 1861]
- 11 “Hope” is the thing with feathers—²
That perches in the soul—
- And sings the tune without the words—
And never stops—at all—
No. 254 [c. 1861], st. 1
- 12 There’s a certain Slant of light,
Winter Afternoons—
That oppresses, like the Heft
Of Cathedral Tunes—
No. 258 [c. 1861], st. 1
- 13 I’m Nobody! Who are you?
Are you—Nobody—too?
Then there’s a pair of us!
Don’t tell! they’d advertise—you know!

How dreary—to be—Somebody!
How public—like a Frog—
To tell one’s name—the livelong June—
To an admiring Bog!
No. 288 [c. 1861]
- 14 I tasted—careless—then—
I did not know the Wine
Came once a World—Did you?
Oh, had you told me so—
This Thirst would blister—easier—now
No. 296 [c. 1861], st. 3
- 15 The Soul selects her own Society—
Then—shuts the Door—
To her divine Majority—
Present no more— *No. 303 [c. 1862], st. 1*
- 16 I’ll tell you how the Sun rose—
A Ribbon at a time— *No. 318 [1862], l. 1*
- 17 Some keep the Sabbath going to Church—
I keep it, staying at Home—
With a bobolink for a Chorister—
And an Orchard, for a Dome—
No. 324 [1862], st. 1
- 18 So instead of getting to Heaven, at last—
I’m going, all along. *No. 324, st. 3*
- 19 After great pain, a formal feeling comes.
No. 341 [c. 1862], st. 1
- 20 Of Course—I prayed—
And did God Care?
He cared as much as on the Air
A Bird—had stamped her foot—
And cried “Give Me”— *No. 376 [c. 1862], l. 1*
- 21 No Rack can torture me—
My Soul—at Liberty—
Behind this mortal Bone
There knits a bolder One—
No. 384 [c. 1862], st. 1
- 22 Except Thyself may be
Thine Enemy—
Captivity is Consciousness—
So’s Liberty. *No. 384, st. 4*

¹ *The Complete Poems of Emily Dickinson* [1960], edited by THOMAS H. JOHNSON. Dates are of composition, not publication.

² See Woody Allen, 831:2.

- 1 Good Morning—Midnight—
I'm coming Home—
Day—got tired of Me—
How could I—of Him?
No. 425 [c. 1862], st. 1
- 2 Much Madness is divinest Sense—
To a discerning Eye—
Much Sense—the starkest Madness—
'Tis the Majority
In this, as All, prevail—
Assent—and you are sane—
Demur—you're straightway dangerous—
And handled with a Chain. *No. 435 [c. 1862]*
- 3 This is my letter to the World
That never wrote to Me—
The simple News that Nature told—
With tender Majesty. *No. 441 [c. 1862], st. 1*
- 4 I died for Beauty—but was scarce
Adjusted in the Tomb
When One who died for Truth, was lain
In an adjoining Room—
No. 449 [c. 1862], st. 1
- 5 And so, as Kinsmen, met a Night—
We talked between the Rooms—
Until the Moss had reached our lips—
And covered up—our names— *No. 449, st. 3*
- 6 It was not Death, for I stood up,
And all the Dead, lie down—
No. 510 [c. 1862], st. 1
- 7 I reckon—when I count at all—
First—Poets—Then the Sun—
Then Summer—Then the Heaven of God—
And then—the List is done—
But, looking back—the First so seems
To Comprehend the Whole—
The Others look a needless Show—
So I write—Poets—All—
No. 569 [c. 1862], st. 1, 2
- 8 I like to see it lap the Miles—
And lick the Valleys up—
No. 585 [c. 1862], st. 1
- 9 And neigh like Boanerges—
Then punctual as a Star
Stop—docile and omnipotent
At its own stable door— *No. 585, st. 4*
- 10 I asked no other thing—
No other—was denied—
I offered Being—for it—
The Mighty Merchant sneered—
Brazil? He twirled a Button—
Without a glance my way—
- “But—Madam—is there nothing else—
That We can show—Today?”
No. 621 [c. 1862]
- 11 The Brain—is wider than the Sky—
For—put them side by side—
The one the other will contain
With ease—and You—beside.
No. 632 [1862], st. 1
- 12 I cannot live with You—
It would be Life—
And Life is over there—
Behind the Shelf. *No. 640 [c. 1862], st. 1*
- 13 And that White Sustenance—
Despair— *No. 640, st. 12*
- 14 Pain—has an Element of Blank—
It cannot recollect
When it begun—or if there were
A time when it was not—
No. 650 [c. 1862], st. 1
- 15 Because I could not stop for Death,
He kindly stopped for me—
The Carriage held but just Ourselves
And Immortality. *No. 712 [c. 1863], st. 1*
- 16 Alter! When the Hills do—
Falter! When the Sun
Question if His Glory
Be the Perfect One—
Surfeit! When the Daffodil
Doth of the Dew—
Even as Herself—Sir—
I will—of You— *No. 729 [c. 1863]*
- 17 God gave a Loaf to every Bird—
But just a Crumb—to Me—
No. 791 [c. 1863], st. 1
- 18 This quiet Dust was Gentlemen and Ladies
And Lads and Girls—
Was laughter and ability and Sighing,
And Frocks and Curls.
No. 813 [c. 1864], st. 1
- 19 Adventure most unto itself
The Soul condemned to be—
Attended by a single Hound
Its own identity. *No. 822 [c. 1864], st. 4*
- 20 Dying! To be afraid of thee
One must to thine Artillery
Have left exposed a Friend—
Than thine old Arrow is a Shot
Delivered straighter to the Heart
The leaving Love behind.
No. 831 [c. 1864], st. 1
- 21 Love—is anterior to Life—
Posterior—to Death—

- Initial of Creation, and
The Exponent of Earth. *No. 917 [c. 1864]*
- 1 If I can stop one Heart from breaking
I shall not live in vain
If I can ease one Life the Aching
Or cool one Pain
Or help one fainting Robin
Unto his Nest again
I shall not live in Vain. *No. 919 [c. 1864]*
- 2 A narrow Fellow in the Grass
Occasionally rides— *No. 986 [c. 1865], st. 1*
- 3 But never met this Fellow
Attended or alone
Without a tighter breathing
And Zero at the Bone— *No. 986, last stanza*
- 4 The Dying, is a trifle, past
But living, this include
The dying multifold—without
The Respite to be dead. *No. 1013 [c. 1865]*
- 5 'Twas my one Glory—
Let it be
Remembered
I was owned of Thee— *No. 1028 [c. 1865]*
- 6 I never saw a Moor—
I never saw the Sea—
Yet know I how the Heather looks
And what a Billow be.

I never spoke with God
Nor visited in Heaven—
Yet certain am I of the spot
As if the Checks were given— *No. 1052 [c. 1865]*
- 7 Experiment to me
Is every one I meet
If it contain a Kernel?
The Figure of a Nut

Presents upon a Tree
Equally plausibly,
But Meat within, is requisite
To Squirrels, and to Me. *No. 1073 [c. 1865]*
- 8 The Bustle in a House
The Morning after Death
Is solemnest of industries
Enacted upon Earth—

The Sweeping up the Heart,
And putting Love away
We shall not want to use again
Until Eternity. *No. 1078 [c. 1866]*
- 9 We never know how high we are
Till we are called to rise
- And then, if we are true to plan
Our statures touch the skies.
No. 1176 [c. 1870], st. 1
- 10 A word is dead
When it is said,
Some say.
I say it just
Begins to live
That day. *No. 1212 [c. 1872]*
- 11 There is no Frigate like a Book
To take us Lands away
Nor any Coursers like a Page
Of prancing Poetry—
This Traverse may the poorest take
Without oppress of Toll—
How frugal is the Chariot
That bears the Human Soul! *No. 1263 [c. 1873]*
- 12 I thought that nature was enough
Till Human nature came
But that the other did absorb
As Parallax a Flame— *No. 1286 [c. 1873], st. 1*
- 13 Until the Desert knows
That Water grows
His Sands suffice
But let him once suspect
That Caspian Fact
Sahara dies. *No. 1291 [c. 1873], st. 1*
- 14 Not with a Club, the Heart is broken
Nor with a Stone—
A Whip so small you could not see it
I've known
To lash the Magic Creature
Till it fell. *No. 1304 [c. 1874], st. 1*
- 15 A little Madness in the Spring
Is wholesome even for the King.
No. 1333 [c. 1875]
- 16 Love's stricken "why"
Is all that love can speak—
Built of but just a syllable
The hugest hearts that break.
No. 1368 [c. 1876]
- 17 Bees are Black, with Gilt Surcingles—
Buccaneers of Buzz. *No. 1405 [c. 1877], st. 1*
- 18 The Pedigree of Honey
Does not concern the Bee—
A Clover, any time, to him,
Is Aristocracy. *No. 1627 [c. 1884], version II*
- 19 A Drunkard cannot meet a Cork
Without a Revery—
And so encountering a Fly
This January Day

Jamaicas of Remembrance stir
That send me reeling in. *No. 1628 [c. 1884]*

1 Eden is that old-fashioned House
We dwell in every day
Without suspecting our abode
Until we drive away. *No. 1657 [n.d.], st. 1*

2 I took one Draught of Life—
I'll tell you what I paid—
Precisely an existence—
The market price, they said.

They weighed me, Dust by Dust—
They balanced Film with Film,
Then handed me my Being's worth—
A single Dram of Heaven! *No. 1725 [n.d.]*

3 My life closed twice before its close—
It yet remains to see
If Immortality unveil
A third event to me

So huge, so hopeless to conceive
As these that twice befell.
Parting is all we know of heaven,
And all we need of hell. *No. 1732 [n.d.]*

4 That it will never come again
Is what makes life so sweet. *No. 1741 [n.d.], st. 1*

5 The only secret people keep
Is Immortality. *No. 1748 [n.d.]*

6 To make a prairie it takes a clover and one bee,
One clover, and a bee,
And revery.
The revery alone will do,
If bees are few. *No. 1755 [n.d.]*

7 Elysium is as far as to
The very nearest Room
If in that Room a Friend await
Felicity or Doom—

What Fortitude the Soul contains,
That it can so endure
The accent of a coming Foot—
The opening of a Door— *No. 1760 [n.d.]*

8 That Love is all there is,
Is all we know of Love;
It is enough, the freight should be
Proportioned to the groove. *No. 1765 [n.d.]*

9 If I read a book and it makes my whole body so
cold no fire can ever warm me, I know that is poetry.
If I feel physically as if the top of my head were
taken off, I know that is poetry. These are the only
ways I know it. Is there any other way?
*From MARTHA GILBERT DICKINSON BIANCHI,
Life and Letters of Emily Dickinson [1924]*

10 Little Cousins, Called back.
Last letter [May 1886]

Helen Hunt Jackson

1830–1885

11 O suns and skies and clouds of June,
And flowers of June together,
Ye cannot rival for one hour
October's bright blue weather.
October's Bright Blue Weather, st. 1

Mother Jones [Mary Harris Jones]

1830–1930

12 Pray for the dead and fight like hell for the living!
Autobiography [1925]

Alexander Muir

1830–1906

13 And joined in love together,
The Thistle, Shamrock, Rose entwine
The Maple Leaf forever!
The Maple Leaf Forever [1867]

Christina Georgina Rossetti

1830–1894

14 My heart is like a singing bird.
A Birthday [1861], st. 1

15 The birthday of my life
Is come, my love is come to me.
A Birthday, st. 2

16 When I am dead, my dearest,
Sing no sad songs for me;
Plant thou no roses at my head,
Nor shady cypress tree.
Be the green grass above me
With showers and dewdrops wet;
And if thou wilt, remember
And if thou wilt, forget. *Song [1862], st. 1*

17 Remember me when I am gone away,
Gone far away into the silent land.
Remember [1862], l. 1

18 Better by far you should forget and smile
Than that you should remember and be sad.
Remember, l. 13

19 In the bleak midwinter
Frosty wind made moan,
Earth stood hard as iron,

Water like a stone;
 Snow had fallen, snow on snow,
 Snow on snow,
 In the bleak midwinter,
 Long ago. *A Christmas Carol*

1 Oh roses for the flush of youth,
 And laurel for the perfect prime;
 But pluck an ivy branch for me
 Grown old before my time. *Song [1862]*

2 Who has seen the wind?
 Neither you nor I:
 But when the trees bow down their heads,
 The wind is passing by.
Who Has Seen the Wind? [1872], st. 2

3 Sleeping at last, the trouble and turmoil over,
 Sleeping at last, the struggle and horror past,
 Cold and white, out of sight of friend and of lover,
 Sleeping at last. *Sleeping at Last [1893], st. 1*

Robert Arthur Talbot Gascoyne- Cecil, Marquess of Salisbury

1830–1903

4 If you believe the doctors, nothing is whole-
 some; if you believe the theologians, nothing is in-
 nocent; if you believe the soldiers, nothing is safe.
*Letter to Lord Lytton, Viceroy of India [June
 15, 1877]*

Alexander Smith

1830–1867

5 It is not of so much consequence what you say,
 as how you say it. Memorable sentences are memo-
 rable on account of some single irradiating word.
Dreamthorp [1863]. On the Writing of Essays

6 Death is the ugly fact which Nature has to hide,
 and she hides it well.
Dreamthorp. Of Death and the Fear of Dying

George Graham Vest

1830–1904

7 The one absolutely unselfish friend that man can
 have in this selfish world, the one that never deserts
 him, the one that never proves ungrateful or treach-
 erous, is his dog. . . . When all other friends desert,
 he remains.¹ *Speech in the Senate [1884]*

¹If you want a friend in Washington, go buy a dog.—*Saying*

Ignatius Donnelly

1831–1901

8 The Democratic Party is like a mule—without
 pride of ancestry or hope of posterity.

Attributed

James A[bram] Garfield

1831–1881

9 Fellow citizens! God reigns, and the Government
 at Washington still lives!

*Attributed speech on the assassination of
 Lincoln [April 15, 1865]*

10 I am not willing that this discussion should close
 without mention of the value of a true teacher. Give
 me a log hut, with only a simple bench, Mark
 Hopkins² on one end and I on the other, and you
 may have all the buildings, apparatus and libraries
 without him.

*Address to Williams College Alumni, New
 York [December 28, 1871]*

Edward Robert Bulwer-Lytton, Earl of Lytton [Owen Meredith]

1831–1891

11 We may live without poetry, music and art;
 We may live without conscience, and live without
 heart;

We may live without friends; we may live without
 books;

But civilized man cannot live without cooks.

Lucile [1860], pt. I, canto 2, st. 19

12 Genius does what it must, and talent does what it
 can.

Last Words of a Sensitive Second-Rate Poet

James Clerk Maxwell

1831–1879

13 All the mathematical sciences are founded on re-
 lations between physical laws and laws of numbers,
 so that the aim of exact science is to reduce the
 problems of nature to the determination of quanti-
 ties by operations with numbers.

On Faraday's Lines of Force [1856]

²Mark Hopkins [1802–1887], president of Williams College [1836–1872] and president of the American Board of Commissioners for Foreign Missions [1857–1881].

For Education is Making Men;/So is it now, so was it when/
 Mark Hopkins sat on one end of a log/And James Garfield sat on
 the other.—ARTHUR GUTTERMAN, *Education*

1 When at last this little instrument appeared, consisting, as it does, of parts every one of which is familiar to us, and capable of being put together by an amateur, the disappointment arising from its humble appearance was only partially relieved on finding that it was really able to talk.

The Telephone [1878]

Philip Henry Sheridan

1831–1888

2 The only good Indians I ever saw were dead.¹
Attributed remark at Fort Cobb, Indian Territory [January 1869]

Sitting Bull²

c. 1831–1890

3 What treaty that the white man ever made with us have they kept? Not one. When I was a boy the Sioux owned the world; the sun rose and set on their land; they sent ten thousand men to battle. Where are the warriors today? Who slew them? Where are our lands? Who owns them? . . . What law have I broken? Is it wrong for me to love my own? Is it wicked for me because my skin is red? Because I am a Sioux; because I was born where my father lived; because I would die for my people and my country? *Statement*

Louisa May Alcott

1832–1888

4 Christmas won't be Christmas without any presents. *Little Women [1868–1869], pt. I, ch. 1*

5 The spring sunshine streamed in like a benediction over the placid face upon the pillow—a face so full of painless peace, that those who loved it best smiled through their tears, and thanked God that Beth was well at last. *Little Women, II, 17*

6 If Mr. Clemens cannot think of something better to tell our pure-minded lads and lasses, he had best stop writing for them.

On Adventures of Huckleberry Finn [1885]

¹Edward Sylvester Ellis [1840–1916] reported that after Custer's fight with Black Kettle's band of Cheyenne Indians, the Comanche Chief Toch-a-way (Turtle Dove) was presented to General Sheridan. The Indian said: "Me Toch-a-way, me good Indian." The reply, as reported by Ellis but vehemently denied by Sheridan, is given in the text; the phrase is more often heard in the version: The only good Indian is a dead Indian.

²Tatanka Yotanka, Sioux warrior.

7 Resolved to take Fate by the throat and shake a living out of her.

From EDNAH D. CHENEY, Louisa May Alcott, Her Life, Letters, and Journals [1889], ch. 5

Elizabeth Akers Allen

1832–1911

8 Backward, turn backward, O Time, in your flight,
Make me a child again just for tonight!

Rock Me to Sleep [1860], st. 1

Lewis Carroll [Charles Lutwidge Dodgson]

1832–1898

9 All in the golden afternoon
Full leisurely we glide,
For both our oars with little skill
By little arms are plied
While little hands make vain pretense
Our wanderings to guide.

Alice's Adventures in Wonderland [1865], introduction, st. 1

10 "What is the use of a book," thought Alice,
"without pictures or conversations?"

Alice's Adventures in Wonderland, ch. 1

11 Do cats eat bats? . . . Do bats eat cats?

Alice's Adventures in Wonderland, 1

12 Curiouser and curiouser!

Alice's Adventures in Wonderland, 2

13 How doth the little crocodile

Improve his shining tail,
And pour the waters of the Nile
On every golden scale!³

How cheerfully he seems to grin,
How neatly spreads his claws,
And welcomes little fishes in
With gently smiling jaws!

Alice's Adventures in Wonderland, 2

14 "I'll be judge, I'll be jury," said cunning old Fury;

"I'll try the whole cause, and condemn you to
death." *Alice's Adventures in Wonderland, 3*

15 Oh my fur and whiskers!

Alice's Adventures in Wonderland, 4

16 "I can't explain *myself*, I'm afraid, sir," said Alice,
"because I'm not myself, you see."

"I don't see," said the Caterpillar.

Alice's Adventures in Wonderland, 5

³See Watts, 304:1.

- 1 “You are old, Father William,” the young man said,
 “And your hair has become very white;
 And yet you incessantly stand on your head—
 Do you think, at your age, it is right?”¹
Alice’s Adventures in Wonderland
 [You Are Old, Father William, st. 1]
- 2 “In my youth,” said his father, “I took to the law,
 And argued each case with my wife;
 And the muscular strength which it gave to my jaw,
 Has lasted the rest of my life.”
Alice’s Adventures in Wonderland
 [You Are Old, Father William, st. 6]
- 3 “I have answered three questions, and that is
 enough,”
 Said his father. “Don’t give yourself airs!
 Do you think I can listen all day to such stuff?
 Be off, or I’ll kick you downstairs!”
Alice’s Adventures in Wonderland
 [You Are Old, Father William, st. 8]
- 4 Those serpents! There’s no pleasing them!
Alice’s Adventures in Wonderland
 [You Are Old, Father William, st. 8]
- 5 “If everybody minded their own business,” said
 the Duchess in a hoarse growl, “the world would
 go round a deal faster than it does.”
Alice’s Adventures in Wonderland, 6
- 6 “Talking of axes,” said the Duchess, “chop off
 her head!”
Alice’s Adventures in Wonderland, 6
- 7 Speak roughly to your little boy,
 And beat him when he sneezes:
 He only does it to annoy,
 Because he knows it teases.
Alice’s Adventures in Wonderland, 6
- 8 “If it had grown up,” she said to herself, “it
 would have made a dreadfully ugly child; but it
 makes rather a handsome pig, I think.”
Alice’s Adventures in Wonderland, 6
- 9 “All right,” said the [Cheshire] Cat; and this
 time it vanished quite slowly, beginning with the
 end of the tail, and ending with the grin, which re-
 mained some time after the rest of it had gone.
Alice’s Adventures in Wonderland, 6
- 10 “Then you should say what you mean,” the
 March Hare went on.
 “I do,” Alice hastily replied; “at least—at least I
 mean what I say—that’s the same thing, you know.”
 “Not the same thing a bit!” said the Hatter.
 “Why, you might just as well say that ‘I see what I
 eat’ is the same thing as ‘I eat what I see!’”
Alice’s Adventures in Wonderland, 7
- 11 “It was the *best* butter,” the March Hare meekly
 replied.
Alice’s Adventures in Wonderland, 7
- 12 Twinkle, twinkle, little bat!
 How I wonder what you’re at!
 Up above the world you fly,
 Like a teatray in the sky.²
Alice’s Adventures in Wonderland, 7
- 13 “Take some more tea,” the March Hare said to
 Alice, very earnestly.
 “I’ve had nothing yet,” Alice replied in an of-
 fended tone: “so I can’t take more.”
 “You mean you can’t take *less*,” said the Hatter:
 “it’s very easy to take *more* than nothing.”
Alice’s Adventures in Wonderland, 7
- 14 They drew all manner of things—everything
 that begins with an M . . . such as mousetraps, and
 the moon, and memory, and muchness—you know
 you say things are “much of a muchness.”
Alice’s Adventures in Wonderland, 7
- 15 The Queen turned crimson with fury, and after
 glaring at her for a moment like a wild beast, began
 screaming, “Off with her head! Off with—”
Alice’s Adventures in Wonderland, 8
- 16 “Tut, tut, child,” said the Duchess. “Everything’s
 got a moral if only you can find it.”
Alice’s Adventures in Wonderland, 9
- 17 Take care of the sense and the sounds will take
 care of themselves.³
Alice’s Adventures in Wonderland, 9
- 18 “We called him Tortoise because he taught us,”
 said the Mock Turtle angrily. “Really you are very
 dull!”
Alice’s Adventures in Wonderland, 9
- 19 “Reeling and Writhing, of course, to begin
 with,” the Mock Turtle replied, “and the different
 branches of Arithmetic—Ambition, Distraction,
 Uglification, and Derision.”
Alice’s Adventures in Wonderland, 9
- 20 Advance twice, set to partners . . . change lob-
 sters, and retire in same order.
Alice’s Adventures in Wonderland, 10
- 21 “Will you walk a little faster?” said a whiting to a
 snail,
 “There’s a porpoise close behind us, and he’s
 treading on my tail.”
Alice’s Adventures in Wonderland
 [The Lobster-Quadrille, st. 1]

¹See Southey, 405:9.²See Ann and Jane Taylor, 414:5.³See Chesterfield, 314:21.

- 1 Will you, won't you, will you, won't you, will you
join the dance?
Alice's Adventures in Wonderland
[*The Lobster-Quadrille, st. 1*]
- 2 The further off from England the nearer is to
France—
Then turn not pale, beloved snail, but come and
join the dance.
Alice's Adventures in Wonderland
[*The Lobster-Quadrille, st. 3*]
- 3 'Tis the voice of the Lobster: I heard him declare
"You have baked me too brown, I must sugar my
hair."¹
Alice's Adventures in Wonderland
[*'Tis the Voice of the Lobster*]
- 4 Soup of the evening, beautiful soup!
Alice's Adventures in Wonderland
[*Turtle Soup*]
- 5 Begin at the beginning . . . and go on till you
come to the end: then stop.
Alice's Adventures in Wonderland, 12
- 6 Sentence first—verdict afterwards.
Alice's Adventures in Wonderland, 12
- 7 You're nothing but a pack of cards!
Alice's Adventures in Wonderland, 12
- 8 Child of the pure, unclouded brow
And dreaming eyes of wonder!
Though time be fleet and I and thou
Are half a life asunder,
Thy loving smile will surely hail
The love-gift of a fairy tale.
Through the Looking-Glass [1872],
introduction, st. 1
- 9 "The horror of that moment," the King went
on, "I shall never, *never* forget!"
"You will, though," the Queen said, "if you
don't make a memorandum of it."
Through the Looking-Glass, ch. 1
- 10 'Twas brillig, and the slithy toves
Did gyre and gimble in the wabe;
All mimsy were the borogoves,
And the mome raths outgrabe.

Beware the Jabberwock, my son!
The jaws that bite, the claws that catch!
Beware the Jubjub bird, and shun
The frumious Bandersnatch!
Through the Looking-Glass [Jabberwocky,
st. 1, 2]
- 11 And, as in uffish thought he stood,
The Jabberwock, with eyes of flame,

Came whiffing through the tulgey wood,
And burbled as it came!

One, two! One, two! And through and through
The vorpal blade went snicker-snack!
He left it dead, and with its head
He went galumphing back.

"And hast thou slain the Jabberwock?
Come to my arms, my beamish boy!
O frabjous day! Callooh! Callay!"
He chortled in his joy.
Through the Looking-Glass [Jabberwocky,
st. 4-6]
- 12 Curtsy while you're thinking what to say. It saves
time. *Through the Looking-Glass, 2*
- 13 "Now! Now!" cried the Queen. "Faster! Faster!"
Through the Looking-Glass, 2
- 14 "A slow sort of country!" said the Queen.
"Now, *here*, you see, it takes all the running you can
do, to keep in the same place. If you want to get
somewhere else, you must run at least twice as fast
as that!" *Through the Looking-Glass, 2*
- 15 Speak in French when you can't think of the
English for a thing—turn out your toes when you
walk—and remember who you are!
Through the Looking-Glass, 2
- 16 "If you think we're waxworks," he said, "you
ought to pay, you know. Waxworks weren't made to
be looked at for nothing. Nohow!"
Through the Looking-Glass, 4
- 17 "Contrariwise," continued Tweedledee, "if it
was so, it might be; and if it were so, it would be;
but as it isn't, it ain't. That's logic."
Through the Looking-Glass, 4
- 18 The sun was shining on the sea,
Shining with all his might:
He did his very best to make
The billows smooth and bright—
And this was odd, because it was
The middle of the night.
Through the Looking-Glass
[*The Walrus and the Carpenter, st. 1*]
- 19 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!"

"If seven maids with seven mops
Swept it for half a year,
Do you suppose," the Walrus said,
"That they could get it clear?"

¹See Watts, 304:5.

“I doubt it,” said the Carpenter,
And shed a bitter tear.

Through the Looking-Glass
[*The Walrus and the Carpenter*, st. 4, 5]

1 “O Oysters, come and walk with us!”
The Walrus did beseech.
“A pleasant walk, a pleasant talk,
Along the briny beach.”

Through the Looking-Glass
[*The Walrus and the Carpenter*, st. 6]

2 And thick and fast they came at last,
And more, and more, and more —
All hopping through the frothy waves,
And scrambling to the shore.

Through the Looking-Glass
[*The Walrus and the Carpenter*, st. 9]

3 “The time has come,” the Walrus said,
“To talk of many things:
Of shoes — and ships — and sealing wax —
Of cabbages — and kings —
And why the sea is boiling hot —
And whether pigs have wings.”

Through the Looking-Glass
[*The Walrus and the Carpenter*, st. 11]

4 “But wait a bit,” the Oysters cried,
“Before we have our chat;
For some of us are out of breath,
And all of us are fat!”

Through the Looking-Glass
[*The Walrus and the Carpenter*, st. 12]

5 The Carpenter said nothing but
“The butter’s spread too thick!”

Through the Looking-Glass
[*The Walrus and the Carpenter*, st. 16]

6 “I weep for you,” the Walrus said:
“I deeply sympathize.”
With sobs and tears he sorted out
Those of the largest size,
Holding his pocket-handkerchief
Before his streaming eyes.

Through the Looking-Glass
[*The Walrus and the Carpenter*, st. 17]

7 But answer came there none¹ —
And this was scarcely odd, because
They’d eaten every one.

Through the Looking-Glass
[*The Walrus and the Carpenter*, st. 18]

8 Twopence a week, and jam every other day.
Through the Looking-Glass, 5

9 “The rule is, jam tomorrow, and jam yesterday —
but never jam today.”

“It must come sometimes to ‘jam today,’” Alice
objected.

“No, it can’t,” said the Queen. “It’s jam every
other day: today isn’t any other day, you know.”

Through the Looking-Glass, 5

10 “It’s a poor sort of memory that only works
backwards,” the Queen remarked.

Through the Looking-Glass, 5

11 Consider anything, only don’t cry!

Through the Looking-Glass, 5

12 “There’s no use trying,” she said: “one *can’t* be-
lieve impossible things.”

“I daresay you haven’t had much practice,” said
the Queen. “When I was your age, I always did it
for half-an-hour a day. Why, sometimes I’ve be-
lieved as many as six impossible things before break-
fast.”

Through the Looking-Glass, 5

13 They gave it me — for an unbirthday present.

Through the Looking-Glass, 6

14 “But ‘glory’ doesn’t mean ‘a nice knockdown
argument,’” Alice objected.

“When *I* use a word,” Humpty Dumpty said, in
rather a scornful tone, “it means just what I choose
it to mean — neither more nor less.”

“The question is,” said Alice, “whether you *can*
make words mean so many different things.”

“The question is,” said Humpty Dumpty, “which
is to be master — that’s all.”

Through the Looking-Glass, 6

15 It’s as large as life and twice as natural.

Through the Looking-Glass, 7

16 His answer trickled through my head,
Like water through a sieve.

Through the Looking-Glass, 8

17 What’s the French for fiddle-de-dee?

Through the Looking-Glass, 9

18 It isn’t etiquette to cut anyone you’ve been in-
troduced to. Remove the joint!

Through the Looking-Glass, 9

19 He would answer to “Hi!” or to any loud cry
Such as “Fry me!” or “Fritter my wig!”

To “What-you-may-call-um!” or

“What-was-his-name!”

But especially “Thing-um-a-jig!”

The Hunting of the Snark [1876]. *Fit I*, st. 9

20 “What’s the good of Mercator’s North Poles and
Equators,
Tropics, Zones and Meridian Lines?”

¹But answer came there none. — SIR WALTER SCOTT, *The Bridal of Triermain* [1813], *canto III*, st. 10

So the Bellman would cry: and the crew would
reply,

“They are merely conventional signs!”
The Hunting of the Snark, II, st. 3

1 It frequently breakfasts at five-o’clock tea,
And dines on the following day.
The Hunting of the Snark, II, st. 17

2 There was silence supreme! Not a shriek, not a
scream,
Scarcely even a howl or a groan,
As the man they called “Ho!” told his story of woe
In an antediluvian tone.
The Hunting of the Snark, III, st. 3

3 It is this, it is this that oppresses my soul.
The Hunting of the Snark, III, st. 11

4 They sought it with thimbles, they sought it with
care;
They pursued it with forks and hope;
They threatened its life with a railway share;
They charmed it with smiles and soap.
The Hunting of the Snark, V, st. 1

5 For the Snark *was* a Boojum, you see.
The Hunting of the Snark, VIII, st. 9

6 He thought he saw an Elephant,
That practiced on a fife:
He looked again, and found it was
A letter from his wife.
“At length I realize,” he said,
“The bitterness of Life!”
Sylvie and Bruno [1889], ch. 5

7 He thought he saw a Buffalo
Upon the chimneypiece:
He looked again, and found it was
His sister’s husband’s niece.
Sylvie and Bruno, 6

8 He thought he saw an Albatross
That fluttered round the lamp:
He looked again, and found it was
A penny postage stamp.
“You’d best be getting home,” he said,
“The nights are very damp.”
Sylvie and Bruno, 12

William Crosswell Doane

1832–1913

9 Ancient of Days, who sittest throned in glory,
To thee all knees are bent, all voices pray.
Hymn [1886], st. 1

H[enry] C[lay] Work

1832–1884

10 Father, dear father, come home with me now,
The clock in the belfry strikes one;
You said you were coming right home from the
shop
As soon as your day’s work was done.
Come Home, Father [1864], st. 1

11 “Hurrah! hurrah! we bring the Jubilee!
Hurrah! Hurrah! the flag that makes you free!”
So we sang the chorus from Atlanta to the sea,
While we were marching through Georgia.
Marching Through Georgia [1865], chorus

Wilhelm Max Wundt

1832–1920

12 We take issue . . . with every treatment of psy-
chology that is based on simple self-observation or
on philosophical presuppositions.¹
Grundzüge der Physiologischen Psychologie
(Principles of Physiological Psychology) [1874]

Isaac Hill Bromley

1833–1898

13 Conductor, when you receive a fare,
Punch in the presence of the passengare! . . .
Punch, brothers! Punch with care!
Punch in the presence of the passengare!
Punch, Brother, Punch [1875]²

Adam Lindsay Gordon

1833–1870

14 A little season of love and laughter,
Of light and life, and pleasure and pain,
And a horror of outer darkness after,
And dust returneth to dust again.³
The Swimmer

¹Translated by EDWARD TITCHENER.

²Based on a New York streetcar sign. Erroneously attributed to Mark Twain, who wrote about the verse in *A Literary Nightmare* [1876].

³A little time for laughter, / A little time to sing, / A little time to kiss and cling, / And no more kissing after.—PHILIP BOURKE MARSTON [1850–1887], *After, st. 1*

John Marshall Harlan

1833–1911

- 1 Our Constitution is color-blind, and neither knows nor tolerates classes among citizens. In respect of civil rights, all citizens are equal before the law. The humblest is the peer of the most powerful.

Dissenting opinion, Plessy v. Ferguson 163 U.S. 537, 559 [1896]

Robert [Green] Ingersoll

1833–1899

- 2 Like an armed warrior, like a plumed knight, James G. Blaine marched down the halls of the American Congress and threw his shining lance full and fair against the brazen foreheads of the defamers of his country and the maligners of his honor.

Speech nominating Blaine for President, National Republican Convention [June 15, 1876]

- 3 I am the inferior of any man whose rights I trample under foot. Men are not superior by reason of the accidents of race or color. They are superior who have the best heart—the best brain.

Liberty

- 4 Every cradle asks us, “Whence?” and every coffin, “Whither?” The poor barbarian, weeping above his dead, can answer these questions as intelligently as the robed priest of the most authentic creed.

Address at a child’s grave

- 5 We, too, have our religion, and it is this: Help for the living, hope for the dead.

Address at a child’s grave

- 6 An honest God is the noblest work of man.

The Gods [1876]

- 7 Justice is the only worship.

Love is the only priest.

Ignorance is the only slavery.

Happiness is the only good.

The time to be happy is now,

The place to be happy is here,

The way to be happy is to make others so.

Creed

**Petroleum V. Nasby
[David Ross Locke]**

1833–1888

- 8 The contract ’twixt Hannah, God and me,
Was not for one or twenty years, but for eternity.

Hannah Jane [1871], st. 29

Alfred Nobel

1833–1896

- 9 My factories may make an end of war sooner than your congresses. The day when two army corps can annihilate each other in one second, all civilized nations, it is to be hoped, will recoil from war and discharge their troops.

From Bertha von Suttner, Memoiren [Stuttgart, 1909]

Alfred von Schlieffen

1833–1913

- 10 When you march into France, let the last man on the right brush the channel with his sleeve.

Of his envelopment plan for the German invasion of France in World War I

John Emerich Edward Dalberg-Acton, Lord Acton

1834–1902

- 11 There is no error so monstrous that it fails to find defenders among the ablest men. Imagine a congress of eminent celebrities such as More, Bacon, Grotius, Pascal, Cromwell, Bossuet, Montesquieu, Jefferson, Napoleon, Pitt, etc. The result would be an Encyclopedia of Error.

Letter to Mary Gladstone [April 24, 1881]

- 12 Power tends to corrupt and absolute power corrupts absolutely.

Letter to Bishop Mandell Creighton [April 5, 1887]

- 13 Advice to Persons About to Write History—Don’t.

Letter to Bishop Mandell Creighton, postscript

- 14 Liberty is not a means to a higher political end. It is itself the highest political end.

The History of Freedom and Other Essays [1907], ch. 1

- 15 Writers the most learned, the most accurate in details, and the soundest in tendency, frequently fall into a habit which can neither be cured nor pardoned—the habit of making history into the proof of their theories.

The History of Freedom and Other Essays, 8

George Arnold

1834–1865

- 1 Life for the living, and rest for the dead!
The Jolly Old Pedagogue, st. 2

Sabine Baring-Gould

1834–1924

- 2 Onward, Christian soldiers,
Marching as to war,
With the Cross of Jesus
Going on before!
Onward, Christian Soldiers [1864],¹ st. 1
- 3 Now the day is over,
Night is drawing nigh;
Shadows of the evening
Steal across the sky.
Now the Day Is Over [1865], st. 1
- 4 Through the night of doubt and sorrow
Onward goes the pilgrim band,
Singing songs of expectation,
Marching to the promised land.
Through the Night of Doubt and Sorrow [1867], st. 1²

**Charles Farrar Browne
[Artemus Ward]**

1834–1867

- 5 I now bid you a welcome adoo.
Artemus Ward: His Book [1862]. The Shakers
- 6 My pollertics, like my religion, bein of a exceedin accommodatin character.
Artemus Ward: His Book. The Crisis
- 7 I girdid up my Lions & fled the Seen.
Artemus Ward: His Book. A Visit to Brigham Young
- 8 Did you ever hav the measels, and if so how many?
Artemus Ward: His Book. The Census
- 9 The female woman is one of the greatest insti-tooshuns of which this land can boste.
Artemus Ward: His Book. Woman's Rights
- 10 I'm not a politician and my other habits air good.
Artemus Ward: His Book. Fourth of July Oration

¹Music by SIR ARTHUR SULLIVAN [1842–1900].

²Translated from the Danish of B. S. INGMANN [1825].

- 11 The prevailin weakness of most public men is to SLOP OVER! Washington never slopt over.
Artemus Ward: His Book. Fourth of July Oration

- 12 The sun has a right to “set” where it wants to, and so, I may add, has a hen.
Artemus Ward: His Travels [1865]. A Mormon Romance, ch. 4
- 13 I can’t sing. As a singist I am not a success. I am saddest when I sing. So are those who hear me. They are sadder even than I am.
Artemus Ward's Lecture [1866]
- 14 He [Brigham Young] is dreadfully married. He’s the most married man I ever saw in my life.
Artemus Ward's Lecture
- 15 Why is this thus? What is the reason of this thusness?
Artemus Ward's Lecture
- 16 The Puritans nobly fled from a land of despotism to a land of freedim, where they could not only enjoy their own religion, but could prevent everybody else from enjoyin *his*.³
London Punch Letters, no. 5 [1866]
- 17 Let us all be happy and live within our means, even if we have to borrow the money to do it with.
Natural History

Edgar Degas

1834–1917

- 18 A picture is something which requires as much knavery, trickery, and deceit as the perpetration of a crime. Paint falsely, and then add the accent of nature.
Attributed

**George [Louis Palmella
Busson] du Maurier**

1834–1896

- 19 The wretcheder one is, the more one smokes; and the more one smokes, the wretcheder one gets—a vicious circle!
Peter Ibbetson [1891]
- 20 Songs without words are best. *Peter Ibbetson*
- 21 A little work, a little play,
To keep us going—and so, good day!

³The Puritan’s idea of Hell is a place where everybody has to mind his own business.—*Attributed to* WENDELL PHILLIPS

A little warmth, a little light,
Of love's bestowing—and so, good night!¹

A little fun, to match the sorrow
Of each day's growing—and so, good morrow!

A little trust that when we die
We reap our sowing! and so—good-bye!
Trilby [1894], pt. VIII

Charles William Eliot

1834–1926

- 1 In the modern world the intelligence of public opinion is the one indispensable condition of social progress.

Inaugural address as president of Harvard [1869]

- 2 Enter to grow in wisdom.
Depart to serve better thy country and thy kind.
Inscriptions on the 1890 Gate to Harvard Yard

- 3 To the Fifty-fourth Regiment of Massachusetts Infantry:

The white officers, taking life and honor in their hands, cast in their lot with men of a despised race unproved in war, and risked death as inciters of servile insurrection if taken prisoners, besides encountering all the common perils of camp march and battle.

The black rank and file volunteered when disaster clouded the Union cause, served without pay for eighteen months till given that of white troops, faced threatened enslavement if captured, were brave in action, patient under heavy and dangerous labors, and cheerful amid hardships and privations.

Together they gave to the nation and the world undying proof that Americans of African descent possess the pride, courage, and devotion of the patriot soldier. One hundred and eighty thousand such Americans enlisted under the Union flag in 1863–1865.

Inscription on the Robert Gould Shaw Monument by Augustus Saint-Gaudens, Boston Common [1897]²

Marshall Field

1834–1906

- 4 Give the lady what she wants!
Instruction to manager of his Chicago department store

¹La vie est vaine: / Un peu d'amour, / Un peu de haine . . . / Et puis—bonjour! / La vie est brève: / Un peu d'espoir, / Un peu de rêve / Et puis—bonsoir! —LEON MONTENAËKEN [b. 1859], *Peu de Chose*

²See Paul Laurence Dunbar, 660:3, and Robert Lowell, 801:11.

Ernst Heinrich Haeckel

1834–1919

- 5 Ontogenesis, or the development of the individual, is a short and quick recapitulation of phylogenesis,³ or the development of the tribe to which it belongs, determined by the laws of inheritance and adaptation. *The History of Creation [1868]⁴*

- 6 The general theory of evolution . . . assumes that in nature there is a great, unital, continuous and everlasting process of development, and that all natural phenomena without exception, from the motion of the celestial bodies and the fall of the rolling stone up to the growth of the plant and the consciousness of man, are subject to the same great law of causation—that they are ultimately to be reduced to atomic mechanics.

Freie Wissenschaft und Freie Lehre [1878]⁵

Walter Kittredge

1834–1905

- 7 We're tenting tonight on the old campground,
Give us a song to cheer
Our weary hearts, a song of home
And friends we love so dear.

Tenting on the Old Campground [1864], st. 1

William Morris

1834–1896

- 8 Well, if this is poetry, it is very easy to write.
Remark [1854]. From J. W. MACKAIL, Life of William Morris [1899]

- 9 I was half mad with beauty on that day.
The Defense of Guenevere [1858], l. 109

- 10 Had she come all the way for this,
To part at last without a kiss?
Yea, had she borne the dirt and rain
That her own eyes might see him slain
Beside the haystack in the floods?
The Haystack in the Floods [1858], l. 1

- 11 I know a little garden close,
Set thick with lily and red rose,
Where I would wander if I might
From dewy morn to dewy night.
The Life and Death of Jason [1867]. A Garden by the Sea, st. 1

³Frequently quoted: Ontogeny recapitulates phylogeny. See Freud, 607:11.

⁴Translated by E. R. LANKESTER.

⁵Translated by J. B. STALLO.

- 1 The idle singer of an empty day.
The Earthly Paradise [1868–1870].
An Apology, st. 1
- 2 Dreamer of dreams, born out of my due time,
 Why should I strive to set the crooked straight?
The Earthly Paradise. An Apology, st. 4
- 3 Love is enough, though the world be awaning.
Love Is Enough [1872]
- 4 If you want a golden rule that will fit everybody,
 this is it: Have nothing in your houses that you do
 not know to be useful, or believe to be beautiful.
The Beauty of Life [1880]
- 5 What I mean by Socialism is a condition of soci-
 ety in which there should be neither rich nor poor,
 neither master nor master's man, neither idle nor
 overworked, neither brain-sick brain workers nor
 heart-sick hand workers, in a word, in which all
 men would be living in equality of condition, and
 would manage their affairs unwastefully, and with
 the full consciousness that harm to one would mean
 harm to all—the realization at last of the meaning
 of the word *commonwealth*.
Written for "Justice" [1884]
- 6 The reward of labor is life.
News from Nowhere [1891], ch. 15

Frank [Richard] Stockton

1834–1902

- 7 Which came out of the opened door—the lady
 or the tiger?
The Lady or the Tiger? [1884]
- 8 The board money is in the ginger jar and our
 conscience is clear.
*The Casting Away of Mrs. Lecks and Mrs.
 Aleshine* [1886]

James Thomson

1834–1882

- 9 Statues and pictures and verse may be grand,
 But they are not the Life for which they stand.
Art [1865], st. 3, l. 19
- 10 Give a man a horse he can ride,
 Give a man a boat he can sail.
Sunday Up the River [1869], st. 15
- 11 The City is of Night; perchance of Death,
 But certainly of Night.
The City of Dreadful Night [1874], st. 1

- 12 I find no hint throughout the Universe
 Of good or ill, of blessing or of curse;
 I find alone Necessity Supreme.
The City of Dreadful Night, st. 14

James McNeill Whistler

1834–1903

- 13 Two and two the mathematician continues to
 make four, in spite of the whine of the amateur for
 three, or the cry of the critic for five.
Whistler v. Ruskin [1878]
- 14 The rare few, who, early in life, have rid them-
 selves of the friendship of the many.
The Gentle Art of Making Enemies [1890]
- 15 To say of a picture, as is often said in its praise,
 that it shows great and earnest labor, is to say that it
 is incomplete and unfit for view.
The Gentle Art of Making Enemies
- 16 The masterpiece should appear as the flower to
 the painter—perfect in its bud as in its bloom—
 with no reason to explain its presence—no mission
 to fulfill—a joy to the artist, a delusion to the phi-
 lanthropist—a puzzle to the botanist—an accident
 of sentiment and alliteration to the literary man.
The Gentle Art of Making Enemies
- 17 Art should be independent of all claptrap—
 should stand alone, and appeal to the artistic sense
 of eye or ear, without confounding this with emo-
 tions entirely foreign to it, as devotion, pity, love,
 patriotism, and the like. All these have no kind of
 concern with it.
The Gentle Art of Making Enemies
- 18 One cannot continually disappoint a Continent.¹
The Gentle Art of Making Enemies
- 19 I am not arguing with you—I am telling you.
The Gentle Art of Making Enemies
- 20 *Attorney-General Sir John Holker*: The labor of
 two days, then, is that for which you ask two hun-
 dred guineas?
Whistler: No;—I ask it for the knowledge of a
 lifetime.
*The Gentle Art of Making Enemies. Messieurs
 Les Ennemis*²

¹Referring to a contemplated visit to the United States.

²Exchange in the 1878 trial of Whistler's libel suit against John Ruskin, who had written [*Fors Clavigera*, Letter 79, July 2, 1877] of the artist's *Nocturne in Black and Gold*: "I have seen, and heard, much of Cockney impudence before now; but never expected to hear a coxcomb ask two hundred guineas for flinging a pot of paint in the public's face."

- 1 *Wilde*: I wish I'd said that.
Whistler: You will, Oscar, you will.
From L. C. INGLEBY, Oscar Wilde [1907]
- 2 Had silicon been a gas I would have been a major general.
On failing chemistry at West Point. From JOSEPH PENNELL, The Life of James McNeill Whistler [1908]

Thomas Brigham Bishop

1835–1905

- 3 John Brown's body lies a-moldering in the grave,
 His soul is marching on. *John Brown's Body, st. 1*
- 4 Shoo, fly! don't bodder me! I belong to Company G,
 I feel like a morning star. *Shoo, Fly. Refrain*

Phillips Brooks

1835–1893

- 5 O little town of Bethlehem!
 How still we see thee lie;
 Above thy deep and dreamless sleep
 The silent stars go by;
 Yet in thy dark streets shineth
 The everlasting Light;
 The hopes and fears of all the years
 Are met in thee tonight.
O Little Town of Bethlehem [1867], st. 1
- 6 Life comes before literature, as the material always comes before the work. The hills are full of marble before the world blooms with statues.
Literature and Life

Samuel Butler

1835–1902

- 7 The man who lets himself be bored is even more contemptible than the bore.
The Fair Haven [1873]. Memoir, ch. 3
- 8 A hen is only an egg's way of making another egg.
Life and Habit [1877], ch. 8
- 9 Stowed away in a Montreal lumber room
 The Discobolus standeth and turneth his face to the wall;
 Dusty, cobweb-covered, maimed and set at naught,
 Beauty crieth in an attic and no man regardeth.
 O God! O Montreal!
A Psalm of Montreal [1884], st. 1
- 10 The Discobolus is put here because he is vulgar—
 He has neither vest nor pants with which to cover his limbs.
A Psalm of Montreal, st. 5

- 11 It was very good of God to let Carlyle and Mrs. Carlyle marry one another and so make only two people miserable instead of four.
Letter to Miss E. M. A. Savage [November 21, 1884]
- 12 It is far safer to know too little than too much. People will condemn the one, though they will resent being called upon to exert themselves to follow the other.
The Way of All Flesh [1903], ch. 5
- 13 Taking numbers into account, I should think more mental suffering had been undergone in the streets leading from St. George's, Hanover Square, than in the condemned cells of Newgate.
The Way of All Flesh, 13
- 14 Every man's work, whether it be literature or music or pictures or architecture or anything else, is always a portrait of himself.
The Way of All Flesh, 14
- 15 One great reason why clergymen's households are generally unhappy is because the clergyman is so much at home or close about the house.
The Way of All Flesh, 24
- 16 The advantage of doing one's praising for oneself is that one can lay it on so thick and exactly in the right places.
The Way of All Flesh, 34
- 17 The best liar is he who makes the smallest amount of lying go the longest way.
The Way of All Flesh, 39
- 18 A man's friendships are, like his will, invalidated by marriage—but they are also no less invalidated by the marriage of his friends.
The Way of All Flesh, 75
- 19 Life is the art of drawing sufficient conclusions from insufficient premises.
Notebooks [1912]. Life
- 20 All progress is based upon a universal innate desire on the part of every organism to live beyond its income.
Notebooks. Life
- 21 Though analogy is often misleading, it is the least misleading thing we have.
Notebooks. Music, Pictures, and Books
- 22 The phrase "unconscious humor" is the one contribution I have made to the current literature of the day.
Notebooks. Homo Unius Libri
- 23 Genius . . . has been defined as a supreme capacity for taking trouble. . . . It might be more fitly described as a supreme capacity for getting its possessors into pains of all kinds and keeping them therein so long as the genius remains.
Notebooks. Genius

1 An apology for the Devil: It must be remembered that we have only heard one side of the case. God has written all the books.

Notebooks. Higgledy-Piggledy: An Apology for the Devil

2 God is Love—I dare say. But what a mischievous devil Love is!

Notebooks. God Is Love

3 [*The Ancient Mariner*] would not have taken so well if it had been called *The Old Sailor*.

Notebooks. Titles and Subjects

4 The public buys its opinions as it buys its meat, or takes in its milk, on the principle that it is cheaper to do this than to keep a cow. So it is, but the milk is more likely to be watered.

Notebooks. Sequel to "Alps and Sanctuaries"

5 I do not mind lying, but I hate inaccuracy.

Notebooks. Truth and Convenience: Falsehood

Andrew Carnegie

1835–1919

6 While the law [of competition] may be sometimes hard for the individual, it is best for the race, because it insures the survival of the fittest in every department. We accept and welcome, therefore, as conditions to which we must accommodate ourselves, great inequality of environment, the concentration of business, industrial and commercial, in the hands of a few, and the law of competition between these, as being not only beneficial, but essential for the future progress of the race.

Wealth. From the North American Review [June 1889]

7 Upon the sacredness of property civilization itself depends—the right of the laborer to his hundred dollars in the savings bank, and equally the legal right of the millionaire to his millions.

Wealth. From the North American Review

8 Surplus wealth is a sacred trust which its possessor is bound to administer in his lifetime for the good of the community.

Wealth. From the North American Review

9 Those who would administer wisely must, indeed, be wise, for one of the serious obstacles to the improvement of our race is indiscriminate charity.

Wealth. From the North American Review

10 The man who dies . . . rich dies disgraced.

Wealth. From the North American Review

11 Three generations from shirtsleeves to shirtsleeves.¹

Triumphant Democracy [1886]

¹There's nobbut three generations atween clog and clog.—*Lancashire proverb, which Carnegie liked to quote*

Mark Twain² [Samuel Langhorne Clemens]

1835–1910

12 The serene confidence which a Christian feels in four aces.

Letter to The Golden Era (San Francisco)

[May 22, 1864]

13 I *have* had a "call" to literature, of a low order—*i.e.* humorous. It is nothing to be proud of, but it is my strongest suit . . . seriously scribbling to excite the *laughter* of God's creatures.

Letter to Orion and Mary Clemens [October

19, 1865]

14 I don't see no p'int about that frog that's any better'n any other frog.

The Notorious Jumping Frog of Calaveras

County [1865]³

15 I'll resk forty dollars that he can outjump any frog in Calaveras county.

The Notorious Jumping Frog of Calaveras

County

16 They spell it Vinci and pronounce it Vinchy; foreigners always spell better than they pronounce.

The Innocents Abroad [1869], ch. 19

17 There's millions in it!

The Gilded Age (stage version) [1874]

18 Barring that natural expression of villainy which we all have, the man looked honest enough.

Sketches [1875]. A Mysterious Visit

19 Tom appeared on the sidewalk with a bucket of whitewash and a long-handled brush. He surveyed the fence, and all gladness left him and a deep melancholy settled down upon his spirit. Thirty yards of board fence nine feet high. Life to him seemed hollow, and existence but a burden.

The Adventures of Tom Sawyer [1876], ch. 2

20 Work consists of whatever a body is *obliged* to do. . . . Play consists of whatever a body is not obliged to do.

The Adventures of Tom Sawyer, 2

21 She makes me wash, they comb me all to thunder; she won't let me sleep in the woodshed. . . . The widdler eats by a bell; she goes to bed by a bell; she gits up by a bell—everything's so awful reg'lar a body can't stand it.

The Adventures of Tom Sawyer, 35

22 There is a sumptuous variety about the New England weather that compels the stranger's admi-

²A pseudonym apparently derived from the Mississippi steamboating term signifying two fathoms (12 feet) of depth.

³Frequently cited as "The Celebrated Jumping Frog of Calaveras County."

ration—and regret. The weather is always doing something there; always attending strictly to business; always getting up new designs and trying them on the people to see how they will go. . . . Yes, one of the brightest gems in the New England weather is the dazzling uncertainty of it.

Speech. The Weather [1876]

- 1 I am a great & sublime fool. But then I am God's fool, & all His works must be contemplated with respect.

Letter to William Dean Howells [December 28(?), 1877]

- 2 I'm the man they call Sudden Death and General Desolation! Sired by a hurricane, dam'd by an earthquake. . . . When I'm playful I use the meridians of longitude and parallels of latitude for a seine, and drag the Atlantic Ocean for whales! I scratch my head with the lightning and purr myself to sleep with the thunder!

Life on the Mississippi [1883], ch. 3

- 3 The Child of Calamity.

Life on the Mississippi, 3

- 4 I can picture that old time to myself now, just as it was then: the white town drowsing in the sunshine of a summer's morning . . . the great Mississippi, the majestic, the magnificent Mississippi, rolling its mile-wide tide along, shining in the sun.

Life on the Mississippi, 4

- 5 I was gratified to be able to answer promptly, and I did. I said I didn't know.

Life on the Mississippi, 6

- 6 Your true pilot cares nothing about anything on earth but the river, and his pride in his occupation surpasses the pride of kings.

Life on the Mississippi, 7

- 7 By the Shadow of Death, but he's a lightning pilot!

Life on the Mississippi, 7

- 8 I'll learn him or kill him.

Life on the Mississippi, 8

- 9 When I find a well-drawn character in fiction or biography, I generally take a warm personal interest in him, for the reason that I have known him before—met him on the river.

Life on the Mississippi, 18

- 10 The first time I ever saw St. Louis, I could have bought it for six million dollars, and it was the mistake of my life that I did not do it.

Life on the Mississippi, 22

- 11 Give an Irishman lager for a month, and he's a dead man. An Irishman is lined with copper, and

the beer corrodes it. But whiskey polishes the copper and is the saving of him.

Life on the Mississippi, 23

- 12 All the modern inconveniences.

Life on the Mississippi, 43

- 13 Persons attempting to find a motive in this narrative will be prosecuted; persons attempting to find a moral in it will be banished; persons attempting to find a plot in it will be shot.

Adventures of Huckleberry Finn [1885].

Notice

- 14 You don't know about me, without you have read a book by the name of "The Adventures of Tom Sawyer," but that ain't no matter. That book was made by Mr. Mark Twain, and he told the truth, mainly. There was things which he stretched, but mainly he told the truth. That is nothing. I never seen anybody but lied, one time or another.

Adventures of Huckleberry Finn, ch. 1

- 15 It was kind of solemn, drifting down the big still river, laying on our backs looking up at the stars, and we didn't ever feel like talking loud, and it warn't often that we laughed, only a little kind of a low chuckle. We had mighty good weather, as a general thing, and nothing ever happened to us at all, that night, nor the next, nor the next.

Adventures of Huckleberry Finn, 12

- 16 "Pilgrim's Progress," about a man that left his family it didn't say why. I read considerable in it now and then. The statements was interesting, but tough.

Adventures of Huckleberry Finn, 17

- 17 We said there warn't no home like a raft, after all. Other places do seem so cramped up and smothery, but a raft don't. You feel mighty free and easy and comfortable on a raft.

Adventures of Huckleberry Finn, 18

- 18 It was a monstrous big river down there.

Adventures of Huckleberry Finn, 19

- 19 All kings is mostly rapsallions.

Adventures of Huckleberry Finn, 23

- 20 Hain't we got all the fools in town on our side? and ain't that a big enough majority in any town?

Adventures of Huckleberry Finn, 26

- 21 You can't pray a lie.

Adventures of Huckleberry Finn, 31

- 22 I studied a minute, sort of holding my breath, and then says to myself: "All right, then, I'll go to hell."

Adventures of Huckleberry Finn, 31

- 1 He [George Washington Cable] has taught me to abhor and detest the Sabbath-day and hunt up new and troublesome ways to dishonor it.
Letter to William Dean Howells [February 27, 1885]
- 2 The difference between the *almost*-right word & the *right* word is really a large matter—it's the difference between the lightning bug and the lightning.
Letter to George Bainton [October 15, 1888]
- 3 We saw a faraway town sleeping in a valley by a winding river; and beyond it, on a hill, a vast gray fortress, with towers and turrets, the first I had ever seen, out of a picture.
“Bridgeport?” said I, pointing.
“Camelot,” said he.
A Connecticut Yankee in King Arthur's Court [1889]. A Word of Explanation
- 4 Whenever the literary German dives into a sentence, that is the last you are going to see of him till he emerges on the other side of his Atlantic with his verb in his mouth.
A Connecticut Yankee in King Arthur's Court, ch. 22
- 5 There ain't no way to find out why a snorer can't hear himself snore.
Tom Sawyer Abroad [1894], ch. 10
- 6 Tell the truth or trump—but get the trick.
Pudd'nhead Wilson [1894]. Pudd'nhead Wilson's Calendar, ch. 1
- 7 Adam was but human—this explains it all. He did not want the apple for the apple's sake, he wanted it only because it was forbidden.
Pudd'nhead Wilson. Pudd'nhead Wilson's Calendar, 2
- 8 Training is everything. The peach was once a bitter almond; cauliflower is nothing but cabbage with a college education.
Pudd'nhead Wilson. Pudd'nhead Wilson's Calendar, 5
- 9 One of the most striking differences between a cat and a lie is that a cat has only nine lives.
Pudd'nhead Wilson. Pudd'nhead Wilson's Calendar, 7
- 10 The holy passion of Friendship is of so sweet and steady and loyal and enduring a nature that it will last through a whole lifetime, if not asked to lend money.
Pudd'nhead Wilson. Pudd'nhead Wilson's Calendar, 8
- 11 Why is it that we rejoice at a birth and grieve at a funeral? It is because we are not the person involved.
Pudd'nhead Wilson. Pudd'nhead Wilson's Calendar, 9
- 12 When angry, count four; when very angry, swear.
Pudd'nhead Wilson. Pudd'nhead Wilson's Calendar, 10
- 13 As to the Adjective: when in doubt, strike it out.
Pudd'nhead Wilson. Pudd'nhead Wilson's Calendar, 11
- 14 Nothing so needs reforming as other people's habits.
Pudd'nhead Wilson. Pudd'nhead Wilson's Calendar, 15
- 15 Put all your eggs in the one basket and—WATCH THAT BASKET.
Pudd'nhead Wilson. Pudd'nhead Wilson's Calendar, 15
- 16 If you pick up a starving dog and make him prosperous, he will not bite you. This is the principal difference between a dog and a man.
Pudd'nhead Wilson. Pudd'nhead Wilson's Calendar, 16
- 17 Few things are harder to put up with than the annoyance of a good example.
Pudd'nhead Wilson. Pudd'nhead Wilson's Calendar, 19
- 18 It were not best that we should all think alike; it is difference of opinion that makes horse-races.
Pudd'nhead Wilson. Pudd'nhead Wilson's Calendar, 19
- 19 [Citing a familiar “American joke”:] In Boston they ask, How much does he know? in New York, How much is he worth? in Philadelphia, Who were his parents?
What Paul Bourget Thinks of Us [1895]
- 20 He saw nearly all things as through a glass eye, darkly.
Fenimore Cooper's Literary Offenses [1895]
- 21 Be good and you will be lonesome.
Following the Equator [1897]. Pudd'nhead Wilson's New Calendar, frontispiece caption
- 22 When in doubt tell the truth.
Following the Equator. Pudd'nhead Wilson's New Calendar, ch. 2
- 23 Noise proves nothing. Often a hen who has merely laid an egg cackles as if she had laid an asteroid.
Following the Equator. Pudd'nhead Wilson's New Calendar, 5

- 1 Truth is the most valuable thing we have. Let us economize it.
Following the Equator. Pudd'nhead Wilson's New Calendar, 7
- 2 It could probably be shown by facts and figures that there is no distinctly native American criminal class except Congress.
Following the Equator. Pudd'nhead Wilson's New Calendar, 8
- 3 Everything human is pathetic. The secret source of Humor itself is not joy but sorrow. There is no humor in heaven.
Following the Equator. Pudd'nhead Wilson's New Calendar, 10
- 4 We should be careful to get out of an experience only the wisdom that is in it—and stop there; lest we be like the cat that sits down on a hot stove-lid. She will never sit down on a hot stove-lid again—and that is well; but also she will never sit down on a cold one any more.
Following the Equator. Pudd'nhead Wilson's New Calendar, 11
- 5 Pity is for the living, envy is for the dead.
Following the Equator. Pudd'nhead Wilson's New Calendar, 19
- 6 It is by the goodness of God that in our country we have those three unspeakably precious things: freedom of speech, freedom of conscience, and the prudence never to practice either of them.
Following the Equator. Pudd'nhead Wilson's New Calendar, 20
- 7 “*Classic.*” A book which people praise and don't read.
Following the Equator. Pudd'nhead Wilson's New Calendar, 25
- 8 Man is the only animal that blushes. Or needs to.
Following the Equator. Pudd'nhead Wilson's New Calendar, 27
- 9 Each person is born to one possession which outvalues all his others—his last breath.
Following the Equator. Pudd'nhead Wilson's New Calendar, 42
- 10 It takes your enemy and your friend, working together, to hurt you to the heart; the one to slander you and the other to get the news to you.
Following the Equator. Pudd'nhead Wilson's New Calendar, 45
- 11 In statesmanship get the formalities right, never mind about the moralities.
Following the Equator. Pudd'nhead Wilson's New Calendar, 65
- 12 Everyone is a moon, and has a dark side which he never shows to anybody.
Following the Equator. Pudd'nhead Wilson's New Calendar, 66
- 13 The report of my death was an exaggeration.
Note to London correspondent of the New York Journal [June 1, 1897]
- 14 Always do right. This will gratify some people, and astonish the rest.
Card sent to the Young People's Society, Greenpoint Presbyterian Church, Brooklyn [February 16, 1901]
- 15 I believe that our Heavenly Father invented man because he was disappointed in the monkey.
Autobiographical Dictation [November 24, 1906]
- 16 Laws are sand, customs are rock. Laws can be evaded and punishment escaped, but an openly transgressed custom brings sure punishment.
The Gorky Incident [1906]
- 17 Thunder is good, thunder is impressive; but it is the lightning that does the work.
Letter to an Unidentified Person [August 28, 1908]
- 18 Power, money, persuasion, supplication, persecution—these can lift at a colossal humbug—push it a little—weaken it a little, century by century, but only laughter can blow it to rags and atoms at a blast. Against the assault of laughter nothing can stand.
The Mysterious Stranger [1922], ch. 10
- 19 O kind missionary, O compassionate missionary, leave China! come home and convert these Christians!
Europe and Elsewhere [1923]. The United States of Lyncherdom
- 20 You tell me whar a man gits his corn pone, en I'll tell you what his 'pinions is.
Europe and Elsewhere. Corn-Pone Opinions
- 21 Biographies are but the clothes and buttons of the man—the biography of the man himself cannot be written.
Autobiography [1924], vol. I
- 22 [Man] has imagined a heaven, and has left entirely out of it the supremest of all his delights . . . sexual intercourse! . . . His heaven is like himself: strange, interesting, astonishing, grotesque. I give you my word, it has not a single feature in it that he *actually values.*
Letters from the Earth [1962], II
- 23 [The Bible] has noble poetry in it; and some clever fables; and some blood-drenched history;

and a wealth of obscenity; and upwards of a thousand lies. *Letters from the Earth, III*

- 1 When I was younger I could remember anything, whether it happened or not; but I am getting old, and soon I shall remember only the latter.

From ALBERT BIGELOW PAINE, Mark Twain, A Biography [1912]

- 2 Clothes make the man. Naked people have little or no influence in society. *Attributed*
- 3 Everybody talks about the weather, but nobody does anything about it.¹ *Attributed*
- 4 Golf is a good walk spoiled. *Attributed*

Thomas Bailey Aldrich

1836–1907

- 5 In street and alley, what strange tongues are loud,
Accents of menace alien to our air,
Voices that once the Tower of Babel knew!
O Liberty, white Goddess! Is it well
To leave the gates unguarded?

The Unguarded Gates [1892]

- 6 Though I am not genuine Boston, I am Boston-plated.
From FERRIS GREENSLET, The Life of Thomas Bailey Aldrich [1908]

Isabella Mary Beeton

1836–1865

- 7 A place for everything and everything in its place.²
The Book of Household Management [1861]
- 8 Clear as you go.
The Book of Household Management

Edward Ernest Bowen

1836–1901

- 9 Forty years on, when afar and asunder
Parted are those who are singing today.
*Forty Years On [1872]*³

¹A famously moot quotation frequently attributed instead to Charles Dudley Warner (see 543). A variant version—“We all grumble about the weather but nothing is *done* about it”—appears in Robert Underwood Johnson’s recollections of Mark Twain (*Remembered Yesterdays* [1923]).

²In a well-conducted man-of-war . . . everything is in its place, and there is a place for everything. —MARRYAT, *Masterman Ready* [1842]

³Harrow school song.

Joseph Chamberlain

1836–1914

- 10 The day of small nations has long passed away.
The day of Empires has come.
Speech. Birmingham [May 12, 1904]

Sir W[illiam] S[chwenck] Gilbert

1836–1911

- 11 Oh, I am a cook and a captain bold
And the mate of the *Nancy* brig,
And a bo’sun tight, and a midshipmite,
And the crew of the captain’s gig.
The “Bab” Ballads [1866–1871]. The Yarn of the “Nancy Bell,” st. 3
- 12 As innocent as a new-laid egg.
Engaged [1877], act I
- 13 I’m called Little Buttercup—dear little Buttercup,
Though I could never tell why.
H.M.S. Pinafore [1878], act I
- 14 I am the Captain of the *Pinafore*;
And a right good captain too!
H.M.S. Pinafore, I
- 15 And I’m never, never sick at sea!
What, never?
No, never!
What, *never*?
Hardly ever!
He’s hardly ever sick at sea!
Then give three cheers, and one cheer more
For the hardy Captain of the *Pinafore*!
H.M.S. Pinafore, I
- 16 And so do his sisters, and his cousins, and his aunts!
His sisters and his cousins,
Whom he reckons up by dozens,
And his aunts!
H.M.S. Pinafore, I
- 17 When I was a lad I served a term
As office boy to an Attorney’s firm.
I cleaned the windows and I swept the floor
And I polished up the handle of the big front door.
I polished up that handle so carefuller
That now I am the Ruler of the Queen’s Navee!
H.M.S. Pinafore, I
- 18 Stick close to your desks and *never go to sea*,
And you all may be Rulers of the Queen’s Navee!
H.M.S. Pinafore, I
- 19 Things are seldom what they seem,
Skim milk masquerades as cream.
H.M.S. Pinafore, II
- 20 He is an Englishman!
For he himself has said it,

- And it's greatly to his credit,
That he is an Englishman! *H.M.S. Pinafore, II*
- 1 For he might have been a Roosian,
A French or Turk or Proosian,
Or perhaps Itali-an.
But in spite of all temptations
To belong to other nations,
He remains an Englishman. *H.M.S. Pinafore, II*
- 2 It is, it is a glorious thing
To be a Pirate King.
Pirates of Penzance [1879], act I
- 3 I am the very model of a modern Major-General.
I've information vegetable, animal, and mineral,
I know the Kings of England, and I quote the
fights historical,
From Marathon to Waterloo, in order categorical.
Pirates of Penzance, I
- 4 When the foeman bares his steel,
Tarantara, tarantara!
We uncomfortable feel,
Tarantara. *Pirates of Penzance, II*
- 5 When constabulary duty's to be done,
The policeman's lot is not a happy one.
Pirates of Penzance, II
- 6 Come, friends, who plow the sea,
Truce to navigation,
Take another station;
Let's vary piracee
With a little burglaree.¹ *Pirates of Penzance, II*
- 7 Twenty love-sick maidens we,
Love-sick all against our will.
Patience [1881], act I
- 8 You must lie upon the daisies and discourse in
novel phrases of your complicated state of
mind,
The meaning doesn't matter if it's only idle chatter
of a transcendental kind.
And everyone will say,
As you walk your mystic way,
"If this young man expresses himself in terms too
deep for *me*,
Why, what a very singularly deep young man this
deep young man must be!" *Patience, I*
- 9 Though the Philistines may jostle, you will rank as
an apostle in the high aesthetic band,
If you walk down Piccadilly with a poppy or a lily
in your medieval hand.
And everyone will say,
As you walk your flowery way,
- "If he's content with a vegetable love, which would
certainly not suit *me*,
Why, what a most particularly pure young man this
pure young man must be!" *Patience, I*
- 10 Prithee, pretty maiden, will you marry me?
(Hey, but I'm hopeful, willow, willow, waly!)
Patience, I
- 11 While this magnetic,
Peripatetic
Lover he lived to learn,
By no endeavor,
Can magnet ever
Attract a silver churn! *Patience, II*
- 12 Francesca da Rimini, miminy, piminy,
Je-ne-sais-quoi young man! *Patience, II*
- 13 A greenery-yallery, Grosvenor Gallery,
Foot-in-the-grave young man! *Patience, II*
- 14 I see no objection to stoutness, in moderation.
Iolanthe [1882], act I
- 15 None shall part us from each other,
One in life and death are we:
All in all to one another—
I to thee and thou to me!
Thou the tree and I the flower—
Thou the idol; I the throng—
Thou the day and I the hour—
Thou the singer; I the song! *Iolanthe, I*
- 16 Bow, bow, ye lower middle classes!
Bow, bow, ye tradesmen, bow, ye masses.
Iolanthe, I
- 17 The Law is the true embodiment
Of everything that's excellent.
It has no kind of fault or flaw,
And I, my Lords, embody the Law. *Iolanthe, I*
- 18 Pretty young wards in Chancery. *Iolanthe, I*
- 19 For I'm not so old, and not so plain,
And I'm quite prepared to marry again.
Iolanthe, I
- 20 Hearts just as pure and fair
May beat in Belgrave Square
As in the lowly air
Of Seven Dials. *Iolanthe, I*
- 21 When I went to the Bar as a very young man
(Said I to myself, said I). *Iolanthe, I*
- 22 I often think it's comical
How nature always does contrive
That every boy and every gal,
That's born into the world alive,
Is either a little Liberal,
Or else a little Conservative! *Iolanthe, II*

¹The roistering chorus "Hail, hail, the gang's all here" is sung to Sir Arthur Sullivan's music for these lines.

- 1 Here's a pretty kettle of fish!
Iolanthe, II
- 2 The House of Peers, throughout the war,
Did nothing in particular,
And did it very well. *Iolanthe, II*
- 3 When you're lying awake with a dismal headache,
and repose is taboo'd by anxiety,
I conceive you may use any language you choose to
indulge in, without impropriety. *Iolanthe, II*
- 4 For you dream you are crossing the Channel, and
tossing about in a steamer from Harwich—
Which is something between a large bathing ma-
chine and a very small second-class carriage. *Iolanthe, II*
- 5 Faint heart never won fair lady!
Nothing venture, nothing win—
Blood is thick, but water's thin—
In for a penny, in for a pound¹—
It's Love that makes the world go round!
Iolanthe, II
- 6 I love my fellow creatures—I do all the good I
can—
Yet everybody says I'm such a disagreeable man!
And I can't think why!
Princess Ida [1884], act I
- 7 A wandering minstrel I—
A thing of shreds and patches,
Of ballads, songs and snatches,
And dreamy lullaby! *The Mikado [1885], act I*
- 8 I can't help it. I was born sneering.
The Mikado, I
- 9 As some day it may happen that a victim must be
found,
I've got a little list—I've got a little list.
Of society offenders who might well be
underground,
And who never would be missed—who never
would be missed. *The Mikado, I*
- 10 Then the idiot who praises, with enthusiastic tone,
All centuries but this, and every country but his
own. *The Mikado, I*
- 11 Three little maids from school are we,
Pert as a schoolgirl well can be,
Filled to the brim with girlish glee.
The Mikado, I
- 12 Ah, pray make no mistake,
We are not shy;
- We're very wide awake,
The moon and I! *The Mikado, II*
- 13 Here's a pretty state of things!
Here's a pretty how-de-do! *The Mikado, II*
- 14 My object all sublime
I shall achieve in time—
To let the punishment fit the crime.
The Mikado, II
- 15 A source of innocent merriment! *The Mikado, II*
- 16 On a cloth untrue
With a twisted cue
And elliptical billiard balls. *The Mikado, II*
- 17 I seized him by his little pig-tail,
And on his knees fell he,
As he squirmed and struggled,
And gurgled and guggled,
I drew my snickersnee! *The Mikado, II*
- 18 Merely corroborative detail, intended to give
artistic verisimilitude to an otherwise bald and un-
convincing narrative. *The Mikado, II*
- 19 The flowers that bloom in the spring, tra la,
Have nothing to do with the case.
The Mikado, II
- 20 On a tree by a river a little tomtit
Sang "Willow, titwillow, titwillow!"
And I said to him, "Dicky-bird, why do you sit
Singing 'Willow, titwillow, titwillow!'
"Is it weakness of intellect, birdie?" I cried,
"Or a rather tough worm in your little inside?"
With a shake of his poor little head he replied,
"Oh, willow, titwillow, titwillow!"
The Mikado, II
- 21 There's a fascination frantic
In a ruin that's romantic;
Do you think you are sufficiently decayed?
The Mikado, II
- 22 He uses language that would make your hair
curl. *Ruddigore [1887], act I*
- 23 When the footpads quail at the night-bird's wail,
and black dogs bay at the moon,
Then is the specters' holiday—then is the ghosts'
high noon! *Ruddigore, II*
- 24 I have a song to sing, O!
Sing me your song, O!
The Yeomen of the Guard [1888], act I
- 25 It's a song of a merryman, moping mum,
Whose soul was sad, and whose glance was glum,
Who sipped no sup, and who craved no crumb,
As he sighed for the love of a lady.
The Yeomen of the Guard, I

¹Well, then o'er shoes, o'er boots. And in for a penny, in for a pound.—EDWARD RAVENSCROFT [fl. 1671–1697], *The Canterbury Guests; Or, A Bargain Broken* [1695], act V, sc. i

- 1 He led his regiment from behind—
He found it less exciting.
The Gondoliers [1889], act I
- 2 That celebrated,
Cultivated,
Underrated
Nobleman,
The Duke of Plaza Toro! *The Gondoliers, I*
- 3 No soldier in that gallant band
Hid half as well as he did.
He lay concealed throughout the war,
And so preserved his gore, O! *The Gondoliers, I*
- 4 Of *that* there is no manner of doubt—
No probable, possible shadow of doubt—
No possible doubt whatever. *The Gondoliers, I*
- 5 Life's a pudding full of plums;
Care's a canker that benumbs,
Wherefore waste our elocution
On impossible solution?
Life's a pleasant institution,
Let us take it as it comes! *The Gondoliers, I*
- 6 The gratifying feeling that our duty has been done.
The Gondoliers, II
- 7 Take a pair of sparkling eyes. *The Gondoliers, II*
- 8 When everyone is somebodee,
Then no one's anybody! *The Gondoliers, II*
- 9 The world has joked incessantly for over fifty
centuries.
And every joke that's possible has long ago been
made.
His Excellency: The Played-Out Humorist
[1894]

Bret Harte
[Francis Brett Harte]

1836–1902

- 10 Tell the boys I've got the Luck with me now.
The Luck of Roaring Camp [1868]
- 11 Beneath this tree lies the body of JOHN
OAKHURST, who struck a streak of bad luck on the
23rd of November, 1850, and handed in his checks
on the 7th of December, 1850.
The Outcasts of Poker Flat [1869]
- 12 Which I wish to remark,
And my language is plain,
That for ways that are dark
And for tricks that are vain,
The heathen Chinee is peculiar,
Which the same I would rise to explain.
Plain Language from Truthful James [1870]

Jane Ellice Hopkins

1836–1904

- 13 Genius is an infinite capacity for taking pains.¹
Work Amongst Working Men [1870]

Cesare Lombroso

1836–1909

- 14 Klopstock was questioned regarding the mean-
ing of a passage in his poem. He replied, "God and
I both knew what it meant once; now God alone
knows."² *The Man of Genius [1891], pt. I, ch. 2*
- 15 The appearance of a single great genius is more
than equivalent to the birth of a hundred mediocri-
ties. *The Man of Genius, II, 2*
- 16 "Lawsuit mania" . . . a continual craving to go
to law against others, while considering themselves
the injured party. *The Man of Genius, III, 3*

John Burroughs

1837–1921

- 17 Serene, I fold my hands and wait,
Nor care for wind, nor tide, nor sea;
I rave no more 'gainst time or fate,
For lo! my own shall come to me.
Waiting [1876], st. 1
- 18 I was born with a chronic anxiety about the
weather. *Is It Going to Rain? [1877]*
- 19 One goes to Nature only for hints and half-
truths. Her facts are crude until you have absorbed
them or translated them. . . . It is not so much what
we see as what the thing seen suggests.
Signs and Seasons [1886]. A Sharp Lookout
- 20 It is always easier to believe than to deny. Our
minds are naturally affirmative.
The Light of Day [1900]. The Modern Skeptic
- 21 Nature teaches more than she preaches. There
are no sermons in stones. It is easier to get a spark
out of a stone than a moral.
Time and Change [1912]. The Gospel of Nature
- 22 I see on an immense scale, and as clearly as in a
demonstration in a laboratory, that good comes out
of evil; that the impartiality of the Nature Provi-
dence is best; that we are made strong by what we
overcome; that man is man because he is as free to
do evil as to do good; that life is as free to develop

¹See Buffon, 321:11; Carlyle, 435:10; and Samuel Butler
[1835–1902], 558:23.

²Also attributed to Robert Browning, apropos of his *Sordello*.

hostile forms as to develop friendly; that power waits upon him who earns it; that disease, wars, the unloosened, devastating elemental forces have each and all played their part in developing and hardening man and giving him the heroic fiber.

Accepting the Universe [1922]

Grover Cleveland

1837–1908

- 1 Your every voter, as surely as your chief magistrate, exercises a public trust.¹

Inaugural Address [March 4, 1885]

George Dewey²

1837–1917

- 2 You may fire when you are ready, Gridley.
To the captain of Admiral Dewey's flagship at the battle of Manila Bay [May 1, 1898]
- 3 I am convinced that the office of the President is not such a difficult one to fill, his duties being mainly to execute the laws of Congress.
Interview in New York World [April 3, 1900]

William Dean Howells

1837–1920

- 4 Lord, for the erring thought
Not into evil wrought:
Lord, for the wicked will
Betrayed and baffled still:
For the heart from itself kept,
Our thanksgiving accept. *A Thanksgiving*
- 5 He who sleeps in continual noise is wakened by
silence. *Pordenone, IV*
- 6 The wrecks of slavery are fast growing a fungus
crop of sentiment.
Their Wedding Journey [1872]
- 7 We invite our novelists . . . to concern themselves with the more smiling aspects of life, which are the more American.
Editor's Study: Dostoevski's Latest Novel, in Harper's Monthly [September 1886]
- 8 The mortality of all inanimate things is terrible to me, but that of books most of all.
Letter to Charles Eliot Norton [April 6, 1903]

¹“Public office is a public trust” was used by the Cleveland administration as its motto.

²See Ironquill, 580:2.

- 9 Clemens was sole, incomparable, the Lincoln of our literature.
My Mark Twain [1910]
- 10 Some people can stay longer in an hour than others can in a week.
Attributed

J[ohn] P[ierpont] Morgan

1837–1913

- 11 A man always has two reasons for what he does—a good one, and the real one.
From OWEN WISTER, Roosevelt: The Story of a Friendship [1930]
- 12 Any man who has to ask about the annual upkeep of a yacht can't afford one. *Attributed*
- 13 Never be on the bear side but on the bull side when the United States is in question.³
Attributed

Horace Porter

1837–1921

- 14 A mugwump is a person educated beyond his intellect.
A slogan of the Cleveland-Blaine campaign [1884]

Innes Randolph

1837–1887

- 15 Oh, I'm a good old rebel, that's what I am.
A Good Old Rebel [c. 1870], st. 1
- 16 I won't be reconstructed, and I don't give a damn.
A Good Old Rebel, st. 4

Algernon Charles Swinburne

1837–1909

- 17 When the hounds of spring are on winter's traces,
The mother of months in meadow or plain
Fills the shadows and windy places
With lisp of leaves and ripple of rain;
And the brown bright nightingale amorous
Is half assuaged for Itylus,
For the Thracian ships and the foreign faces,
The tongueless vigil, and all the pain.
Atalanta in Calydon [1865], chorus, st. 1
- 18 For winter's rains and ruins are over,
And all the season of snows and sins;
The days dividing lover and lover,
The light that loses, the night that wins;
And time remembered is grief forgotten,

³Also attributed to Junius S. Morgan [1813–1890].

And frosts are slain and flowers begotten,
And in green underwood and cover
Blossom by blossom the spring begins.

Atalanta in Calydon, st. 4

1 Before the beginning of years
There came to the making of man
Time, with a gift of tears;
Grief, with a glass that ran;
Pleasure, with pain for leaven;
Summer, with flowers that fell;
Remembrance fallen from heaven,
And madness risen from hell;
Strength without hands to smite;
Love that endures for a breath;
Night, the shadow of light,
And life, the shadow of death.

Atalanta in Calydon, chorus, st. 1

2 For words divide and rend;
But silence is most noble till the end.

Atalanta in Calydon, chorus, st. 1

3 Change in a trice
The lilies and languors of virtue
For the raptures and roses of vice.

Dolores [1866], st. 9

4 O splendid and sterile Dolores,
Our Lady of Pain.

Dolores, st. 9

5 The delight that consumes the desire,
The desire that outruns the delight.

Dolores, st. 14

6 For the crown of our life as it closes
Is darkness, the fruit there of dust.

Dolores, st. 20

7 What ailed us, O gods, to desert you
For creeds that refuse and restrain?
Come down and redeem us from virtue,
Our Lady of Pain.

Dolores, st. 35

8 Lo, this is she that was the world's delight.

Laus Veneris [1866], st. 3

9 Ah, yet would God this flesh of mine might be
Where air might wash and long leaves cover me;
Where tides of grass break into foam of flowers,
Or where the wind's feet shine along the sea.

Laus Veneris, st. 14

10 O sad kissed mouth, how sorrowful it is!

Laus Veneris, st. 79

11 To have known love, how bitter a thing it is.

Laus Veneris, st. 103

12 There will no man do for your sake, I think,
What I would have done for the least word said.
I had wrung life dry for your lips to drink,
Broken it up for your daily bread.

The Triumph of Time [1866], st. 12

13 At the door of life, by the gate of breath,
There are worse things waiting for men than death.
The Triumph of Time, st. 20

14 I will go back to the great sweet mother,
Mother and lover of men, the sea.

The Triumph of Time, st. 33

15 I shall never be friends again with roses;
I shall loathe sweet tunes.

The Triumph of Time, st. 45

16 I have lived long enough, having seen one thing,
that love hath an end.

Hymn to Proserpine [1866], l. 1

17 Thou hast conquered, O pale Galilean;¹ the world
has grown gray from thy breath;
We have drunken of things Lethean, and fed on the
fullness of death.

Laurel is green for a season, and love is sweet for a
day;

But love grows bitter with treason, and laurel
outlives not May.

Sleep, shall we sleep after all? for the world is not
sweet in the end;

For the old faiths loosen and fall, the new years
ruin and rend. *Hymn to Proserpine, l. 35*

18 I shall die as my fathers died, and sleep as they
sleep; even so.

For the glass of the years is brittle wherein we gaze
for a span. *Hymn to Proserpine, l. 106*

19 For there is no God found stronger than death;
and death is a sleep. *Hymn to Proserpine, l. 110*

20 If love were what the rose is,
And I were like the leaf,
Our lives would grow together
In sad or singing weather. *A Match [1866], st. 1*

21 If you were April's lady,
And I were lord in May. *A Match, st. 5*

22 If you were queen of pleasure,
And I were king of pain,
We'd hunt down love together,
Pluck out his flying feather,
And teach his feet a measure,
And find his mouth a rein. *A Match, st. 6*

23 Forget that I remember,
And dream that I forget. *Rococo [1866], st. 2*

24 For life is sweet, but after life is death.
This is the end of every man's desire.
A Ballad of Burdens [1866]. L'Envoy

25 Here, where the world is quiet;
Here, where all trouble seems

¹See Julian, 117:14.

Dead winds' and spent waves' riot
 In doubtful dreams of dreams.
The Garden of Proserpine [1866], st. 1

1 I am tired of tears and laughter,
 And men that laugh and weep;
 Of what may come hereafter
 For men that sow and reap:
 I am weary of days and hours,
 Blown buds of barren flowers,
 Desires and dreams and powers
 And everything but sleep.
The Garden of Proserpine, st. 2

2 We are not sure of sorrow,
 And joy was never sure.
The Garden of Proserpine, st. 10

3 From too much love of living,
 From hope and fear set free,
 We thank with brief thanksgiving
 Whatever gods may be
 That no life lives forever;
 That dead men rise up never;
 That even the weariest river
 Winds somewhere safe to sea.
The Garden of Proserpine, st. 11

4 Ah that such sweet things should be fleet,
 Such fleet things sweet! *Félice [1866], st. 22*

5 I remember the way we parted,
 The day and the way we met;
 You hoped we were both broken-hearted
 And knew we should both forget.
An Interlude [1866], st. 11

6 And the best and the worst of this is
 That neither is most to blame,
 If you have forgotten my kisses
 And I have forgotten your name.
An Interlude, st. 14

7 I am that which began;
 Out of me the years roll;
 Out of me God and man;
 I am equal and whole;
 God changes, and man, and the form of them
 bodily; I am the soul. *Hertha [1871], st. 1*

8 A creed is a rod,
 And a crown is of night;
 But this thing is God,
 To be man with thy might,
 To grow straight in the strength of thy spirit, and
 to live out thy life as the light.
Hertha, st. 15

9 In the gray beginning of years, in the twilight of
 things that began,
 The word of the earth in the ears of the world, was
 it God? was it man? *Hymn of Man [1871]*

10 Glory to Man in the highest! for Man is the master
 of things. *Hymn of Man*

11 A blatant Bassarid of Boston, a rampant Maenad
 of Massachusetts.¹
Under the Microscope [1872]

12 Poor splendid wings so frayed and soiled and torn!
A Ballad of François Villon [1878], st. 3

13 Villon, our sad bad glad mad brother's name.
A Ballad of François Villon, refrain

14 In a coign of the cliff between lowland and
 highland,
 At the sea-down's edge between windward and lee,
 Walled round with rocks as an inland island,
 The ghost of a garden fronts the sea.
A Forsaken Garden [1878], st. 1

15 Sleep; and if life was bitter to thee, pardon,
 If sweet, give thanks; thou hast no more to live;
 And to give thanks is good, and to forgive.
*Ave Atque Vale: In Memory of Charles
 Baudelaire [1878], st. 17*

16 Body and spirit are twins: God only knows which is
 which.
*The Higher Pantheism in a Nutshell [1880],
 st. 7*

17 God, whom we see not, is: and God, who is not,
 we see:
 Fiddle, we know, is diddle: and diddle, we take it, is
 dee.
The Higher Pantheism in a Nutshell, st. 12

18 Mr. Whitman's Eve is a drunken apple-woman,
 indecently sprawling in the slush and gutter amid
 the rotten refuse of her overturned fruit-stall. . . .
 Mr. Whitman's Venus is a Hottentot wench under
 the influence of cantharides and adulterated rum.
Studies in Prose and Poetry [1894]. Whitmania

Henry [Brooks] Adams 1838–1918

19 Accident counts for much in companionship as
 in marriage.
The Education of Henry Adams [1907], ch. 4

20 Women have, commonly, a very positive moral
 sense; that which they will, is right; that which they
 reject, is wrong; and their will, in most cases, ends
 by settling the moral.
The Education of Henry Adams, 6

¹Harriet Beecher Stowe, whose accusations against Byron in
 "The True Story of Lady Byron's Life" [*Atlantic Monthly*, Sep-
 tember 1869] and in *Lady Byron Vindicated* [1870] aroused
 strong protests in England.

- 1 All experience is an arch, to build upon.
The Education of Henry Adams, 6
- 2 Only on the edge of the grave can man conclude anything.
The Education of Henry Adams, 6
- 3 Although the Senate is much given to admiring in its members a superiority less obvious or quite invisible to outsiders, one Senator seldom proclaims his own inferiority to another, and still more seldom likes to be told of it.
The Education of Henry Adams, 7
- 4 Friends are born, not made.
The Education of Henry Adams, 7
- 5 A friend in power is a friend lost.
The Education of Henry Adams, 7
- 6 The effect of power and publicity on all men is the aggravation of self, a sort of tumor that ends by killing the victim's sympathies.
The Education of Henry Adams, 10
- 7 Young men have a passion for regarding their elders as senile.
The Education of Henry Adams, 11
- 8 Knowledge of human nature is the beginning and end of political education.
The Education of Henry Adams, 12
- 9 Intimates are predestined.
The Education of Henry Adams, 13
- 10 Chaos often breeds life, when order breeds habit.
The Education of Henry Adams, 13
- 11 At best, the renewal of broken relations is a nervous matter.
The Education of Henry Adams, 16
- 12 Sumner's¹ mind had reached the calm of water which receives and reflects images without absorbing them; it contained nothing but itself.
The Education of Henry Adams, 16
- 13 The difference is slight, to the influence of an author, whether he is read by five hundred readers, or by five hundred thousand; if he can select the five hundred, he reaches the five hundred thousand.
The Education of Henry Adams, 17
- 14 The progress of Evolution from President Washington to President Grant was alone evidence enough to upset Darwin.
The Education of Henry Adams, 17
- 15 A teacher affects eternity; he can never tell where his influence stops.
The Education of Henry Adams, 20
- 16 One friend in a lifetime is much; two are many; three are hardly possible. Friendship needs a certain parallelism of life, a community of thought, a rivalry of aim.
The Education of Henry Adams, 20
- 17 What one knows is, in youth, of little moment; they know enough who know how to learn.
The Education of Henry Adams, 21
- 18 He had often noticed that six months' oblivion amounts to newspaper death, and that resurrection is rare. Nothing is easier, if a man wants it, than rest, profound as the grave.
The Education of Henry Adams, 22
- 19 Morality is a private and costly luxury.
The Education of Henry Adams, 22
- 20 Practical politics consists in ignoring facts.
The Education of Henry Adams, 24
- 21 Nothing in education is so astonishing as the amount of ignorance it accumulates in the form of inert facts.
The Education of Henry Adams, 25
- 22 Power when wielded by abnormal energy is the most serious of facts.
The Education of Henry Adams, 28
- 23 Modern politics is, at bottom, a struggle not of men but of forces.
The Education of Henry Adams, 28
- 24 We combat obstacles in order to get repose, and, when got, the repose is insupportable.
The Education of Henry Adams, 29
- 25 No one means all he says, and yet very few say all they mean, for words are slippery and thought is viscous.
The Education of Henry Adams, 31
- 26 Even in America, the Indian summer of life should be a little sunny and a little sad, like the season, and infinite in wealth and depth of tone—but never hustled.
The Education of Henry Adams, 35

John Wilkes Booth

1838–1865

- 27 Sic semper tyrannis! The South is avenged!
After shooting President Lincoln
[April 14, 1865]

James Bryce

1838–1922

- 28 Europeans often ask, and Americans do not always explain, how it happens that this great office [the presidency], the greatest in the world, unless

¹Charles Sumner [1811–1874].

we except the Papacy, to which any man can rise by his own merits, is not more frequently filled by great and striking men.

The American Commonwealth [1888], vol. I, ch. 8

- 1 The government of cities is the one conspicuous failure of the United States.

The American Commonwealth, I, 51

- 2 To most people nothing is more troublesome than the effort of thinking.

Studies in History and Jurisprudence [1901]. Obedience

- 3 The greatest liberty that man has taken with Nature.¹

South America [1912]

George Cooper

1838–1927

- 4 Sweet Genevieve,
The days may come, the days may go,
But still the hands of memory weave
The blissful dreams of long ago.

Sweet Genevieve [c. 1877]²

John Milton Hay

1838–1905

- 5 I'll hold her nozzle agin the bank
Till the last galoot's ashore.
Pike County Ballads [1871]. Jim Bludso, st. 5

- 6 And Christ ain't a-going to be too hard
On a man that died for men.
Pike County Ballads. Jim Bludso, st. 7

- 7 And I think that saving a little child,
And fotching him to his own,
Is a derned sight better business
Than loafing around The Throne.
Pike County Ballads. Little Breeches, last stanza

- 8 True luck consists not in holding the best of the
cards at the table:
Luckiest he who knows just when to rise and go
home. *Distichs, no. 15*

- 9 It [the Spanish-American War] has been a splendid little war, begun with the highest motives, carried on with magnificent intelligence and spirit, favored by that fortune which loves the brave.

Letter to Theodore Roosevelt [July 27, 1898]

¹The Panama Canal.

²Music by HENRY TUCKER.

- 10 The open door.

To the Cabinet regarding completion of the trade policy he had negotiated with China [January 2, 1900]

George Washington Johnson

1838–1917

- 11 Let us sing of the days that are gone, Maggie,
When you and I were young.

When You and I Were Young, Maggie [1866],³ refrain

William Edward Hartpole Lecky

1838–1903

- 12 The Augustinian doctrine of the damnation of unbaptized infants and the Calvinistic doctrine of reprobation . . . surpass in atrocity any tenets that have ever been admitted into any pagan creed.

History of European Morals [1869], vol. I, ch. 1

- 13 It had been boldly predicted by some of the early Christians that the conversion of the world would lead to the establishment of perpetual peace. In looking back, with our present experience, we are driven to the melancholy conclusion that, instead of diminishing the number of wars, ecclesiastical influence has actually and very seriously increased it.

History of European Morals, II, 4

George Leybourne

d. 1884

- 14 He flies through the air with the greatest of ease,
This daring young man on the flying trapeze;
His figure is handsome, all girls he can please,
And my love he purloined her away!

The Man on the Flying Trapeze [1860]⁴

Lydia Kamekeha Liliuokalani

1838–1917

- 15 Farewell to thee, farewell to thee . . .
Until we meet again.

Aloha Oe (Farewell to Thee) [1878]

³Music by JAMES AUSTIN BUTTERFIELD.

⁴Music by ALFRED LEE.

Ernst Mach

1838–1916

- 1 Physics is experience, arranged in economical order.
The Economical Nature of Physical Inquiry [1882]
- 2 Intelligible as it is . . . that the efforts of thinkers have always been bent upon the “reduction of all physical processes to the motions of atoms,” it must yet be affirmed that this is a chimerical ideal. This ideal has often played an effective part in popular lectures, but in the workshop of the serious inquirer it has discharged scarcely the least function.
On the Principle of the Conservation of Energy [1894]

John, Viscount Morley of Blackburn

1838–1923

- 3 Where it is a duty to worship the sun it is pretty sure to be a crime to examine the laws of heat.
Voltaire [1872]
- 4 Evolution is not a force but a process; not a cause but a law.
On Compromise [1874]
- 5 It is not enough to do good; one must do it the right way.
Rousseau [1876]
- 6 You have not converted a man because you have silenced him.
Rousseau
- 7 The great business of life is to be, to do, to do without, and to depart.
Address on Aphorisms [1887]
- 8 Simplicity of character is no hindrance to subtlety of intellect.
Life of Gladstone [1903]
- 9 No man can climb out beyond the limitations of his own character.
Critical Miscellanies [1908]. *Robespierre*
- 10 There are some books which cannot be adequately reviewed for twenty or thirty years after they come out.
Recollections [1917], *vol. I, bk. 2, ch. 8*
- 11 In my creed, waste of public money is like the sin against the Holy Ghost.
Recollections, II, 5, 3
- 12 Success depends on three things: who says it, what he says, how he says it; and of these three things, what he says is the least important.
Recollections, II, 5, 4

John Muir

1838–1914

- 13 In God’s wildness lies the hope of the world—the great fresh unblighted, unredeemed wilderness.
Alaska Fragment [1890]
- 14 The clearest way into the Universe is through a forest wilderness.
John of the Mountains [1938]
- 15 The mountains are fountains of men as well as of rivers, of glaciers, of fertile soil. The great poets, philosophers, prophets, able men whose thought and deeds have moved the world, have come down from the mountains—mountain-dwellers who have grown strong there with the forest trees in Nature’s workshops.
John of the Mountains
- 16 Most people are *on* the world, not in it—have no conscious sympathy or relationship to anything about them—undiffused, separate, and rigidly alone like marbles of polished stone, touching but separate.
John of the Mountains
- 17 How hard to realize that every camp of men or beast has this glorious starry firmament for a roof! In such places standing alone on the mountaintop it is easy to realize that whatever special nests we make—leaves and moss like the marmots and birds, or tents or piled stone—we all dwell in a house of one room—the world with the firmament for its roof—and are sailing the celestial spaces without leaving any track.
John of the Mountains

Philippe Auguste Villiers de L’Isle-Adam

1838–1889

- 18 Living? We’ll leave that to the servants.¹
Axel [1890]
- 19 I have thought too much to stoop to action!²
Axel

Paul Cézanne

1839–1906

- 20 Treat nature in terms of the cylinder, the sphere, the cone, all in perspective.
From EMILE BERNARD, Paul Cézanne [1925]
- 21 Right now a moment of time is fleeting by! Capture its reality in paint! To do that we must put

¹Vivre? Les serviteurs feront cela pour nous.²J’ai trop pensé pour daigner agir!

all else out of our minds. We must become that moment, make ourselves a sensitive recording plate . . . give the image of what we actually see, forgetting everything that has been seen before our time.

From JOACHIM GASQUET, *Paul Cézanne* [1926]¹

- 1 The day is coming when a single carrot, freshly observed [in a painting], will set off a revolution.

From JOACHIM GASQUET, *Paul Cézanne*

Francis Pharcellus Church

1839–1906

- 2 Yes, Virginia, there is a Santa Claus. . . . Thank God! he lives, and he lives forever. A thousand years from now, Virginia, nay ten times ten thousand years from now, he will continue to make glad the heart of childhood.²

Editorial in the New York Sun [September 21, 1897]

Henry George

1839–1897

- 3 So long as all the increased wealth which modern progress brings goes but to build up great fortunes, to increase luxury and make sharper the contrast between the House of Have and the House of Want, progress is not real and cannot be permanent.

Progress and Poverty [1879]. *Introductory: The Problem*

Walter Pater

1839–1894

- 4 Every intellectual product must be judged from the point of view of the age and the people in which it was produced.

Studies in the History of the Renaissance [1873]. *Mirandola*

- 5 Hers is the head upon which all “the ends of the world are come,” and the eyelids are a little weary. It is a beauty wrought out from within upon the flesh, the deposit, little cell by cell, of strange thoughts and fantastic reveries and exquisite passions. Set it for a moment beside one of those white

Greek goddesses or beautiful women of antiquity, and how would they be troubled by this beauty, into which the soul with all its maladies has passed?

Studies in the History of the Renaissance.
Leonardo da Vinci [*Mona Lisa*]

- 6 She is older than the rocks among which she sits; like the vampire, she has been dead many times, and learned the secrets of the grave; and has been a diver in deep seas, and keeps their fallen day about her; and trafficked for strange webs with Eastern merchants: and as Leda, was the mother of Helen of Troy, and, as Saint Anne, the mother of Mary; and all this has been to her but as the sound of lyres and flutes, and lives only in the delicacy with which it has molded the changing lineaments, and tinged the eyelids and the hands.

Studies in the History of the Renaissance.
Leonardo da Vinci [*Mona Lisa*]

- 7 All art constantly aspires towards the condition of music.

Studies in the History of the Renaissance. The School of Giorgione

- 8 Not the fruit of experience, but experience itself, is the end.

Studies in the History of the Renaissance.
Conclusion

- 9 To burn always with this hard, gemlike flame, to maintain this ecstasy, is success in life.

Studies in the History of the Renaissance.
Conclusion

- 10 Art comes to you proposing frankly to give nothing but the highest quality to your moments as they pass.

Studies in the History of the Renaissance.
Conclusion

- 11 To know when one’s self is interested, is the first condition of interesting other people.

Marius the Epicurean [1885], *ch. 6*

- 12 It is the addition of strangeness to beauty that constitutes the romantic character in art.

Appreciation [1889]. *Postscript*

Charles Sanders Peirce

1839–1914

- 13 Do not block the way of inquiry.
Collected Papers [1931–1958], *vol. I, par. 135*

- 14 The idea does not belong to the soul; it is the soul that belongs to the idea.

Collected Papers, I, 216

¹Translated by NORBERT GUTERMAN.

²Responding to a letter from eight-year-old Virginia O’Hanlon: “Please tell me the truth; is there a Santa Claus?”

1 Every man is fully satisfied that there is such a thing as truth, or he would not ask any question.

Collected Papers, V, 211

2 Let us not pretend to doubt in philosophy what we do not doubt in our hearts.

Collected Papers, V, 265

3 All the evolution we know of proceeds from the vague to the definite.

Collected Papers, VI, 191

4 Our whole past experience is continually in our consciousness, though most of it sunk to a great depth of dimness. I think of consciousness as a bottomless lake, whose waters seem transparent, yet into which we can clearly see but a little way.

Collected Papers, VII, 547

5 Unless man have a natural bent in accordance with nature's, he has no chance of understanding nature at all.

A Neglected Argument for the Reality of God [Hibbert Journal VII: 90]

James Ryder Randall

1839–1908

6 Avenge the patriotic gore
That flecked the streets of Baltimore,
And be the battle queen of yore,
Maryland! My Maryland!

Maryland! My Maryland! [1861], st. 1

Thomas Brackett Reed

1839–1902

7 They [two fellow congressmen] never open their mouths without subtracting from the sum of human knowledge.

From SAMUEL W. MCCALL, The Life of Thomas Brackett Reed [1914], ch. 21

John Davison Rockefeller

1839–1937

8 God gave me my money. I believe the power to make money is a gift from God. . . . I believe it is my duty to make money and still more money and to use the money I make for the good of my fellow man according to the dictates of my conscience.¹

In an interview [1905]

¹He's kind iv a society f'r the previntion of croolty to money. If he finds a man misusing his money he takes it away fr'm him an' adopts it. — FINLEY PETER DUNNE, *Mr. Dooley Says* [1910]

Wilfrid Scawen Blunt

1840–1922

9 Ay, this is the famed rock, which Hercules
And Goth and Moor bequeathed us. At this door
England stands sentry. *Gibraltar*

Timothy J. Campbell

1840–1904

10 What's the Constitution between friends?²
Attributed [c. 1885]

[Henry] Austin Dobson

1840–1921

11 Time goes, you say? Ah no!
Alas, Time stays, *we* go.
The Paradox of Time [1875], st. 1

12 The ladies of St. James's!
They're painted to the eyes;
Their white it stays forever,
Their red it never dies:
But Phyllida, my Phyllida!
Her color comes and goes;
It trembles to a lily—
It wavers to a rose.
The Ladies of St. James's [1883], st. 4

Thomas Hardy

1840–1928

13 These purblind Doomsters had as readily strown
Blisses about my pilgrimage as pain.
Hap [1866]

14 When I set out for Lyonesse,
A hundred miles away,
The rime was on the spray,
And starlight lit my lonesomeness.
When I Set Out for Lyonesse [1870], st. 1

15 Good, but not religious-good.
Under the Greenwood Tree [1872], ch. 2

16 Like the British Constitution, she owes her success in practice to her inconsistencies in principle.
The Hand of Ethelberta [1876]

17 A lover without indiscretion is no lover at all.
The Hand of Ethelberta

18 In fact, precisely at this transitional point of its nightly roll into darkness the great and particular

²Reported comment to President Cleveland, who refused to support a bill on the grounds that it was unconstitutional.

glory of the Egdon waste began, and nobody could be said to understand the heath who had not been there at such a time. It could best be felt when it could not clearly be seen.

The Return of the Native [1878], ch. 1

- 1 The place became full of a watchful intentness now; for when other things sank brooding to sleep the heath appeared slowly to awake and listen.

The Return of the Native, 1

- 2 The great inviolate place had an ancient permanence which the sea cannot claim. Who can say of a particular sea that it is old? Distilled by the sun, kneaded by the moon, it is renewed in a year, in a day, or in an hour. The sea changed, the fields changed, the rivers, the villages, and the people changed, yet Egdon remained.

The Return of the Native, 1

- 3 The hard, half-aphathetic expression of one who deems anything possible at the hands of Time and Chance, except, perhaps, fair play.

The Mayor of Casterbridge [1886], ch. 1

- 4 And all her shining keys will be took from her, and her cupboards opened, and little things 'a didn't wish seen, anybody will see; and her wishes and ways will be as nothing!

The Mayor of Casterbridge, 18

- 5 Who is such a reprobate as I [Michael Henchard]! And yet it seems that even I be in Somebody's hand!

The Mayor of Casterbridge, 41

- 6 That Elizabeth-Jane Farfrae be not told of my death, or be made to grieve on account of me. And that I be not buried in consecrated ground. And that no sexton be asked to toll the bell. And that nobody is wished to see my dead body. And that no murners walk behind me at my funeral. And that no flours be planted on my grave. And that no man remember me.

*The Mayor of Casterbridge, 45
[Henchard's will]*

- 7 That cold accretion called the world, which, so terrible in the mass, is so unformidable, even pitiable, in its units.

Tess of the D'Urbervilles [1891], ch. 13

- 8 The chronic melancholy which is taking hold of the civilized races with the decline of belief in a beneficent power.

Tess of the D'Urbervilles, 18

- 9 "Justice" was done, and the President of the Immortals (in Aeschylean phrase) had ended his sport with Tess.

Tess of the D'Urbervilles, 59

- 10 But nobody did come, because nobody does.

Jude the Obscure [1895], pt. I, ch. 4

- 11 The fundamental error of their matrimonial union; that of having based a permanent contract on a temporary feeling.

Jude the Obscure, I, 11

- 12 But sometimes a woman's love of being loved gets the better of her conscience.

Jude the Obscure, IV, 5

- 13 Done because we are too menny.

Jude the Obscure, VI, 2

- 14 Do not do an immoral thing for moral reasons.

Jude the Obscure, VI, 3

- 15 I leant upon a coppice gate
When Frost was specter-gray,
And Winter's dregs made desolate
The weakening eye of day.

The Darkling Thrush [1900], st. 1

- 16 An aged thrush, frail, gaunt, and small,
In blast-beruffled plume.

The Darkling Thrush, st. 3

- 17 So little cause for carolings
Of such ecstatic sound
Was written on terrestrial things
Afar or nigh around,
That I could think there trembled through
His happy good-night air
Some blessed hope, whereof he knew
And I was unaware.

The Darkling Thrush, st. 4

- 18 Yes; quaint and curious war is!
You shoot a fellow down
You'd treat if met where any bar is,
Or help to half-a-crown.

The Man He Killed [1902], st. 5

- 19 What of the Immanent Will and its designs?
It works unconsciously as heretofore,
External artistries in circumstance.

The Dynasts [1904-1908], pt. I, forescene

- 20 A local cult called Christianity.

The Dynasts, I, Spirit of the Years, sc. vi

- 21 Ere systemed suns were globed and lit
The slaughters of the race were writ.

The Dynasts, II, v, semichorus

- 22 My argument is that War makes rattling good history; but Peace is poor reading.

The Dynasts, II, Spirit Sinister

- 23 We two kept house, the Past and I,
The Past and I;
Through all my tasks it hovered nigh,
Leaving me never alone.

The Ghost of the Past, st. 1

- 1 And as the smart ship grew
 In stature, grace, and hue,
 In shadowy silent distance grew the Iceberg too.
*The Convergence of the Twain (Lines on the
 Loss of the Titanic) [1912], st. 8*
- 2 Woman much missed, how you call to me, call to me,
 Saying that now you are not as you were
 When you had changed from the one who was all
 to me,
 But as at first, when our day was fair.
The Voice [1912], st. 1
- 3 What of the faith and fire within us
 Men who march away
 Ere the barn cocks say
 Night is growing gray,
 Leaving all that here can win us.
Men Who March Away [1914], st. 1
- 4 That night your great guns, unawares,
 Shook all our coffins as we lay,
 And broke the chancel window-squares,
 We thought it was the Judgment Day.
Channel Firing [1914], st. 1
- 5 Only a man harrowing clods
 In a slow silent walk
 With an old horse that stumbles and nods
 Half asleep as they stalk.
 Only thin smoke without flame
 From the heaps of couch grass:
 Yet this will go onward the same
 Though dynasties pass.
 Yonder a maid and her wight
 Come whispering by;
 War's annals will cloud into night
 Ere their story die.
In Time of "The Breaking of Nations" [1915]
- 6 Ah, no; the years, the years;
 Down their chiseled names the raindrop plows.
During Wind and Rain, st. 4
- 7 This is the weather the shepherd shuns,
 And so do I. *Weathers [1922], st. 2*
- 8 And meadow rivulets overflow,
 And drops on gate bars hang in a row,
 And rooks in families homeward go,
 And so do I. *Weathers, st. 2*

Fanny Dixwell Holmes

1840–1929

- 9 Washington is full of famous men and the women
 they married when they were young.
*From CATHERINE DRINKER BOWEN, Yankee
 from Olympus [1944]*

Chief Joseph¹

c. 1840–1904

- 10 Our chiefs are killed. . . . The old men are all
 dead. . . . The little children are freezing to death.
 My people, some of them have run away to the hills
 and have no blankets, no food. No one knows
 where they are, perhaps freezing to death. I want to
 have time to look for my children and see how
 many of them I can find. Maybe I can find them
 among the dead. Hear me, my chiefs. My heart is
 sick and sad. From where the sun now stands I will
 fight no more forever.
*To the Nez Percé tribe after surrender to
 General Nelson A. Miles [battle of Bear Paw
 Mountains, Montana, September 30–October
 5, 1877]*

Alfred Thayer Mahan

1840–1914

- 11 The world has never seen a more impressive
 demonstration of the influence of sea power upon
 its history. Those far distant, storm-beaten ships,
 upon which the Grand Army never looked, stood
 between it and the dominion of the world.
*The Influence of Sea Power upon the French
 Revolution and Empire, 1793–1812 [1892],
 vol. II, p. 118*
- 12 Whether they will or no, Americans must begin
 to look outward.
The Interest of America in Sea Power [1897]

William Graham Sumner

1840–1910

- 13 The Forgotten Man . . . delving away in patient
 industry, supporting his family, paying his taxes,
 casting his vote, supporting the church and the
 school . . . but he is the only one for whom there is
 no provision in the great scramble and the big di-
 vide. Such is the Forgotten Man. He works, he
 votes, generally he prays—but his chief business in
 life is to pay. . . . Who and where is the Forgotten
 Man in this case, who will have to pay for it all?
Speech. The Forgotten Man [1883]

John Addington Symonds

1840–1893

- 14 These things shall be—a loftier race
 Than e'er the world hath known shall rise

¹Hinmaton-Yalakit: Thunder Rolling in the Mountains.

With flame of freedom in their souls,
And light of knowledge in their eyes.

The Days That Are to Be, st. 1

- 1 They shall be gentle, brave and strong
To spill no drop of blood, but dare
All that may plant man's lordship firm
On earth and fire and sea and air.

The Days That Are to Be, st. 2

John Wilson

d. 1889

- 2 Oh for a book and a shady nook, either in door or
out.

Poem for a catalogue of secondhand books

Elizabeth Wordsworth

1840–1932

- 3 If all the good people were clever,
And all clever people were good,
The world would be nicer than ever
We thought that it possibly could.

Good and Clever [1890]

Émile Zola

1840–1902

- 4 I am little concerned with beauty or perfection. I
don't care for the great centuries. All I care about is
life, struggle, intensity. I am at ease in my genera-
tion.

My Hates [1866]

- 5 A work of art is a corner of creation seen through
a temperament.

My Hates

- 6 My own art is a negation of society, an affirma-
tion of the individual, outside all rules and demands
of society.

My Hates

- 7 Truth is on the march and nothing can stop it.

Article in Le Figaro [November 25, 1897]

- 8 J'accuse.

*Title of letter to the president of the French
Republic, L'Aurore [January 13, 1898]*

Robert Buchanan

1841–1901

- 9 The Fleshly School of Poetry.

Title of article [1871]¹

¹Attack on the Pre-Raphaelites occasioned by some sonnets in Dante Gabriel Rossetti's *The House of Life*.

Georges Clemenceau

1841–1929

- 10 The good Lord had only ten.

*In reference to Woodrow Wilson's Fourteen
Points*

- 11 America is the only nation in history which
miraculously has gone directly from barbarism to
degeneration without the usual interval of civiliza-
tion.

Attributed

- 12 It is easier to make war than peace.²

Speech [1919]

Oliver Wendell Holmes, Jr.

1841–1935

- 13 The life of the law has not been logic: it has been
experience.

The Common Law [1881], Lecture I

- 14 The law embodies the story of a nation's devel-
opment through many centuries, and it cannot be
dealt with as if it contained only the axioms and
corollaries of a book of mathematics.

The Common Law, I

- 15 I think that, as life is action and passion, it is re-
quired of a man that he should share the passion
and action of his time at peril of being judged not
to have lived.

Memorial Day Address [1884]

- 16 Through our great good fortune, in our youth
our hearts were touched with fire.

Memorial Day Address

- 17 I say to you in all sadness of conviction, that to
think great thoughts you must be heroes as well as
idealists.

The Profession of the Law [1886]

- 18 Certainty generally is illusion, and repose is not
the destiny of man.

The Path of the Law [1897]

- 19 The remoter and more general aspects of the law
are those which give it universal interest. It is through
them that you not only become a great master in
your calling, but connect your subject with the uni-
verse and catch an echo of the infinite, a glimpse of
its unfathomable process, a hint of the universal law.

The Path of the Law

- 20 The rule of joy and the law of duty seem to me
all one.

*Speech at Bar Association Dinner, Boston
[1900]*

²Il est plus facile de faire la guerre que la paix.

- 1 Life is an end in itself, and the only question as to whether it is worth living is whether you have enough of it.
Speech at Bar Association Dinner, Boston
- 2 A great man represents a great ganglion in the nerves of society, or, to vary the figure, a strategic point in the campaign of history, and part of his greatness consists in his being *there*.
John Marshall [1901]
- 3 Taxes are what we pay for civilized society.
Compañía de Tabacos v. Collector, 275 U.S. 87, 100 [1904]
- 4 Great cases like hard cases make bad law.
Northern Securities Co. v. United States, 193 U.S. 197, 400 [1904]
- 5 The Fourteenth Amendment does not enact Mr. Herbert Spencer's *Social Statics*.
Lochner v. New York, 198 U.S. 45, 75 [1905]
- 6 General propositions do not decide concrete cases. The decision will depend on a judgment or intuition more subtle than any articulate major premise.
Lochner v. New York, 198 U.S. 45, 78
- 7 Life is painting a picture, not doing a sum.
The Class of '61. From Speeches [1913]
- 8 The only prize much cared for by the powerful is power. The prize of the general is not a bigger tent, but command.
Law and the Court [1913]
- 9 The attacks upon the Court are merely an expression of the unrest that seems to wonder vaguely whether law and order pay. When the ignorant are taught to doubt, they do not know what they safely may believe.
Law and the Court
- 10 I recognize without hesitation that judges do and must legislate, but they can do so only interstitially; they are confined from molar to molecular motions.
Southern Pacific Co. v. Jensen, 244 U.S. 205, 221 [1917]
- 11 The common law is not a brooding omnipresence in the sky but the articulate voice of some sovereign or quasi sovereign that can be identified.
Southern Pacific Co. v. Jensen, 244 U.S. 205, 222 [1917]
- 12 Certitude is not the test of certainty.
Natural Law [1918]
- 13 The most stringent protection of free speech would not protect a man in falsely shouting fire in a theater and causing a panic. . . . The question in every case is whether the words used are used in such circumstances and are of such a nature as to create a clear and present danger that they will bring about the substantive evils that Congress has a right to prevent.
Schenck v. United States, 249 U.S. 47 [1919]
- 14 When men have realized that time has upset many fighting faiths, they may come to believe even more than they believe the very foundations of their own conduct that the ultimate good desired is better reached by free trade in ideas—that the best test of truth is the power of the thought to get itself accepted in the competition of the market, and that truth is the only ground upon which their wishes safely can be carried out. That at any rate is the theory of our Constitution. It is an experiment, as all life is an experiment.
Abrams v. United States, 250 U.S. 616, 630 [1919]
- 15 I dare say that I have worked off my fundamental formula on you that the chief end of man is to frame general propositions and that no general proposition is worth a damn.
Letter to Sir Frederick Pollock [1920]
- 16 If my fellow citizens want to go to Hell I will help them. It is my job.
Letter to Harold J. Laski [1920]
- 17 Have faith and pursue the unknown end.
Letter to John C. H. Wu [1924]
- 18 Upon this point a page of history is worth a volume of logic.
New York Trust Co. v. Eisner, 256 U.S. 345, 349 [1921]
- 19 It is said that this manifesto is more than a theory, that it was an incitement. Every idea is an incitement.
Gitlow v. New York, 268 U.S. 652, 673 [1925]
- 20 Three generations of imbeciles are enough.
Buck v. Bell, 274 U.S. 200, 207 [1927]
- 21 But if we are to yield to fashionable conventions, it seems to me that theaters are as much devoted to public use as anything well can be. We have not that respect for art that is one of the glories of France. But to many the superfluous is the necessary, and it seems to me that Government does not go beyond its sphere in attempting to make life livable for them.
Tyson & Bro. v. Banton, 273 U.S. 418, 447 [1927]
- 22 The power to tax is not the power to destroy while this Court sits.
Panhandle Oil Co. v. Knox, 277 U.S. 223 [1928]
- 23 For my part I think it a less evil that some criminals should escape than that the government should

play an ignoble part. . . . If the existing code does not permit district attorneys to have a hand in such dirty business [wiretapping], it does not permit the judge to allow such iniquities to succeed.

Olmstead v. United States, 277 U.S. 438, 470 [1928]

- 1 If there is any principle of the Constitution that more imperatively calls for attachment than any other it is the principle of free thought—not free thought for those who agree with us but freedom for the thought that we hate.

United States v. Schwimmer, 279 U.S. 644, 653 [1928]

- 2 The riders in a race do not stop short when they reach the goal. There is a little finishing canter before coming to a standstill. There is time to hear the kind voice of friends and to say to one's self: "The work is done." But just as one says that, the answer comes: "The race is over, but the work never is done while the power to work remains." The canter that brings you to a standstill need not be only coming to rest. It cannot be, while you still live. For to live is to function. That is all there is in living.

Radio address on his ninetieth birthday
[March 8, 1931]

- 3 Young man, the secret of my success is that at an early age I discovered I was not God.

Reply to a reporter's question on his ninetieth birthday [March 8, 1931]

- 4 Oh, to be seventy again!¹

At ninety, upon seeing a beautiful young woman. Attributed

- 5 A second-class intellect. But a first-class temperament!

On President Franklin Delano Roosevelt
[March 8, 1933]

W[illiam] H[enry] Hudson

1841–1922

- 6 I . . . thanked the Author of my being for the gift of that wild forest, those green mansions where I had found so great a happiness!

Green Mansions [1904], ch. 5

- 7 In this wild solitary girl [Rima] I had at length discovered the mysterious warbler that so often followed me in the wood.

Green Mansions, 5

Joaquin [Cincinnatus Hiner or Heine] Miller

c. 1841–1913

- 8 Behind him lay the gray Azores,
Behind the Gates of Hercules;
Before him not the ghost of shores,
Before him only shoreless seas. *Columbus*, st. 1

- 9 He gained a world; he gave that world
Its grandest lesson: "On! sail on!"²
Columbus, st. 5

Pierre Auguste Renoir

1841–1919

- 10 I have a predilection for painting that lends joyousness to a wall.

From AMBROISE VOLLARD, Renoir [1919]

- 11 In a few generations you can breed a racehorse.
The recipe for making a man like Delacroix is less well known.

From JEAN RENOIR, Renoir My Father [1958]

Clement William Scott

1841–1904

- 12 Oh, promise me that some day you and I
Will take our love together to some sky
Where we can be alone and faith renew,
And find the hollows where those flowers grew.
Oh, Promise Me [1888]³

Edward Rowland Sill

1841–1887

- 13 At the punch bowl's brink
Let the thirsty think
What they say in Japan:
"First the man takes a drink,
Then the drink takes a drink,
Then the drink takes the man!"
An Adage from the Orient

- 14 But Lord,
Be merciful to me, a fool! *The Fool's Prayer*

²Actually, it was MARTÍN ALONSO PINZÓN [c. 1440–1493] who said, "Adelante, adelante, I can't hold with turning back without sighting land."

³Set to music by REGINALD DE KOVEN [1859–1920] and interpolated in his opera *Robin Hood* [1890].

¹If only one were eighty!—COUNT FRIEDRICH VON WRANGEL [1784–1877]; *attributed*

Sir Henry Morton Stanley

1841–1904

- 1 Doctor Livingstone, I presume?
*On meeting David Livingstone in Ujiji,
 Central Africa [November 10, 1871]¹*

Ironquill [Eugene Fitch Ware]

1841–1911

- 2 O Dewey² was the morning
 Upon the first of May,
 And Dewey was the Admiral
 Down in Manila Bay;
 And Dewey were the Regent's eyes,
 "Them" orbs of royal blue!
 And Dewey feel discouraged?
 I Dew not think we Dew.
*In the Topeka (Kansas) Daily Capital
 [May 3, 1898]*
- 3 No evil deed live oN. *The Palindrome*

George Frederick Baer

1842–1914

- 4 The rights and interests of the laboring man will
 be protected and cared for—not by the labor agita-
 tors, but by the Christian men to whom God in His
 infinite wisdom has given the control of the prop-
 erty interests of the country.
Letter [July 17, 1902]

Ambrose Bierce

1842–c. 1914

- 5 Mark how my fame rings out from zone to zone:
 A thousand critics shouting: "He's unknown!"
Couplet
- 6 Peyton Farquhar was dead; his body, with a bro-
 ken neck, swung gently from side to side beneath
 the timbers of the Owl Creek bridge.
*In the Midst of Life [1891].³ An Occurrence
 at Owl Creek Bridge*
- 7 To men a man is but a mind. Who cares
 What face he carries or what form he wears?
 But woman's body is the woman. O
 Stay thou, my sweetheart, and do never go.
The Devil's Dictionary [1906]⁴

¹"I couldn't think what else to say," Stanley admitted many years later.

²See George Dewey, 567.

³First published as *Tales of Soldiers and Civilians*, retitled in 1892.

⁴First published as *The Cynic's Word Book*, retitled in 1911.

- 8 *Achievement, n.* the death of endeavor and the
 birth of disgust. *The Devil's Dictionary*
- 9 *Advice, n.* the smallest current coin.
The Devil's Dictionary
- 10 *Bore, n.* a person who talks when you wish him
 to listen. *The Devil's Dictionary*
- 11 *Cynic, n.* a blackguard whose faulty vision sees
 things as they are, not as they ought to be.
The Devil's Dictionary
- 12 *Edible, adj.* good to eat, and wholesome to di-
 gest, as a worm to a toad, a toad to a snake, a snake
 to a pig, a pig to a man, and a man to a worm.
The Devil's Dictionary
- 13 *Habit, n.* a shackle for the free.
The Devil's Dictionary
- 14 *Labor, n.* one of the processes by which A ac-
 quires property for B.
The Devil's Dictionary
- 15 *Lawsuit, n.* a machine which you go into as a pig
 and come out as a sausage.
The Devil's Dictionary
- 16 *Marriage, n.* a community consisting of a mas-
 ter, a mistress, and two slaves, making in all, two.
The Devil's Dictionary
- 17 *Prejudice, n.* a vagrant opinion without visible
 means of support.
The Devil's Dictionary
- 18 *Saint, n.* a dead sinner revised and edited.
The Devil's Dictionary
- 19 Woman would be more charming if one could
 fall into her arms without falling into her hands.
Epigrams
- 20 You are not permitted to kill a woman who has
 wronged you, but nothing forbids you to reflect
 that she is growing older every minute. You are
 avenged 1440 times a day.
Epigrams
- 21 Self-denial is indulgence of a propensity to forego.
Epigrams
- 22 The covers of this book are too far apart.
Capsule book review. Attributed

Charles Edward Carryl

1842–1920

- 23 A capital ship for an ocean trip
 Was the *Walloping Window Blind*—
 No gale that blew dismayed her crew
 Or troubled the captain's mind.
 The man at the wheel was taught to feel
 Contempt for the wildest blow.

And it often appeared, when the weather had cleared,
That he'd been in his bunk below.

Davy and the Goblin: A Nautical Ballad
[1886], st. 1

Sir James Dewar

1842–1923

- 1 Minds are like parachutes. They only function when they are open. *Attributed*

William James

1842–1910

- 2 I have often thought that the best way to define a man's character would be to seek out the particular mental or moral attitude in which, when it came upon him, he felt himself most deeply and intensely active and alive. At such moments there is a voice inside which speaks and says: "This is the real me!"

The Letters of William James [1920]. To his wife, Alice Gibbons James, 1878

- 3 Most people live, whether physically, intellectually or morally, in a very restricted circle of their potential being. They *make use* of a very small portion of their possible consciousness, and of their soul's resources in general, much like a man who, out of his whole bodily organism, should get into a habit of using and moving only his little finger. Great emergencies and crises show us how much greater our vital resources are than we had supposed.

The Letters of William James. To W. Lutoslawski, May 6, 1906

- 4 The moral flabbiness born of the exclusive worship of the bitch-goddess SUCCESS. That—with the squalid cash interpretation put on the word success—is our national disease.

The Letters of William James. To H. G. Wells, September 11, 1906

- 5 The concrete man has but one interest—to be right. That to him is the art of all arts, and all means are fair which help him to it.

The Sentiment of Rationality [1882]

- 6 All our scientific and philosophic ideals are altars to unknown gods.

The Dilemma of Determinism [1884]

- 7 Habit is . . . the enormous flywheel of society, its most precious conservative agent. It alone is what keeps us all within the bounds of ordinance.

The Principles of Psychology [1890], ch. 4

- 8 There is no more miserable human being than one in whom nothing is habitual but indecision.

The Principles of Psychology, 4

- 9 Keep the faculty of effort alive in you by a little gratuitous exercise every day. That is, be systematically ascetic or heroic in little unnecessary points, do every day or two something for no other reason than that you would rather not do it, so that when the hour of dire need draws nigh, it may find you not unnerved and untrained to stand the test.

The Principles of Psychology, 4

- 10 The hell to be endured hereafter, of which theology tells, is no worse than the hell we make for ourselves in this world by habitually fashioning our characters in the wrong way.

The Principles of Psychology, 4

- 11 We are spinning our own fates, good or evil, and never to be undone. Every smallest stroke of virtue or of vice leaves its never so little scar . . . Nothing we ever do is, in strict scientific literalness, wiped out.

The Principles of Psychology, 4

- 12 Consciousness . . . does not appear to itself chopped up in bits. . . . A "river" or a "stream" are the metaphors by which it is most naturally described. In talking of it hereafter, let us call it the stream of thought, of consciousness, or of subjective life.

The Principles of Psychology, 9

- 13 As we take, in fact, a general view of the wonderful stream of our consciousness, what strikes us first is this different pace of its parts. Like a bird's life, it seems to be made of an alternation of flights and perchings.

The Principles of Psychology, 9

- 14 As the brain changes are continuous, so do all these consciousnesses melt into each other like dissolving views. Properly they are but one protracted consciousness, one unbroken stream.

The Principles of Psychology, 9

- 15 The last peculiarity of consciousness to which attention is to be drawn in this first rough description of its stream is that . . . it is always interested more in one part of its object [thought] than in another, and welcomes and rejects, or chooses, all the while it thinks.

The Principles of Psychology, 9

- 16 An act has no ethical quality whatever unless it be chosen out of several all equally possible.

The Principles of Psychology, 9

- 17 In its widest possible sense, however, a man's Self is the sum total of all that he *can* call his, not only his body and his psychic powers, but his clothes and his house, his wife and children, his ancestors and friends, his reputation and works, his lands and horses, and yacht and bank account. All these things give him the same emotions. If they wax and prosper, he feels triumphant; if they dwindle and die away, he feels cast down.

The Principles of Psychology, 10

- 1 Let anyone try, I will not say to arrest, but to notice or attend to, the *present* moment of time. One of the most baffling experiences occurs. Where is it, this present? It has melted in our grasp, fled ere we could touch it, gone in the instant of becoming.
The Principles of Psychology, 15
- 2 Genius . . . means little more than the faculty of perceiving in an unhabitual way.
The Principles of Psychology, 19
- 3 The art of being wise is the art of knowing what to overlook.
The Principles of Psychology, 22
- 4 The more rational statement is that we feel sorry because we cry, angry because we strike, afraid because we tremble, and not that we cry, strike, or tremble because we are sorry, angry, or fearful, as the case may be. Without the bodily states following on the perception, the latter would be purely cognitive in form, pale, colorless, destitute of emotional warmth.
The Principles of Psychology, 25
- 5 A purely disembodied human emotion is a nonentity.
The Principles of Psychology, 25
- 6 In the deepest heart of all of us there is a corner in which the ultimate mystery of things works sadly.
The Will to Believe [1897]. *Is Life Worth Living?*
- 7 It is only by risking our persons from one hour to another that we live at all. And often enough our faith beforehand in an uncertified result is the only thing that makes the result come true.
The Will to Believe. Is Life Worth Living?
- 8 This life is worth living, we can say, since it is what we make it, from the moral point of view.
The Will to Believe. Is Life Worth Living?
- 9 Be not afraid of life. Believe that life *is* worth living, and your belief will help create the fact.
The Will to Believe. Is Life Worth Living?
- 10 All the higher, more penetrating ideals are revolutionary. They present themselves far less in the guise of effects of past experience than in that of probable causes of future experience.
The Will to Believe. The Moral Philosopher and the Moral Life
- 11 There is but one unconditional commandment, which is that we should seek incessantly, with fear and trembling, so to vote and to act as to bring about the very largest total universe of good which we can see.
The Will to Believe. The Moral Philosopher and the Moral Life
- 12 An unlearned carpenter of my acquaintance once said in my hearing: "There is very little difference between one man and another; but what little there is, is very important." This distinction seems to me to go to the root of the matter.
The Will to Believe. The Importance of Individuals
- 13 Religion . . . shall mean for us the feelings, acts, and experiences of individual men in their solitude.
The Varieties of Religious Experience [1902], lecture 2
- 14 Religion . . . is a man's total reaction upon life.
The Varieties of Religious Experience, 2
- 15 We can act *as if* there were a God; feel *as if* we were free; consider Nature *as if* she were full of special designs; lay plans *as if* we were to be immortal; and we find then that these words do make a genuine difference in our moral life.
The Varieties of Religious Experience, 3
- 16 The God whom science recognizes must be a God of universal laws exclusively, a God who does a wholesale, not a retail business. He cannot accommodate his processes to the convenience of individuals.
The Varieties of Religious Experience, 20
- 17 The philosophy which is so important in each of us is not a technical matter; it is our more or less dumb sense of what life honestly and deeply means. It is only partly got from books; it is our individual way of just seeing and feeling the total push and pressure of the cosmos.
Pragmatism [1907],¹ lecture 1
- 18 No particular results then, so far, but only an attitude of orientation, is what the pragmatic method means. The attitude of looking away from first things, principles, "categories," supposed necessities; and of looking toward last things, fruits, consequences, facts.
Pragmatism, 2
- 19 I myself believe that the evidence for God lies primarily in inner personal experiences.
Pragmatism, 3
- 20 Our minds thus grow in spots; and like grease spots, the spots spread. But we let them spread as little as possible: we keep unaltered as much of our old knowledge, as many of our old prejudices and beliefs, as we can. We patch and tinker more than we renew. The novelty soaks in; it stains the ancient mass; but it is also tinged by what absorbs it.
Pragmatism, 5

¹The term [pragmatism] . . . was first introduced into philosophy by Mr. Charles Peirce in 1878 [in] an article entitled "How to Make Our Ideas Clear" in the *Popular Science Monthly* for January of that year. — *Pragmatism* [1907], lecture 1

See Charles Sanders Peirce, 573.

1 Truth *happens* to an idea. It *becomes* true, is *made* true by events. Its verity *is* in fact an event, a process: the process namely of its verifying itself, its *verification*. Its validity is the process of its *validation*.
Pragmatism, 6

2 Pluralism lets things really exist in the each-form or distributively. Monism thinks that the all-form or collective-unit form is the only form that is rational.
A Pluralistic Universe [1909], lecture 8

3 So long as antimilitarists propose no substitute for war's disciplinary function, no *moral equivalent* of war, analogous, as one might say, to the mechanical equivalent of heat, so long they fail to realize the full inwardness of the situation.
Memories and Studies [1911]. The Moral Equivalent of War

4 The "through-and-through" universe seems to suffocate me with its infallible impeccable all-pervasiveness. . . . It seems too buttoned-up and white-chokered and clean-shaven a thing to speak in the name of the vast slow-breathing unconscious Kosmos with its dread abysses and its unknown tides.
Essays in Radical Empiricism [1912], ch. 12, Absolutism and Empiricism

5 The union of the mathematician with the poet, fervor with measure, passion with correctness, this surely is the ideal.
Collected Essays and Reviews [1920], ch. 11, Clifford's "Lectures and Essays" [1879]

6 I wished, by treating Psychology *like* a natural science, to help her to become one.
Collected Essays and Reviews. A Plea for Psychology as a Natural Science [1892]

John Alexander Joyce

1842–1915

7 I shall love you in December
With the love I gave in May!¹
Question and Answer, st. 8

Prince Pëtr Alekseevich Kropotkin

1842–1921

8 Sociability is as much a law of nature as mutual struggle . . . mutual aid is as much a law of animal life as mutual struggle.
Mutual Aid [1902]

¹Will you love me in December as you do in May?—JAMES J. WALKER [1881–1946]; *set to music* by ERNEST R. BALL [1905]

Sidney Lanier

1842–1881

9 Ye marshes, how candid and simple and nothing-withholding and free
Ye publish yourselves to the sky and offer yourselves to the sea!
The Marshes of Glynn [1877], l. 65

10 As the marsh hen secretly builds on the watery sod,
Behold I will build me a nest on the greatness of God:
I will fly in the greatness of God as the marsh hen flies
In the freedom that fills all the space 'twixt the marsh and the skies:
By so many roots as the marsh grass sends in the sod
I will heartily lay me a-hold on the greatness of God:
Oh, like to the greatness of God is the greatness within
The range of the marshes, the liberal marshes of Glynn.
The Marshes of Glynn, l. 71

11 Out of the hills of Habersham,
Down the valleys of Hall.
Song of the Chattahoochee [1877], st. 1

12 Into the woods my Master went,
Clean forspent, forspent.
Into the woods my Master came,
Forspent with love and shame.
A Ballad of Trees and the Master [1877], st. 1

Stéphane Mallarmé

1842–1898

13 The flesh is sad, alas, and I have read all the books.²
Poésies. Brise Marine

14 Such as into himself at last Eternity has changed him.³
Poésies. Le Tombeau d'Edgar Poe

15 A Throw of the Dice Will Never Abolish Chance.⁴
Poésies. Title of poem

16 To *name* an object is to take away three-fourths of the pleasure given by a poem. This pleasure consists in guessing little by little: to *suggest* it, that is the ideal.⁵
Réponse à une Enquête sur l'Évolution Littéraire [1891]

²La chair est triste, hélas! et j'ai lu tous les livres.

³Tel qu'en Lui-Même enfin l'éternité le change.

⁴Un coup de dés n'abolira jamais le hasard.

⁵*Nommer* un objet, c'est supprimer les trois-quarts de la jouissance du poème qui est fait peu à peu: le *suggérer*.

- 1 You don't make a poem with ideas, but with words.¹

From PAUL VALÉRY, Degas, Danse, Dessin

Alfred Marshall

1842–1924

- 2 We might as reasonably dispute whether it is the upper or the under blade of a pair of scissors that cuts a piece of paper, as whether value is governed by utility or cost of production.

Principles of Economics [1890]

T. A. Palmer

fl. 1868–1882

- 3 Dead, dead, dead! and he never knew me, never called me mother! *East Lynne [1874], act III*²

George Washington Plunkitt

1842–1924

- 4 I seen my opportunities and I took 'em.
Definition of "honest graft." From WILLIAM L. RIORDON, Plunkitt of Tammany Hall [1905]
- 5 The politician who steals is worse than a thief. He is a fool. With all the grand opportunities around for the man with a political pull, there's no excuse for stealin' a cent.
Definition of "honest graft." From WILLIAM L. RIORDON, Plunkitt of Tammany Hall

Hugh Antoine D'Arcy

1843–1925

- 6 "Say, boys! if you give me just another whiskey I'll be glad,
And I'll draw right here a picture of the face that drove me mad.
Give me that piece of chalk with which you mark the baseball score,
You shall see the lovely Madeleine upon the bar-room floor."
*The Face upon the Floor [1887]*³

¹Ce n'est point avec des idées que l'on fait des vers, c'est avec des mots.

²Adapted from the novel *East Lynne* [1861] by ELLEN (Mrs. Henry) WOOD.

³Often called "The Face on the Barroom Floor."

Henry James

1843–1916

- 7 The face of nature and civilization in this our country is to a certain point a very sufficient literary field. But it will yield its secrets only to a really *grasping* imagination. . . . To write well and worthily of American things one need even more than elsewhere to be a *master*.
Letter to Charles Eliot Norton [January 16, 1871]
- 8 It's a complex fate, being an American, and one of the responsibilities it entails is fighting against a superstitious valuation of Europe.
Letter [1872] quoted in PERCY LUBBOCK, Letters of Henry James [1920], vol. I, biographical note
- 9 It takes a great deal of history to produce a little literature. *Hawthorne [1879], ch. 1*
- 10 Whatever question there may be of his [Thoreau's] talent, there can be none, I think, of his genius. It was a slim and crooked one, but it was eminently personal. He was unperfect, unfinished, inartistic; he was worse than provincial—he was parochial. *Hawthorne, 4*
- 11 Cats and monkeys, monkeys and cats—all human life is there.
The Madonna of the Future [1879]
- 12 The real offense, as she ultimately perceived, was her having a mind of her own at all. Her mind was to be his—attached to his own like a small garden plot to a deer park.
The Portrait of a Lady [1881]
- 13 The only reason for the existence of a novel is that it does attempt to represent life.
The Art of Fiction [1888]
- 14 The only obligation to which in advance we may hold a novel, without incurring the accusation of being arbitrary, is that it be interesting.
The Art of Fiction
- 15 If I should certainly say to a novice, "Write from experience and experience only," I should feel that this was rather a tantalizing monition if I were not careful immediately to add, "Try to be one of the people on whom nothing is lost."
The Art of Fiction
- 16 We must grant the artist his subject, his idea, his *donnée*: our criticism is applied only to what he makes of it. . . . If we pretend to respect the artist at all, we must allow him his freedom of choice, in the face, in particular cases, of innumerable presump-

tions that the choice will not fructify. Art derives a considerable part of its beneficial exercise from flying in the face of presumptions.

The Art of Fiction

- 1 There are few things more exciting to me . . . than a psychological reason. *The Art of Fiction*
- 2 The practice of “reviewing” . . . in general has nothing in common with the art of criticism.
Criticism [1893]
- 3 The critical sense is so far from frequent that it is absolutely rare, and the possession of the cluster of qualities that minister to it is one of the highest distinctions. . . . In this light one sees the critic as the real helper of the artist, a torchbearing outrider, the interpreter, the brother. . . . Just in proportion as he is sentient and restless, just in proportion as he reacts and reciprocates and penetrates, is the critic a valuable instrument. *Criticism*
- 4 We work in the dark—we do what we can—we give what we have. Our doubt is our passion, and our passion is our task. The rest is the madness of art.
The Middle Years [1893]
- 5 The time-honored bread sauce of the happy ending. *Theatricals: Second Series [1895]*
- 6 Vereker’s secret . . . the general intention of his books: the string the pearls were strung on, the buried treasure, the figure in the carpet.
The Figure in the Carpet [1896]
- 7 I caught him, yes, I held him—it may be imagined with what passion; but at the end of a minute I began to feel what it truly was that I held. We were alone with the quiet day, and his little heart, dispossessed, had stopped.
The Turn of the Screw [1898], ending
- 8 Live all you can; it’s a mistake not to. It doesn’t so much matter what you do in particular, so long as you have your life. If you haven’t had that what *have* you had? . . . What one loses one loses; make no mistake about that. . . . The right time is *any* time that one is still so lucky as to have. . . . Live!
The Ambassadors [1903], bk. V, ch. 2
- 9 There is, I think, no more nutritive or suggestive truth . . . than that of the perfect dependence of the “moral” sense of a work of art on the amount of felt life concerned in producing it. The question comes back thus, obviously, to the kind and the degree of the artist’s prime sensibility, which is the soil out of which his subject springs.
Prefaces [1907–1909]. The Portrait of a Lady
- 10 Life being all inclusion and confusion, and art being all discrimination and selection, the latter, in

search of the hard latent *value* with which it alone is concerned, sniffs round the mass as instinctively and unerringly as a dog suspicious of some buried bone.

Prefaces. The Spoils of Poynton

- 11 The fatal futility of Fact.
Prefaces. The Spoils of Poynton
- 12 The effort really to see and really to represent is no idle business in face of the *constant* force that makes for muddlement. The great thing is indeed that the muddled state too is one of the very sharpest of the realities, that it also has color and form and character, has often in fact a broad and rich comicality. *Prefaces. What Maisie Knew*
- 13 To criticize is to appreciate, to appropriate, to take intellectual possession, to establish in fine a relation with the criticized thing and to make it one’s own.
Prefaces. What Maisie Knew
- 14 The historian, essentially, wants more documents than he can really use; the dramatist only wants more liberties than he can really take.
Prefaces. The Aspern Papers
- 15 The ever importunate murmur, “Dramatize it, dramatize it!” *Prefaces. The Altar of the Dead*
- 16 In art economy is always beauty.
Prefaces. The Altar of the Dead
- 17 The terrible *fluidity* of self-revelation.
Prefaces. The Ambassadors
- 18 I’m glad you like adverbs—I adore them; they are the only qualifications I really much respect.
Letter to Miss M. Betham Edwards [January 5, 1912]
- 19 We must know, as much as possible, in our beautiful art . . . what we are talking about—and the only way to know is to have lived and loved and cursed and floundered and enjoyed and suffered. I think I don’t regret a single “excess” of my responsive youth—I only regret, in my chilled age, certain occasions and possibilities I didn’t embrace.
Letter to Hugh Walpole [August 21, 1913]
- 20 I still, in presence of life . . . have reactions—as many as possible. . . . It’s, I suppose, because I am that queer monster, the artist, an obstinate finality, an inexhaustible sensibility. Hence the reactions—appearances, memories, many things, go on playing upon it with consequences that I note and “enjoy” (grim word!) noting. It all takes doing—and I *do*. I believe I shall do yet again—it is still an act of life.
Letter to Henry Adams [March 21, 1914]
- 21 It is art that *makes* life, makes interest, makes importance, for our consideration and application of

these things, and I know of no substitute whatever for the force and beauty of its process.

Letter to H. G. Wells [July 10, 1915]

1 So it has come at last—the Distinguished Thing. *Of his final illness [December 2, 1915]*

2 The full, the monstrous demonstration that Tennyson was not Tennysonian.

The Middle Years (autobiography) [1917], ch. 6

3 Summer afternoon—summer afternoon; to me those have always been the two most beautiful words in the English language.

Quoted by EDITH WHARTON, A Backward Glance [1934], ch. 10

William McKinley

1843–1901

4 There was nothing left for us to do but to take them all, and to educate the Filipinos, and uplift and civilize and Christianize them, and by God's grace do the very best we could for them, as our fellowmen for whom Christ also died.

On his decision to claim the Philippine Islands for the United States [1899]

Robert Bridges

1844–1930

5 Whither, O splendid ship, thy white sails crowding,
Leaning across the bosom of the urgent West,
That fearest nor sea rising, nor sky clouding,
Whither away, fair rover, and what thy quest?

*Shorter Poems, bk. II [1879], no. 2
(A Passer-By), st. 1*

6 When men were all asleep, the snow came flying,
In large white flakes falling on the city brown,
Stealthily and perpetually settling and loosely lying,
Hushing the latest traffic of the drowsy town.

Shorter Poems, III [1880], 2 (London Snow)

7 I love all beautiful things,
I seek and adore them;
God hath no better praise,
And man in his hasty days
Is honored for them.

Shorter Poems, IV [1890], 1, st. 1

Robert Jones Burdette

1844–1914

8 There are two days in the week about which and upon which I never worry. Two carefree days, kept

sacredly free from fear and apprehension. One of these days is Yesterday. . . . And the other day I do not worry about is Tomorrow.

The Golden Day

Anatole France [Jacques Anatole François Thibault]

1844–1924

9 I do not know any reading more easy, more fascinating, more delightful than a catalogue.

*The Crime of Sylvestre Bonnard [1881].¹
The Log, December 24, 1849*

10 To know is nothing at all; to imagine is everything.

The Crime of Sylvestre Bonnard, pt. II, ch. 2

11 He flattered himself on being a man without any prejudices; and this pretension itself is a very great prejudice.

The Crime of Sylvestre Bonnard, II, 4

12 Those who have given themselves the most concern about the happiness of peoples have made their neighbors very miserable.

The Crime of Sylvestre Bonnard, II, 4

13 Man is so made that he can only find relaxation from one kind of labor by taking up another.

The Crime of Sylvestre Bonnard, II, 4

14 People who have no weaknesses are terrible; there is no way of taking advantage of them.

The Crime of Sylvestre Bonnard, II, 4

15 The whole art of teaching is only the art of awakening the natural curiosity of young minds for the purpose of satisfying it afterwards.

The Crime of Sylvestre Bonnard, II, 4

16 The good critic is one who tells of his mind's adventures among masterpieces.

La Vie Littéraire [1888], preface

17 We reproach people for talking about themselves; but it is the subject they treat best.

La Vie Littéraire. Journal des Goncourt

18 The law, in its majestic equality, forbids the rich as well as the poor to sleep under bridges, to beg in the streets, and to steal bread.

The Red Lily [1894], ch. 7

19 A tale without love is like beef without mustard: insipid. *The Revolt of the Angels [1914], ch. 8*

¹Translated by LAFCADIO HEARN.

Gerard Manley Hopkins

1844–1889

- 1 And I have asked to be
Where no storms come,
Where the green swell is in the havens dumb,
And out of the swing of the sea.
Poems [1918].¹ No. 20, Heaven-Haven, st. 2
- 2 Elected Silence, sing to me
And beat upon my whorled ear,
Pipe me to pastures still and be
The music that I care to hear.
Poems. No. 24, The Habit of Perfection, st. 1
- 3 Thou mastering me
God! giver of breath and bread;
World's strand, sway of the sea;
Lord of living and dead;
Thou hast bound bones and veins in me, fastened
me flesh,
And after it almost unmade, what with dread,
Thy doing: and dost thou touch me afresh?
Over again I feel thy finger and find thee.
Poems. No. 28, The Wreck of the Deutschland, st. 1
- 4 The world is charged with the grandeur of God.
Poems. No. 31, God's Grandeur, l. 1
- 5 Look at the stars! look, look up at the skies!
O look at all the fire-folk sitting in the air!
Poems. No. 32, The Starlight Night, l. 1
- 6 I caught this morning morning's minion, kingdom
of daylight's dauphin, dapple-dawn-drawn
Falcon, in his riding
Of the rolling level underneath him steady air,
and striding
High there, how he rung upon the rein of a
wimpling wing
In his ecstasy!
Poems. No. 36, The Windhover, l. 1
- 7 The achieve of, the mastery of the thing!
Poems. No. 36, The Windhover, l. 8
- 8 Brute beauty and valor and act, oh, air, pride,
plume, here
Buckle!
Poems. No. 36, The Windhover, l. 9
- 9 Glory be to God for dappled things.
Poems. No. 37, Pied Beauty, l. 1
- 10 All things counter, original, spare, strange;
Whatever is fickle, freckled (who knows how?)
With swift, slow; sweet, sour; adazzle, dim;
He fathers-forth whose beauty is past change:
Praise him.
Poems. No. 37, Pied Beauty, l. 7
- 11 Summer ends now; now, barbarous in beauty, the
stooks arise
Around; up above, what wind-walks! what
lovely behavior
Of silk-sack clouds! Has wilder, willful-wavier
Meal-drift molded ever and melted across skies?
Poems. No. 38, Hurrahing in Harvest, st. 1
- 12 Felix Randal the farrier, O he is dead then? My
duty all ended,
Who have watched his mold of man, big-boned
and hardy-handsome,
Pining, pining.
Poems. No. 53, Felix Randal, st. 1
- 13 When thou at the random grim forge, powerful
amidst peers,
Didst fettle for the great gray drayhorse his bright
and battering sandal!
Poems. No. 53, Felix Randal, st. 4
- 14 Margaret, are you grieving
Over Goldengrove unleaving?
Poems. No. 55, Spring and Fall: To A Young Child, l. 1
- 15 It is the blight man was born for,
It is Margaret you mourn for.
Poems. No. 55, Spring and Fall: To A Young Child, l. 12
- 16 As kingfishers catch fire, dragonflies draw flame.
Poems. No. 57, l. 1
- 17 How to keep—is there any any, is there none such,
nowhere known some, bow or brooch or braid
or brace, lace, latch or catch or key to keep
Back beauty, keep it, beauty, beauty, beauty . . .
from vanishing away?
Poems. No. 59, The Leaden Echo and the Golden Echo, l. 1
- 18 I say that we are wound
With mercy round and round
As if with air.
Poems. No. 60, The Blessed Virgin Compared to the Air We Breathe, l. 34
- 19 World-mothering air, air wild,
Wound with thee, in thee isled,
Fold home, fast fold thy child.
Poems. No. 60, The Blessed Virgin Compared to the Air We Breathe, l. 124
- 20 Not, I'll not, carrion comfort, Despair, not feast on
thee;
Not untwist—slack they may be—these last
strands of man

¹First published in 1918, edited by ROBERT BRIDGES. Poem numbers are from the third edition [1948], edited by W. H. GARDNER.

In me or, most weary, cry *I can no more*. I can;
Can something, hope, wish day come, not choose
not to be.

Poems. No. 64, Carrion Comfort, l. 1

1 That night, that year
Of now done darkness I wretch lay wrestling with
(my God!) my God.

Poems. No. 64, Carrion Comfort, l. 13

2 No worst, there is none. Pitched past pitch of grief,
More pangs will, schooled at forepangs, wilder
wring.

Poems. No. 65, No Worst, l. 1

3 O the mind, mind has mountains; cliffs of fall
Frightful, sheer, no-man-fathomed.

Poems. No. 65, No Worst, l. 9

4 I wake and feel the fell of dark, not day.
What hours, O what black hours we have spent
This night.

Poems. No. 69, I Wake and Feel, l. 1

5 I am gall, I am heartburn.
Poems. No. 69, I Wake and Feel, l. 9

6 I am all at once what Christ is, since he was what I
am, and

This Jack, joke, poor potsherd, patch, matchwood,
immortal diamond,

Is immortal diamond.

*Poems. No. 72, That Nature Is a Heraclitean
Fire and of the Comfort of the Resurrection,
l. 22*

7 No doubt my poetry errs on the side of oddness.
I hope in time to have a more balanced and
Miltonic style. But as air, melody, is what strikes me
most of all in music, and design in painting, so de-
sign, pattern, or what I am in the habit of calling
inscape is what I above all aim at in poetry. Now it is
the virtue of design, pattern, or inscape to be dis-
tinctive, and it is the vice of distinctiveness to be-
come queer. This vice I cannot have escaped.

Letter to Robert Bridges [February 15, 1879]

Andrew Lang

1844–1912

8 You can cover a great deal of country in books.
To the Gentle Reader, st. 5

9 The surge and thunder of the Odyssey.
Sonnet, The Odyssey

James Hilary Mulligan

1844–1916

10 The moonlight is the softest, in Kentucky,
Summer days come ofttest, in Kentucky,

Friendship is the strongest,
Love's fires glow the longest,
Yet a wrong is always wrongest,
In Kentucky. *In Kentucky, st. 1*

Friedrich Wilhelm Nietzsche

1844–1900

11 Our destiny exercises its influence over us even
when, as yet, we have not learned its nature: it is
our future that lays down the law of our today.

Human, All Too Human [1878],¹ sec. 7

12 One must have a good memory to be able to
keep the promises one makes.

Human, All Too Human, 59

13 One will rarely err if extreme actions be ascribed
to vanity, ordinary actions to habit, and mean ac-
tions to fear.

Human, All Too Human, 74

14 Every tradition grows ever more venerable—the
more remote is its origin, the more confused that
origin is. The reverence due to it increases from
generation to generation. The tradition finally be-
comes holy and inspires awe.

Human, All Too Human, 96

15 When Zarathustra was alone . . . he said to his
heart: “Could it be possible! This old saint in the
forest hath not yet heard of it, that God *is dead!*”²

*Thus Spake Zarathustra [1883–1891],³
prologue, ch. 2*

16 Man is a rope stretched between the animal and
the Superman—a rope over an abyss.

Thus Spake Zarathustra, prologue, 3

17 I want to teach men the sense of their existence,
which is the Superman, the lightning out of the
dark cloud man.

Thus Spake Zarathustra, prologue, 7

18 This is the hardest of all: to close the open hand
out of love, and keep modest as a giver.

Thus Spake Zarathustra, pt. II, ch. 23

19 Distrust all in whom the impulse to punish is
powerful.

Thus Spake Zarathustra, II, 29

20 We ought to learn from the kine one thing: ru-
minating.

Thus Spake Zarathustra, IV, 68

21 If ye would go up high, then use your own legs!
Do not get yourselves *carried* aloft; do not seat
yourselves on other people's backs and heads!

Thus Spake Zarathustra, IV, 73

¹Translated by ALEXANDER HARVEY.

²God is dead. God remains dead. And we have killed him. — NIETZ-
SCHE, *The Gay Science (Die Fröhliche Wissenschaft)* [1882], ch. 125

³Translated by THOMAS COMMON.

- 1 It is certainly not the least charm of a theory that it is refutable.
Beyond Good and Evil [1885–1886],¹ pt. I, sec. 18
- 2 No one is such a liar as the indignant man.
Beyond Good and Evil, II, 26
- 3 It is not the strength but the duration of great sentiments that makes great men.
Beyond Good and Evil, IV, 72
- 4 In revenge and in love woman is more barbarous than man.
Beyond Good and Evil, IV, 139
- 5 Whoever fights monsters should see to it that in the process he does not become a monster. And when you look long into an abyss, the abyss also looks into you.
Beyond Good and Evil, IV, 146
- 6 The thought of suicide is a great consolation: by means of it one gets successfully through many a bad night.
Beyond Good and Evil, IV, 157
- 7 Blessed are the forgetful: for they get the better even of their blunders.
Beyond Good and Evil, IV, 217
- 8 Is not life a hundred times too short for us to bore ourselves?
Beyond Good and Evil, IV, 227
- 9 One does not know—cannot know—the best that is in one.
Beyond Good and Evil, IV, 240
- 10 Mozart, the last chord of a centuries-old great European taste.
Beyond Good and Evil, IV, 245
- 11 The melancholia of everything completed!
Beyond Good and Evil, IX, 277
- 12 The masters have been done away with; the morality of the common man has triumphed.
Genealogy of Morals [1887], essay I, aphorism 9
- 13 At the core of all these aristocratic races the beast of prey is not to be mistaken, the magnificent *blond beast*, avidly rampant for spoil and victory.
Genealogy of Morals, I, 11
- 14 The broad effects which can be obtained by punishment in man and beast are the increase of fear, the sharpening of the sense of cunning, the mastery of the desires; so it is that punishment tames man, but does not make him “better.”
Genealogy of Morals, 2, 15
- 15 The sick are the greatest danger for the healthy; it is not from the strongest that harm comes to the strong, but from the weakest.
Genealogy of Morals, 3, 14
- 16 A strong and well-constituted man digests his experiences (deeds and misdeeds all included) just as he digests his meats, even when he has some tough morsels to swallow.
Genealogy of Morals, 3, 16
- 17 Two great European narcotics, alcohol and Christianity.
The Twilight of the Idols [1888]. *Things the Germans Lack*, sec. 2
- 18 What is it: is man only a blunder of God, or God only a blunder of man?
The Twilight of the Idols. Things the Germans Lack, 2
- 19 If a man have a strong faith he can indulge in the luxury of skepticism.
The Twilight of the Idols. Things the Germans Lack, 12
- 20 Liberal institutions straightway cease from being liberal the moment they are soundly established: once this is attained no more grievous and more thorough enemies of freedom exist than liberal institutions.
The Twilight of the Idols. Things the Germans Lack, 38
- 21 It is my ambition to say in ten sentences what everyone else says in a whole book—what everyone else does *not* say in a whole book.
The Twilight of the Idols. Things the Germans Lack, 51
- 22 Love is the state in which man sees things most widely different from what they are. The force of illusion reaches its zenith here, as likewise the sweetening and transfiguring power. When a man is in love he endures more than at other times; he submits to everything.
The Antichrist [1888],² aphorism 23
- 23 God created woman. And boredom did indeed cease from that moment—but many other things ceased as well! Woman was God’s *second* mistake.
The Antichrist, 48
- 24 Life always gets harder toward the summit—the cold increases, responsibility increases.
The Antichrist, 57
- 25 I call Christianity the one great curse, the one enormous and innermost perversion, the one great instinct of revenge, for which no means are too venomous, too underhand, too underground and too petty—I call it the one immortal blemish of mankind.
The Antichrist, 62
- 26 My doctrine is: Live that thou mayest desire to live again—that is thy duty—for in any case thou wilt live again!
Eternal Recurrence,² sec. 27

¹Translated by HELEN ZIMMERN.²Translated by ANTHONY M. LUDOVICI.

- 1 Even a thought, even a possibility, can shatter us
and transform us. *Eternal Recurrence, 30*
- 2 Nothing on earth consumes a man more quickly
than the passion of resentment.
Ecce Homo [1888]¹
- 3 I believe only in French culture, and regard
everything else in Europe which calls itself “culture”
as a misunderstanding. I do not even take the
German kind into consideration. *Ecce Homo*
- 4 Wherever Germany extends her sway, she ruins
culture. *Ecce Homo*
- 5 As an artist, a man has no home in Europe save
in Paris. *Ecce Homo*
- 6 Simply by being compelled to keep constantly
on his guard, a man may grow so weak as to be un-
able any longer to defend himself. *Ecce Homo*
- 7 My time has not yet come either; some are born
posthumously. *Ecce Homo*
- 8 No one can draw more out of things, books in-
cluded, than he already knows. A man has no ears for
that to which experience has given him no access.
Ecce Homo
- 9 The Germans are like women, you can scarcely
ever fathom their depths—they haven’t any.²
Ecce Homo
- 10 All prejudices may be traced back to the intes-
tines. A sedentary life is the real sin against the Holy
Ghost.³ *Ecce Homo*
- 11 One must separate from anything that forces one
to repeat No again and again. *Ecce Homo*
- 12 The Will to Power.⁴ *Title of book [1888]*

John Boyle O’Reilly

1844–1890

- They who see the Flying Dutchman never, never
13 reach the shore. *The Flying Dutchman*
- The red rose whispers of passion
14 And the white rose breathes of love;
O, the red rose is a falcon,
And the white rose is a dove.
A White Rose, st. 1

¹Translated by ANTHONY M. LUDOVICI.

²Man thinks woman profound—why? Because he can never fathom her depths. Woman is not even shallow.—NIETZSCHE, *The Twilight of the Idols, Maxims and Missiles, 27*

³Translated by CLIFTON P. FADIMAN.

⁴Der Wille zur Macht.

- 15 The organized charity, scrimped and iced,
In the name of a cautious, statistical Christ.
In Bohemia, st. 5

Arthur William Edgar O’Shaughnessy

1844–1881

- 16 We are the music-makers,
And we are the dreamers of dreams,
Wandering by lone sea breakers,
And sitting by desolate streams;
World-losers and world-forsakers,
On whom the pale moon gleams:
Yet we are the movers and shakers
Of the world forever, it seems. *Ode, st. 1*

William Archibald Spooner⁵

1844–1930

- 17 Kinquering Congs their titles take.
Announcing the hymn in college chapel
- 18 You have deliberately tasted two worms and you
can leave Oxford by the next town drain.
Dismissing a student. Attributed
- 19 I remember your name perfectly, but I just can’t
think of your face. *Attributed*

Paul Verlaine

1844–1896

- 20 The long sobs
Of the violins
Of autumn
Pierce my heart
With monotonous languor.⁶
*Poèmes Saturniens [1866]. Chanson
d’Automne*
- 21 There is weeping in my heart
Like the rain falling on the city.⁷
Romances sans Paroles [1874], III
- 22 Here are fruits, flowers, leaves and branches,
And here is my heart which beats only for you.⁸
Romances sans Paroles. Green

⁵Canon Spooner, for many years warden of New College, Oxford, was famous for unintentional transposition of (usually initial) word sounds, giving rise to the term “spoonerism.”

⁶Les sanglots longs / Des violons / De l’automne / Blessent mon coeur / D’une langueur / Monotone.

⁷Il pleure dans mon coeur / Comme il pleut sur la ville.

⁸Voici des fruits, des fleurs, des feuilles et des branches, / Et puis voici mon coeur qui ne bat que pour vous.

1 What have you done, you there
Weeping without cease,
Tell me, yes you, what have you done
With all your youth?¹

Sagesse [1881], III, st. 6

2 Music above all, and for this
Choose the irregular.²

Jadis et Naguère [1884]. L'Art Poétique

3 Take eloquence and wring its neck!³

Jadis et Naguère. L'Art Poétique

4 And all else is literature.⁴

Jadis et Naguère. L'Art Poétique

John B. Bogart⁵

1845–1921

5 When a dog bites a man, that is not news, because it happens so often. But if a man bites a dog, that is news.

From FRANK M. O'BRIEN, The Story of The (New York) Sun [1918]

Will[iam McKendree] Carleton

1845–1912

6 Worm or beetle—drought or tempest—on a farmer's land may fall,
Each is loaded full o' ruin, but a mortgage beats 'em all.

The Tramp's Story

7 Over the hill to the poorhouse I'm trudgin' my weary way.

Over the Hill to the Poorhouse, st. 1

William Kingdon Clifford

1845–1879

8 Remember, then, that it [science] is the guide of action; that the truth which it arrives at is not that which we can ideally contemplate without error, but that which we may act upon without fear; and you cannot fail to see that scientific thought is not an accompaniment or condition of human progress, but human progress itself.

Aims and Instruments of Scientific Thought [1872]

¹Qu'as-tu fait, O toi que voilà / Pleurant sans cesse, / Dis, qu'as-tu fait, toi que voilà / De ta jeunesse?

²De la musique avant toute chose, / Et pour cela préfère l'Impair.

³Prends l'éloquence et tords-lui son cou!

⁴Et tout le reste est littérature.

⁵City editor [1873–1890] of *The Sun*, New York.

Daniel Webster Hoyt

1845–1936

9 Why should good words ne'er be said
Of a friend till he is dead?

A Sermon in Rhyme [1878], st. 1

George Kennan

1845–1924

10 Heroism, the Caucasian mountaineers say, is endurance for one moment more.

Letter to Henry Munroe Rogers [July 25, 1921]

John Banister Tabb

1845–1909

11 Out of the dusk a shadow,
Then a spark;
Out of the clouds a silence,
Then a lark;
Out of the heart a rapture,
Then a pain;
Out of the dead, cold ashes,
Life again.

Evolution

Punch

12 Advice to persons about to marry. — “Don't.”
Vol. VIII, p. 1 [1845]

13 You pays your money and you takes your choice.
X, 16 [1846]

14 What is Matter? — Never mind.
What is Mind? — No matter.
XXIX, 19 [1855]

15 It ain't the 'unting as 'urts 'un, it's the 'ammer, 'ammer, 'ammer along the 'ard 'igh road.
XXX, 218 [1856]

16 There was an old owl lived in an oak,
The more he heard, the less he spoke;
The less he spoke, the more he heard,
O, if men were all like that wise bird!
LXVIII, 155 [1875]

17 It's worse than wicked, my dear, it's vulgar.
Almanac [1876]

18 Don't look at me, sir, with—ah—in that tone of voice.
XCVII, 38 [1884]

19 I'm afraid you've got a bad egg, Mr. Jones.
Oh no, my Lord, I assure you! Parts of it are excellent!
CIX, 222 [1895]

Charles Dupee Blake

1846–1903

- 1 Rock-a-bye-baby on the tree top,
When the wind blows the cradle will rock,
When the bough breaks the cradle will fall,
And down will come baby, cradle and all.
Attributed

Léon Bloy

1846–1917

- 2 Suffering is an auxiliary of creation.
Pages de Léon Bloy [1951]
- 3 When you ask God to send you trials, you may
be sure your prayer will be granted.
Pages de Léon Bloy. Pensées Détachées

Daniel Hudson Burnham

1846–1912

- 4 Make no little plans; they have no magic to stir
men's blood. *Attributed*¹

Charles Prestwich Scott

1846–1932

- 5 The primary office of a newspaper is the gather-
ing of news . . . comment is free, but facts are sac-
cred.
In the Manchester Guardian [May 6, 1926]

Edward Noyes Westcott

1846–1898

- 6 They say a reasonable amount o' fleas is good fer
a dog—keeps him from broodin' over *bein'* a dog.
David Harum [1898], ch. 32
- 7 The' ain't nothin' truer in the Bible 'n that
sayin' thet them that has gits.
David Harum, 35

Alexander Graham Bell

1847–1922

- 8 Mr. Watson, come here, I want you.²
To his assistant [March 10, 1876]

¹This quotation is now doubted. See HENRY M. SAYLOR, "Make No Little Plans": Daniel Burnham Thought It but Did He Say It," *Journal of the American Institute of Architects*, 27 [1957]: 3.

²The first intelligible words transmitted by telephone.

Thomas A[iva] Edison

1847–1931

- 9 There is no substitute for hard work.
Life [1932], ch. 24
- 10 Genius is one percent inspiration and ninety-
nine percent perspiration. *Life, 24*

Henry Demarest Lloyd

1847–1903

- 11 Monopoly is Business at the end of its journey.
Wealth Against Commonwealth [1894]
- 12 Corporations have no souls, but they can love
each other. *Wealth Against Commonwealth*

John Locke

1847–1889

- 13 O Ireland, isn't it grand you look—
Like a bride in her rich adornin'?
And with all the pent-up love of my heart
I bid you the top o' the mornin'!
*The Exile's Return (Th' an'am an Dhia: My
Soul to God), st. 1*

Alice Meynell

1847–1922

- 14 She walks—the lady of my delight—
A shepherdess of sheep. *The Shepherdess, st. 1*
- 15 I must not think of thee; and, tired yet strong,
I shun the thought that lurks in all delight—
The thought of thee—and in the blue Heaven's
height,
And in the sweetest passage of a song.
Renouncement

Julia A. Moore

1847–1920

- 16 Leave off the agony, leave off style,
Unless you've got money by you all the while.
Leave Off the Agony in Style

Milton Nobles

1847–1924

- 17 The villain still pursued her.
The Phoenix [1875], act I, sc. iii

George Robert Sims

1847–1922

- 1 It was Christmas Day in the workhouse.
Christmas Day in the Workhouse, st. 1

Arthur James Balfour

1848–1930

- 2 His Majesty's Government view with favor the establishment in Palestine of a national home for the Jewish people, and will use their best endeavors to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country.

The Balfour Declaration. Letter to Lionel Walter, Lord Rothschild [November 2, 1917]

Sir Francis Darwin

1848–1925

- 3 But in science the credit goes to the man who convinces the world, not to the man to whom the idea first occurs.

First Galton Lecture before the Eugenics Society [1914]

Ludwig Max Goldberger

1848–1913

- 4 America, the land of unlimited possibilities.
Land of Unlimited Possibilities: Observations on Economic Life in the United States of America [1903]

Joel Chandler Harris

1848–1908

- 5 Hit look lak sparrer-grass, hit feel lak sparrer-grass, hit tas'e lak sparrer-grass, en I bless ef 'taint sparrer-grass.

Nights with Uncle Remus [1883], ch. 27

- 6 Tar-baby ain't sayin' nuthin', en Brer Fox, he lay low.
Uncle Remus and His Friends [1892]

- 7 Ez soshubble ez a baskit er kittens.
Uncle Remus and His Friends

- 8 Bred en bawn in a brier-patch, Brer Fox.
Uncle Remus and His Friends

- 9 You do de pullin', Sis Cow, en I'll do de gruntin'.
Uncle Remus and His Friends

- 10 W'en ole man Rabbit say "scoot," dey scooted, en w'en old Miss Rabbit say "scat," dey scatted.
Uncle Remus and His Friends

- 11 Lazy fokes' stummucks don't git tired.
Uncle Remus: Plantation Proverbs

- 12 Jaybird don't rob his own nes'.
Uncle Remus: Plantation Proverbs

- 13 Licker talks mighty loud w'en it gits loose fum de jug.
Uncle Remus: Plantation Proverbs

- 14 Hongry rooster don't cackle w'en he fine a wum.
Uncle Remus: Plantation Proverbs

- 15 Youk'n hide de fier, but w'at you gwine do wid de smoke?
Uncle Remus: Plantation Proverbs

- 16 Watch out w'en youer gittin' all you want. Fattenin' hogs ain't in luck.
Uncle Remus: Plantation Proverbs

- 17 Hop light, ladies,
Oh, Miss Loo!
Oh, swing dat yaller gal!
Do, boys, do!
Plantation Play Song

Joris Karl Huysmans

1848–1907

- 18 The loveliest tune imaginable becomes vulgar and insupportable as soon as the public begins to hum it and the hurdy-gurdies make it their own.
À Rebours (Against the Grain) [1884],¹ ch. 9

- 19 Art is the only clean thing on earth, except holiness.
Crowds of Lourdes [1906]

Alice James

1848–1892

- 20 When will women begin to have the first glimmer that above all other loyalties is the loyalty to Truth, *i.e.*, to yourself, that husband, children, friends and country are as nothing to that?
Diary [November 19, 1889]

Richard Jefferies

1848–1887

- 21 It is eternity now. I am in the midst of it. It is about me in the sunshine; I am in it, as the butterfly in the light-laden air. Nothing has to come; it is now. Now is eternity; now is the immortal life.
The Story of My Heart [1883]

¹Translated by JOHN HOWARD.

Vilfredo Pareto

1848–1923

- 1 Give me a fruitful error any time, full of seeds,
bursting with its own corrections. You can keep
your sterile truth for yourself.

*Comment on Kepler***Eben Eugene Rexford**

1848–1916

- 2 Darling, I am growing old,
Silver threads among the gold
Shine upon my brow today;
Life is fading fast away.

*Silver Threads Among the Gold [1873],¹ st. 1***Frederic Edward Weatherly**

1848–1929

- 3 Always the same, Darby, my own,
Always the same to your old wife Joan.

*Darby and Joan,² refrain***Bernhard von Bülow**

1849–1929

- 4 A place in the sun.
*A Promise for Germany. Speech before the
Reichstag [December 6, 1897]*

Lord Randolph Spencer Churchill

1849–1895

- 5 The old gang [members of the Conservative
government].
*Speech in the House of Commons [March 7,
1878]*

Sir Edmund [William] Gosse

1849–1928

- 6 My father's theory³ . . . was defined by a hasty
press as being this—that God hid the fossils in the
rocks in order to tempt geologists into infidelity.
Father and Son [1907], ch. 5

¹Music by HART PEASE DANKS [1834–1903].²Old Darby with Joan by his side, / You've often regarded with wonder; / He's dropsical, she is sore-eyed, / Yet they're ever uneasy asunder. — *Gentleman's Magazine* [March 1735]³British naturalist Philip Henry Gosse [1810–1888], who opposed the uniformitarian geological theory of Charles Lyell [1797–1875].**William Ernest Henley**

1849–1903

- 7 Bland as a Jesuit, sober as a hymn.
In Hospital [1888], no. 16, House Surgeon
- 8 Valiant in velvet, light in ragged luck,
Most vain, most generous, sternly critical,
Buffoon and poet, lover and sensualist:
A deal of Ariel, just a streak of Puck,
Much Antony, of Hamlet most of all,
And something of the Shorter-Catechist.
*In Hospital, 25, Apparition (Robert Louis
Stevenson)*
- 9 As dust that drives, as straws that blow,
Into the night go one and all.
Ballade of Dead Actors [1888], l. 27
- 10 Out of the night that covers me,
Black as the Pit from pole to pole,
I thank whatever gods may be
For my unconquerable soul.

In the fell clutch of circumstance,
I have not winced nor cried aloud;
Under the bludgeonings of chance
My head is bloody, but unbowed.
*Echoes [1888], no. 4, In Memoriam R. T.
Hamilton Bruce ("Invictus"), st. 1, 2*
- 11 I am the master of my fate;
I am the captain of my soul.
*Echoes, 4, In Memoriam R. T. Hamilton
Bruce ("Invictus"), st. 4*
- 12 Night with her train of stars
And her great gift of sleep.
*Echoes, 35, In Memoriam Margaritae Sororis,
st. 2*
- 13 Or ever the knightly years were gone
With the old world to the grave,
I was a King in Babylon
And you were a Christian Slave.
Echoes, 37, To W. A., st. 1

Sarah Orne Jewett

1849–1909

- 14 Captain Littlepage had overset his mind with too
much reading.
The Country of the Pointed Firs [1896], ch. 5
- 15 Wrecked on the lee shore of age.
The Country of the Pointed Firs, 7
- 16 We were standing where there was a fine view of
the harbor and its long stretches of shore all covered
by the great army of the pointed firs, darkly

cloaked and standing as if they waited to embark. As we looked far seaward among the outer islands, the trees seemed to march seaward still, going steadily over the heights and down to the water's edge.
The Country of the Pointed Firs, 7

- 1 Tact is after all a kind of mind-reading.
The Country of the Pointed Firs, 10
- 2 In the life of each of us, I said to myself, there is a place remote and islanded, and given to endless regret or secret happiness.
The Country of the Pointed Firs, 15
- 3 'Tain't worthwhile to wear a day all out before it comes.
The Country of the Pointed Firs, 16
- 4 So we die before our own eyes; so we see some chapters of our lives come to their natural end.
The Country of the Pointed Firs, 21
- 5 The thing that teases the mind over and over for years, and at last gets itself put down rightly on paper—whether little or great, it belongs to Literature.
Letter to Willa Cather. Quoted in preface to The Country of the Pointed Firs and Other Stories [1925]

Emma Lazarus

1849–1887

- 6 Give me your tired, your poor,
Your huddled masses yearning to breathe free,
The wretched refuse of your teeming shore,
Send these, the homeless, tempest-tost to me:
I lift my lamp beside the golden door.¹
The New Colossus: Inscription for the Statue of Liberty, New York Harbor [1883]

Sir William Osler

1849–1919

- 7 The greater the ignorance the greater the dogmatism.
Montreal Medical Journal [1902]
- 8 The natural man has only two primal passions, to get and to beget.
Science and Immortality [1904], ch. 2
- 9 The desire to take medicine is perhaps the greatest feature which distinguishes man from animals.
Science and Immortality, 14
- 10 Things cannot always go your way. Learn to accept in silence the minor aggravations, cultivate the

¹Set to music by IRVING BERLIN for *Miss Liberty*.

gift of taciturnity and consume your own smoke with an extra draught of hard work, so that those about you may not be annoyed with the dust and soot of your complaints.

From HARVEY CUSHING, *The Life of Sir William Osler [1925], vol. I, ch. 22*

- 11 Take the sum of human achievement in action, in science, in art, in literature—subtract the work of the men above forty, and while we should miss great treasures, even priceless treasures, we would practically be where we are today. . . . The effective, moving, vitalizing work of the world is done between the ages of twenty-five and forty.²
From HARVEY CUSHING, *The Life of Sir William Osler, I, 24 [The Fixed Period]*
- 12 My second fixed idea is the uselessness of men above sixty years of age, and the incalculable benefit it would be in commercial, political, and in professional life, if as a matter of course, men stopped work at this age.³
From HARVEY CUSHING, *The Life of Sir William Osler, I, 24 [The Fixed Period]*
- 13 Nothing in life is more wonderful than faith—the one great moving force which we can neither weigh in the balance nor test in the crucible.
From HARVEY CUSHING, *The Life of Sir William Osler, II, 30*

Ivan Petrovich Pavlov

1849–1936

- 14 The naturalist must consider only one thing: what is the relation of this or that external reaction of the animal to the phenomena of the external world?
Scientific Study of So-Called Psychological Processes in the Higher Animals [1906]
- 15 Mankind will possess incalculable advantages and extraordinary control over human behavior when the scientific investigator will be able to subject his fellow men to the same external analysis he would employ for any natural object, and when the human mind will contemplate itself not from within but from without.
Scientific Study of So-Called Psychological Processes in the Higher Animals

²Address at Johns Hopkins University, Baltimore [February 22, 1905].

³This valedictory address caused much discussion and misquotation. It was headlined in the press: OSLER RECOMMENDS CHLOROPFORM AT SIXTY, and occasioned many columns of letters, caustic cartoons, and the like, until to “Oslerize” became a byword.

James Whitcomb Riley

1849–1916

- 1 O'er folded blooms
On swirls of musk,
The beetle booms adown the glooms
And bumps along the dusk. *The Beetle, st. 7*
- 2 The ripest peach is highest on the tree.
The Ripest Peach, st. 1
- 3 There! little girl; don't cry! *A Life Lesson, st. 3*
- 4 That old sweetheart of mine.
An Old Sweetheart of Mine, st. 12
- 5 An' all us other children, when the supper things is done,
We set around the kitchen fire an' has the mostest fun
A-list'nin' to the witch-tales 'at Annie tells about,
An' the Gobble-uns 'at gits you
Ef you
Don't
Watch
Out! *Little Orphant Annie [1883], st. 1*
- 6 'Long about knee-deep in June,
'Bout the time strawberries melts
On the vine. *Knee-Deep in June [1883], st. 1*
- 7 Oh! the old swimmin' hole! When I last saw the
place,
The scenes was all changed, like the change in my
face. *The Old Swimmin' Hole [1883], st. 5*
- 8 O, it sets my heart a-clickin' like the tickin' of a
clock,
When the frost is on the punkin and the fodder's in
the shock.
When the Frost Is on the Punkin [1883], st. 3

August Strindberg

1849–1912

- 9 I loathe people who keep dogs. They are cowards
who haven't got the guts to bite people themselves.
A Madman's Diary [1895], pt. 3

Edward Bellamy

1850–1898

- 10 We hold the period of youth sacred to educa-
tion, and the period of maturity, when the physical
forces begin to flag, equally sacred to ease and
agreeable relaxation.
Looking Backward, 2000–1887 [1888], ch. 6

- 11 The nation guarantees the nurture, education,
and comfortable maintenance of every citizen from
the cradle to the grave.
Looking Backward, 9
- 12 Love of money . . . was the general impulse to
effort in your day. *Looking Backward, 9*
- 13 Badly off as the men . . . were in your day, they
were more fortunate than their mothers and wives.
Looking Backward, 11
- 14 An American credit card . . . is just as good in
Europe as American gold used to be.
Looking Backward, 13
- 15 Equal wealth and equal opportunities of
culture . . . have simply made us all members of one
class. *Looking Backward, 14*
- 16 Your system was liable to periodical convul-
sions . . . business crises at intervals of five to ten
years, which wrecked the industries of the nation.
Looking Backward, 22
- 17 On no other stage are the scenes shifted with a
swiftness so like magic as on the great stage of his-
tory when once the hour strikes.
Looking Backward, author's postscript
- 18 *Looking Backward* was written in the belief that
the Golden Age lies before us and not behind us.
Looking Backward, author's postscript

Augustine Birrell

1850–1933

- 19 Libraries are not made; they grow.
Obiter Dicta. Book Buying
- 20 That great dust heap called "history."
Obiter Dicta. Carlyle

Hermann Ebbinghaus

1850–1909

- 21 From the most ancient subject we shall produce
the newest science.¹
*Inscription on the title page of Über das
Gedachtnis (Memory) [1885]*
- 22 Psychology has a long past, but only a short his-
tory.
*Abriss der Psychologie (Summary of
Psychology) [1908], opening sentence*

¹De subjecto vetustissimo novissimam promovemus scientiam.

Eugene Field

1850–1895

- 1 He could whip his weight in wildcats.
Modjesky as Cameel, st. 10
- 2 The best of all physicians
Is apple pie and cheese!
Apple Pie and Cheese, st. 5
- 3 It always was the biggest fish I caught that got
away.
Our Biggest Fish, st. 2
- 4 When I demanded of my friend what viands he preferred,
He quoth: "A large cold bottle, and a small hot
bird!"
The Bottle and the Bird, st. 1
- 5 Wynken, Blynken, and Nod one night
Sailed off in a wooden shoe—
Sailed on a river of crystal light
Into a sea of dew.
Wynken, Blynken, and Nod, st. 1
- 6 The little toy dog is covered with dust,
But sturdy and staunch he stands;
And the little toy soldier is red with rust,
And his musket molds in his hands;
Time was when the little toy dog was new,
And the soldier was passing fair;
And that was the time when our Little Boy Blue
Kissed them and put them there.
Little Boy Blue, st. 1
- 7 The gingham dog went "Bow-wow-wow!"
And the calico cat replied "Mee-ow!"
The air was littered, an hour or so,
With bits of gingham and calico.
The Duel, st. 2
- 8 'Most all the time, the whole year round, there
ain't no flies on me,
But jest 'fore Christmas I'm as good as I kin be!
Jest 'Fore Christmas, st. 1

Fred Gilbert

1850–1903

- 9 The Man Who Broke the Bank at Monte Carlo.
Title of song [1892]

Samuel Gompers

1850–1924

- 10 To protect the workers in their inalienable rights
to a higher and better life; to protect them, not only
as equals before the law, but also in their health,
their homes, their firesides, their liberties as men, as
workers, and as citizens; to overcome and conquer
prejudices and antagonism; to secure to them the

right to life, and the opportunity to maintain that
life; the right to be full sharers in the abundance
which is the result of their brain and brawn, and the
civilization of which they are the founders and the
mainstay. . . . The attainment of these is the glori-
ous mission of the trade unions.

*Speech [1898]***Mary Ellen [Mary Elizabeth] Lease**

1850–1933

- 11 Raise less corn and more hell!
Attributed. Advice to Kansas farmers [1890]

Henry Cabot Lodge

1850–1924

- 12 Let us have done with British-Americans and
Irish-Americans and German-Americans, and so on,
and all be Americans. . . . If a man is going to be an
American at all let him be so without any qualifying
adjectives; and if he is going to be something else,
let him drop the word American from his personal
description.
*The Day We Celebrate (Forefathers' Day).
Address, New England Society of Brooklyn
[December 21, 1888]*
- 13 It is the flag just as much of the man who was
naturalized yesterday as of the man whose people
have been here many generations.

*Address [1915]***Guy de Maupassant**

1850–1893

- 14 A man who looks a part has the soul of that part.¹
Mont-Oriol [1887]
- 15 Conversation . . . is the art of never appearing a
bore, of knowing how to say everything interest-
ingly, to entertain with no matter what, to be
charming with nothing at all.
Sur l'Eau (On the Water) [1888]
- 16 History, that excitable and lying old lady.²
Sur l'Eau (On the Water)

Bill [Edgar Wilson] Nye

1850–1896

- 17 Wagner's music is better than it sounds.
From Mark Twain's Autobiography [1924]

¹Quand on a le physique d'un emploi, on en a l'âme.²L'histoire, cette vieille dame exaltée et menteuse.

Laura E[lizabeth] Richards

1850–1943

- 1 Once there was an elephant
Who tried to use the telephant—
No! No! I mean an elephone
Who tried to use the telephone.

Eletelephony, l. 1

Robert Louis Stevenson

1850–1894

- 2 Mankind was never so happily inspired as when
it made a cathedral.
An Inland Voyage [1878]. Noyon Cathedral
- 3 Every man is his own doctor of divinity, in the
last resort.
An Inland Voyage. Noyon Cathedral
- 4 For my part, I travel not to go anywhere, but to
go. I travel for travel's sake. The great affair is to
move.
Travels with a Donkey [1878]
- 5 Marriage is like life in this—that it is a field of
battle, and not a bed of roses.
Virginibus Puerisque [1881], pt. I, ch. 1
- 6 Man is a creature who lives not upon bread
alone but principally by catchwords.
Virginibus Puerisque, I, 2
- 7 The cruelest lies are often told in silence.
Virginibus Puerisque, I, 4, Truth of Intercourse
- 8 Old and young, we are all on our last cruise.
Virginibus Puerisque, II, Crabbed Age and Youth
- 9 It is better to be a fool than to be dead.
Virginibus Puerisque, II, Crabbed Age and Youth
- 10 Books are good enough in their own way, but
they are a mighty bloodless substitute for life.
Virginibus Puerisque, III, An Apology for Idlers
- 11 Perpetual devotion to what a man calls his busi-
ness, is only to be sustained by perpetual neglect of
many other things.
Virginibus Puerisque, III, An Apology for Idlers
- 12 There is no duty we so much underrate as the
duty of being happy.
Virginibus Puerisque, III, An Apology for Idlers
- 13 To travel hopefully is a better thing than to arrive.
Virginibus Puerisque, VI, El Dorado

- 14 Fifteen men on the Dead Man's Chest—¹
Yo-ho-ho, and a bottle of rum!
Drink and the devil had done for the rest—
Yo-ho-ho, and a bottle of rum!
Treasure Island [1883], ch. 1
- 15 Doctors is all swabs.
Treasure Island, 3
- 16 “What is the Black Spot, Captain?” . . . “That’s a
summons, mate.”
Treasure Island, 3
- 17 Pieces of eight, pieces of eight, pieces of eight!
Treasure Island, 10
- 18 Many’s the long night I’ve dreamed of cheese—
toasted, mostly.
Treasure Island, 15
- 19 Them that die’ll be the lucky ones.
Treasure Island, 20
- 20 In winter I get up at night
And dress by yellow candlelight.
In summer, quite the other way,
I have to go to bed by day.
*A Child's Garden of Verses [1885].
Bed in Summer, st. 1*
- 21 A child should always say what’s true
And speak when he is spoken to,
And behave mannerly at table;
At least as far as he is able.
*A Child's Garden of Verses. Whole Duty
of Children*
- 22 Whenever the moon and stars are set,
Whenever the wind is high,
All night long in the dark and wet,
A man goes riding by.
Late in the night when the fires are out,
Why does he gallop and gallop about?
*A Child's Garden of Verses. Windy Nights,
st. 1*
- 23 I have a little shadow that goes in and out with me,
And what can be the use of him is more than I can
see.
He is very, very like me from the heels up to the
head;
And I see him jump before me, when I jump into
my bed.
A Child's Garden of Verses. My Shadow, st. 1

¹Treasure Island came out of Kingsley's *At Last*, where I got the Dead Man's Chest—and that was the seed.—R. L. STEVENSON, *Letter to Sidney Colvin*

We were crawling slowly along, looking out for Virgin Gorda; the first of those numberless isles which Columbus, so goes the tale, discovered on St. Ursula's day, and named them after the saint and her eleven thousand mythical virgins. Unfortunately, English buccaneers have since given to most of them less poetic names. The Dutchman's Cap, Broken Jerusalem, The Dead Man's Chest, Rum Island, and so forth, mark a time and race more prosaic.—CHARLES KINGSLEY, *At Last* [1870], ch. 1

- 1 The friendly cow all red and white,
I love with all my heart:
She gives me cream with all her might,
To eat with apple tart.
A Child's Garden of Verses. The Cow, st. 1
- 2 The world is so full of a number of things,
I'm sure we should all be as happy as kings.
A Child's Garden of Verses. Happy Thought
- 3 Dr. Jekyll and Mr. Hyde.
Title of novel [1886]
- 4 Am I no a bonny fighter?
Kidnapped [1886], ch. 10 (Alan Breck)
- 5 Let first the onion flourish there,
Rose among roots, the maiden-fair,
Wine-scented and poetic soul
Of the capacious salad bowl.
Underwoods [1887], bk. I, In English. To a Gardener
- 6 Under the wide and starry sky,
Dig the grave and let me lie.
Glad did I live and gladly die,
And I laid me down with a will.

This be the verse you grave for me:
Here he lies where he longed to be;
Home is the sailor, home from sea,
And the hunter home from the hill.
Underwoods, I, In English. Requiem
- 7 My body which my dungeon is,
And yet my parks and palaces.
Underwoods, I, In English. My Body Which My Dungeon Is
- 8 There's just ae thing I cannae bear,
An' that's my conscience.
Underwoods, II, In Scots. My Conscience
- 9 I have thus played the sedulous ape to Hazlitt,
to Lamb, to Wordsworth, to Sir Thomas Browne,
to Defoe, to Hawthorne, to Montaigne, to
Baudelaire and to Obermann.
Memories and Portraits [1887]. A College Magazine
- 10 A Penny Plain and Twopence Colored.
Memories and Portraits. Essay About Skelt's Juvenile Drama
- 11 Wealth I ask not, hope nor love,
Nor a friend to know me;
All I ask, the heaven above
And the road below me.
Songs of Travel. The Vagabond, st. 4
- 12 The untented Kosmos my abode,
I pass, a willful stranger;
- My mistress still the open road
And the bright eyes of danger.
Songs of Travel. Youth and Love, st. 3
- 13 I will make you brooches and toys for your delight
Of birdsong at morning and starshine at night.
Songs of Travel. Romance, st. 1
- 14 Bright is the ring of words
When the right man rings them.
Songs of Travel. No. 14, st. 1
- 15 Trusty, dusky, vivid, true,
With eyes of gold and bramble dew,
Steel-true and blade-straight
The great artificer
Made my mate. *Songs of Travel. My Wife, st. 1*
- 16 Be it granted me to behold you again in dying,
Hills of home!
Songs of Travel. To S. R. Crockett, st. 3
- 17 Not every man is so great a coward as he thinks
he is—nor yet so good a Christian.
The Master of Ballantrae [1889]. Mr. Mackellar's Journey
- 18 Nothing like a little judicious levity.
The Wrong Box [1889], ch. 7
- 19 Do you know what the Governor of South
Carolina said to the Governor of North Carolina?
It's a long time between drinks, observed that powerful
thinker.¹ *The Wrong Box, 8*
- 20 So long as we love we serve; so long as we are
loved by others, I would almost say that we are in-
dispensable; and no man is useless while he has a
friend. *Across the Plains [1892]. Lay Morals*
- 21 If your morals make you dreary, depend upon it,
they are wrong. I do not say give them up, for they
may be all you have, but conceal them like a vice
lest they should spoil the lives of better and simpler
people. *Across the Plains. Lay Morals*
- 22 Here lies one who meant well, tried a little,
failed much:—surely that may be his epitaph of
which he need not be ashamed.
Across the Plains. Lay Morals
- 23 Ice and iron cannot be welded.
Weir of Hermiston [1896]

¹Of the several traditions relating to the origin of this remark, the most reasonable one traces it to John Motley Morehead [1796–1866], who was Governor of North Carolina 1841–1845. He was visited by James H. Hammond [1807–1864], who was Governor of South Carolina 1842–1844. They engaged in discussion and argument, and when the latter waxed hot, Governor Morehead was reported by a servant to have exclaimed: “It’s a long time between drinks.”—JOHN MOTLEY MOREHEAD, *letter* [November 21, 1934]

1 Give us grace and strength to forbear and to persevere. . . . Give us courage and gaiety and the quiet mind, spare to us our friends, soften to us our enemies.
*Prayer*¹

2 Youth is wholly experimental.
Letter to a Young Gentleman

Rose Hartwick Thorpe

1850–1939

3 She breathed the husky whisper—
“Curfew must not ring tonight.”
Curfew Must Not Ring Tonight [1882], st. 2

4 Out she swung—far out; the city seemed a speck
of light below,
There ’twixt heaven and earth suspended as the
bell swung to and fro.
Curfew Must Not Ring Tonight, st. 7

Ella Wheeler Wilcox

1850–1919

5 One ship drives east and another drives west
With the selfsame winds that blow.
’Tis the set of sails and not the gales
Which tells us the way to go. *Winds of Fate*

6 No! the two kinds of people on earth that I mean
Are the people who lift and the people who lean.
To Lift or to Lean

7 Laugh, and the world laughs with you;
Weep, and you weep alone. *Solitude*,² st. 1

8 So many gods, so many creeds,
So many paths that wind and wind,
When just the art of being kind
Is all this sad world needs. *The World’s Need*

Kate Chopin [Katherine O’Flaherty]

1851–1904

9 Mrs. Pontellier was beginning to realize her position in the universe as a human being, and to recognize her relations as an individual to the world within and about her.
The Awakening [1899], pt. VI

10 For the first time in her life she stood naked in the open air, at the mercy of the sun, the breeze that beat upon her, and the waves that invited her.
The Awakening, XXXIX

¹On the bronze memorial to Stevenson in St. Giles Cathedral, Edinburgh, Scotland.

²Music by LOUIS MOREAU GOTTSCHALK [1829–1869].

Ferdinand Foch

1851–1929

11 My center is giving way, my right is pushed back, situation excellent, I am attacking.³

At the second battle of the Marne [1918].
From B. H. LIDDELL HART, *Reputations Ten Years After* [1928]

Henry Arthur Jones

1851–1929

and

Henry Herman

1832–1894

12 Oh God! put back Thy universe and give me yesterday.

The Silver King [1882], act II, sc. 4

Edward Smith Ufford

1851–1929

13 Throw out the lifeline, throw out the lifeline,
Someone is sinking today.

Throw Out the Lifeline [1884], refrain

Francis William Bourdillon

1852–1921

14 The night has a thousand eyes,
And the day but one;
Yet the light of the bright world dies
With the dying sun.
The mind has a thousand eyes,
And the heart but one;
Yet the light of a whole life dies
When love is done.

Among the Flowers [1878]. *The Night Has a Thousand Eyes*

[Charles Joseph] Paul Bourget

1852–1935

15 Ideas are to literature what light is to painting.⁴
La Physiologie de l’Amour Moderne [1890]

³Mon centre cède, ma droite recule, situation excellente, j’attaque.

⁴La pensée est à la littérature ce que la lumière est à la peinture.

**Robert Bontine
Cunninghame-Graham**

1852–1936

- 1 God forbid that I should go to any heaven in which there are no horses.

Letter to Theodore Roosevelt [1917]

Flying Hawk¹

1852–1931

- 2 The tepee is much better to live in: always clean, warm in winter, cool in summer; easy to move . . . Indians and animals know better how to live than white man; nobody can be in good health if he does not have all the time fresh air, sunshine, and good water.

Statement in old age

Edwin Markham

1852–1940

- 3 Bowed by the weight of centuries he leans
Upon his hoe and gazes on the ground,
The emptiness of ages in his face,
And on his back the burden of the world.

The Man with the Hoe [1899],² st. 1

- 4 O masters, lords and rulers in all lands,
Is this the handiwork you give to God?

The Man with the Hoe, st. 3

- 5 A man to match the mountains³ and the sea.

Lincoln, The Man of the People [1901], st. 1

- 6 The color of the ground was in him, the red earth,
The smack and tang of elemental things.

Lincoln, The Man of the People, st. 2

- 7 He went down
As when a lordly cedar, green with boughs,
Goes down with a great shout upon the hills,
And leaves a lonesome place against the sky.

Lincoln, The Man of the People, st. 4

George Moore

1852–1933

- 8 All reformers are bachelors—all extreme reformers have been bachelors.

The Bending of the Bough [1900], act I

¹Oglala Sioux chief.

²Inspired by Jean-François Millet's painting.

³A man to match his mountains, not to creep/Dwarfed and abased below them.—JOHN GREENLEAF WHITTIER, *Among the Hills* [1869], *prelude*

Bring me men to match my mountains.—SAM WALTER FOSS, *The Coming American*

- 9 After all there is but one race—humanity.
The Bending of the Bough, III

- 10 A man travels the world over in search of what he needs and returns home to find it.

The Brook Kerith [1916], ch. 11

Henry Van Dyke

1852–1933

- 11 The lintel low enough to keep out pomp and pride:
The threshold high enough to turn deceit aside.

For the Friends at Hurstmont. The Door

- 12 Self is the only prison that can ever bind the soul.

The Prison and the Angel

- 13 The first day of spring is one thing, and the first spring day is another. The difference between them is sometimes as great as a month.

Fisherman's Luck [1899], ch. 5

James Davis [Owen Hall]

1853–1907

- 14 O tell me, pretty maiden, are there any more at home like you?

Florodora [1900], act II

Edgar Watson Howe

1853–1937

- 15 What people say behind your back is your standing in the community.

Country Town Sayings [1911]

- 16 There is nothing so well known as that we should not expect something for nothing—but we all do and call it Hope.

Country Town Sayings

José [Julian] Martí [y Perez]

1853–1895

- 17 Love is . . . born with the pleasure of looking at each other, it is fed with the necessity of seeing each other, it is concluded with the impossibility of separation!

Amor [1881]

- 18 A knowledge of different literatures is the best way to free one's self from the tyranny of any of them.

On Oscar Wilde [1882]

- 19 Man needs to suffer. When he does not have real griefs he creates them. Griefs purify and prepare him.

Adúltera (Adulterous Thoughts) [1883]

- 1 Terrible times in which priests no longer merit the praise of poets and in which poets have not yet begun to be priests.

On "El Poema de Niágara" of Pérez Bonalde [1883]

- 2 Men are products, expressions, reflections; they live to the extent that they coincide with their epoch, or to the extent that they differ markedly from it.

Henry Ward Beecher [1887]

- 3 A grain of poetry suffices to season a century.

Dedication of the Statue of Liberty [1887]

- 4 Others go to bed with their mistresses; I with my ideas.

Letter [1890]

- 5 Man needs to go outside himself in order to find repose and reveal himself.

Vivir en Sí (To Live in Oneself) [1891]

- 6 Mankind is composed of two sorts of men—those who love and create, and those who hate and destroy.

Letter to a Cuban farmer [1893]

- 7 Men have no special right because they belong to one race or another: the word man defines all rights.

Mi Raza (My Race) [1893]

- 8 I wish to leave the world

By its natural door;

In my tomb of green leaves

They are to carry me to die.

Do not put me in the dark

To die like a traitor;

I am good, and like a good thing

I will die with my face to the sun.

A Morir (To Die) [1894]

- 9 Only those who hate the Negro see hatred in the Negro.

Manifiesto of Montecristi [1895]

- 10 The spirit of a government must be that of the country. The form of a government must come from the makeup of the country. Government is nothing but the balance of the natural elements of a country.

Our America [1891]

- 11 I have lived in the monster [the United States] and I know its insides; and my sling is the sling of David.

Letter to Manuel Mercado [1895]

Cecil [John] Rhodes

1853–1902

- 12 I desire to encourage and foster an appreciation of the advantages which will result from the union of the English-speaking peoples throughout the world, and to encourage in the students from the United States of America an attachment to the country from which they have sprung without I hope withdraw-

ing them or their sympathies from the land of their adoption or birth.

His will, establishing the Rhodes Scholarships

- 13 So little done—so much to do. *Last words*

James A. Bland

1854–1911

- 14 Carry me back to old Virginny,
There's where the cotton and the corn and taters
grow;
There's where the birds warble sweet in the
springtime,
There's where this old darky's heart am longed to
go.
Carry Me Back to Old Virginny [1875], st. 1

Sir James George Frazer

1854–1941

- 15 Dwellers by the sea cannot fail to be impressed by the sight of its ceaseless ebb and flow, and are apt, on the principles of that rude philosophy of sympathy and resemblance . . . to trace a subtle relation, a secret harmony, between its tides and the life of man. . . . The belief that most deaths happen at ebb tide is said to be held along the east coast of England from Northumberland to Kent.

The Golden Bough [1922],¹ ch. 3

- 16 The heaviest calamity in English history, the breach with America, might never have occurred if George the Third had not been an honest dullard.

The Golden Bough, 3

- 17 By religion, then, I understand a propitiation or conciliation of powers superior to man which are believed to direct and control the course of nature and of human life.

The Golden Bough, 4

- 18 It is a common rule with primitive people not to waken a sleeper, because his soul is away and might not have time to get back.

The Golden Bough, 18

- 19 The awe and dread with which the untutored savage contemplates his mother-in-law are amongst the most familiar facts of anthropology.

The Golden Bough, 18

- 20 When all is said and done our resemblances to the savage are still far more numerous than our differences from him.

The Golden Bough, 23

- 21 The world cannot live at the level of its great men.

The Golden Bough, 37

¹Abridged one-volume edition. The original appeared in twelve volumes [1890–1915].

Thomas Riley Marshall

1854–1925

- 1 What this country needs is a really good five-cent cigar.¹

Remark while presiding over the Senate

Jules Henri Poincaré

1854–1912

- 2 To doubt everything or to believe everything are two equally convenient solutions; both dispense with the necessity of reflection.

Quoted by BERTRAND RUSSELL in preface to Science and Method [1913] (La Science et l'Hypothèse, 1903)²

- 3 Science is built up with facts, as a house is with stones. But a collection of facts is no more a science than a heap of stones is a house.

Quoted by BERTRAND RUSSELL in preface to Science and Method

- 4 Sociology is the science with the greatest number of methods and the least results.

La Science et l'Hypothèse, ch. 1

Arthur Rimbaud

1854–1891

- 5 I went out under the sky, Muse! and I was your vassal.³

Ma Bohème. Fantaisie

- 6 My tavern was the Big Bear.
My stars in the sky rustled softly.⁴

Ma Bohème. Fantaisie

- 7 My sad heart foams at the stern.⁵

Le Coeur Volé

- 8 Lighter than a cork I danced on the waves.⁶

Le Bateau Ivre [1871]

- 9 Sweeter than apples to children
The green water spurted through my wooden hull.⁷

Le Bateau Ivre

¹What this country needs is a good five-cent nickel. — FRANKLIN P. ADAMS

²Translated by G. B. HALSTED.

³J'allais sous le ciel, Muse! et j'étais ton féal.

⁴Mon auberge était à la Grande Ourse./Mes étoiles au ciel avaient un doux frou-frou.

⁵Mon triste coeur bave à la poupe.

⁶Plus léger qu'un bouchon j'ai dansé sur les flots.

⁷Plus douce qu'aux enfants la chair des pommes sures,/L'eau verte pénétra ma coque de sapin.

- 10 I have bathed in the Poem

Of the Sea . . .

Devouring the green azures.⁸ *Le Bateau Ivre*

- 11 I have seen the sunset, stained with mystic horrors,
Illumine the rolling waves with long purple forms,
Like actors in ancient plays.⁹ *Le Bateau Ivre*

- 12 I long for Europe of the ancient parapets.¹⁰

Le Bateau Ivre

- 13 I have seen starry archipelagoes! and islands
Whose raving skies are opened to the voyager:
Is it in these bottomless nights that you sleep, in
exile,

A million golden birds, O future Vigor!¹¹

Le Bateau Ivre

- 14 Black A, white E, red I, green U, blue O: vowels,
Someday I shall recount your latent births.¹²

Voyelles [1871]

- 15 It is found again.

What? Eternity.

It is the sea

Gone with the sun.¹³

L'Éternité [1872]

- 16 O seasons, O châteaux,

What soul is without flaws?¹⁴ *Bonheur, refrain*

- 17 One evening, I sat Beauty in my lap. — And I
found her bitter. — And I cursed her.

Une Saison en Enfer [1873]

- 18 I found I could extinguish all human hope from
my soul. *Une Saison en Enfer*

- 19 Baptism enslaved me.

Une Saison en Enfer. Nuit de l'Enfer

- 20 I am the master of fantasy.

Une Saison en Enfer. Nuit de l'Enfer

- 21 Old poetics played a large part in my alchemy of
the word. *Une Saison en Enfer. Délivres*

- 22 I! I who fashioned myself a sorcerer or an angel,
who dispensed with all morality, I have come back
to the earth. *Une Saison en Enfer. Adieu*

⁸Je me suis baigné dans le Poème / De la Mer . . . / Dévorant les azurs verts.

⁹J'ai vu le soleil bas, taché d'horreurs mystiques, / Illuminant de longs figements violets, / Pareils à des acteurs des drames très antiques.

¹⁰Je regrette l'Europe aux anciens parapets!

¹¹J'ai vu des archipels sidéraux! et des îles / Dont les cieus déli-rants sont ouverts au voyageur: / Est-ce en ces nuits sans fonds que tu dors et t'exiles, / Million d'oiseaux d'or, ô future Vigueur?

¹²A noir, E blanc, I rouge, U vert, O bleu: voyelles, / Je dirai quelque jour vos naissances latentes!

¹³Elle est retrouvée, / Quoi? — L'Éternité. / C'est la mer allée / Avec le soleil.

¹⁴O saisons, O châteaux / Quelle âme est sans défauts?

- 1 One must be absolutely modern.
Une Saison en Enfer. Adieu
- 2 I have embraced the summer dawn.
Illuminations [1874]. *Aube*
- 3 It rains softly on the town.¹ *From a lost poem*
- 4 I say one must be a *seer*, make oneself a *seer*. The poet makes himself a *seer* by an immense, long, deliberate *derangement* of all the senses.²
Letter to Paul Demeny [May 15, 1871]

Willard Duncan Vandiver

1854–1932

- 5 I come from a state that raises corn and cotton and cockleburs and Democrats, and frothy eloquence neither convinces nor satisfies me. I am from Missouri. You have got to show me.
Speech at a naval banquet in Philadelphia [1899]

Oscar [Fingal O'Flahertie Wills] Wilde

1854–1900

- 6 Tread lightly, she is near
Under the snow,
Speak gently, she can hear
The daisies grow. *Requiescat, st. 1*
- 7 And down the long and silent street,
The dawn, with silver-sandaled feet,
Crept like a frightened girl.
The Harlot's House, st. 6
- 8 A poet can survive everything but a misprint.
The Children of the Poets
- 9 Meredith is a prose Browning, and so is Brown-
ing. He used poetry as a medium for writing in prose.
The Critic as Artist [1891], pt. I
- 10 As long as war is regarded as wicked, it will al-
ways have its fascination. When it is looked upon as
vulgar, it will cease to be popular.
The Critic as Artist, II
- 11 There is no such thing as a moral or an immoral
book. Books are well written, or badly written. That
is all.
The Picture of Dorian Gray [1891], preface
- 12 All art is quite useless.
The Picture of Dorian Gray, preface

¹Il pleut doucement sur la ville.

Paul Verlaine used this as an epigraph for his *Ariettes Oubliées*, III.

²Je dis qu'il faut être *voyant*, se faire *voyant*. Le poète se fait *voyant* par un long, immense et raisonné *dérèglement* de tous les sens.

- 13 There is only one thing in the world worse than
being talked about, and that is not being talked
about. *The Picture of Dorian Gray, ch. 1*
- 14 A man cannot be too careful in the choice of his
enemies. *The Picture of Dorian Gray, 1*
- 15 The only way to get rid of a temptation is to
yield to it. *The Picture of Dorian Gray, 2*
- 16 He knew the precise psychological moment³
when to say nothing.
The Picture of Dorian Gray, 2
- 17 The only difference between a caprice and a life-
long passion is that the caprice lasts a little longer.
The Picture of Dorian Gray, 2
- 18 Children begin by loving their parents; as they
grow older they judge them; sometimes they for-
give them. *The Picture of Dorian Gray, 5*
- 19 Over the piano was printed a notice: Please do
not shoot the pianist. He is doing his best.
Personal Impressions of America (Leadville)
[1883]
- 20 Nowadays we are all of us so hard up that the only
pleasant things to pay are compliments. They're the
only things we can pay.
Lady Windermere's Fan [1892], act I
- 21 I can resist everything except temptation.
Lady Windermere's Fan, I
- 22 We are all in the gutter, but some of us are look-
ing at the stars. *Lady Windermere's Fan, III*
- 23 In this world there are only two tragedies. One
is not getting what one wants, and the other is get-
ting it. *Lady Windermere's Fan, III*
- 24 What is a cynic? A man who knows the price of
everything, and the value of nothing.
Lady Windermere's Fan, III
- 25 Experience is the name everyone gives to their
mistakes. *Lady Windermere's Fan, III*
- 26 I have never admitted that I am more than twenty-
nine, or thirty at the most. Twenty-nine when there
are pink shades, thirty when there are not.⁴
Lady Windermere's Fan, IV

³In all considerations the psychological momentum or factor must be allowed to play a prominent part, for without its cooperation there is little to be hoped from the work of the artillery.—*Neue Preussische Kreuzzeitung* [December 16, 1870], commenting upon the siege of Paris

An error in translation gave us “psychological moment” (i.e., the critical moment). The Parisians ridiculed the phrase as an example of German pedantry, but it speedily became universal.

⁴When you come to write my epitaph, Charles, let it be in these delicious words, “She had a long twenty-nine.”—SIR JAMES BAR-
RIE, *Rosalind*

1 Mrs. Allonby: They say, Lady Hunstanton, that when good Americans die they go to Paris.¹

Lady Hunstanton: Indeed? And when bad Americans die, where do they go to?

Lord Illingworth: Oh, they go to America.

A Woman of No Importance [1893], act I

2 The youth of America is their oldest tradition. It has been going on now for three hundred years.

A Woman of No Importance, I

3 Lord Illingworth: The Book of Life begins with a man and a woman in a garden.

Mrs. Allonby: It ends with Revelations.

A Woman of No Importance, I

4 I suppose society is wonderfully delightful. To be in it is merely a bore. But to be out of it simply a tragedy.

A Woman of No Importance, III

5 Really, if the lower orders don't set us a good example, what on earth is the use of them?

The Importance of Being Earnest [1895], act I

6 Her hair has turned quite gold from grief.

The Importance of Being Earnest, I

7 I have invented an invaluable permanent invalid called Bunbury, in order that I may be able to go down into the country whenever I choose.

The Importance of Being Earnest, I

8 Of course the music is a great difficulty. You see, if one plays good music, people don't listen, and if one plays bad music people don't talk.

The Importance of Being Earnest, I

9 To lose one parent, Mr. Worthing, may be regarded as a misfortune; to lose both looks like carelessness.

The Importance of Being Earnest, I

10 Relations are simply a tedious pack of people, who haven't got the remotest knowledge of how to live, nor the smallest instinct about when to die.

The Importance of Being Earnest, I

11 I never travel without my diary. One should always have something sensational to read in the train.

The Importance of Being Earnest, II

12 Thirty-five is a very attractive age. London society is full of women of the very highest birth who have, of their own free choice, remained thirty-five for years.

The Importance of Being Earnest, III

13 The fact is, that civilization requires slaves. The Greeks were quite right there. Unless there are slaves to do the ugly, horrible, uninteresting work, culture and contemplation become almost impossi-

ble. Human slavery is wrong, insecure, and demoralizing. On mechanical slavery, on the slavery of the machine, the future of the world depends.

The Soul of Man Under Socialism [1895]

14 Charity creates a multitude of sins.

The Soul of Man Under Socialism

15 Anybody can make history. Only a great man can write it.

Aphorisms

16 I never saw a man who looked
With such a wistful eye
Upon that little tent of blue
Which prisoners call the sky.

The Ballad of Reading Gaol [1898], pt. I, st. 3

17 When a voice behind me whispered low,
"That fellow's got to swing."

The Ballad of Reading Gaol, I, st. 4

18 Yet each man kills the thing he loves,
By each let this be heard,
Some do it with a bitter look,
Some with a flattering word,
The coward does it with a kiss,
The brave man with a sword!

The Ballad of Reading Gaol, I, st. 7

19 It is sweet to dance to violins
When Love and Life are fair:
To dance to flutes, to dance to lutes
Is delicate and rare:
But it is not sweet with nimble feet
To dance upon the air!

The Ballad of Reading Gaol, II, st. 9

20 Something was dead in each of us,
And what was dead was Hope.

The Ballad of Reading Gaol, III, st. 31

21 And the wild regrets, and the bloody sweats,
None knew so well as I:
For he who lives more lives than one
More deaths than one must die.

The Ballad of Reading Gaol, III, st. 37

22 I know not whether laws be right,
Or whether laws be wrong;
All that we know who lie in gaol
Is that the wall is strong;
And that each day is like a year,
A year whose days are long.

The Ballad of Reading Gaol, V, st. 1

23 The vilest deeds like poison weeds
Bloom well in prison air:
It is only what is good in man
That wastes and withers there:
Pale Anguish keeps the heavy gate
And the Warder is Despair.

The Ballad of Reading Gaol, V, st. 5

¹Good Americans, when they die, go to Paris.—THOMAS GOLD APPLETON [1812–1884]; from OLIVER WENDELL HOLMES, *The Autocrat of the Breakfast-Table* [1858]

- 1 How else but through a broken heart
May Lord Christ enter in?
The Ballad of Reading Gaol, V, st. 14
- 2 Where there is sorrow there is holy ground.
De Profundis [1905]
- 3 The English country gentleman galloping after a
fox—the unspeakable in full pursuit of the uneat-
able.
De Profundis
- 4 One must have a heart of stone to read the death
of Little Nell without laughing.
From RICHARD ELLMANN, Oscar Wilde [1988]
- 5 My wallpaper and I are fighting a duel to the
death. One or the other of us has to go.
From RICHARD ELLMANN, Oscar Wilde

William Cowper Brann¹

1855–1898

- 6 Boston runs to brains as well as to beans and
brown bread. But she is cursed with an army of
cranks whom nothing short of a straitjacket or a
swamp elm club will ever control.
From The Iconoclast. Beans and Blood

Henry Cuyler Bunner

1855–1896

- 7 Off with your hat as the flag goes by!
Airs from Arcady [1888]. The Old Flag, st. 1

Eugene V[ictor] Debs

1855–1926

- 8 While there is a lower class I am in it, while there
is a criminal element I am of it; while there is a soul
in prison, I am not free.
Speech at trial for sedition [September 14, 1918]

Margaret Wolfe Hungerford

1855–1897

- 9 Beauty is in the eye of the beholder.
Molly Bawn [1878]

Sir Arthur Wing Pinero

1855–1934

- 10 From forty till fifty a man is at heart either a stoic
or a satyr.
The Second Mrs. Tanqueray [1893], act I

¹Known as “The Iconoclast” from the name of his paper, first published in Austin, Texas, and later in Waco.

Olive Schreiner [Ralph Iron]

1855–1920

- 11 The barb in the arrow of childhood suffering is
this: its intense loneliness, its intense ignorance.
The Story of an African Farm [1884], ch. 1
- 12 There never was a man who said one word for
woman but he said two for man and three for the
whole human race.
The Story of an African Farm, 4

William Sharp [Fiona Macleod]

1855–1905

- 13 My heart is a lonely hunter that hunts on a lonely
hill.
The Lonely Hunter, st. 6

L[yman] Frank Baum

1856–1919

- 14 The wicked Witch of the East.
The Wonderful Wizard of Oz² [1900], ch. 2
- 15 The road to the City of Emeralds is paved with
yellow brick.
The Wonderful Wizard of Oz, 2
- 16 I’m really a very good man; but I’m a very bad
Wizard.
The Wonderful Wizard of Oz, 15

Francis Bellamy

1856–1931

- 17 I pledge allegiance to the flag of the United
States of America and to the republic for which it
stands, one nation under God, indivisible, with lib-
erty and justice for all.
The Pledge of Allegiance to the Flag [1892]³

Theobald von Bethmann-Hollweg

1856–1921

- 18 Just for a word—“neutrality,” a word which in
wartime has so often been disregarded, just for a
scrap of paper—Great Britain is going to make war.
To Sir Edward Goschen [August 4, 1914]

²See Harburg, 752:1, and Langley, 786.

³In 1888 JAMES B. UPHAM [1845–1905] wrote a draft that Bel-
lamy, chairman of a national celebration of the 400th anniversary
of America’s discovery, helped put in final form:

I pledge allegiance to my flag and to the republic for which it
stands: one nation indivisible, with liberty and justice for all.

More than thirty years later, “my flag” was changed to “the flag
of the United States of America”; in 1954 an act of Congress
added “under God.”

Louis D[embitz] Brandeis

1856–1941

1 Those who won our independence believed that the final end of the State was to make men free to develop their faculties; and that in its government the deliberative forces should prevail over the arbitrary. They valued liberty both as an end and as a means. They believed liberty to be the secret of happiness and courage to be the secret of liberty.

Whitney v. California, 274 U.S. 357, 375 [1927]

2 Fear of serious injury cannot alone justify suppression of free speech and assembly. Men feared witches and burned women. It is the function of speech to free men from the bondage of irrational fears. *Whitney v. California*, 274 U.S. 357, 376

3 They [the makers of the Constitution] conferred, as against the Government, the right to be let alone—the most comprehensive of rights and the right most valued by civilized men.

Olmstead v. United States, 277 U.S. 438, 478 [1928]

4 If we would guide by the light of reason, we must let our minds be bold.

New State Ice Co. v. Liebmann, 285 U.S. 262, 311 [1932]

5 The Court bows to the lessons of experience and the force of better reasoning, recognizing that the process of trial and error, so fruitful in the physical sciences, is appropriate also in the judicial function.

Burnet v. Coronado Oil and Gas Co., 285 U.S. 393, 406 [1932]

6 There is in most Americans some spark of idealism, which can be fanned into a flame. It takes sometimes a divining rod to find what it is; but when found, and that means often, when disclosed to the owners, the results are often most extraordinary.

The Words of Justice Brandeis [1953]

Sigmund Freud¹

1856–1939

7 The new psychoanalytic method [is] . . . somewhat subtle but irreplaceable, so fruitful has it proved to be in explaining obscure unconscious mental processes.²

Heredity and the Aetiology of the Neuroses [1896]

¹Translated under the general editorship of JAMES STRACHEY, except for 607:7 and 608:4.

²Translated by M. MEYER.

Apparently Freud's first published use of the root term "psychoanalytic."

8 The interpretation of dreams is the royal road to a knowledge of the unconscious activities of the mind.

The Interpretation of Dreams [1900], ch. 7

9 When a member of my family complains to me of having bitten his tongue, pinched a finger, or the like, he does not get the sympathy he hopes for but instead the question: "Why did you do that?"

The Psychopathology of Everyday Life [1901], ch. 8

10 Our hysterical patients suffer from reminiscences.

Five Lectures on Psychoanalysis [1910]. I

11 The psychic development of the individual is a short repetition of the course of development of the race.³

Leonardo da Vinci [1910]

12 At bottom God is nothing other than an exalted father.

Totem and Taboo [1913]. Pt. 4

13 We believe that civilization has been created under the pressure of the exigencies of life at the cost of satisfaction of the instincts.

Introductory Lectures on Psychoanalysis [1916–1917]. Lecture I

14 If a man has been his mother's undisputed darling he retains throughout life the triumphant feeling, the confidence in success, which not seldom brings actual success with it.

A Childhood Memory of Goethe's [1917]

15 A culture which leaves unsatisfied and drives to rebelliousness so large a number of its members neither has a prospect of continued existence nor deserves it.

The Future of an Illusion [1927]

16 Before the problem of the creative writer, analysis must lay down its arms.

Dostoevsky and Parricide [1928]

17 Men have gained control over the forces of nature to such an extent that with their help they could have no difficulty in exterminating one another to the last man. They know this, and hence comes a large part of their current unrest, their unhappiness and their mood of anxiety.

Civilization and Its Discontents [1930], pt. VIII

18 The ego's relation to the id might be compared with that of a rider to his horse. The horse supplies the locomotive energy, while the rider has the privilege of deciding on the goal and of guiding the powerful animal's movement. But only too often there arises between the ego and the id the not pre-

³See Haecckel, 556:5.

cisely ideal situation of the rider being obliged to guide the horse along the path by which it itself wants to go.

New Introductory Lectures on Psycho-analysis [1933], lecture 31

- 1 The poor ego . . . serves three severe masters and does what it can to bring their claims and demands into harmony with one another. No wonder that the ego so often fails in its task. Its three tyrannical masters are the external world, the super-ego and the id.

New Introductory Lectures on Psycho-analysis, 31

- 2 Where id was, there ego shall be.
New Introductory Lectures on Psycho-analysis, 31

- 3 Religion is an illusion and it derives its strength from its readiness to fit in with our instinctual wishful impulses.

New Introductory Lectures on Psycho-analysis, 35

- 4 It almost looks as if analysis were the third of those “impossible” professions in which one can be quite sure of unsatisfying results. The other two, much older-established, are the bringing-up of children and the government of nations.¹

Analysis Terminable and Interminable [1937]

- 5 Judaism had been a religion of the father; Christianity became a religion of the son. The old God the Father fell back behind Christ; Christ, the Son, took his place, just as every son had hoped to do in primeval times.

Moses and Monotheism [1938], pt. III, sec. 1

- 6 The great question . . . which I have not been able to answer, despite my thirty years of research into the feminine soul, is “What does a woman want?”²

From ERNEST JONES, Life and Work of Sigmund Freud, vol. II [1955], ch. 16

- 7 The poets and philosophers before me discovered the unconscious; what I discovered was the scientific method by which the unconscious can be studied.

On his seventieth birthday [1926]. From LIONEL TRILLING, The Liberal Imagination [1957]

- 8 Yes, America is gigantic, but a giant mistake.

From ERNEST JONES, Free Associations [1962]

- 9 To love and to work.³

From ERIK H. ERIKSON, Childhood and Society [1963]

- 10 Sometimes a cigar is just a cigar. *Attributed*

Edmond Haraucourt

1856–1941

- 11 To leave is to die a little;

To die to what we love.

We leave behind a bit of ourselves

Wherever we have been.⁴

Choix de Poésies [1891]. Rondel de l'Adieu

Elbert Hubbard

1856–1915

- 12 It is not book learning young men need, nor instruction about this and that, but a stiffening of the vertebrae which will cause them to be loyal to a trust, to act promptly, concentrate their energies, do a thing—“carry a message to Garcia.”⁵

A Message to Garcia [March 1899]

Robert E[dwin] Peary

1856–1920

- 13 The Eskimo, Ootah, had his own explanation. Said he: “The devil is asleep or having trouble with his wife, or we should never have come back so easily.”

The North Pole [1910]

Henri Philippe Pétain

1856–1951

- 14 They shall not pass.⁶

Attributed. Verdun [February 26, 1916]

³Lieben und arbeiten.

Describing “what he thought a normal person should be able to do well” [Erikson].

⁴Partir, c'est mourir un peu; / C'est mourir à ce qu'on aime. / On laisse un peu de soi-même / En toute heure et dans tout lieu.

Translated by NORBERT GUTERMAN. The first line is a French proverb.

⁵After the declaration of the Spanish-American War, Andrew Summers Rowan, then lieutenant, United States Bureau of Military Intelligence, was sent to communicate with General Calixto Garcia. He landed in an open boat near Turquino Peak [April 24, 1898], executed the mission, and brought back information regarding the insurgent army.

⁶Ils ne passeront pas.

The first official record of the expression appears in General Nivelle's Order of the Day [June 23, 1916] to his troops at the height of battle: Vous ne les laisserez pas passer [You will not let them pass]!—ALAN HORNE, *New York Times Magazine* [February 20, 1966]

The inscription on the Verdun medal is: On ne passe pas.

¹Translated by JOAN RIVIERE.

²Was will das Weib?

George Bernard Shaw

1856–1950

- 1 My method is to take the utmost trouble to find the right thing to say, and then to say it with the utmost levity. *Answers to Nine Questions*
- 2 It's well to be off with the Old Woman before you're on with the New. *The Philanderer [1893], act II*
- 3 The fickleness of the women I love is only equaled by the infernal constancy of the women who love me. *The Philanderer, II*
- 4 The test of a man or woman's breeding is how they behave in a quarrel. *The Philanderer, IV*
- 5 People are always blaming their circumstances for what they are. I don't believe in circumstances. The people who get on in this world are the people who get up and look for the circumstances they want, and, if they can't find them, make them. *Mrs. Warren's Profession [1893], act II*
- 6 There are no secrets better kept than the secrets that everybody guesses. *Mrs. Warren's Profession, III*
- 7 A great devotee of the Gospel of Getting On. *Mrs. Warren's Profession, IV*
- 8 We have no more right to consume happiness without producing it than to consume wealth without producing it. *Candida [1898], act I*
- 9 I'm only a beer teetotaler, not a champagne teetotaler. I don't like beer. *Candida, III*
- 10 We don't bother much about dress and manners in England, because as a nation we don't dress well and we've no manners. *You Never Can Tell [1898], act I*
- 11 The great advantage of a hotel is that it's a refuge from home life. *You Never Can Tell, II*
- 12 There is only one religion, though there are a hundred versions of it. *Plays Pleasant and Unpleasant [1898], vol. II, preface*
- 13 You're not a man, you're a machine. *Arms and the Man [1898], act III*
- 14 The worst sin towards our fellow creatures is not to hate them, but to be indifferent to them: that's the essence of inhumanity. *The Devil's Disciple [1901], act II*
- 15 This is the true joy in life, the being used for a purpose recognized by yourself as a mighty one; the being thoroughly worn out before you are thrown on the scrap heap; the being a force of nature instead of a feverish selfish little clod of ailments and grievances complaining that the world will not devote itself to making you happy. *Man and Superman [1903], epistle dedicatory*
- 16 A lifetime of happiness! No man alive could bear it: it would be hell on earth. *Man and Superman, act I*
- 17 The more things a man is ashamed of, the more respectable he is. *Man and Superman, I*
- 18 Marry Ann; and at the end of a week you'll find no more inspiration in her than in a plate of muffins. *Man and Superman, II*
- 19 Hell is full of musical amateurs: music is the brandy of the damned. *Man and Superman, III*
- 20 An Englishman thinks he is moral when he is only uncomfortable. *Man and Superman, III*
- 21 There are two tragedies in life. One is to lose your heart's desire. The other is to gain it.¹ *Man and Superman, IV*
- 22 The golden rule is that there are no golden rules. *Man and Superman. Maxims for Revolutionists*
- 23 He who can, does. He who cannot, teaches. *Man and Superman. Maxims for Revolutionists*
- 24 Marriage is popular because it combines the maximum of temptation with the maximum of opportunity. *Man and Superman. Maxims for Revolutionists*
- 25 If you strike a child, take care that you strike it in anger, even at the risk of maiming it for life. A blow in cold blood neither can nor should be forgiven. *Man and Superman. Maxims for Revolutionists*
- 26 Virtue consists, not in abstaining from vice, but in not desiring it. *Man and Superman. Maxims for Revolutionists*
- 27 The greatest of our evils and the worst of our crimes is poverty. *Major Barbara [1905], preface*
- 28 I am a Millionaire. That is my religion. *Major Barbara, act II*
- 29 With the single exception of Homer, there is no eminent writer, not even Sir Walter Scott, whom I can despise so entirely as I despise Shakespeare when I measure my mind against his. . . . It would posi-

¹See Wilde, 604:23.

tively be a relief to me to dig him up and throw stones at him.

*Dramatic Opinions and Essays [1907].
Blaming the Bard*

1 When two people are under the influence of the most violent, most insane, most delusive, and most transient of passions, they are required to swear that they will remain in that excited, abnormal, and exhausting condition continuously until death do them part. *Getting Married [1908], preface*

2 I like a bit of a mongrel myself, whether it's a man or a dog; they're the best for every day. *Misalliance [1910], episode I*

3 If parents would only realize how they bore their children! *Misalliance, I*

4 It is impossible for an Englishman to open his mouth, without making some other Englishman hate or despise him; English is not accessible even to Englishmen. *Pygmalion [1913],¹ preface*

5 Women upset everything. When you let them into your life, you find that the woman is driving at one thing and you're driving at another. *Pygmalion, act II*

6 *Pickering:* Have you no morals, man?
Doolittle: Can't afford them, Governor. *Pygmalion, II*

7 I'm one of the undeserving poor. *Pygmalion, II*

8 Gin was mother's milk to her. *Pygmalion, III*

9 All great truths begin as blasphemies. *Annajanska [1919]*

10 You see things; and you say, "Why?" But I dream things that never were; and I say, "Why not?" *Back to Methuselah [1921], pt. I, act I*

11 The nauseous sham goodfellowship our democratic public men get up for shop use. *Back to Methuselah, II*

12 Everything happens to everybody sooner or later if there is time enough. *Back to Methuselah, V*

13 Assassination is the extreme form of censorship. *The Rejected Statement, pt. I*

14 One man that has a mind and knows it can always beat ten men who haven't and don't. *The Apple Cart [1929], act I*

15 An American has no sense of privacy. He does not know what it means. There is no such thing in the country. *Speech at New York [April 11, 1933]*

¹The play upon which the musical *My Fair Lady* is based. See Lerner, 803:6–803:13.

Louis Henri Sullivan

1856–1924

16 Form ever follows function. *The Tall Office Building Artistically Considered. From Lippincott's Magazine [March 1896]*

Frederick Winslow Taylor

1856–1915

17 In the past the man has been first. In the future the System must be first. *The Principles of Scientific Management [1911], ch. 1*

Brandon Thomas

1856–1914

18 I am Charley's aunt from Brazil, where the nuts come from. *Charley's Aunt [1892], act I*

Booker T[aliaferro] Washington

1856–1915

19 In all things that are purely social we [black and white] can be as separate as the fingers, yet one as the hand in all things essential to mutual progress. *Speech at the Cotton States and International Exposition, Atlanta [September 18, 1895]*

20 No race can prosper till it learns that there is as much dignity in tilling a field as in writing a poem. *Up from Slavery [1901]*

21 You can't hold a man down without staying down with him. *Attributed*

Woodrow Wilson

1856–1924

22 The United States must be neutral in fact as well as in name. . . . We must be impartial in thought as well as in action. *Message to the Senate [August 19, 1914]*

23 You deal in the raw material of opinion, and, if my convictions have any validity, opinion ultimately governs the world. *Address to the Associated Press [April 20, 1915]*

1 There is such a thing as a man being too proud to fight.

Address to Foreign-Born Citizens [May 10, 1915]

2 [The Civil War] created in this country what had never existed before—a national consciousness. It was not the salvation of the Union; it was the re-birth of the Union.

Memorial Day Address [1915]

3 We have stood apart, studiously neutral.

Message to Congress [December 7, 1915]

4 America cannot be an ostrich with its head in the sand.

Speech at Des Moines [February 1, 1916]

5 It must be a peace without victory. . . . Only a peace between equals can last.

Address to the Senate [January 22, 1917]

6 A little group of willful men, representing no opinion but their own, have rendered the great Government of the United States helpless and contemptible.

Statement made in reference to certain members of the Senate [March 4, 1917]¹

7 Armed neutrality is ineffectual enough at best.

Address to Congress, asking for a declaration of war [April 2, 1917]

8 The world must be made safe for democracy.

Address to Congress, asking for a declaration of war [April 2, 1917]

9 The day has come when America is privileged to spend her blood and her might for the principles that gave her birth and happiness and the peace which she has treasured.

Address to Congress, asking for a declaration of war [April 2, 1917]

10 1. Open covenants of peace, openly arrived at.
2. Absolute freedom of navigation upon the seas. . . .

5. A free, open-minded, and absolutely impartial adjustment of all colonial claims.

Address to Congress (The Fourteen Points) [January 8, 1918]²

11 14. A general association of nations must be formed . . . for the purpose of affording mutual guarantees of political independence and territorial integrity to great and small states alike.

Address to Congress (The Fourteen Points) [January 8, 1918]

¹Eleven senators had conducted a filibuster against a bill authorizing the arming of American merchant vessels.

²See Clemenceau, 577:10.

12 If I am to speak for ten minutes, I need a week for preparation; if fifteen minutes, three days; if half an hour, two days; if an hour, I am ready now.

From JOSEPHUS DANIELS, The Wilson Era: Years of War and After [1946]

13 It is like writing history with lightning. And my only regret is that it is all so terribly true.

Attributed. On seeing D. W. GRIFFITH's movie The Birth of a Nation, at the White House [February 18, 1915]

Edward F[rancis] Albee

1857–1930

14 Never give a sucker an even break.³ *Remark*

Joseph Conrad

1857–1924

15 A work that aspires, however humbly, to the condition of art should carry its justification in every line.

The Nigger of the Narcissus [1898], preface

16 But the artist appeals to that part of our being which is not dependent on wisdom; to that in us which is a gift and not an acquisition—and, therefore, more permanently enduring. He speaks to our capacity for delight and wonder, to the sense of mystery surrounding our lives: to our sense of pity, and beauty, and pain.

The Nigger of the Narcissus, preface

17 The ship, a fragment detached from the earth, went on lonely and swift like a small planet.

The Nigger of the Narcissus, ch. 2

18 Goodbye, brothers! You were a good crowd. As good a crowd as ever fisted with wild cries the beating canvas of a heavy foresail; or tossing aloft, invisible in the night, gave back yell for yell to a westerly gale.

The Nigger of the Narcissus, 5

19 I am a great foe to favoritism in public life, in private life, and even in the delicate relationship of an author to his works.

Lord Jim [1900], author's note

20 There is a weird power in a spoken word. . . . And a word carries far—very far—deals destruction through time as the bullets go flying through space.

Lord Jim, ch. 15

³According to the *Morris Dictionary of Word and Phrase Origins* [1977], this is often attributed to W. C. Fields, who uttered it in *Poppy* [1923]. He made the quote famous.

1 That faculty of beholding at a hint the face of his desire and the shape of his dream, without which the earth would know no lover and no adventurer.

Lord Jim, 16

2 Only a moment; a moment of strength, of romance, of glamour—of youth! . . . A flick of sunshine upon a strange shore, the time to remember, the time for a sigh, and—goodbye!—Night—Goodbye . . . !

Youth [1902]

3 She strode like a grenadier, was strong and upright like an obelisk, had a beautiful face, a candid brow, pure eyes, and not a thought of her own in her head.

Tales of Unrest [1902]. The Return

4 Running . . . all over the sea trying to get behind the weather.

Typhoon [1902], ch. 2

5 We live, as we dream—alone.

Heart of Darkness [1902],¹ I

6 I don't like work—no man does—but I like what is in work—the chance to find yourself. Your own reality—for yourself, not for others—what no other man can ever know.

Heart of Darkness, I

7 No fear can stand up to hunger, no patience can wear it out, disgust simply does not exist where hunger is; and as to superstition, beliefs, and what you may call principles, they are less than chaff in a breeze.

Heart of Darkness, II

8 Exterminate all the brutes!²

Heart of Darkness, II

9 The horror! The horror!

Heart of Darkness, III

10 Mistah Kurtz—he dead.

Heart of Darkness, III

11 The air of the New World seems favorable to the art of declamation.

Nostramo [1904], ch. 6

12 The terrorist and the policeman both come from the same basket. Revolution, legality—countermoves in the same game; forms of idleness at bottom identical.

The Secret Agent [1907], ch. 4

¹“Heart of Darkness” is experience . . . but it is experience pushed a little (and only very little) beyond the actual facts of the case for the perfectly legitimate, I believe, purpose of bringing it home to the minds and bosoms of the readers. . . . That somber theme had to be given a sinister resonance, a tonality of its own, a continued vibration that, I hoped, would hang in the air and dwell on the ear after the last note had been struck.—CONRAD, *Youth: A Narrative, and Two Other Stories, author's preface*

²For two hundred years, the Judges of England sat on the Bench, condemning to the penalty of death every man, woman, and child who stole property to the value of five shillings; and, during all that time, not one Judge ever remonstrated against the law. We English are a nation of brutes, and ought to be exterminated to the last man.—JOHN BRIGHT [1880]; in HENRY ADAMS, *The Education of Henry Adams* [1907], ch. 12

13 A man's real life is that accorded to him in the thoughts of other men by reason of respect or natural love.

Under Western Eyes [1911], pt. I, ch. 1

14 Let a fool be made serviceable according to his folly.

Under Western Eyes, I, 3

15 The belief in a supernatural source of evil is not necessary; men alone are quite capable of every wickedness.

Under Western Eyes, II, 4

16 All ambitions are lawful except those which climb upward on the miseries or credulities of mankind.

A Personal Record [1912], preface

17 Only in men's imagination does every truth find an effective and undeniable existence. Imagination, not invention, is the supreme master of art as of life.

A Personal Record, ch. 1

18 Historian of fine consciences.

Notes on Life and Letters [1921]. Henry James, An Appreciation

Émile Coué

1857–1926

19 Every day, in every way, I'm getting better and better.³

Formula of his faith cures, inscribed in his sanitarium, Nancy, France

Clarence [Seward] Darrow

1857–1938

20 I do not consider it an insult, but rather a compliment to be called an agnostic. I do not pretend to know where many ignorant men are sure—that is all that agnosticism means.

Scopes trial, Dayton, Tennessee [July 13, 1925]

21 I don't believe in God because I don't believe in Mother Goose.

Speech at Toronto [1930]

22 There is no such thing as justice—in or out of court.

Interview at Chicago [April 1936]

John Davidson

1857–1909

23 In anguish we uplift

A new unhallowed song;

The race is to the swift;

The battle to the strong.

War Song, st. 1

³Tous les jours, à tous les points de vue, je vais de mieux en mieux.

- 1 And blood in torrents pour
In vain—always in vain,
For war breeds war again. *War Song, st. 7*

Benjamin Franklin King, Jr.

1857–1894

- 2 Nowhere to go but out,
Nowhere to come but back. *The Pessimist, st. 4*

Edgar Smith

1857–1938

- 3 You may tempt the upper classes
With your villainous demitasses,
But Heaven will protect the working girl.
Heaven Will Protect the Working Girl

Frank Lebby Stanton

1857–1927

- 4 Jest a-wearyin' fer you—
All the time a-feelin' blue.
Wearin' for You,¹ st. 1

- 5 Sweetes' li'l' feller—
Everybody knows;
Dunno what ter call 'im,
But he's mighty lak' a rose!
Mighty Lak' a Rose,² st. 1

Thorstein Veblen

1857–1929

- 6 Conspicuous consumption of valuable goods is a means of reputability to the gentleman of leisure.
The Theory of the Leisure Class [1899], ch. 4
- 7 With the exception of the instinct of self-preservation, the propensity for emulation is probably the strongest and most alert and persistent of the economic motives proper.
The Theory of the Leisure Class, 5
- 8 The dog . . . commends himself to our favor by affording play to our propensity for mastery, and as he is also an item of expense, and commonly serves no industrial purpose, he holds a well-assured place in men's regard as a thing of good repute.
The Theory of the Leisure Class, 6
- 9 The office of the leisure class in social evolution is to retard the movement and to conserve what is obsolescent. *The Theory of the Leisure Class, 7*

¹Music by CARRIE JACOBS BOND.

²Music by ETHELBERG NEVIN [1862–1901].

- 10 Priestly vestments show, in accentuated form, all the features that have been shown to be evidence of a servile status and a vicarious life.
The Theory of the Leisure Class, 7

- 11 The walking-stick serves the purpose of an advertisement that the bearer's hands are employed otherwise than in useful effort, and it therefore has utility as an evidence of leisure. But it is also a weapon and it meets a felt need of barbarian man on that ground.
The Theory of the Leisure Class, 10

- 12 In point of substantial merit the law school belongs in the modern university no more than a school of fencing or dancing.
The Higher Learning in America [1918]

Franz Boas

1858–1942

- 13 The behavior of an individual is therefore determined not by his racial affiliation, but by the character of his ancestry and his cultural environment.
Race and Democratic Society [1945], ch. 4
- 14 No one has ever proved that a human being, through his descent from a certain group of people, must of necessity have certain mental characteristics.
Race and Democratic Society, 7

Sam Walter Foss

1858–1911

- 15 The woods were made for the hunters of dreams,
The brooks for the fishers of song;
To the hunters who hunt for the gunless game
The streams and the woods belong.
The Bloodless Sportsman, st. 3
- 16 Let me live in my house by the side of the road
And be a friend to man.
The House by the Side of the Road, st. 5

H[enry] W[atson] Fowler

1858–1933

and

F[rancis] G[eorge] Fowler

1870–1918

- 17 Prefer geniality to grammar.
The King's English [1906], ch. 2
- 18 HACKNEYED PHRASES. . . . The purpose with which these phrases are introduced is for the most part that of giving a fillip to a passage that might be

humdrum without them . . . but their true use when they come into the writer's mind is as danger signals; he should take warning that when they suggest themselves it is because what he is writing is bad stuff, or it would not need such help; let him see to the substance of his cake instead of decorating with sugarplums.

A Dictionary of Modern English Usage [1926]¹

- 1 QUOTATION. . . . A writer expresses himself in words that have been used before because they give his meaning better than he can give it himself, or because they are beautiful or witty, or because he expects them to touch a chord of association in his reader, or because he wishes to show that he is learned and well read. Quotations due to the last motive are invariably ill-advised; the discerning reader detects it and is contemptuous; the undiscerning is perhaps impressed, but even then is at the same time repelled, pretentious quotations being the surest road to tedium.

A Dictionary of Modern English Usage

- 2 THAT, *relative pronoun* . . . The two kinds of relative clause, to one of which *that* and to the other of which *which* is appropriate, are the defining and the nondefining;² and if writers would agree to regard *that* as the defining relative pronoun, and *which* as the nondefining, there would be much gain both in lucidity and in ease. Some there are who follow this principle now, but it would be idle to pretend that it is the practice either of the most or of the best writers.

A Dictionary of Modern English Usage

Remy de Gourmont

1858–1915

- 3 Aesthetic emotion puts man in a state favorable to the reception of erotic emotion. Art is the accomplice of love. Take love away and there is no longer art. *Décadence*³

- 4 Man is a successful animal, that's all.
Promenades Philosophiques

Ruggiero Leoncavallo

1858–1919

- 5 The comedy is finished.⁴
I Pagliacci (The Clowns) [1892], *last words*

¹To the memory of my brother Francis George Fowler . . . who shared with me the planning of this book, but did not live to share the writing. — H. W. FOWLER, *preface to the first edition*

²In American English, restrictive and nonrestrictive.

³Translated by W. A. BRADLEY.

⁴La commedia è finita.

John Trotwood Moore

1858–1929

- 6 Only the gamefish swims upstream.
The Unafraid

Adolph S[imon] Ochs

1858–1935

- 7 All the news that's fit to print.
Motto of the New York Times

Ohiyesa

[Charles Alexander Eastman]⁵

1858–1939

- 8 [The Indian] sees no need for setting apart one day in seven as a holy day, since to him all days are God's.
The Soul of the Indian [1911]

Max Planck

1858–1947

- 9 We have no right to assume that any physical laws exist, or if they have existed up to now, that they will continue to exist in a similar manner in the future.

The Universe in the Light of Modern Physics
[1931]

- 10 Anybody who has been seriously engaged in scientific work of any kind realizes that over the entrance to the gates of the temple of science are written the words: *Ye must have faith*. It is a quality which the scientist cannot dispense with.

Where Is Science Going? [1932]

- 11 An important scientific innovation rarely makes its way by gradually winning over and converting its opponents: it rarely happens that Saul becomes Paul. What does happen is that its opponents gradually die out and that the growing generation is familiarized with the idea from the beginning.

The Philosophy of Physics [1936]

Theodore Roosevelt

1858–1919

- 12 I wish to preach, not the doctrine of ignoble ease, but the doctrine of the strenuous life.

Speech before the Hamilton Club, Chicago
[April 10, 1899]

- 13 Far better it is to dare mighty things, to win glorious triumphs, even though checkered by failure,

⁵Santee Dakota.

than to take rank with those poor spirits who neither enjoy much nor suffer much, because they live in the gray twilight that knows not victory nor defeat.

Speech before the Hamilton Club, Chicago
[April 10, 1899]

- 1 I am as strong as a bull moose and you can use me to the limit.

Letter to Marcus Alonzo Hanna [June 27, 1900]¹

- 2 No man is justified in doing evil on the ground of expediency.

The Strenuous Life: Essays and Addresses
[1900]. *The Strenuous Life*

- 3 In life, as in a football game, the principle to follow is: Hit the line hard.

The Strenuous Life: Essays and Addresses.
The American Boy

- 4 There is a homely adage which runs, "Speak softly and carry a big stick; you will go far." If the American nation will speak softly and yet build and keep at a pitch of the highest training a thoroughly efficient navy, the Monroe Doctrine will go far.

Speech at Minnesota State Fair [September 2, 1901]

- 5 The first requisite of a good citizen in this Republic of ours is that he shall be able and willing to pull his weight.

Speech at New York City [November 11, 1902]

- 6 A man who is good enough to shed his blood for his country is good enough to be given a square deal afterwards. More than that no man is entitled to, and less than that no man shall have.

Speech at Springfield, Illinois [July 4, 1903]

- 7 No man is above the law and no man is below it; nor do we ask any man's permission when we require him to obey it. Obedience to the law is demanded as a right; not asked as a favor.

Third Annual Message [December 7, 1903]

- 8 The men with the muckrakes are often indispensable to the well-being of society, but only if they know when to stop raking the muck, and to look upward to the celestial crown above them. . . . If they gradually grow to feel that the whole world is nothing but muck their power of usefulness is gone.²

Address on the laying of the cornerstone of the House Office Building, Washington, D.C.
[April 14, 1906]

¹Now look, that damned cowboy is President of the United States.—MARCUS ALONZO HANNA [1837–1904], on *Theodore Roosevelt's accession* [September 1901].

²See Bunyan, 282:2.

- 9 Malefactors of great wealth.

Speech at Provincetown, Massachusetts
[August 20, 1907]

- 10 Nature-faker.

Everybody's Magazine [September 1907]

- 11 To waste, to destroy, our natural resources, to skin and exhaust the land instead of using it so as to increase its usefulness, will result in undermining in the days of our children the very prosperity which we ought by right to hand down to them amplified and developed.

Message to Congress [December 3, 1907]

- 12 Every man holds his property subject to the general right of the community to regulate its use to whatever degree the public welfare may require it.

Speech at Osawatomie, Kansas [August 31, 1910]

- 13 I took the Isthmus, started the Canal, and then left Congress—not to debate the Canal, but to debate me. . . . While the debate goes on the Canal does too.

Speech at University of California, Berkeley
[March 23, 1911]

- 14 We stand at Armageddon and we battle for the Lord.

Speech at Progressive Party Convention, Chicago [June 17, 1912]

- 15 The lunatic fringe in all reform movements.

Autobiography [1913]

- 16 There is no room in this country for hyphenated Americanism. . . . The one absolutely certain way of bringing this nation to ruin, of preventing all possibility of its continuing to be a nation at all, would be to permit it to become a tangle of squabbling nationalities.

Speech before the Knights of Columbus, New York City [October 12, 1915]

- 17 One of our defects as a nation is a tendency to use what have been called "weasel words." When a weasel sucks eggs the meat is sucked out of the egg. If you use a "weasel word" after another there is nothing left of the other.

Speech at St. Louis [May 31, 1916]

- 18 Put out the light.

Last words [January 6, 1919]

Langdon Smith

1858–1908

- 19 When you were a tadpole and I was a fish,
In the Paleozoic time.

Evolution [1895], st. 1

Graham Wallas

1858–1932

- 1 The little girl had the making of a poet in her who, being told to be sure of her meaning before she spoke, said, “How can I know what I think till I see what I say?”

*The Art of Thought [1926], ch. 4***Sir William Watson**

1858–1935

- 2 April, April,
Laugh thy girlish laughter;
Then, the moment after,
Weep thy girlish tears.

*Song***Katharine Lee Bates**

1859–1929

- 3 O beautiful for spacious skies,
For amber waves of grain,
For purple mountain majesties
Above the fruited plain!
America! America!
God shed his grace on thee
And crown thy good with brotherhood
From sea to shining sea!

*America the Beautiful [1893],¹ st. 1***Henri Bergson**

1859–1941

- 4 Laughter has no greater foe than emotion. . . . To produce the whole of its effect, then, the comic demands something like a momentary anesthesia of the heart.² *Laughter [1900], ch. 1, i*
- 5 The major task of the twentieth century will be to explore the unconscious, to investigate the subsoil of the mind. *Le Rêve (The Dream) [1901]*
- 6 The present contains nothing more than the past, and what is found in the effect was already in the cause.
L'Évolution Créatrice (Creative Evolution) [1907], ch. 1
- 7 Intelligence . . . is the faculty of making artificial objects, especially tools to make tools.
L'Évolution Créatrice, 2

¹Music by SAMUEL A. WARD [1848–1903].²Translated by CLAUDESLEY BRERETON and FRED ROTHWELL.

- 8 L'élan vital [the vital spirit].
L'Évolution Créatrice, 2

Harold Edwin Boulton

1859–1935

- 9 Speed, bonnie boat, like a bird on the wing;
Onward, the sailors cry:
Carry the lad that's born to be king
Over the sea to Skye. *Skye Boat Song, st. 1*

Carrie Chapman [Lane] Catt

1859–1947

- 10 No written law has ever been more binding than unwritten custom supported by popular opinion.
Speech, Why We Ask for the Submission of an Amendment, at Senate hearing on woman's suffrage [February 13, 1900]
- 11 When a just cause reaches its flood tide . . . whatever stands in the way must fall before its overwhelming power.
Speech at Stockholm, Is Woman Suffrage Progressing? [1911]

John Dewey

1859–1952

- 12 We naturally associate democracy . . . with freedom of action, but freedom of action without freed capacity of thought behind it is only chaos.
Democracy in Education, in The Elementary School Teacher [December 1903]
- 13 Every great advance in science has issued from a new audacity of imagination.
The Quest for Certainty [1929], ch. 11
- 14 Education is not preparation for life; education is life itself. *Attributed*

Sir Arthur Conan Doyle

1859–1930

- 15 London, that great cesspool into which all the loungers of the Empire are irresistibly drained.
A Study in Scarlet [1887]
- 16 When you have eliminated the impossible, whatever remains, *however improbable*, must be the truth.
The Sign of Four [1890], ch. 6
- 17 The unofficial force—the Baker Street irregulars.
The Sign of Four, 8

- 1 You see, but you do not observe. The distinction is clear.
*The Adventures of Sherlock Holmes [1891].
A Scandal in Bohemia*
- 2 To Sherlock Holmes she [Irene Adler] is always the woman.
*The Adventures of Sherlock Holmes.
A Scandal in Bohemia*
- 3 Singularity is almost invariably a clue. The more featureless and commonplace a crime is, the more difficult is it to bring it home.
*The Adventures of Sherlock Holmes.
The Boscombe Valley Mystery*
- 4 My name is Sherlock Holmes. It is my business to know what other people don't know.
*The Adventures of Sherlock Holmes.
The Adventure of the Blue Carbuncle*
- 5 The Speckled Band.
*The Adventures of Sherlock Holmes.
Title of story*
- 6 The lowest and vilest alleys of London do not present a more dreadful record of sin than does the smiling and beautiful countryside.
*The Adventures of Sherlock Holmes.
The Adventure of the Copper Beeches*
- 7 “. . . the curious incident of the dog in the nighttime.”
“The dog did nothing in the nighttime.”
“That was the curious incident,” remarked Sherlock Holmes.
*The Memoirs of Sherlock Holmes [1894].
Silver Blaze*
- 8 Like all Holmes's reasoning the thing seemed simplicity itself when it was once explained.
*The Memoirs of Sherlock Holmes.
The Stock-Broker's Clerk*
- 9 You know my methods, Watson.
*The Memoirs of Sherlock Holmes.
The Crooked Man*
- 10 “Excellent!” I [Watson] cried.
“Elementary,” said he [Holmes].
*The Memoirs of Sherlock Holmes.
The Crooked Man*
- 11 [Professor Moriarty] is the Napoleon of crime, Watson. He is the organizer of half that is evil and of nearly all that is undetected in this great city.
*The Memoirs of Sherlock Holmes.
The Final Problem*
- 12 They were the footprints of a gigantic hound!
The Hound of the Baskervilles [1902], ch. 2
- 13 Come, Watson, come! The game is afoot.
*The Return of Sherlock Holmes [1904].
The Adventure of the Abbey Grange*
- 14 The fair sex is your department.
*The Return of Sherlock Holmes.
The Second Stain*
- 15 We are dealing with an exceptionally astute and dangerous man . . . one of the most unscrupulous rascals that Australia has ever evolved—and for a young country it has turned out some very finished types.
*His Last Bow [1917]. The Disappearance of
Lady Frances Carfax*
- 16 The giant rat of Sumatra, a story for which the world is not yet prepared.
*The Case Book of Sherlock Holmes [1927].
The Adventure of the Sussex Vampire*

Havelock Ellis

1859–1939

- 17 To be a leader of men one must turn one's back on men.
*Introduction to JORIS KARL HUYSMANS,
À Rebours (Against the Grain) [1884]*
- 18 The text of the Bible is but a feeble symbol of the Revelation held in the text of Men and Women.
Impressions and Comments
- 19 The omnipresent process of sex, as it is woven into the whole texture of our man's or woman's body, is the pattern of all the process of our life.
The New Spirit
- 20 Every artist writes his own autobiography.
The New Spirit
- 21 All civilization has from time to time become a thin crust over a volcano of revolution.
Little Essays of Love and Virtue [1922], ch. 7
- 22 The greatest task before civilization at present is to make machines what they ought to be, the slaves, instead of the masters of men.
Little Essays of Love and Virtue, 7
- 23 Dancing is the loftiest, the most moving, the most beautiful of the arts, because it is no mere translation or abstraction from life; it is life itself.
The Dance of Life [1923], ch. 2
- 24 The place where optimism most flourishes is the lunatic asylum.
The Dance of Life, 3
- 25 A man must not swallow more beliefs than he can digest.
The Dance of Life, 5

1 The Promised Land always lies on the other side
of a wilderness. *The Dance of Life*, 5

2 The sun and the moon and the stars would have
disappeared long ago . . . had they happened to be
within the reach of predatory human hands.
The Dance of Life, 7

3 Had there been a lunatic asylum in the suburbs
of Jerusalem, Jesus Christ would infallibly have
been shut up in it at the outset of his public career.
That interview with Satan on a pinnacle of the
Temple would alone have damned him, and every-
thing that happened after could but have confirmed
the diagnosis. *Impressions and Comments, series 3*

Kenneth Grahame

1859–1932

4 There is *nothing*—absolutely nothing—half so
much worth doing as simply messing about in
boats . . . or with boats. . . . In or out of 'em, it
doesn't matter.

The Wind in the Willows [1908], ch. 1

5 The clever men at Oxford
Know all that there is to be known.
But they none of them know one half as much
As intelligent Mr. Toad!

The Wind in the Willows, 10

A[lfred] E[dward] Housman¹

1859–1936

6 Loveliest of trees, the cherry now
Is hung with bloom along the bough.
A Shropshire Lad [1896], no. 2, st. 1

7 Now, of my threescore years and ten,
Twenty will not come again,
And take from seventy springs a score,
It only leaves me fifty more.

And since to look at things in bloom
Fifty springs are little room,
About the woodlands I will go
To see the cherry hung with snow.

A Shropshire Lad, 2, st. 2, 3

8 Clay lies still, but blood's a rover;
Breath's a ware that will not keep.
Up, lad: when the journey's over
There'll be time enough to sleep.
A Shropshire Lad, 4 (Reveille), st. 6

¹I am not a pessimist but a peyorist (as George Eliot said she was not an optimist but a meliorist); and that philosophy is founded on my observation of the world, not on anything so trivial and irrelevant as personal history. — HOUSMAN, *autobiographical note written for a French translation of his poems*

9 Lovers lying two and two
Ask not whom they sleep beside,
And the bridegroom all night through
Never turns him to the bride.
A Shropshire Lad, 12, st. 4

10 When I was one-and-twenty
I heard a wise man say,
“Give crowns and pounds and guineas
But not your heart away.”
A Shropshire Lad, 13, st. 1

11 When I was one-and-twenty
I heard him say again,
“The heart out of the bosom
Was never given in vain;
'Tis paid with sighs a plenty
And sold for endless rue.”
And I am two-and-twenty,
And Oh, 'tis true, 'tis true.
A Shropshire Lad, 13, st. 2

12 His folly has not fellow
Beneath the blue of day
That gives to man or woman
His heart and soul away.
A Shropshire Lad, 14, st. 3

13 Oh, when I was in love with you,
Then I was clean and brave,
And miles around the wonder grew
How well I did behave.

And now the fancy passes by,
And nothing will remain,
And miles around they'll say that I
Am quite myself again.
A Shropshire Lad, 18, st. 1, 2

14 And silence sounds no worse than cheers
After earth has stopped the ears.
A Shropshire Lad, 19 (To an Athlete Dying Young), st. 4

15 The bells they sound on Bredon,
And still the steeples hum.
“Come all to church, good people”—
Oh, noisy bells, be dumb;
I hear you, I will come.
A Shropshire Lad, 21, st. 7

16 The lads that will die in their glory and never be
old.
A Shropshire Lad, 23, st. 4

17 And fire and ice within me fight
Beneath the suffocating night.
A Shropshire Lad, 30, st. 4

- 1 There, like the wind through woods in riot,
Through him the gale of life blew high;
The tree of man was never quiet:
Then 'twas the Roman, now 'tis I.
A Shropshire Lad, 31, st. 4
- 2 Oh tarnish late on Wenlock Edge,
Gold that I never see.
A Shropshire Lad, 39, st. 3
- 3 Into my heart an air that kills
From yon far country blows:
What are those blue remembered hills,
What spires, what farms are those?

That is the land of lost content,
I see it shining plain,
The happy highways where I went
And cannot come again.
A Shropshire Lad, 40, st. 1, 2
- 4 Earth and high heaven are fixed of old and founded
strong.
A Shropshire Lad, 48, st. 1
- 5 Far in a western brookland
That bred me long ago
The poplars stand and tremble
By pools I used to know.
A Shropshire Lad, 52, st. 1
- 6 With rue my heart is laden
For golden friends I had,
For many a rose-lipped maiden
And many a lightfoot lad.
A Shropshire Lad, 54, st. 1
- 7 By brooks too broad for leaping
The lightfoot boys are laid.
A Shropshire Lad, 54, st. 2
- 8 In all the endless road you tread
There's nothing but the night.
A Shropshire Lad, 60, st. 2
- 9 Oh many a peer of England brews
Livelier liquor than the Muse,
And malt does more than Milton can
To justify God's ways to man.¹
Ale, man, ale's the stuff to drink
For fellows whom it hurts to think.
A Shropshire Lad, 62, st. 2
- 10 Mithridates, he died old.²
A Shropshire Lad, 62, st. 4
- 11 Pass me the can, lad; there's an end of May.
Last Poems [1922], 9, st. 1
- 12 The troubles of our proud and angry dust
Are from eternity, and shall not fail.
Bear them we can, and if we can we must.
Shoulder the sky, my lad, and drink your ale.
Last Poems, 9, st. 7
- 13 The laws of God, the laws of man,
He may keep that will and can;
Not I: let God and man decree
Laws for themselves and not for me.
Last Poems, 12, l. 1
- 14 And how am I to face the odds
Of man's bedevilment and God's?
I, a stranger and afraid
In a world I never made. *Last Poems, 12, l. 15*
- 15 Strapped, noosed, nighing his hour,
He stood and counted them and cursed his luck;
And then the clock collected in the tower
Its strength, and struck.
Last Poems, 15 (Eight O'Clock), st. 2
- 16 Happy bridegroom, Hesper brings
All desired and timely things.
All whom morning sends to roam,
Hesper loves to lead them home.
Home return who him behold,
Child to mother, sheep to fold,
Bird to nest from wandering wide:
Happy bridegroom, seek your bride.
Last Poems, 24 (Epithalamium), st. 3
- 17 These, in the day when heaven was falling,
The hour when earth's foundations fled,
Followed their mercenary calling
And took their wages and are dead.
*Last Poems, 37 (Epitaph on an Army of
Mercenaries),³ st. 1*
- 18 What God abandoned, these defended.
Last Poems, 37, st. 2
- 19 They say my verse is sad: no wonder;
Its narrow measure spans
Tears of eternity, and sorrow,
Not mine, but man's.
More Poems [1936], foreword
- 20 Hope lies to mortals
And most believe her,
But man's deceiver
Was never mine. *More Poems, 6, st. 1*
- 21 The rainy Pleiads wester,
Orion plunges prone,

¹See Milton, 263:21 and 269:3.

²Housman's passage is based on the belief of the ancients that Mithradates the Great [c. 135–63 B.C.] had so saturated his body with poisons that none could injure him. When captured by the Romans he tried in vain to poison himself, then ordered a Gallic mercenary to kill him.

³The British regulars who made the retreat from Mons, beginning August 24, 1914.

And midnight strikes and hastens,
And I lie down alone.¹ *More Poems, 11, st. 1*

1 Life, to be sure, is nothing much to lose,
But young men think it is, and we were young.
More Poems, 36, l. 3

2 We now to peace and darkness
And earth and thee restore
Thy creature that thou madest
And wilt cast forth no more.
More Poems, 47 (For My Funeral), st. 3

3 Good night; ensured release,
Imperishable peace,
Have these for yours.²
While sky and sea and land
And earth's foundations stand
And heaven endures.
More Poems, 48 (Alta Quies), st. 1

4 Oh they're taking him to prison for the color of his
hair. *Additional Poems [1937], 18, st. 1*

5 Experience has taught me, when I am shaving of
a morning, to keep watch over my thoughts, be-
cause, if a line of poetry strays into my memory, my
skin bristles so that the razor ceases to act. . . . The
seat of this sensation is the pit of the stomach.
The Name and Nature of Poetry [1933]

Jerome K[lapka] Jerome

1859–1927

6 Let your boat of life be light, packed with only
what you need—a homely home and simple plea-
sures, one or two friends, worth the name, someone
to love and someone to love you, a cat, a dog, and a
pipe or two, enough to eat and enough to wear, and
a little more than enough to drink; for thirst is a
dangerous thing.
Three Men in a Boat [1889], ch. 3

7 I like work: it fascinates me. I can sit and look at
it for hours. I love to keep it by me; the idea of get-
ting rid of it nearly breaks my heart.
Three Men in a Boat, 15

8 “Nothing, so it seems to me,” said the stranger,
“is more beautiful than the love that has weathered
the storms of life. . . . The love of the young for the
young, that is the beginning of life. But the love of
the old for the old, that is the beginning of—of
things longer.”
The Passing of the Third Floor Back [1908]

¹See Sappho, 58:3.

²These three lines are on the tablet over Housman's grave in the parish church at Ludlow, Shropshire, England.

William James Lampton

1859–1917

9 Same old slippers,
Same old rice,
Same old glimpse of
Paradise. *June Weddings, st. 10*

10 Where the corn is full of kernels
And the colonels full of corn. *Kentucky*

Charles E. Stanton

1859–1933

11 Lafayette, we are here.³
*Address at the tomb of Lafayette, Picpus
Cemetery, Paris [July 4, 1917]*

James Kenneth Stephen

1859–1892

12 When the Rudyards cease from Kipling
And the Haggards ride no more.
Lapsus Calami. To R. K.

13 Of sentences that stir my bile,
Of phrases I detest,
There's one beyond all others vile:
“He did it for the best.”
Lapsus Calami. The Malefactor's Plea, st. 1

Francis Thompson

1859–1907

14 The fairest things have fleetest end,
Their scent survives their close:
But the rose's scent is bitterness
To him that loved the rose.
Daisy [1893], st. 10

15 Nothing begins, and nothing ends,
That is not paid with moan;
For we are born in other's pain,
And perish in our own. *Daisy, st. 15*

16 Look for me in the nurseries of Heaven.⁴
To My Godchild

17 I fled Him, down the nights and down the days;
I fled Him, down the arches of the years;
I fled Him, down the labyrinthine ways
Of my own mind; and in the mist of tears
I hid from Him, and under running laughter.
The Hound of Heaven [1893], l. 1

³The remark has also been attributed to GENERAL JOHN JOSEPH PERSHING [1860–1948]; in *My Experiences in the World War [1931]*, Pershing denied having said “anything so splendid.”

⁴Inscribed on Thompson's tombstone in Kensal Green Cemetery.

- 1 But with unhurrying chase,
And unperturbèd pace,
Deliberate speed, majestic instancy,
They beat—and a Voice beat
More instant than the Feet—
“All things betray thee, who betrayest Me.”
The Hound of Heaven, l. 10
- 2 Across the margent of the world I fled,
And troubled the gold gateways of the stars.
The Hound of Heaven, l. 25
- 3 I said to dawn, Be sudden; to eve, Be soon.
The Hound of Heaven, l. 30
- 4 My days have crackled and gone up in smoke.
The Hound of Heaven, l. 122
- 5 All which I took from thee I did but take,
Not for thy harms,
But just that thou might'st seek it in My arms.
The Hound of Heaven, l. 171
- 6 O world invisible, we view thee,
O world intangible, we touch thee,
O world unknowable, we know thee.
*The Kingdom of God (“In No Strange Land”)
[1913], st. 1*
- 7 The angels keep their ancient places;
Turn but a stone, and start a wing!
'Tis ye, 'tis your estrangèd faces,
That miss the many-splendored thing.
The Kingdom of God, st. 4
- 8 Upon thy so sore loss
Shall shine the traffic of Jacob's ladder
Pitched betwixt Heaven and Charing Cross.
The Kingdom of God, st. 5
- 9 And lo, Christ walking on the water
Not of Gennesareth, but Thames!
The Kingdom of God, st. 6
- 10 Short arm needs man to reach to Heaven
So ready is Heaven to stoop to him.
Grace of the Way, st. 6

Sidney Webb, Lord Passfield

1859–1947

- 11 The inevitability of gradualness.
Address to British Labor Party [1923]

Jane Addams

1860–1935

- 12 Private beneficence is totally inadequate to deal
with the vast numbers of the city's disinherited.
Twenty Years at Hull House [1910]

- 13 The common stock of intellectual enjoyment
should not be difficult of access because of the eco-
nomic position of him who would approach it.
Twenty Years at Hull House

Sir James M[atthew] Barrie

1860–1937

- 14 Them that has china plates themsels is the maist
careful no to break the china plates of others.
The Little Minister [1891], ch. 26
- 15 We never understand how little we need in this
world until we know the loss of it.
Margaret Ogilvy [1896], ch. 8
- 16 Shall we make a new rule of life from tonight: al-
ways to try to be a little kinder than is necessary?
The Little White Bird [1902], ch. 4
- 17 His lordship may compel us to be equal upstairs,
but there will never be equality in the servants' hall.
The Admirable Crichton [1903], act I
- 18 Do you believe in fairies? . . . If you believe, clap
your hands!
Peter Pan [1904], act IV
- 19 It's a sort of bloom on a woman. If you have it
[charm], you don't need to have anything else, and
if you don't have it, it doesn't much matter what
else you have. Some women, the few, have charm
for all; and most have charm for one. But some have
charm for none.
What Every Woman Knows [1908], act I
- 20 The tragedy of a man who has found himself out.
What Every Woman Knows, IV
- 21 One's religion is whatever he is most interested
in, and yours is Success.
The Twelve-Pound Look [1910]

John Collins Bossidy

1860–1928

- 22 And this is good old Boston,
The home of the bean and the cod,
Where the Lowells talk to the Cabots
And the Cabots talk only to God.¹
Toast, Holy Cross Alumni Dinner [1910]

¹Patterned on the toast given at the twenty-fifth anniversary din-
ner of the Harvard Class of 1880, by a Westerner:

Here's to old Massachusetts, / The home of the sacred cod, /
Where the Adamases vote for Douglas, / And the Cabots walk with
God.

William Jennings Bryan

1860–1925

- 1 The humblest citizen of all the land, when clad in the armor of a righteous cause, is stronger than all the hosts of Error.

Speech at the National Democratic Convention, Chicago [1896]

- 2 Destroy our farms and the grass will grow in the streets of every city in the country.

Speech at the National Democratic Convention, Chicago [1896]

- 3 You shall not press down upon the brow of labor this crown of thorns. You shall not crucify mankind upon a cross of gold.¹

Speech at the National Democratic Convention, Chicago [1896]

Haddon Chambers

1860–1921

- 4 The long arm of coincidence.

Captain Swift [1888], act II

Anton Pavlovich Chekhov

1860–1904

- 5 I feel more confident and more satisfied when I reflect that I have two professions and not one. Medicine is my lawful wife and literature is my mistress. When I get tired of one I spend the night with the other. Though it's disorderly it's not so dull, and besides, neither really loses anything through my infidelity.

Letter to A. S. Suvorin [September 11, 1888]²

- 6 I would like to be a free artist and nothing else, and I regret God has not given me the strength to be one.

Letter to Alexei Pleshcheev [October 4, 1888]²

- 7 My holy of holies is the human body, health, intelligence, talent, inspiration, love, and the most absolute freedom imaginable, freedom from violence and lies, no matter what form the latter two take. Such is the program I would adhere to if I were a major artist.

Letter to Alexei Pleshcheev [October 4, 1888]

¹I shall not help crucify mankind upon a cross of gold. I shall not aid in pressing down upon the bleeding brow of labor this crown of thorns. — BRYAN, *speech in the House of Representatives* [December 22, 1894]

²Translated by SIMON KARLINSKY.

- 8 An artist must pass judgment only on what he understands; his range is limited as that of any other specialist—that's what I keep repeating and insisting upon. Anyone who says that the artist's field is all answers and no questions has never done any writing or had any dealings with imagery. An artist observes, selects, guesses and synthesizes.

Letter to A. S. Suvorin [October 27, 1888]²

- 9 One must not put a loaded rifle on the stage if no one is thinking of firing it.³

Letter to A. S. Lazarev-Gruzinsky [November 1, 1889]

- 10 I am in mourning for my life. I am unhappy.

The Seagull [1896],⁴ act I

- 11 I try to catch every sentence, every word you and I say, and quickly lock all these sentences and words away in my literary storehouse because they might come in handy.

The Seagull, II

- 12 People should be beautiful in every way—in their faces, in the way they dress, in their thoughts and in their innermost selves.

Uncle Vanya [1897],⁴ act I

- 13 We shall find peace. We shall hear the angels, we shall see the sky sparkling with diamonds.

Uncle Vanya, IV

- 14 To Moscow, to Moscow, to Moscow!

Three Sisters [1901], act II

- 15 All Russia is our orchard.

The Cherry Orchard [1904],⁴ act II

**Baron Corvo
[Frederick William Rolfe]**

1860–1913

- 16 He took one long slow breath: crossed right hand over left upon his breast: became like a piece of a pageant; and responded "I will."

Hadrian the Seventh [1904], ch. 3

- 17 Pray for the repose of his soul. He was so tired.

Hadrian the Seventh, closing lines

³A fuller version: If you say in the first chapter that there is a rifle hanging on a wall, in the second or third chapter it absolutely must go off. If it's not going to be fired, it shouldn't be hanging there. — S. SHCHUKIN, *Memoirs* [1911]

⁴Translated by RONALD HINGLY.

Harry M[icajah] Daugherty

1860–1941

- 1 In a smoke-filled room in some hotel.¹

*Attributed***Charlotte Perkins Gilman**

1860–1935

- 2 There are things in that wallpaper that nobody knows about but me, or ever will.

Behind that outside pattern the dim shapes get clearer every day.

It is always the same shape, only very numerous.

And it is like a woman stooping down and creeping about behind that pattern.

The Yellow Wallpaper [1892]

- 3 The labor of women in the house, certainly, enables men to produce more wealth than they otherwise could; and in this way women are economic factors in society. But so are horses.

Women and Economics [1898], ch. 1

- 4 There is no female mind. The brain is not an organ of sex. As well speak of a female liver.

Women and Economics, 8

- 5 Cried all, “Before such things can come,
You idiotic child,

You must alter human nature!”

And they all sat back and smiled.

In This Our World [1893]. Similar Cases

- 6 “I do not want to be a fly!

I want to be a worm!”

In This Our World. A Conservative, st. 6

- 7 I ran against a Prejudice

That quite cut off the view.

In This Our World. An Obstacle, st. 1

- 8 There’s a whining at the threshold—

There’s a scratching at the floor—

To work! To work! In Heaven’s name!

The wolf is at the door!

In This Our World. The Wolf at the Door, st. 6

- 9 The people people have for friends

Your common sense appall,

¹According to the *New York Times* [February 21, 1920], Daugherty, presidential campaign manager for Senator Warren G. Harding, predicted that the convention would be deadlocked and would be decided by a group of men who “will sit down about two o’clock in the morning around a table in a smoke-filled room.” Daugherty maintained that he had not said “smoke-filled.” The room was in the suite occupied by George Harvey, rooms 804–805 in the Blackstone Hotel.

But the people people marry
Are the queerest folk of all.

*Queer People***William Ralph Inge**

1860–1954

- 10 A man may build himself a throne of bayonets,
but he cannot sit on it.

*From Wit and Wisdom of Dean Inge, edited
by MARCHANT, no. 108*

James Ball Naylor

1860–1945

- 11 King David and King Solomon
Led merry, merry lives,
With many, many lady friends
And many, many wives;
But when old age crept over them—
With many, many qualms,
King Solomon wrote the Proverbs
And King David wrote the Psalms.

*Ancient Authors***Sir D’Arcy Wentworth Thompson**

1860–1948

- 12 Numerical precision is the very soul of science.
On Growth and Form [1917], ch. 1

- 13 The harmony of the world is made manifest in
Form and Number, and the heart and soul and all
the poetry of Natural Philosophy are embodied in
the concept of mathematical beauty.

*On Growth and Form, epilogue***Owen Wister**

1860–1938

- 14 When you call me that, *smile!*
The Virginian [1902], ch. 2

[William] Bliss Carman

1861–1929

- 15 No fidget and no reformer, just
A calm observer of ought and must.
The Joys of the Road, st. 22

- 16 The scarlet of the maples can shake me like a cry
Of bugles going by. *A Vagabond Song, st. 2*

- 1 There is something in October sets the gypsy blood
astir.

A Vagabond Song, st. 3

Louise Imogen Guiney

1861–1920

- 2 He has done with roofs and men,
Open, Time, and let him pass.

Ballad of Kenelm

- 3 A short life in the saddle, Lord!
Not long life by the fire.

The Knight Errant, st. 2

John Luther Long

1861–1927

- 4 To die with honor when one can no longer live
with honor.¹

Madame Butterfly [1897]

Sir Walter Raleigh

1861–1922

- 5 I wish I loved the human race;
I wish I loved its silly face;
I wish I liked the way it walks;
I wish I liked the way it talks;
And when I'm introduced to one
I wish I thought, *What jolly fun!*

*Wishes of an Elderly Man; wished at a garden
party [June 1914]*

Rabindranath Tagore

1861–1941

- 6 When one knows thee, then alien there is none,
then no door is shut. Oh, grant me my prayer that I
may never lose the touch of the one in the play of
the many.

Gitanjali [1913]

- 7 At my dying hour, and over my long life,
A clock strikes somewhere at the city's edge.

Poem [1941]

¹Inscription on Samurai blade.

One should die proudly when it is no longer possible to live
proudly. — FRIEDRICH NIETZSCHE, *The Twilight of the Idols* [1888],
Skirmishes in a War with the Age, 36

Frederick Jackson Turner

1861–1932

- 8 The frontier is the outer edge of the wave—the
meeting-point between savagery and civilization . . .
the line of most rapid and effective Americaniza-
tion. The wilderness masters the colonist.

*The Significance of the Frontier in American
History [1894]*

Alfred North Whitehead

1861–1947

- 9 The study of mathematics is apt to commence in
disappointment. . . . We are told that by its aid the
stars are weighed and the billions of molecules in a
drop of water are counted. Yet, like the ghost of
Hamlet's father, this great science eludes the efforts
of our mental weapons to grasp it.

An Introduction to Mathematics [1911], ch. 1

- 10 Civilization advances by extending the number
of important operations which we can perform
without thinking about them.

An Introduction to Mathematics, 5

- 11 The science of pure mathematics, in its modern
developments, may claim to be the most original
creation of the human spirit.

Science and the Modern World [1925], ch. 2

- 12 The greatest invention of the nineteenth century
was the invention of the method of invention.

Science and the Modern World, 6

- 13 The religious vision, and its history of persistent
expansion, is our one ground for optimism. Apart
from it, human life is a flash of occasional enjoy-
ments lighting up a mass of pain and misery, a
bagatelle of transient experience.

Science and the Modern World, 12

- 14 Rationalism is an adventure in the clarification of
thought.

Process and Reality [1929], pt. I, ch. 1, sec. 3

- 15 The safest general characterization of the
European philosophical tradition is that it consists
of a series of footnotes to Plato.

Process and Reality, II, 1, 1

- 16 The human body is an instrument for the pro-
duction of art in the life of the human soul.

Adventures of Ideas [1933], ch. 18

- 17 A general definition of civilization: a civilized so-
ciety is exhibiting the five qualities of truth, beauty,
adventure, art, peace.

Adventures of Ideas, 19

- 1 The deliberate aim at Peace very easily passes into its bastard substitute, Anesthesia.

Adventures of Ideas, 20

- 2 There are no whole truths; all truths are half-truths. It is trying to treat them as whole truths that plays the devil.

Dialogues of Alfred North Whitehead [1953],¹ prologue

- 3 The vitality of thought is in adventure. *Ideas won't keep*. Something must be done about them. When the idea is new, its custodians have fervor, live for it, and, if need be, die for it.

Dialogues of Alfred North Whitehead, ch. 12, April 28, 1938

- 4 A culture is in its finest flower before it begins to analyze itself.

Dialogues of Alfred North Whitehead, 22, August 17, 1941

- 5 What is morality in any given time or place? It is what the majority then and there happen to like, and immorality is what they dislike.

Dialogues of Alfred North Whitehead, August 30, 1941

- 6 The ideas of Freud were popularized by people who only imperfectly understood them, who were incapable of the great effort required to grasp them in their relationship to larger truths, and who therefore assigned to them a prominence out of all proportion to their true importance.

Dialogues of Alfred North Whitehead, 28, June 3, 1943

- 7 A philosopher of imposing stature doesn't think in a vacuum. Even his most abstract ideas are, to some extent, conditioned by what is or is not known in the time when he lives.

Dialogues of Alfred North Whitehead, 29, June 10, 1943

- 8 Intellect is to emotion as our clothes are to our bodies; we could not very well have civilized life without clothes, but we would be in a poor way if we had only clothes without bodies.

Dialogues of Alfred North Whitehead, 29, June 10, 1943

- 9 No period of history has ever been great or ever can be that does not act on some sort of high, idealistic motives, and idealism in our time has been shoved aside, and we are paying the penalty for it.

Dialogues of Alfred North Whitehead, 32, January 13, 1944

- 10 The English never abolish anything. They put it in cold storage.

Dialogues of Alfred North Whitehead, 36, January 19, 1945

A[rthur] C[hristopher] Benson

1862–1925

- 11 Land of hope and glory, mother of the free,
How shall we extol thee, who are born of thee?
Wider still and wider shall thy bounds be set;
God, who made thee mighty, make thee
mighty yet.

Land of Hope and Glory [1902],² chorus

Albert [Jeremiah] Beveridge

1862–1927

- 12 This party comes from the grass roots. It has grown from the soil of the people's hard necessities.

Address at the Bull Moose Convention,
Chicago [August 5, 1912]

James W. Blake

1862–1935

- 13 East Side, West Side, all around the town,
The tots sang "Ring-a-rosie," "London Bridge is
falling down";
Boys and girls together, me and Mamie O'Rorke,
Tripped the light fantastic on the sidewalks of New
York. *The Sidewalks of New York* [1894]³

Carrie Jacobs Bond

1862–1946

- 14 Well, this is the end of a perfect day,
Near the end of a journey, too.

A Perfect Day, st. 2

- 15 For memory has painted this perfect day
With colors that never fade,
And we find at the end of a perfect day
The soul of a friend we've made. *A Perfect Day*, st. 2

Nicholas Murray Butler

1862–1947

- 16 An expert is one who knows more and more about less and less.

Commencement address, Columbia University

¹As recorded by LUCIEN PRICE.

²First *Pomp and Circumstance* march by SIR EDWARD ELGAR.

³Music by CHARLES B. LAWLOR.

John Jay Chapman

1862–1933

- 1 The New Testament, and to a very large extent the Old, is the soul of man. You cannot criticize it. It criticizes you. *Letter [March 26, 1898]*
- 2 The present in New York is so powerful that the past is lost. *Letter [1909]*
- 3 Everybody in America is soft, and hates conflict. The cure for this, both in politics and social life, is the same—hardihood. Give them raw truth. *Practical Agitation [1898]*
- 4 You get the satisfaction of being heard, and that is the whole possible scope of human ambition. *Learning and Other Essays [1910]. The Unity of Human Nature*

Edward, Viscount Grey of Fallodon

1862–1933

- 5 The lamps are going out all over Europe; we shall not see them lit again in our lifetime. *Comment [August 3, 1914], on the eve of World War I*

O. Henry [William Sydney Porter]

1862–1910

- 6 Perhaps there is no happiness in life so perfect as the martyr's. *The Trimmed Lamp [1907]. The Country of Elusion*
- 7 It was beautiful and simple as all truly great swindles are. *The Gentle Grafter [1908]. The Octopus Marooned*
- 8 Life is made up of sobs, sniffles, and smiles, with sniffles predominating. *The Gentle Grafter. The Octopus Marooned*
- 9 Busy as a one-armed man with the nettle-rash pasting on wallpaper. *The Gentle Grafter. The Ethics of Pig*
- 10 Bagdad-on-the-Subway.¹ *Roads of Destiny [1909]. The Discounters of Money*
- 11 History is bright and fiction dull with homely men who have charmed women. *Roads of Destiny. Next to Reading Matter*

¹Also in *A Madison Square Arabian Night, A Night in New Arabia, and What You Want*.

- 12 She plucked from my lapel the invisible strand of lint (the universal act of woman to proclaim ownership). *Strictly Business [1910]. A Ramble in Aphasia*
- 13 East is East, and West is San Francisco, according to Californians. Californians are a race of people; they are not merely inhabitants of a State. *Strictly Business. A Municipal Report*
- 14 It couldn't have happened anywhere but in little old New York.² *Whirligigs [1910]. A Little Local Color*
- 15 A straw vote only shows which way the hot air blows. *Rolling Stones [1913]. A Ruler of Men*
- 16 Take it from me—he's got the goods. *The Unprofitable Servant*
- 17 Turn up the lights—I don't want to go home in the dark.³ *Last words [June 5, 1910]*

Charles Evans Hughes

1862–1948

- 18 We are under a Constitution, but the Constitution is what the judges say it is, and the judiciary is the safeguard of our liberty and of our property under the Constitution. *Speech at Elmira, New York [May 3, 1907]*
- 19 How amazing it is that, in the midst of controversies on every conceivable subject, one should expect unanimity of opinion upon difficult legal questions! . . . The history of scholarship is a record of disagreements. And when we deal with questions relating to principles of law and their applications, we do not suddenly rise into a stratosphere of icy certainty. *Speech to the American Law Institute [May 7, 1936]*

Auguste Lumière

1862–1954

- 20 It [film] can be exploited for a certain time as a scientific curiosity but, apart from that, it has no commercial future whatsoever. *On the invention of motion pictures [1895]*

²Also in *A Midsummer Knight's Dream, Past One at Rooney's, and The Rubber Plant's Story*.

³I'm Afraid to Go Home in the Dark.—HARRY H. WILLIAMS [1879–1922], title of song [1907]

Maurice Maeterlinck

1862–1949

- 1 It is always a mistake not to close one's eyes,
whether to forgive or to look better into oneself.
Pelléas et Mélisande [1892]
- 2 There are no dead.
The Blue Bird [1909], act IV, sc. ii

Sir Henry Newbolt

1862–1938

- 3 To set the cause above renown,
To love the game beyond the prize,
To honor, while you strike him down,
The foe that comes with fearless eyes;
To count the life of battle good
And dear the land that gave you birth,
And dearer yet the brotherhood
That binds the brave of all the earth.
The Island Race. Clifton Chapel, st. 2
- 4 *Qui procul hinc*, the legend's writ,
The frontier grave is far away—
Qui ante diem perit:
*Sed miles, sed pro patria.*¹
The Island Race. Clifton Chapel, st. 4
- 5 Now the sunset breezes shiver,
And she's fading down the river,
But in England's song forever
She's the Fighting Téméraire.
The Fighting Téméraire, st. 6
- 6 Play up! play up! and play the game!
Vitai Lampada
- 7 Keep the Nelson touch. *Minora Sidera*

Robert Cameron Rogers

1862–1912

- 8 The hours I spent with thee, dear heart,
Are as a string of pearls to me;
I count them over, every one apart,
My rosary, my rosary. *The Rosary* [1894], st. 1²

Edith [Newbold Jones] Wharton

1862–1937

- 9 There are two ways of spreading light: to be
The candle or the mirror that reflects it.
Vesalius in Zante

¹Who died far away, before his time: but as a soldier, for his country.

²Music by ETHELBERG NEVIN [1862–1901].

- 10 Everything about her was at once vigorous and exquisite, at once strong and fine. He had a confused sense that she must have cost a great deal to make, that a great many dull and ugly people must, in some mysterious way, have been sacrificed to produce her.
The House of Mirth [1905], bk. I, ch. 1

- 11 He seemed a part of the mute melancholy landscape, an incarnation of its frozen woe, with all that was warm and sentient in him fast bound below the surface.
Ethan Frome [1911]

- 12 Almost everybody in the neighborhood had “troubles,” frankly localized and specified; but only the chosen had “complications.” To have them was in itself a distinction, though it was also, in most cases, a death warrant. People struggled on for years with “troubles,” but they almost always succumbed to “complications.”
Ethan Frome

- 13 Mrs. Ballinger is one of the ladies who pursue Culture in bands, as though it were dangerous to meet it alone.
Xingu [1916]

- 14 An unalterable and unquestioned law of the musical world required that the German text of French operas sung by Swedish artists should be translated into Italian for the clearer understanding of English-speaking audiences.
The Age of Innocence [1920], ch. 1

- 15 In the rotation of crops there was a recognized season for wild oats; but they were not sown more than once.
The Age of Innocence, 31

- 16 It was the old New York way of taking life “without effusion of blood”: the way of people who dreaded scandal more than disease, who placed decency above courage, and who considered that nothing was more ill-bred than “scenes,” except the behavior of those who gave rise to them.
The Age of Innocence, 33

- 17 The worst of doing one's duty was that it apparently unfitted one for doing anything else.
The Age of Innocence, 34

- 18 There's no such thing as old age; there is only sorrow.
A Backward Glance [1934]. *A First Word*

- 19 In spite of illness, in spite even of the archenemy sorrow, one *can* remain alive long past the usual date of disintegration if one is unafraid of change, insatiable in intellectual curiosity, interested in big things, and happy in small ways.
A Backward Glance. A First Word

- 20 I was never allowed to read the popular American children's books of my day because, as my

mother said, the children spoke bad English *without the author's knowing it*.

A Backward Glance, ch. 3

Black Elk [Hehaka Sapa]

1863–1950

1 Everything an Indian does is in a circle, and that is because the power of the world always works in circles, and everything tries to be round. In the old days when we were a strong and happy people, all our power came to us from the sacred hoop of the nation, and so long as the hoop was unbroken the people flourished.

Black Elk Speaks, Being the Life Story of a Holy Man of the Oglala Sioux, as told through JOHN G. NEIHARDT [1961]

C[onstantine] P[eter] Cavafy

1863–1933

2 But Argos can do without the sons of Atreus.
Ancient houses are not eternal.

*When the Watchman Saw the Light*¹ [1900]

3 We won't be deceived
by titles such as Indispensable and Unique and
Great.

Someone else indispensable and unique and great
can always be found at a moment's notice.

When the Watchman Saw the Light

4 Pleasure will have much to teach him.

He will not be afraid of the destructive act;
one half of the house must be pulled down.

This way he will grow virtuously into knowledge.

Strengthening the Spirit [1903]

5 What are we all waiting for
gathered together like this on the public square?

The Barbarians are coming today.

Waiting for the Barbarians [1904],² l. 1

6 You'll not find another place, you'll not find another sea.

This city is going to follow you.

The City [1910],³ l. 9

7 Setting out on the voyage to Ithaca
you must pray that the way be long,
full of adventures and experiences.

Ithaca [1911],⁴ l. 11

¹Translated by EDMUND KEELEY and GEORGE SAVIDIS.

²Translated by W. H. AUDEN and MARGUERITE YOURCENAR.

³Translated by ROBERT LIDDELL.

⁴Translated by JOHN MAVROGORDATO.

8 Body, remember not only how much you were
loved,
not only the beds you lay on,
but also those desires glowing openly
in eyes that looked at you,
trembling for you in voices.

Body, Remember [1918]⁵

9 I created you while I was happy, while I was sad,
with so many incidents, so many details.

And, for me, the whole of you has been transformed into feeling.

In the Same Space [1929]⁴

William Randolph Hearst

1863–1951

10 You furnish the pictures and I'll furnish the war.

Attributed instructions to artist FREDERIC

REMINGTON in Havana, Cuba [March

1898]⁶

Sir Arthur Thomas Quiller-Couch

1863–1944

11 Whenever you feel an impulse to perpetuate a
piece of exceptionally fine writing, obey it—wholeheartedly—and delete it before sending your manuscript to press. Murder your darlings.

On the Art of Writing [1916]. *On Style*

James Harvey Robinson

1863–1936

12 Political campaigns are designedly made into
emotional orgies which endeavor to distract attention from the real issues involved, and they actually paralyze what slight powers of cerebration man can normally muster.

The Human Comedy [1937], ch. 9

13 With supreme irony, the war to “make the world safe for democracy” ended by leaving democracy more unsafe in the world than at any time since the collapse of the revolutions of 1848.

The Human Comedy, 9

⁵Translated by EDMUND KEELEY and PHILLIP SHERRARD.

⁶Hearst always denied sending such a telegram, and there is no proof that he ever did, even though it accurately reflects his views at the time.—JOYCE MILTON, *The Yellow Kids: Foreign Correspondents in the Heyday of Yellow Journalism* [1989]

George Santayana

1863–1952

- 1 O World, thou choosest not the better part!
It is not wisdom to be only wise,
And on the inward vision close the eyes,
But it is wisdom to believe the heart.
O World, Thou Choosest Not [1894]
- 2 Beauty as we feel it is something indescribable:
what it is or what it means can never be said.
The Sense of Beauty [1896], pt. IV, *Expression*
- 3 Even the most inspired verse, which boasts not
without a relative justification to be immortal, be-
comes in the course of ages a scarcely legible hiero-
glyphic; the language it was written in dies, a
learned education and an imaginative effort are requi-
site to catch even a vestige of its original force.
Nothing is so irrevocable as mind.
The Life of Reason [1905–1906], vol. I,
Reason in Common Sense
- 4 Happiness is the only sanction of life; where hap-
piness fails, existence remains a mad and lamentable
experiment.
The Life of Reason, I, Reason in Common Sense
- 5 That life is worth living is the most necessary of
assumptions, and, were it not assumed, the most
impossible of conclusions.
The Life of Reason, I, Reason in Common Sense
- 6 Fanaticism consists in redoubling your efforts
when you have forgotten your aim.
The Life of Reason, I, Reason in Common Sense
- 7 Those who cannot remember the past are con-
demned to repeat it.
The Life of Reason, I, Reason in Common Sense
- 8 When Socrates and his two great disciples com-
posed a system of rational ethics they were hardly
proposing practical legislation for mankind . . .
They were merely writing an eloquent epitaph for
their country.
The Life of Reason, V, Reason in Science
- 9 Let a man once overcome his selfish terror at his
own finitude, and his finitude is, in one sense, over-
come.
The Ethics of Spinoza [1910], *introduction*
- 10 Perhaps the only true dignity of man is his ca-
pacity to despise himself.
The Ethics of Spinoza, introduction
- 11 Miracles are propitious accidents, the natural
causes of which are too complicated to be readily
understood. *The Ethics of Spinoza, introduction*
- 12 The Bible is literature, not dogma.
The Ethics of Spinoza, introduction
- 13 American life is a powerful solvent. It seems to
neutralize every intellectual element, however tough
and alien it may be, and to fuse it in the native good
will, complacency, thoughtlessness, and optimism.
Character and Opinion in the United States
[1920]
- 14 All his life he [the American] jumps into the
train after it has started and jumps out before it has
stopped; and he never once gets left behind, or
breaks a leg.
Character and Opinion in the United States
- 15 There is no cure for birth and death save to enjoy
the interval.
Soliloquies in England and Later Soliloquies
[1922]. *War Shrines*
- 16 I like to walk about amidst the beautiful things
that adorn the world; but private wealth I should
decline, or any sort of personal possessions, because
they would take away my liberty.
Soliloquies in England and Later Soliloquies.
The Irony of Liberalism
- 17 My atheism, like that of Spinoza, is true piety to-
wards the universe and denies only gods fashioned
by men in their own image, to be servants of their
human interests.
Soliloquies in England and Later Soliloquies.
On My Friendly Critics
- 18 Scepticism is the chastity of the intellect, and it is
shameful to surrender it too soon or to the first
comer.
Scepticism and Animal Faith [1923], ch. 9
- 19 The young man who has not wept is a savage,
and the old man who will not laugh is a fool.
Dialogues in Limbo [1926], ch. 3
- 20 Religion in its humility restores man to his only
dignity, the courage to live by grace.
Dialogues in Limbo, 4
- 21 There is nothing impossible in the existence of
the supernatural: its existence seems to me decid-
edly probable.
The Genteel Tradition at Bay [1931]
- 22 There is no God and Mary is His Mother.
From ROBERT LOWELL, Life Studies.
For George Santayana [1953]

**Konstantin Sergeevich
Aleksiev Stanislavski**

1863–1938

1 Our type of creativeness is the conception and birth of a new being—the person in the part. It is a natural act similar to the birth of a human being.

An Actor Prepares [1936],¹ ch. 16

2 In the creative process there is the father, the author of the play; the mother, the actor pregnant with the part; and the child, the role to be born.

An Actor Prepares, 16

Ernest L[awrence] Thayer

1863–1940

3 There was ease in Casey's manner as he stepped into his place,
There was pride in Casey's bearing, and a smile on Casey's face,

And when, responding to the cheers, he lightly doffed his hat,

No stranger in the crowd could doubt 'twas Casey at the bat.

Casey at the Bat [1888], st. 6

4 Oh! somewhere in this favored land the sun is shining bright;
The band is playing somewhere, and somewhere hearts are light;
And somewhere men are laughing and somewhere children shout,
But there is no joy in Mudville—mighty Casey has struck out.

Casey at the Bat, st. 13

Sir Roger Casement

1864–1916

5 Where all your rights become only an accumulated wrong; where men must beg with bated breath for leave to subsist in their own land, to think their own thoughts, to sing their own songs, to garner the fruits of their own labors . . . then surely it is braver, a saner and truer thing, to be a rebel in act and deed against such circumstances as these than tamely to accept it as the natural lot of men.

Statement from prison [June 29, 1916]

¹Translated by ELIZABETH REYNOLDS HAPGOOD.

Joseph Hayden

fl. 1896

6 There'll be a hot time in the old town tonight.
A Hot Time in the Old Town [1896]²

Richard Hovey

1864–1900

7 For it's always fair weather
When good fellows get together
With a stein on the table and a good song ringing clear.
A Stein Song [1898], st. 1

8 O, Eleazer Wheelock was a very pious man;
He went into the wilderness to teach the Indian. . . .
Eleazer was the faculty, and the whole curriculum
Was five hundred gallons of New England rum.
Eleazer Wheelock, st. 1

Andrew Barton [Banjo] Paterson

1864–1941

9 Once a jolly swagman camped by a billabong,
Under the shade of a coolibah tree,
And he sang as he sat and waited for his billy-boil,
"Who'll come a-waltzing Matilda with me?"³
Waltzing Matilda

Jules Renard

1864–1910

10 To succeed you must add water to your wine,
until there is no more wine. *Journal*

11 There are moments when everything goes well;
don't be frightened, it won't last. *Journal*

12 I am not sincere even when I am saying that I
am not sincere. *Journal*

13 We don't understand life any better at forty than
at twenty, but we know it and admit it. *Journal*

²Hayden's text for a march, *A Hot Time in the Old Town Tonight* [1886], by THEODORE AUGUST METZ [1848–1936], later a favorite of Theodore Roosevelt's Rough Riders in Cuba, and still later Roosevelt's campaign song.

³Swagman: tramp. Billabong: waterhole. Coolibah: eucalyptus. Billy: container used for brewing tea. Matilda: a bundle containing personal belongings.

Music by MARIE COWAN.

Miguel de Unamuno

1864–1936

- 1 Consciousness is a disease.
The Tragic Sense of Life [1913], ch. 1
- 2 True science teaches, above all, to doubt and be ignorant.
The Tragic Sense of Life, 5
- 3 To believe in God is to yearn for His existence and, furthermore, it is to act as if He did exist.
The Tragic Sense of Life, 8
- 4 Martyrs create faith, faith does not create martyrs.
The Tragic Sense of Life, 9
- 5 My work . . . is to shatter the faith of men here, there, and everywhere, faith in affirmation, faith in negation, and faith in abstention from faith, and this for the sake of faith in faith itself.¹
The Tragic Sense of Life, conclusion
- 6 Warmth, warmth, more warmth! for we are dying of cold and not of darkness. It is not the night that kills, but the frost.
The Tragic Sense of Life, conclusion
- 7 The devil is an angel too.
Two Mothers
- 8 And killing time is perhaps the essence of comedy, just as the essence of tragedy is killing eternity.
San Manuel Bueno, prologue
- 9 I would say that teleology is theology, and that God is not a “because,” but rather an “in order to.”
San Manuel Bueno, prologue
- 10 Let us go on committing suicide by working among our people, and let them dream life just as the lake dreams the sky.
San Manuel Bueno, prologue
- 11 Every peasant has a lawyer inside of him, just as every lawyer, no matter how urbane he may be, carries a peasant within himself.
Civilization Is Civilism
- 12 These terrible sociologists, who are the astrologers and alchemists of our twentieth century.
Fanatical Skepticism
- 13 Faith which does not doubt is dead faith.
The Agony of Christianity

¹Translated by J. E. CRAWFORD FLITCH.**Max Weber**

1864–1920

- 14 Charisma knows only inner determination and inner restraint. . . . The charismatic leader gains and maintains authority solely by proving his strength in life.²
Wirtschaft und Gesellschaft (Economy and Society) [1922], pt. III, ch. 9

Israel Zangwill

1864–1926

- 15 Scratch the Christian and you find the pagan—spoiled.
Children of the Ghetto [1892]
- 16 America is God’s crucible, the great melting pot where all the races of Europe are melting and reforming!³
The Melting Pot [1908], act I

Mrs. Patrick Campbell
[Beatrice Stella Tanner Campbell]

1865–1940

- 17 My dear, I don’t care what they do, as long as they don’t do it in the street and frighten the horses.
Attributed

Edith [Louisa] Cavell

1865–1915

- 18 I realize that patriotism is not enough. I must have no hatred or bitterness towards anyone.
Last words [October 12, 1915], before her execution by the Germans

H[erbert] A[lbert] L[aurens] Fisher

1865–1940

- 19 All political decisions are taken under great pressure, and if a treaty serves its turn for ten or twenty years, the wisdom of its framers is sufficiently confirmed.
Political Prophecies [1918]
- 20 It is easier for eight or nine elderly men to feel their way towards unanimity if they are not com-

²Translated by H. H. GERTH and C. WRIGHT MILLS.³The point about the melting pot . . . is that it did not happen.—NATHAN GLAZER [1925–] and DANIEL PATRICK MOYNIHAN [1927–], *Beyond the Melting Pot* [1963]

See Crèvecoeur, 352:7.

pelled to conduct their converging maneuvers under the microscopes and telescopes of the press, but are permitted to shuffle about a little in slippers.

*An International Experiment*¹ [1921]

1 Purity of race does not exist. Europe is a continent of energetic mongrels.

A History of Europe [1934], *ch. 1*

2 Politics is the art of human happiness.

A History of Europe, 31

George V

1865–1936

3 How is the Empire?

Attributed last words [January 21, 1936]²

Frederic William Goudy

1865–1947

4 I am the voice of today, the herald of tomorrow. . . . I am the leaden army that conquers the world—I am TYPE.

The Type Speaks [1938]

Laurence Hope [Adela Florence Cory Nicolson]

1865–1904

5 To have—to hold—and—in time—let go!

India's Love Lyrics. The Teak Forest, *st. 10*

6 Pale hands I loved beside the Shalimar.

India's Love Lyrics. Kashmiri Song, *st. 1*

Rudyard Kipling

1865–1936

7 I have eaten your bread and salt.

I have drunk your water and wine.

The deaths ye died I have watched beside

And the lives ye led were mine.

Departmental Ditties [1886]. *Prelude*, *st. 1*

8 Little Tin Gods on Wheels.

Departmental Ditties. Public Waste, *st. 4*

9 The toad beneath the harrow knows

Exactly where each tooth point goes;

The butterfly upon the road

Preaches contentment to that toad.

Departmental Ditties. Pagett, M.P., prelude

10 And a woman is only a woman, but a good cigar is a smoke.

Departmental Ditties. The Betrothed, *st. 25*

11 It takes a great deal of Christianity to wipe out uncivilized Eastern instincts, such as falling in love at first sight.

Plain Tales from the Hills [1888]. *Lispeth*

12 Never praise a sister to a sister, in the hope of your compliments reaching the proper ears.

Plain Tales from the Hills. False Dawn

13 Many religious people are deeply suspicious. They seem—for purely religious purposes, of course—to know more about iniquity than the unregenerate.

Plain Tales from the Hills. Watches of the Night

14 The silliest woman can manage a clever man; but it needs a very clever woman to manage a fool!

Plain Tales from the Hills. Three and—an

Extra

15 Lalun is a member of the most ancient profession in the world.

In Black and White [1888]. *On the City Wall*

16 Steady the Buffs.

Soldiers Three [1888]

17 Down to Gehenna or up to the Throne,
He travels the fastest who travels alone.³

Soldiers Three. The Winners (L' Envoy: What Is the Moral?), *st. 1*

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

The Phantom 'Rickshaw [1888]

19 Oh, East is East, and West is West, and never the twain shall meet,

Till Earth and Sky stand presently at God's great Judgment Seat;

But there is neither East nor West, border, nor breed, nor birth,

When two strong men stand face to face, though they come from the ends of the earth!

The Ballad of East and West [1889]

20 Bite on the bullet, old man, and don't let them think you're afraid.

The Light That Failed [1890–1891]

¹The League of Nations.

²As reported by Buckingham Palace. As reported in the diary of LORD DAWSON, the king's physician, however, George's last words were "God damn you."

³He may well win the race that runs by himself.—BENJAMIN FRANKLIN, *Poor Richard's Almanac* [1757]

- 1 If I were damned of body and soul,
I know whose prayers would make me whole,
Mother o' mine, O mother o' mine.
Mother o' Mine [1891]
- 2 And the end of the fight is a tombstone white with
the name of the late deceased,
And the epitaph drear: "A Fool lies here who tried
to hustle the East."
The Naulahka [1892], ch. 5
- 3 When Earth's last picture is painted, and the tubes
are twisted and dried,
When the oldest colors have faded, and the
youngest critic has died,
We shall rest, and, faith, we shall need it—lie down
for an eon or two,
Till the Master of All Good Workmen shall put us
to work anew.
When Earth's Last Picture Is Painted [1892]
- 4 They rise to their feet as He passes by, gentlemen
unafraid.
*Ballads and Barrack Room Ballads [1892,
1893]. Dedication, st. 5*
- 5 "What are the bugles blowin' for?" said Files-on-
Parade.
"To turn you out, to turn you out," the Color-
Sergeant said.
*Ballads and Barrack Room Ballads. Danny
Deever,¹ st. 1*
- 6 They've taken of his buttons off an' cut his stripes
away,
An' they're hangin' Danny Deever in the mornin'.
*Ballads and Barrack Room Ballads. Danny
Deever, st. 1*
- 7 We aren't no thin red 'eroes.
*Ballads and Barrack Room Ballads. Tommy,
st. 4*
- 8 For it's Tommy this, an' Tommy that, an' "Chuck
'im out, the brute!"
But it's "Savior of 'is country" when the guns
begin to shoot.
*Ballads and Barrack Room Ballads. Tommy,
st. 5*
- 9 So 'ere's to you, Fuzzy-Wuzzy, at your 'ome in the
Soudan;
You're a pore benighted 'eathen but a first-class
fightin' man.
*Ballads and Barrack Room Ballads. Fuzzy-
Wuzzy, st. 1*
- 10 Though I've belted you an' flayed you,
By the livin' Gawd that made you,
You're a better man than I am, Gunga Din!
*Ballads and Barrack Room Ballads. Gunga
Din, st. 5*
- 11 'Ave you 'eard o' the Widow at Windsor
With a hairy gold crown on 'er 'ead?
*Ballads and Barrack Room Ballads. The
Widow at Windsor, st. 1*
- 12 By the old Moulmein Pagoda, lookin' eastward to
the sea,
There's a Burma girl a-settin', and I know she
thinks o' me;
For the wind is in the palm trees, and the temple
bells they say:
"Come you back, you British soldier; come you
back to Mandalay!"
*Ballads and Barrack Room Ballads.
Mandalay,² st. 1*
- 13 On the road to Mandalay,
Where the flyin' fishes play,
An' the dawn comes up like thunder outer China
'crost the Bay!
*Ballads and Barrack Room Ballads.
Mandalay, st. 1*
- 14 Ship me somewheres east of Suez, where the best is
like the worst,
Where there aren't no Ten Commandments, an' a
man can raise a thirst.
*Ballads and Barrack Room Ballads.
Mandalay, st. 6*
- 15 The Devil whispered behind the leaves, "It's pretty,
but is it Art?"
*Ballads and Barrack Room Ballads. The
Conundrum of the Workshops, st. 1*
- 16 To the legion of the lost ones, to the cohort of the
damned.
*Ballads and Barrack Room Ballads.
Gentlemen Rankers, st. 1*
- 17 We're poor little lambs who've lost our way,
Baa! Baa! Baa!
We're little black sheep who've gone astray,
Baa—aa—aa!
Gentlemen rankers out on the spree,
Damned from here to Eternity,
God ha' mercy on such as we,
Baa! Yah! Baa!
*Ballads and Barrack Room Ballads.
Gentlemen Rankers, refrain*

¹Music by WALTER DAMROSCH [1862–1950].²Music by OLEY SPEAKS [1874–1948].

- 1 We have done with Hope and Honor, we are lost
to Love and Truth,
We are dropping down the ladder rung by rung;
And the measure of our torment is the measure of
our youth.
God help us, for we knew the worst too young!
Ballads and Barrack Room Ballads.
Gentlemen Rankers, st. 4
- 2 And what should they know of England who only
England know?
Ballads and Barrack Room Ballads. The
English Flag, st. 1
- 3 The sin ye do by two and two ye must pay for one
by one.
Ballads and Barrack Room Ballads.
Tomlinson, l. 60
- 4 There's a legion that never was 'listed,
That carries no colors or crest.
Ballads and Barrack Room Ballads. The Lost
Legion, st. 1
- 5 There are nine and sixty ways of constructing tribal
lays,
And every single one of them is right.
Ballads and Barrack Room Ballads. In the
Neolithic Age, st. 5
- 6 There be triple ways to take, of the eagle or the
snake,
Or the way of a man with a maid;
But the sweetest way to me is a ship's upon the sea
In the heel of the Northeast Trade.
Ballads and Barrack Room Ballads. The Long
Trail, st. 5
- 7 When you're wounded and left on Afghanistan's
plains,
And the women come out to cut up what remains,
Jest roll to your rifle and blow out your brains
An' go to your Gawd like a soldier.
The Young British Soldier [1892]
- 8 He wrapped himself in quotations — as a beggar
would enfold himself in the purple of emperors.
Many Inventions [1893]. The Finest Story in
the World
- 9 When 'Omer smote 'is bloomin' lyre,
He'd 'eard men sing by land an' sea;
An' what he thought 'e might require,
'E went an' took — the same as me!
When 'Omer Smote 'Is Bloomin' Lyre [1894],
st. 1
- 10 Back to the Army again, sergeant,
Back to the Army again.
Out o' the cold an' the rain.
Back to the Army Again [1894], refrain
- 11 We be of one blood, ye and I.
The Jungle Book [1894]. Kaa's Hunting
- 12 Brother, thy tail hangs down behind.
The Jungle Book. Road Song of the
Bandar-Log, refrain
- 13 Now this is the Law of the Jungle — as old and as
true as the sky;
And the Wolf that shall keep it may prosper, but
the Wolf that shall break it must die.
The Second Jungle Book [1895]. The Law of
the Jungle, st. 1
- 14 When Pack meets with Pack in the Jungle, and
neither will go from the trail,
Lie down till the leaders have spoken — it may be
fair words shall prevail.
The Second Jungle Book. The Law of the
Jungle, st. 6
- 15 Now these are the Laws of the Jungle, and many
and mighty are they;
But the head and the hoof of the Law and the
haunch and the hump is — Obey!
The Second Jungle Book. The Law of the
Jungle, st. 19
- 16 They change their skies above them,
But not their hearts that roam.
The Nativeborn [1895], st. 2
- 17 The Liner she's a lady, an' she never looks nor
'ceeds —
The Man-o'-War's 'er 'usband, an' 'e gives 'er all
she needs,
But, oh, the little cargo boats that sail the wet seas
roun',
They're just the same as you an' me a-plyin' up and
down!
The Liner She's a Lady [1895], st. 1
- 18 I've taken my fun where I've found it.
The Ladies [1895], st. 1
- 19 For the Colonel's Lady an' Judy O'Grady
Are sisters under their skins! *The Ladies, st. 8*
- 20 'E's a sort of a bloomin' cosmopolouse — soldier
an' sailor too.
Soldier an' Sailor Too [1896], st. 2
- 21 A fool there was and he made his prayer
(Even as you and I!)
To a rag and a bone and a hank of hair
(We called her the woman who did not care)
But the fool he called her his lady fair —
(Even as you and I!) *The Vampire [1897], st. 1*
- 22 Daughter am I in my mother's house;
But mistress in my own.
Our Lady of the Snows [1898], st. 1

- 1 God of our fathers, known of old,
Lord of our far-flung battle line,
Beneath whose awful Hand we hold
Dominion over palm and pine—
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!
Recessional [1899], st. 1
- 2 The tumult and the shouting dies;
The captains and the kings depart.
Recessional, st. 2
- 3 Lo, all our pomp of yesterday
Is one with Nineveh and Tyre! *Recessional, st. 3*
- 4 Lesser breeds without the Law. *Recessional, st. 4*
- 5 For frantic boast and foolish word—
Thy mercy on Thy People, Lord!
Recessional, st. 5
- 6 Take up the White Man's burden,¹
Send forth the best ye breed—
Go, bind your sons to exile
To serve your captives' need.
The White Man's Burden [1899], st. 1
- 7 Little Friend of All the World.
Kim [1901], ch. 1
- 8 The flanneled fools at the wicket or the muddied
oafs at the goals. *The Islanders [1902], l. 31*
- 9 I keep six honest serving men
(They taught me all I knew);
Their names are What and Why and When
And How and Where and Who.
*The Just-So Stories [1902]. The Elephant's
Child*
- 10 The great gray-green, greasy Limpopo River, all
set about with fever-trees.
The Just-So Stories. The Elephant's Child
- 11 Rolling down to Rio.
*The Just-So Stories. The Beginning of the
Armadilloes, st. 2*
- 12 The Cat. He walked by himself, and all places
were alike to him.
*The Just-So Stories. The Cat That Walked By
Himself*
- 13 He went back through the wet wild woods, wav-
ing his wild tail, and walking by his wild lone. But
he never told anybody.
*The Just-So Stories. The Cat That Walked By
Himself*
- 14 Who hath desired the sea?—the sight of salt water
unbounded.
The Sea and the Hills [1903], st. 1
- 15 Something hidden. Go and find it. Go and look
behind the Ranges—
Something lost behind the Ranges. Lost and
waiting for you. Go!²
The Explorer [1903], st. 2
- 16 Boots—boots—boots—boots—movin' up and
down again!
There's no discharge in the war!
Boots [1903], st. 1
- 17 'Tisn't beauty, so to speak, nor good talk neces-
sarily. It's just It. Some women'll stay in a man's
memory if they once walked down a street.
Traffics and Discoveries [1904]. Mrs. Bathurst
- 18 Of all the trees that grow so fair,
Old England to adorn,
Greater are none beneath the Sun,
Than oak, and ash, and thorn.
Puck of Pook's Hill [1906]. A Tree Song, st. 1
- 19 Brothers and Sisters, I bid you beware
Of giving your heart to a dog to tear.
The Power of the Dog [1909]
- 20 If you can meet with Triumph and Disaster
And treat those two impostors just the same.
Rewards and Fairies [1910]. If, st. 2
- 21 If you can talk with crowds and keep your virtue,
Or walk with Kings—nor lose the common touch.
Rewards and Fairies. If, st. 4
- 22 Yours is the Earth and everything that's in it,
And—which is more—you'll be a Man, my son!
Rewards and Fairies. If, st. 4
- 23 The female of the species is more deadly than the
male.
The Female of the Species [1911], st. 1
- 24 Oh, Adam was a gardener, and God who made him
sees
That half a proper gardener's work is done upon
his knees. *The Glory of the Garden, st. 8*
- 25 For all we have and are,
For all our children's fate,
Stand up and take the war.
The Hun is at the gate!
For All We Have and Are [1914], st. 1
- 26 What stands if Freedom fall?
Who dies if England live?
For All We Have and Are, st. 4

¹Pile on the brown man's burden / To gratify your greed.—JOHN HOLLINGSHEAD, published by HENRY LABOUCHÈRE in *London Truth*; reprinted in *Middlebury (Vermont) Register* [March 17, 1899]

²Because it is there.—GEORGE LEIGH MALLORY [1886–1924], when asked why he wanted to climb Mount Everest

- 1 Hot and bothered.
Independence. Rectorial Address at St. Andrews [October 10, 1923]
- 2 When your Daemon is in charge, do not try to think consciously. Drift, wait, and obey.
Something of Myself for My Friends Known and Unknown [1937], ch. 8

Baroness Emmuska Orczy

1865–1947

- 3 We seek him here, we seek him there,
Those Frenchies seek him everywhere.
Is he in heaven? — Is he in hell?
That demmed, elusive Pimpernel?
The Scarlet Pimpernel [1905], ch. 12

Logan Pearsall Smith

1865–1946

- 4 There are two things to aim at in life: first, to get what you want; and, after that, to enjoy it. Only the wisest of mankind achieve the second.
Afterthoughts [1931]
- 5 How awful to reflect that what people say of us is true!
Afterthoughts
- 6 Solvency is entirely a matter of temperament and not of income.
Afterthoughts
- 7 There are few sorrows, however poignant, in which a good income is of no avail.
Afterthoughts
- 8 The indefatigable pursuit of an unattainable perfection, even though it consist in nothing more than in the pounding of an old piano, is what alone gives a meaning to our life on this unavailing star.
Afterthoughts
- 9 What I like in a good author is not what he says, but what he whispers.
Afterthoughts
- 10 People say that life is the thing, but I prefer reading.
Afterthoughts
- 11 There is more felicity on the far side of baldness than young men can possibly imagine.
Afterthoughts
- 12 Thank heavens, the sun has gone in, and I don't have to go out and enjoy it.
Afterthoughts

Arthur Symons

1865–1945

- 13 And I would have, now love is over,
An end to all, an end:

I cannot, having been your lover,
Stoop to become your friend!
After Love [1892], st. 3

- 14 My soul is like this cloudy, flaming opal ring.
Opals [1896]
- 15 He knew that the whole mystery of beauty can never be comprehended by the crowd, and that while clearness is a virtue of style, perfect explicitness is not a necessary virtue.
The Symbolist Movement in Literature [1899]. Gérard de Nerval
- 16 Without charm there can be no fine literature, as there can be no perfect flower without fragrance.
The Symbolist Movement in Literature. Stéphane Mallarmé
- 17 The mystic too full of God to speak intelligibly to the world.
The Symbolist Movement in Literature. Arthur Rimbaud

William Butler Yeats¹

1865–1939

- 18 The woods of Arcady are dead,
And over is their antique joy;
Of old the world on dreaming fed;
Gray Truth is now her painted toy.
Crossways [1889]. The Song of the Happy Shepherd, st. 1
- 19 Down by the salley gardens my love and I did meet;
She passed the salley gardens with little snow-white feet.
She bid me take love easy, as the leaves grow on the tree;
But I, being young and foolish, with her would not agree.
Crossways. Down by the Salley Gardens
- 20 She bid me take life easy, as the grass grows on the weirs;
But I was young and foolish, and now am full of tears.
Crossways. Down by the Salley Gardens
- 21 The years like great black oxen tread the world,
And God the herdsman goads them on behind,
And I am broken by their passing feet.
The Countess Cathleen [1892], last lines
- 22 Red Rose, proud Rose, sad Rose of all my days!
Come near me, while I sing the ancient ways.
The Rose [1893]. To the Rose Upon the Rood of Time, st. 1

¹See Auden, 775:14.

- 1 I will arise and go now, and go to Innisfree,
And a small cabin build there, of clay and wattles
made:
Nine bean-rows will I have there, a hive for the
honeybee,
And live alone in the bee-loud glade.
The Rose. The Lake Isle of Innisfree, 1 st. 1
- 2 A pity beyond all telling
Is hid in the heart of love.
The Rose. The Pity of Love
- 3 The brawling of a sparrow in the eaves,
The brilliant moon and all the milky sky,
And all that famous harmony of leaves,
Had blotted out man's image and his cry.
The Rose. The Sorrow of Love, st. 1
- 4 When you are old and gray and full of sleep,
And nodding by the fire, take down this book.²
The Rose. When You Are Old, st. 1
- 5 How many loved your moments of glad grace,
And loved your beauty with love false or true,
But one man loved the pilgrim soul in you,
And loved the sorrows of your changing face.
The Rose. When You Are Old, st. 2
- 6 The Land of Faery,
Where nobody gets old and godly and grave,
Where nobody gets old and crafty and wise,
Where nobody gets old and bitter of tongue.
The Land of Heart's Desire [1894], l. 48
- 7 Land of Heart's Desire,
Where beauty has no ebb, decay no flood,
But joy is wisdom, time an endless song.
The Land of Heart's Desire, l. 373
- 8 All things uncomely and broken, all things worn
out and old,
The cry of a child by the roadway, the creak of a
lumbering cart,
The heavy steps of the plowman, splashing the
wintry mold,
Are wronging your image that blossoms a rose in
the deeps of my heart.
*The Wind Among the Reeds [1899]. The
Lover Tells of the Rose in His Heart, st. 1*
- 9 And God stands winding His lonely horn,
And time and the world are ever in flight.
The Wind Among the Reeds. Into the Twilight
- 10 And pluck till time and times are done
The silver apples of the moon,
The golden apples of the sun.
*The Wind Among the Reeds. The Song of
Wandering Aengus, st. 3*
- 11 Had I the heavens' embroidered cloths,
Enwrought with gold and silver light.
*The Wind Among the Reeds. He Wishes for the
Cloths of Heaven*
- 12 But I, being poor, have only my dreams;
I have spread my dreams under your feet;
Tread softly because you tread on my dreams.
*The Wind Among the Reeds. He Wishes for the
Cloths of Heaven*
- 13 When I play on my fiddle in Dooney,
Folk dance like a wave of the sea.
*The Wind Among the Reeds. The Fiddler of
Dooney, st. 1*
- 14 O heart! O heart! if she'd but turn her head,
You'd know the folly of being comforted.
*In the Seven Woods [1904]. The Folly of Being
Comforted*
- 15 Never give all the heart, for love
Will hardly seem worth thinking of
To passionate women if it seem
Certain, and they never dream
That it fades out from kiss to kiss;
For everything that's lovely is
But a brief, dreamy kind delight.
In the Seven Woods. Never Give All the Heart
- 16 I said, "A line will take us hours maybe;
Yet if it does not seem a moment's thought,
Our stitching and unstitching has been naught.
Better go down upon your marrow-bones
And scrub a kitchen pavement, or break stones."
In the Seven Woods. Adam's Curse, st. 1
- 17 For to articulate sweet sounds together
Is to work harder than all these, and yet
Be thought an idler by the noisy set
Of bankers, schoolmasters, and clergymen
The martyrs call the world.
In the Seven Woods. Adam's Curse, st. 1
- 18 It's certain there is no fine thing
Since Adam's fall but needs much laboring.
In the Seven Woods. Adam's Curse, st. 3
- 19 I heard the old, old men say,
"All that's beautiful drifts away
Like the waters."
*In the Seven Woods. The Old Men Admiring
Themselves in the Water*
- 20 The friends that have it I do wrong
When ever I remake a song

¹I had still the ambition, formed in Sligo in my teens, of living in imitation of Thoreau on Innisfree, a little island in Lough Gill, and when walking through Fleet Street very homesick I heard a little tinkle of water and saw a fountain in a shop window which balanced a little ball upon its jet, and began to remember lake water. From the sudden remembrance came my poem Innisfree. — YEATS, *The Trembling of the Veil* [1926]

²See Ronsard, 151:1.

- Should know what issue is at stake,
It is myself that I remake.
*The Collected Works in Verse and Prose of
William Butler Yeats [1908], II, preliminary
poem*
- 1 Why, what could she have done, being what
she is?
Was there another Troy for her to burn?
*The Green Helmet and Other Poems [1910].
No Second Troy*
- 2 The fascination of what's difficult
Has dried the sap out of my veins, and rent
Spontaneous joy and natural content
Out of my heart.
*The Green Helmet and Other Poems. The
Fascination of What's Difficult*
- 3 Wine comes in at the mouth
And love comes in at the eye;
That's all we shall know for truth
Before we grow old and die.
*The Green Helmet and Other Poems. A
Drinking Song*
- 4 Though leaves are many, the root is one;
Through all the lying days of my youth
I swayed my leaves and flowers in the sun;
Now I may wither into the truth.
*The Green Helmet and Other Poems. The
Coming of Wisdom with Time*
- 5 In dreams begins responsibility.
*Responsibilities [1914], epigraph (from an old
play)*
- 6 Pardon, old fathers.
Responsibilities, preliminary poem
- 7 Was it for this the wild geese spread
The gray wing upon every tide;
For this that all that blood was shed,
For this Edward Fitzgerald died,
And Robert Emmet and Wolfe Tone,
All that delirium of the brave?
Romantic Ireland's dead and gone,
It's with O'Leary in the grave.
Responsibilities. September 1913, st. 3
- 8 Be secret and exult,
Because of all things known
That is most difficult.
*Responsibilities. To a Friend Whose Work Has
Come to Nothing*
- 9 The uncontrollable mystery on the bestial floor.
Responsibilities. The Magi, last line
- 10 I made my song a coat
Covered with embroideries
Out of old mythologies
- From heel to throat;
But the fools caught it,
Wore it in the world's eyes
As though they'd wrought it.
Song, let them take it,
For there's more enterprise
In walking naked. *Responsibilities. A Coat*
- 11 Upon the brimming water among the stones
Are nine-and-fifty swans.
*The Wild Swans at Coole [1919]. The Wild
Swans at Coole, st. 1*
- 12 Unwearied still, lover by lover,
They paddle in the cold
Companionable streams or climb the air;
Their hearts have not grown old.
*The Wild Swans at Coole. The Wild Swans at
Coole, st. 4*
- 13 Some burn damp faggots, others may consume
The entire combustible world in one small room.
*The Wild Swans at Coole. In Memory of
Major Robert Gregory, st. 11*
- 14 What made us dream that he could comb gray
hair?
*The Wild Swans at Coole. In Memory of
Major Robert Gregory, st. 11*
- 15 A thought
Of that late death took all my heart for speech.
*The Wild Swans at Coole. In Memory of
Major Robert Gregory, st. 12*
- 16 I know that I shall meet my fate
Somewhere among the clouds above;
Those that I fight I do not hate,
Those that I guard I do not love;
My country is Kiltartan Cross,
My countrymen Kiltartan's poor.
*The Wild Swans at Coole. An Irish Airman
Foresees His Death, l. 1*
- 17 Nor law, nor duty bade me fight,
Nor public men, nor cheering crowds,
A lonely impulse of delight
Drove to this tumult in the clouds.
*The Wild Swans at Coole. An Irish Airman
Foresees His Death, l. 9*
- 18 And I may dine at journey's end
With Landor and with Donne.
*The Wild Swans at Coole. To a Young Beauty,
st. 3*
- 19 All the wild witches, those most noble ladies,
For all their broomsticks and their tears,
Their angry tears, are gone.
*The Wild Swans at Coole. Lines Written in
Dejection, l. 4*

- 1 I knew a phoenix in my youth, so let them have
their day.
The Wild Swans at Coole. His Phoenix, refrain
- 2 Hands, do what you're bid:
Bring the balloon of the mind
That bellies and drags in the wind
Into its narrow shed.
The Wild Swans at Coole. The Balloon of the Mind
- 3 We have lit upon the gentle, sensitive mind
And lost the old nonchalance of the hand;
Whether we have chosen chisel, pen or brush,
We are but critics, or but half create.
The Wild Swans at Coole. Ego Dominus Tuus, l. 12
- 4 All changed, changed utterly:
A terrible beauty is born.
*Michael Robartes and the Dancer [1921].
Easter 1916, st. 1*
- 5 Too long a sacrifice
Can make a stone of the heart.
O when may it suffice?
*Michael Robartes and the Dancer. Easter
1916, st. 4*
- 6 Turning and turning in the widening gyre
The falcon cannot hear the falconer;
Things fall apart; the center cannot hold;
Mere anarchy is loosed upon the world,
The blood-dimmed tide is loosed, and
everywhere
The ceremony of innocence is drowned;
The best lack all conviction, while the worst
Are full of passionate intensity.
*Michael Robartes and the Dancer. The Second
Coming, st. 1*
- 7 Now I know
That twenty centuries of stony sleep
Were vexed to nightmare by a rocking cradle,
And what rough beast, its hour come round
at last,
Slouches towards Bethlehem to be born?
*Michael Robartes and the Dancer. The Second
Coming, st. 2*
- 8 Imagining in excited reverie
That the future years had come,
Dancing to a frenzied drum,
Out of the murderous innocence of the sea.
*Michael Robartes and the Dancer. A Prayer
for My Daughter, st. 2*
- 9 For such,
Being made beautiful overmuch,
Consider beauty a sufficient end,
Lose natural kindness and maybe
- The heart-revealing intimacy
That chooses right, and never find a friend.
*Michael Robartes and the Dancer. A Prayer
for My Daughter, st. 3*
- 10 It's certain that fine women eat
A crazy salad with their meat.
*Michael Robartes and the Dancer. A Prayer
for My Daughter, st. 4*
- 11 In courtesy I'd have her chiefly learned;
Hearts are not had as a gift but hearts are earned.
*Michael Robartes and the Dancer. A Prayer
for My Daughter, st. 5*
- 12 And many a poor man that has roved,
Loved and thought himself beloved,
From a glad kindness cannot take his eyes.
*Michael Robartes and the Dancer. A Prayer
for My Daughter, st. 5*
- 13 If there's no hatred in a mind
Assault and battery of the wind
Can never tear the linnen from the leaf.
*Michael Robartes and the Dancer. A Prayer
for My Daughter, st. 7*
- 14 An intellectual hatred is the worst,
So let her think opinions are accursed.
Have I not seen the loveliest woman born
Out of the mouth of Plenty's horn,
Because of her opinionated mind
Barter that horn and every good
By quiet natures understood
For an old bellows full of angry wind?
*Michael Robartes and the Dancer. A Prayer
for My Daughter, st. 8*
- 15 All hatred driven hence,
The soul recovers radical innocence
And learns at last that it is self-delighting,
Self-appeasing, self-affrighting,
And that its own sweet will is Heaven's will.
*Michael Robartes and the Dancer. A Prayer
for My Daughter, st. 9*
- 16 That is no country for old men. The young
In one another's arms, birds in the trees
— Those dying generations — at their song,
The salmon-falls, the mackerel-crowded seas,
Fish, flesh, or fowl, commend all summer long
Whatever is begotten, born, and dies.
Caught in that sensual music all neglect
Monuments of unaging intellect.
The Tower [1928]. Sailing to Byzantium, st. 1
- 17 An aged man is but a paltry thing,
A tattered coat upon a stick, unless
Soul clap its hands and sing, and louder sing
For every tatter in its mortal dress.
The Tower. Sailing to Byzantium, st. 2

1 Consume my heart away; sick with desire
And fastened to a dying animal
It knows not what it is; and gather me
Into the artifice of eternity.

The Tower. Sailing to Byzantium, st. 3

2 Once out of nature I shall never take
My bodily form from any natural thing,
But such a form as Grecian goldsmiths make
Of hammered gold and gold enameling
To keep a drowsy Emperor awake;
Or set upon a golden bough to sing
To lords and ladies of Byzantium
Of what is past, or passing, or to come.¹

The Tower. Sailing to Byzantium, st. 4

3 What shall I do with this absurdity—
O heart, O troubled heart—this caricature,
Decrepit age that has been tied to me
As to a dog's tail?

The Tower. The Tower, I

4 Does the imagination dwell the most
Upon a woman won or a woman lost?

The Tower. The Tower, II, st. 13

5 The night can sweat with terror as before
We pieced our thoughts into philosophy,
And planned to bring the world under a rule,
Who are but weasels fighting in a hole.

*The Tower. Nineteen Hundred and Nineteen,
I, st. 4*

6 But is there any comfort to be found?
Man is in love and loves what vanishes,
What more is there to say?

*The Tower. Nineteen Hundred and Nineteen,
I, st. 6*

7 O but we dreamed to mend
Whatever mischief seemed
To afflict mankind, but now
That winds of winter blow
Learn that we were crack-pated when we dreamed.

*The Tower. Nineteen Hundred and Nineteen,
III, st. 3*

8 Come let us mock at the great
That had such burdens on the mind
And toiled so hard and late
To leave some monument behind,
Nor thought of the leveling wind.

*The Tower. Nineteen Hundred and Nineteen,
V, st. 1*

9 Much did I rage when young,
Being by the world oppressed,

But now with flattering tongue
It speeds the parting guest.

The Tower. Youth and Age

10 Odor of blood when Christ was slain
Made all Platonic tolerance vain
And vain all Doric discipline.

The Tower. Two Songs from a Play, II, st. 1

11 Everything that man esteems
Endures a moment or a day.
Love's pleasure drives his love away,
The painter's brush consumes his dreams.

The Tower. Two Songs from a Play, II, st. 2

12 Whatever flames upon the night
Man's own resinous heart has fed.

The Tower. Two Songs from a Play, II, st. 2

13 Locke sank into a swoon;
The Garden died;
God took the spinning-jenny
Out of his side.

The Tower. Fragments, I

14 A shudder in the loins engenders there
The broken wall, the burning roof and tower
And Agamemnon dead.

The Tower. Leda and the Swan, st. 3

15 Labor is blossoming or dancing where
The body is not bruised to pleasure soul,
Nor beauty born out of its own despair,
Nor blear-eyed wisdom out of midnight oil.
O chestnut tree, great-rooted blossomer,
Are you the leaf, the blossom or the bole?
O body swayed to music, O brightening glance,
How can we know the dancer from the dance?

The Tower. Among School Children, st. 8

16 Never to have lived is best, ancient writers say;
Never to have drawn the breath of life, never to
have looked into the eye of day;
The second best's a gay goodnight and quickly
turn away.

From "Oedipus at Colonus," st. 3

17 That toil of growing up;
The ignominy of boyhood; the distress
Of boyhood changing into man;
The unfinished man and his pain.

*The Winding Stair and Other Poems [1933].
A Dialogue of Self and Soul, II, st. 1*

18 I am content to live it all again
And yet again, if it be life to pitch
Into the frog-spawn of a blind man's ditch.

*The Winding Stair and Other Poems. A
Dialogue of Self and Soul, II, st. 3*

19 When such as I cast out remorse
So great a sweetness flows into the breast

¹I have read somewhere that in the Emperor's palace at Byzantium was a tree made of gold and silver, and artificial birds that sang.—YEATS'S *note*

- We must laugh and we must sing,
We are blest by everything,
Everything we look upon is blest.
*The Winding Stair and Other Poems. A
Dialogue of Self and Soul, II, st. 4*
- 1 But what is Whiggery?
A leveling, rancorous, rational sort of mind
That never looked out of the eye of a saint
Or out of drunkard's eye.
*The Winding Stair and Other Poems. The
Seven Sages*
- 2 Only God, my dear,
Could love you for yourself alone
And not your yellow hair.
*The Winding Stair and Other Poems. For
Anne Gregory, st. 3*
- 3 Swift has sailed into his rest;
Savage indignation there
Cannot lacerate his breast,
Imitate him if you dare,
World-besotted traveler; he
Served human liberty.
*The Winding Stair and Other Poems. Swift's
Epitaph¹*
- 4 The intellect of man is forced to choose
Perfection of the life, or of the work,
And if it take the second must refuse
A heavenly mansion, raging in the dark.
*The Winding Stair and Other Poems. The
Choice, st. 1*
- 5 The unpurged images of day recede;
The Emperor's drunken soldiery are abed;
Night resonance recedes, night-walkers' song
After great cathedral gong.
*The Winding Stair and Other Poems.
Byzantium, st. 1*
- 6 At midnight on the Emperor's pavement flit
Flames that no faggot feeds, nor steel has lit.
*The Winding Stair and Other Poems.
Byzantium, st. 4*
- 7 An agony of flame that cannot singe a sleeve.
*The Winding Stair and Other Poems.
Byzantium, st. 4*
- 8 That dolphin-torn, that gong-tormented sea.
*The Winding Stair and Other Poems.
Byzantium, st. 5*
- 9 No man has ever lived that had enough
Of children's gratitude or woman's love.
*The Winding Stair and Other Poems.
Vacillation, III, st. 1*
- 10 Things said or done long years ago,
Or things I did not do or say
But thought that I might say or do,
Weigh me down, and not a day
But something is recalled,
My conscience or my vanity appalled.
*The Winding Stair and Other Poems.
Vacillation, V, st. 2*
- 11 Homer is my example and his unchristened
heart.
*The Winding Stair and Other Poems.
Vacillation, VIII*
- 12 Somewhere beyond the curtain
Of distorting days
Lives that lonely thing
That shone before these eyes
Targeted, trod like Spring.
*The Winding Stair and Other Poems. Quarrel
in Old Age, st. 2*
- 13 I had wild Jack for a lover.
*The Winding Stair and Other Poems.
Words for Music Perhaps, V, Crazy Jane
on God, st. 4*
- 14 "Fair and foul are near of kin,
And fair needs foul," I cried.
"My friends are gone, but that's a truth
Nor grave nor bed denied."
*The Winding Stair and Other Poems. Words
for Music Perhaps, VI, Crazy Jane Talks with
the Bishop, st. 2*
- 15 But Love has pitched his mansion in
The place of excrement
For nothing can be sole or whole
That has not been rent.
*The Winding Stair and Other Poems. Words
for Music Perhaps, VI, Crazy Jane Talks with
the Bishop, st. 3*
- 16 What were all the world's alarms
To mighty Paris when he found
Sleep upon a golden bed
That first dawn in Helen's arms?
*The Winding Stair and Other Poems.
Words for Music Perhaps, XVI, Lullaby,
st. 1*
- 17 Speech after long silence; it is right,
All other lovers being estranged or dead . . .
That we descant and yet again descant
Upon the supreme theme of Art and Song:
Bodily decrepitude is wisdom; young
We loved each other and were ignorant.
*The Winding Stair and Other Poems.
Words for Music Perhaps, XVII, After Long
Silence*

¹See Swift, 299:29.

- 1 I carry the sun in a golden cup,
The moon in a silver bag.¹
*The Winding Stair and Other Poems. Words
for Music Perhaps, XIX, Those Dancing Days
Are Gone*
- 2 I gave what other women gave
That stepped out of their clothes,
But when this soul, its body off,
Naked to naked goes,
He it has found shall find therein
What none other knows.
*The Winding Stair and Other Poems. A
Woman Young and Old, IX, A Last
Confession, st. 3*
- 3 He that sings a lasting song
Thinks in a marrowbone.
*A Full Moon in March [1935]. A Prayer for
Old Age, st. 1*
- 4 I pray—for fashion's word is out
And prayer comes round again—
That I may seem, though I die old,
A foolish, passionate man.
*A Full Moon in March. A Prayer for Old Age,
st. 3*
- 5 Whence had they come,
The hand and lash that beat down frigid Rome?
What sacred drama through her body heaved
When world-transforming Charlemagne was
conceived?
*A Full Moon in March. Supernatural Songs,
VIII, Whence Had They Come?*
- 6 All perform their tragic play,
There struts Hamlet, there is Lear.
Last Poems [1936–1939]. Lapis Lazuli, st. 2
- 7 Heaven blazing into the head:
Tragedy wrought to its uttermost.
Though Hamlet rambles and Lear rages,
And all the drop-scenes drop at once
Upon a hundred thousand stages,
It cannot grow by an inch or an ounce.
Last Poems. Lapis Lazuli, st. 2
- 8 Their eyes mid many wrinkles, their eyes,
Their ancient, glittering eyes, are gay.
Last Poems. Lapis Lazuli, st. 5
- 9 If soul may look and body touch,
Which is the more blest?
Last Poems. The Lady's Second Song, st. 3
- 10 My temptation is quiet.
Here at life's end
Neither loose imagination,
Nor the mill of the mind
Consuming its rag and bone,
Can make the truth known.
Last Poems. An Acre of Grass, st. 2
- 11 Grant me an old man's frenzy,
Myself must I remake
Till I am Timon and Lear
Or that William Blake
Who beat upon the wall
Till Truth obeyed his call.
Last Poems. An Acre of Grass, st. 3
- 12 An old man's eagle mind.
Last Poems. An Acre of Grass, st. 4
- 13 Hurrah for revolution and more cannon-shot!
A beggar upon horseback lashes a beggar on foot.
Hurrah for revolution and cannon come again!
The beggars have changed places, but the lash
goes on.
Last Poems. The Great Day
- 14 You think it horrible that lust and rage
Should dance attention upon my old age;
They were not such a plague when I was young;
What else have I to spur me into song?
Last Poems. The Spur
- 15 John Synge, I and Augusta Gregory, thought
All that we did, all that we said or sang
Must come from contact with the soil, from that
Contact everything Antaeus-like grew strong.
*Last Poems. The Municipal Gallery Revisited,
st. 6*
- 16 Think where man's glory most begins and ends,
And say my glory was I had such friends.
*Last Poems. The Municipal Gallery Revisited,
st. 7*
- 17 Down the mountain walls
From where Pan's cavern is
Intolerable music falls.
Foul goat-head, brutal arm appear,
Belly, shoulder, bum,
Flash fishlike; nymphs and satyrs
Copulate in the foam.
Last Poems. News for the Delphic Oracle, st. 3
- 18 Like a long-legged fly upon the stream
His mind moves upon silence.
Last Poems. Long-Legged Fly, refrain
- 19 What shall I do for pretty girls
Now my old bawd is dead?
*Last Poems. John Kinsella's Lament for Mrs.
Mary Moore, refrain*
- 20 Fifteen apparitions have I seen;
The worst a coat upon a coat-hanger.
Last Poems. The Apparitions, refrain

¹“The sun in a golden cup” . . . though not “the moon in a silver bag,” is a quotation from the last of Mr. Ezra Pound's *Cantos*.—YEATS'S note in *The Winding Stair and Other Poems*

- 1 Players and painted stage took all my love,
And not those things that they were emblems of.
Last Poems. The Circus Animals' Desertion,
II, st. 3
- 2 Now that my ladder's gone,
I must lie down where all the ladders start,
In the foul rag-and-bone shop of the heart.
Last Poems. The Circus Animals'
Desertion, III
- 3 Irish poets, learn your trade,
Sing whatever is well made.
Last Poems. Under Ben Bulben, V
- 4 Under bare Ben Bulben's head
In Drumcliff churchyard Yeats is laid.
Last Poems. Under Ben Bulben, VI
- 5 On limestone quarried near the spot
By his command these words are cut:
Cast a cold eye
On life, on death.
Horseman, pass by!¹
Last Poems. Under Ben Bulben, VI
- 6 I am still of opinion that only two topics can be
of the least interest to a serious and studious
mood—sex and the dead.
The Letters of W. B. Yeats
- 7 If a poet interprets a poem of his own he limits
its suggestibility. *The Letters of W. B. Yeats*
- 8 We poets would die of loneliness but for women,
and we choose our men friends that we may have
somebody to talk about women with.
The Letters of W. B. Yeats. Letter to Olivia
Shakespeare [1936]
- 9 In life courtesy and self-possession, and in the
arts style, are the sensible impressions of the free
mind, for both arise out of a deliberate shaping of
all things and from never being swept away, what-
ever the emotion, into confusion or dullness.
Essays and Introductions [1961]. Poetry and
the Tradition

George W. Young

fl. 1900

- 10 The lips that touch liquor must never touch mine!
The Lips That Touch Liquor, st. 5

George Ade

1866–1944

- 11 In uplifting, get underneath.
Fables in Slang [1899]. The Good Fairy

¹The last three lines are inscribed on Yeats's gravestone.

- 12 Stay with the procession or you will never catch
up.
Forty Modern Fables [1901]. The Old-Time
Pedagogue
- 13 Draw your salary before spending it.
Forty Modern Fables. The People's Choice
- 14 Last night at twelve I felt immense,
But now I feel like thirty cents.
The Sultan of Sulu [1902]. Remorse
- 15 But, R - e - m - o - r - s - e!
The water-wagon is the place for me; . . .
It is no time for mirth and laughter,
The cold, gray dawn of the morning after!
The Sultan of Sulu. Remorse

Tristan Bernard

1866–1947

- 16 To live happily with other people one should ask
of them only what they can give.
L'Enfant Prodigue du Vesinet [1921]
- 17 Men are always sincere. They change sincerities,
that's all.²
Ce Que l'On Dit aux Femmes [1922], act III

Gelett Burgess

1866–1951

- 18 I never saw a purple cow,
I never hope to see one;
But I can tell you, anyhow,
I'd rather see than be one.
The Purple Cow [1895]
- 19 Ah, yes, I wrote the "Purple Cow"—
I'm sorry, now, I wrote it!
But I can tell you, anyhow,
I'll kill you if you quote it.
Cinq Ans Après [1914]

Harry Dacre

d. 1922

- 20 Daisy, Daisy, give me your answer, do!
I'm half crazy, all for the love of you!
It won't be a stylish marriage,
I can't afford a carriage,
But you'll look sweet upon the seat
Of a bicycle built for two! *Daisy Bell [1892]*

²Les hommes sont toujours sincères. Ils changent de sincérité, voilà tout.

Thomas Lansing Masson

1866–1934

- 1 A Safe and Sane Fourth. *Slogan*

Beatrix Potter

1866–1943

- 2 Once upon a time there were four little Rabbits, and their names were—Flopsy, Mopsy, Cottontail, and Peter. *The Tale of Peter Rabbit [1902]*
- 3 But don't go into Mr. McGregor's garden. *The Tale of Peter Rabbit*
- 4 No more twist!
The Tailor of Gloucester [1903]
- 5 The water was all slippy-sloppy in the larder and the back passage. But Mr. Jeremy liked getting his feet wet; nobody ever scolded him, and he never caught a cold.
The Tale of Mr. Jeremy Fisher [1906]

Henry J. Sayers

d. 1932

- 6 Ta-ra-ra-boom-de-ay!
Title of minstrel show number [1891], made famous by Lottie Collins [1892]

Lincoln Steffens

1866–1936

- 7 “So you've been over into Russia?” said Bernard Baruch, and I answered very literally, “I have been over into the future, and it works.”¹
Autobiography [1931], ch. 18

Sun Yat-sen²

1866–1925

- 8 The Chinese people have only family and clan solidarity; they do not have national spirit . . . they are just a heap of loose sand. . . . Other men are the carving knife and serving dish; we are the fish and the meat.
China as a Heap of Loose Sand [1924]

¹On Steffens's return from revolutionary Russia in 1919. Its more familiar form is: I have seen the future, and it works.—STEFFENS, *letter to MARIE HOWE* [April 3, 1919].

²From *Sources of Chinese Tradition* [1960], edited by WILLIAM THEODORE DE BARY.

Bert Leston Taylor

1866–1921

- 9 A bore is a man who, when you ask him how he is, tells you.
The So-Called Human Race [1922]

H[erbert] G[eorge] Wells

1866–1946

- 10 The Social Contract is nothing more or less than a vast conspiracy of human beings to lie to and humbug themselves and one another for the general Good. Lies are the mortar that bind the savage individual man into the social masonry.
Love and Mr. Lewisham [1899], ch. 23
- 11 The past is but the beginning of a beginning, and all that is and has been is but the twilight of the dawn.
The Discovery of the Future [1901]
- 12 Nothing could have been more obvious to the people of the early twentieth century than the rapidity with which war was becoming impossible. And as certainly they did not see it. They did not see it until the atomic bombs burst in their fumbling hands.
The World Set Free [1914]
- 13 The catastrophe of the atomic bombs which shook men out of cities and businesses and economic relations, shook them also out of their old-established habits of thought, and out of the lightly held beliefs and prejudices that came down to them from the past.
The World Set Free
- 14 [A novel by Henry James] is like a church lit but without a congregation to distract you, with every light and line focused on the high altar. And on the altar, very reverently placed, intensely there, is a dead kitten, an egg-shell, a bit of string.
Boon [1915], ch. 4, sec. 3
- 15 The professional military mind is by necessity an inferior and unimaginative mind; no man of high intellectual quality would willingly imprison his gifts in such a calling.
The Outline of History [1920], ch. 40
- 16 Human history becomes more and more a race between education and catastrophe.
The Outline of History, 41
- 17 Life begins perpetually. Gathered together at last under the leadership of man . . . unified, disciplined, armed with the secret powers of the atom and with knowledge as yet beyond dreaming, Life, forever dying to be born afresh, forever young and eager, will presently stand upon this earth as upon a footstool, and stretch out its realm amidst the stars.
The Outline of History, 41

- 1 Queen Victoria was like a great paper-weight that for half a century sat upon men's minds, and when she was removed their ideas began to blow all over the place haphazardly.

From NORMAN and JEAN MACKENZIE, H. G. Wells [1973]

Stanley Baldwin

1867–1947

- 2 When you think about the defense of England you no longer think of the chalk cliffs of Dover. You think of the Rhine. That is where our frontier lies today.

Speech in the House of Commons [July 30, 1934]

[Enoch] Arnold Bennett

1867–1931

- 3 Being a husband is a whole-time job.
The Title [1918], act I
- 4 Pessimism, when you get used to it, is just as agreeable as optimism.
Things That Have Interested Me [1918]
- 5 The price of justice is eternal publicity.
Things That Have Interested Me, second series [1923]

Vicente Blasco-Ibáñez

1867–1928

- 6 It was the roar of the real, the only beast [the crowd in the arena].
Sangre y Arena (Blood and Sand) [1908]
- 7 Los Cuatro Jinetes del Apocalipsis [The Four Horsemen of the Apocalypse].¹
Title of book [1916]

Ernest Dowson

1867–1900

- 8 Last night, ah, yesternight, betwixt her lips and mine
There fell thy shadow, Cynara! thy breath was shed
Upon my soul between the kisses and the wine;
And I was desolate and sick of an old passion,
Yea, I was desolate and bowed my head:

¹Phrase derived from the four allegorical horses in the Bible (*Revelation 6:1–8*).

See Rice, 692:6.

I have been faithful to thee, Cynara! in my fashion.²

Non Sum Qualis Eram Bonae Sub Regno Cynarae [1896],³ st. 1

- 9 I have forgot much, Cynara! gone with the wind,
Flung roses, roses riotously with the throng.

Non Sum Qualis Eram Bonae Sub Regno Cynarae, st. 3

- 10 I cried for madder music and for stronger wine,
But when the feast is finished and the lamps expire,
Then falls thy shadow, Cynara! the night is thine.

Non Sum Qualis Eram Bonae Sub Regno Cynarae, st. 4

- 11 They are not long, the weeping and the laughter,
Love and desire and hate:
I think they have no portion in us after
We pass the gate.

They are not long, the days of wine and roses;
Out of a misty dream
Our path emerges for a while, then closes
Within a dream.

Vitae Summa Brevis Spem Nos Vetat Incohare Longam⁴ [1896]

Finley Peter Dunne [Mr. Dooley]

1867–1936

- 12 Life'd not be worth livin' if we didn't keep our inimies.

Mr. Dooley in Peace and in War [1898]. On New Year's Resolutions

- 13 Th' dead ar-re always pop'lar. I knowed a society wanst to vote a monyment to a man an' refuse to help his fam'ly, all in wan night.

Mr. Dooley in Peace and in War. On Charity

- 14 "I think," said Mr. Dooley, "that if th' Christyan Scientists had some science an' th' doctors more Christianity, it wudden't make anny diff'rence which ye called in—if ye had a good nurse."

Mr. Dooley's Opinions [1900]. Christian Science

- 15 No matther whether th' constitution follows th' flag or not, th' supreme coort follows th' iliction returns.

Mr. Dooley's Opinions. The Supreme Court's Decisions

- 16 I think a lie with a purpose is wan iv th' worst kind an' th' mos' profitable.

Mr. Dooley's Opinions. On Lying

²See Cole Porter, 732:15.

³See Horace, 100:12.

⁴See Horace, 99:6.

- 1 Th' dimmycratic party ain't on speakin' terms with itsilf.
Mr. Dooley's Opinions. Mr. Dooley Discusses Party Politics
- 2 Th' raypublican party broke ye, but now that ye're down we'll not turn a cold shoulder to ye. Come in an' we'll keep ye—broke.
Mr. Dooley's Opinions. Mr. Dooley Discusses Party Politics
- 3 Hogan's r-right whin he says: "Justice is blind." Blind she is, an' deaf an' dumb an' has a wooden leg.
Mr. Dooley's Opinions. Cross-Examinations
- 4 No wan cares to hear what Hogan calls "Th' short an' simple scandals iv th' poor."
Mr. Dooley's Opinions. Cross-Examinations
- 5 'Twas founded be th' Puritans to give thanks f'r bein' presarved fr'm th' Indyans, an' . . . we keep it to give thanks we are presarved fr'm th' Puritans.
Mr. Dooley's Opinions. Thanksgiving
- 6 Vice . . . is a creature of such heejous mien . . . that th' more ye see it th' better ye like it.
Mr. Dooley's Opinions. The Crusade Against Vice
- 7 "D' ye think th' colledges has much to do with th' progress iv th' wurruld?" asked Mr. Hennessy.
"D' ye think," said Mr. Dooley, "'tis th' mill that makes th' wather run?"
Mr. Dooley's Opinions. Colleges and Degrees
- 8 If ye live enough before thirty ye won't care to live at all after fifty.
Mr. Dooley's Opinions. Casual Observations
- 9 Among men, Hinnissy, wet eye manes dhry heart.
Mr. Dooley's Opinions. Casual Observations
- 10 A fanatic is a man that does what he thinks th' Lord wud do if He knew th' facts iv th' case.
Mr. Dooley's Opinions. Casual Observations
- 11 'Tis as hard f'r a rich man to enther th' kingdom iv Hiven as it is f'r a poor man to get out iv Purgatory.
Mr. Dooley's Opinions. Casual Observations
- 12 Thrust ivrybody, but cut th' ca-ards.
Mr. Dooley's Opinions. Casual Observations
- 13 A man that'd exptic to thrain lobsters to fly in a year is called a loonytic; but a man that thinks men can be tu-rrned into angels be an iliction is called a rayformer an' remains at large.
Mr. Dooley's Opinions. Casual Observations
- 14 Miracles are laughed at be a nation that r-reads thirty millyon newspapers a day an' supports Wall sthreet.
Mr. Dooley's Opinions. Casual Observations
- 15 If a man is wise, he gets rich, an' if he gets rich, he gets foolish, or his wife does. That's what keeps the money movin' around.
Observations by Mr. Dooley [1902]. Newport
- 16 But th' best thing about a little judicious swearin' is that it keeps th' temper. 'Twas intinded as a compromise between runnin' away an' fightin'. Before it was invinted they was on'y th' two ways out iv an argymint.
Observations by Mr. Dooley. Swearing
- 17 I don't think we injye other people's sufferin', Hinnissy. It isn't acshally injyement. But we feel better f'r it.
Observations by Mr. Dooley. Enjoyment
- 18 Th' newspaper does ivrything f'r us. It runs th' polis foorce an' th' banks, commands th' milishy, conthrols th' ligislachure, baptizes th' young, marries th' foolish, comforts th' afflicted, afflicts th' comfortable, buries th' dead an' roasts thim afterward.
Observations by Mr. Dooley. Newspaper Publicity
- 19 "Ye know a lot about [raising children]," said Mr. Hennessy.
"I do," said Mr. Dooley. "Not bein' an author, I'm a gr-reat critic."
Dissertations by Mr. Dooley [1906]. The Bringing Up of Children
- 20 Th' prisidincy is th' highest office in th' gift iv th' people. Th' vice-prisidincy is th' next highest an' th' lowest. It isn't a crime exactly. Ye can't be sint to jail f'r it, but it's a kind iv a disgrace. It's like writin' anonymous letters.
Dissertations by Mr. Dooley. The Vice-President
- 21 This home iv opporchunity where ivry man is th' equal iv ivry other man before th' law if he isn't careful.
Dissertations by Mr. Dooley. The Food We Eat
- 22 "Ye ra-aly do think dhrink is a nicissry evil?" said Mr. Hennessy.
"Well," said Mr. Dooley, "if it's an evil to a man, it's not nicissry, an' if it's nicissry it's an evil."
Dissertations by Mr. Dooley. The Bar
- 23 "He made [money]," said Mr. Dooley, "because he honestly loved it with an innocint affliction. He was thru to it. Th' reason ye have no money is because ye don't love it f'r itsilf alone. Money won't iver surrender 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 Public opinion's always in advance of the law.
Windows [1922], act I
- 4 The value of a sentiment is the amount of sacrifice you are prepared to make for it.
Windows, II
- 5 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
- 6 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
- 7 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.
Over the River, 39

Edith Hamilton

1867–1963

- 8 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.
The Greek Way [1930], ch. 1
- 9 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.
The Greek Way, 1

Kaethe [Schmidt] Kollwitz

1867–1945

- 10 I am gradually approaching the period in my life when work comes first. . . . No longer diverted by other emotions, I work the way a cow grazes.
*Diary*¹ [April 1910]

¹Translated by RICHARD and CLARA WINSTON.**Charles Edward Montague**

1867–1928

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

Luigi Pirandello

1867–1936

- 12 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]*²

Henry L[ewis] Stimson

1867–1950

- 13 Gentlemen do not read each other's mail.³
On Active Service in Peace and War [1948]

Joseph Weber

1867–1942

and

Lew Fields

1867–1941

- 14 Who was that lady I saw you with last night?
She ain't no lady; she's my wife.
Vaudeville routine [1887]

Harry Leon Wilson

1867–1939

- 15 I can be pushed just so far.
Ruggles of Red Gap [1915]

Wilbur Wright

1867–1912

and

Orville Wright

1871–1948

- 16 Success. Four flights Thursday morning. All against twenty-one-mile wind. Started from level

²Translated by WILLIAM MURRAY.³Explaining his 1929 decision, as Secretary of State, to close down the department's codebreaking agency (the American "black chamber").

with engine power alone. Average speed through air thirty-one miles. Longest fifty-nine seconds. Inform press. Home Christmas.

Telegram to the Reverend Milton Wright, from Kitty Hawk, N.C. [December 17, 1903]

Émile Auguste Chartier [Alain]

1868–1951

- 1 To think is to say *no*.
Le Citoyen contre les Pouvoirs
- 2 We prove what we want to prove, and the real difficulty is to know what we want to prove.
Système des Beaux-Arts [1920]
- 3 Nothing is more dangerous than an idea, when it's the only one we have.
Libres-propos

Paul Claudel

1868–1955

- 4 You explain nothing, O poet, but thanks to you all things become explicable.
La Ville [1897], act I
- 5 The words I use
Are everyday words and yet are not the same!
You will find no rhymes in my verse, no magic.
There are your very own phrases.
La Muse Qui Est la Grace [1910]
- 6 When man tries to imagine Paradise on earth, the immediate result is a very respectable Hell.
Conversations dans le Loir-et-Cher [1929]

Norman Douglas

1868–1952

- 7 You can tell the ideals of a nation by its advertisements.
South Wind [1917], ch. 7
- 8 Many a man who thinks to found a home discovers that he has merely opened a tavern for his friends.
South Wind, 24

William Edward Burghardt Du Bois

1868–1963

- 9 The problem of the twentieth century is the problem of the color line.
To the Nations of the World; address to Pan-African conference, London [1900]
- 10 Herein lies the tragedy of the age: not that men are poor—all men know something of poverty; not

that men are wicked—who is good? Not that men are ignorant—what is truth? Nay, but that men know so little of men.

The Souls of Black Folk [1903]

- 11 It is a peculiar sensation, this double-consciousness, this sense of always looking at one's self through the eyes of others. . . . One feels his twoness—an American, a Negro; two Souls, two thoughts, two unreconciled strivings; two warring ideals in one dark body, whose dogged strength alone keeps it from being torn asunder.
The Souls of Black Folk
- 12 The cost of liberty is less than the price of repression.
John Brown [1909]. The Legacy of John Brown
- 13 Liberty trains for liberty. Responsibility is the first step in responsibility.
John Brown. The Legacy of John Brown
- 14 The dark world is going to submit to its present treatment just as long as it must and not one moment longer.
Darkwater [1920]. The Souls of White Folk
- 15 The return from your work must be the satisfaction which that work brings you and the world's need of that work. With this, life is heaven, or as near heaven as you can get. Without this—with work which you despise, which bores you, and which the world does not need—this life is hell.
To His Newborn Great-Grandson; address on his ninetieth birthday [1958]
- 16 Believe in life! Always human beings will live and progress to greater, broader, and fuller life.
Last message to the world [written 1957]. Read at his funeral [1963]

John Nance Garner

1868–1967

- 17 The vice-presidency isn't worth a pitcher of warm piss.
Attributed

Maxim Gorki¹ [Aleksai Maksimovich Peshkov]

1868–1936

- 18 Let the storm rage ever stronger!²
Song of a Stormy Petrel [1901]

¹Gorki, "the bitter one," was the writer's pseudonym for his first sketch in a Tiflis newspaper [1892].

²This became a rallying cry of the revolutionaries.

1 Lies—there you have the religion of slaves and taskmasters.¹ *The Lower Depths* [1903]

2 How marvelous is Man! How proud the word rings—Man! *The Lower Depths*

3 In time I came to understand that out of the misery and murk of their lives the Russian people had learned to make sorrow a diversion, to play with it like a child's toy; seldom are they diffident about showing their happiness. And so, through their tedious weekdays, they made a carnival of grief; a fire is entertainment; and on a vacant face a bruise becomes an adornment.

Autobiography [1913]. *Childhood*

4 The proletarian state must bring up thousands of excellent “mechanics of culture,” “engineers of the soul.”² *Speech at the Writers' Congress* [1934]

5 The basic hero of our books should be labor; that is, man organized by the processes of labor.

Speech at the Writers' Congress

Frank McKinney “Kin” Hubbard [Abe Martin]

1868–1930

6 It's no disgrace t' be poor, but it might as well be. *Abe Martin's Sayings and Sketches* [1915]

7 When a fellow says it hain't the money but the principle o' the thing, it's th' money. *Hoss Sense and Nonsense* [1926]

8 Nobuddy ever fergits where he buried a hatchet. *Abe Martin's Broadcast* [1930]

9 If capital an' labor ever do git t'gether it's good night fer th' rest of us. *Saying*

10 Now and then an innocent man is sent to the legislature. *Saying*

E[dward] V[errall] Lucas

1868–1938

11 The French never allow a distinguished son of France to lack a statue.

Wanderings and Diversions [1926]. *Zigzags in France*

12 Americans are people who prefer the Continent to their own country, but refuse to learn its languages.

Wanderings and Diversions. The Continental Dictionary

¹The censor forbade this line to be spoken on the stage.

²Attributed to Joseph Stalin in conversation with Gorki [October 26, 1934].

13 People in hotels strike no roots. The French phrase for chronic hotel guests even says so: they are called dwellers *sur la branche*.

Wanderings and Diversions. To Be Let or Sold

Edmond Rostand

1868–1918

14 A great nose indicates a great man—

Genial, courteous, intellectual,

Virile, courageous.

Cyrano de Bergerac [1897],³ act I

15 I fall back dazzled at beholding myself all rosy red,
At having, I myself, caused the sun to rise.

Chantecler [1910], act II, sc. iii

Robert Falcon Scott

1868–1912

16 Had we lived, I should have had a tale to tell of the hardihood, endurance, and courage of my companions which would have stirred the heart of every Englishman. These rough notes and our dead bodies must tell the tale.⁴

Diary of the Terra Nova Expedition to the Antarctic.⁵ *Message to the Public*

17 It was blowing a blizzard. He [Capt. Lawrence E. G. Oates] said, “I am just going outside and may be some time.” He went out into the blizzard and we have not seen him since.

Scott's Last Expedition: Journals [March 12, 1912]

18 Every day we have been ready to start for our depot *eleven miles* away, but outside the door of the tent it remains a scene of whirling drift. I do not think we can hope for any better things now. We shall stick it out to the end, but we are getting weaker, of course, and the end cannot be far.

It seems a pity, but I do not think I can write more.

R. SCOTT

For God's sake look after our people.

Diary of the Terra Nova Expedition to the Antarctic. Thursday, March 29, 1912 (last entry)

³Translated by BRIAN HOOKER.

⁴Inscribed on the memorial to Captain Scott and his companions, Waterloo Place, London.

⁵Found by searching party [November 1912]. First published [1913] as *Scott's Last Expedition: Journals*.

Luther Standing Bear¹

1868–1939

- 1 Only to the white man was nature a “wilderness” and only to him was the land “infested” with “wild” animals and “savage” people. To us it was tame. Earth was bountiful and we were surrounded with the blessings of the Great Mystery. Not until the hairy man from the east came and with brutal frenzy heaped injustices upon us and the families that we loved was it “wild” for us. When the very animals of the forest began fleeing from his approach, then it was that for us the “Wild West” began.
Land of the Spotted Eagle [1933]

André Suarès

1868–1948

- 2 Heresy is the lifeblood of religions. It is faith that begets heretics. There are no heresies in a dead religion.
Péguy

William Allen White

1868–1944

- 3 Tinhorn politicians.
Emporia Gazette, Kansas [October 25, 1901]
- 4 All dressed up, with nowhere to go.
Of the Progressive party in 1916, after Theodore Roosevelt retired from presidential competition
- 5 The talent of a meat-packer, the morals of a moneychanger and the manners of an undertaker.
Obituary of Frank A. Munsey [December 23, 1925]

Laurence Binyon

1869–1943

- 6 They shall grow not old, as we that are left grow old:
Age shall not weary them, nor the years condemn.
At the going down of the sun and in the morning
We will remember them.
For the Fallen [1914], st. 4

¹Chief of the Oglala Tribe of the Sioux Nation.

Neville Chamberlain

1869–1940

- 7 For the second time in our history, a British Prime Minister has returned from Germany bringing peace with honor. I believe it is peace for our time. . . . Go home and get a nice quiet sleep.
Address from 10 Downing Street, London [September 30, 1938], after returning from the Munich Conference
- 8 Hitler has missed the bus.
Speech in the House of Commons [April 4, 1940]

Mohandas Karamchand [Mahatma] Gandhi²

1869–1948

- 9 Nonviolence is the first article of my faith. It is also the last article of my creed.
Defense against charge of sedition [March 23, 1922]
- 10 The term *Satyagraha* was coined by me . . . in order to distinguish it from the movement then going on . . . under the name of Passive Resistance.
Its root meaning is “holding on to truth,” hence “force of righteousness.” I have also called it love force or soul force. In the application of *Satyagraha*, I discovered in the earliest stages that pursuit of truth did not permit violence being inflicted on one’s opponent, but that he must be weaned from error by patience and sympathy. For what appears truth to the one may appear to be error to the other. And patience means self-suffering. So the doctrine came to mean vindication of truth, not by the infliction of suffering on the opponent, but on one’s self.³
Defense against charge of sedition [March 23, 1922]
- 11 Nonviolence and truth (*Satya*) are inseparable and presuppose one another. There is no god higher than truth.
True Patriotism: Some Sayings of Mahatma Gandhi [1939]⁴

²Mahatma: Great Soul.

³See Martin Luther King, Jr., 823:5.

⁴Edited by S. HOBHOUSE.

André Gide

1869–1951

- 1 Families, I hate you! Shut-in homes, closed doors, jealous possessions of happiness.¹
Les Nourritures Terrestres (Fruits of the Earth) [1897], bk. IV
- 2 What another would have done as well as you, do not do it. What another would have said as well as you, do not say it; written as well, do not write it. Be faithful to that which exists nowhere but in yourself—and thus make yourself indispensable.
Les Nourritures Terrestres. Envoi
- 3 The most decisive actions of our life . . . are most often unconsidered actions.
Les Faux Monnayeurs (The Counterfeiters) [1926]
- 4 It is with noble sentiments that bad literature gets written.² *Letter to François Mauriac [1928]*

Strickland Gillilan

1869–1954

- 5 Bilin' down 's repoort, wuz Finnigin!
An' he writed this here: "Musther Flannigan—
Off agin, on agin,
Gone agin. — FINNIGIN."
Finnigin to Flannigan, st. 6
- 6 Adam
Had 'em. *Lines on the Antiquity of Microbes*³

Emma Goldman

1869–1940

- 7 Anarchism, then, really stands for the liberation of the human mind from the dominion of religion; the liberation of the human body from the shackles and restraints of government. Anarchism stands for a social order based on the free grouping of individuals for the purpose of producing real social wealth.
Anarchism: What It Really Stands For [1911]
- 8 If I can't dance I don't want to be in your revolution.
*Attributed*⁴

¹Familles, je vous hais! foyers clos; portes refermées; possessions jalouses du bonheur.

²C'est avec de beaux sentiments qu'on fait de la mauvaise littérature.

³Said to be the shortest poem in the language.

⁴A T-shirt slogan [1973] compatible with Goldman's ideas but with no supporting source in her speeches or writings. See ALIX KATES SHULMAN, "Dances with Feminists," *The Women's Review of Books* [December 1991].

Stephen [Butler] Leacock

1869–1944

- 9 He flung himself from the room, flung himself upon his horse and rode madly off in all directions.
Nonsense Novels [1911]. Gertrude the Governess
- 10 The parent who could see his boy as he really is, would shake his head and say: "Willie is no good; I'll sell him."
Essays and Literary Studies [1916]. The Lot of the Schoolmaster

Edgar Lee Masters

1869–1950

- 11 All, all, are sleeping on the hill.
Spoon River Anthology [1915]. The Hill, refrain
- 12 Seeds in a dry pod, tick, tick, tick,
Tick, tick, tick, what little iambs,
While Homer and Whitman roared in the pines!
Spoon River Anthology. Petit, the Poet
- 13 Degenerate sons and daughters,
Life is too strong for you—
It takes life to love life.
Spoon River Anthology. Lucinda Matlock
- 14 Out of me unworthy and unknown
The vibrations of deathless music.
Spoon River Anthology. Anne Rutledge
- 15 I am Anne Rutledge who sleep beneath these weeds,
Beloved in life of Abraham Lincoln.
Spoon River Anthology. Anne Rutledge

Henri Matisse

1869–1954

- 16 I want to reach that state of condensation of sensations which constitutes a picture.
Notes d'un Peintre [1908]
- 17 What interests me most is neither still life nor landscape, but the human figure. It is through it that I best succeed in expressing the almost religious feeling I have towards life.
Notes d'un Peintre

William Vaughn Moody

1869–1910

- 1 Gigantic, willful, young,
Chicago sitteth at the northwest gates.
An Ode in Time of Hesitation [1901], st. 3
- 2 O ye who lead,
Take heed!
Blindness we may forgive, but baseness we will
smite.
An Ode in Time of Hesitation, st. 9

Edwin Arlington Robinson

1869–1935

- 3 I would have rid the earth of him
Once, in my pride.
I never knew the worth of him
Until he died.
An Old Story, st. 3
- 4 Life is the game that must be played.
Ballade by the Fire. Envoy
- 5 There is ruin and decay
In the House on the Hill:
They are all gone away,
There is nothing more to say.
The House on the Hill [1897], last stanza
- 6 Miniver Cheevy, child of scorn,
Grew lean while he assailed the seasons;
He wept that he was ever born,
And he had reasons.
Miniver Cheevy [1910], st. 1
- 7 Miniver Cheevy, born too late,
Scratched his head and kept on thinking;
Miniver coughed and called it fate,
And kept on drinking.
Miniver Cheevy, st. 8
- 8 I shall have more to say when I am dead.
John Brown, last line
- 9 Here where the wind is always north-northeast
And children learn to walk on frozen toes.
New England, st. 1
- 10 He glittered when he walked.
Richard Cory, st. 2
- 11 So on we worked, and waited for the light,
And went without the meat, and cursed the bread;
And Richard Cory, one calm summer night,
Went home and put a bullet through his head.
Richard Cory, st. 4

William Strunk, Jr.

1869–1946

- 12 Omit needless words.
Vigorous writing is concise. A sentence should contain no unnecessary words, a paragraph no unnecessary sentences, for the same reason that a drawing should have no unnecessary lines and a machine no unnecessary parts. This requires not that the writer make all his sentences short, or that he avoid all detail and treat his subjects only in outline, but that every word tell.
The Elements of Style [1918], ch. 2, sec. 13

Booth Tarkington

1869–1946

- 13 There are two things that will be believed of any man whatsoever, and one of them is that he has taken to drink.
Penrod [1914], ch. 10
- 14 They were upon their great theme: “When I get to be a man!” Being human, though boys, they considered their present estate too commonplace to be dwelt upon. So, when the old men gather, they say: “When I was a boy!” It really is the land of nowadays that we never discover.
Penrod, 26

Frank Lloyd Wright

1869–1959

- 15 No house should ever be *on* any hill or on anything. It should be *of* the hill, belonging to it, so hill and house could live together each the happier for the other.
An Autobiography [1932]
- 16 The physician can bury his mistakes, but the architect can only advise his client to plant vines.
New York Times Magazine [October 4, 1953]

Bernard M[annes] Baruch

1870–1965

- 17 Behind the black portent of the new atomic age lies a hope which, seized upon with faith, can work out salvation. . . . Let us not deceive ourselves: we must elect world peace or world destruction.
Address to the United Nations Atomic Energy Commission [June 14, 1946]
- 18 We are in the midst of a cold war¹ which is getting warmer.
Speech before the Senate Committee [1948]

¹The phrase was first used by Baruch in 1947.

Hilaire Belloc

1870–1953

- 1 Child! do not throw this book about;
Refrain from the unholy pleasure
Of cutting all the pictures out!
Preserve it as your chiefest treasure.
*A Bad Child's Book of Beasts [1896],
dedication*
- 2 When people call this beast to mind,
They marvel more and more
At such a little tail behind,
So large a trunk before.
A Bad Child's Book of Beasts. The Elephant
- 3 Whatever happens we have got
The Maxim Gun, and they have not.
The Modern Traveller [1898], VI
- 4 A smell of burning fills the startled air—
The Electrician is no longer there!
Newdigate Poem
- 5 How slow the shadow creeps: but when 'tis past
How fast the shadows fall. How fast! How fast!
For a Sundial
- 6 Of courtesy, it is much less
Than courage of heart or holiness,
Yet in my walks it seems to me
That the Grace of God is in courtesy.
Courtesy
- 7 Do you remember an inn,
Miranda?
Tarantella
- 8 The chief defect of Henry King
Was chewing little bits of string.
Cautionary Tales [1907]. Henry King
- 9 Matilda told such dreadful lies,
It made one gasp and stretch one's eyes;
Her aunt, who, from her earliest youth,
Had kept a strict regard for truth,
Attempted to believe Matilda:
The effort very nearly killed her.
Cautionary Tales. Matilda
- 10 For every time she shouted "Fire!"
They only answered "Little liar!"
And therefore when her aunt returned,
Matilda, and the house, were burned.
Cautionary Tales. Matilda
- 11 Here richly, with ridiculous display,
The Politician's corpse was laid away.
While all of his acquaintance sneered and slanged
I wept: for I had longed to see him hanged.
Epitaph on the Politician Himself

- 12 I'm tired of Love: I'm still more tired of Rhyme.
But Money gives me pleasure all the time.
Fatigue
- 13 The Devil, having nothing else to do,
Went off to tempt My Lady Poltagrue.
My Lady, tempted by a private whim,
To his extreme annoyance, tempted him.
On Lady Poltagrue, a Public Peril
- 14 Of this bad world the loveliest and the best
Has smiled and said "Good Night," and gone
to rest.
On a Dead Hostess
- 15 When I am dead, I hope it may be said:
"His sins were scarlet, but his books were read."
On His Books

Benjamin Nathan Cardozo

1870–1938

- 16 What has once been settled by a precedent will
not be unsettled overnight, for certainty and uniformity
are gains not lightly to be sacrificed.
The Paradoxes of Legal Science [1928]
- 17 As I search the archives of my memory, I seem to
discern six types or methods [of judicial writing]
which divide themselves from one another with
measurable distinctness. There is the type magisterial
or imperative; the type laconic or sententious;
the type conversational or homely; the type refined
or artificial, smelling of the lamp, verging at times
upon preciousness or euphuism; the type demonstra-
tive or persuasive; and finally the type tonsorial or
agglutinative, so called from the shears and the
pastedot which are its implements and emblem.
Law and Literature [1931]
- 18 [The Constitution] was framed upon the theory
that the peoples of the several states must sink or
swim together, and that in the long run prosperity
and salvation are in union and not division.
Baldwin v. Seelig, 294 U.S. 511, 523 [1935]
- 19 Freedom of expression is the matrix, the indis-
pensable condition, of nearly every other form of
freedom.
Palko v. Connecticut, 302 U.S. 319, 327 [1937]
- Lord Alfred Bruce Douglas**
1870–1945
- 20 I am the Love that dare not speak its name.
Two Loves [1894]

Arthur J. Lamb

1870–1928

- 1 Her beauty was sold for an old man's gold,
She's a bird in a gilded cage.
A Bird in a Gilded Cage [1900]

Sir Harry Lauder

1870–1950

- 2 Oh, it's nice to get up in the mornin',
But it's nicer to lie in bed. *Song*
- 3 Just a wee doch-an'-dorris
Before we gang awa' . . .
If y' can say
It's a braw brecht moonlecht necht,
Yer a' recht, that's a'. *Song*
- 4 Roamin' in the gloamin'. *Song*
- 5 I Love a Lassie. *Title of song*

Vladimir Ilyich Lenin
[Vladimir Ilyich Ulyanov]

1870–1924

- 6 “The revolution's decisive victory over tsarism”
means the establishment of the *revolutionary-
democratic dictatorship of the proletariat and the
peasantry*.
Two Tactics of Social-Democracy [1905], ch. 6
- 7 We shall now proceed to construct the socialist
order.
*Speech at the Congress of Soviets [October 26,
1917]¹*
- 8 Every cook has to learn how to govern the state.
*Will the Bolsheviks Retain Government
Power? [1917]*
- 9 The war is relentless: it puts the alternative in a
ruthless relief: either to perish, or to catch up with
the advanced countries and outdistance them, too,
in economic matters.
*The Impending Catastrophe and How to Fight
It [1917]*
- 10 The suppression of the bourgeois state by the
proletarian state is impossible without a violent rev-
olution. *The State and Revolution [1918], ch. 1*
- 11 So long as the state exists there is no freedom.
When there is freedom, there will be no state.
The State and Revolution, 5

¹Translated by MAX EASTMAN.

- 12 Communism is Soviet government plus the elec-
trification of the whole country.
*New External and Internal Position and the
Problems of the Party [1920]*

- 13 It is true that liberty is precious—so precious
that it must be rationed.
*Attributed. Quoted by SIDNEY AND BEATRICE
WEBB, Soviet Communism: A New
Civilization? [1936], p. 1036*

Rosa Luxemburg

1870–1919

- 14 I hope to die at my post: in the streets or in prison.
Letter from prison [c. 1917]
- 15 Freedom is always freedom for the one who
thinks differently.
The Russian Revolution [1922]

Albert Jay Nock

1870–1945

- 16 As sheer casual reading matter, I still find the
English dictionary the most interesting book in our
language.
*Memoirs of a Superfluous Man [1943], ch. 1,
pt. 4*
- 17 All Souls College, Oxford, planned better than it
knew when it limited the number of its undergradu-
ates to four; four is exactly the right number for any
college which is really intent on getting results.
Memoirs of a Superfluous Man, 3, 3
- 18 Money does not pay for anything, never has,
never will. It is an economic axiom as old as the hills
that goods and services can be paid for only with
goods and services.
Memoirs of a Superfluous Man, 13, 3

Watty Piper
[Mabel Caroline Bragg]

1870–1945

- 19 I think I can. I think I can. I think I can.
The Little Engine That Could [1930]

Roscoe Pound

1870–1964

- 20 The law must be stable, but it must not stand
still.
Introduction to the Philosophy of Law [1922]

Saki [Hector Hugh Munro]

1870–1916

- 1 The cook was a good cook, as cooks go; and as cooks go she went.
Reginald [1904]. Reginald on Besetting Sins
- 2 Women and elephants never forget an injury.
Reginald. Reginald on Besetting Sins
- 3 I might have been a goldfish in a glass bowl for all the privacy I got.
Reginald. The Innocence of Reginald
- 4 The Western custom of one wife and hardly any mistresses.
Reginald in Russia [1910]. A Young Turkish Catastrophe
- 5 Poverty keeps together more homes than it breaks up.
The Chronicles of Clovis [1911]. Esmé
- 6 Sredni Vashtar went forth,
His thoughts were red thoughts and his teeth were white.
His enemies called for peace, but he brought them death.
Sredni Vashtar the Beautiful.
The Chronicles of Clovis. Sredni Vashtar
- 7 The sacrifices of friendship were beautiful in her eyes as long as she was not asked to make them.
Beasts and Super-Beasts [1914]. Fur
- 8 A little inaccuracy sometimes saves tons of explanation.
The Square Egg [1924]. Clovis on the Alleged Romance of Business

T. Laurence Seibert

fl. 1900

- 9 Casey Jones! Orders in his hand.
Casey Jones! Mounted to the cabin,
Took his farewell journey to that promised land.
Casey Jones [1909]. Adapted from verses by WALLACE SAUNDERS,¹ set to music by EDDIE NEWTON

¹Of the many versions of this traditional ballad, the most familiar is printed in CARL SANDBURG, *The American Songbag* [1927]. It begins: Come all you rounders, for I want you to hear / The story of a brave engineer. / Casey Jones was the rounder's name, / On a big eight-wheeler of a mighty fame.

To the memory of the locomotive engineer whose name as "Casey Jones" became a part of folklore and the American language. "For I'm going to run till she leaves the rail—or make it on time with the southbound mail."—*Inscription on monument to JOHN LUTHER JONES [1864–1900], in Calvary Cemetery, Jackson, Tennessee*

Stephen Crane

1871–1900

- 10 The cold passed reluctantly from the earth, and the retiring fogs revealed an army stretched out on the hills, resting. As the landscape changed from brown to green, the army awakened, and began to tremble with eagerness at the noise of rumors.
The Red Badge of Courage [1895], opening sentences
- 11 They were going to look at war, the red animal—war, the blood-swollen god.
The Red Badge of Courage, 3
- 12 At times he regarded the wounded soldiers in an envious way. He conceived persons with torn bodies to be peculiarly happy. He wished that he, too, had a wound, a red badge of courage.
The Red Badge of Courage, 9
- 13 The red sun was pasted in the sky like a wafer.
The Red Badge of Courage, 9
- 14 He had fought like a pagan who defends his religion.
The Red Badge of Courage, 17
- 15 He had been to touch the great death, and found that, after all, it was but the great death. He was a man.
The Red Badge of Courage, 24
- 16 None of them knew the color of the sky.
The Open Boat [1897], first line
- 17 In the desert
I saw a creature, naked, bestial,
Who, squatting upon the ground,
Held his heart in his hands,
And ate of it.
I said, "Is it good, friend?"
"It is bitter—bitter," he answered;
"But I like it
"Because it is bitter,
"And because it is my heart."
The Black Riders [1895], III
- 18 Should the wide world roll away
Leaving black terror
Limitless night,
Nor God, nor man, nor place to stand
Would be to me essential
If thou and thy white arms were there
And the fall to doom a long way.
The Black Riders, X
- 19 Do not weep, maiden, for war is kind.
Because your lover threw wild hands toward the sky
And the affrighted steed ran on alone,
Do not weep.
War is kind.
War Is Kind [1899]. War Is Kind, st. 1

1 A man said to the universe:

“Sir, I exist!”

“However,” replied the universe,

“The fact has not created in me

A sense of obligation.”

War Is Kind. War Is Kind, fragment

W[illiam] H[enry] Davies

1871–1940

2 What is this life if, full of care,

We have no time to stand and stare?

Leisure

Theodore Dreiser

1871–1945

3 Our civilization is still in a middle stage, scarcely
beast, in that it is no longer wholly guided by in-
stinct; scarcely human, in that it is not yet wholly
guided by reason. *Sister Carrie [1900], ch. 8*

4 In your rocking chair by your window shall you
dream such happiness as you may never feel.

Sister Carrie, 50

5 I acknowledge the Furies, I believe in them, I
have heard the disastrous beating of their wings.

To Grant Richards [1911]

6 An American Tragedy. *Title of novel [1925]*

7 Oh, the moonlight’s fair tonight along the Wabash,
From the fields there comes the breath of new-

mown hay;

Through the sycamores the candle lights are
gleaming

On the banks of the Wabash, far away.

On the Banks of the Wabash, chorus¹

Arthur Guiterman

1871–1943

8 Amoebas at the start

Were not complex;

They tore themselves apart

And started Sex.

Sex, st. 1

9 Of all cold words of tongue or pen

The worst are these: “I knew him when—”²

Prophets in Their Own Country

¹Written by Dreiser but credited to his songwriter brother, PAUL DRESSER (1857–1906).

²See Whittier, 468:12.

Ralph Hodgson

1871–1962

10 ’Twould ring the bells of Heaven

The wildest peal for years,

If Parson lost his senses

And people came to theirs,

And he and they together

Knelt down with angry prayers

For tamed and shabby tigers

And dancing dogs and bears,

And wretched, blind pit ponies,

And little hunted hares.

The Bells of Heaven

11 Time, you old gypsy man,

Will you not stay,

Put up your caravan

Just for one day?

Time, You Old Gypsy Man, st. 1

12 Oh, had our simple Eve

Seen through the make-believe!

Had she but known the

Pretender he was!

Eve, st. 5

13 How they all pitied

Poor motherless Eve!

Eve, st. 7

14 I saw in vision

The worm in the wheat,

And in the shops nothing

For people to eat;

Nothing for sale in

Stupidity Street.

Stupidity Street, st. 2

James Weldon Johnson

1871–1938

15 We have come over a way that with tears has been
watered,

We have come, treading our path through the
blood of the slaughtered.

Lift Every Voice and Sing [1900], st. 2

16 The colored people of this country know and
understand the white people better than the white
people know and understand them.

*The Autobiography of an Ex-Colored Man
[1912], ch. 2*

17 Every race and every nation should be judged by
the best it has been able to produce, not by the
worst.

The Autobiography of an Ex-Colored Man, 10

18 O black and unknown bards of long ago,
How came your lips to touch the sacred fire?

How, in your darkness, did you come to know
The power and beauty of the minstrels' lyre?
O Black and Unknown Bards [1917], st. 1

1 And God stepped out on space,
And He looked around and said,
"I'm lonely—
I'll make me a world."
God's Trombones [1927]. The Creation, st. 1

2 With His head in His hands,
God thought and thought,
Till He thought: I'll make me a man!
God's Trombones. The Creation, st. 10

3 Find Sister Caroline . . .
And she's tired—
She's weary—
Go down, Death, and bring her to me.
God's Trombones. Go Down, Death, st. 5

4 It is from the blues that all that may be called
American music derives its most distinctive charac-
teristic.
Black Manhattan [1930], ch. 11

Herbert George Ponting

1871–1935

5 On the outside grows the furside, on the inside
grows the skinside;
So the furside is the outside, and the skinside is the
inside.¹
*The Sleeping Bag*²

Marcel Proust

1871–1922

6 For a long time I used to go to bed early.³
Remembrance of Things Past [1913–1927].⁴
Swann's Way, opening line

7 Once I had recognized the taste of the crumb of
madeleine soaked in her decoction of lime flowers
which my aunt used to give me . . . immediately the
old gray house upon the street, where her room
was, rose up like the scenery of a theater.
Remembrance of Things Past. Swann's Way

¹He, to get the cold side outside, / Put the warm side fur side in-
side. / That's why he put the fur side inside, / Why he put the skin
side outside, / Why he turned them inside outside. —ANONYMOUS,
The Modern Hiawatha

²For the *South Polar Times*, Midwinter Day [June 22, 1911], pre-
pared by the men of Captain Robert Falcon Scott's last Antarctic
expedition. Ponting was the photographer for the Scott expedition.

³Longtemps je me suis couché de bonne heure.

⁴À *la Recherche du Temps Perdu*, translated by C. K. SCOTT
MONTCRIEFF, except the last volume, *The Past Recaptured*, trans-
lated by FREDERICK A. BLOSSOM.

8 In his younger days a man dreams of possessing
the heart of the woman whom he loves; later, the
feeling that he possesses the heart of a woman may
be enough to make him fall in love with her.

Remembrance of Things Past. Swann's Way

9 What artists call posterity is the posterity of the
work of art.

*Remembrance of Things Past. Within a
Budding Grove, pt. I*

10 Not only does one not retain all at once the truly
rare works, but even within such works it is the least
precious parts that one perceives first. Less decep-
tive than life, these great masterpieces do not give
us their best at the beginning.

*Remembrance of Things Past. Within a
Budding Grove, I*

11 The time which we have at our disposal every
day is elastic; the passions that we feel expand it,
those that we inspire contract it; and habit fills up
what remains.

*Remembrance of Things Past. Within a
Budding Grove, I*

12 All the great things we know have come to us
from neurotics. It is they and only they who have
founded religions and created great works of art.

*Remembrance of Things Past. The
Guermites Way. My Grandmother's
Illness*

13 Like everybody who is not in love, he imagined
that one chose the person whom one loved after
endless deliberations and on the strength of various
qualities and advantages.

*Remembrance of Things Past. Cities of the
Plain, pt. I*

14 They buried him, but all through the night of
mourning, in the lighted windows, his books
arranged three by three kept watch like angels with
outspread wings and seemed, for him who was no
more, the symbol of his resurrection.

*Remembrance of Things Past. The Captive,
pt. I*

15 The bonds that unite another person to ourself
exist only in our mind. Memory as it grows fainter
relaxes them, and notwithstanding the illusion by
which we would fain be cheated and with which,
out of love, friendship, politeness, deference, duty,
we cheat other people, we exist alone. Man is the
creature that cannot emerge from himself, that
knows his fellows only in himself; when he asserts
the contrary, he is lying.

*Remembrance of Things Past. The Sweet
Cheat Gone*

- 1 There is not a woman in the world the possession of whom is as precious as that of the truths which she reveals to us by causing us to suffer.

Remembrance of Things Past. The Sweet Cheat Gone

- 2 We are healed of a suffering only by experiencing it to the full.

Remembrance of Things Past. The Sweet Cheat Gone

- 3 Happiness is beneficial for the body but it is grief that develops the powers of the mind.

Remembrance of Things Past. The Past Recaptured

- 4 Only through art can we get outside of ourselves and know another's view of the universe which is not the same as ours and see landscapes which would otherwise have remained unknown to us like the landscapes of the moon. Thanks to art, instead of seeing a single world, our own, we see it multiply until we have before us as many worlds as there are original artists.

*The Maxims of Marcel Proust [1948]*¹

- 5 A book is the product of a different *self* from the self we manifest in our habits, in our social life, in our vices.

*Contre Sainte-Beuve [1954]. The Method of Sainte-Beuve*²

Ernest Rutherford

1871–1937

- 6 We cannot control atomic energy to an extent which would be of any value commercially, and I believe we are not likely ever to be able to do so.

Speech to the British Association for the Advancement of Science [1933]

John Millington Synge

1871–1909

- 7 What is the price of a thousand horses against a son where there is one son only?

Riders to the Sea [1904]

- 8 When I was writing *The Shadow of the Glen* . . . I got more aid than any learning could have given me from a chink in the floor of the old Wicklow house where I was staying, that let me hear what was being said by the servant girls in the kitchen.

The Playboy of the Western World [1907], preface

¹Edited and translated by JUSTIN O'BRIEN.

²Translated by SYLVIA TOWNSEND WARNER.

- 9 May I meet him with one tooth and it aching, and one eye to be seeing seven and seventy devils in the twists of the road, and one old timber leg on him to limp into the scalding grave. There he is now crossing the strands, and that the Lord God would send a high wave to wash him from the world.³

The Playboy of the Western World, act II

- 10 Oh my grief, I've lost him surely. I've lost the only Playboy of the Western World.

The Playboy of the Western World, III, curtain line

- 11 A man who is not afraid of the sea will soon be drowned, he said, for he will be going out on a day he shouldn't. But we do be afraid of the sea, and we do only be drowned now and again.

The Aran Islands [1907]

- 12 There is no language like the Irish for soothing and quieting.

The Aran Islands

- 13 A translation is no translation, he said, unless it will give you the music of a poem along with the words of it.

The Aran Islands

Paul Valéry

1871–1945

- 14 The folly of mistaking a paradox for a discovery, a metaphor for a proof, a torrent of verbiage for a spring of capital truths, and oneself for an oracle, is inborn in us.

*Introduction to the Method of Leonardo da Vinci [1895]*⁴

- 15 Collect all the facts that can be collected about the life of Racine and you will never learn from them the art of his verse. All criticism is dominated by the outworn theory that the man is the cause of the work as in the eyes of the law the criminal is the cause of the crime. Far rather are they both the effects.

Introduction to the Method of Leonardo da Vinci

- 16 The sea, the ever renewing sea!⁵

Charmes [1922]. Le Cimetière Marin

³May the grass grow at your door and the fox build his nest on your hearthstone. May the light fade from your eyes, so you never see what you love. May your own blood rise against you, and the sweetest drink you take be the bitterest cup of sorrow. May you die without benefit of clergy; may there be none to shed a tear at your grave, and may the hearthstone of hell be your best bed forever. — *Traditional Wexford curse*

⁴Translated by THOMAS MCGREEVY.

⁵La mer, la mer toujours recommencée!

- 1 The wind is rising . . . we must attempt to live.¹
Charmes. Le Cimetière Marin
- 2 Poetry is simply literature reduced to the essence of its active principle. It is purged of idols of every kind, of realistic illusions, of any conceivable equivocation between the language of “truth” and the language of “creation.” *Littérature* [1930]
- 3 An intelligent woman is a woman with whom one can be as stupid as one wants.
Mauvaises Pensées et Autres [1941]
- 4 That which has always been accepted by everyone, everywhere, is almost certain to be false.
Tel Quel [1943]
- 5 God created man, and finding him not sufficiently alone, gave him a female companion so that he might feel his solitude more acutely.
Tel Quel
- 6 A poem is never finished, only abandoned.
From W. H. AUDEN, A Certain World [1970]

Sir Max Beerbohm

1872–1956

- 7 Most women are not so young as they are painted.
A Defense of Cosmetics
- 8 To give an accurate and exhaustive account of that period would need a far less brilliant pen than mine.
Eighteen Eighty [1895]
- 9 Zuleika, on a desert island, would have spent most of her time in looking for a man’s footprint.
Zuleika Dobson [1911], ch. 2
- 10 She was one of the people who say: “I don’t know anything about music really, but I know what I like.”
Zuleika Dobson, 9
- 11 Of all the objects of hatred, a woman once loved is the most hateful.
Zuleika Dobson, 13
- 12 The Socratic manner is not a game at which two can play. Please answer my question, to the best of your ability.
Zuleika Dobson, 15
- 13 I have known no man of genius who had not to pay, in some affliction or defect either physical or spiritual, for what the gods had given him.
No. 2. The Pines
- 14 To say that a man is vain means merely that he is pleased with the effect he produces on other people. A conceited man is satisfied with the effect he produces on himself.
Quia Imperfectum

¹Le vent se lève . . . il faut tenter de vivre.

- 15 Strange, when you come to think of it, that of all the countless folk who have lived before our time on this planet not one is known in history or in legend as having died of laughter.
Laughter

Léon Blum

1872–1950

- 16 Life does not give itself to one who tries to keep all its advantages at once. I have often thought morality may perhaps consist solely in the courage of making a choice.
On Marriage

Patrick Reginald Chalmers

1872–1942

- 17 What’s lost upon the roundabouts we pulls up on the swings!
Roundabouts and Swings, st. 2

Calvin Coolidge

1872–1933

- 18 There is no right to strike against the public safety by anybody, anywhere, any time.
Telegram to Samuel Gompers, president of the American Federation of Labor, on the Boston police strike [September 14, 1919]
- 19 The chief business of the American people is business.
Speech to the American Society of Newspaper Editors [January 17, 1925]
- 20 I do not choose to run for President in 1928.²
Statement to reporters [August 2, 1927]
- 21 He said he was against it.
On being asked what a clergyman preaching on sin had said
- 22 They hired the money, didn’t they?
Attributed. Comment on European war debts [1925]
- 23 When a great many people are unable to find work, unemployment results.
Attributed

[Edward] Gordon Craig

1872–1966

- 24 That is what the title of artist means: one who perceives more than his fellows, and who records more than he has seen.
On the Art of the Theatre [1911]

²See Will Rogers, 685:17.

Sergei Pavlovich Diaghilev

1872–1929

- 1 Astound me! I'll wait for you to astound me.
To Jean Cocteau [1912]. From JEAN COCTEAU, Journals, ed. Wallace Fowlie [1956], ch. 1

Paul Laurence Dunbar

1872–1906

- 2 It is not a carol of joy or glee,
 But a prayer that he sends from his heart's deep
 core . . .
 I know why the caged bird sings!
Sympathy [1899], st. 3
- 3 Since thou¹ and those who died with thee for right
 Have died, the Present teaches, but in vain!
Robert Gould Shaw, st. 2
- 4 It's easy 'nough to titter w'en de stew is smokin'
 hot,
 But hit's mighty ha'd to giggle w'en dey's nuffin'
 in de pot. *Philosophy*

Learned Hand

1872–1961

- 5 This much I think I do know—that a society so
 riven that the spirit of moderation is gone, no court
can save; that a society where that spirit flourishes,
 no court *need* save; that in a society which evades its
 responsibility by thrusting upon the courts the nur-
 ture of that spirit, that spirit in the end will perish.
*The Contribution of an Independent
 Judiciary to Civilization [1942]*
- 6 “I beseech ye in the bowels of Christ, think that
 ye may be mistaken.”² I should like to have that
 written over the portals of every church, every
 school, and every courthouse, and, may I say, of
 every legislative body in the United States. I should
 like to have every court begin, “I beseech ye in the
 bowels of Christ, think that we may be mistaken.”
Morals in Public Life [1951]
- 7 I had rather take my chance that some traitors
 will escape detection than spread abroad a spirit of
 general suspicion and distrust, which accepts rumor

¹Colonel Robert Gould Shaw, white commander of the 54th
 Massachusetts regiment (first enlisted black regiment in the Civil
 War), died with many others of the regiment at Fort Wagner [July
 18, 1863].

See Charles W. Eliot, 556:3, and Robert Lowell, 801:11.

²See Cromwell, 254:12.

and gossip in place of undismayed and unintimi-
 dated inquiry.

*Speech to the Board of Regents, University of
 the State of New York [October 24, 1952]*

- 8 That community is already in the process of dis-
 solution where each man begins to eye his neighbor
 as a possible enemy, where nonconformity with the
 accepted creed, political as well as religious, is a
 mark of disaffection; where denunciation, without
 specification or backing, takes the place of evidence;
 where orthodoxy chokes freedom of dissent; where
 faith in the eventual supremacy of reason has be-
 come so timid that we dare not enter our convic-
 tions in the open lists, to win or lose.
*Speech to the Board of Regents, University of
 the State of New York [October 24, 1952]*

John McCrae

1872–1918

- 9 In Flanders fields the poppies blow
 Between the crosses, row on row.
In Flanders Fields [1915], st. 1
- 10 Take up our quarrel with the foe;
 To you from failing hands we throw
 The Torch: be yours to hold it high!
 If ye break faith with us who die
 We shall not sleep, though poppies grow
 In Flanders fields. *In Flanders Fields, st. 3*

Bertrand Russell, Earl Russell

1872–1970

- 11 Mathematics may be defined as the subject in
 which we never know what we are talking about,
 nor whether what we are saying is true.
*Recent Work on the Principles of Mathematics
 [1901]. In International Monthly, vol. 4,
 p. 84*
- 12 Mathematics, rightly viewed, possesses not only
 truth, but supreme beauty—a beauty cold and aus-
 tere, like that of sculpture, without appeal to any
 part of our weaker nature, without the gorgeous
 trappings of painting or music, yet sublimely pure,
 and capable of a stern perfection such as only the
 greatest art can show.
The Study of Mathematics [1902]
- 13 Mathematics takes us still further from what is
 human, into the region of absolute necessity, to
 which not only the actual world, but every possible
 world, must conform.

The Study of Mathematics

1 It is undesirable to believe a proposition when there is no ground whatever for supposing it to be true.
Skeptical Essays [1928], ch. 1

2 The psychology of adultery has been falsified by conventional morals, which assume, in monogamous countries, that attraction to one person cannot coexist with a serious affection for another. Everybody knows that this is untrue.

Marriage and Morals [1929], ch. 16

3 In 1744 he [David Hume] made an unsuccessful attempt to obtain a professorship at Edinburgh; having failed in this, he became first tutor to a lunatic and then secretary to a general. Fortified by these credentials he ventured again into philosophy.
A History of Western Philosophy [1945], ch. 17

4 Fear is the main source of superstition, and one of the main sources of cruelty. To conquer fear is the beginning of wisdom.

An Outline of Intellectual Rubbish [1950]

5 Three passions, simple but overwhelmingly strong, have governed my life: the longing for love, the search for knowledge, and unbearable pity for the suffering of mankind.

Autobiography [1967], prologue

Ellery Sedgwick

1872–1960

6 Autobiographies ought to begin with Chapter Two.

The Happy Profession [1946], ch. 1

7 In America, getting on in the world means getting out of the world we have known before.

The Happy Profession, 1

Carl [Lotus] Becker

1873–1945

8 Economic distress will teach men, if anything can, that realities are less dangerous than fancies, that fact-finding is more effective than fault-finding.

Progress and Power [1935]

9 The significance of man is that he is that part of the universe that asks the question, What is the significance of Man? He alone can stand apart imaginatively and, regarding himself and the universe in their eternal aspects, pronounce a judgment: The significance of man is that he is insignificant and is aware of it.

Progress and Power

George Bennard

1873–1958

10 I will cling to the old rugged cross,
And exchange it some day for a crown.

The Old Rugged Cross [1913], refrain

Willa [Sibert] Cather

1873–1947

11 No one can build his security upon the nobleness of another person.

Alexander's Bridge [1912], ch. 8

12 There are only two or three human stories, and they go on repeating themselves as fiercely as if they had never happened before.

O Pioneers! [1913], pt. II, ch. 4

13 The history of every country begins in the heart of a man or a woman.

O Pioneers!, II, 4

14 I like trees because they seem more resigned to the way they have to live than other things do.

O Pioneers!, II, 8

15 I tell you there is such a thing as creative hate!

The Song of the Lark [1915], pt. I

16 If there was a road I could not make it out in the faint starlight. There was nothing but land: not a country at all, but the material out of which countries are made.

My Ántonia [1918], bk. I, ch. 1

17 That is happiness; to be dissolved into something complete and great.¹

My Ántonia, I, 2

18 Winter lies too long in country towns; hangs on until it is stale and shabby, old and sullen.

My Ántonia, II, 7

19 In New Mexico he always awoke a young man; not until he rose and began to shave did he realize that he was growing older. His first consciousness was a sense of the light dry wind blowing in through the windows, with the fragrance of hot sun and sagebrush and sweet clover; a wind that made one's body feel light and one's heart cry "To-day, to-day," like a child's.

Death Comes for the Archbishop [1927], bk. IX, ch. 3

20 Only solitary men know the full joys of friendship. Others have their family; but to a solitary and an exile his friends are everything.

Shadows on the Rock [1931], bk. III, ch. 5

¹Inscribed on Willa Cather's gravestone in Jaffrey Center, New Hampshire.

Arthur Chapman

1873–1935

- 1 Out where the handclasp's a little stronger,
Out where the smile dwells a little longer,
That's where the West begins.
Out Where the West Begins, st. 1

Colette [Sidonie Gabrielle Colette]

1873–1954

- 2 Those pleasures so lightly called physical.
Mélanges
- 3 Whether you are dealing with an animal or a
child, to convince is to weaken.
Le Pur et l'Impur [1932]
- 4 It was towards the end of June that incompati-
bility became established between them like a new
season of the year. *The Cat [1933], ch. 7*
- 5 One of the best things about love is just recog-
nizing a man's step when he climbs the stairs.
Occupation [1941]¹
- 6 The three great stumbling blocks in a girl's edu-
cation . . . *homard à l'Américaine*, a boiled egg, and
asparagus. *Gigi [1942]*
- 7 The day after that wedding night I found that a
distance of a thousand miles, abyss and discovery
and irremediable metamorphosis, separated me from
the day before. *Noces [1945]*

Walter de la Mare

1873–1956

- 8 Slowly, silently, now the moon
Walks the night in her silver shoon. *Silver*
- 9 Here lies a most beautiful lady,
Light of step and heart was she;
I think she was the most beautiful lady
That ever was in the West Country. *An Epitaph*
- 10 "Is there anybody there?" said the Traveler,
Knocking on the moonlit door;
And his horse in the silence champed the grasses
Of the forest's ferny floor. *The Listeners*
- 11 "Tell them that I came, and no one answered,
That I kept my word," he said. *The Listeners*
- 12 Look thy last on all things lovely,
Every hour—let no night
Seal thy sense in deathly slumber

¹Translated by DAVID LE VAY.

Till to delight
Thou hast paid thy utmost blessing.
Fare Well [1918], st. 3

- 13 Nought but vast sorrow was there—
The sweet cheat gone. *The Ghost*
- 14 Who said "Peacock Pie"?
The old king to the sparrow:
Who said "Crops are ripe"?
Rust to the harrow. *The Song of the Mad Prince*
- 15 Poor Jim Jay
Got stuck fast
In Yesterday. *Jim Jay*
- 16 It's a very odd thing—
As odd as can be—
That whatever Miss T. eats
Turns into Miss T. *Miss T.*
- 17 Bang! Now the animal
Is dead and dumb and done.
Nevermore to peep again, creep again, leap again,
Eat or sleep or drink again, oh, what fun! *Hi!*

Mark Fenderson

1873–1944

- 18 What's the use? Yesterday an egg, tomorrow a
feather duster.
Caption for cartoon: The Dejected Rooster

Ford Madox [Hueffer] Ford

1873–1939

- 19 A fervent young admirer exclaimed: "By Jove,
the Good Soldier is the finest novel in the English
language!" whereupon my friend John Rodker,
who has always had a properly tempered admiration
for my work, remarked in his clear, slow drawl: "Ah,
yes. It is, but you have left out a word. It is the
finest French novel in the English language!"
The Good Soldier [1915]. Dedicatory letter
- 20 This is the saddest story I have ever heard.
The Good Soldier, first line
- 21 Only two classes of books are of universal appeal:
the very best and the very worst.
Joseph Conrad [1924]
- 22 No more Hope, no more Glory, no more pa-
rades for you and me. . . . Na poo, finny!²
No More Parades [1925]

²World War I slang version of Il n'y a plus, fini.

Lena Guilbert Ford

d. 1918

- 1 Keep the home fires burning,¹
While your hearts are yearning;
Though your lads are far away
They dream of home.
There's a silver lining
Through the dark cloud shining;
Turn the dark cloud inside out,
Till the boys come home.

*Keep the Home Fires Burning [1915]***Ellen Glasgow**

1873–1945

- 2 No idea is so antiquated that it was not once modern. No idea is so modern that it will not someday be antiquated.
- 3 Preserve, within a wild sanctuary, an inaccessible valley of reveries.

*Address to the Modern Language Association [1936]**A Certain Measure [1943]***W[illiam] C[hristopher] Handy**

1873–1958

- 4 I hate to see the evenin' sun go down.

*The St. Louis Blues [1914]***Otto Harbach**

1873–1963

- 5 When a lovely flame dies,
Smoke gets in your eyes.

*Roberta [1933].² Smoke Gets In Your Eyes***G[eorge] E[dward] Moore**

1873–1958

- 6 It appears to me that in Ethics, as in all other philosophical studies, the difficulties and disagreements, of which history is full, are mainly due to a very simple cause: namely to the attempt to answer questions, without first discovering precisely *what* question it is which you desire to answer.

*Principia Ethica [1903], preface*¹First line attributed to IVOR NOVELLO [1893–1951], who composed the music.²Music by JEROME KERN.**Charles Péguy**

1873–1914

- 7 Surrender is essentially an operation by means of which we set about explaining instead of acting.
- 8 Homer is new and fresh this morning, and nothing, perhaps, is as old and tired as today's newspaper.³
- 9 Freedom is a system based on courage.

*Les Cahiers de la Quinzaine [1905]**Note sur M. Bergson et la Philosophie Bergsonienne [1914]**From HALÉVY, Life of Charles Péguy***Sime Silverman**

1873–1933

- 10 Wall St. Lays an Egg.

*Headline announcing stock market crash, Variety [October 30, 1929]***Alfred [Emanuel] Smith⁴**

1873–1944

- 11 The kiss of death.
- 12 Let's look at the record.
- 13 The Governor of New York State does not have to be an acrobat.
- 14 Nobody shoots at Santa Claus.
- 15 No matter how thin you slice it, it's still baloney.

*Alluding to William Randolph Hearst's support of Ogden Mills, Smith's unsuccessful opponent for governor of New York State [1926]**Campaign speeches [1928]**Speech in behalf of Franklin D. Roosevelt [1928]**Campaign speeches [1936]**Campaign speeches [1936]***H[enry] M[ajor] Tomlinson**

1873–1958

- 16 The sea is at its best at London, near midnight, when you are within the arms of a capacious chair, before a glowing fire, selecting phases of the voyages you will never make.

*The Sea and the Jungle [1912]*³Homère est nouveau ce matin, et rien n'est peut-être aussi vieux que le journal d'aujourd'hui.⁴He is the Happy Warrior of the political battlefield. — FRANKLIN D. ROOSEVELT, *nominating speech, Democratic National Convention [June 26, 1924]*. See Wordsworth, 394:15.

1 As to the sea itself, love it you cannot. Why should you? I will never believe again the sea was ever loved by anyone whose life was married to it. It is the creation of Omnipotence, which is not of humankind and understandable, and so the springs of its behavior are hidden. *The Sea and the Jungle*

Maurice Baring

1874–1945

2 All theories of what a good play is, or how a good play should be written, are futile. A good play is a play which when acted upon the boards makes an audience interested and pleased. A play that fails in this is a bad play. *Have You Anything to Declare?*

Charles A[ustin] Beard

1874–1948

and

Mary R[itter] Beard

1876–1958

3 At no time, at no place, in solemn convention assembled, through no chosen agents, had the American people officially proclaimed the United States to be a democracy. The Constitution did not contain the word or any word lending countenance to it, except possibly the mention of “We, the people,” in the preamble . . . When the Constitution was framed no respectable person called himself or herself a democrat.

America in Midpassage [1939], ch. 17

Arthur Henry Reginald Buller

1874–1944

4 There was a young lady named Bright,
Whose speed was far faster than light;
She set out one day
In a relative way,
And returned home the previous night.

Limerick. In Punch [December 19, 1923]

G[ilbert] K[ith] Chesterton

1874–1936

5 The Christian ideal has not been tried and found wanting. It has been found difficult; and left untried. *What's Wrong with the World [1910], pt. I, ch. 5*

6 Nothing sublimely artistic has ever arisen out of mere art, any more than anything essentially reasonable has ever arisen out of pure reason. There must

always be a rich moral soil for any great aesthetic growth. *A Defense of Nonsense [1911]*

7 For the great Gaels of Ireland
Are the men that God made mad,
For all their wars are merry,
And all their songs are sad.

The Ballad of the White Horse [1911], bk. II

8 The whole difference between construction and creation is exactly this: that a thing constructed can only be loved after it is constructed; but a thing created is loved before it exists.

Preface to DICKENS, Pickwick Papers

9 A good joke is the one ultimate and sacred thing which cannot be criticized. Our relations with a good joke are direct and even divine relations.

Preface to DICKENS, Pickwick Papers

10 Strong gongs groaning as the guns boom far
(Don John of Austria is going to the war);
Stiff flags straining in the night blasts cold
In the gloom black-purple, in the glint old gold;
Torchlight crimson on the copper kettledrums,
Then the tuckets, then the trumpets, then the canon,
and he comes. *Lepanto [1915]*

11 Cervantes on his galley sets the sword back in the sheath
(Don John of Austria rides homeward with a wreath).
And he sees across a weary land a straggling road in Spain,
Up which a lean and foolish knight forever rides in vain. *Lepanto*

12 To an open house in the evening
Home shall men come,
To an older place than Eden
And a taller town than Rome.

The House of Christmas

13 Burn from my brain and from my breast
Sloth, and the cowardice that clings,
And stiffness and the soul's arrest:
And feed my brain with better things. *A Ballade of a Book Reviewer*

14 St. George he was for England,
And before he killed the dragon
He drank a pint of English ale
Out of an English flagon. *The Englishman*

15 Step softly, under snow or rain,
To find the place where men can pray;
The way is all so very plain
That we may lose the way. *The Wise Men*

16 And Noah he often said to his wife when he sat
down to dine,
“I don't care where the water goes if it doesn't get
into the wine.” *Wine and Water*

1 Fools! For I also had my hour;
 One far fierce hour and sweet:
 There was a shout about my ears,
 And palms before my feet. *The Donkey*

Sir Winston Spencer Churchill¹

1874–1965

2 I pass with relief from the tossing sea of Cause
 and Theory to the firm ground of Result and Fact.
The Malakand Field Force [1898]

3 It is better to be making the news than taking it;
 to be an actor rather than a critic.
The Malakand Field Force

4 Nothing in life is so exhilarating as to be shot at
 without result. *The Malakand Field Force*

5 There are men in the world who derive as stern
 an exaltation from the proximity of disaster and
 ruin, as others from success.
The Malakand Field Force

6 Terminological inexactitude.
*Speech in the House of Commons [February
 22, 1906]*

7 The maxim of the British people is “Business as
 usual.”
Speech at the Guildhall [November 9, 1914]

8 Politics are almost as exciting as war, and quite as
 dangerous. In war you can only be killed once, but
 in politics many times. *Remark [1920]*

9 By being so long in the lowest form [at Harrow]
 I gained an immense advantage over the cleverer
 boys. . . . I got into my bones the essential structure
 of the ordinary British sentence—which is a noble
 thing. . . . Naturally I am biased in favor of boys
 learning English; I would make them all learn
 English; and then I would let the clever ones learn
 Latin as an honor, and Greek as a treat.
Roving Commission: My Early Life [1930]

10 It is a good thing for an uneducated man to read
 books of quotations. Bartlett’s *Familiar Quotations*
 is an admirable work, and I studied it intently. The
 quotations when engraved upon the memory give
 you good thoughts. They also make you anxious to
 read the authors and look for more.
Roving Commission: My Early Life

11 You will make all kinds of mistakes; but as long
 as you are generous and true, and also fierce, you
 cannot hurt the world or even seriously distress her.
 She was made to be wooed and won by youth.
Roving Commission: My Early Life

¹See Franklin D. Roosevelt and Sir Winston Churchill, 699.

12 Decided only to be undecided, resolved to be ir-
 resolute, adamant for drift, solid for fluidity, all-
 powerful to be impotent.²
While England Slept [1936]

13 Dictators ride to and fro upon tigers which they
 dare not dismount. And the tigers are getting hun-
 gry.³ *While England Slept*

14 I have watched this famous island descending in-
 continently, fecklessly, the stairway which leads to a
 dark gulf. *While England Slept*

15 The German dictator, instead of snatching the
 victuals from the table, has been content to have
 them served to him course by course.
*Speech on the Munich agreement, House of
 Commons [October 5, 1938]*

16 That long [Canadian] frontier from the Atlantic
 to the Pacific Oceans, guarded only by neighborly
 respect and honorable obligations, is an example to
 every country and a pattern for the future of the
 world.
*Speech in honor of R. B. Bennett, Canada
 Club, London [April 20, 1939]*

17 I cannot forecast to you the action of Russia. It
 is a riddle wrapped in a mystery inside an enigma.
Radio broadcast [October 1, 1939]

18 For each and for all, as for the Royal Navy,
 the watchword should be, “Carry on, and dread
 nought.”
*Speech on traffic at sea, House of Commons
 [December 6, 1939]*

19 I have nothing to offer but blood, toil, tears and
 sweat.⁴
*First Statement as Prime Minister, House of
 Commons [May 13, 1940]*

20 Victory at all costs, victory in spite of all terror,
 victory however long and hard the road may be; for
 without victory there is no survival.
*First Statement as Prime Minister, House of
 Commons [May 13, 1940]*

²Of Stanley Baldwin’s policies.

³He who rides a tiger is afraid to dismount.—WILLIAM SCARBOROUGH [fl. c. 1875], *Chinese Proverbs* [1875], no. 2082

⁴Mollify it with thy tears, or sweat, or blood.—JOHN DONNE, *An Anatomy of the World* [1611], I, 430–431

Year after year they voted cent per cent, / Blood, sweat, and tear-wrung millions—why? for rent!—LORD BYRON, *The Age of Bronze* [1823], XIV

Their sweat, their tears, their blood bedewed the endless plain.—CHURCHILL, *The Unknown War* [1931], referring to the armies of the czar before the Russian Revolution.

Churchill alluded to his promise of blood, toil, tears, and sweat in subsequent speeches on October 8, 1940, May 7 and December 2, 1941, and January 27 and November 10, 1942.

- 1 We shall not flag or fail. We shall go on to the end. We shall fight in France, we shall fight on the seas and oceans, we shall fight with growing confidence and growing strength in the air, we shall defend our island, whatever the cost may be, we shall fight on the beaches, we shall fight on the landing grounds, we shall fight in the fields and in the streets, we shall fight in the hills; we shall never surrender.
Speech on Dunkirk, House of Commons [June 4, 1940]
- 2 Let us . . . brace ourselves to our duties, and so bear ourselves that if the British Empire and its Commonwealth last for a thousand years, men will still say: "This was their finest hour."
Speech in the House of Commons [June 18, 1940]
- 3 We shall defend every village, every town and every city. The vast mass of London itself, fought street by street, could easily devour an entire hostile army; and we would rather see London laid in ruins and ashes than that it should be tamely and abjectly enslaved.
Radio broadcast [July 14, 1940]
- 4 Never in the field of human conflict was so much owed by so many to so few.
Tribute to the Royal Air Force, House of Commons [August 20, 1940]
- 5 The British Empire and the United States will have to be somewhat mixed up together in some of their affairs for mutual and general advantage. For my own part, looking out upon the future, I do not view the process with any misgivings.
Tribute to the Royal Air Force, House of Commons [August 20, 1940]
- 6 Death and sorrow will be the companions of our journey; hardship our garment; constancy and valor our only shield. We must be united, we must be undaunted, we must be inflexible.
Report on the war, House of Commons [October 8, 1940]
- 7 We are waiting for the long-promised invasion. So are the fishes.
Radio broadcast to the French people [October 21, 1940]
- 8 Here is the answer which I will give to President Roosevelt. . . . Give us the tools, and we will finish the job.
Radio broadcast [February 9, 1941]
- 9 This is one of those cases in which the imagination is baffled by the facts.
Remark in the House of Commons following the parachute descent in Scotland of Rudolf Hess [May 13, 1941]
- 10 The British nation is unique in this respect. They are the only people who like to be told how bad things are, who like to be told the worst.
Report on the war, House of Commons [June 10, 1941]
- 11 A vile race of quislings¹—to use the new word which will carry the scorn of mankind down the centuries.
Speech at St. James's Palace, London [June 12, 1941]
- 12 The destiny of mankind is not decided by material computation. When great causes are on the move in the world . . . we learn that we are spirits, not animals, and that something is going on in space and time, and beyond space and time, which, whether we like it or not, spells duty.
Radio broadcast to America on receiving the honorary degree of Doctor of Laws from the University of Rochester, New York [June 16, 1941]
- 13 Hitler is a monster of wickedness, insatiable in his lust for blood and plunder. Not content with having all Europe under his heel, or else terrorized into various forms of abject submission, he must now carry his work of butchery and desolation among the vast multitudes of Russia and of Asia. . . . So now this blood-thirsty guttersnipe must launch his mechanized armies upon new fields of slaughter, pillage and devastation.
Radio broadcast on the German invasion of Russia [June 22, 1941]
- 14 We will have no truce or parley with you [Hitler], or the grisly gang who work your wicked will. You do your worst—and we will do our best.
Speech to the London County Council [July 14, 1941]
- 15 The V sign is the symbol of the unconquerable will of the occupied territories, and a portent of the fate awaiting the Nazi tyranny.
Message to the people of Europe on launching the V for Victory propaganda campaign [July 20, 1941]
- 16 Nothing is more dangerous in wartime than to live in the temperamental atmosphere of a Gallup Poll,² always feeling one's pulse and taking one's temperature.
Report on the war, House of Commons [September 30, 1941]

¹Vidkun Quisling, head of the Nasjonal Samling party in Norway, who cooperated and collaborated with the Nazis when Germany invaded Norway [April 9, 1940]. Quisling was executed [October 23, 1945].

²Dr. George H. Gallup [1901–1984] founded the American Institute of Public Opinion in 1935.

- 1 Never give in, never give in, never, never, never, never—in nothing, great or small, large or petty—never give in except to convictions of honor and good sense.
Address at Harrow School [October 29, 1941]
- 2 Do not let us speak of darker days; let us speak rather of sterner days. These are not dark days: these are great days—the greatest days our country has ever lived; and we must all thank God that we have been allowed, each of us according to our stations, to play a part in making these days memorable in the history of our race.
Address at Harrow School [October 29, 1941]
- 3 In the past we have had a light which flickered, in the present we have a light which flames, and in the future there will be a light which shines over all the land and sea.
Speech on war with Japan, House of Commons [December 8, 1941]
- 4 What kind of people do they [the Japanese] think we are?
Speech to the U.S. Congress [December 26, 1941]
- 5 We have not journeyed all this way across the centuries, across the oceans, across the mountains, across the prairies, because we are made of sugar candy.
Speech to the Canadian Senate and House of Commons, Ottawa [December 30, 1941]
- 6 When I warned [the French] that Britain would fight on alone whatever they did, their generals told their prime minister and his divided cabinet, “In three weeks England will have her neck wrung like a chicken.” Some chicken; some neck.
Speech to the Canadian Senate and House of Commons, Ottawa [December 30, 1941]
- 7 The late M. Venizelos¹ observed that in all her wars England—he should have said Britain, of course—always wins one battle—the last.
Speech at the Lord Mayor’s Day Luncheon, London [November 10, 1942]
- 8 Now this is not the end. It is not even the beginning of the end. But it is, perhaps, the end of the beginning.
Speech at the Lord Mayor’s Day Luncheon, London [November 10, 1942]
- 9 I have not become the King’s First Minister in order to preside over the liquidation of the British Empire.
Speech at the Lord Mayor’s Day Luncheon, London [November 10, 1942]
- 10 The soft underbelly of the Axis.
Report on the war, House of Commons [November 11, 1942]
- 11 In war-time, truth is so precious that she should always be attended by a bodyguard of lies.
Remark at Teheran Conference [December 1943]
- 12 “Not in vain” may be the pride of those who have survived and the epitaph of those who fell.²
Speech in the House of Commons [September 28, 1944]
- 13 The United States is a land of free speech. No where is speech freer—not even here where we sedulously cultivate it even in its most repulsive form.
Speech in the House of Commons [September 28, 1944]
- 14 He [President Franklin D. Roosevelt] died in harness, and we may well say in battle harness, like his soldiers, sailors, and airmen, who side by side with ours are carrying on their task to the end all over the world. What an enviable death was his.
Speech in the House of Commons [April 17, 1945]
- 15 I think “No comment” is a splendid expression. I am using it again and again. I got it from Sumner Welles.
To reporters at the Washington, D.C., airport, after conferring with President Truman at the White House [February 12, 1946]
- 16 From Stettin in the Baltic to Trieste in the Adriatic an iron curtain³ has descended across the Continent.
Address at Westminster College, Fulton, Missouri [March 5, 1946]

²The eight thousand paratroopers of the First British Airborne Division who landed in Arnheim, Holland, behind the German lines and held the area for nine days and nights, with a loss of six thousand [September 1944]. MAJOR GENERAL R. E. URQUHART, the division commander, radioed to Field Marshal Bernard Montgomery: All will be ordered to break out rather than surrender.

³An iron curtain had dropped between him and the outer world—H. G. WELLS, *The Food of the Gods* [1904]

France . . . a nation of forty millions with a deep-rooted grievance and an iron curtain at its frontier.—GEORGE WASHINGTON CRILE [1864–1943], *A Mechanistic View of War and Peace* [1915]

With a rumble and a roar, an iron curtain is descending on Russian history.—VASILI ROZANOV [1856–1919], *Apocalypse of Our Time* [1918]

We were behind the “iron curtain” at last.—ETHEL ANNAKIN SNOWDEN [1881–1951], *Through Bolshevik Russia* [1920]

The Nazi minister of enlightenment and propaganda, PAUL JOSEPH GOEBBELS, used the phrase “iron curtain” in reference to the USSR in *Das Reich* [February 23, 1945].

CHURCHILL used it in a top-secret telegram to President Truman [May 12, 1945].

¹Eleutherios Venizelos [1864–1936], Greek statesman.

- 1 In War: Resolution. In Defeat: Defiance. In Victory: Magnanimity. In Peace: Good Will.
The Second World War: Moral of the Work, vol. I, The Gathering Storm [1948]
- 2 No one can guarantee success in war, but only deserve it.
The Second World War: Moral of the Work, II, Their Finest Hour [1949]
- 3 When you have to kill a man it costs nothing to be polite.
The Second World War: Moral of the Work, III, The Grand Alliance [1950]
- 4 Everyone has his day and some days last longer than others.
Speech in the House of Commons [January 1952]
- 5 To jaw-jaw is always better than to war-war.
At a White House luncheon [June 26, 1954]
- 6 A fanatic is one who can't change his mind and won't change the subject. *Saying*
- 7 The inherent vice of capitalism is the unequal sharing of blessings; the inherent virtue of socialism is the equal sharing of miseries. *Saying*
- 8 Short words are best and the old words when short are best of all. *Saying*
- 9 It is hard, if not impossible, to snub a beautiful woman—they remain beautiful and the rebuke recoils. *Saying*
- 10 This is the sort of English up with which I will not put. *Attributed*

Francis Macdonald Cornford

1874–1973

- 11 Every public action which is not customary, either is wrong, or, if it is right, is a dangerous precedent. It follows that nothing should ever be done for the first time.
Microcosmographia Academica: Being a Guide for the Young Academic Politician [1908], ch. 7

Clarence Day

1874–1935

- 12 What fairy story, what tale from the Arabian Nights of the jinns, is a hundredth part as wonderful as this true fairy story of simians! It is so much more heartening, too, than the tales we invent. A

universe capable of giving birth to many such accidents is—blind or not—a good world to live in, a promising universe. . . . We once thought we lived on God's footstool; it may be a throne.

This Simian World [1920]. XIX

- 13 Aside from a few odd words in Hebrew, I took it completely for granted that God had never spoken anything but the most dignified English.
Life with Father [1935]. Father Interferes with the Twenty-third Psalm
- 14 "If you don't go to other men's funerals," he told Father stiffly, "they won't go to yours."
Life with Father. Father Plans to Get Out

Robert Frost

1874–1963

- 15 They would not find me changed from him they knew—
Only more sure of all I thought was true.
Into My Own [1913], st. 4
- 16 Ah, when to the heart of man
Was it ever less than a treason
To go with the drift of things,
To yield with a grace to reason,
And bow and accept the end
Of a love or a season?
Reluctance [1913], st. 4
- 17 I'm going out to clean the pasture spring;
I'll only stop to rake the leaves away
(And wait to watch the water clear, I may):
I shan't be gone long.—You come too.
The Pasture [1914], st. 1
- 18 Something there is that doesn't love a wall.
Mending Wall [1914]
- 19 My apple trees will never get across
And eat the cones under his pines, I tell him.
He only says, "Good fences make good neighbors."¹
Mending Wall
- 20 Before I built a wall I'd ask to know
What I was walling in or walling out.
Mending Wall
- 21 And nothing to look backward to with pride,
And nothing to look forward to with hope.
The Death of the Hired Man [1914]
- 22 Home is the place where, when you have to go there,
They have to take you in.
The Death of the Hired Man

¹See George Herbert, 251:12.

- 1 The nearest friends can go
With anyone to death, comes so far short
They might as well not try to go at all.
Home Burial [1914]
- 2 Most of the change we think we see in life
Is due to truths being in and out of favor.
The Black Cottage [1914]
- 3 Pressed into service means pressed out of shape.
The Self-Seeker [1914]
- 4 I shall be telling this with a sigh
Somewhere ages and ages hence:
Two roads diverged in a wood, and I—
I took the one less traveled by,
And that has made all the difference.
The Road Not Taken [1916], st. 4
- 5 I'd like to get away from earth awhile
And then come back to it and begin over.
May no fate willfully misunderstand me
And half grant what I wish and snatch me away
Not to return. Earth's the right place for love:
I don't know where it's likely to go better.
Birches [1916]
- 6 One could do worse than be a swinger of birches.
Birches
- 7 I shall set forth for somewhere,
I shall make the reckless choice
Some say when they are in voice
And tossing so as to scare
The white clouds over them on,
I shall have less to say,
But I shall be gone. *The Sound of the Trees [1916]*
- 8 Do you know,
Considering the market, there are more
Poems produced than any other thing?
No wonder poets sometimes have to *seem*
So much more businesslike than businessmen.
Their wares are so much harder to get rid of.
New Hampshire [1923]
- 9 The snake stood up for evil in the Garden.
The Ax-Helve [1923]
- 10 Why make so much of fragmentary blue
In here and there a bird, or butterfly,
Or flower, or wearing-stone, or open eye,
When heaven presents in sheets the solid hue?
Fragmentary Blue [1923], st. 1
- 11 Some say the world will end in fire,
Some say in ice.
From what I've tasted of desire
I hold with those who favor fire.
But if it had to perish twice,
I think I know enough of hate
To say that for destruction ice
- Is also great
And would suffice. *Fire and Ice [1923]*
- 12 The way a crow
Shook down on me
The dust of snow
From a hemlock tree
Has given my heart
A change of mood
And saved some part
Of a day I had rued. *Dust of Snow [1923]*
- 13 Whose woods these are I think I know.
His house is in the village though;
He will not see me stopping here
To watch his woods fill up with snow.
Stopping by Woods on a Snowy Evening [1923], st. 1
- 14 My little horse must think it queer
To stop without a farmhouse near.
Stopping by Woods on a Snowy Evening, st. 2
- 15 The woods are lovely, dark and deep.
But I have promises to keep,
And miles to go before I sleep,
And miles to go before I sleep.
Stopping by Woods on a Snowy Evening, st. 4
- 16 Love at the lips was touch
As sweet as I could bear;
And once that seemed too much;
I lived on air. *To Earthward [1923], st. 1*
- 17 Now no joy but lacks salt
That is not dashed with pain
And weariness and fault;
I crave the stain
Of tears, the aftermark
Of almost too much love,
The sweet of bitter bark
And burning clove. *To Earthward, st. 5, 6*
- 18 Keep cold, young orchard. Goodbye and keep
cold.
Dread fifty above more than fifty below.
Goodbye and Keep Cold [1923]
- 19 It looked as if a night of dark intent
Was coming, and not only a night, an age.
Someone had better be prepared for rage.
There would be more than ocean-water broken
Before God's last *Put out the Light* was spoken.
Once by the Pacific [1928]
- 20 Tree at my window, window tree,
My sash is lowered when night comes on;
But let there never be curtain drawn
Between you and me.
Tree at My Window [1928], st. 1

- 1 That day she put our heads together,
Fate had her imagination about her,
Your head so much concerned with outer,
Mine with inner, weather. *Tree at My Window, st. 4*
- 2 I have been one acquainted with the night.
Acquainted with the Night [1928]
- 3 If, as they say, some dust thrown in my eyes
Will keep my talk from getting overwise,
I'm not the one for putting off the proof.
Let it be overwhelming. *Dust in the Eyes [1928]*
- 4 Don't join too many gangs. Join few if any.
Join the United States and join the family—
But not much in between unless a college.
Build Soil [1932]
- 5 The sun was warm but the wind was chill.
You know how it is with an April day
When the sun is out and the wind is still,
You're one month on in the middle of May.
But if you so much as dare to speak,
A cloud comes over the sunlit arch,
A wind comes off a frozen peak,
And you're two months back in the middle of March.
Two Tramps in Mud Time [1936], st. 3
- 6 But yield who will to their separation,
My object in living is to unite
My avocation and my vocation
As my two eyes make one in sight.
Only where love and need are one,
And the work is play for mortal stakes,
Is the deed ever really done
For Heaven and the future's sakes.
Two Tramps in Mud Time, st. 9
- 7 No memory of having starved
Atones for later disregard,
Or keeps the end from being hard.

Better to go down dignified
With boughten friendship by your side
Than none at all. Provide, provide!
Provide, Provide [1936], st. 6, 7
- 8 The old dog barks backward without getting up.
I can remember when he was a pup.
The Span of Life [1936]
- 9 I never dared to be radical when young
For fear it would make me conservative when old.
Precaution [1936]
- 10 The land was ours before we were the land's.
She was our land more than a hundred years
Before we were her people.
The Gift Outright [1941]¹
- 11 She is as in a field a silken tent
At midday when a sunny summer breeze
Has dried the dew and all its ropes relent,
So that in guys it gently sways at ease.
The Silken Tent [1942]
- 12 But strictly held by none, is loosely bound
By countless silken ties of love and thought
To everything on earth the compass round,
And only by one's going slightly taut
In the capriciousness of summer air
Is of the slightest bondage made aware.
The Silken Tent
- 13 Happiness Makes Up in Height for What It
Lacks in Length. *Title of poem [1942]*
- 14 Far in the pillared dark
Thrush music went—
Almost like a call to come in
To the dark and lament.

But no, I was out for stars:
I would not come in.
I meant not even if asked,
And I hadn't been.
Come In [1942], st. 4, 5
- 15 And were an epitaph to be my story
I'd have a short one ready for my own.
I would have written of me on my stone:
I had a lover's quarrel with the world.
The Lesson for Today [1942]
- 16 We dance round in a ring and suppose,
But the Secret sits in the middle and knows.
The Secret Sits [1942]
- 17 Back out of all this now too much for us,
Back in a time made simple by the loss
Of detail, burned, dissolved, and broken off
Like graveyard marble sculpture in the weather,
There is a house that is no more a house
Upon a farm that is no more a farm
And in a town that is no more a town.
Directive [1947]
- 18 First there's the children's house of make believe,
Some shattered dishes underneath a pine,
The playthings in the playhouse of the children.
Weep for what little things could make them glad.
Directive
- 19 Here are your waters and your watering place.
Drink and be whole again beyond confusion.
Directive
- 20 Have I not walked without an upward look
Of caution under stars that very well
Might not have missed me when they shot and fell?
It was a risk I had to take—and took.
Bravado [1947]

¹Read first before the Phi Beta Kappa Society at William and Mary College [December 5, 1941], later at the inauguration of President John F. Kennedy [January 20, 1961].

- 1 Any eye is an evil eye
That looks in on to a mood apart.
A Mood Apart [1947]
- 2 All those who try to go it sole alone,
Too proud to be beholden for relief,
Are absolutely sure to come to grief.
Haec Fabula Docet [1947]
- 3 It asks a little of us here.
It asks of us a certain height,
So when at times the mob is swayed
To carry praise or blame too far,
We may take something like a star
To stay our minds on and be staid.
Take Something Like a Star [1949]
- 4 Forgive, O Lord, my little jokes on Thee
And I'll forgive Thy great big one on me.
From In the Clearing [1962]
- 5 I am assured at any rate
Man's practically inexterminate.
Someday I must go into that.
There's always been an Ararat
Where someone someone else begat
To start the world all over at.
A-Wishing Well [1962]
- 6 It takes all sorts of in and outdoor schooling
To get adapted to my kind of fooling.
It Takes All Sorts [1962]
- 7 Unless I'm wrong
I but obey
The urge of a song:
I'm — bound — away!

And I may return
If dissatisfied
With what I learn
From having died. *Away! [1962], st. 5, 6*
- 8 A poem . . . begins as a lump in the throat, a sense
of wrong, a homesickness, a lovesickness. . . . It
finds the thought and the thought finds the words.
Letter to Louis Untermeyer [January 1, 1916]
- 9 It is absurd to think that the only way to tell if a
poem is lasting is to wait and see if it lasts. The right
reader of a good poem can tell the moment it
strikes him that he has taken an immortal wound —
that he will never get over it.
*The Poetry of Amy Lowell. From the Christian
Science Monitor [May 16, 1925]*
- 10 The figure a poem makes. It begins in delight
and ends in wisdom . . . in a clarification of life —
not necessarily a great clarification, such as sects and
cults are founded on, but in a momentary stay
against confusion.
Collected Poems [1939]. Preface
- 11 No tears in the writer, no tears in the reader.
Collected Poems. Preface
- 12 Like a piece of ice on a hot stove the poem must
ride on its own melting. . . . Read it a hundred
times; it will forever keep its freshness as a metal
keeps its fragrance. It can never lose its sense of a
meaning that once unfolded by surprise as it went.
Collected Poems. Preface
- 13 How many times it thundered before Franklin
took the hint! How many apples fell on Newton's
head before he took the hint! Nature is always hint-
ing at us. It hints over and over again. And sud-
denly we take the hint.
Comment
- 14 It is only a moment here and a moment there
that the greatest writer has.
Comment
- 15 Poetry is a way of taking life by the throat.
Comment
- 16 Talking is a hydrant in the yard and writing is a
faucet upstairs in the house. Opening the first takes
all the pressure off the second.
Comment
- 17 The greatest thing in family life is to take a hint
when a hint is intended — and not to take a hint
when a hint isn't intended.
Comment
- 18 Always fall in with what you're asked to accept.
Take what is given, and make it over your way. My
aim in life has always been to hold my own with
whatever's going. Not against: with.
Comment
- 19 I've given offense by saying I'd as soon write
free verse as play tennis with the net down.
Interview [1959]
- 20 Education is . . . hanging around until you've
caught on.
Comment [1963]

Harry Graham

1874–1936

- 21 Billy, in one of his nice new sashes,
Fell in the fire and was burnt to ashes;
Now, although the room grows chilly,
I haven't the heart to poke poor Billy.
Ruthless Rhymes [1901]. Tender-Heartedness

Herbert [Clark] Hoover

1874–1964

- 1 The American system of rugged individualism.¹
Campaign speech, New York City
[October 22, 1928]
- 2 The grass will grow in the streets of a hundred cities.
Speech [October 31, 1932]
- 3 A good many things go around in the dark besides Santa Claus.
Address to the John Marshall Republican Club, St. Louis, Missouri [December 16, 1935]
- 4 Older men declare war. But it is youth that must fight and die. And it is youth who must inherit the tribulation, the sorrow, and the triumphs that are the aftermath of war.
Speech at the Republican National Convention, Chicago [June 27, 1944]

Harold L[eclair] Ickes

1874–1952

- 5 I am against government by crony.
On resigning as secretary of the interior
[February 1946]

Karl Kraus²

1874–1936

- 6 I and my public understand each other very well: it does not hear what I say, and I don't say what it wants to hear.
Aphorism
- 7 When the end of the world comes, I want to be living in retirement.
Aphorism
- 8 Heinrich Heine so loosened the corsets of the German language that today every little salesman can fondle her breasts.
Aphorism
- 9 An aphorism never coincides with the truth: it is either a half-truth or one-and-a-half truths.
Aphorism
- 10 Psychoanalysis is that mental illness for which it regards itself as therapy.
Aphorism

¹While I can make no claim for having introduced the term "rugged individualism," I should be proud to have invented it. It has been used by American leaders for over a half-century in eulogy of those God-fearing men and women of honesty whose stamina and character and fearless assertion of rights led them to make their own way in life. — HERBERT HOOVER, *The Challenge to Liberty* [1934], ch. 5

²Translated by HARRY ZOHAN.

- 11 A woman is, occasionally, quite a serviceable substitute for masturbation. It takes an abundance of imagination, to be sure.
Aphorism

Amy Lowell

1874–1925

- 12 A pattern called a war.
Christ! What are patterns for?
Patterns
- 13 Sappho would speak, I think, quite openly,
And Mrs. Browning guard a careful silence,
But Emily would set doors ajar and slam them
And love you for your speed of observation.
The Sisters
- 14 Heart-leaves of lilac all over New England,
Roots of lilac under all the soil of New England,
Lilac in me because I am New England.
Lilacs

W[illiam] Somerset Maugham

1874–1965

- 15 Like all weak men he laid an exaggerated stress on not changing one's mind.
Of Human Bondage [1915], ch. 39
- 16 People ask you for criticism, but they only want praise.
Of Human Bondage, 50
- 17 There is nothing so degrading as the constant anxiety about one's means of livelihood. . . . Money is like a sixth sense without which you cannot make a complete use of the other five.
Of Human Bondage, 51
- 18 I forget who it was that recommended men for their soul's good to do each day two things they disliked . . . it is a precept that I have followed scrupulously; for every day I have got up and I have gone to bed.
The Moon and Sixpence [1919], ch. 2
- 19 Conscience is the guardian in the individual of the rules which the community has evolved for its own preservation.
The Moon and Sixpence, 14
- 20 Do you know that conversation is one of the greatest pleasures in life? But it wants leisure.
The Trembling of a Leaf [1921], ch. 3
- 21 The tragedy of love is indifference.
The Trembling of a Leaf, 4
- 22 No one can be a humbug for five-and-twenty years. Hypocrisy is the most difficult and nerve-racking vice that any man can pursue; it needs an unceasing vigilance and a rare detachment of spirit.

It cannot, like adultery or gluttony, be practiced at spare moments; it is a whole-time job.

Cakes and Ale [1930], ch. 1

1 I [Death] was astonished to see him in Baghdad, for I had an appointment with him tonight in Samarra.

Sheppy [1933], act III

2 She [Sadie Thompson] gathered herself together. No one could describe the scorn of her expression or the contemptuous hatred she put into her answer. “You men! You filthy dirty pigs! You’re all the same, all of you. Pigs! Pigs!”

Altogether [1934]. Rain

3 I would sooner read a timetable or a catalogue than nothing at all. They are much more entertaining than half the novels that are written.

The Summing Up [1938]

4 If a nation values anything more than freedom, it will lose its freedom; and the irony of it is that if it is comfort or money that it values more, it will lose that too.

Strictly Personal [1941], ch. 31

Alice Duer Miller

1874–1942

5 The white cliffs of Dover, I saw rising steeply
Out of the sea that once made her [England]
secure.

The White Cliffs [1940], I

6 But in a world where England is finished and dead,
I do not wish to live.

The White Cliffs, LII

L[ucy] M[aud] Montgomery

1874–1908

7 A graveyard of buried hopes is about as romantic
a thing as one can imagine.

Anne of Green Gables [1908], ch. 5

Robert William Service

1874–1958

8 This is the Law of the Yukon, that only the strong
shall thrive;
That surely the weak shall perish, and only the fit
survive.

Dissolute, damned and despairful, crippled and
palsied and slain,

This is the Will of the Yukon — Lo, how she makes
it plain!

The Law of the Yukon

9 Back of the bar, in a solo game, sat Dangerous Dan
McGrew,

And watching his luck was his light-o’-love, the
lady that’s known as Lou.

The Shooting of Dan McGrew [1907], st. 1

10 The Northern Lights have seen queer sights,
But the queerest they ever did see

Was that night on the marge of Lake Lebarge
I cremated Sam McGee.

The Cremation of Sam McGee [1907], st. 1

Gertrude Stein

1874–1946

11 Rose is a rose is a rose is a rose.

Sacred Emily [written 1913]

12 You are all a lost generation.¹

*Used by ERNEST HEMINGWAY as an epigraph
for The Sun Also Rises [1926]*

13 Pigeons on the grass alas.

Four Saints in Three Acts [written 1927]

14 Before the Flowers of Friendship Faded Friend-
ship Faded.

Title [written 1930]

15 I murmured to Picasso that I liked his portrait of
Gertrude Stein. Yes, he said, everybody says that
she does not look like it but that does not make any
difference, she will.

The Autobiography of Alice B. Toklas [1933]

16 Remarks are not literature [said to Hemingway].

The Autobiography of Alice B. Toklas

17 [Ezra Pound] was a village explainer, excellent if
you were a village, but if you were not, not.

The Autobiography of Alice B. Toklas

18 America is my country and Paris is my home
town.

An American and France [1936]

19 In the United States there is more space where
nobody is than where anybody is.

This is what makes America what it is.

The Geographical History of America [1936]

20 [Of Oakland, California:] There is no there there.

Everybody’s Autobiography [1937], ch. 4

21 I am Rose my eyes are blue
I am Rose and who are you
I am Rose and when I sing
I am Rose like anything.

The World Is Round [1939]

¹Ernest Hemingway stated that the remark was originally made by a garage owner in the Midi to Gertrude Stein in reference to his young mechanics, who were “une génération perdue.”

- 1 What is the answer? [*I was silent.*] In that case,
what is the question?
*Last words. From ALICE B. TOKLAS, What Is
Remembered [1963]*

Harry Williams

1874–1924

- 2 It's a long way to Tipperary, it's a long way to go;
It's a long way to Tipperary, to the sweetest girl I
know!
Goodbye, Piccadilly, farewell, Leicester Square,
It's a long, long way to Tipperary, but my heart's
right there! *Tipperary [1908]*

E[dmund] C[lerihew]¹ Bentley

1875–1956

- 3 The Art of Biography
Is different from Geography.
Geography is about Maps,
But Biography is about Chaps.
Biography for Beginners. Introduction
- 4 Sir Christopher Wren
Said "I am going to dine with some men.
If anybody calls
Say I am designing St. Paul's."
*Biography for Beginners. Sir Christopher
Wren²*
- 5 John Stuart Mill
By a mighty effort of will
Overcame his natural bonhomie
And wrote *Principles of Political Economy*.
Biography for Beginners. John Stuart Mill
- 6 George the Third
Ought never to have occurred.
One can only wonder
At so grotesque a blunder.³
Biography for Beginners. George III

Mary McLeod Bethune

1875–1955

- 7 What does the Negro want? His answer is very
simple. He wants only what all other Americans

¹A humorous quatrain in the form Bentley popularized is known
as a clerihew.

²See Wren, 287.

³George the First was always reckoned/Vile, but viler George
the Second;/And what mortal ever heard/Any good of George
the Third?/When from earth the Fourth descended/God be
praised, the Georges ended!—WALTER SAVAGE LANDOR, *epigram
after hearing Thackeray's lectures, The Four Georges [1855]*

want. He wants opportunity to make real what the
Declaration of Independence and the Constitution
and the Bill of Rights say, what the Four Freedoms
establish. While he knows these ideals are open to
no man completely, he wants only his equal chance
to obtain them.

*"Certain Unalienable Rights." From What
the Negro Wants [1944], edited by RAYFORD
W. LOGAN*

- 8 If we accept and acquiesce in the face of discrim-
ination, we accept the responsibility ourselves and
allow those responsible to salve their conscience by
believing that they have our acceptance and concur-
rence. We should, therefore, protest openly every-
thing . . . that smacks of discrimination or slander.
*"Certain Unalienable Rights." From What
the Negro Wants, edited by RAYFORD
W. LOGAN*

John Buchan, Lord Tweedsmuir

1875–1940

- 9 We can only pay our debt to the past by putting
the future in debt to ourselves.
*Address to the people of Canada, on the
coronation of George VI [May 12, 1937]*
- 10 Public life is regarded as the crown of a career,
and to young men it is the worthiest ambition.
Politics is still the greatest and the most honorable
adventure. *Pilgrim's Way [1940]*

Edgar Rice Burroughs

1875–1950

- 11 As the body rolled to the ground Tarzan of the
Apes placed his foot upon the neck of his lifelong
enemy, and raising his eyes to the full moon threw
back his fierce young head and voiced the wild and
terrible cry of his people.
Tarzan of the Apes [1914], ch. 7
- 12 I am Tarzan of the Apes. I want you. I am yours.
You are mine.⁴ *Tarzan of the Apes, ch. 18*

Hasegawa Nyozekean⁵

1875–1969

- 13 The war was started as the result of a mistaken
intuitive "calculation" which transcended mathe-

⁴Me Tarzan, you Jane. —Spoken by Johnny Weissmuller in the
movie *Tarzan the Ape Man [1932]*.

⁵From *Sources of Japanese Tradition [1960]*, edited by WILLIAM
THEODORE DE BARY.

ematics. We believed with a blind fervor that we could triumph over scientific weapons and tactics by means of our mystic will. . . . The characteristic reliance on intuition by Japanese had blocked the objective cognition of the modern world.

The Lost Japan [1952]

Carl Gustav Jung

1875–1961

1 Without this playing with fantasy no creative work has ever yet come to birth. The debt we owe to the play of imagination is incalculable.

Psychological Types [1923], ch. 1, p. 82

2 The great problems of life—sexuality, of course, among others—are always related to the primordial images of the collective unconscious. These images are really balancing or compensating factors which correspond with the problems life presents in actuality. This is not to be marveled at, since these images are deposits representing the accumulated experience of thousands of years of struggle for adaptation and existence.

Psychological Types, 5, p. 271

3 The meeting of two personalities is like the contact of two chemical substances: if there is any reaction, both are transformed.

Modern Man in Search of a Soul [1933], p. 57

4 The great decisions of human life have as a rule far more to do with the instincts and other mysterious unconscious factors than with conscious will and well-meaning reasonableness. The shoe that fits one person pinches another; there is no recipe for living that suits all cases. Each of us carries his own life-form—an indeterminable form which cannot be superseded by any other.

Modern Man in Search of a Soul, p. 69

5 Aging people should know that their lives are not mounting and unfolding but that an inexorable inner process forces the contraction of life. For a young person it is almost a sin—and certainly a danger—to be too much occupied with himself; but for the aging person it is a duty and a necessity to give serious attention to himself.

Modern Man in Search of a Soul, p. 125

6 All ages before ours believed in gods in some form or other. Only an unparalleled impoverishment in symbolism could enable us to rediscover the gods as psychic factors, which is to say, as archetypes of the unconscious. No doubt this discovery is hardly credible as yet.

The Integration of the Personality [1939], p. 72

7 If there is anything that we wish to change in the child, we should first examine it and see whether it is not something that could better be changed in ourselves. *The Integration of the Personality, p. 285*

8 The conscious mind allows itself to be trained like a parrot, but the unconscious does not—which is why St. Augustine thanked God for not making him responsible for his dreams.

Psychology and Alchemy [1953], p. 51

9 The unconscious is not just evil by nature, it is also the source of the highest good: not only dark but also light, not only bestial, semihuman, and demonic but superhuman, spiritual, and, in the classical sense of the word, “divine.”

The Practice of Psychotherapy [1953], p. 364

10 The little world of childhood with its familiar surroundings is a model of the greater world. The more intensively the family has stamped its character upon the child, the more it will tend to feel and see its earlier miniature world again in the bigger world of adult life.

From Psychological Reflections: A Jung Anthology [1953],¹ p. 83; Collected Works, vol. 4, The Theory of Psychoanalysis [1913]

11 This whole creation is essentially subjective, and the dream is the theater where the dreamer is at once scene, actor, prompter, stage manager, author, audience, and critic.

From Psychological Reflections: A Jung Anthology, p. 58; Collected Works, vol. 8, General Aspects of Dream Psychology [1916]

12 The dream is the small hidden door in the deepest and most intimate sanctum of the soul, which opens into that primeval cosmic night that was soul long before there was a conscious ego and will be soul far beyond what a conscious ego could ever reach.

From Psychological Reflections: A Jung Anthology, p. 46; Collected Works, vol. 10, The Meaning of Psychology for Modern Man [1934]

13 Emotion is the chief source of all becoming-conscious. There can be no transforming of darkness into light and of apathy into movement without emotion.

From Psychological Reflections: A Jung Anthology, p. 32; Collected Works, vol. 9, Psychological Aspects of the Mother Archetype [1938]

14 No one can flatter himself that he is immune to the spirit of his own epoch, or even that he pos-

¹Edited by JOLANDE JACOBI.

sesses a full understanding of it. Irrespective of our conscious convictions, each one of us, without exception, being a particle of the general mass, is somewhere attached to, colored by, or even undermined by the spirit which goes through the mass. Freedom stretches only as far as the limits of our consciousness.

From Psychological Reflections: A Jung Anthology, p. 143: Collected Works, vol. 15, Paracelsus the Physician [1941]

- 1 Where love rules, there is no will to power; and where power predominates, there love is lacking. The one is the shadow of the other.

From Psychological Reflections: A Jung Anthology, p. 87: Collected Works, vol. 7, On Psychology of the Unconscious [1943]

Thomas Mann

1875–1955

- 2 We are most likely to get angry and excited in our opposition to some idea when we ourselves are not quite certain of our own position, and are inwardly tempted to take the other side.

Buddenbrooks [1903], pt. VIII, ch. 2

- 3 Beauty can pierce one like a pain.

Buddenbrooks, XI, 2

- 4 Space, like time, engenders forgetfulness; but it does so by setting us bodily free from our surroundings and giving us back our primitive, unattached state. . . . Time, we say, is Lethe; but change of air is a similar draught, and, if it works less thoroughly, does so more quickly.

The Magic Mountain [1924],¹ ch. 1

- 5 A man lives not only his personal life, as an individual, but also, consciously or unconsciously, the life of his epoch and his contemporaries.

The Magic Mountain, 2

- 6 The only religious way to think of death is as part and parcel of life; to regard it, with the understanding and the emotions, as the inviolable condition of life.

The Magic Mountain, 5

- 7 Time has no divisions to mark its passage, there is never a thunderstorm or blare of trumpets to announce the beginning of a new month or year. Even when a new century begins it is only we mortals who ring bells and fire off pistols. *The Magic Mountain, 5*

- 8 Order and simplification are the first steps toward the mastery of a subject—the actual enemy is the unknown. *The Magic Mountain, 5*

- 9 Opinions cannot survive if one has no chance to fight for them. *The Magic Mountain, 6*

- 10 All interest in disease and death is only another expression of interest in life. *The Magic Mountain, 6*

- 11 The invention of printing and the Reformation are and remain the two outstanding services of central Europe to the cause of humanity.

The Magic Mountain, 6

- 12 Speech is civilization itself. The word, even the most contradictory word, preserves contact—it is silence which isolates. *The Magic Mountain, 6*

- 13 A man's dying is more the survivors' affair than his own. *The Magic Mountain, 6*

- 14 What we call mourning for our dead is perhaps not so much grief at not being able to call them back as it is grief at not being able to want to do so.

The Magic Mountain, 7

- 15 Time cools, time clarifies; no mood can be maintained quite unaltered through the course of hours.

The Magic Mountain, 7

- 16 In almost every artist nature is inborn a wanton and treacherous proneness to side with the beauty that breaks hearts, to single out aristocratic pretensions and pay them homage.

Stories of Three Decades [1936].

Death in Venice

- 17 In the Word is involved the unity of humanity, the wholeness of the human problem, which permits nobody to separate the intellectual and artistic from the political and social, and to isolate himself within the ivory tower of the "cultural" proper.

Letter to the dean of the Philosophical Faculty, Bonn University [January 1937]²

- 18 Hold fast the time! Guard it, watch over it, every hour, every minute! Unregarded it slips away, like a lizard, smooth, slippery, faithless, a pixy wife. Hold every moment sacred. Give each clarity and meaning, each the weight of thine awareness, each its true and due fulfillment. *The Beloved Returns [1939]*

Hughes Mearns

1875–1965

- 19 As I was going up the stair
I met a man who wasn't there.
He wasn't there again today.
I wish, I wish he'd stay away. *The Psychoed*

²Mann, who had left Germany [1933], wrote from Zurich after being informed that his name had been struck off the list of Honorary Doctors.

¹Translated by H. T. LOWE-PORTER.

Rainer Maria Rilke

1875–1926

- 1 He was a poet and hated the approximate.
*The Journal of My Other Self*¹
- 2 Love consists in this, that two solitudes protect
and touch and greet each other.
*Letters to a Young Poet*²
- 3 The future enters into us, in order to transform
itself in us, long before it happens.
Letters to a Young Poet
- 4 Beauty's nothing
but beginning of Terror we're still just able to bear,
and why we adore it so is because it serenely
disdains to destroy us. Each single angel is terrible.
Duino Elegies,³ 1
- 5 We're never single-minded, unperplexed, like mi-
gratory birds. *Duino Elegies*, 4
- 6 The most visible joy can only reveal itself to us
when we've transformed it, within.
Duino Elegies, 7
- 7 Death is the side of life which is turned away
from us. *Letter to W. von Hulewicz*
- 8 A good marriage is that in which each appoints
the other guardian of his solitude. *Letters*⁴
- 9 Once the realization is accepted that even be-
tween the *closest* human beings infinite distances
continue to exist, a wonderful living side by side can
grow up, if they succeed in loving the distance be-
tween them which makes it possible for each to see
the other whole against the sky. *Letters*
- 10 In the difficult are the friendly forces, the hands
that work on us. *Letters*
- 11 Works of art are indeed always products of hav-
ing been in danger, of having gone to the very end
in an experience, to where man can go no further.
Letters

Naomi Royde-Smith

c. 1875–1964

- 12 I know two things about the horse
And one of them is rather coarse.
The Horse [1928]

¹Translated by JOHN LINTON.²Translated by M. D. HERTER NORTON.³Translated by J. B. LEISHMAN and STEPHEN SPENDER.⁴Translated by JANE BARNARD GREENE and M. D. HERTER NORTON.**Rafael Sabatini**

1875–1950

- 13 He was born with a gift of laughter and a sense
that the world was mad. And that was all his patri-
mony. *Scaramouche* [1921], ch. 1

Albert Schweitzer

1875–1965

- 14 Late on the third day, at the very moment when,
at sunset, we were making our way through a herd
of hippopotamuses, there flashed upon my mind,
unforeseen and unsought, the phrase, "Reverence
for Life."
Out of My Life and Thought [1949]
- 15 Affirmation of life is the spiritual act by which
man ceases to live unreflectively and begins to de-
vote himself to his life with reverence in order to
raise it to its true value. To affirm life is to deepen,
to make more inward, and to exalt the will to live.
Out of My Life and Thought
- 16 Truth has no special time of its own. Its hour is
now—always.
Out of My Life and Thought
- 17 You don't live in a world all alone. Your brothers
are here too.
On Receiving the Nobel Prize [1952]

Sherwood Anderson

1876–1941

- 18 All of the men and women the writer had ever
known had become grotesques.
Winesburg, Ohio [1919]. *The Book of the
Grotesque*
- 19 Everyone in the world is Christ and they are all
crucified. *Winesburg, Ohio. The Philosopher*
- 20 I am a lover and have not found my thing to
love. *Winesburg, Ohio. Tandy*

Sarah N[orcliffe] Cleghorn

1876–1959

- 21 The golf links lie so near the mill
That almost every day
The laboring children can look out
And watch the men at play.
The Golf Links Lie So Near the Mill [1915]

Irvin S[hrewsbury] Cobb

1876–1944

- 1 It smells like gangrene starting in a mildewed silo, it tastes like the wrath to come, and when you absorb a deep swig of it you have all the sensations of having swallowed a lighted kerosene lamp. A sudden, violent jolt of it has been known to stop the victim's watch, snap his suspenders and crack his glass eye right across.

Definition of "corn licker" given to the Distillers' Code Authority, NRA

Max Jacob

1876–1944

- 2 The poet's expression of joy conceals his despair at not having found the reality of joy.
La Défense de Tartufe [1919]
- 3 When you get to the point where you cheat for the sake of beauty, you're an artist.¹
Art Poétique [1922]
- 4 What is called a sincere work is one that is endowed with enough strength to give reality to an illusion.
Art Poétique

Charles F[ranklin] Kettering

1876–1958

- 5 We should all be concerned about the future because we will have to spend the rest of our lives there.
Seed for Thought [1949]

Maxim Maximovich Litvinov

1876–1951

- 6 Peace is indivisible.²
Speech to the League of Nations, Geneva, condemning Italian aggression in Ethiopia [July 1, 1936]

Jack [John Griffith] London

1876–1916

- 7 A good idea, he thought, to sleep off to death. It was like taking an anaesthetic. Freezing was not so bad as people thought. There were lots worse ways

¹C'est au moment où l'on triche pour le beau que l'on est artiste.

²In an earlier speech at the League [September 5, 1935] during the Italian preparations for the invasion, Litvinov used a similar phrase: "The thesis of the indivisibility of peace. . . . It has now become clear to the whole world that each war is the creation of a preceding war and the generator of new present or future wars."

to die. . . . Then the man drowsed off into what seemed to him the most comfortable and satisfying sleep he had ever known. *To Build a Fire [1908]*

Wilson Mizner

1876–1933

- 8 Life's a tough proposition, and the first hundred years are the hardest. *Saying*
- 9 Be nice to people on your way up because you'll meet them on your way down. *Saying*
- 10 When you steal from one author, it's plagiarism; if you steal from many, it's research. *Saying*
- 11 You sparkle with larceny. *Saying*
- 12 You're a mouse studying to be a rat. *Saying*
- 13 To my embarrassment, I was born in bed with a lady. *Saying*

Pope Pius XII [Eugenio Pacelli]

1876–1958

- 14 Private property is a natural fruit of labor, a product of intense activity of man, acquired through his energetic determination to ensure and develop with his own strength his own existence and that of his family, and to create for himself and his own an existence of just freedom, not only economic, but also political, cultural and religious.
Radio broadcast [September 1, 1944]

G[eorge] M[acaulay] Trevelyan

1876–1962

- 15 A man and what he loves and builds have but a day and then disappear; nature cares not—and renews the annual round untired. It is the old law, sad but not bitter. Only when man destroys the life and beauty of nature, there is the outrage.
Grey of Fallodon [1937], bk. I, ch. 3
- 16 Disinterested intellectual curiosity is the lifeblood of real civilization.
English Social History [1942], Introduction
- 17 Education . . . has produced a vast population able to read but unable to distinguish what is worth reading.
English Social History, ch. 18

Anthony [Henderson] Euwer

1877–1955

- 18 As a beauty I'm not a great star.
There are others more handsome, by far,

But my face—I don't mind it
For I am behind it;
It's the people in front get the jar.

Limeratomy

Rose Fyleman

1877–1957

- 1 There are fairies at the bottom of our garden!
The Fairies, st. 1

Sir James Hopwood Jeans

1877–1946

- 2 Taking a very gloomy view of the future of the human race, let us suppose that it can only expect to survive for two thousand million years longer, a period about equal to the past age of the earth. Then, regarded as a being destined to live for three-score years and ten, humanity, although it has been born in a house seventy years old, is itself only three days old. *The Wilder Aspects of Cosmogony [1928]*

- 3 From the intrinsic evidence of his creation, the Great Architect of the Universe now begins to appear as a pure mathematician.

The Mysterious Universe [1930]

- 4 Physics tries to discover the pattern of events which controls the phenomena we observe. But we can never know what this pattern means or how it originates; and even if some superior intelligence were to tell us, we should find the explanation unintelligible.

Physics and Philosophy [1942]

McLandburgh Wilson

fl. 1915

- 5 'Twixt the optimist and pessimist
The difference is droll:
The optimist sees the doughnut
But the pessimist sees the hole.

Optimist and Pessimist

John M[unro] Woolsey

1877–1945

- 6 I am quite aware that owing to some of its scenes [James Joyce's] *Ulysses* is a rather strong draught to ask some sensitive, though normal, persons to take. But my considered opinion, after long reflection, is that whilst in many places the effect of *Ulysses* on the reader is somewhat emetic, nowhere does it tend to be an aphrodisiac.

Ulysses may, therefore, be admitted into the United States.

U.S. v. One Book Called "Ulysses," 5 Federal Supplement 182, 184 [1933], III

Emiliano Zapata

c. 1877–1919

- 7 Men of the South! It is better to die on your feet than to live on your knees!¹ *Attributed*

Martin Buber

1878–1965

- 8 How would man exist if God did not need him, and how would you exist? You need God in order to be, and God needs you—for that is the meaning of your life. *I and Thou² [1923]*

George M[ichael] Cohan

1878–1942

- 9 Always Leave Them Laughing When You Say Goodbye. *Mother Goose [1903], title of song*

- 10 Give my regards to Broadway,
Remember me to Herald Square,
Tell all the gang at Forty-second Street
That I will soon be there.

Little Johnny Jones [1904]. Give My Regards to Broadway

- 11 I'm a Yankee Doodle dandy,
A Yankee Doodle do or die;
A real live nephew of my Uncle Sam's
Born on the Fourth of July.

Little Johnny Jones. Yankee Doodle Dandy

- 12 The Yanks are coming,
The drums rum-tumming everywhere.

Over There [1917]

- 13 And we won't come back till it's over over there.

Over There

- 14 What's all the shootin' for? *The Tavern [1920]*

Adelaide Crapsey

1878–1914

- 15 These be
Three silent things:

¹Mejor morir a pie que vivir en rodillas.

Later a Republican watchword in the Spanish Civil War [1936–1939], especially identified with a speech at Madrid [July 18, 1936] by LA PASIONARIA [DOLORES IBARRURI], 744.

See Franklin D. Roosevelt, 698:16.

²Translated by WALTER KAUFFMANN.

The falling snow . . . the hour
 Before the dawn . . . the mouth of one
 Just dead. *Cinquain: Triad*

Harry Emerson Fosdick

1878–1969

- 1 The Sea of Galilee and the Dead Sea are made of the same water. It flows down, clear and cool, from the heights of Hermon and the roots of the cedars of Lebanon. The Sea of Galilee makes beauty of it, for the Sea of Galilee has an outlet. It gets to give. It gathers in its riches that it may pour them out again to fertilize the Jordan plain. But the Dead Sea with the same water makes horror. For the Dead Sea has no outlet. It gets to keep.
The Meaning of Service [1920]

Don[ald Robert Perry] Marquis

1878–1937

- 2 I love you as New Englanders love pie!
Sonnets to a Red-Haired Lady [1922], XII
- 3 dedicated to babs
 with babs knows what
 and babs knows why
archy¹ and mehitabel [1927]²
- 4 oh i should worry and fret
 death and i will coquette
 there s a dance in the old dame yet
 toujours gai toujours gai
archy and mehitabel. the song of mehitabel
- 5 procrastination is the
 art of keeping
 up with yesterday
archy and mehitabel. certain maxims of archy
- 6 an optimist is a guy
 that has never had
 much experience
archy and mehitabel. certain maxims of archy
- 7 what in hell
 have i done to deserve
 all these kittens
archy and mehitabel. mehitabel and her kittens
- 8 dance mehitabel dance
 caper and shake a leg

¹Archy, a cockroach, is unable to use the shift key on the typewriter for capitals and punctuation.

²Published later with other works by archy as *the lives and times of archy and mehitabel* [1943].

what little blood is left
 will fizz like wine in a keg
archy and mehitabel. mehitabel dances with boreas

- 9 i have noticed
 that when
 chickens quit
 quarrelling over their
 food they often
 find that there is
 enough for all of them
 i wonder if
 it might not
 be the same way
 with the
 human race
archy's life of mehitabel [1933]. random thoughts by archy
- 10 it is a cheering thought to think
 that god is on the side of the best digestion³
archy does his part [1935]. the big bad wolf
- 11 there is always
 a comforting thought
 in time of trouble when
 it is not our trouble
archy does his part. comforting thoughts
- 12 it wont be long now it wont be long
 man is making deserts of the earth
 it wont be long now
 before man will have it used up
 so that nothing but ants
 and centipedes and scorpions
 can find a living on it
archy does his part. what the ants are saying
- 13 what man calls civilization
 always results in deserts
archy does his part. what the ants are saying
- 14 it wont be long now it wont be long
 till earth is barren as the moon
 and sapless as a mumbled bone
archy does his part. what the ants are saying

John Masefield

1878–1967

- 15 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,

³Give me a good digestion, Lord, / And also something to digest. — ANONYMOUS, *A Pilgrim's Grace*, st. 1

And a gray mist on the sea's face and a gray dawn
breaking. *Sea Fever [1902], st. 1*

1 I must down to the seas again, for the call of the
running tide
Is a wild call and a clear call that may not be
denied. *Sea Fever, st. 2*

2 I must down to the seas again, to the vagrant
gypsy life,
To the gull's way and the whale's way where the
wind's like a whetted knife;
And all I ask is a merry yarn from a laughing
fellow rover,
And quiet sleep and a sweet dream when the long
trick's over. *Sea Fever, st. 3*

3 It's a warm wind, the west wind, full of birds' cries.
The West Wind [1902], st. 1

4 Quinquere of Nineveh from distant Ophir,
Rowing home to haven in sunny Palestine,
With a cargo of ivory,
And apes and peacocks,
Sandalwood, cedarwood, and sweet white wine.
Cargoes, st. 1

5 Dirty British coaster with a salt-caked smokestack,
Butting through the Channel in the mad March
days,
With a cargo of Tyne coal,
Road rail, pig lead,
Firewood, ironware, and cheap tin trays.
Cargoes, st. 3

Paul Reynaud

1878–1966

6 We shall win because we are the stronger.¹
Radio Speech [September 10, 1939]

Carl Sandburg

1878–1967

7 I am the people—the mob—the crowd—the mass.
Do you know that all the great work of the world is
done through me?

I Am the People, the Mob [1916]

8 Hog butcher for the world,
Tool maker, stacker of wheat,
Player with railroads and the nation's freight
handler;
Stormy, husky, brawling,
City of the big shoulders. *Chicago [1916]*

¹Nous vaincrons parce que nous sommes les plus forts.
The phrase became a war slogan.

9 The fog comes
on little cat feet.
It sits looking
over harbor and city
on silent haunches
and then moves on. *Fog [1916]*

10 Pile the bodies high at Austerlitz and Waterloo.
Shovel them under and let me work—
I am the grass; I cover all. *Grass [1918]*

11 I tell you the past is a bucket of ashes.
Prairie [1918]

12 When Abraham Lincoln was shoveled into the
tombs, he forgot the copperheads and the
assassin . . . in the dust, in the cool tombs.
Cool Tombs [1918]

13 Lay me on an anvil, O God.
Beat me and hammer me into a crowbar.
Let me pry loose old walls.
Let me lift and loosen old foundations.
Prayers of Steel [1920]

14 Drum on your drums, batter on your banjos, sob
on the long cool winding saxophones.
Go to it, O jazzmen. *Jazz Fantasia [1920]*

15 The republic is a dream.
Nothing happens unless first a dream.
Washington Monument by Night [1922]

16 Sometime they'll give a war and nobody will
come.² *The People, Yes [1936]*

17 The people will live on.
The learning and blundering people will live on.
They will be tricked and sold and again sold
And go back to the nourishing earth for rootholds.
The People, Yes

18 The people know the salt of the sea
and the strength of the winds
lashing the corners of the earth.
The people take the earth
as a tomb of rest and a cradle of hope.
Who else speaks for the Family of Man?
The People, Yes

19 This old anvil laughs at many broken hammers.
There are men who can't be bought.
The People Will Live On [1936]

²Suppose They Gave a War, and No One Came. — CHARLOTTE
KEYES [1914–], *article in McCall's* [October 1966]

Upton [Beall] Sinclair

1878–1968

- 1 Now and then a visitor wept, to be sure; but this slaughtering machine went on, visitors or no visitors. It was like some horrible crime committed in a dungeon, all unseen and unheeded, buried out of sight and of memory. *The Jungle [1906], ch. 3*
- 2 I aimed at the public's heart, and by accident I hit it in the stomach.¹
On The Jungle [in Cosmopolitan, October 1906]

Louis Edwin Thayer

1878–1956

- 3 I fancy when I go to rest someone will bring to light
Some kindly word or goodly act long buried out of sight;
But, if it's all the same to you, just give to me,
instead,
The bouquets while I'm living and the knocking
when I'm dead.
Of Post-Mortem Praises, st. 1

John Broadus Watson

1878–1958

- 4 Give me a dozen healthy infants, well-formed, and my own specified world to bring them up in and I'll guarantee to take any one at random and train him to become any type of specialist I might select—doctor, lawyer, artist, merchant chief and, yes, even beggarman and thief, regardless of his talents, penchants, tendencies, abilities, vocations, and race of his ancestors. *Behaviorism [1925], ch. 5*
- 5 The universe will change if you bring up your children, not in the freedom of the libertine, but in behavioristic freedom. *Behaviorism, 12*

Hans Zinsser

1878–1940

- 6 The scientist takes off from the manifold observations of predecessors, and shows his intelligence, if any, by his ability to discriminate between the im-

¹I haven't been able to ate anything more nourishin' thin a cucumber in a week. A little while ago no wan cud square away at a beefsteak with better grace thin meself. Today th' wurrud restrhant makes me green in the face. How did it all come about? A young fellow wrote a book.—FINLEY PETER DUNNE ("Mr. Dooley") in *Collier's* [1906]

portant and the negligible, by selecting here and there the significant steppingstones that will lead across the difficulties to new understanding. The one who places the last stone and steps across to the terra firma of accomplished discovery gets all the credit. *As I Remember Him [1940], ch. 20*

Nancy [Witcher Langhorne] Astor

1879–1964

- 7 I married beneath me. All women do.
Attributed

Ethel Barrymore

1879–1959

- 8 That's all there is, there isn't any more.
Signature curtain line added by her to the play Sunday [1904] by THOMAS RACEWARD

Sir William Henry Beveridge

1879–1963

- 9 There is no inherent mechanism in our present system which can with certainty prevent competitive sectional bargaining for wages from setting up a vicious spiral of rising prices under full employment. *Full Employment in a Free Society [1945]*

Louis Brownlow

1879–1963

- 10 They [the President's aides] should be possessed of high competence, great physical vigor, and a passion for anonymity.²
Administrative Management in the Government of the United States: Report of the President's Committee on Administrative Management [January 1937]

James Branch Cabell

1879–1958

- 11 I am willing to taste any drink once.
Jurgen [1919], ch. 16

²Tell the President that the way to solve his problem is to find that one man who would turn out to be . . . possessed of high competence, great physical vigor, and a passion for anonymity.—TOM JONES (*private secretary to Prime Minister Stanley Baldwin*) to Brownlow [1936]

- 1 The optimist proclaims that we live in the best of all possible worlds; and the pessimist fears this is true.
The Silver Stallion [1926], ch. 26

Ch'en Tu-hsiu¹

1879–1942

- 2 The pulse of modern life is economic and the fundamental principle of economic production is individual independence.

The New Youth [December 1916]

- 3 Man's happiness in life is the result of man's own effort and is neither the gift of God nor a spontaneous natural product.

The New Youth [February 1918]

Albert Einstein

1879–1955

- 4 $E = mc^2$.
*Statement of the mass-energy equivalence relationship*²

- 5 The most beautiful thing we can experience is the mysterious. It is the source of all true art and science.

What I Believe [1930]

- 6 Concern for man himself and his fate must always form the chief interest of all technical endeavors, concern for the great unsolved problems of the organization of labor and the distribution of goods—in order that the creations of our mind shall be a blessing and not a curse to mankind. Never forget this in the midst of your diagrams and equations.

Address, California Institute of Technology [1931]

- 7 The whole of science is nothing more than a refinement of everyday thinking.

Physics and Reality [1936]

- 8 Physical concepts are free creations of the human mind, and are not, however it may seem, uniquely determined by the external world.

Evolution of Physics [1938]

- 9 Some recent work by E. Fermi and L. Szilard, which has been communicated to me in manuscript, leads me to expect that the element uranium may be turned into a new and important source of energy in the immediate future. Certain aspects of the

¹From *Sources of Chinese Tradition* [1960], edited by WILLIAM THEODORE DE BARY. Ch'en was the founder [1921] of the Chinese Communist Party.

²Energy equals mass times the speed of light squared.

The original statement is: If a body gives off the energy L in the form of radiation, its mass diminishes by L/c^2 . — EINSTEIN, *Ist die Tragheit eines Körpers von seinem Energiegehalt Abhängig?* [1905]

situation which has arisen seem to call for watchfulness and, if necessary, quick action on the part of the Administration.

Letter to President Franklin D. Roosevelt [August 2, 1939] (the letter that resulted in the assignment of government funds for developing the atom bomb)

- 10 This new phenomena [atomic energy] would also lead to the construction of bombs. . . . A single bomb of this type, carried by boat and exploded in a port, might very well destroy the whole port, together with some of the surrounding territory. However, such bombs might very well prove to be too heavy for transportation by air.

Letter to President Franklin D. Roosevelt [August 2, 1939] (the letter that resulted in the assignment of government funds for developing the atom bomb)

- 11 As long as there are sovereign nations possessing great power, war is inevitable.

Einstein on the atomic bomb. From the Atlantic Monthly [November 1945]

- 12 I do not believe that civilization will be wiped out in a war fought with the atomic bomb. Perhaps two thirds of the people of the earth might be killed, but enough men capable of thinking, and enough books, would be left to start again, and civilization could be restored.

Einstein on the atomic bomb. From the Atlantic Monthly [November 1945]

- 13 Since I do not foresee that atomic energy is to be a great boon for a long time, I have to say that for the present it is a menace. Perhaps it is well that it should be. It may intimidate the human race into bringing order into its international affairs, which, without the pressure of fear, it would not do.

Einstein on the atomic bomb. From the Atlantic Monthly [November 1945]

- 14 I shall never believe that God plays dice with the world.

From PHILIPP FRANK, Einstein, His Life and Times [1947]

- 15 The Lord God is subtle, but malicious he is not.³

Inscription in Jones Hall, Princeton University

- 16 Every intellectual who is called before one of the committees ought to refuse to testify, i.e., he must be prepared . . . for the sacrifice of his personal welfare in the interest of the cultural welfare of his country. . . . This kind of inquisition violates the spirit of the Constitution.

If enough people are ready to take this grave step they will be successful. If not, then the intel-

³Raffiniert ist der Herr Gott, aber Boshaft ist er nicht.

tuals of this country deserve nothing better than the slavery which is intended for them.

*Letter to William Frauenglass [May 16, 1953]*¹

- 1 The unleashed power of the atom has changed everything save our modes of thinking, and we thus drift toward unparalleled catastrophes.

From RALPH E. LAPP, The Einstein Letter That Started It All. In the New York Times Magazine [August 2, 1964]

- 2 Something deeply hidden had to be behind things.

From RALPH E. LAPP, The Einstein Letter That Started It All. In the New York Times Magazine [August 2, 1964]
[autobiographical handwritten note]

E[dward] M[organ] Forster

1879–1970

- 3 Only connect! That was the whole of her sermon. Only connect the prose and the passion, and both will be exalted, and human love will be seen at its height. Live in fragments no longer. Only connect, and the beast and the monk, robbed of the isolation that is life to either, will die.

Howards End [1910], ch. 22

- 4 The echo began in some indescribable way to undermine her hold on life. Coming at a moment when she chanced to be fatigued, it had managed to murmur, “Pathos, piety, courage—they exist, but are identical, and so is filth. Everything exists, nothing has value.” If one had spoken vileness in that place, or quoted lofty poetry, the [echo’s] comment would have been the same—“Ou-boum.”

A Passage to India [1924]

- 5 If I had to choose between betraying my country and betraying my friend, I hope I should have the guts to betray my country.

Two Cheers for Democracy [1951]. What I Believe

- 6 Two cheers for Democracy: one because it admits variety and two because it permits criticism. Two cheers are quite enough: there is no occasion to give three.

Two Cheers for Democracy. What I Believe

[Stella Maria] Miles Franklin

1879–1954

- 7 Weariness! Weariness! This was life—my life—my career, my brilliant career! I was fifteen—fifteen!

¹Einstein’s letter was published in the *New York Times* [June 12, 1953]. Frauenglass had been subpoenaed to testify before the Senate Internal Security Subcommittee.

A few fleeting hours and I would be as old as those around me.

My Brilliant Career [1901], ch. 5

Edmund L. Gruber

1879–1941

- 8 Over hill, over dale, we have hit the dusty trail
And those caissons go rolling along.

*The Caisson Song*² [1908]

- 9 Oh, it’s hi-hi-ye! for the field artillery,
Shout out your numbers loud and strong,
And where’er we go, you will always know
That those caissons are rolling along.

The Caisson Song

Joe Hill [Joseph Hillstrom]

1879–1915

- 10 Work and pray, live on hay,
You’ll get pie in the sky when you die.

The Preacher and the Slave

- 11 Don’t waste any time mourning—organize!
Letter to William D. Haywood [November 18, 1915, the day before Hill’s execution]

John Haynes Holmes

1879–1964

- 12 If Christians were Christians, there would be no anti-Semitism. Jesus was a Jew. There is nothing that the ordinary Christian so dislikes to remember as this awkward historical fact.

The Sensible Man’s View of Religion [1933]

- 13 The universe is not hostile, nor yet is it friendly.
It is simply indifferent.

The Sensible Man’s View of Religion

Vachel Lindsay

1879–1931

- 14 Booth died blind and still by faith he trod,
Eyes still dazzled by the ways of God.

General William Booth Enters into Heaven [1913], II

²The 1st Battalion of the 5th Field Artillery relieved the 2nd Battalion in the Philippines [April 1908]. Gruber, then a lieutenant in the 5th, was asked to write a song that would symbolize the spirit of the reunited regiment. There are many variant wordings.

1 Sleep softly . . . eagle forgotten . . . under the
stone.
*The Eagle That Is Forgotten*¹ [1913], st. 5

2 Factory windows are always broken.
Somebody's always throwing bricks,
Somebody's always heaving cinders,
Playing ugly Yahoo tricks. *Factory Windows*, st. 1

3 Fat black bucks in a wine-barrel room,
Barrel-house kings; with feet unstable,
Sagged and reeled and pounded on the table,
Pounded on the table,
Beat an empty barrel with the handle of a broom.
The Congo [1914], pt. I

4 Then I saw the Congo, creeping through the black,
Cutting through the forest with a golden track.
The Congo, I

5 Be careful what you do,
Or Mumbo-Jumbo, God of the Congo,
And all of the other
Gods of the Congo,
Mumbo-Jumbo will hoo-doo you. *The Congo*, I

6 A bronzed, lank man! His suit of ancient black,
A famous high top-hat and plain worn shawl
Make him the quaint great figure that men love,
The prairie-lawyer, master of us all.
Abraham Lincoln Walks at Midnight [1914],
st. 3

7 Spring came on forever,
Spring came on forever,
Said the Chinese nightingale.
The Chinese Nightingale [1917], end

8 Planting the trees that would march and train
On, in his name to the great Pacific,
Like Birnam Wood to Dunsinane,
Johnny Appleseed² swept on.
In Praise of Johnny Appleseed

Dixon Lanier Merritt

1879–1972

9 A wonderful bird is the pelican,
His bill will hold more than his belican.
He can take in his beak

¹John Peter Altgeld [1847–1902; governor of Illinois, 1893–1897], widely criticized for pardoning, in June 1893, the anarchists who had been serving life terms since the Haymarket riot in Chicago on May 4, 1886. In pardoning them, Altgeld declared that “the judge conducted the trial with malicious ferocity.”

²John Chapman [1774–1847].

Remember Johnny Appleseed, / All ye who love the apple; / He served his kind by word and deed, / In God's grand greenwood chapel. — WILLIAM HENRY VENABLE [1836–1920], *Johnny Appleseed*, st. 25

Food enough for a week,
But I'm damned if I see how the helican.
The Pelican [1910]

Jack Norworth

1879–1959

10 Take me out to the ball game,
Take me out with the crowd.
Buy me some peanuts and cracker-jack—
I don't care if I never get back.
Take Me Out to the Ball Game [1908]³

11 For it's one, two, three strikes you're out
At the old ball game.
Take Me Out to the Ball Game

Will[iam Penn Adair] Rogers

1879–1935

12 All I know is just what I read in the papers.
Prefatory remark

13 I tell you folks, all politics is applesauce.
The Illiterate Digest [1924], p. 30

14 Everything is funny as long as it is happening to
somebody else. *The Illiterate Digest*, p. 131

15 More men have been elected between sundown
and sunup than ever were elected between sunup
and sundown. *The Illiterate Digest*, p. 152

16 A comedian can only last till he either takes him-
self serious or his audience takes him serious.
Syndicated newspaper article

17 I not only “don't choose to run”⁴ [for President]
but I don't even want to leave a loophole in case I
am drafted, so I won't “choose.” I will say “won't
run” no matter how bad the country will need a co-
median by that time.
Syndicated newspaper article

18 Politics has got so expensive that it takes lots of
money to even get beat with.
Syndicated newspaper article

19 My forefathers didn't come over on the *May-*
flower, but they met the boat.⁵ *Remark*

20 I joked about every prominent man in my life-
time, but I never met one I didn't like. *Epitaph*

³Music by ALBERT VON TILZER [1878–1956].

⁴See Coolidge, 659:20.

⁵Rogers was part Cherokee.

Joseph Stalin
[Iosif Vissarionovich Dzhugashvili]

1879–1953

- 1 Print is the sharpest and the strongest weapon of our party.
Speech [April 19, 1923]
- 2 The most remarkable thing about socialist competition is that it creates a basic change in people's view of labor, since it changes the labor from a shameful and heavy burden into a matter of honor, matter of fame, matter of valor and heroism.
Speech [June 27, 1930]
- 3 The Hitlerite blackguards . . . have turned Europe into a prison of nations,¹ and this they call the new order in Europe.
Address to the Moscow Soviet [November 6, 1942]
- 4 The Pope! How many divisions has *he* got?
From WINSTON CHURCHILL, The Gathering Storm [1948]
- 5 You cannot make a revolution with silk gloves.
Attributed
- 6 A single death is a tragedy, a million deaths is a statistic.
Attributed

Bessie Anderson Stanley

1879–1952

- 7 He has achieved success who has lived well, laughed often and loved much; who has enjoyed the trust of pure women and the love of little children; who has filled his niche and accomplished his task; who has left the world better than he found it, whether by an improved poppy, a perfect poem, or a rescued soul; who has never lacked appreciation of earth's beauty or failed to express it; who has always looked for the best in others and given them the best he had; whose life was an inspiration; whose memory a benediction.
Success [1904]. Prize-winning definition in contest conducted by the Brown Book Magazine, Boston

Wallace Stevens

1879–1955

- 8 Twenty men crossing a bridge,
 Into a village,

¹ . . . The saying that Russia is a prison of nations.—VLADIMIR ILYICH LENIN, *On the Question of National Policy* (and elsewhere)

- Are twenty men crossing twenty bridges,
 Into twenty villages,
 Or one man
 Crossing a single bridge into a village.
Metaphors of a Magnifico [1923]
- 9 The book of moonlight is not written yet.
The Comedian as the Letter C [1923], III, 1
- 10 And as he came he saw that it was spring,
 A time abhorrent to the nihilist
 Or searcher for the fecund minimum.
The Comedian as the Letter C, III, 4
- 11 The natives of the rain are rainy men.
The Comedian as the Letter C, IV, 1
- 12 The plum survives its poems.
The Comedian as the Letter C, V, 1
- 13 Green crammers of the green fruits of the world.
The Comedian as the Letter C, VI, 2
- 14 Poetry is the supreme fiction, madame.
A High-Toned Old Christian Woman [1923]
- 15 Let be be finale of seem.
 The only emperor is the emperor of ice-cream.
The Emperor of Ice-Cream [1923]
- 16 Only, here and there, an old sailor,
 Drunk and asleep in his boots,
 Catches tigers
 In red weather.
Disillusionment of Ten O'Clock [1923]
- 17 Complacencies of the peignoir, and late
 Coffee and oranges in a sunny chair.
Sunday Morning [1923], st. 1
- 18 She says, "But in contentment I still feel
 The need of some imperishable bliss."
 Death is the mother of beauty; hence from her,
 Alone, shall come fulfillment to our dreams
 And our desires.
Sunday Morning, st. 5
- 19 We live in an old chaos of the sun,
 Or old dependency of day and night,
 Or island solitude, unsponsored, free,
 Of that wide water, inescapable.
 Deer walk upon our mountains, and the quail
 Whistle about us their spontaneous cries;
 Sweet berries ripen in the wilderness;
 And, in the isolation of the sky,
 At evening, casual flocks of pigeons make
 Ambiguous undulations as they sink,
 Downward to darkness, on extended wings.
Sunday Morning, st. 8
- 20 Chieftain Iffucan of Azcan in caftan
 Of tan with henna hackles, halt!
Bantams in Pine Woods [1923], st. 1

- 1 Damned universal cock, as if the sun
Was blackamoor to bear your blazing tail.
Bantams in Pine Woods, st. 2
- 2 I placed a jar in Tennessee,
And round it was, upon a hill.
It made the slovenly wilderness
Surround that hill.
Anecdote of the Jar [1923], st. 1
- 3 Frogs Eat Butterflies. Snakes Eat Frogs. Hogs
Eat Snakes. Men Eat Hogs.
Title of poem [1923]
- 4 Just as my fingers on these keys
Make music, so the self-same sounds
On my spirit make a music, too.
Peter Quince at the Clavier [1923], I
- 5 Beauty is momentary in the mind—
The fitful tracing of a portal;
But in the flesh it is immortal.
The body dies; the body's beauty lives.
Peter Quince at the Clavier, IV
- 6 Susanna's music touched the bawdy strings
Of those white elders; but, escaping,
Left only Death's ironic scraping.
Now, in its immortality, it plays
On the clear viol of her memory,
And makes a constant sacrament of praise.
Peter Quince at the Clavier, IV
- 7 I do not know which to prefer,
The beauty of inflections
Or the beauty of innuendoes,
The blackbird whistling
Or just after.
*Thirteen Ways of Looking at a Blackbird
[1923], st. 5*
- 8 She sang beyond the genius of the sea.
The water never formed to mind or voice,
Like a body wholly body, fluttering
Its empty sleeves; and yet its mimic motion
Made constant cry, caused constantly a cry,
That was not ours although we understood,
Inhuman, of the veritable ocean.
The Idea of Order at Key West [1936], st. 1
- 9 Poetry is the subject of the poem.
*The Man with the Blue Guitar [1937],
XXII*
- 10 I am a native in this world
And think in it as a native thinks.
The Man with the Blue Guitar, XXVIII
- 11 Light
Is the lion that comes down to drink.
The Glass of Water [1942], st. 2
- 12 A. A violent order is disorder; and
B. A great disorder is an order. These
Two things are one.
Connoisseur of Chaos [1942], st. 1
- 13 One's grand flights, one's Sunday baths,
One's tootings at the weddings of the soul
Occur as they occur.
*The Sense of the Sleight-of-Hand Man [1942],
st. 1*
- 14 And, capable, created in his mind,
Eventual victor, out of the martyrs' bones
The ultimate elegance: the imagined land.
Mrs. Alfred Uruguay [1942], st. 4
- 15 The prologues are over. It is a question, now,
Of final belief. So, say that final belief
Must be in a fiction. It is time to choose.
Asides on the Oboe [1942], st. 1
- 16 To get at the thing
Without gestures is to get at it as
Idea.
*So-and-So Reclining on Her Couch [1947],
st. 6*
- 17 It was the last nostalgia: that he
Should understand.
Esthétique du Mal [1947], X
- 18 The greatest poverty is not to live
In a physical world, to feel that one's desire
Is too difficult to tell from despair.
Esthétique du Mal, XV
- 19 Thus the theory of description matters most.
It is the theory of the word for those
For whom the word is the making of the world,
The buzzing world and lispings firmament.
It is a world of words to the end of it,
In which nothing solid is its solid self.
Description Without Place [1947], VII
- 20 Torn by dreams,
By the terrible incantations of defeats
And by the fear that defeats and dreams
are one.
The whole race is a poet that writes down
The eccentric propositions of its fate.
Men Made Out of Words [1947]
- 21 The inconceivable idea of the sun.
You must become an ignorant man again
And see the sun again with an ignorant eye
And see it clearly in the idea of it.
*Notes Toward a Supreme Fiction [1947]. It
Must Be Abstract, I*

- 1 The death of one god is the death of all.
Notes Toward a Supreme Fiction. It Must Be Abstract, I
- 2 It is the celestial ennui of apartments
 That sends us back to the first idea.
Notes Toward a Supreme Fiction. It Must Be Abstract, II
- 3 And still the grossest iridescence of ocean
 Howls hoo and rises and howls hoo and falls.
Notes Toward a Supreme Fiction. It Must Be Abstract, III
- 4 We are the mimics. Clouds are pedagogues.
Notes Toward a Supreme Fiction. It Must Be Abstract, IV
- 5 The President ordains the bee to be
 Immortal.
Notes Toward a Supreme Fiction. It Must Change, II
- 6 Booming and booming of the new-come bee.
Notes Toward a Supreme Fiction. It Must Change, II
- 7 He chose to include the things
 That in each other are included, the whole,
 The complicate, the amassing harmony.
Notes Toward a Supreme Fiction. It Must Give Pleasure, VI
- 8 These external regions, what do we fill them with
 Except reflections, the escapades of death,
 Cinderella fulfilling herself beneath the roof.
Notes Toward a Supreme Fiction. It Must Give Pleasure, VIII
- 9 Perhaps
 The man-hero is not the exceptional monster,
 But he that of repetition is most master.
Notes Toward a Supreme Fiction. It Must Give Pleasure, IX
- 10 They will get it straight one day at the Sorbonne.
Notes Toward a Supreme Fiction. It Must Give Pleasure, X
- 11 And one trembles to be so understood and, at last,
 To understand, as if to know became
 The fatality of seeing things too well.
The Novel [1950], st. 16
- 12 We keep coming back and coming back
 To the real: to the hotel instead of the hymns
 That fall upon it out of the wind.
An Ordinary Evening in New Haven [1950], IX
- 13 Total grandeur of a total edifice,
 Chosen by an inquisitor of structures
- For himself. He stops upon this threshold
 As if the design of all his words takes form
 And frame from thinking and is realized.
To an Old Philosopher in Rome [1950], st. 16
- 14 Light the first light of evening, as in a room
 In which we rest and, for small reason, think
 The world imagined is the ultimate good.
Final Soliloquy of the Interior Paramour [1950], st. 1
- 15 We say God and the imagination are one . . .
 How high that highest candle lights the dark.
Final Soliloquy of the Interior Paramour, st. 5¹
- 16 There it was, word for word,
 The poem that took the place of a mountain.
The Poem That Took the Place of a Mountain [1952], st. 1
- 17 That scrawny cry—It was
 A chorister whose *c* preceded the choir.
 It was part of the colossal sun.
Not Ideas About the Thing but the Thing Itself [1954], st. 5
- 18 The palm at the end of the mind,
 Beyond the last thought, rises . . .
 A gold-feathered bird
 Sings in the palm. *Of Mere Being [1957], st. 1, 2*
- 19 The essential gaudiness of poetry.
Stevens's note to The Emperor of Ice-Cream
- 20 The essential thing in form is to be free in what-
 ever form is used. A free form does not assure free-
 dom. As a form, it is just one more form. So that it
 comes to this, I suppose, that I believe in freedom
 regardless of form. *A Note on Poetry [1937]*
- 21 What makes the poet the potent figure that he is,
 or was, or ought to be, is that he creates the world
 to which we turn incessantly and without knowing
 it and that he gives to life the supreme fictions with-
 out which we are unable to conceive of it.
The Noble Rider and the Sound of Words [1942]
- 22 The subject matter of poetry is not that “collec-
 tion of solid, static objects extended in space” but
 the life that is lived in the scene that it composes;
 and so reality is not that external scene but the life
 that is lived in it. Reality is things as they are.
The Necessary Angel [1951]
- 23 His [the poet's] function is to make his imagina-
 tion theirs [the people's] and he fulfills himself only
 as he sees his imagination become the light in the
 minds of others. His role, in short, is to help people
 to live their lives. *The Necessary Angel*

¹Ellipses are in the original text.

1 The humble are they that move about the world
with the lure of the real in their hearts.
*The Necessary Angel. About One of Marianne
Moore's Poems*

2 Poetry is poetry, and one's objective as a poet is
to achieve poetry precisely as one's objective in music
is to achieve music.
*On selecting Domination of Black as his best
poem*

3 A poem is a meteor.
Opus Posthumous [1957]. Adagia

4 A poet looks at the world as a man looks at a
woman. *Opus Posthumous. Adagia*

5 All history is modern history.
Opus Posthumous. Adagia

6 All poetry is experimental poetry.
Opus Posthumous. Adagia

7 Poetry is a purging of the world's poverty and
change and evil and death. It is a present perfecting,
a satisfaction in the irremediable poverty of life.
Opus Posthumous. Adagia

8 In the world of words, the imagination is one of
the forces of nature. *Opus Posthumous. Adagia*

9 God is in me or else is not at all (does not exist).
Opus Posthumous. Adagia

10 The world is a force, not a presence.
Opus Posthumous. Adagia

11 Poetry is a search for the inexplicable.
Opus Posthumous. Adagia

Simeon Strunsky

1879–1948

12 Famous remarks are very seldom quoted correctly.
No Mean City [1944], ch. 38

Leon Trotsky [Lev Davidovich Bronstein]

1879–1940

13 The literary “fellow travelers” of the Revolution.
Literature and Revolution [1923], ch. 2

14 The dictatorship of the Communist Party is
maintained by recourse to every form of violence.
Terrorism and Communism [1924], p. 71

15 It was the supreme expression of the mediocrity
of the apparatus that Stalin himself rose to his position.
My Life [1930], ch. 40

16 The vengeance of history is more terrible than the
vengeance of the most powerful General Secretary.
Stalin [1946], ch. 12

Guillaume Apollinaire [Wilhelm Apollinaris de Kostrowitsky]

1880–1918

17 Shepherdess, O Eiffel Tower, your flock of bridges
is bleating this morning.¹
Alcools [1913].² Zone

18 Come night, strike hour.
Days go, I endure.³
*Alcools. Le Pont Mirabeau (Mirabeau
Bridge), refrain*

19 I hibernated in my past.⁴
*Alcools. La Chanson du Mal-Aimé (Song of
the Poorly Loved), st. 10*

20 O Milky Way, sister in whiteness
To Canaan's rivers and the bright
Bodies of lovers drowned,
Can we follow toilsomely
Your path to other nebulae?⁵
*Alcools. La Chanson du Mal-Aimé (Song of
the Poorly Loved), st. 13 (also st. 27)*

21 Pass on, let us pass, all is passing,
And I will look back many times:
The sound of hunting horns, when it dies
On the wind, is like our memories.⁶
*Alcools. Cors de Chasse (Hunting Horns),
st. 2, 3*

George Asaf [George H. Powell]

1880–1951

22 What's the use of worrying?
It never was worthwhile,
So, pack up your troubles in your old kit-bag,
And smile, smile, smile.
*Pack Up Your Troubles in Your Old Kit-Bag
[1915]⁷*

¹Bergère ô tour Eiffel le troupeau des ponts bêle ce matin.

²Translated by WILLIAM MEREDITH.

³Vienne la nuit sonne l'heure / Les jours s'en vont je demeure.

⁴J'ai hiberné dans mon passé.

Translated by ROGER SHATTUCK.

⁵Voie lactée ô soeur lumineuse / Des blancs ruisseaux de
Chanaan / Et des corps blancs des amoureuses / Nageurs morts
suivrons-nous d'ahan / Ton cours vers d'autres nébuleuses.

⁶Passons passons puisque tout passe / Je me retournerai souvent /
Les souvenirs sont cors de chasse / Dont meurt le bruit parmi le
vent.

⁷Music by FELIX POWELL.

Alexander Blok

1880–1921

- 1 With your whole body, with your whole heart, with your whole conscience, listen to the Revolution. . . . This is the music everyone who has ears should hear.

The Intelligentsia and the Revolution [1918]

W[illiam] C[laude] Fields

1880–1946

- 2 It ain't a fit night out for man or beast.
The Fatal Glass of Beer
- 3 Anyone who hates children and dogs can't be all bad.¹ *Attributed*
- 4 On the whole, I'd rather be in Philadelphia.
Attributed epitaph

George [Joseph] Herriman

1880–1944

- 5 I ain't a Kat . . . and I ain't Crazy . . . it's what's behind me that I am . . . it's the idea behind me, Ignatz, and that's wot I am.
Crazy Kat (comic strip) [1913 and after]
- 6 In my Kosmis there will be no feeva of discord . . . all my immotions will function in hominy and kind feelings.
Crazy Kat

Helen Keller

1880–1968

- 7 The mystery of language was revealed to me. I knew then that “w-a-t-e-r” meant the wonderful cool something that was flowing over my hand. That living word awakened my soul, gave it light, joy, set it free!
The Story of My Life [1902], ch. 4

Douglas MacArthur

1880–1964

- 8 I shall return.
On arriving in Australia from the Philippines [March 30, 1942]
- 9 I have returned. By the grace of Almighty God, our forces stand again on Philippine soil.
On landing on Leyte [October 17, 1944]

¹Anyone who hates babies and dogs can't be all bad.—LEO C. ROSTEN [1908–1997], in *tribute to Fields at a banquet* [1939]

The quip has become more familiar in the form attributed to Fields.

- 10 I see that the old flagpole still stands. Have your troops hoist the colors to its peak, and let no enemy ever haul them down.

To Colonel George M. Jones and 503rd Regimental Combat Team, who recaptured Corregidor [March 2, 1945]

- 11 In war there is no substitute for victory.
Address to a Joint Meeting of Congress [April 19, 1951]
- 12 I still remember the refrain of one of the most popular barracks ballads of that day, which proclaimed most proudly that old soldiers never die; they just fade away. I now close my military career and just fade away.²
Address to a Joint Meeting of Congress [April 19, 1951]

George C[atlett] Marshall

1880–1959

- 13 If man does find the solution for world peace it will be the most revolutionary reversal of his record we have ever known.
Biennial Report of the Chief of Staff, United States Army [September 1, 1945]
- 14 Our policy is directed not against any country or doctrine but against hunger, poverty, desperation and chaos. Its purpose should be the revival of a working economy in the world so as to permit the emergence of political and social conditions in which free institutions can exist.
Address at Harvard University [June 5, 1947], announcing the European Recovery Plan (Marshall Plan)
- 15 It is not enough to fight. It is the spirit which we bring to the fight that decides the issue. It is morale that wins the victory.
Military Review [October 1948]

H[enry] L[ouis] Mencken

1880–1956

- 16 The virulence of the national appetite for bogus revelation. *A Book of Prefaces [1917], ch. 1*
- 17 Time is a great legalizer, even in the field of morals. *A Book of Prefaces, 4*
- 18 The public . . . demands certainties. . . . But there are no certainties.
Prejudices, First Series [1919], ch. 3

²See Anonymous, 850:20.

1 All successful newspapers are ceaselessly querulous and bellicose. They never defend anyone or anything if they can help it; if the job is forced upon them, they tackle it by denouncing someone or something else.

Prejudices, First Series, 13

2 The great artists of the world are never Puritans, and seldom even ordinarily respectable.

Prejudices, First Series, 16

3 Philadelphia is the most pecksniffian of American cities, and thus probably leads the world.

The American Language [1919]

4 If, after I depart this vale, you ever remember me and have thought to please my ghost, forgive some sinner and wink your eye at some homely girl.

Epitaph. From Smart Set [December 1921]

5 There are no mute, inglorious Miltons, save in the hallucinations of poets. The one sound test of a Milton is that he functions as a Milton.

Prejudices, Third Series [1922], ch. 3

6 Nine times out of ten, in the arts as in life, there is actually no truth to be discovered; there is only error to be exposed.

Prejudices, Third Series, 3

7 Injustice is relatively easy to bear; what stings is justice.

Prejudices, Third Series, 3

8 The older I grow the more I distrust the familiar doctrine that age brings wisdom.

Prejudices, Third Series, 3

9 Faith may be defined briefly as an illogical belief in the occurrence of the improbable.

Prejudices, Third Series, 14

10 To be happy one must be (*a*) well fed, unhounded by sordid cares, at ease in Zion, (*b*) full of a comfortable feeling of superiority to the masses of one's fellow men, and (*c*) delicately and unceasingly amused according to one's taste. It is my contention that, if this definition be accepted, there is no country in the world wherein a man constituted as I am—a man of my peculiar weakness, vanities, appetites, and aversions—can be so happy as he can be in the United States.

On Being An American [1922]

11 The difference between a moral man and a man of honor is that the latter regrets a discreditable act, even when it has worked and he has not been caught.

Prejudices, Fourth Series [1924], ch. 11

12 Out where the grass grows high, and the horned cattle dream away the lazy afternoons, and men still

fear the powers and principalities of the air—out there between the corn-rows he held his old puissance to the end.

In Memoriam: W[illiam] J[ennings] B[ryan] [1925]

13 No one in this world, so far as I know . . . has ever lost money by underestimating the intelligence of the great masses of the plain people.¹

Notes on journalism, Chicago Tribune [September 19, 1926]

14 Of all escape mechanisms, death is the most efficient.

A Book of Burlesques [1928]

15 When A annoys or injures B on the pretense of saving or improving X, A is a scoundrel.

Newspaper Days: 1899–1906 [1941]

16 Conscience is the inner voice which warns us somebody may be looking.

A Mencken Chrestomathy [1949]. Sententiae

17 Puritanism—The haunting fear that someone, somewhere, may be happy.

A Mencken Chrestomathy. Sententiae

18 There are some people who read too much: the bibliobibuli. I know some who are constantly drunk on books, as other men are drunk on whiskey or religion. They wander through this most diverting and stimulating of worlds in a haze, seeing nothing and hearing nothing.

Minority Report: H. L. Mencken's Notebooks [1956]

19 The booboisie.

Passim

Robert [von Edler] Musil

1880–1942

20 One spent tremendous amounts on the army; but just enough to assure one of remaining the second weakest among the great powers.

The Man Without Qualities [1930],² bk. I, ch. 8

21 The number of portraits one saw of [Emperor Franz Joseph] was almost as great as the number of inhabitants of his realms. . . . Believing in his existence was rather like seeing certain stars although they ceased to exist thousands of years ago.

The Man Without Qualities, I, 20

¹Often misquoted as “No one ever went broke underestimating the intelligence of the American people.”

²Translated by EITHNE WILKINS and ERNST KAISER.

Alfred Noyes

1880–1958

- 1 Go down to Kew in lilac time (it isn't far from London!)
And you shall wander hand in hand with love in summer's wonderland. *Barrel Organ, st. 5*
- 2 The wind was a torrent of darkness among the gusty trees,
The moon was a ghostly galleon tossed upon cloudy seas,
The road was a ribbon of moonlight over the purple moor,
And the highwayman came riding—
Riding—riding—
The highwayman came riding, up to the old inn-door. *The Highwayman*
- 3 I'll come to thee by moonlight, though hell should bar the way. *The Highwayman*

Grantland Rice

1880–1954

- 4 When the One Great Scorer comes to write against your name—
He marks—not that you won or lost—but how you played the game. *Alumnus Football*
- 5 All wars are planned by old men
In council rooms apart. *Two Sides of War, st. 1*
- 6 Outlined against a blue-gray October sky, the Four Horsemen¹ rode again. In dramatic lore they were known as Famine, Pestilence, Destruction, and Death. These are only aliases. Their real names are Stuhldreher, Miller, Crowley, and Layden.
Story on Notre Dame football victory over Army, New York Tribune [October 19, 1924]

Richard Rowland

1880–1947

- 7 The lunatics have taken charge of the asylum.
Comment on the formation of United Artists film corporation [1920]

[Giles] Lytton Strachey

1880–1932

- 8 The art of biography seems to have fallen on evil times in England. . . . With us, the most delicate and humane of all the branches of the art of writing has been relegated to the journeymen of letters; we

do not reflect that it is perhaps as difficult to write a good life as to live one.

Eminent Victorians [1918]. Preface

- 9 If this is dying, then I don't think much of it.
Last words. From MICHAEL HOLROYD, Lytton Strachey [1968], vol. II

Richard Henry Tawney

1880–1962

- 10 Industrialized communities neglect the very objects for which it is worth while to acquire riches in their feverish preoccupation with the means by which riches can be acquired.
The Acquisitive Society [1920]

T[homas] R[ussell] Ybarra

1880–1971

- 11 A Christian is a man who feels
Repentance on a Sunday
For what he did on Saturday
And is going to do on Monday. *The Christian*

Franklin P[ierce] Adams [F.P.A.]

1881–1960

- 12 Christmas is over and Business is Business.
For the Other 364 Days
- 13 Up, to the office . . . and so to bed.
A Ballade of Mr. Samuel Pepys. Refrain
- 14 Ruthlessly pricking our gonfalon bubble,
Making a Giant hit into a double,
Words that are weighty with nothing but trouble:
“Tinker to Evers to Chance.”
Baseball's Sad Lexicon
- 15 The best you get is an even break.
Ballade of Schopenhauer's Philosophy
- 16 Of making many books there is no end—
So Sancho Panza said, and so say I.
Thou wert my guide, philosopher and friend
When only one is shining in the sky.
Lines on and from Bartlett's Familiar Quotations
- 17 Go, lovely Rose that lives its little hour!
Go, little booke! and let who will be clever!
Roll on! From yonder ivy-mantled tower
The moon and I could keep this up forever.
Lines on and from Bartlett's Familiar Quotations

¹Referring to the four allegorical horses in Revelation 6:1–8.

Daisy Ashford
[Margaret Mary Norman]

1881–1972

- 1 Bernard always had a few prayers in the hall and some whiskey afterwards as he was rather pious.
The Young Visitors [1919], ch. 3
- 2 Here on a golden chair was seated the prince of Wales in a lovely ermine cloak and a small but costly crown.
The Young Visitors, 6
- 3 Taking the bull by both horns he kissed her violently on her dainty face. My bride to be he murmured several times.
The Young Visitors, 9

Joseph Campbell

1881–1944

- 4 As a white candle
 In a holy place,
 So is the beauty
 Of an aged face.
The Old Woman, st. 1

Padraic Colum

1881–1972

- 5 A little house—a house of my own—
 Out of the wind's and the rain's way.
An Old Woman of the Roads, st. 6

Sir Alexander Fleming

1881–1955

- 6 It is the lone worker who makes the first advance in a subject: the details may be worked out by a team, but the prime idea is due to the enterprise, thought and perception of an individual.
Address at Edinburgh University [1951]

Edgar A[lbert] Guest

1881–1959

- 7 Somebody said that it couldn't be done,
 But he with a chuckle replied
 That maybe it couldn't, but he would be one
 Who wouldn't say so till he'd tried.
It Couldn't Be Done
- 8 It takes a heap o' livin' in a house t' make it home,
 A heap o' sun an' shadder, an' ye sometimes have
 t' roam
 Afore ye really 'preciate the things ye lef' behind,
 An' hunger fer 'em somehow, with 'em allus on yer
 mind.
Home

Pope John XXIII
[Angelo Giuseppe Roncalli]

1881–1963

- 9 The social progress, order, security and peace of each country are necessarily connected with the social progress, order, security and peace of all other countries.
Pacem in Terris. Encyclical letter [April 11, 1963]
- 10 The representative of the highest spiritual authority of the earth is glad, indeed boasts, of being the son of a humble but robust and honest laborer.
Remark to the mayor of Fleury-sur-Loire. From Wit and Wisdom of Good Pope John, collected by HENRI FESQUET [1963]¹
- 11 Learn how to be a policeman, because that cannot be improvised. As regards being pope, you will see later. Anybody can be pope; the proof of this is that I have become one.
Letter to a young boy. From Wit and Wisdom of Good Pope John, collected by HENRI FESQUET

Pablo Picasso

1881–1973

- 12 God is really only another artist. He invented the giraffe, the elephant, and the cat. He has no real style. He just keeps on trying other things.
From FRANÇOISE GILOT and CARLTON LAKE, Life with Picasso [1964], ch. 1
- 13 Painting isn't an aesthetic operation; it's a form of magic designed as a mediator between this strange hostile world and us, a way of seizing the power by giving form to our terrors as well as our desires.
From FRANÇOISE GILOT and CARLTON LAKE, Life with Picasso, VI
- 14 I am only a public entertainer who has understood his time.
Remark

Pierre Teilhard de Chardin²

1881–1955

- 15 We have only to believe. And the more threatening and irreducible reality appears, the more firmly and desperately must we believe. Then, little by little, we shall see the universal horror unbend, and then smile upon us, and then take us in its more than human arms.
The Divine Milieu [1957], pt. III, ch. 3, sec. B

¹Translated by SALVATOR ATTANASIO.

²Translated by BERNARD WALL.

1 If there were no internal propensity to unite, even at a prodigiously rudimentary level—in indeed in the molecule itself—it would be physically impossible for love to appear higher up.

The Phenomenon of Man [1959], bk. IV, ch. 2, sec. 2

2 From an evolutionary point of view, man has stopped moving, if he ever did move.

The Phenomenon of Man, postscript

William Temple

1881–1944

3 There is no structural organization of society which can bring about the coming of the Kingdom of God on earth, since all systems can be perverted by the selfishness of man.

The Malvern Manifesto [1941]

Ludwig Edler von Mises

1881–1973

4 Unemployment as a mass phenomenon is the outcome of allegedly “pro-labor” policies of the governments and of labor union pressure and compulsion.

Bureaucracy [1944]

5 The market economy as such does not respect political frontiers. Its field is the world.

Human Action [1949]

6 Everybody thinks of economics whether he is aware of it or not. In joining a political party and in casting his ballot, the citizen implicitly takes a stand upon essential economic theories. *Human Action*

7 Statistical figures referring to economic events are historical data. They tell us what happened in a nonrepeatable historical case. *Human Action*

[Sir] P[elham] G[renville] Wodehouse

1881–1975

8 So always look for the silver lining
And try to find the sunny side of life.

Sally [1920].¹ *Look for the Silver Lining*

9 “Sir Jasper Finch-Farrowmere?” said Wilfred.
“ffinch-ffarrowmere,” corrected the visitor, his sensitive ear detecting the capital letters.

Meet Mr. Mulliner [1927]. *A Slice of Life*

¹Music by JEROME KERN.

BUDDY DE SYLVA may have contributed lyrics.

10 No good can come of association with anything labelled Gwladys or Ysobel or Ethyl or Mabelle or Kathryn. But particularly Gwladys.

Very Good, Jeeves [1930]

11 Into the face of the young man who sat on the terrace of the Hotel Magnifique at Cannes there had crept a look of furtive shame, the shifty, hang-dog look which announces that an Englishman is about to talk French.

The Luck of the Bodkins [1936]. *The Luck of the Bodkins*

12 I could see that if not actually disgruntled, he was far from being grunted.

The Code of the Woosters [1938]. *The Code of the Woosters*

13 “I hate you, I hate you!” cried Madeline, a thing I didn’t know anyone ever said except in the second act of a musical comedy.

Stiff Upper Lip, Jeeves [1963]

Max Born

1882–1970

14 The human race has today the means for annihilating itself—either in a fit of complete lunacy, i.e., in a big war, by a brief fit of destruction, or by careless handling of atomic technology, through a slow process of poisoning and of deterioration in its genetic structure.

Bulletin of the Atomic Scientists [June 1957]

Georges Braque

1882–1963

15 Art upsets, science reassures. *Pensées sur l’Art*

16 Truth exists, only falsehood has to be invented. *Pensées sur l’Art*

Percy Williams Bridgman

1882–1961

17 The concept of length is . . . fixed when the operations by which length is measured are fixed . . . The concept is synonymous with the corresponding set of operations.

The Logic of Modern Physics [1927]

Edward Arthur Burroughs, Bishop of Ripon

1882–1934

18 The sum of human happiness would not necessarily be reduced if for ten years every physical and

chemical laboratory were closed and the patient and resourceful energy displayed in them transferred to the lost art of getting on together and finding the formula for making both ends meet in the scale of human life.

Sermon to the British Association for the Advancement of Science, Leeds [September 4, 1927]

Father Divine [George Baker]

c. 1882–1965

- 1 Peace, it's wonderful.
Motto of the Peace Mission Movement

Sir Arthur Stanley Eddington

1882–1944

- 2 It is one thing for the human mind to extract from the phenomena of nature the laws which it has itself put into them; it may be a far harder thing to extract laws over which it has no control. It is even possible that laws which have not their origin in the mind may be irrational, and we can never succeed in formulating them.

Space, Time, and Gravitation [1920], ch. 12

- 3 If an army of monkeys were strumming on typewriters they *might* write all the books in the British Museum.

The Nature of the Physical World [1928], ch. 4

- 4 The road to a knowledge of the stars leads through the atom; and important knowledge of the atom has been reached through the stars.

Stars and Atoms [1928], lecture 1

Felix Frankfurter

1882–1965

- 5 The [Fifteenth] Amendment nullifies sophisticated as well as simple-minded modes of discrimination.

Lane v. Wilson, 307 U.S. 268, 275 [1939]

- 6 The history of liberty has largely been the history of the observance of procedural safeguards.

McNabb v. United States, 318 U.S. 332, 347 [1943]

- 7 One who belongs to the most vilified and persecuted minority in history is not likely to be insensible to the freedoms guaranteed by our Constitution. . . . But as judges we are neither Jew nor Gentile, neither Catholic nor agnostic.

Flag Salute Cases, 319 U.S. 624, 646 [1943]

- 8 After all, this is the Nation's ultimate judicial tribunal, not a super-legal-aid bureau.

Uveges v. Pennsylvania, 335 U.S. 437, 449 [1948]

- 9 In a democratic society like ours, relief must come through an aroused popular conscience that sears the conscience of the people's representatives.

Baker v. Carr, 369 U.S. 186, 270 [1962]

- 10 I know of no title that I deem more honorable than that of Professor of the Harvard Law School.

Of Law and Life and Other Things [1965]

Jean Giraudoux

1882–1944

- 11 There are truths which can kill a nation.

Electra

- 12 Faithful women are all alike, they think only of their fidelity, never of their husbands.

Amphitryon 38 [1929]

Samuel Goldwyn¹

1882–1974

- 13 Include me out. *Attributed*

- 14 In two words: im-possible. *Attributed*

- 15 I read part of it all the way through. *Attributed*

- 16 Anybody who goes to see a psychiatrist ought to have his head examined. *Attributed*

- 17 We've passed a lot of water since then. *Attributed*

- 18 Anything that man says you've got to take with a dose of salts. *Attributed*

- 19 A verbal agreement isn't worth the paper it's written on. *Attributed*

William Frederick Halsey, Jr.

1882–1959

- 20 Attack — Repeat — Attack.

Dispatch to the South Pacific Force before the battle of Santa Cruz Islands [October 26, 1942]

¹Goldwynisms—as his colorful misuses of English were popularly referred to—abounded. With so many gag writers working for him, hardly a lunch in Hollywood went by without somebody's concocting a malapropism and passing it off as something Sam Goldwyn had just said to him.—A. SCOTT BERG, *Goldwyn: A Biography* [1989], p. 396

- 1 Hit hard, hit fast, hit often.
Formula for waging war
- 2 Our ships have been salvaged and are retiring at high speed toward the Japanese fleet.
Radio message after Japanese claims that most of the U.S. Third Fleet had either been sunk or had retired [October 1944]

James Joyce

1882–1941

- 3 He was outcast from life's feast.
Dubliners [1916]. A Painful Case
- 4 Snow was general all over Ireland. It was falling on every part of the dark central plain, on the treeless hills, falling softly upon the Bog of Allen and, farther westward, softly falling into the dark mutinous Shannon waves. It was falling, too, upon every part of the lonely churchyard on the hill where Michael Furey lay buried. It lay thickly drifted on the crooked crosses and headstones, on the spears of the little gate, on the barren thorns. His soul swooned slowly as he heard the snow falling faintly through the universe and faintly falling, like the descent of their last end, upon all the living and the dead.
Dubliners. The Dead
- 5 Ireland is the old sow that eats her farrow.
A Portrait of the Artist as a Young Man [1916], ch. 5
- 6 The artist, like the God of the creation, remains within or behind or beyond or above his handiwork, invisible, refined out of existence, indifferent, paring his fingernails.
A Portrait of the Artist as a Young Man, 5
- 7 Welcome, O life! I go to encounter for the millionth time the reality of experience and to forge in the smithy of my soul the uncreated conscience of my race.
April 27. Old father, old artificer, stand me now and ever in good stead.
A Portrait of the Artist as a Young Man, concluding words of Stephen Dedalus
- 8 The snotgreen sea. The scrotumtightening sea.
Ulysses [1922]
- 9 Agenbite of inwit.¹ Conscience. *Ulysses*
- 10 History, Stephen said, is a nightmare from which I am trying to awake. *Ulysses*
- 11 My patience are exhausted [Martha Clifford]. *Ulysses*

¹*Ayenbite of Inwyt* [remorse of conscience].—Title of treatise on the seven deadly sins by DAN MICHEL OF NORTHGATE [fourteenth century]

- 12 A man of genius makes no mistakes. His errors are volitional and are the portals of discovery.
Ulysses
- 13 I thought well as well him as another and then I asked him with my eyes to ask again yes and then he asked me would I yes to say yes my mountain flower and first I put my arms around him yes and drew him down to me so he could feel my breasts all perfume yes and his heart was going like mad and yes I said yes I will Yes. *Ulysses, last words*

- 14 riverrun, past Eve and Adam's, from swerve of shore to bend of bay, brings us by a commodious vicus of recirculation back to Howth Castle and Environs.
Finnegans Wake [1939], pt. I (opening)

- 15 O
tell me all about
Anna Livia! I want to hear all
about Anna Livia. Well, you know Anna Livia? Yes, of course, we all know Anna Livia. Tell me all. Tell me now. *Finnegans Wake, I*

- 16 Can't hear with bawk of bats, all thim liffeying waters of. Ho, talk save us! My foos won't moos. I feel as old as yonder elm. A tale told of Shaun or Shem? All Livia's daughtersons. Dark hawks hear us. Night! Night! My ho head halls. I feel as heavy as yonder stone. Tell me of John or Shaun? Who were Shem and Shaun the living sons or daughters of? Night now! Tell me, tell me, tell me, elm! Night night! Telmetale of stem or stone. Beside the rivering waters of, hitherandthithering waters of. Night!
Finnegans Wake, I

- 17 Three quarks² for Muster Mark!
Finnegans Wake, II

- 18 I am passing out. O bitter ending! I'll slip away before they're up. They'll never see. Nor know. Nor miss me. And it's old and old it's sad and old it's sad and weary I go back to you, my cold father, my cold mad father, my cold mad feary father, till the near sight of the mere size of him, the moyles and moyles of it, moananoaning, makes me seasilt saltsick and I rush, my only, into your arms, I see them rising! Save me from those therrble prongs!
Finnegans Wake, IV

Fiorello H[enry] La Guardia

1882–1947

- 19 Ticker tape ain't spaghetti.
Speech to the United Nations Relief and Rehabilitation Administration [March 29, 1946]

²The origin of physicist Murray Gell-Mann's name [1964] for the basic building block of matter.

- 1 When I make a mistake it's a beaut!
On an indefensible appointment

Winifred M[ary] Letts
 1882–c. 1936

- 2 I saw the spires of Oxford
 As I was passing by,
 The gray spires of Oxford
 Against a pearl-gray sky.
 My heart was with the Oxford men
 Who went abroad to die.
The Spires of Oxford, st. 1

Jacques Maritain
 1882–1973

- 3 In the modern social order, the *person* is sacrificed to the *individual*. The individual is given universal suffrage, equality of rights, freedom of opinion; while the person, isolated, naked, with no social armor to sustain and protect him, is left to the mercy of all the devouring forces which threaten the life of the soul, exposed to relentless actions and reactions of conflicting interests and appetites. . . . It is a homicidal civilization.
Three Reformers [1925]

A[lan] A[lexander] Milne¹
 1882–1956

- 4 James James
 Morrison Morrison
 Weatherby George Dupree
 Took great care of his Mother
 Though he was only three.
 James James
 Said to his Mother,
 “Mother,” he said, said he,
 “You must never go down to the end of the town if
 you don’t go down with me.”
*When We Were Very Young [1924].
 Disobedience*
- 5 I do like a little bit of butter to my bread!
*When We Were Very Young. The King’s
 Breakfast*
- 6 I am a Bear of Very Little Brain, and long words
 Bother me. *Winnie-the-Pooh [1926], ch. 4*
- 7 Time for a little something.
Winnie-the-Pooh, 6

¹See Dorothy Parker, 738:16.

Sam [Taliaferro] Rayburn
 1882–1961

- 8 A jackass can kick a barn down, but it takes a car-
 penter to build one. *Remark [c. 1953]*
- 9 To get along, go along.
Attributed

Franklin Delano Roosevelt²
 1882–1945

- 10 There is nothing I love as much as a good fight.
*Interview in the New York Times [January
 22, 1911]*
- 11 These unhappy times call for the building of
 plans . . . that build from the bottom up and not
 from the top down, that put their faith once more
 in the forgotten man³ at the bottom of the eco-
 nomic pyramid.
Radio address [April 7, 1932]
- 12 The country needs and, unless I mistake its tem-
 per, the country demands bold, persistent experi-
 mentation. It is common sense to take a method
 and try it. If it fails, admit it frankly and try another.
 But above all, try something.
*Address at Oglethorpe University, Atlanta,
 Georgia [May 22, 1932]*
- 13 I pledge you, I pledge myself, to a new deal for
 the American people.⁴
*Speech accepting the Democratic nomination
 for the presidency, Chicago [July 2, 1932]*
- 14 There is no indispensable man.⁵
*Campaign speech, New York City
 [November 3, 1932]*
- 15 The only thing we have to fear is fear itself.
First Inaugural Address [March 4, 1933]
- 16 In the field of world policy I would dedicate this
 nation to the policy of the good neighbor.⁶
First Inaugural Address [March 4, 1933]
- 17 If I were asked to state the great objective which
 Church and State are both demanding for the sake
 of every man and woman and child in this country,

²See Oliver Wendell Holmes, Jr., 579:5, and Lippmann, 727:3.

³All honor to the one that in this hour / Cries to the world as
 from a lighted tower— / Cries for the Man Forgotten.—EDWIN
 MARKHAM, *The Forgotten Man*

⁴It seemed to me that what the nine hundred and ninety-four
 dupes needed was a new deal.—MARK TWAIN, *A Connecticut Yan-
 kee in King Arthur’s Court* [1889], ch. 13

⁵Il n’y a point d’homme nécessaire.—*French proverb*

⁶I am as desirous of being a good neighbor as I am of being a
 bad subject.—HENRY DAVID THOREAU, *Civil Disobedience* [1849]

I would say that that great objective is “a more abundant life.”

Address to the Federal Council of Churches of Christ [December 6, 1933]

- 1 We are moving forward to greater freedom, to greater security for the average man than he has ever known before in the history of America.

Fireside Chat [September 30, 1934]

- 2 Out of this modern civilization economic royalists carved new dynasties. . . . The royalists of the economic order have conceded that political freedom was the business of the Government, but they have maintained that economic slavery was nobody’s business.

Speech accepting renomination [June 27, 1936]

- 3 This generation of Americans has a rendezvous with destiny.

Speech accepting renomination [June 27, 1936]

- 4 I have seen war. . . . I hate war.

Address at Chautauqua, New York [August 14, 1936]

- 5 I should like to have it said of my first Administration that in it the forces of selfishness and of lust for power met their match. I should like to have it said of my second Administration that in it these forces met their master.

Speech at Madison Square Garden [October 31, 1936]

- 6 I see one-third of a nation ill-housed, ill-clad, ill-nourished.

Second Inaugural Address [January 20, 1937]

- 7 The test of our progress is not whether we add more to the abundance of those who have much; it is whether we provide enough for those who have too little.

Second Inaugural Address [January 20, 1937]

- 8 The epidemic of world lawlessness is spreading. When an epidemic of physical disease starts to spread, the community approves and joins in a quarantine of the patients in order to protect the health of the community against the spread of the disease.

Speech at Chicago [October 5, 1937]¹

- 9 The only sure bulwark of continuing liberty is a government strong enough to protect the interests of the people, and a people strong enough and well enough informed to maintain its sovereign control over its government.

Fireside Chat [April 14, 1938]

¹The “Quarantine the Aggressors” speech.

- 10 A program whose basic thesis is not that the system of free private enterprise for profit has failed in this generation, but that it has not yet been tried.

Message on Concentration of Economic Power [April 29, 1938]

- 11 The Soviet Union, as everybody who has the courage to face the fact knows, is run by a dictatorship as absolute as any other dictatorship in the world.

Address to the American Youth Congress [February 10, 1940]

- 12 On this tenth day of June 1940 the hand that held the dagger has struck it into the back of its neighbor.²

Address at the University of Virginia, Charlottesville [June 10, 1940]

- 13 I have said this before, but I shall say it again and again and again: Your boys are not going to be sent into any foreign wars.

Campaign speech in Boston [October 30, 1940]

- 14 We must be the great arsenal of democracy.

Fireside Chat [December 29, 1940]

- 15 We look forward to a world founded upon four essential human freedoms. The first is freedom of speech and expression—everywhere in the world. The second is freedom of every person to worship God in his own way—everywhere in the world. The third is freedom from want . . . everywhere in the world. The fourth is freedom from fear . . . anywhere in the world.³

Message to Congress [January 6, 1941]

- 16 We, too, born to freedom, and believing in freedom, are willing to fight to maintain freedom. We, and all others who believe as deeply as we do, would rather die on our feet than live on our knees.⁴

On receiving the degree of Doctor of Civil Law from Oxford University [June 19, 1941]

- 17 Yesterday, December 7, 1941—a date which will live in infamy—the United States of America was suddenly and deliberately attacked by naval and air forces of the Empire of Japan.

War Message to Congress [December 8, 1941]

- 18 Books cannot be killed by fire. People die, but books never die. No man and no force can abolish memory. . . . In this war, we know, books are weapons.

Message to the American Booksellers Association [April 23, 1942]

²Italian Foreign Minister Count Galeazzo Ciano had just notified the French ambassador that Italy considered herself at war with France beginning June 11.

³See Franklin D. Roosevelt and Sir Winston Churchill, 699:8.

⁴See Zapata, 679:7.

1 It is not a tax bill but a tax relief bill providing relief not for the needy but for the greedy.

Tax bill veto message [February 22, 1944]

2 I think I have a right to resent, to object to libelous statements about my dog.¹

Speech at the Teamsters' Dinner, Washington, D.C. [September 23, 1944]

3 All of our people all over the country—except the pure-blooded Indians—are immigrants or descendants of immigrants, including even those who came over here on the *Mayflower*.

Campaign speech in Boston [November 4, 1944]

4 The American people are quite competent to judge a political party that works both sides of a street.

Campaign speech in Boston [November 4, 1944]

5 We have learned that we cannot live alone, at peace; that our own well-being is dependent on the well-being of other nations, far away. We have learned that we must live as men, and not as ostriches, nor as dogs in the manger. We have learned to be citizens of the world, members of the human community.

Fourth Inaugural Address [January 20, 1945]

6 More than an end to war, we want an end to the beginnings of all wars.

Address written for Jefferson Day broadcast [April 13, 1945]²

Franklin Delano Roosevelt and Winston Churchill

7 First, their countries seek no aggrandizement, territorial or other.

Second, they desire to see no territorial changes that do not accord with the freely expressed wishes of the peoples concerned.

Atlantic Charter, drawn up aboard the U.S.S. Augusta in Argentia Harbor, Newfoundland [issued August 14, 1941]

8 Sixth, after the final destruction of the Nazi tyranny, they hope to see established a peace which will afford to all nations the means of dwelling in safety within their own boundaries, and which will

afford assurance that all the men in all the lands may live out their lives in freedom from fear and want.

Atlantic Charter, drawn up aboard the U.S.S. Augusta in Argentia Harbor, Newfoundland [issued August 14, 1941]

9 Eighth, they believe that all of the nations of the world, for realistic as well as spiritual reasons, must come to the abandonment of the use of force. Since no future peace can be maintained if land, sea or air armaments continue to be employed by nations which threaten, or may threaten, aggression outside of their frontiers, they believe, pending the establishment of a wider and permanent system of general security, that the disarmament of such nations is essential.

Atlantic Charter, drawn up aboard the U.S.S. Augusta in Argentia Harbor, Newfoundland [issued August 14, 1941]

James Stephens

1882–1950

10 I hear a sudden cry of pain!

There is a rabbit in a snare.

The Snare

11 Forgive us all our trespasses,

Little creatures, everywhere!

Little Things, st. 5

12 And, in cloud, and clod, to Sing

Of Everything and Anything!

The Pit of Bliss

13 Women are wiser than men because they know less and understand more.

The Crock of Gold [1912], ch. 2

14 They fell out over pigs, let them fall in over pigs.

In the Land of Youth [1924]

Virginia Woolf

1882–1941

15 On or about December, 1910, human character changed. I am not saying that one went out, as one might into a garden, and there saw that a rose had flowered, or that a hen had laid an egg. The change was not sudden and definite like that.

Mr. Bennett and Mrs. Brown [1924]

16 In people's eyes, in the swing, tramp, and trudge; in the bellow and uproar; the carriages, motor cars, omnibuses, vans, sandwich men shuffling and swinging; brass bands; barrel organs; in the triumph and the jingle and the strange high singing of some aeroplane overhead was what she loved; life; London; this moment in June.

Mrs. Dalloway [1925]

¹It had been charged that the President's Scottie, Fala, allegedly stranded in the Aleutian Islands, had been brought home by a destroyer at a cost of millions.

²President Roosevelt died on April 12, at Warm Springs, Georgia.

- 1 Those comfortably padded lunatic asylums which are known, euphemistically, as the stately homes of England.¹

The Common Reader [1925]. Lady Dorothy Nevill

- 2 Trivial personalities decomposing in the eternity of print. *The Common Reader. The Modern Essay*

- 3 There is no room for the impurities of literature in an essay. *The Common Reader. The Modern Essay*

- 4 That complete statement which is literature.
The Common Reader. How It Strikes a Contemporary

- 5 The word-coining genius, as if thought plunged into a sea of words and came up dripping.

The Common Reader. An Elizabethan Play

- 6 A biography is considered complete if it merely accounts for six or seven selves, whereas a person may well have as many thousand.

Orlando [1928], ch. 6

- 7 A woman must have money and a room of her own if she is to write fiction.

A Room of One's Own [1929], ch. 1

- 8 The beauty of the world which is so soon to perish, has two edges, one of laughter, one of anguish, cutting the heart asunder. *A Room of One's Own, 2*

- 9 Women have served all these centuries as looking-glasses possessing the magic and delicious power of reflecting the figure of man at twice its natural size.

A Room of One's Own, 2

- 10 It is the masculine values that prevail . . . This is an important book, the critic assumes, because it deals with war. This is an insignificant book because it deals with the feelings of women in a drawing-room.

A Room of One's Own, 4

- 11 Death is the enemy. . . . Against you I will fling myself, unvanquished and unyielding, O Death.

The Waves [1931]

- 12 Surely it was time someone invented a new plot, or that the author came out from the bushes.

Between the Acts [1941]

Eubie [James Herbert] Blake

1883–1983

- 13 If I'd known I was going to live this long, I'd have taken better care of myself.

Attributed [1983]

Coco [Gabrielle] Chanel

1883–1971

- 14 How many cares one loses when one decides not to be something but to be someone. *Remark*

- 15 There are people who have money and people who are rich. *Remark*

- 16 As long as you know that most men are like children you know everything. *Remark*

- 17 Fashion is architecture: it is a matter of proportions. *Remark*

- 18 I wanted to give a woman comfortable clothes that would flow with her body. A woman is closest to being naked when she is well dressed. *Remark*

Kahlil Gibran

1883–1931

- 19 Let there be spaces in your togetherness.

The Prophet [1923]. On Marriage

- 20 Work is love made visible. And if you cannot work with love but only with distaste, it is better that you should leave your work and sit at the gate of the temple and take alms of those who work with joy.

The Prophet. On Work

- 21 You pray in your distress and in your need; would that you might pray also in the fullness of your joy and in your days of abundance.

The Prophet. On Prayer

- 22 I have learned silence from the talkative, toleration from the intolerant, and kindness from the unkind; yet strange, I am ungrateful to those teachers.

Sand and Foam [1926]

Willie Howard

1883–1949

- 23 Comes de revolution, we'll eat strawberries and cream!

Ballyhoo of 1932 (vaudeville) [1932]

Franz Kafka

1883–1924

- 24 As Gregor Samsa awoke one morning from uneasy dreams he found himself transformed in his bed into a gigantic insect.¹

The Metamorphosis [1915],² opening line

¹When I read the line I thought to myself I didn't know anyone was allowed to write things like that. If I had known, I would have started writing a long time ago. So I immediately started writing short stories. — GABRIEL GARCÍA MÁRQUEZ

²Translated by WILLA and EDWIN MUIR.

¹See Hemans, 431:19 and note.

1 No one else could ever be admitted here, since this gate was made only for you. I am now going to shut it.
*Parables. Before the Law*¹

2 The Messiah will come only when he is no longer necessary; he will come only on the day after his arrival; he will come, not on the last day, but on the very last.
Parables. The Coming of the Messiah

3 This village belongs to the Castle, and whoever lives here or passes the night here does so in a manner of speaking in the Castle itself. Nobody may do that without the Count's permission.
*The Castle [1926]*¹

4 The true way goes over a rope which is not stretched at any great height but just above the ground. It seems more designed to make people stumble than to be walked upon.
The Great Wall of China. Reflections

5 You do not need to leave your room. Remain sitting at your table and listen. Do not even listen, simply wait. Do not even wait, be quite still and solitary. The world will freely offer itself to you to be unmasked, it has no choice, it will roll in ecstasy at your feet.
The Great Wall of China. Reflections

6 Only our concept of time makes it possible for us to speak of the Day of Judgment by that name; in reality it is a summary court in perpetual session.
The Great Wall of China. Reflections

7 I think we ought to read only the kind of books that wound and stab us. . . . We need the books that affect us like a disaster, that grieve us deeply, like the death of someone we loved more than ourselves, like being banished into forests far from everyone, like a suicide. A book must be the axe for the frozen sea inside us.
Letter to Oskar Pollak [January 27, 1904]

Nikos Kazantzakis

1883–1957

8 How simple and frugal a thing is happiness: a glass of wine, a roast chestnut, a wretched little brazier, the sound of the sea. . . . All that is required to feel that here and now is happiness is a simple, frugal heart.
Zorba the Greek [1946],² ch. 7

9 “Life is trouble,” Zorba continued. “Death, no. To live—do you know what that means? To undo your belt and look for trouble!”
Zorba the Greek, 8

¹Translated by WILLA and EDWIN MUIR.

²Translated by CARL WILDMAN.

10 The highest point a man can attain is not Knowledge, or Virtue, or Goodness, or Victory, but something even greater, more heroic and more despairing: Sacred Awe!
Zorba the Greek, 24

11 The doors of heaven are adjacent and identical: both green, both beautiful. Take care, Adam!
The Last Temptation of Christ [1960],³ ch. 18

John Maynard Keynes

1883–1946

12 He [Clemenceau] had one illusion—France; and one disillusion—mankind, including Frenchmen.
Economic Consequences of the Peace [1919], ch. 3

13 He [Woodrow Wilson] could write Notes from Sinai or Olympus; he could remain unapproachable in the White House or even in the Council of Ten and be safe. But if he once stepped down to the intimate equality of the Four, the game was evidently up.
Economic Consequences of the Peace, 3

14 *Long run* is a misleading guide to current affairs. *In the long run* we are all dead.
A Tract on Monetary Reform [1923], ch. 3

15 Marxian Socialism must always remain a portent to the historians of opinion—how a doctrine so illogical and so dull can have exercised so powerful and enduring an influence over the minds of men, and, through them, the events of history.
The End of Laissez-Faire [1925], ch. 3

16 The engine which drives Enterprise is not Thrift, but Profit.
A Treatise on Money [1930]

17 Lenin is said to have declared that the best way to destroy the capitalist system was to debauch the currency. By a continuing process of inflation, governments can confiscate, secretly and unobserved, an important part of the wealth of their citizens. . . . Lenin was certainly right.
Essay in Persuasion [1931], pt. II

18 The love of money as a possession—as distinguished from the love of money as a means to the enjoyments and realities of life—will be recognized for what it is, a somewhat disgusting morbidity, one of those semi-criminal, semi-pathological propensities which one hands over with a shudder to the specialists in mental disease.
Essay in Persuasion, V

19 Words ought to be a little wild for they are the assault of thoughts on the unthinking.
In the New Statesman and Nation [July 15, 1933]

³Translated by P. A. BIEN.

1 His [Newton's] peculiar gift was the power of holding continuously in his mind a purely mental problem until he had seen through it.

Essays in Biography [1933]

2 Of the maxims of orthodox finance, none, surely, is more antisocial than the fetish of liquidity. . . . It forgets that there is no such thing as liquidity of investment for the community as a whole.

The General Theory of Employment, Interest and Money [1936], ch. 12

3 There are no intrinsic reasons for the scarcity of capital.

The General Theory of Employment, Interest and Money, 24

4 Practical men, who believe themselves to be quite exempt from any intellectual influences, are usually the slaves of some defunct economist. Madmen in authority, who hear voices in the air, are distilling their frenzy from some academic scribbler of a few years back.

The General Theory of Employment, Interest and Money, 24

Alfred Hart Miles

1883–1956

5 Anchors aweigh, my boys,
Anchors aweigh!
Farewell to college joys,
We sail at break of day.

Anchors Aweigh [1907]¹

Benito Mussolini

1883–1945

6 The Italian proletariat needs a blood bath for its force to be renewed.

Editorial, Popolo d'Italia [1920]

7 War alone brings up to its highest tension all human energy and puts the stamp of nobility upon the peoples who have the courage to face it.

Written for The Italian Encyclopedia. From GEORGE SELDES, Sawdust Caesar [1935]

8 We have buried the putrid corpse of liberty.
Speech. From MAURICE PARMELEE, Bolshevism, Fascism and the Liberal-Democratic State [1934]

José Ortega y Gasset

1883–1955

9 Rancor is an outpouring of a feeling of inferiority.
Meditations on Quixote [1911]

10 I am myself and what is around me, and if I do not save it, it shall not save me.

Meditations on Quixote

11 The Mediterraneans, who do not think clearly, do see clearly.
Meditations on Quixote

12 Culture is not life in its entirety, but just the moment of security, strength, and clarity.

Meditations on Quixote

13 Nations are formed and are kept alive by the fact that they have a program for tomorrow.

Invertebrate Spain [1922], ch. 2

14 A society without an aristocracy, without an elite minority, is not a society.
Invertebrate Spain, 4

15 Conversation is the socializing instrument par excellence, and in its style one can see reflected the capacities of a race.

Invertebrate Spain, 7

16 The choice of a point of view is the initial act of a culture.

The Modern Theme [1923], ch. 7

17 Order is not pressure which is imposed on society from without, but an equilibrium which is set up from within.
Mirabeau and Politics [1927]

18 Europe is really a swarm: many bees on a single course.
The Revolt of the Masses [1930], prologue

19 Minorities are individuals or groups of individuals especially qualified. The masses are the collection of people not specially qualified.

The Revolt of the Masses, ch. 1

20 A revolution only lasts fifteen years, a period which coincides with the effectiveness of a generation.

The Revolt of the Masses, 10

21 War is not an instinct but an invention.

The Revolt of the Masses, epilogue

22 The person portrayed and the portrait are two entirely different things.

The Dehumanization of Art [1948]

23 The masses feel that it is easy to flee from reality, when it is the most difficult thing in the world.

The Dehumanization of Art

24 The metaphor is probably the most fertile power possessed by man.

The Dehumanization of Art

25 I am a Spaniard, that is to say, a man without imagination.

Esthetic Essays [1956]

¹Music by CHARLES A. ZIMMERMAN.

- 1 Primitive man is by definition tactile man.
Esthetic Essays

Joseph Alois Schumpeter

1883–1950

- 2 Entrepreneurial profit . . . is the expression of the value of what the entrepreneur contributes to production in exactly the same sense that wages are the value expression of what the worker “produces.” It is not a profit of exploitation any more than are wages.
The Theory of Economic Development [1934], ch. 4
- 3 Marxism is essentially a product of the bourgeois mind.
Capitalism, Socialism and Democracy [1942], ch. 1
- 4 Capitalism inevitably and by virtue of the very logic of its civilization creates, educates and subsidizes a vested interest in social unrest.
Capitalism, Socialism and Democracy, 13
- 5 As a matter of practical necessity, socialist democracy may eventually turn out to be more of a sham than capitalist democracy ever was.
Capitalism, Socialism and Democracy, 23

Joseph Warren Stilwell

1883–1946

- 6 I claim we got a hell of a beating. We got run out of Burma and it is humiliating as all hell. I think we ought to find out what caused it, go back and re-take it.
Statement [New Delhi, May 24, 1942] on the American retreat from Burma

William Carlos Williams

1883–1963

- 7 No wreaths please —
especially no hothouse flowers.
Some common memento is better,
something he prized and is known by:
his old clothes — a few books perhaps.
Tract [1917]
- 8 Hell take curtains! Go with some show
of inconvenience; sit openly —
to the weather as to grief.
Or do you think you can shut grief in? *Tract*
- 9 Who shall say I am not
the happy genius of my household?
Danse Russe [1917]

- 10 so much depends
upon
a red wheel
barrow
glazed with rain
water
beside the white
chickens *Spring and All [1923], no. XXI*

- 11 I have eaten
the plums
that were in
the icebox
and which
you were probably
saving
for breakfast
Forgive me
they were delicious
so sweet
and so cold *This Is Just to Say [1934]*

- 12 Mothlike in mists, scintillant in the minute
brilliance of cloudless days, with broad bellying
sails
they glide to the wind tossing green water
from their sharp prows while over them the crew
crawls. *The Yachts [1935], st. 2, 3*

- 13 It's the anarchy of poverty
delights me. *The Poor [1938], st. 1*

- 14 THESE
are the desolate, dark weeks
when nature in its barrenness
equals the stupidity of man.
The year plunges into night
and the heart plunges
lower than night. *These [1938], st. 1, 2*

- 15 It is difficult
to get the news from poems,
yet men die miserably every day
for lack
of what is found there.
Asphodel, That Greeny Flower [1955]

Will[iam Jacob] Cuppy

1884–1949

- 16 The Dodo never had a chance. He seems to have
been invented for the sole purpose of becoming ex-
tinct and that was all he was good for.
How to Become Extinct [1941]. The Dodo

**Texas [Mary Louise Cecilia]
Guinan**

1884–1933

- 1 Hello, sucker!
Greeting to nightclub patrons

Bert Kalmar

1884–1947

Harry Ruby

1895–1974

and

S[idney] J[oseph] Perelman

1904–1979

- 2 I'd horsewhip you if I had a horse.
*Horse Feathers (screenplay) [1932], spoken by
Groucho Marx*

Alice [Lee] Roosevelt Longworth

1884–1980

- 3 Harding was not a bad man. He was just a slob.
Crowded Hours [1933]
- 4 I do wish [Calvin Coolidge] did not look as if he
had been weaned on a pickle.
*Crowded Hours. Attributing the remark to a
fellow-patient of her doctor's*
- 5 If you can't say anything good about someone,
sit right here by me.
Embroidered on a pillow in her sitting room

Sean O'Casey

1884–1964

- 6 The whole worl's in a state o' chassis.
*Juno and the Paycock [1924], act I and
passim*
- 7 One minute with him is all I ask; one minute
alone with him, while you're runnin' for th' priest
an' th' doctor.
The Plough and the Stars [1926], act II
- 8 A few hundhred scrawls o' chaps with a couple
o' guns and Rosary beads, again' a hundhred thou-
sand thrained men with horse, fut an' artillery . . .
an' he wants us to fight fair!
The Plough and the Stars, IV

[Anna] Eleanor Roosevelt¹

1884–1962

- 9 No one can make you feel inferior without your
consent.
This Is My Story [1937]
- 10 You gain strength, courage and confidence by
every experience in which you really stop to look
fear in the face. You are able to say to yourself, "I lived
through this horror. I can take the next thing that
comes along." . . . You must do the thing you think
you cannot do.
You Learn by Living [1960]

[Alfred] Damon Runyon

1884–1946

- 11 Always try to rub up against money, for if you
rub up against money long enough, some of it may
rub off on you.
*Guys and Dolls [1931].² A Very Honorable
Guy*
- 12 I long ago come to the conclusion that all life is
6 to 5 against.
Money from Home [1935]. A Nice Price
- 13 A freeloader is a confirmed guest. He is the man
who is always willing to come to dinner.
Short Takes [1946]. Freeloading Ethics

Sara Teasdale

1884–1933

- 14 When I am dead and over me bright April
Shakes out her rain-drenched hair,
Though you should lean above me broken-hearted,
I shall not care.
I Shall Not Care, st. 1

Norman [Mattoon] Thomas

1884–1968

- 15 I'd rather see America save her soul than her face.
*Speech before antiwar protest, Washington,
D.C. [November 27, 1965]*

¹She would rather light candles than curse the darkness and her glow has warmed the world.—ADLAI E. STEVENSON [November 7, 1962]

It is better to light one candle than curse the darkness.—*Motto of the Christopher Society*

²One of these days in your travels a guy is going to come to you and show you a nice brand-new deck of cards on which the seal is not yet broken, and that guy is going to offer to bet you that he can make the Jack of Spades jump out of the deck and squirt cider in your ear. But, son, do not bet that man, for as sure as you stand there you are going to wind up with an earful of cider.—FRANK LOESSER, JO SWERLING, and ABE BURROWS. *Guys and Dolls: A Musical Fable of Broadway* [1951], act I, sc. i

Harry S. Truman

1884–1972

1 When they told me yesterday what had happened, I felt like the moon, the stars and all the planets had fallen on me.

To reporters the day after his accession to the presidency [April 13, 1945]

2 When Kansas and Colorado have a quarrel over the water in the Arkansas River they don't call out the National Guard in each state and go to war over it. They bring a suit in the Supreme Court of the United States and abide by the decision. There isn't a reason in the world why we cannot do that internationally. *Speech in Kansas City [April 1945]*

3 Sixteen hours ago an American airplane dropped one bomb on Hiroshima. . . . The force from which the sun draws its power has been loosed against those who brought war to the Far East.

First announcement of the atomic bomb [August 6, 1945]

4 The release of atomic energy constitutes a new force too revolutionary to consider in the framework of old ideas.

Message to Congress on atomic energy [October 3, 1945]

5 Means of destruction hitherto unknown, against which there can be no adequate military defense, and in the employment of which no single nation can in fact have a monopoly.

Declaration on Atomic Energy by President Truman and Prime Ministers Clement Attlee (Britain) and W. L. Mackenzie King (Canada) [November 15, 1945]

6 If you can't stand the heat, get out of the kitchen. *Saying*

7 Once a decision was made, I did not worry about it afterward.

Memoirs [1955], vol. II, Years of Trial and Hope, ch. 1

8 The Marshall Plan will go down in history as one of America's greatest contributions to the peace of the world. *Memoirs, II, Years of Trial and Hope, 8*

9 To me, party platforms are contracts with the people. *Memoirs, II, Years of Trial and Hope, 13*

10 If there is one basic element in our Constitution, it is civilian control of the military.

Memoirs, II, Years of Trial and Hope, 19

11 There is a right kind and wrong kind of victory, just as there are wars for the right thing and wars that are wrong from every standpoint. . . . The kind

of victory MacArthur had in mind—victory by the bombing of Chinese cities, victory by expanding the conflict to all of China—would have been the wrong kind of victory.

Memoirs, II, Years of Trial and Hope, 19

12 The buck stops here.

Sign on Truman's desk when President. From ALFRED STEINBERG, The Man from Missouri [1962]

13 The only thing new in the world is the history you don't know.

From MERLE MILLER, Plain Speaking: An Oral Biography of Harry S. Truman [1974], ch. 23

14 Secrecy and a free, democratic government don't mix.

From MERLE MILLER, Plain Speaking: An Oral Biography of Harry S. Truman, 35

Charter of the United Nations

15 We, the peoples of the United Nations

Determined to save succeeding generations from the scourge of war, which twice in our lifetime has brought untold sorrow to mankind, and

To reaffirm faith in fundamental human rights, in the dignity and worth of the human person, in the equal right of men and women and of nations large and small, and . . . for these ends

To practice tolerance and live together in peace with one another as good neighbors, and

To unite our strength to maintain international peace and security . . .

Have resolved to combine our efforts to accomplish these aims.

Charter of the United Nations [June 1945], preamble¹

Sophie Tucker²

c. 1884–1966

16 From birth to age eighteen, a girl needs good parents. From eighteen to thirty-five, she needs good looks. From thirty-five to fifty-five, she needs a good personality. From fifty-five on, she needs good cash.

Said at sixty-nine

17 I have been poor and I have been rich. Rich is better. *Attributed*

¹The preamble is based on a draft by JAN CHRISTIAN SMUTS [1870–1950].

²Known as “The Last of the Red-Hot Mamas” from the title of a song by JACK YELLEN, which she introduced in 1928.

Niels Bohr

1885–1962

- 1 In our description of nature the purpose is not to disclose the real essence of the phenomena but only to track down, so far as it is possible, relations between the manifold aspects of our experience.

Atomic Theory and the Description of Nature
[1934]

Arthur Wallace Calhoun

1885–1978

- 2 Gentlemen of the old régime in the South would say, “A woman’s name should appear in print but twice—when she marries and when she dies.”

Social History of the American Family [1918],
citing MYRTA LOCKETT AVARY, *Dixie After*
the War [1906]

Zechariah Chafee, Jr.

1885–1957

- 3 The press is a sort of wild animal in our midst—restless, gigantic, always seeking new ways to use its strength. . . . The sovereign press for the most part acknowledges accountability to no one except its owners and publishers.

The Press Under Pressure [Nieman Reports,
April 1948]

Isak Dinesen [Karen Blixen]

1885–1962

- 4 What is man, when you come to think upon him, but a minutely set, ingenious machine for turning with infinite artfulness, the red wine of Shiraz into urine? *Seven Gothic Tales* [1934]. *The Dreamers*

- 5 That old saying which the peasants call the bachelors’ prayer: “I pray thee, good Lord, that I may not be married. But if I am to be married, that I may not be a cuckold. But if I am to be a cuckold, that I may not know. But if I am to know, that I may not mind.” *Seven Gothic Tales. The Poet*

- 6 I had seen a herd of elephant traveling through dense native forest . . . pacing along as if they had an appointment at the end of the world.

Out of Africa [1937], pt. I, ch. 1

- 7 If I know a song of Africa—I thought—of the giraffe, and the African new moon lying on her back, of the plows in the fields, and the sweaty faces of the coffee-pickers, does Africa know a song of me? Would the air over the plain quiver with a color

that I had had on, or the children invent a game in which my name was, or the full moon throw a shadow over the gravel of the drive that was like me, or would the eagles of Ngong look out for me?

Out of Africa, I, 4

- 8 I have before seen other countries, in the same manner, give themselves to you when you are about to leave them.

Out of Africa, V, 1

- 9 Man and woman are two locked caskets, of which each contains the key to the other.

Winter Tales [1942]. *A Consolatory Tale*

Will Durant

1885–1981

- 10 Once more, in the great systole and diastole of history, an age of freedom ended and an age of discipline began. *Caesar and Christ* [1944], ch. 10

- 11 A great civilization is not conquered from without until it has destroyed itself within. The essential causes of Rome’s decline lay in her people, her morals, her class struggle, her failing trade, her bureaucratic despotism, her stifling taxes, her consummating wars.

Caesar and Christ, epilogue

William Norman Ewer

1885–1976

- 12 How odd
Of God
To choose
The Jews.

*How Odd*¹

Karen Horney

1885–1952

- 13 Fortunately [psycho]analysis is not the only way to resolve inner conflicts. Life itself still remains a very effective therapist.

Our Inner Conflicts [1945], conclusion

Frank Hyneman Knight

1885–1974

- 14 Market competition is the only form of organization which can afford a large measure of freedom to the individual.

Freedom and Reform [1947], ch. 13

¹But not so odd/As those who choose/A Jewish God,/But spurn the Jews.—CECIL BROWNE [1932–]

Not odd/Of God./Goyim/Annoy ’im.—LEO C. ROSTEN [1908–1997]

- 1 Large scale collective bargaining . . . is merely a seductive name for bilateral monopoly . . . and means either adjudication of conflicts in terms of power, or deadlock and stoppage, usually injuring outside people more than the immediate parties to the dispute.
Freedom and Reform, 13

Ring Lardner

1885–1933

- 2 “Are you lost, daddy?” I arsked tenderly.
“Shut up,” he explained.
The Young Immigrunts [1920]
- 3 A good many young writers make the mistake of enclosing a stamped, self-addressed envelope, big enough for the manuscript to come back in. This is too much of a temptation to the editor.
How to Write Short Stories [1924]

D[avid] H[erbert] Lawrence

1885–1930

- 4 You love me so much, you want to put me in your pocket. And I should die there smothered.
Sons and Lovers [1913], ch. 15
- 5 Not I, not I, but the wind that blows through me!
A fine wind is blowing the new direction of Time.
Song of a Man Who Has Come Through [1920]
- 6 If only I am keen and hard like the sheer tip of a wedge
Driven by invisible blows,
The rock will split, we shall come at the wonder,
we shall find the Hesperides.
Song of a Man Who Has Come Through
- 7 The glamor
Of childish days is upon me, my manhood is cast
Down in the flood of remembrance, I weep like a
child for the past. *Piano [1920]*
- 8 He was a little model, was Benjamin. Doctor Franklin. Snuff-colored little man! Immortal soul and all!
Studies in Classic American Literature [1922], ch. 2
- 9 I never saw a wild thing
Sorry for itself. *Self-Pity [1923]*
- 10 A snake came to my water trough
On a hot, hot day, and I in pajamas for the heat,
To drink there. *Snake [1923]*
- 11 For he seemed to me again like a king,
Like a king in exile, uncrowned in the underworld,
Now due to be crowned again. *Snake*

- 12 Necessary, forever necessary, to burn out false shames and smelt the heaviest ore of the body into purity.

Lady Chatterley’s Lover [1928]

- 13 This is John Thomas marryin’ Lady Jane.
Lady Chatterley’s Lover

- 14 How beastly the bourgeois is
especially the male of the species.
How Beastly the Bourgeois Is [1929]

- 15 Now in November nearer comes the sun
down the abandoned heaven.
November by the Sea [1929]

- 16 Beauty is a mystery. You can neither eat it nor
make flannel out of it.
Sex Versus Loveliness [1930]

- 17 Sex and beauty are inseparable, like life and consciousness. And the intelligence which goes with sex and beauty, and arises out of sex and beauty, is intuition.
Sex Versus Loveliness

- 18 How the horse dominated the mind of the early races, especially of the Mediterranean! You were a lord if you had a horse. Far back, far back in our dark soul the horse prances. . . . The horse, the horse! The symbol of surging potency and power of movement, of action, in man.
Apocalypse [1931]

- 19 For man, as for flower and beast and bird, the supreme triumph is to be most vividly, most perfectly alive.
Apocalypse

- 20 Whales in mid-ocean, suspended in the waves
of the sea
great heaven of whales in the waters, old
hierarchies.
And enormous mother whales lie dreaming
suckling their whale-tender young
and dreaming with strange whale eyes wide open in
the waters of the beginning and the end.
Whales Weep Not! [1932]

- 21 Reach me a gentian, give me a torch!
Let me guide myself with the blue, forked torch of
a flower
down the darker and darker stairs, where blue is
darkened on blueness
even where Persephone goes, just now, from the
frosted September
to the sightless realm where darkness is awake upon
the dark.

Bavarian Gentians [1932]

- 22 Build then the ship of death, for you must take the
longest journey, to oblivion.
The Ship of Death [1932], V

Sam M. Lewis

1885–1959

and

Joe Young

1889–1939

- 1 How You Gonna Keep 'Em Down on the Farm
After They've Seen Parree?
Title and refrain of song [1919]¹

Sinclair Lewis

1885–1951

- 2 His name was George F. Babbitt [and] . . . he was nimble in the calling of selling houses for more than people could afford to pay.
Babbitt [1922], ch. 1
- 3 A sensational event was changing from the brown suit to the gray the contents of his pockets. He was earnest about these objects. They were of eternal importance, like baseball or the Republican Party.
Babbitt, 1
- 4 I've never done a single thing I've wanted to in my whole life! I don't know 's I've accomplished anything except just get along.
Babbitt, 34
- 5 Every compulsion is put upon writers to become safe, polite, obedient, and sterile. In protest, I declined election to the National Institute of Arts and Letters some years ago, and now I must decline the Pulitzer Prize.²
Letter declining the Pulitzer Prize for his novel Arrowsmith [1926]
- 6 What is love? . . . It is the morning and the evening star.
Elmer Gantry [1927], ch. 20
- 7 Our American professors like their literature clear and cold and pure and very dead.
The American Fear of Literature. Address in Stockholm on receiving the Nobel Prize for Literature [December 12, 1930]
- 8 It Can't Happen Here. *Title of book [1935]*

André Maurois

1885–1967

- 9 The minds of different generations are as impenetrable one by the other as are the monads of Leibniz.
Ariel [1924],³ ch. 12
- 10 Modesty and unselfishness—these are virtues which men praise—and pass by.
Ariel, 24

¹Music by WALTER DONALDSON [1893–1947].²Lewis became a member of the Institute in 1935.³Translated by ELLA D'ARCY.**Chester William Nimitz**

1885–1966

- 11 Uncommon valor was a common virtue.
Of the Marines at Iwo Jima [February–May 1945]

George S[mith] Patton

1885–1945

- 12 Wars may be fought with weapons, but they are won by men. It is the spirit of the men who follow and of the man who leads that gains the victory.
In the Cavalry Journal [September 1933]
- 13 Battle is the most magnificent competition in which a human being can indulge. It brings out all that is best; it removes all that is base.
Message to his troops [1943]
- 14 A pint of sweat will save a gallon of blood.⁴
War As I Knew It [1947], Appendix D, letter [April 3, 1944]

Ezra Pound

1885–1972

- 15 Your mind and you are our Sargasso Sea.
Portrait d'une Femme [1916]
- 16 The apparition of these faces in the crowd;
Petals on a wet, black bough.
In a Station of the Metro [1916]
- 17 Winter is icumen in,
Lhude sing Goddamm,
Raineth drop and staineth slop,
And how the wind doth ramml!
Sing: Goddamm.⁵ *Ancient Music*
- 18 The leaves fall early this autumn, in wind.
The paired butterflies are already yellow with August
Over the grass in the West garden;
They hurt me. I grow older.
The River Merchant's Wife: A Letter (After Ribaku)
- 19 For three years, out of key with his time,
He strove to resuscitate the dead art
Of poetry; to maintain "the sublime"
In the old sense. Wrong from the start—

⁴A drop of sweat on the drill ground will save many drops of blood on the battlefield.—AUGUST WILlich [1810–1878], *The Army: Standing Army or National Army?* [1866]⁵See Anonymous, 843:5.

No, hardly, but seeing he had been born
 In a half savage country, out of date.
*Hugh Selwyn Mauberley. E.P. Ode pour
 l'élection de son sepulchre [1920], I*

1 His true Penelope was Flaubert,
 He fished by obstinate isles.
*Hugh Selwyn Mauberley. E.P. Ode pour
 l'élection de son sepulchre, I*

2 The age demanded an image
 Of its accelerated grimace,
 Something for the modern stage,
 Not, at any rate, an Attic grace.
*Hugh Selwyn Mauberley. E.P. Ode pour
 l'élection de son sepulchre, II*

3 Better mendacities
 Than the classics in paraphrase!
*Hugh Selwyn Mauberley. E.P. Ode pour
 l'élection de son sepulchre, II*

4 Some quick to arm,
 some for adventure,
 some from fear of weakness,
 some from fear of censure,
 some for love of slaughter, in imagination,
 learning later . . .
 some in fear, learning love of slaughter;
 Died some, pro patria,
 non "dulce" non "et decor" . . .
 walked eye-deep in hell
 believing in old men's lies, the unbelieving
 came home, home to a lie.
*Hugh Selwyn Mauberley. E.P. Ode pour
 l'élection de son sepulchre, IV¹*

5 There died a myriad,
 And of the best, among them,
 For an old bitch gone in the teeth,
 For a botched civilization.

 Charm, smiling at the good mouth,
 Quick eyes gone under earth's lid,

 For two gross of broken statues,
 For a few thousand battered books.
*Hugh Selwyn Mauberley. E.P. Ode pour
 l'élection de son sepulchre, V*

6 As for literature
 It gives no man a sinecure.
 And no one knows, at sight, a masterpiece.
 "And give up verse, my boy,
 There's nothing in it."
*Hugh Selwyn Mauberley. E.P. Ode pour
 l'élection de son sepulchre, IX. Mr. Nixon*

7 And the betrayers of language
n and the press gang
 And those who had lied for hire;

The perverts, the perverters of language, the
 perverts, who have set money-lust
 Before the pleasures of the senses;
 howling, as of a hen-yard in a printing-house,
 the clatter of presses,
 the blowing of dry dust and stray paper,
 foetor, sweat, the stench of stale oranges.
Cantos [1925-1959], XIV

8 With *Usura*
 With usura hath no man a house of good stone
 each block cut smooth and well fitting.
Cantos, XLV

9 No picture is made to endure nor to live with
 but it is made to sell and sell quickly
 with usura, sin against nature,
 is thy bread ever more of stale rags
 is thy bread dry as paper.
Cantos, XLV

10 What thou lovest well remains, the rest is dross
 What thou lov'st well shall not be reft from thee
 What thou lov'st well is thy true heritage
 Whose world, or mine or theirs or is it of none?
 First came the seen, then thus the palpable
 Elysium, though it were in the halls of hell.
 What thou lovest well is thy true heritage.
Cantos, LXXXI

11 The ant's a centaur in his dragon world.
 Pull down thy vanity, it is not man
 Made courage, or made order, or made grace,
 Pull down thy vanity, I say pull down.
 Learn of the green world what can be thy place
 In scaled invention or true artistry,
 Pull down thy vanity,
 Paquin pull down!
 The green casque has outdone your elegance.
Cantos, LXXXI

12 The history of an art is the history of master-
 work, not of failures, or mediocrity.
The Spirit of Romance [1910]

13 Poetry must be as well written as prose.
Letter to Harriet Monroe [January 1915]

14 Objectivity and again objectivity, and expression:
 no hindside-before-ness, no straddled adjectives (as
 "addled mosses dank"), no Tennysonianness of
 speech; nothing—nothing that you couldn't, in
 some circumstance, in the stress of some emotion,
 actually say.
Letter to Harriet Monroe [January 1915]

15 Literature is language charged with meaning.
ABC of Reading [1934], ch. 2

16 Literature is news that *stays* news.
ABC of Reading, 2

¹Ellipses are in the original text.

- 1 America, my country, is almost a continent and
hardly yet a nation. *Patria Mia*

Humbert Wolfe

1885–1940

- 2 Like a small gray
coffee pot
sits the squirrel. *The Gray Squirrel [1924], st. 1*

- 3 Listen! the wind is rising,
and the air is wild with leaves,
We have had our summer evenings,
now for October eves!
Autumn (Resignation) [1926], st. 2

- 4 You cannot hope
to bribe or twist,
thank God! the
British journalist.

But, seeing what
the man will do
unbribed, there's
no occasion to.

The Uncelestial City [1930], bk. I, ii, 2.
Over the Fire

Elinor Hoyt Wylie

1885–1928

- 5 We shall walk in velvet shoes:
Wherever we go
Silence will fall like dews
On white silence below. *Velvet Shoes [1921], st. 4*

- 6 Avoid the reeking herd,
Shun the polluted flock,
Live like that stoic bird
The eagle of the rock.
The Eagle and the Mole [1921], st. 1

- 7 If you would keep your soul
From spotted sight or sound,
Live like the velvet mole;
Go burrow underground.

And there hold intercourse
With roots of trees and stones,
With rivers at their source,
And disembodied bones.

The Eagle and the Mole, st. 5, 6

- 8 I was, being human, born alone;
I am, being woman, hard beset;
I live by squeezing from a stone
The little nourishment I get.
Let No Charitable Hope [1923], st. 2

- 9 If any have a stone to throw
It is not I, ever or now. *The Pebble*

- 10 The worst and best are both inclined
To snap like vixens at the truth;
But, O, beware the middle mind
That purrs and never shows a tooth!
Nonsense Rhyme, st. 2

- 11 Honeyed words like bees,
Gilded and sticky, with a little sting. *Pretty Words*

Karl Barth

1886–1968

- 12 Conscience is the perfect interpreter of life.
The Word of God and the Word of Man [1957]

- 13 We have before us the fiendishness of business
competition and the world war, passion and wrong-
doing, antagonism between classes and moral de-
pravity within them, economic tyranny above and
the slave spirit below.
The Word of God and the Word of Man

William Rose Benét

1886–1950

- 14 And now there is merely silence, silence, silence,
saying
All we did not know. *Sagacity*

David Ben-Gurion

1886–1973

- 15 In Israel, in order to be a realist you must believe
in miracles. *Interview [October 5, 1956]*

Hugo La Fayette Black

1886–1971

- 16 No higher duty, or more solemn responsibility,
rests upon this Court than that of translating into
living law and maintaining this constitutional shield
deliberately planned and inscribed for the benefit of
every human being subject to our Constitution—
of whatever race, creed or persuasion.
Chambers v. Florida, 309 U.S. 227 [1938]

- 17 The First Amendment has erected a wall be-
tween church and state. That wall must be kept
high and impregnable. We could not approve the
slightest breach.
Everson v. Board of Education, 330 U.S. 1
[1947]

- 1 It is my belief that there *are* “absolutes” in our Bill of Rights, and that they were put there on purpose by men who knew what words meant and meant their prohibitions to be “absolutes.”

Interview Before the American Jewish Congress [April 14, 1962]

- 2 An unconditional right to say what one pleases about public affairs is what I consider to be the minimum guarantee of the First Amendment.

New York Times Company v. Sullivan, 376 U.S. 254 [1964]

- 3 In revealing the workings of government that led to the Vietnam War, the newspapers nobly did precisely that which the Founders hoped and trusted they would do.

Concurring opinion on the publication of the Pentagon Papers [1971]

Randolph Silliman Bourne

1886–1918

- 4 War is the health of the state. It automatically sets in motion throughout society those irresistible forces for uniformity, for passionate cooperation with the Government in coercing into obedience the minority groups and individuals which lack the larger herd sense.

The State [1918]

Apsley [George Benet] Cherry-Garrard

1886–1959

- 5 Polar exploration is at once the cleanest and most isolated way of having a bad time which has been devised.

The Worst Journey in the World [1922]. Introduction

- 6 I now see very plainly that though we achieved a first-rate tragedy, which will never be forgotten because it was a tragedy, tragedy was not our business.

The Worst Journey in the World. Never Again

Frances Cornford

1886–1960

- 7 Magnificently unprepared
For the long littleness of life.

*Rupert Brooke*¹ [1915]

- 8 O why do you walk through the fields in gloves,
Missing so much and so much?

O fat white woman whom nobody loves,
Why do you walk through the fields in gloves
When the grass is as soft as the breast of doves
And shivering-sweet to the touch?

To a Fat Lady Seen from the Train [1915]

Al Jolson

1886–1950

- 9 You ain't heard nothin' yet, folks.
Ad lib remark in the first talking motion picture, The Jazz Singer [July 1927]

Gus Kahn

1886–1941

and

Raymond B. Egan

1890–1952

- 10 There's nothing surer,
The rich get rich and the poor get poorer,
In the meantime, in between time,
Ain't we got fun.

Ain't We Got Fun [1921]

Joyce Kilmer

1886–1918

- 11 I think that I shall never see
A poem lovely as a tree.

*Trees*² [1913], l. 1

- 12 Poems are made by fools like me,
But only God can make a tree.

Trees, l. 11

Aldo Leopold

1886–1948

- 13 We abuse land because we regard it as a commodity belonging to us. When we see land as a community to which we belong, we may begin to use it with love and respect.

A Sand County Almanac [1949], foreword

- 14 Conservation is a state of harmony between men and land.

A Sand County Almanac, part III, The Land Ethic

¹See Rupert Brooke, 712.

²See Broun, 716:18, and Nash, 763:9.

Siegfried Sassoon

1886–1967

- 1 Soldiers are citizens of death's gray land.
Dreamers [1918]
- 2 Soldiers are dreamers; when the guns begin
They think of firelit homes, clean beds, and wives.
Dreamers
- 3 And when the war is done and youth stone dead
I'd toddle safely home and die—in bed.
Base Details [1918]
- 4 Who will remember, passing through this gate,
The unheroic dead who fed the guns?
Who shall absolve the foulness of their fate—
Those doomed, conscripted, unvictorious ones?
On Passing the New Menin Gate [1918]
- 5 I believe that the war, upon which I entered as a
war of defense and liberation, has now become a
war of aggression and conquest. . . . I have seen and
endured the sufferings of the troops, and I can no
longer be a party to prolong these sufferings for
ends which I believe to be evil and unjust.
*Finished with the War: A Soldier's
Declaration [July 1917]*

Paul [Johannes] Tillich

1886–1965

- 6 The name of this infinite and inexhaustible depth
and ground of all being is *God*.
The Shaking of the Foundations [1948], ch. 7
- 7 Grace strikes us when we are in great pain and
restlessness. . . . Sometimes at that moment a wave
of light breaks into our darkness, and it is as though
a voice were saying: "You are accepted."
The Shaking of the Foundations, 19
- 8 The basic anxiety, the anxiety of a finite being
about the threat of non-being, cannot be elimi-
nated. It belongs to existence itself.
The Courage to Be [1952], ch. 2

Ruth [Fulton] Benedict

1887–1948

- 9 From the moment of his birth the customs into
which [an individual] is born shape his experience
and behavior. By the time he can talk, he is the little
creature of his culture.
Patterns of Culture [1934], ch. 1
- 10 Our children are not individuals whose rights
and tastes are casually respected from infancy, as
they are in some primitive societies. . . . They are

fundamentally extensions of our own egos and give
a special opportunity for the display of authority.
Patterns of Culture, 7

- 11 In world history, those who have helped to build
the same culture are not necessarily of one race, and
those of the same race have not all participated in
one culture. In scientific language, culture is not a
function of race.
Race: Science and Politics [1940], ch. 2
- 12 Racism is the dogma that one ethnic group is
condemned by nature to congenital inferiority and
another group is destined to congenital superiority.
Race: Science and Politics, 7
- 13 The tough-minded . . . respect difference. Their
goal is a world made safe for differences, where the
United States may be American to the hilt without
threatening the peace of the world, and France may
be France, and Japan may be Japan on the same
conditions.
*The Chrysanthemum and the Sword [1946],
ch. 1*

Rupert Brooke¹

1887–1915

- 14 Breathless, we flung us on the windy hill,
Laughed in the sun, and kissed the lovely grass.
The Hill [1910]
- 15 And then you suddenly cried, and turned away.
The Hill
- 16 Oh! yet
Stands the church clock at ten to three?
And is there honey still for tea?
The Old Vicarage, Grantchester [1912]
- 17 Fish say, they have their stream and pond;
But is there anything beyond?
Heaven [1913]
- 18 Then, the cool kindness of sheets, that soon
Smooth away trouble; and the rough male kiss
Of blankets; grainy wood; live hair that is
Shining and free; blue-massing clouds; the keen
Unpassioned beauty of a great machine;
The benison of hot water; furs to touch;
The good smell of old clothes.
The Great Lover [1914]
- 19 If I should die, think only this of me:
That there's some corner of a foreign field
That is forever England.
The Soldier [1914]

¹See Frances Cornford, 711:7.

1 Now, God be thanked, Who has matched us with
His hour,
And caught our youth, and wakened us from
sleeping. *Peace*

2 Blow out, you bugles, over the rich dead!
There's none of these so lonely and poor of old,
But, dying, has made us rarer gifts than gold.
The Dead [1914], I

Marc Chagall

1887–1985

3 Do not leave my hand without light.
Interview [1977]

Marcus Garvey

1887–1940

4 We are not engaged in domestic politics, in
church building or in social uplift work, but we are
engaged in nation building.
*Speech, The Principles of the Universal Negro
Improvement Association, at New York City
[November 25, 1922]*

Isaac Goldberg

1887–1938

5 Diplomacy is to do and say
The nastiest thing in the nicest way. *The Reflex*

Martin Luis Guzmán

1887–1976

6 Here lay the dilemma: either Villa would submit
to the idea of the revolution without understanding
it, in which case he and the true revolution would
succeed; or Villa would follow his instincts blindly,
and the revolution and he would both fail.¹
*El Aguila y la Serpiente (The Eagle and the
Serpent) [1928], pt. II, bk. I, ch. 1*

Robinson Jeffers

1887–1962

7 Lend me the stone strength of the past and I will
lend you
The wings of the future, for I have them.
*To the Rock That Will Be a Cornerstone
[1924]*

8 The deep dark-shining
Pacific leans on the land,
Feeling his cold strength
To the outmost margins. *Night [1925]*

9 The world's God is treacherous and full of
unreason. *Birth-Dues [1928]*

10 I'd sooner, except the penalties, kill a man than a
hawk. *Hurt Hawks [1928]*

11 I have grown to believe
A stone is a better pillow than many visions.
Clouds of Evening [1930]

12 The strong lean upon death as on a rock.
Gale in April [1930]

13 Well: the day is a poem but too much
Like one of Jeffers's, crusted with blood and
barbaric omens,
Painful to excess, inhuman as a hawk's cry.
*The Day Is a Poem (September 19, 1939)
[1941]*

14 As for me, I would rather
Be a worm in a wild apple than a son of man.
Original Sin [1948]

Lé Corbusier [Charles Édouard Jeanneret]

1887–1965

15 A house is a machine for living in.²
Vers une Architecture [1923]

Emilio Mola

1887–1937

16 Fifth column.³
Phrase, Spanish Civil War [1936–1939]

Sir Bernard Law Montgomery, Viscount Montgomery of Alamein

1887–1976

17 To us is given the honor of striking a blow for
freedom which will live in history, and in the better
days that lie ahead men will speak with pride of our
doings.
*Message to his troops, on the eve of the Allied
invasion of Europe [June 5, 1944]*

²Une maison est une machine-à-habiter.

³Mola, one of Franco's generals, boasted that he had four columns of troops to lead against Madrid and a fifth column of sympathizers inside Madrid.

¹Translated by RACHEL PHILLIPS.

Marianne Moore

1887–1972

- 1 Dürer would have seen a reason for living in a town like this.
The Steeple-Jack [1935], st. 1
- 2 The sweet air coming into your house on a fine day, from water etched with waves as formal as the scales on a fish.
The Steeple-Jack, st. 1
- 3 Of the crow-blue mussel shells, one keeps adjusting the ash heaps; opening and shutting itself like an injured fan.
The Fish [1935], st. 1, 2
- 4 I, too, dislike it. Reading it, however, with a perfect contempt for it, one discovers in it, after all, a place for the genuine.
Poetry [1935; revised 1967]
- 5 Nor till the poets among us can be “literalists of the imagination” — above insolence and triviality and can present for inspection, “imaginary gardens with real toads in them,” shall we have it. *Poetry*, st. 4, 5 (excluded in 1967 revision)¹
- 6 I wonder what Adam and Eve think of it by this time.
Marriage [1935]
- 7 Ecstasy affords the occasion and expediency determines the form.
The Past Is the Present [1935]
- 8 My father used to say, “Superior people never make long visits, have to be shown Longfellow’s grave or the glass flowers at Harvard.” *Silence* [1935]
- 9 “The deepest feeling always shows itself in silence; not in silence, but restraint.” Nor was he insincere in saying, “Make my house your inn.”² Inns are not residences. *Silence*
- 10 There is a great amount of poetry in unconscious fastidiousness.
Critics and Connoisseurs [1935]
- 11 What is our innocence, what is our guilt? All are naked, none is safe. *What Are Years?* [1941]
- 12 The power of the visible is the invisible.
He “Digesteth Harde Yron” [1941], st. 8
- 13 I am troubled, I’m dissatisfied, I’m Irish.
Spenser’s Ireland [1941], last line
- 14 Another armored animal — scale lapping scale with spruce cone regularity until they form the uninterrupted central tail row! *The Pangolin* [1941], st. 1
- 15 Bedizened or stark naked, man, the self, the being we call human, writing master to this world. *The Pangolin*, st. 8
- 16 Among animals, *one* has a sense of humor. Humor saves a few steps, it saves years. *The Pangolin*, st. 8
- 17 The prey of fear, he, always curtailed, extinguished, thwarted by the dusk, work partly done, says to the alternating blaze, “Again the sun! anew each day; and new and new and new, that comes into and steadies my soul.” *The Pangolin*, st. 9
- 18 What sap went through that little thread to make the cherry red!
Nevertheless [1944], st. 11
- 19 They say there is a sweeter air where it was made, than we have here.
A Carriage from Sweden [1944]
- 20 THE MIND IS AN ENCHANTING THING is an enchanted thing, like the glaze on a katydid-wing subdivided by sun till the nettings are legion.
The Mind Is an Enchanting Thing [1944], st. 1
- 21 I inwardly did nothing. O Iscariot-like crime!
In Distrust of Merits [1941], st. 8
- 22 We don’t like flowers that do not wilt; they must die, and nine she-camel hairs aid memory.
The Sycamore [1956], st. 2
- 23 O to be a dragon, a symbol of the power of Heaven — of silkworm

¹Omissions are not accidents. — MARIANNE MOORE, *Complete Poems* [1967], author’s note

²Author’s note: Edmund Burke, in *Burke’s Life*, by James Prior: “Throw yourself into a coach,” said he. “Come down and make my house your inn.”

size or immense; at times invisible.

Felicitous phenomenon!

O To Be a Dragon [1959]

- 1 To wear the arctic fox
you have to kill it.

The Arctic Ox (Or Goat) [1959], st. 1

- 2 Camels are snobbish
and sheep, unintelligent;
water buffaloes, neurasthenic —
even murderous.
Reindeer seem over-serious.

The Arctic Ox (Or Goat), st. 9

- 3 Why an inordinate interest in animals and athletes? They are subjects for art and exemplars of it, are they not? minding their own business. Pangolins, hornbills, pitchers, catchers, do not pry or prey — or prolong the conversation; do not make us self-conscious; look their best when caring least.

A Marianne Moore Reader [1961], foreword

Samuel Eliot Morison

1887–1976

- 4 A tough but nervous, tenacious but restless race [the Yankees]; materially ambitious, yet prone to introspection, and subject to waves of religious emotion. . . . A race whose typical member is eternally torn between a passion for righteousness and a desire to get on in the world.

Maritime History of Massachusetts [1921], ch. 2

- 5 A few hints as to literary craftsmanship may be useful to budding historians. First and foremost, *get writing!*

History as a Literary Art. Old South Leaflets, series II, no. 1 [1946]

- 6 America was discovered accidentally by a great seaman who was looking for something else; when discovered it was not wanted; and most of the exploration for the next fifty years was done in the hope of getting through or around it. America was named after a man who discovered no part of the New World. History is like that, very chancy.

The Oxford History of the American People [1965], ch. 2

Edwin Muir

1887–1959

- 7 The killing beast that cannot kill
Swells and swells in his fury till
You'd almost think it was despair.

Collected Poems [1952]. The Combat

- 8 Since then they have pulled our ploughs and borne
our loads,

But that free servitude still can pierce our hearts.
Our life is changed; their coming our beginning.

Collected Poems. The Horses.

Georgia O'Keeffe

1887–1986

- 9 Where I was born and where and how I have
lived is unimportant. It is what I have done with
where I have been that should be of interest.

Georgia O'Keeffe [1976]

- 10 I find that I have painted my life — things hap-
pening in my life — without knowing.

Georgia O'Keeffe [1976]

- 11 I had to create an equivalent for what I felt
about what I was looking at — not copy it.

Georgia O'Keeffe [1976]

Edith Sitwell

1887–1964

- 12 Lily O'Grady,
Silly and shady,

Longing to be

A lazy lady. *Facade [1923].¹ Popular Song*

- 13 Still falls the Rain —

Dark as the world of man, black as our loss —

Blind as the nineteen hundred and forty nails

Upon the Cross. *Still Falls the Rain [1940]*

- 14 Rhythm is one of the principal translators be-
tween dream and reality. Rhythm might be de-
scribed as, to the world of sound, what light is to the
world of sight. It shapes and gives new meaning.

*The Canticle of the Rose [1949]. Some Notes
on My Own Poetry*

Alexander Woollcott

1887–1943

- 15 The two oldest professions in the world —
ruined by amateurs.

*The Knock at the Stage Door. The Actor and
the Streetwalker*

- 16 All the things I really like to do are either im-
moral, illegal, or fattening. *Remark*

- 17 Germany was the cause of Hitler just as much as
Chicago is responsible for the Chicago *Tribune*.

*Last words before the microphone [January 23,
1943], on the People's Platform program*

¹Music by WILLIAM WALTON.

Maxwell Anderson

1888–1959

- 1 Oh, it's a long, long while
From May to December,
But the days grow short,
When you reach September.
Knickerbocker Holiday [1938].¹
September Song
- 2 Oh, the days dwindle down
To a precious few . . .
And these few precious days
I'll spend with you.
Knickerbocker Holiday. September Song

Bruce Bairnsfather

1888–1959

- 3 Well, if you knows of a better 'ole, go to it.
Fragments from France [1915]. Caption for cartoon

Irving Berlin

1888–1989

- 4 You've got to get up, you've got to get up,
You've got to get up this morning!
Oh! How I Hate to Get Up in the Morning [1918]
- 5 A Pretty Girl Is Like a Melody.
Ziegfeld Follies [1919], title of song
- 6 God bless America,
Land that I love.
God Bless America [1938]
- 7 From the mountains to the prairies,
To the oceans white with foam,
God bless America,
My home sweet home!
God Bless America
- 8 I'm dreaming of a white Christmas.
Holiday Inn [1942]. White Christmas
- 9 This is the army, Mr. Jones,
No private baths or telephones.
This Is the Army [1942], title song
- 10 There's No Business Like Show Business.
Annie Get Your Gun [1946], title of song
- 11 Anything You Can Do, I Can Do Better.
Annie Get Your Gun, title of song

¹Music by KURT WEILL.**Georges Bernanos**

1888–1948

- 12 Hell, Madame, is to love no longer.
Le Journal d'un Curé de Campagne (The Diary of a Country Priest) [1936]
- 13 Democracies cannot dispense with hypocrisy any more than dictatorships can with cynicism.
Nous Autres Français (We French)
- 14 The most dangerous of our calculations are those we call illusions.
Dialogue des Carmélites [1949]

Henry Beston

1888–1968

- 15 The world today is sick to its thin blood for lack of elemental things, for fire before the hands, for water welling from the earth, for air, for the dear earth itself underfoot.
The Outermost House [1928], ch. 1
- 16 The three great elemental sounds in nature are the sound of rain, the sound of wind in a primeval wood, and the sound of outer ocean on a beach.
The Outermost House, 3
- 17 For a moment of night we have a glimpse of ourselves and of our world islanded in its stream of stars—pilgrims of mortality, voyaging between horizons across the eternal seas of space and time.
The Outermost House, 3

Heywood Broun

1888–1939

- 18 "Trees" maddens me, because it contains the most insincere line ever written by mortal man. Surely the Kilmer tongue must have been not far from the Kilmer cheek when he wrote, "Poems are made by fools like me."²
It Seems to Me [1935]. "Trees," "If," and "Invictus"
- 19 Life is a copycat and can be bullied into following the master artist who bids it come to heel.
It Seems to Me. Nature the Copycat

Dale Carnegie

1888–1955

- 20 How to Win Friends and Influence People.
Title of book [1938]

²See Kilmer, 711:12.

Joyce Cary [Arthur Joyce Lunel]

1888–1957

- 1 She had a mannish manner of mind and face,
able to feel hot and think cold.
Herself Surprised [1941], ch. 7
- 2 Sara could commit adultery at one end and weep
for her sins at the other, and enjoy both operations
at once. *The Horse's Mouth [1944], ch. 8*

Raymond Chandler

1888–1959

- 3 A blonde to make a bishop kick a hole in a stained
glass window. *Farewell, My Lovely [1940], ch. 13*
- 4 Down these mean streets a man must go who is
not himself mean.
The Simple Art of Murder [1950]

John Foster Dulles

1888–1959

- 5 You have to take chances for peace, just as you
must take chances in war. . . . The ability to get to
the verge without getting into the war is the neces-
sary art. If you try to run away from it, if you are
scared to go to the brink,¹ you are lost.
*From JAMES SHEPLEY, How Dulles Averted
War, in Life [January 16, 1956]*

T[homas] S[tearns] Eliot

1888–1965

- 6 Let us go then, you and I,
When the evening is spread out against the sky
Like a patient etherized upon a table.
The Love Song of J. Alfred Prufrock [1917]
- 7 In the room the women come and go
Talking of Michelangelo.
The Love Song of J. Alfred Prufrock
- 8 There will be time to murder and create.
The Love Song of J. Alfred Prufrock
- 9 And indeed there will be time
To wonder, “Do I dare?” and, “Do I dare?”
The Love Song of J. Alfred Prufrock
- 10 I have measured out my life with coffee spoons.
The Love Song of J. Alfred Prufrock
- 11 I should have been a pair of ragged claws
Scuttling across the floors of silent seas.
The Love Song of J. Alfred Prufrock

- 12 Should I, after tea and cakes and ices,
Have the strength to force the moment to its crisis?
The Love Song of J. Alfred Prufrock
- 13 I have seen the moment of my greatness flicker,
And I have seen the eternal Footman hold my coat,
and snicker,
And in short, I was afraid.
The Love Song of J. Alfred Prufrock
- 14 No! I am not Prince Hamlet, nor was meant to be;
Am an attendant lord, one that will do
To swell a progress, start a scene or two,
Advise the prince; no doubt, an easy tool,
Deferential, glad to be of use,
Politic, cautious, and meticulous;
Full of high sentence, but a bit obtuse;
At times, indeed, almost ridiculous—
Almost, at times, the Fool.
The Love Song of J. Alfred Prufrock
- 15 I grow old . . . I grow old. . . .
I shall wear the bottoms of my trousers rolled.
The Love Song of J. Alfred Prufrock
- 16 Shall I part my hair behind? Do I dare to eat a peach?
I shall wear white flannel trousers, and walk upon
the beach.
I have heard the mermaids singing, each to each.

I do not think that they will sing to me.
The Love Song of J. Alfred Prufrock
- 17 Till human voices wake us, and we drown.
The Love Song of J. Alfred Prufrock
- 18 And I must borrow every changing shape
To find expression. *Portrait of a Lady [1917], III*
- 19 I am aware of the damp souls of housemaids
Sprouting despondently at area gates.
Morning at the Window [1917]
- 20 The readers of the *Boston Evening Transcript*
Sway in the wind like a field of ripe corn.
The Boston Evening Transcript [1917]
- 21 Upon the glazen shelves kept watch
Matthew and Waldo, guardians of the faith,
The army of unalterable law.
Cousin Nancy [1917]
- 22 His laughter tinkled among the teacups.
Mr. Apollinax [1917]
- 23 Stand on the highest pavement of the stair—
Lean on a garden urn—
Weave, weave the sunlight in your hair.
La Figlia Che Piange [1917], st. 1
- 24 Simple and faithless as a smile and shake of the
hand.
La Figlia Che Piange, st. 2

¹From the phrase “to the brink” developed “brinkmanship.”

- 1 Sometimes these cogitations still amaze
The troubled midnight and the noon's repose.
La Figlia Che Piange, st. 3
- 2 Here I am, an old man in a dry month,
Being read to by a boy, waiting for rain.
Gerontion [1920]
- 3 After such knowledge, what forgiveness? Think
now
History has many cunning passages, contrived
corridors
And issues, deceives with whispering ambitions,
Guides us by vanities. *Gerontion*
- 4 Neither fear nor courage saves us. Unnatural vices
Are fathered by our heroism. Virtues
Are forced upon us by our impudent crimes.
These tears are shaken from the wrath-bearing tree.
Gerontion
- 5 The hippopotamus's day
Is passed in sleep; at night he hunts;
God works in a mysterious way—
The Church can sleep and feed at once.
The Hippopotamus [1920], st. 6
- 6 Webster was much possessed by death
And saw the skull beneath the skin.
Whispers of Immortality [1920], st. 1
- 7 He knew the anguish of the marrow
The ache of the skeleton;
No contact possible to flesh
Allayed the fever of the bone.
Whispers of Immortality, st. 4 [of Donne]
- 8 Uncorseted, her friendly bust
Gives promise of pneumatic bliss.
Whispers of Immortality, st. 5
- 9 Reorganized upon the floor
She yawns and draws a stocking up.
Sweeney Among the Nightingales [1920], st. 4
- 10 The nightingales are singing near
The Convent of the Sacred Heart,

And sang within the bloody wood
When Agamemnon cried aloud,
And let their liquid siftings fall
To stain the stiff dishonored shroud.
Sweeney Among the Nightingales, st. 9, 10
- 11 April is the cruellest month, breeding
Lilacs out of the dead land, mixing
Memory and desire, stirring
Dull roots with spring rain.
The Waste Land [1922]. I, The Burial of the Dead
- 12 You know only
A heap of broken images, where the sun beats,
- And the dead tree gives no shelter, the cricket no
relief,
And the dry stone no sound of water. Only
There is shadow under this red rock,
(Come in under the shadow of this red rock),
And I will show you something different from
either
Your shadow at morning striding behind you
Or your shadow at evening rising to meet you;
I will show you fear in a handful of dust.
The Waste Land. I, The Burial of the Dead
- 13 I had not thought death had undone so many.¹
Sighs, short and infrequent, were exhaled.²
The Waste Land. I, The Burial of the Dead
- 14 I think we are in rats' alley
Where the dead men lost their bones.
The Waste Land. II, A Game of Chess
- 15 O O O O that Shakespeherian Rag—
It's so elegant
So intelligent.
The Waste Land. II, A Game of Chess
- 16 Hurry up please its time.
The Waste Land. II, A Game of Chess
- 17 But at my back from time to time I hear³
The sound of horns and motors, which shall bring
Sweeney to Mrs. Porter in the spring.
O the moon shone bright on Mrs. Porter
And on her daughter
They wash their feet in soda water.
The Waste Land. III, The Fire Sermon
- 18 At the violet hour, when the eyes and back
Turn upward from the desk, when the human
engine waits
Like a taxi throbbing waiting,
I Tiresias, though blind, throbbing between two
lives. *The Waste Land. III, The Fire Sermon*
- 19 When lovely woman stoops to folly⁴ and
Paces about her room again, alone,
She smooths her hair with automatic hand,
And puts a record on the gramophone.
The Waste Land. III, The Fire Sermon
- 20 Phlebas the Phoenician, a fortnight dead,
Forgot the cry of gulls, and the deep sea swell
And the profit and loss.
The Waste Land. IV, Death by Water
- 21 Here is no water but only rock.
The Waste Land. V, What the Thunder Said

¹DANTE, *Inferno*, canto III, ll. 55–57.²DANTE, *Inferno*, canto IV, ll. 25–27.³See Marvell, 277:1.⁴See Goldsmith, 341:20.

- 1 Who is the third who walks always beside you?
The Waste Land. V, What the Thunder Said
- 2 *Dayadhvam*: I have heard the key
 Turn in the door once and turn once only
 We think of the key, each in his prison
 Thinking of the key, each confirms a prison.
The Waste Land. V, What the Thunder Said
- 3 These fragments I have shored against my ruins.
The Waste Land. V, What the Thunder Said
- 4 We are the hollow men
 We are the stuffed men
 Leaning together
 Headpiece filled with straw. Alas!
The Hollow Men [1925], I
- 5 Shape without form, shade without color,
 Paralyzed force, gesture without motion;
 Those who have crossed
 With direct eyes, to death's other Kingdom
 Remember us—if at all—not as lost
 Violent souls, but only
 As the hollow men
 The stuffed men. *The Hollow Men, I*
- 6 Between the idea
 And the reality
 Between the motion
 And the act
 Falls the Shadow. *The Hollow Men, V*
- 7 This is the way the world ends
 Not with a bang but a whimper.
The Hollow Men, V
- 8 A cold coming we had of it,
 Just the worst time of the year.
Journey of the Magi [1927]
- 9 Because I do not hope to turn again¹
 Because I do not hope
 Because I do not hope to turn.
Ash-Wednesday [1930], I
- 10 Because these wings are no longer wings to fly
 But merely vans to beat the air
 The air which is now thoroughly small and dry
 Smaller and dryer than the will
 Teach us to care and not to care
 Teach us to sit still. *Ash-Wednesday, I*
- 11 Terminate torment
 Of love unsatisfied
 The greater torment
 Of love satisfied. *Ash-Wednesday, II*
- 12 Blown hair is sweet, brown hair over the mouth
 blown,
 Lilac and brown hair;
 Distraction, music of the flute, stops and steps of
 the mind over the third stair,
 Fading, fading; strength beyond hope and despair
 Climbing the third stair. *Ash-Wednesday, III*
- 13 Redeem
 The time. Redeem
 The unread vision in the higher dream
 While jeweled unicorns draw by the gilded hearse.
Ash-Wednesday, IV
- 14 Against the Word the unstilled world still whirled
 About the center of the silent Word.
Ash-Wednesday, V
- 15 Wavering between the profit and the loss
 In this brief transit where the dreams cross
 The dreamcrossed twilight between birth and
 dying. *Ash-Wednesday, VI*
- 16 The white sails still fly seaward, seaward flying
 Unbroken wings.
 And the lost heart stiffens and rejoices
 In the lost lilac and the lost sea voices
 And the weak spirit quickens to rebel
 For the bent goldenrod and the lost sea smell.
Ash-Wednesday, VI
- 17 Even among these rocks,
 Our peace in His will. *Ash-Wednesday, VI*
- 18 What seas what shores what gray rocks and what
 islands
 What water lapping the bow
 And scent of pine and the woodthrush singing
 through the fog
 What images return
 O my daughter. *Marina [1930]*
- 19 I'll convert *you!*
 Into a stew.
 A nice little, white little, missionary stew!
Sweeney Agonistes
- 20 Birth, and copulation, and death.
 That's all the facts when you come to brass tacks.
Sweeney Agonistes
- 21 Two live as one
 One live as two
 Two live as three
 Under the bam
 Under the boo
 Under the bamboo tree. *Sweeney Agonistes*
- 22 Stone, bronze, stone, steel, stone, oakleaves,
 horses' heels
 Over the paving. *Coriolan I. Triumphal March*
- 23 O hidden under the dove's wing, hidden in the
 turtle's breast,

¹GUIDO CAVALCANTI [c. 1250–1300], *Perch' lo Non Spero*.

- Under the palmtree at noon, under the running
water
At the still point of the turning world. O hidden.
Coriolan I. Triumphal March
- 1 How unpleasant to meet Mr. Eliot!¹
With his features of clerical cut,
And his brow so grim
And his mouth so prim. *Five-Finger Exercises, V*
- 2 Yet we have gone on living,
Living and partly living.
Murder in the Cathedral [1935], pt. I
- 3 They know and do not know, what it is to act or
suffer.
They know and do not know, that acting is
suffering. *Murder in the Cathedral, I*
- 4 Saint and Martyr rule from the tomb.
Murder in the Cathedral, I
- 5 The last temptation is the greatest treason:
To do the right deed for the wrong reason.
Murder in the Cathedral, I
- 6 Human kind cannot bear very much reality.²
Murder in the Cathedral, II
- 7 Time present and time past
Are both perhaps present in time future,
And time future contained in time past.
Four Quartets. Burnt Norton [1935], pt. I
- 8 Footfalls echo in the memory
Down the passage which we did not take
Towards the door we never opened
Into the rose garden.
Four Quartets. Burnt Norton, I
- 9 Garlic and sapphires in the mud
Clot the bedded axle-tree.
The trilling wire in the blood
Sings below inveterate scars
And reconciles forgotten wars.
Four Quartets. Burnt Norton, II
- 10 At the still point of the turning world.
Neither flesh nor fleshless.
Four Quartets. Burnt Norton, II
- 11 Except for the point, the still point,
There would be no dance, and there is only the
dance. *Four Quartets. Burnt Norton, II*
- 12 Only through time time is conquered.
Four Quartets. Burnt Norton, II
- 13 Sudden in a shaft of sunlight
Even while the dust moves
- There rises the hidden laughter
Of children in the foliage
Quick now, here, now, always—
Ridiculous the waste sad time
Stretching before and after.
Four Quartets. Burnt Norton, V
- 14 Macavity, Macavity, there's no one like Macavity,
He's broken every human law, he breaks the law of
gravity.
His powers of levitation would make a fakir stare,
And when you reach the scene of the crime—
Macavity's not there!
Old Possum's Book of Practical Cats [1939].
Macavity: The Mystery Cat
- 15 In my beginning is my end.
Four Quartets. East Coker [1940], pt. I
- 16 Keeping time,
Keeping the rhythm in their dancing
As in their living in the living seasons
The time of the seasons and the constellations
The time of milking and the time of harvest
The time of the coupling of man and woman
And that of beasts. Feet rising and falling.
Eating and drinking. Dung and death.
Four Quartets. East Coker, I
- 17 What is the late November doing
With the disturbance of the spring.
Four Quartets. East Coker, II
- 18 A periphrastic study in a worn-out poetical fashion,
Leaving one still with the intolerable wrestle
With words and meanings. The poetry does not
matter. *Four Quartets. East Coker, II*
- 19 The only wisdom we can hope to acquire
Is the wisdom of humility: humility is endless.
Four Quartets. East Coker, II
- 20 The houses are all gone under the sea.
Four Quartets. East Coker, II
- 21 The dancers are all gone under the hill.
Four Quartets. East Coker, II
- 22 O dark dark dark.³ They all go into the dark,
The vacant interstellar spaces, the vacant into the
vacant. *Four Quartets. East Coker, III*
- 23 And we all go with them, into the silent funeral,
Nobody's funeral, for there is no one to bury.
I said to my soul, be still,⁴ and let the dark come
upon you
Which shall be the darkness of God.
Four Quartets. East Coker, III

¹See Lear, 499:12.²Also in ELIOT'S *Four Quartets. Burnt Norton, pt. I.*³See Milton, 268:32.⁴See *Psalms 46:10, 17:23.*

1 To arrive where you are, to get from where you are
not,

You must go by a way wherein there is no ecstasy.
In order to arrive at what you do not know
You must go by the way which is the way of
ignorance. *Four Quartets. East Coker, III*

2 The whole earth is our hospital
Endowed by the ruined millionaire.

Four Quartets. East Coker, IV

3 We call this Friday good.

Four Quartets. East Coker, IV

4 And so each venture
Is a new beginning, a raid on the inarticulate
With shabby equipment always deteriorating
In the general mess of imprecision of feeling,
Undisciplined squads of emotion.

Four Quartets. East Coker, V

5 Home is where one starts from. As we grow older
The world becomes stranger, the pattern more
complicated

Of dead and living. Not the intense moment
Isolated, with no before and after,
But a lifetime burning in every moment
And not the lifetime of one man only
But of old stones that cannot be deciphered.

Four Quartets. East Coker, V

6 Love is most nearly itself
When here and now cease to matter.

Old men ought to be explorers¹
Here and there does not matter
We must be still and still moving
Into another intensity

For a further union, a deeper communion
Through the dark cold and the empty desolation,
The wave cry, the wind cry, the vast waters
Of the petrel and the porpoise. In my end is my
beginning. *Four Quartets. East Coker, V*

7 I do not know much about gods; but I think that
the river

Is a strong brown god—sullen, untamed and
intractable.

Four Quartets. The Dry Salvages [1941], pt. I

8 The sea is the land's edge also, the granite
Into which it reaches, the beaches where it tosses
Its hints of earlier and other creation:
The starfish, the hermit crab, the whale's
backbone;

The pools where it offers to our curiosity
The more delicate algae and the sea anemone.
It tosses up our losses, the torn seine,
The shattered lobsterpot, the broken oar

And the gear of foreign dead men. The sea has
many voices.

Four Quartets. The Dry Salvages, I

9 There is no end of it, the voiceless wailing,
No end to the withering of withered flowers.

Four Quartets. The Dry Salvages, II

10 The backward look behind the assurance
Of recorded history, the backward halflook
Over the shoulder, towards the primitive terror.

Four Quartets. The Dry Salvages, II

11 Time the destroyer is time the preserver.

Four Quartets. The Dry Salvages, II

12 Not fare well,
But fare forward, voyagers.

Four Quartets. The Dry Salvages, III

13 Music heard so deeply
That it is not heard at all, but you are the music
While the music lasts.

Four Quartets. The Dry Salvages, V

14 Only undefeated
Because we have gone on trying;
We, content at the last
If our temporal reversion nourish
(Not too far from the yew tree)
The life of significant soil.

Four Quartets. The Dry Salvages, V

15 What the dead had no speech for, when living,
They can tell you, being dead: the communication
Of the dead is tongued with fire beyond the
language of the living.

Four Quartets. Little Gidding [1942], pt. I

16 Ash on an old man's sleeve
Is all the ash the burnt roses leave.
Dust in the air suspended
Marks the place where a story ended.

Dust inbreathed was a house—
The wall, the wainscot and the mouse
The death of hope and despair,
This is the death of air.

Four Quartets. Little Gidding, II

17 Water and fire shall rot
The marred foundations we forgot,
Of sanctuary and choir.

This is the death of water and fire.

Four Quartets. Little Gidding, II

18 In the uncertain hour before the morning
Near the ending of interminable night
At the recurrent end of the unending
After the dark dove with the flickering tongue
Had passed below the horizon of his homing.

Four Quartets. Little Gidding, II

¹See Roethke, 781:2.

- 1 Since our concern was speech, and speech
impelled us
To purify the dialect of the tribe.¹
Four Quartets. Little Gidding, II
- 2 Who then devised the torment? Love.
Love is the unfamiliar Name
Behind the hands that wove
The intolerable shirt of flame
Which human power cannot remove.
We only live, only suspire
Consumed by either fire or fire.
Four Quartets. Little Gidding, IV
- 3 A people without history
Is not redeemed from time, for history is a pattern
Of timeless moments. So, while the light fails
On a winter's afternoon, in a secluded chapel
History is now and England.
Four Quartets. Little Gidding, V
- 4 We shall not cease from exploration
And the end of all our exploring
Will be to arrive where we started
And know the place for the first time.
Four Quartets. Little Gidding, V
- 5 A condition of complete simplicity
(Costing not less than everything)
And all shall be well and
All manner of thing shall be well²
When the tongues of flame are infolded
Into the crowned knot of fire
And the fire and the rose are one.
Four Quartets. Little Gidding, V
- 6 It [tradition] cannot be inherited, and if you
want it you must obtain it by great labor.
Tradition and the Individual Talent [1919]
- 7 The progress of an artist is a continual self-sacrifice, a continual extinction of personality.
Tradition and the Individual Talent
- 8 Poetry is not a turning loose of emotion, but an escape from emotion; it is not the expression of personality, but an escape from personality. But, of course, only those who have personality and emotions know what it means to want to escape from these things.
Tradition and the Individual Talent
- 9 The only way of expressing emotion in the form of art is by finding an "objective correlative"; in other words, a set of objects, a situation, a chain of events which shall be the formula of that particular emotion.
Hamlet and His Problems [1919]
- 10 Immature poets imitate; mature poets steal.
Philip Massinger [1920]
- 11 Every vital development in language is a development of feeling as well.
Philip Massinger
- 12 In the seventeenth century a dissociation of sensibility set in, from which we have never recovered; and this dissociation, as is natural, was aggravated by the influence of the two most powerful poets of the century, Milton and Dryden.
The Metaphysical Poets [1921]
- 13 Poets in our civilization, as it exists at present, must be *difficult*. . . . The poet must become more and more comprehensive, more allusive, more indirect, in order to force, to dislocate if necessary, language into its meaning.
The Metaphysical Poets
- 14 The great poet, in writing himself, writes his time.
Shakespeare and the Stoicism of Seneca [1927]
- 15 We know too much, and are convinced of too little. Our literature is a substitute for religion, and so is our religion.
A Dialogue on Dramatic Poetry [1928]
- 16 The general point of view may be described as classicist in literature, royalist in politics, and Anglo-Catholic in religion.
For Lancelot Andrews [1928], preface
- 17 We fight for lost causes because we know that our defeat and dismay may be the preface to our successors' victory, though that victory itself will be temporary; we fight rather to keep something alive than in the expectation that anything will triumph.
For Lancelot Andrews. Francis Herbert Bradley
- 18 Genuine poetry can communicate before it is understood.
Dante [1929]
- 19 More can be learned about how to write poetry from Dante than from any English poet. . . . The language of each great English poet is his own language; the language of Dante is the perfection of a common language.
Dante
- 20 Sometimes, however, to be a "ruined man" is itself a vocation.
The Use of Poetry and the Use of Criticism [1933]. Wordsworth and Coleridge
- 21 As things are, and as fundamentally they must always be, poetry is not a career, but a mug's game. No honest poet can ever feel quite sure of the permanent value of what he has written: he may have wasted his time and messed up his life for nothing.
The Use of Poetry and the Use of Criticism, conclusion

¹Donner un sens plus pur aux mots de la tribu.—STÉPHANE MALLARMÉ, *Le Tombeau d'Edgar Poe*

²See Juliana of Norwich, 133:4.

- 1 Most editors are failed writers—but so are most writers.

From ROBERT GIROUX, *The Education of An Editor* [1982]

Jules Furthman

1888–1960

and

William Faulkner

1897–1962

- 2 Maybe just whistle. You know how to whistle, don't you, Steve? You just put your lips together and blow.

To Have and Have Not (screenplay) [1944],
spoken by Lauren Bacall

Joseph [Patrick] Kennedy

1888–1969

- 3 Don't get mad, get even. *Attributed*

Ronald Arbuthnott Knox

1888–1957

- 4 There once was a man who said, "God
Must think it exceedingly odd
If he finds that this tree
Continues to be
When there's no one about in the Quad."
*Limerick on idealism*¹

William L[eonard] Laurence

1888–1977

- 5 A great ball of fire about a mile in diameter, changing colors as it kept shooting upward, from deep purple to orange, expanding, growing bigger, rising as it was expanding, an elemental force freed from its bonds after being chained for billions of years.

*On the first atom bomb explosion.*² *In the New York Times* [September 26, 1945]

- 6 At first it was a giant column that soon took the shape of a supramundane mushroom.

On the first atom bomb explosion. In the New York Times [September 26, 1945]

¹Dear Sir, Your astonishment's odd: / I am always about in the Quad; / And that's why the tree / Will continue to be, / Since observed by Yours Faithfully, God. — *Anonymous rejoinder*

²At Alamogordo, New Mexico [July 16, 1945]. See also Oppenheimer, 768:15.

T[homas] E[dward] Lawrence³

1888–1935

- 7 I loved you, so I drew these tides of men into my hands and wrote my will across the sky in stars. To earn you Freedom, the seven-pillared worthy house, that your eyes might be shining for me When we came.

*Seven Pillars of Wisdom*⁴ [1926], dedication

- 8 There could be no honor in a sure success, but much might be wrested from a sure defeat.

Revolt in the Desert [1927], ch. 19

Katherine Mansfield

1888–1923

- 9 If there was one thing that he hated more than another it was the way she had of waking him in the morning. She did it on purpose, of course. It was her way of establishing her grievance for the day.

Bliss [1920]. *Mr. Reginald Peacock's Day*

- 10 I want, by understanding myself, to understand others. I want to be all that I am capable of becoming. . . . This all sounds very strenuous and serious. But now that I have wrestled with it, it's no longer so. I feel happy—deep down. *All is well.*

Journal [1922], last entry

Eugene O'Neill

1888–1953

- 11 Dat ole davil, sea.

Anna Christie [1922], act I

- 12 Gimme a whiskey—ginger ale on the side. And don't be stingy, baby.⁵ *Anna Christie*, I

- 13 We's all poor nuts and things happen, and we yust get mixed in wrong, that's all.

Anna Christie, IV

- 14 For de little stealin' dey gits you in jail soon or late. For de big stealin' dey makes you emperor and puts you in de Hall o' Fame when you croaks. If dey's one thing I learns in ten years on de Pullman cars listenin' to de white quality talk, it's dat same fact.

The Emperor Jones [1920], sc. i

- 15 *Yank*: Sure! Lock me up! Put me in a cage! Dat's de on'y answer yuh know. G'wan, lock me up!

Policeman: What you been doin'?

³Lawrence changed his name to T. E. Shaw in 1927.

⁴See *Proverbs* 9:1, 21:11.

⁵Made famous in the movie version (1930) as silent film star Greta Garbo's first speech in a talkie.

Yank: Enough to gimme life for! I was born, see?
Sure, dat's de charge. Write it in de blotter. I was
born, get me! *The Hairy Ape* [1922], sc. vii

- 1 Desire Under the Elms. *Title of play* [1924]
- 2 God is a Mother.
Strange Interlude [1928], pt. I, act V
- 3 Strange interlude! Yes, our lives are merely strange
dark interludes in the electrical display of God the
Father!
Strange Interlude, II, IX
- 4 Mourning Becomes Electra.
Title of dramatic trilogy [1931]
- 5 The sea hates a coward.
Mourning Becomes Electra [1931]. *The
Hunted*, act IV
- 6 The damned don't cry.
Mourning Becomes Electra. The Haunted,
act III
- 7 The dead! Why can't the dead die!
Mourning Becomes Electra. The Haunted, IV
- 8 A Long Day's Journey into Night.
Title of play [1956]
- 9 Born in a goddam hotel room and dying in a
hotel room!
*Last words. From LOUIS SHAEFFER, O'Neill:
Son and Artist* [1973]

John Crowe Ransom

1888–1974

- 10 Two evils, monstrous either one apart,
Possessed me, and were long and loath at going:
A cry of Absence, Absence, in the heart,
And in the wood the furious winter blowing.
Winter Remembered
- 11 The lazy geese, like a snow cloud
Dripping their snow on the green grass,
Tricking and stopping, sleepy and proud,
Who cried in goose, Alas.
Bells for John Whiteside's Daughter
- 12 Here lies a lady of beauty and high degree.
Of chills and fever she died, of fever and chills,
The delight of her husband, her aunts, an infant of
three,
And of medicos marveling sweetly on her ills.
Here Lies a Lady
- 13 God have mercy on the sinner
Who must write with no dinner,
No gravy and no grub,
No pewter and no pub,

No belly and no bowels,
Only consonants and vowels. *Survey of Literature*

- 14 Captain Carpenter rose up in his prime
Put on his pistols and went riding out.
Captain Carpenter, st. 1

Knute [Kenneth] Rockne

1888–1931

- 15 Show me a good and gracious loser and I'll show
you a failure.¹
*Remark to Wisconsin basketball coach Walter
Meanwell* [1920s]
- 16 Win this one for the Gipper. *Attributed*²

Alan Seeger

1888–1916

- 17 I have a rendezvous with Death
At some disputed barricade,
When spring comes back with rustling shade
And apple blossoms fill the air.
I Have a Rendezvous with Death [1916]
- 18 And I to my pledged word am true,
I shall not fail that rendezvous.
I Have a Rendezvous with Death

Bartolomeo Vanzetti

1888–1927

- 19 If it had not been for this thing, I might have
lived out my life talking at street corners to scorning
men. I might have died unmarked, unknown, a failure.
Now we are not a failure. This is our career and
our triumph. Never in our full life could we hope to
do such work for tolerance, for justice, for man's
understanding of man, as now we do by accident.
Letter to his son [April 1927]
- 20 Our words—our lives—our pains: nothing!
The taking of our lives—lives of a good shoemaker
and a poor fish peddler—all! That last moment be-
longs to us—that agony is our triumph.
Letter to his son [April 1927]
- 21 I found myself compelled to fight back from my
eyes the tears, and quanch my heart trobling to my
throat to not weep before him. But Sacco's name

¹More familiar version: Show me a good loser and I'll show you a loser.

²See Buckner, 774:6.

will live in the hearts of the people when your name, your laws, institutions and your false god are but a dim remembering of a cursed past in which man was wolf to the man.

*Last speech to the court*¹

Henry A[gard] Wallace

1888–1965

- 1 The century on which we are entering can be and must be the century of the common man.

Address, The Price of Free World Victory
[May 8, 1942]

Conrad Aiken

1889–1973

- 2 Music I heard with you was more than music,
And bread I broke with you was more than bread.
Now that I am without you, all is desolate;
All that was once so beautiful is dead.

Bread and Music [1914]

- 3 All lovely things will have an ending,
All lovely things will fade and die,
And youth, that's now so bravely spending,
Will beg a penny by and by. *All Lovely Things*

- 4 The hiss was now becoming a roar—the whole world was a vast moving screen of snow—but even now it said peace, it said remoteness, it said cold, it said sleep. *Silent Snow, Secret Snow* [1932]

- 5 Ice is the silent language of the peak;
and fire the silent language of the star.
And in the Human Heart. Sonnet 10

Anna Akhmatova²

1889–1966

- 6 If you can't give me love and peace,
Then give me bitter fame.
Rosary [composed 1913, published 1914]

- 7 Who will grieve for this woman? Does she not seem too insignificant for our concern?
Yet in my heart I never will deny her,
Who suffered death because she chose to turn.
Lot's Wife [composed 1922–1924]

¹Vanzetti and Nicola Sacco, Italian anarchists, were executed August 23, 1927, by the Commonwealth of Massachusetts on charges, never conclusively proved, of murder and robbery.

²Translated by STANLEY KUNITZ with MAX HAYWARD.

- 8 No foreign sky protected me,
no stranger's wing shielded my face.
I stand as witness to the common lot,
survivor of that time, that place.
Requiem [composed mainly 1935–1940].
Epigraph [composed 1961]

- 9 In the terrible years of the Yezhov terror I spent seventeen months waiting in line outside the prison in Leningrad. One day somebody in the crowd identified me . . . and asked me in a whisper . . . “Can you describe this?” And I said: “I can.”
Requiem. Instead of a Preface
[composed 1957]

- 10 That was a time when only the dead could smile.
Requiem. Prologue [composed 1935–1940]

- 11 I should be proud to have my memory graced,
but only if the monument be placed . . .
here, where I endured three hundred hours
in line before the implacable iron bars.
Requiem. Epilogue [composed 1940], II

Robert [Charles] Benchley

1889–1945

- 12 Why don't you get out of that wet coat and into a dry martini? *Attributed*³

- 13 Tell us your phobias and we will tell you what you are afraid of. *Phobias*

- 14 In America there are two classes of travel—first-class, and with children. *Kiddie-Kar Travel*

- 15 A great many people have come up to me and asked me how I manage to get so much work done and still keep looking so dissipated. My answer is “Don't you wish you knew?”
How to Get Things Done

- 16 Streets full of water. Please advise.
Telegram from Venice (attributed)

Charlie [Sir Charles Spencer] Chaplin

1889–1977

- 17 [The tramp character:] A tramp, a gentleman, a poet, a dreamer, a lonely fellow, always hopeful of romance and adventure.
My Autobiography [1964], ch. 10

³Spoken by him in the movie *The Major and the Minor* [1942] but, according to his account, borrowed from a similar line spoken by his friend Charles Butterworth in the Mae West movie *Every Day's a Holiday* [1937].

1 All I need to make a comedy is a park, a policeman, and a pretty girl. *My Autobiography*, 10

2 I am known in parts of the world by people who have never heard of Jesus Christ.¹

From LITA GREY CHAPLIN, My Life with Chaplin [1966]

Jean Cocteau

1889–1963

3 Mirrors should reflect a little before throwing back images. *Des Beaux-Arts*

4 The worst tragedy for a poet is to be admired through being misunderstood.

Le Rappel à l'Ordre [1926]

5 The matters I relate
Are true lies.²

The Journals of Jean Cocteau [1956]. Quoted by WALLACE FOWLIE in the introduction

Christopher [Henry] Dawson

1889–1970

6 As soon as men decide that all means are permitted to fight an evil, then their good becomes indistinguishable from the evil that they set out to destroy.

The Judgment of the Nations [1942]

Philip Guedalla

1889–1944

7 The work of Henry James has always seemed divisible by a simple dynastic arrangement into three reigns: James I, James II, and the Old Pretender.

Supers and Supermen [1920]

Adolf Hitler

1889–1945

8 My adversaries . . . applied the one means that wins the easiest victory over reason: terror and force.

Mein Kampf (My Battle) [1933], vol. I, ch. 2

9 A majority can never replace the man. . . . Just as a hundred fools do not make one wise man, an heroic decision is not likely to come from a hundred cowards.

Mein Kampf, I, 3

¹See Lennon, 834:11.

²Les choses que je conte / Sont des mensonges vrais.

10 Strength lies not in defense but in attack.

Mein Kampf, I, 3

11 All propaganda has to be popular and has to adapt its spiritual level to the perception of the least intelligent of those towards whom it intends to direct itself.

Mein Kampf, I, 6

12 The great masses of the people . . . will more easily fall victims to a big lie than to a small one.

Mein Kampf, I, 10

13 Never tolerate the establishment of two continental powers in Europe. *Mein Kampf, II, 14*

14 After all, who remembers the Armenians?

Attributed remark, prior to the invasion of Poland [1939]

15 After fifteen years of work I have achieved, as a common German soldier and merely with my fanatical will power, the unity of the German nation, and have freed it from the death sentence of Versailles.³

Proclamation to the troops on taking over the leadership of the German armed forces [December 21, 1941]

16 This war no longer bears the characteristics of former inter-European conflicts. It is one of those elemental conflicts which usher in a new millennium and which shake the world once in a thousand years.

Speech to the Reichstag [April 26, 1942]

17 Is Paris burning?⁴

Asked at the Oberkommando der Wehrmacht, Rastenburg, Germany [August 25, 1944]

George S. Kaufman

1889–1961

18 Satire is what closes Saturday night.

Saying

Stoddard King

1889–1933

19 There's a long, long trail a-winding
Into the land of my dreams,
Where the nightingales are singing
And a white moon beams.

*The Long, Long Trail*⁵ [1913]

³The Allied and Associated Governments affirm and Germany accepts the responsibility of Germany and her Allies for causing all the loss and damage to which the Allied and Associated Governments and their nationals have been subjected as a consequence of the war imposed upon them by the aggression of Germany and her Allies. — Article 231 (the "war guilt clause"), Treaty of Versailles [June 28, 1919]

⁴Brennt Paris?

⁵Music by ZO ELLIOTT.

Walter Lippmann

1889–1974

- 1 What each man does is based not on direct and certain knowledge, but on pictures made by himself or given to him. . . . The way in which the world is imagined determines at any particular moment what men will do.

Public Opinion [1922], ch. 1, The World Outside and the Pictures in Our Heads

- 2 In the great blooming, buzzing confusion of the outer world we pick out what our culture has already defined for us, and we tend to perceive that which we have picked out in the form stereotyped for us by our culture.

Public Opinion, 6, Stereotypes

- 3 Franklin D. Roosevelt is no crusader. He is no tribune of the people. He is no enemy of entrenched privilege. He is a pleasant man who, without any important qualifications for the office, would very much like to be President.

Today and Tomorrow [January 8, 1932]

- 4 In government offices which are sensitive to the vehemence and passion of mass sentiment public men have no sure tenure. They are in effect perpetual office seekers, always on trial for their political lives, always required to court their restless constituents.

Essays in the Public Philosophy [1935]

- 5 A free press is not a privilege but an organic necessity in a great society. . . . A great society is simply a big and complicated urban society.

Address at the International Press Institute Assembly, London [May 27, 1965]

- 6 Responsible journalism is journalism responsible in the last analysis to the editor's own conviction of what, whether interesting or only important, is in the public interest.

Address at the International Press Institute Assembly, London [May 27, 1965]

Jawaharlal Nehru

1889–1964

- 7 I want nothing to do with any religion concerned with keeping the masses satisfied to live in hunger, filth, and ignorance. I want nothing to do with any order, religious or otherwise, which does not teach people that they are capable of becoming happier and more civilized, on this earth, capable of becoming true *man*, master of his fate and captain of his soul.

From EDGAR SNOW, Journey to the Beginning [1958]

Arnold Joseph Toynbee

1889–1975

- 8 Civilizations, I believe, come to birth and proceed to grow by successfully responding to successive challenges. They break down and go to pieces if and when a challenge confronts them which they fail to meet.

Civilization on Trial [1948], ch. 4

- 9 America is a large, friendly dog in a very small room. Every time it wags its tail it knocks over a chair.

Attributed

Ludwig [Josef Johann] Wittgenstein

1889–1951

- 10 The world is all that is the case.¹

Tractatus Logico-Philosophicus [1922]. 1

- 11 What we cannot speak about we must pass over in silence.²

Tractatus Logico-Philosophicus, 7

Vannevar Bush

1890–1974

- 12 It was through the Second World War that most of us suddenly appreciated for the first time the power of man's concentrated efforts to understand and control the forces of nature. We were appalled by what we saw.

Science Is Not Enough [1967]

Karel Čapek

1890–1938

- 13 Rossum's Universal Robots.³

R.U.R. [1920]

Agatha Christie

1890–1976

- 14 "This affair must all be unraveled from within." He [Hercule Poirot] tapped his forehead. "These little gray cells. It is 'up to them'—as you say over here."

The Mysterious Affair at Styles [1920], ch. 10

- 15 Every murderer is probably somebody's old friend.

The Mysterious Affair at Styles, 11

- 16 It is completely unimportant. That is why it is so interesting.

The Murder of Roger Ackroyd [1926]

¹Die Welt ist alles, was der Fall ist.

Translated by D. F. PEARS and B. F. MCGUINNESS.

²Wovon man nicht sprechen kann, darüber muss man schweigen.

³The term "robot" came into English through Čapek's play.

- 1 I don't think necessity is the mother of invention—invention, in my opinion, arises directly from idleness, possibly also from laziness. To save oneself trouble.

*An Autobiography [1977], pt. III,
Growing Up*

- 2 If you love, you will suffer, and if you do not love, you do not know the meaning of a Christian life.

An Autobiography, III, Growing Up

Marc[us Cook] Connelly

1890–1980

- 3 Gangway for de Lawd God Jehovah!
*The Green Pastures*¹ [1930]
- 4 *God*: I'll jest r'ar back an' pass a miracle.
The Green Pastures
- 5 *Gabriel*: How about cleanin' up de whole mess of 'em and sta'tin' all over ag'in wid some new kind of animal?
God: An' admit I'm licked?
The Green Pastures
- 6 Even bein' Gawd ain't a bed of roses.
The Green Pastures

Charles [André Joseph Marie] de Gaulle

1890–1970

- 7 France has lost a battle. But France has not lost the war.
Broadcast from London to the French people after the fall of France [June 18, 1940]
- 8 Since those whose duty it was to hold the sword of France have let it fall, I have picked up its broken point.
Radio address [July 13, 1940]
- 9 If I live, I will fight, wherever I must, as long as I must, until the enemy is defeated and the national stain washed clean.
Les Mémoires de Guerre, vol. I [1954]
- 10 France cannot be France without greatness.
Les Mémoires de Guerre, I
- 11 I always thought I was Jeanne d'Arc and Bonaparte. How little one knows oneself.
Reply to speaker who compared him to Robespierre. From Figaro Littéraire [1958]

¹Suggested by Roark Bradford's stories, *Ol' Man Adam an' His Chillun* [1928].

- 12 When I want to know what France thinks, I question myself.

From JEAN-RAYMOND TOURNOUX, Sons of France [1966]

- 13 Only peril can bring the French together. One can't impose unity out of the blue on a country that has 265 different kinds of cheese. *Attributed*

Marjory Stoneman Douglas

1890–1998

- 14 There are no other Everglades in the world. . . . The miracle of the light pours over the green and brown expanse of saw grass and of water, shining and slow-moving below, the grass and water that is the meaning of the central fact of the Everglades of Florida. It is a river of grass.
The Everglades: River of Grass [1947], ch. 1

Dwight D[avid] Eisenhower

1890–1969

- 15 People of Western Europe: A landing was made this morning on the coast of France by troops of the Allied Expeditionary Force. This landing is part of the concerted United Nations plan for the liberation of Europe, made in conjunction with our great Russian allies. . . . I call upon all who love freedom to stand with us now. Together we shall achieve victory.
Broadcast on D-Day [June 6, 1944]
- 16 This conjunction of an immense military establishment and a large arms industry is new in the American experience. We must guard against the acquisition of unwarranted influence, whether sought or unsought, by the military-industrial complex. The potential for the disastrous rise of misplaced power exists and will persist.
Farewell Radio and Television Address to the American People [January 17, 1961]
- 17 Biggest damfool mistake I ever made.
Recalling his appointment [1953] of Earl Warren as Chief Justice of the United States

Gene Fowler

1890–1960

- 18 Writing is easy. All you do is stare at a blank sheet of paper until drops of blood form on your forehead. *Attributed*²

²Also attributed (in a variant form) to sports columnist RED [WALTER WELLESLEY] SMITH [1905–1982].

Sir Alan Patrick Herbert

1890–1971

- 1 The Common Law of England has been laboriously built upon a mythical figure—the figure of “The Reasonable Man.”
Uncommon Law [1935], p. 1
- 2 The critical period in matrimony is breakfast-time.
Uncommon Law, p. 98
- 3 An Act of God was defined as something which no reasonable man could have expected.
Uncommon Law, p. 316

Samuel Hoffenstein

1890–1947

- 4 Babies haven’t any hair;
Old men’s heads are just as bare;
Between the cradle and the grave
Lies a haircut and a shave.
Songs of Faith in the Year After Next, VIII

Gerald White Johnson

1890–1980

- 5 Heroes are created by popular demand, sometimes out of the scantiest materials, or none at all.
American Heroes and Hero-Worship [1943], ch. 1
- 6 In revolutionary times the rich are always the people who are most afraid.
American Freedom and the Press [1958]

Hanns Johst

1890–1978

- 7 When I hear the word “culture” . . . I reach for my pistol.¹
Schlageter [1933]

Robert Ley

1890–1945

- 8 Strength through joy.²
Instruction for the German Labor Front [December 2, 1933]

¹Wenn ich Kultur höre . . . entsichere ich meinen Browning.
Often attributed to HERMANN GOERING.

²Kraft durch Freude.

H[oward] P[hillips] Lovecraft

1890–1937

- 9 The most merciful thing in the world, I think, is the inability of the human mind to correlate all its contents.
The Call of Cthulhu [1928], ch. 1

William A. Maguire

1890–1953

- 10 Praise the Lord and pass the ammunition.³
Attributed

Claude McKay

1890–1948

- 11 Upon the clothes behind the tenement,
That hang like ghosts suspended from the lines,
Linking each flat, but to each indifferent,
Incongruous and strange the moonlight shines.
A Song of the Moon
- 12 Although she feeds me bread of bitterness,
And sinks into my throat her tiger’s tooth,
Stealing my breath of life, I must confess
I love this cultured hell that tests my youth!
Her vigor flows like tides into my blood,
Giving me strength erect against her hate.
Her bigness sweeps my being like a flood.
America
- 13 If we must die, let it not be like hogs
Hunted and penned in an inglorious spot.
If We Must Die

Christopher Morley

1890–1957

- 14 There is only one success—to be able to spend your life in your own way.
Where the Blue Begins [1922]
- 15 Life is a foreign language; all men mispronounce it.
Thunder on the Left [1925], ch. 14
- 16 There was so much handwriting on the wall
That even the wall fell down.
Around the Clock [1943]
- 17 Chattering voltage like a broken wire
The wild cicada cried, Six weeks to frost!
End of August

³Basis of the popular World War II song [1942] of that title by FRANK LOESSER [1910–1969].

- 1 Why do they put the Gideon Bibles only in the bedrooms, where it's usually too late, and not in the barroom downstairs?

Contribution to a Contribution

Boris Pasternak

1890–1960

- 2 Art is unthinkable without risk and spiritual self-sacrifice.

*On Modesty and Bravery [1936]. Speech at Writers' Conference*¹

- 3 I am alone; all drowns in the Pharisees' hypocrisy. To live your life is not as simple as to cross a field.²

*Hamlet [1946]*³

- 4 You are eternity's hostage
A captive of time.

*Night [1957]*³

- 5 But what are pity, conscience, or fear
To the brazen pair, compared
With the living sorcery
Of their hot embraces?

*Bacchanalia [1957],*³ *st. 4*

- 6 During the last years of Mayakovski's life,⁴ when all poetry had ceased to exist . . . literature had stopped.

*I Remember [1958]*⁵

- 7 It snowed and snowed, the whole world over,
Snow swept the world from end to end.
A candle burned on the table;
A candle burned.

*Doctor Zhivago [1958].*⁶ *The Poems of Yurii Zhivago (ch. 17),*⁷ *Winter Night, st. 1*

- 8 A corner draft fluttered the flame
And the white fever of temptation
Upswept its angel wings that cast
A cruciform shadow.

*Doctor Zhivago. The Poems of Yurii Zhivago (ch. 17),*⁷ *Winter Night, st. 7*

- 9 Man is born to live, not to prepare for life. Life itself, the phenomenon of life, the gift of life, is so breathtakingly serious!

Doctor Zhivago, ch. 9

- 10 And when the war broke out, its real horrors, its real dangers, its menace of real death were a bless-

ing compared with the inhuman reign of the lie, and they brought relief because they broke the spell of the dead letter.

Doctor Zhivago, epilogue

- 11 Departure beyond the borders of my country is for me equivalent to death.

*Letter to Nikita Khrushchev [1958]*¹

- 12 I am caught like a beast at bay.

Somewhere are people, freedom, light,
But all I hear is the baying of the pack,
There is no way out for me.

*The Nobel Prize [1959]*³

"Red" Rowley

fl. 1915

- 13 Mademoiselle from Armenteers,
Hasn't been kissed in forty years,
Hinky dinky, parley-voo.

*Mademoiselle from Armentières*⁸

- 14 Mademoiselle from St. Nazaire,
She never heard of underwear.

Mademoiselle from Armentières

Casey [Charles Dillon] Stengel

c. 1890–1975

- 15 I had many years that I was not so successful as a ballplayer, as it is a game of skill.

Testimony before U.S. Senate Subcommittee on Antitrust and Monopoly [July 9, 1958]

- 16 There comes a time in every man's life and I've had many of them.

Remark

- 17 Most people my age are dead.

Remark

Joseph N[ye] Welch

1890–1960

- 18 Until this moment, Senator, I think I never really gauged your cruelty or your recklessness. . . . Have you no sense of decency, sir, at long last? Have you left no sense of decency?

Response to Senator Joseph R. McCarthy during Senate hearings on alleged subversive activities in the U.S. Army [June 9, 1954]

¹Translated by ELENA LEVIN.

²See Anonymous: Russian, 861:18.

³Translated by MAX HAYWARD.

⁴Vladimir Mayakovski [1893–1930].

⁵Translated by MANYA HARARI.

⁶Translated by MAX HAYWARD and MANYA HARARI.

⁷*The Poems of Yurii Zhivago* translated by BERNARD GUILBERT GUERNEY.

⁸Soldiers' song of World War I, with innumerable versions. The tune and verse structure were based on a British Army song composed by ALFRED JAMES WALDEN ["HARRY WINCOTT," 1867–1947].

Charles E[rwin] Wilson

1890–1961

- 1 For years I thought what was good for our country was good for General Motors, and vice versa. The difference did not exist.

To the Senate Committee on Armed Services
[1953]

Waldemar Young

1890–1938

- 2 We have ways of making men talk.

Lives of a Bengal Lancer (screenplay) [1935]

Ely Culbertson

1891–1955

- 3 The bizarre world of cards . . . a world of pure power politics where rewards and punishments were meted out immediately. A deck of cards was built like the purest of hierarchies, with every card a master to those below it and a lackey to those above it. And there were “masses”—long suits—which always asserted themselves in the end, triumphing over the kings and aces.

Total Peace [1943], ch. 1

Karl Kelchner Darrow

1891–1982

- 4 One of the things which distinguishes ours from all earlier generations is this, that we have seen our atoms.

The Renaissance of Physics [1936]

Al Dubin

1891–1945

- 5 Tip-Toe Thru’ the Tulips with Me.

Title of song [1939]¹

Antonio Gramsci

1891–1937

- 6 State = political society + civil society, in other words hegemony protected by the armor of coercion.

Prison Notebooks [1933–1934]

Jack McGowan

1891–1977

and

Kay Van Riper

d. 1948

- 7 Come on, kids, let’s put on a show!
Babes in Arms (screenplay) [1939], spoken by
Mickey Rooney

Haile Selassie

1891–1975

- 8 Outside the kingdom of the Lord there is no nation which is greater than any other. God and history will remember your judgment.

Speech, the League of Nations [1936]²

Hu Shih³

1891–1962

- 9 Only when we realize that there is no eternal, unchanging truth or absolute truth can we arouse in ourselves a sense of intellectual responsibility.

La Jeunesse Nouvelle [April 1919]

Jomo Kenyatta
[Kamau Wa Ngenji]

1891–1978

- 10 The African is conditioned, by the cultural and social institutions of centuries, to a freedom of which Europe has little conception, and it is not in his nature to accept serfdom forever. He realizes that he must fight unceasingly for his own complete emancipation; for without this he is doomed to remain the prey of rival imperialisms.

Facing Mount Kenya: The Tribal Life of the Gikuyu (Kikuyu) [1938], conclusion

- 11 We must try to trust one another. Stay and cooperate.⁴

Statement, as first president of the Republic of Kenya, to the white settlers [1964]

²He sought sanctions against Italy, which had invaded Ethiopia.

³From *Sources of Chinese Tradition* [1960], edited by WILLIAM THEODORE DE BARY.

⁴Harambee [Swahili for “Let’s pull together”].—*National motto of Kenya*

¹Music by JOE BURKE.

David Low

1891–1963

- 1 I have never met anybody who wasn't against war. Even Hitler and Mussolini were, according to themselves.

From the New York Times [February 10, 1946]

Osip Emilevich Mandelstam

1891–1938

- 2 We live, deaf to the land beneath us,
Ten steps away no one hears our speeches,

But where there's so much as half a conversation
The Kremlin's mountaineer will get his mention.

Stalin [1934], st. 1, 2

- 3 One by one forging his laws, to be flung
Like horseshoes at the head, the eye, or the groin.

And every killing is a treat
For the broad-chested Ossete.

Stalin, st. 7, 8

Irene Rutherford McLeod

1891–1964

- 4 I'm a lean dog, a keen dog, a wild dog, and lone.

Songs to Save a Soul [1919]. Lone Dog

Henry Miller

1891–1980

- 5 Every man with a bellyful of the classics is an enemy to the human race. *Tropic of Cancer [1934]*

- 6 It's good to be just plain happy; it's a little better to know that you're happy; but to understand that you're happy and to know why and how . . . and still be happy, be happy in the being and the knowing, well that is beyond happiness, that is bliss.

The Colossus of Maroussi [1941], pt. I

Elliot Paul

1891–1958

- 7 The last time I see Paris will be on the day I die.
The city was inexhaustible, and so is its memory.

The Last Time I Saw Paris [1942], pt. II, 23

Michael Polanyi

1891–1976

- 8 An art which has fallen into disuse for the period of a generation is altogether lost. . . . It is pathetic

to watch the endless efforts—equipped with microscopy and chemistry, with mathematics and electronics—to reproduce a single violin of the kind the half-literate Stradivarius turned out as a matter of routine more than two hundred years ago.

Personal Knowledge [1958]

Cole [Albert] Porter

1891–1964

- 9 You do something to me,
Something that simply mystifies me.

Fifty Million Frenchmen [1929]. You Do Something to Me

- 10 Night and day you are the one,
Only you beneath the moon and under the sun.

Gay Divorce [1932]. Night and Day

- 11 I get no kick from champagne.
Mere alcohol doesn't thrill me at all,
So tell me why should it be true
That I get a kick out of you.

Anything Goes [1934]. I Get a Kick Out of You

- 12 You're the Nile,
You're the Tower of Pisa,
You're the smile
On the Mona Lisa. . . .

But if, Baby, I'm the bottom you're the top!

Anything Goes. You're the Top!

- 13 It was great fun,
But it was just one of those things.

Jubilee [1935]. Just One of Those Things

- 14 It's delightful, it's delicious, it's de-lovely.

Red, Hot and Blue [1936]. It's De-Lovely

- 15 But I'm always true to you, darlin', in my fashion,
Yes, I'm always true to you, darlin', in my way.

Kiss Me, Kate [1948]. Always True to You in My Fashion

Nicola Sacco¹

1891–1927

- 16 Help the weak ones that cry for help, help the prosecuted and the victim . . . they are the comrades that fight and fall . . . for the conquest of the joy of freedom for all the poor workers. In this struggle for life you will find more love and you will be loved.

Letter to his son Dante

¹See Vanzetti, 725:n1.

Earl Warren

1891–1974

- 1 To separate [black children] from others of similar age and qualifications solely because of their race generates a feeling of inferiority as to their status in the community that may affect their hearts and minds in a way unlikely ever to be undone. . . . We conclude that in the field of public education the doctrine of “separate but equal”¹ has no place. Separate educational facilities are inherently unequal.

Brown v. Board of Education of Topeka, 347 U.S. 483 [1954]²

- 2 When an individual is taken into custody or otherwise deprived of his freedom by the authorities and is subjected to questioning . . . he must be warned prior to any questioning that he has the right to remain silent, that anything he says can be used against him in a court of law, that he has the right to the presence of an attorney, and that if he cannot afford an attorney one will be appointed for him prior to any questioning if he so desires.

Miranda v. Arizona, 384 U.S. 436 [1965]

George Aiken

1892–1984

- 3 The United States could well declare unilaterally that this stage of the Vietnam war is over—that we have “won” in the sense that our Armed Forces are in control of most of the field and no potential enemy is in a position to establish its authority over South Vietnam.

Speech in the U.S. Senate [October 19, 1966]

Walter Benjamin

1892–1940

- 4 Of all the ways of acquiring books, writing them oneself is regarded as the most praiseworthy method. . . . Writers are really people who write books not because they are poor, but because they are dissatisfied with the books which they could buy but do not like. *Unpacking My Library [1931]*³

¹All railway companies carrying passengers in their coaches in the state shall provide equal but separate accommodations for the white and colored races. — *Louisiana Acts of 1890*, no. III, p. 152; quoted by Mr. Justice HENRY B. BROWN in *Plessy v. Ferguson*, 163 U.S. 537 [1896]

²In a later implementation of the same case (349 U.S. 294 [1955]), the Supreme Court asked that desegregation proceed “with all deliberate speed.”

³Translated by HARRY ZOHN.

- 5 The products of art and science owe their existence not merely to the effort of the great geniuses that created them, but also to the unnamed drudgery of their contemporaries. There is no document of culture which is not at the same time a document of barbarism.

Edward Fuchs: Collector and Historian [1937]

Stella Benson

1892–1933

- 6 Call no man foe, but never love a stranger.

To the Unborn, st. 3

Charles Brackett

1892–1969

and

Billy [Samuel] Wilder

1906–2002

- 7 [Joe Gillis]: You used to be in silent pictures. You used to be big.

[Norma Desmond]: I *am* big. It’s the *pictures* that got small.

Sunset Boulevard (screenplay) [1950], spoken by William Holden and Gloria Swanson

Pearl S[ydenstricker] Buck

1892–1973

- 8 Our society must make it right and possible for old people not to fear the young or be deserted by them, for the test of a civilization is the way that it cares for its helpless members.

My Several Worlds [1954]

Walter C. Hagen

1892–1969

- 9 You’re only here for a short visit. Don’t hurry. Don’t worry. And be sure to smell the flowers along the way. *The Walter Hagen Story [1956]*

John Burdon Sanderson Haldane

1892–1964

- 10 Now, my suspicion is that the universe is not only queerer than we suppose, but queerer than we *can* suppose. . . . I suspect that there are more things in

heaven and earth than are dreamed of, in any philosophy. That is the reason why I have no philosophy myself, and must be my excuse for dreaming.

Possible Worlds [1927]

Robert H[oughwout] Jackson

1892–1954

1 If there is any fixed star in our constitutional constellation, it is that no official, high or petty, can prescribe what shall be orthodox in politics, nationalism, religion, or other matters of opinion or force citizens to confess by word or act their faith therein.

West Virginia State Board of Education v. Barnett, 319 U.S. 642 [1943]

2 The first trial in history for crimes against the peace of the world imposes a grave responsibility. The wrongs which we seek to condemn and punish have been so calculated, so malignant and so devastating that civilization cannot tolerate their being ignored because it cannot survive their being repeated.

Opening address before the International Military Tribunal, Nuremberg [1945]

3 There is danger that, if the Court does not temper its doctrinaire logic with a little practical wisdom, it will convert the constitutional Bill of Rights into a suicide pact.

Terminiello v. Chicago, 337 U.S. 1, 37 [1949]

4 The day that this country ceases to be free for irreligion, it will cease to be free for religion.

Dissenting opinion, Zorach v. Clauson, 343 U.S. 306, 325 [1952]

Robert S[taughton] Lynd

1892–1970

and

Helen Merrell Lynd

1896–1982

5 It is characteristic of mankind to make as little adjustment as possible in customary ways in the face of new conditions; the process of social change is epitomized in the fact that the first Packard car body delivered to the manufacturer had a whipstock on the dashboard.

Middletown [1929], pt. VI, ch. 29

Archibald MacLeish

1892–1982

6 There with vast wings across the canceled skies,
There in the sudden blackness the black pall
Of nothing, nothing, nothing—nothing at all.

The End of the World [1926]

7 A poem should not mean

But be. *Ars Poetica [1926]*

8 And here face downward in the sun

To feel how swift how secretly

The shadow of the night comes on.

You, Andrew Marvell [1930]

9 We were the first that found that famous country:

We marched by a king's name: we crossed the
sierras:

Unknown hardships we suffered: hunger.

Conquistador [1932]. Bernal Díaz' Preface

10 She lies on her left side her flank golden:

Her hair is burned black with the strong sun.

The scent of her hair is of rain in the dust on her
shoulders:

She has brown breasts and the mouth of no other
country.

Frescoes for Mr. Rockefeller's City [1933].

Landscape as a Nude, st. 1

11 America was promises . . .

It was Man who had been promised.

America Was Promises [1939]

12 Races didn't bother the Americans. They were something a lot better than any race. They were a People. They were the first self-constituted, self-created People in the history of the world.

The American Cause [1940]

13 old age

level light

evening in the afternoon

love without the bitterness and so

good-night *Definitions of Old Age [1976]*

Edna St. Vincent Millay

1892–1950

14 All I could see from where I stood

Was three long mountains and a wood.

Renascence [1912], l. 1

15 The world stands out on either side

No wider than the heart is wide;

Above the world is stretched the sky,—

No higher than the soul is high.

The heart can push the sea and land

Farther away on either hand;

The soul can split the sky in two,

And let the face of God shine through.

But East and West will pinch the heart

That can not keep them pushed apart;

And he whose soul is flat—the sky

Will cave in on him by and by.

Renascence, last lines

- 1 O world, I cannot hold thee close enough!
God's World [1917], st. 1
- 2 My candle burns at both ends;
 It will not last the night;
 But, ah, my foes, and, oh, my friends—
 It gives a lovely light.¹
A Few Figs from Thistles [1920]. First Fig
- 3 We were very tired, we were very merry—
 We had gone back and forth all night on the ferry.
A Few Figs from Thistles. Recuerdo
- 4 Whether or not we find what we are seeking
 Is idle, biologically speaking.
*A Few Figs from Thistles. I Shall Forget You
 Presently, l. 13*
- 5 Death devours all lovely things;
 Lesbia with her sparrow
 Shares the darkness—presently
 Every bed is narrow.
Passer Mortuus Est [1921], st. 1
- 6 I know I am but summer to your heart,
 And not the full four seasons of the year.
I Know I Am But Summer [1923], l. 1
- 7 I only know that summer sang in me
 A little while, that in me sings no more.
What Lips My Lips Have Kissed [1923], l. 13
- 8 Euclid alone
 Has looked on Beauty bare. Fortunate they
 Who, though once only and then but far away,
 Have heard her massive sandal set on stone.
*Euclid Alone Has Looked on Beauty Bare
 [1923], l. 11*
- 9 If ever I said, in grief or pride,
 I tired of honest things, I lied.
The Goose Girl [1923], l. 5
- 10 How strange a thing is death, bringing to his
 knees, bringing to his antlers
 The buck in the snow . . .
 Life, looking out attentive from the eyes of
 the doe.
The Buck in the Snow [1928]
- 11 I am not resigned to the shutting away of loving
 hearts in the hard ground.
 So it is, and so it will be, for so it has been, time
 out of mind:
 Into the darkness they go, the wise and the lovely.
 Crowned
 With lilies and with laurel they go; but I am not
 resigned.
Dirge Without Music [1928], st. 1

¹I burned my candle at both ends,/ And now have neither foes nor friends.—SAMUEL HOFFENSTEIN, *Songs of Fairly Utter Despair*, 8

- 12 Love is not all: it is not meat nor drink
 Nor slumber nor a roof against the rain;
 Nor yet a floating spar to men that sink.
Love Is Not All [1931], l. 1

Reinhold Niebuhr

1892–1971

- 13 God, give us grace to accept with serenity the
 things that cannot be changed, courage to change
 the things which should be changed, and the wis-
 dom to distinguish the one from the other.
The Serenity Prayer [1943]
- 14 Goodness, armed with power, is corrupted; and
 pure love without power is destroyed.
Beyond Tragedy [1938]
- 15 The prophet himself stands under the judgment
 which he preaches. If he does not know that, he is a
 false prophet.
Beyond Tragedy
- 16 Humor is a prelude to faith and
 Laughter is the beginning of prayer.
Discerning the Signs of the Times [1949]
- 17 Nothing worth doing is completed in our life-
 time; therefore, we must be saved by hope. Nothing
 true or beautiful or good makes complete sense in
 any immediate context of history; therefore, we
 must be saved by faith. Nothing we do, however
 virtuous, can be accomplished alone; therefore, we
 are saved by love.
The Irony of American History [1952]

Martin Niemoeller

1892–1984

- 18 In Germany they came first for the Communists,
 and I didn't speak up because I wasn't a Com-
 munist. Then they came for the Jews, and I didn't
 speak up because I wasn't a Jew. Then they came for
 the trade unionists, and I didn't speak up because I
 wasn't a trade unionist. Then they came for the
 Catholics, and I didn't speak up because I was a
 Protestant. Then they came for me, and by that
 time no one was left to speak up.

Attributed

Harold [Wallace] Ross

1892–1951

- 19 *The New Yorker* will not be edited for the old
 lady from Dubuque.²
Upon founding The New Yorker [1925]

²Later this became “the little old lady from Dubuque.”

- 1 Is Moby Dick the whale or the man?
From JAMES THURBER, *The Years with Ross*
[1958]
- 2 I understand the hero [of Ernest Hemingway's
A Farewell to Arms] keeps getting in bed with
women, and the war wasn't fought that way.
From JAMES THURBER, *The Years with Ross*

J[ohn] R[onald] R[ue]l Tolkien

1892–1973

- 3 In a hole in the ground there lived a hobbit. Not
a nasty, dirty, wet hole, filled with the ends of
worms and an oozy smell, nor yet a dry, bare, sandy
hole with nothing in it to sit down on or to eat: it
was a hobbit-hole, and that means comfort.
The Hobbit; or There and Back Again [1937],
ch. 1
- 4 One Ring to rule them all, One Ring to find them,
One Ring to bring them all and in the darkness
bind them.
The Fellowship of the Ring [1965], bk. I, ch. 2

Mae West

1892–1980

- 5 Goodness had nothing to do with it.¹
Night After Night (screenplay) [1932]
- 6 Why don't you come up sometime and see
me?² . . . Come on up, I'll tell your fortune.
She Done Him Wrong (screenplay) [1933]
- 7 Beulah, peel me a grape.
I'm No Angel (screenplay) [1933]
- 8 When I'm good, I'm very good, but when I'm
bad I'm better. *I'm No Angel*
- 9 When caught between two evils, I generally like
to take the one I never tried.
Klondike Annie (screenplay) [1936]
- 10 You're no oil painting, but you're a fascinating
monster. *Klondike Annie*

Wendell L[ewis] Willkie

1892–1944

- 11 Freedom is an indivisible word. If we want to
enjoy it, and fight for it, we must be prepared to ex-
tend it to everyone, whether they are rich or poor,

¹In reply to "Goodness, what beautiful diamonds!"
Also the title of her autobiography [1959].

²Frequently misquoted as "Come up and see me sometime."

whether they agree with us or not, no matter what
their race or the color of their skin.

One World, ch. 13

- 12 The Constitution does not provide for first and
second class citizens.
An American Program [1944], ch. 2

Jack Yellen

1892–1991

- 13 Happy days are here again,
The skies above are clear again:
Let us sing a song of cheer again,
Happy days are here again!
Happy Days Are Here Again [1929]³

Omar Bradley

1893–1981

- 14 The world has achieved brilliance without con-
science. Ours is a world of nuclear giants and ethical
infants. *Address on Armistice Day* [1948]
- 15 In war there is no second prize for the runner-up.
In the Military Review [February 1950]
- 16 Red China is not the powerful nation seeking to
dominate the world. Frankly, in the opinion of the
Joint Chiefs of Staff, this strategy would involve us
in the wrong war, at the wrong place, at the wrong
time, and with the wrong enemy.
*Testimony to the Committee on Armed Services
and Committee on Foreign Affairs, U.S.
Senate* [May 15, 1951]

Lew Brown

1893–1958

and

Buddy [George Gard] De Sylva

1895–1950

- 17 And love can come to everyone,
The best things in life are free.
Good News [1927].⁴ *The Best Things in Life
Are Free*

- 18 Keep your sunny side up.
Sunny Side Up [1929],⁴ title song

³With music by MILTON AGER [1893–1979], this song was
played at the 1932 Democratic presidential convention and be-
came a campaign song for Franklin D. Roosevelt.

⁴Music by RAY HENDERSON.

James Bryant Conant

1893–1978

- 1 He who enters a university walks on hallowed ground.
Notes on the Harvard Tercentenary [1936]
- 2 There is only one proved method of assisting the advancement of pure science—that of picking men of genius, backing them heavily, and leaving them to direct themselves.
Letter to the New York Times [August 13, 1945]

Jimmy [James Francis] Durante

1893–1980

- 3 Goodnight, Mrs. Calabash, wherever you are.
Radio series sign-off [1942]
- 4 Dese are de conditions dat prevail. *Saying*
- 5 Stop da music! *Saying*

Hermann Goering

1893–1946

- 6 Shoot first and inquire afterwards, and if you make mistakes, I will protect you.
Instruction for the Prussian police [1933]
- 7 Submit to me as soon as possible a draft showing . . . measures already taken for the execution of the intended final solution of the Jewish question.
Directive (drafted by Adolf Eichmann)¹ to Reinhard Heydrich [July 31, 1941]

Harold [Joseph] Laski

1893–1950

- 8 We live under a system by which the many are exploited by the few, and war is the ultimate sanction of that exploitation. *Plan or Perish [1945]*
- 9 It would be madness to let the purposes or the methods of private enterprise set the habits of the age of atomic energy. *Plan or Perish*

Anita Loos

1893–1981

- 10 Gentlemen always seem to remember blondes.
Gentlemen Prefer Blondes [1925], ch. 1

- 11 She always believed in the old adage, “Leave them while you’re looking good.”
Gentlemen Prefer Blondes, 1

- 12 Kissing your hand may make you feel very, very good, but a diamond and sapphire bracelet lasts forever.
Gentlemen Prefer Blondes, 4

Mao Tse-tung

1893–1976

- 13 A revolution is not the same as inviting people to dinner, or writing an essay, or painting a picture . . . A revolution is an insurrection, an act of violence by which one class overthrows another.
Selected Works of Mao Tse-tung [1965], vol. I, p. 28
- 14 Every Communist must grasp the truth: “Political power grows out of the barrel of a gun.”
Selected Works of Mao Tse-tung, II, 224
- 15 Weapons are an important factor in war, but not the decisive one; it is man and not materials that counts.
Lecture [1938]
- 16 War cannot for a single minute be separated from politics.
Lecture
- 17 The people are like water and the army is like fish.
Aspects of China’s Anti-Japanese Struggle [1948]
- 18 The policy of letting a hundred flowers blossom and a hundred schools of thought contend is designed to promote the flourishing of the arts and the progress of science; it is designed to enable a socialist culture to thrive in our land.
Speech at Peking [February 27, 1957]

John P[hillips] Marquand

1893–1960

- 19 It is worthwhile for anyone to have behind him a few generations of honest, hard-working ancestry.
The Late George Apley [1937], ch. 3
- 20 Marriage . . . is a damnably serious business, particularly around Boston.
The Late George Apley, 11

¹See Eichmann, 773:n2.

Vladimir Vladimirovich Mayakovski

1893–1930

- 1 If you wish,
I shall grow irreproachably tender:
Not a man, but a cloud in trousers!
*Cloud in Trousers [1915]*¹
- 2 Citizen!
Consider my traveling expenses:
Poetry—
all of it—
is a journey to the unknown.
*Conversation with a Tax Collector About Poetry [1926]*²
- 3 Then there's amortization,
the deadliest of all,
Amortization
of the heart and soul.
Conversation with a Tax Collector About Poetry
- 4 But I subdued myself,
setting my heel
On the throat
of my own song. *At the Top of My Voice*¹

Wilfred Owen

1893–1918

- 5 Above all, this book is not concerned with Poetry,
The subject of it is War, and the pity of War.
The Poetry is in the pity.
All a poet can do is warn.³ *Poems [1920], preface*
- 6 What passing bells for these who die as cattle?
Only the monstrous anger of the guns.
Only the stuttering rifles' rapid rattle
Can patter out their hasty orisons.
The Anthem for Doomed Youth, st. 1
- 7 And each slow dusk a drawing-down of blinds.
The Anthem for Doomed Youth, st. 1
- 8 Red lips are not so red
As the stained stones kissed by the English dead.
Greater Love
- 9 Courage was mine, and I had mystery,
Wisdom was mine, and I had mastery:
To miss the march of this retreating world
Into vain citadels that are not walled.
Strange Meeting

¹Translated by GEORGE REAVEY.²Translated by MAX HAYWARD.³The last three lines serve as the motto for Benjamin Britten's *War Requiem* (Op. 66), which uses the Latin text of the Mass for the Dead and some of the poems of Wilfred Owen.**Dorothy Parker**

1893–1967

- 10 Four be the things I am wiser to know:
Idleness, sorrow, a friend, and a foe.
Enough Rope [1927]. Inventory, st. 1
- 11 Four be the things I'd been better without:
Love, curiosity, freckles, and doubt.
Enough Rope. Inventory, st. 2
- 12 Scratch a lover, and find a foe.
Enough Rope. Ballade of a Great Weariness, st. 1
- 13 Men seldom make passes
At girls who wear glasses.
Enough Rope. News Item
- 14 Guns aren't lawful;
Nooses give;
Gas smells awful;
You might as well live. *Enough Rope. Résumé*
- 15 Why is it no one ever sent me yet
One perfect limousine, do you suppose?
Ah no, it's always just my luck to get
One perfect rose.
Enough Rope. One Perfect Rose, st. 3
- 16 Tonstant Weader Fwowed up.
*Review of A. A. MILNE, The House at Pooh Corner [1928]*⁴
- 17 Runs the gamut of emotions from A to B.
Attributed theater review, comment on a player
- 18 One more drink and I'll be under the host.
Attributed
- 19 Excuse my dust. *Epitaph, suggested by herself*

Frederick Salomon Perls

1893–1970

- 20 I do my thing, and you do your thing . . .
You are you and I am I,
And if by chance we find each other, it's beautiful;
If not, it can't be helped.
Gestalt Therapy Verbatim [1969]

Dorothy L[eigh] Sayers

1893–1957

- 21 The worst sin—perhaps the only sin—passion
can commit, is to be joyless.
Gaudy Night [1936], ch. 23

⁴See Milne, 697.

**Albert Szent-Györgyi
von Nagrapolt**

1893–1986

- 1 The real scientist . . . is ready to bear privation and, if need be, starvation rather than let anyone dictate to him which direction his work must take.
Science Needs Freedom. From World Digest [1943]
- 2 Discovery consists of seeing what everybody has seen and thinking what nobody has thought.
From I. J. GOOD (ed.), The Scientist Speculates [1962]

Fred Allen [John Florence Sullivan]

1894–1956

- 3 I have just returned from Boston. It is the only sane thing to do if you find yourself up there.
Letter to Groucho Marx [June 12, 1953]
- 4 California's a wonderful place to live—if you happen to be an orange.
From ROBERT TAYLOR, Fred Allen [1989]

Isaac [Emmanuelovich] Babel

1894–1941

- 5 A phrase is born into the world both good and bad at the same time. The secret lies in a slight, an almost invisible twist. The lever should rest in your hand, getting warm, and you can only turn it once, not twice.
Guy de Maupassant [1924]¹
- 6 No steel can pierce the human heart so chillingly as a period at the right moment.²
Guy de Maupassant
- 7 Speaking of silence, we can't help talking about me, the past master of this genre.
Speech at First Writers' Congress [1934]
- 8 The right to write badly was the privilege we widely used.
Speech at First Writers' Congress

**Louis Ferdinand Céline
[Louis Ferdinand Destouches]**

1894–1961

- 9 Those who talk about the future are scoundrels. It is the present that matters. To evoke one's posterity is to make a speech to maggots.
Voyage au Bout de la Nuit (Journey to the End of the Night) [1932]

¹Translated by WALTER MORISON.

²Translated by MAX HAYWARD.

E[dward] E[stlin] Cummings

1894–1962

- 10 All in green went my love riding
on a great horse of gold
into the silver dawn.
All in green went my love riding [1923]
- 11 in Just-
spring when the world is mud-
luscious the little
lame balloonman
whistles far and wee
Chansons Innocentes [1923], 1
- 12 when the world is puddle-wonderful
Chansons Innocentes, 1
- 13 Buffalo Bill's
defunct
who used to
ride a watersmooth-silver
stallion
and break onetwothreefourfive pigeons-
justlikethat
Jesus
he was a handsome man
and what i want to know is
how do you like your blueeyed boy
Mister Death
Portraits [1923], 8
- 14 the Cambridge ladies who live in furnished souls
are unbeautiful and have comfortable minds.
Sonnets—Realities [1923], 1
- 15 take it from me kiddo
believe me
my country, 'tis of
you, land of the Cluett
Shirt Boston Garter and Spearmint
Girl With The Wrigley Eyes (of you
land of the Arrow Ide
and Earl &
Wilson
Collars) of you i
sing: land of Abraham Lincoln and Lydia
E. Pinkham,
land above all of Just Add Hot Water And
Serve—
from every B.V.D.
let freedom ring
amen. *Poem, Or Beauty Hurts Mr. Vinal [1926]*
- 16 And there're a
hun-dred-mil-lion-oth-ers, like
all of you successfully if
delicately gelded (or spaded)
gentlemen (and ladies)
Poem, Or Beauty Hurts Mr. Vinal

- 1 next to of course god america i
love you land of the pilgrims' and so forth
next to of course god america i [1926]
- 2 i sing of Olaf glad and big
whose warmest heart recoiled at war
i sing of Olaf glad and big [1931]
- 3 "I will not kiss your f.ing flag"
i sing of Olaf glad and big
- 4 "there is some s. I will not eat"
i sing of Olaf glad and big
- 5 unless statistics lie he was
more brave than me:more blond than you.
i sing of Olaf glad and big
- 6 somewhere i have never traveled, gladly beyond
any experience, your eyes have their silence.
somewhere I have never traveled [1931]
- 7 nobody, not even the rain, has such small hands
somewhere I have never traveled
- 8 anyone lived in a pretty how town
(with up so floating many bells down)
spring summer autumn winter
he sang his didn't he danced his did.
anyone lived in a pretty how town [1940]
- 9 my father moved through dooms of love
through sames of am through haves of give,
singing each morning out of each night
my father moved through depths of height
my father moved through dooms of love [1940]
- 10 and nothing quite so least as truth
—i say though hate were why men breathe—
because my father lived his soul
love is the whole and more than all
my father moved through dooms of love
- 11 a politician is an arse upon
which everyone has sat except a man
One Times One [1944], 10
- 12 mr u will not be missed
who as an anthologist
sold the many on the few
not excluding mr u *One Times One, 11*
- 13 pity this busy monster, manunkind,
not. Progress is a comfortable disease.
One Times One, 14
- 14 A world of made
is not a world of born *One Times One, 14*
- 15 We doctors know
a hopeless case if—listen: there's a hell
of a good universe next door; let's go
One Times One, 14

- 16 —when skies are hanged and oceans drowned,
the single secret will still be man
One Times One, 20
- 17 For he has the territory of harmonicas, the acres
of flutes, the meadows of clarinets, the domain of
violins. And God says: Why did they put you in
prison? What did you do to the people? "I made
them dance and they put me in prison."
The Enormous Room [1922]. Surplice
- 18 Take me up into your mind once or twice before
I die (you know why: just because the eyes of you
and me will be full of dirt some day). Quickly take
me up into the bright child of your mind.
The Enormous Room. Jean Le Nègre

Arthur Freed

1894–1973

- 19 Singin' in the rain, just singin' in the rain.
What a glorious feeling, I'm happy again.
Singin' in the Rain [1929]¹

Dashiell Hammett

1894–1961

- 20 That's the part of it I [Sam Spade] always liked.
He [Flitcraft] adjusted himself to beams falling, and
then no more of them fell, and he adjusted himself
to their not falling.
The Maltese Falcon [1930], ch. 7
- 21 The Thin Man. *Title of novel [1934]*

Ben Hecht

1894–1964

and

Charles MacArthur

1895–1956

- 22 Go on, Heathcliff, run away. Bring me back the
world!
*Wuthering Heights (screenplay) [1939],
spoken by Merle Oberon*

Herman Hupfeld

1894–1951

- 23 You must remember this, a kiss is still a kiss,
A sigh is just a sigh;

¹Music by NACIO HERB BROWN.

The fundamental things apply,
As time goes by.
*Everybody's Welcome [1931]. As Time Goes By*¹

- 1 It's still the same old story,
A fight for love and glory,
A case of do or die!
The world will always welcome lovers,
As time goes by.
*Everybody's Welcome. As Time Goes By*¹

Aldous [Leonard] Huxley

1894–1963

- 2 Christ-like in my behavior,
Like every good believer,
I imitate the Savior,
And cultivate a beaver.
Antic Hay [1923], ch. 4
- 3 A bad book is as much of a labor to write as a good one; it comes as sincerely from the author's soul.
Point Counter Point [1928], ch. 13
- 4 Chastity—the most unnatural of all the sexual perversions.
Eyeless in Gaza [1936], ch. 27
- 5 A poor degenerate from the ape,
Whose hands are four, whose tail's a limb,
I contemplate my flaccid shape
And know I may not rival him
Save with my mind.
First Philosopher's Song

Nikita Sergeyeveich Khrushchev

1894–1971

- 6 Cult of personality.
Special Report to Twentieth Party Congress [February 1956]
- 7 About the capitalist states, it doesn't depend on you whether or not we exist. If you don't like us, don't accept our invitations, and don't invite us to come and see you. Whether you like it or not, history is on our side. We will bury you.²
Reported statement at reception for Wladyslaw Gomułka at the Polish Embassy, Moscow [November 18, 1956]

¹Also in the film *Casablanca* [1943].

²Neither the original nor the translation of the last two sentences appeared in either *Pravda* or the *New York Times*, which carried the rest of the text. Another possible translation of the last sentence is: We shall be present at your funeral; i.e., we shall outlive you; but the above is the familiar version.

Elzie Crisler Segar

1894–1938

- 8 I yam what I yam, an' that's all I yam!
Thimble Theatre (comic strip) [c. 1932], Popeye speaking
- 9 I will gladly pay you Tuesday for a hamburger today.
Thimble Theatre (comic strip) [c. 1933], J. Wellington Wimpy speaking

Genevieve Taggard

1894–1948

- 10 Try tropic for your balm,
Try storm,
And after storm, calm.
Try snow of heaven, heavy, soft, and slow,
Brilliant and warm.
Nothing will help, and nothing do much harm.
Of the Properties of Nature for Healing an Illness, st. 1

James Thurber

1894–1961

- 11 Well, if I called the wrong number, why did you answer the phone?
Caption for cartoon in The New Yorker
- 12 I love the idea of there being two sexes, don't you?
Caption for cartoon in The New Yorker
- 13 He knows all about art, but he doesn't know what he likes.
Caption for cartoon in The New Yorker
- 14 It's a naive domestic Burgundy without any breeding, but I think you'll be amused by its presumption.
Caption for cartoon in The New Yorker
- 15 The War Between Men and Women.
Series of cartoons
- 16 Early to rise and early to bed makes a male healthy and wealthy and dead.
Fables for Our Time [1940]. The Shrike and the Chipmunks
- 17 You might as well fall flat on your face as lean over too far backward.
Fables for Our Time. The Bear Who Let It Alone
- 18 Don't count your boobies until they are hatched.
Fables for Our Time. The Unicorn in the Garden

1 You Could Look It Up.¹ *Title of story [1941]*

2 Red Barber announces the Dodger games and he uses those expressions—picked them up down South. . . . “Tearing up the pea patch” means going on a rampage; “sitting in the catbird seat” means sitting pretty, like a batter with three balls and no strikes on him.

The Thurber Carnival [1945]. The Catbird Seat

3 It is better to know some of the questions than all of the answers. *Saying*

Jean Toomer

1894–1967

4 O can't you see it, O can't you see it,
Her skin is like dusk on the eastern horizon
. . . When the sun goes down.

Cane [1923]. Karintba

5 Wind is in the cane. Come along.
Cane leaves swaying, rusty with talk,
Scratching choruses above the guinea's squawk,
Wind is in the cane. Come along.

Cane. Carma

6 A feast of moon and men and barking hounds,
An orgy for some genius of the South
With blood-hot eyes and cane-lipped scented
mouth,
Surprised in making folk songs from soul sounds.

Cane. Georgia Dusk, st. 2

7 Beyond plants are animals,
Beyond animals is man,
Beyond man is the universe.

The Big Light,
Let the Big Light in! *The Blue Meridian*

8 What use bombs and antibombs,
Sovereign powers, brutal lives, ugly deaths?
Are men born to go down like this?

The Blue Meridian

9 Men,
Men and women—
Liberate!

The Blue Meridian

Mark Van Doren

1894–1972

10 Wit is the only wall
Between us and the dark. *Wit, st. 1*

¹Subsequently popularized by and associated with CASEY STENGEL, 730, who used it as a conversation clincher.

Norbert Wiener

1894–1964

11 We have decided to call the entire field of control and communication theory, whether in the machine or in the animal, by the name of Cybernetics, which we form from the Greek [for] steersman.

Cybernetics [1948]

12 The independent scientist who is worth the slightest consideration as a scientist has a consecration which comes entirely from within himself: a vocation which demands the possibility of supreme self-sacrifice.

The Human Use of Human Beings [1950]

13 The future offers very little hope for those who expect that our new mechanical slaves will offer us a world in which we may rest from thinking. Help us they may, but at the cost of supreme demands upon our honesty and our intelligence. The world of the future will be an ever more demanding struggle against the limitations of our intelligence, not a comfortable hammock in which we can lie down to be waited upon by our robot slaves.

God and Golem, Inc. [1964]

Edward, Duke of Windsor [Edward VIII]

1894–1972

14 I have found it impossible to carry the heavy burden of responsibility and to discharge my duties as King as I would wish to do without the help and support of the woman I love.²

*Farewell broadcast after abdication
[December 11, 1936]*

Bud [William] Abbott

1895–1974

and

Lou Costello [Louis Francis Cristillo]

1906–1959

15 Who's on first, What's on second, I Don't Know's on third—

The Naughty Nineties [1945]

²Apparently written for Edward by Winston Churchill. See SARAH BRADFORD, *George VI* [1989], p. 202.

Jack [William Harrison] Dempsey

1895–1983

- 1 Honey, I just forgot to duck.
To his wife, after losing the heavyweight title to Gene Tunney [September 23, 1926]

Paul Éluard [Eugène Grindel]

1895–1952

- 2 I was born to know you
 To give you your name
 Freedom.¹ *Poésie et Vérité [1942]. Liberté*
- 3 Farewell sadness
 Good morning sadness.²
Poésie et Vérité. La Vie Immédiate

R[ichard] Buckminster Fuller

1895–1983

- 4 Don't fight forces; use them. *Shelter [1932]*
- 5 God is a verb.
No More Secondhand God [1963]
- 6 For at least two million years men have been re-
 producing and multiplying on a little automated
 Spaceship Earth. *Prospect for Humanity [1964]*
- 7 Synergy means behavior of whole systems unpre-
 dicted by the behavior of their parts.
What I Have Learned [1966]. How Little I Know
- 8 Thinking is a momentary dismissal of irrelevan-
 cies. *Utopia or Oblivion [1969]*
- 9 Change the environment; do not try to change
 man. *Design Science [1969]*
- 10 Either man is obsolete or war is.
I Seem to Be a Verb [1970]
- 11 I am the only guinea pig I have.
Address to Engineering Society at Tel Aviv [June 16, 1972]
- 12 Dare to be naive.
Synergetics [1975]. Moral of the Work
- 13 Unity is plural and, at minimum, is two.
Synergetics, sec. 224.12
- 14 Nature is trying very hard to make us succeed,
 but nature does not depend on us. We are not the
 only experiment.
Interview in the Minneapolis Tribune [April 30, 1978]

¹Je suis né pour te connaître / Pour te nommer / Liberté.²Adieu tristesse / Bonjour tristesse.

- 15 Universe to each must be
 All that is, including me.
 Environment in turn must be
 All that is, excepting me.
Synergetics 2 [1979], sec. 100.12, Universal Requirements

Robert [Ranke] Graves

1895–1985

- 16 As you are woman, so be lovely:
 As you are lovely, so be various,
 Merciful as constant, constant as various,
 So be mine, as I yours for ever.
Pygmalion to Galatea
- 17 Take your delight in momentariness,
 Walk between dark and dark—a shining space
 With the grave's narrowness, though not its peace.
Sick Love
- 18 Impossible men: idle, illiterate,
 Self-pitying, dirty, sly,
 For whose appearance even in City Parks
 Excuses must be made to casual passers-by.
 Has God's supply of tolerable husbands
 Fallen, in fact, so low
 Or do I always over-value woman
 At the expense of man?
 Do I?
 It might be so.
A Slice of Wedding Cake
- 19 I suddenly realized with my first shudder of gen-
 tility that two sorts of Christians existed—our-
 selves, and the lower classes.
Good-bye to All That [1929], ch. 2
- 20 A well-chosen anthology is a complete dispen-
 sary of medicine for the more common mental dis-
 orders, and may be used as much for prevention as
 cure. *On English Poetry, 29*
- 21 The reason why the hairs stand on end, the eyes
 water, the throat is constricted, the skin crawls and a
 shiver runs down the spine when one writes or
 reads a true poem is that a true poem is necessarily
 an invocation of the White Goddess, or Muse, the
 Mother of All Living, the ancient power of fright
 and lust—the female spider or the queen bee
 whose embrace is death.³
The White Goddess [1948], ch. 1

³See Emily Dickinson, 547:9, and Housman, 620:5.

Oscar Hammerstein II

1895–1960

- 1 Ol' Man River¹
He just keeps rollin' along.
Show Boat [1927].² Ol' Man River
- 2 Can't help lovin' that man of mine.
Show Boat. Can't Help Lovin' That Man
- 3 The last time I saw Paris, her heart was warm and
gay.
I heard the laughter of her heart in every street
café. *The Last Time I Saw Paris [1940]³*
- 4 Oh, what a beautiful mornin'
Oh, what a beautiful day.
I got a beautiful feelin'
Everything's going my way.
*Oklahoma! [1943].⁴ Oh, What a Beautiful
Mornin'*
- 5 The corn is as high as an elephant's eye,
An' it looks like it's climbin' clear up to the sky.
Oklahoma! Oh, What a Beautiful Mornin'
- 6 Ev'rythin's up to date in Kansas City.
They've gone about as fur as they c'n go!
Oklahoma! Kansas City
- 7 Some enchanted evening . . .
You may see a stranger
Across a crowded room.
*South Pacific [1949].⁵ Some Enchanted
Evening*
- 8 I'm Gonna Wash That Man Right Outa My Hair.
South Pacific. Title of song
- 9 There Is Nothing Like a Dame.
South Pacific. Title of song

Lorenz [Milton] Hart

1895–1943

- 10 We'll have Manhattan,
The Bronx and Staten
Island too. *Manhattan [1925]⁴*
- 11 That's why the lady is a tramp.
Babes in Arms [1937].⁴ The Lady Is a Tramp
- 12 Bewitched, Bothered and Bewildered.
Pal Joey [1940].⁴ Bewitched

¹The Mississippi.²Based on the novel *Show Boat* [1926], by EDNA FERBER. Music by JEROME KERN.³Music by JEROME KERN.
See Paul, 732:7.⁴Music by RICHARD RODGERS.⁵Based on *Tales of the South Pacific* [1947], by JAMES A. MICHENER. Music by RICHARD RODGERS.**L[esley] P[oles] Hartley**

1895–1972

- 13 The past is a foreign country; they do things differently there. *The Go-Between [1953], prologue*

Dolores Ibarruri [La Pasionaria]⁶

1895–1989

- 14 No pasarán [They shall not pass!]⁷
*Republican watchword in the Spanish Civil
War [1936–1939]*

Basil Henry Liddell Hart

1895–1970

- 15 Keep strong, if possible. In any case, keep cool. Have unlimited patience. Never corner an opponent, and always assist him to save his face. Put yourself in his shoes—so as to see things through his eyes. Avoid self-righteousness like the devil—nothing so self-blinding.
*Deterrent or Defense [1960]. Advice to
Statesmen*

Groucho [Julius Henry] Marx

1895–1977

- 16 I never forget a face, but in your case I'll make an exception. *Saying*
- 17 Please accept my resignation. I don't care to belong to any club that will accept me as a member.
The Groucho Letters [1967]

John McNulty

1895–1956

- 18 They were talking about a certain hangout and Johnny said, "Nobody goes there anymore. It's too crowded."⁸
*Some Nights When Nothing Happens Are the
Best Nights in This Place [1943]*

Lewis Mumford

1895–1990

- 19 The clock, not the steam-engine, is the key-machine of the modern industrial age.
Technics and Civilization [1934]

⁶See Zapata, 679:7 and note.⁷End of radio speech [July 18, 1936] calling on the women of Spain to help defend the Republic.⁸Often attributed to YOGI BERRA, 814.

- 1 Layer upon layer, past times preserve themselves in the city until life itself is finally threatened with suffocation; then, in sheer defense, modern man invents the museum. *The Culture of Cities* [1938]

Edward E. Paramore, Jr.

1895–1956

- 2 Oh, the North Countree is a hard countree
That mothers a bloody brood;
And its icy arms hold hidden charms
For the greedy, the sinful and lewd.
And strong men rust, from the gold and the lust
That sears the Northland soul.
The Ballad of Yukon Jake [1921]
- 3 Oh, tough as a steak was Yukon Jake —
Hard-boiled as a picnic egg.
The Ballad of Yukon Jake

Andy Razaf

1895–1973

- 4 Ain't misbehavin',
I'm savin' my love for you.
Ain't Misbehavin' [1929]¹
- 5 Just 'cause you're black folks think you lack,
They laugh at you and scorn you too,
What did I do to be so black and blue?
Black and Blue [1929]¹

Morrie Ryskind

1895–1985

- 6 One morning I shot an elephant in my pajamas.
How he got into my pajamas I'll never know.
Animal Crackers (screenplay) [1930], spoken
by Groucho Marx
- 7 The calla lilies are in bloom again, mother. Such
a strange flower, suitable for every occasion.
Stage Door (screenplay) [1937],² spoken by
Katharine Hepburn

Edmund Wilson

1895–1972

- 8 I have had a good many more uplifting thoughts,
creative and expansive visions—while soaking in
comfortable baths or drying myself after bracing
showers—in well-equipped American bathrooms
than I have ever had in any cathedral.
A Piece of My Mind [1956], ch. 4

- 9 The cruellest thing that has happened to Lincoln
since he was shot by Booth has been to fall into the
hands of Carl Sandburg.³
Patriotic Gore [1962], ch. 3

- 10 I attribute such success as I have had to the use
of the periodic sentence.
An Interview with Edmund Wilson [1962]

- 11 We tended to imagine Canada as a kind of vast
hunting preserve convenient to the United States.
O Canada [1965]

J[oseph] R[andolph] Ackerley

1896–1967

- 12 What strained and anxious lives dogs must lead,
so emotionally involved in the world of men, whose
affections they strive endlessly to secure, whose au-
thority they are expected unquestioningly to obey,
and whose minds they can never do more than im-
perfectly reach and comprehend.
My Dog Tulip [1965]. Appendix

Edmund Blunden

1896–1974

- 13 I am for the woods against the world,
But are the woods for me? *The Kiss*
- 14 Then is not Death at watch
Within those secret waters?
What wants he but to catch
Earth's heedless sons and daughters?
The Midnight Skaters

André Breton

1896–1966

- 15 Subjectivity and objectivity commit a series of as-
saults on each other during a human life out of
which the first one suffers the worse beating.⁴
Nadja [1928], preface
- 16 It is at the movies that the only absolutely mod-
ern mystery is celebrated.
From J. H. MATHEWS, Surrealism and Film

Everett McKinley Dirksen

1896–1969

- 17 A billion here, a billion there, and pretty soon
you're talking about real money. *Attributed*

¹Music by THOMAS [FATS] WALLER and HARRY BROOKS.

²Written with ANTHONY VEILLER [1903–1965].

³Referring to Sandburg's six-volume biography, *Abraham Lincoln* [1926–1939].

⁴Translated by CESAR ALBINI.

John [Roderigo] Dos Passos

1896–1970

- 1 Make sure he ain't a dinge, boys.
Make sure he ain't a guinea or a kike,
how can you tell a guy's a hundredpercent when
all you've got's a gunnysack full of bones, bronze
buttons stamped with the screaming eagle and a
pair of roll puttees?
1919 [1932]. The Body of an American
- 2 America our nation has been beaten by strangers
who have bought the laws and fenced off the mead-
ows and cut down the woods for pulp and turned
our pleasant cities into slums and sweated the wealth
out of our people and when they want to they hire
the executioner to throw the switch.
*The Big Money [1936]. They have clubbed us
off the streets*

F[rancis] Scott [Key] Fitzgerald

1896–1940

- 3 The victor belongs to the spoils.
The Beautiful and Damned [1922]
- 4 Everyone suspects himself of at least one of the
cardinal virtues, and this is mine: I am one of the
few honest people that I have ever known.
The Great Gatsby [1925], ch. 3
- 5 Jay Gatsby of West Egg, Long Island, sprang
from his Platonic conception of himself. He was a
son of God—a phrase which, if it means anything,
means just that—and he must be about His Father's
business, the service of a vast, vulgar, and meretricious
beauty.
The Great Gatsby, 6
- 6 Her voice is full of money.
The Great Gatsby, 7
- 7 They were careless people, Tom and Daisy—
they smashed up things and creatures and then re-
treated back into their money or their vast carelessness,
or whatever it was that kept them together,
and let other people clean up the mess they had
made.
The Great Gatsby, 9
- 8 Gatsby believed in the green light, the orgiastic
future that year by year recedes before us.
The Great Gatsby, 9
- 9 So we beat on, boats against the current, borne
back ceaselessly into the past.
The Great Gatsby, last line
- 10 Let me tell you about the very rich.¹ They are
different from you and me. They possess and enjoy

¹See Hemingway, 754:14 and note 3.

early, and it does something to them, makes them
soft where we are hard, and cynical where we are
trustful.
The Rich Boy [1926]

- 11 I remember riding in a taxi one afternoon be-
tween very tall buildings under a mauve and rosy
sky; I began to bawl because I had everything I
wanted and knew I would never be so happy again.
My Lost City [1932]
- 12 The hangover became a part of the day as well
allowed-for as the Spanish siesta.
My Lost City
- 13 The test of a first-rate intelligence is the ability to
hold two opposed ideas in the mind at the same
time, and still retain the ability to function.
The Crack-up [1936]
- 14 In a real dark night of the soul it is always three
o'clock in the morning.
The Crack-up
- 15 It was about then [1920] that I wrote a line
which certain people will not let me forget: "She
was a faded but still lovely woman of twenty-
seven."
Early Success [1937]
- 16 Egyptian Proverb: The worst things:
To be in bed and sleep not,
To want for one who comes not,
To try to please and please not.
Notebooks [1978]
- 17 Show me a hero and I will write you a tragedy.
Notebooks
- 18 There are no second acts in American lives.
Notebooks
- 19 Draw your chair up close to the edge of the
precipice and I'll tell you a story.
Notebooks
- 20 It is in the thirties that we want friends. In the
forties we know they won't save us any more than
love did.
Notebooks
- 21 All good writing is swimming under water and
holding your breath.
Undated letter

Ira Gershwin²

1896–1983

- 22 Oh, lady be good
To me. *Lady Be Good [1924]. Oh, Lady Be Good*
- 23 'S wonderful! 'S marvelous—
You should care for me!
Funny Face [1927]. 'S Wonderful
- 24 I got rhythm,
I got music,

²Music for all the lyrics is by GEORGE GERSHWIN.

I got my man—
Who could ask for anything more?
Girl Crazy [1930]. I Got Rhythm

1 Wintergreen for President.
Of Thee I Sing [1931], title of song

2 Love Is Sweeping the Country.
Of Thee I Sing, title of song

3 Of thee I sing, baby,
You have got that certain thing, baby,
Shining star and inspiration
Worthy of a mighty nation,
Of thee I sing! *Of Thee I Sing, title song*

4 Summertime
And the livin' is easy.
Porgy and Bess [1935].¹ Summertime

5 A Woman Is a Sometime Thing.
Porgy and Bess, title of song

6 I got plenty of nothin',
And nothin's plenty for me.
Porgy and Bess, I Got Plenty of Nothin'

7 It ain't necessarily so—
The things that you're liable
To read in the Bible—
It ain't necessarily so.
Porgy and Bess, It Ain't Necessarily So

8 Let's Call the Whole Thing Off!
Shall We Dance [1937], title of song

9 The memory of all that—
No, no! They can't take that away from me.
*Shall We Dance. They Can't Take That Away
from Me*

10 Nice work if you can get it,
And you can get it if you try.
A Damsel in Distress [1937]. Nice Work

Joe Jacobs

1896–1940

11 We wuz robbed!
*After the heavyweight title fight between Max
Schmeling and Jack Sharkey [June 21, 1932]*

12 I should of stood in bed.
*After leaving a sickbed to attend the World
Series in Detroit [October 1935] and betting
on the loser*

¹Porgy and Bess.— *Title of play [1927] by DUBOSE HEYWARD [1885–1940] and DOROTHY HEYWARD [1890–1961], and of opera [1935] by GEORGE GERSHWIN*

Liam O'Flaherty

1896–1984

13 He [the informer] was a poor weak human being like themselves, a human soul, weak and helpless in suffering, shivering in the toils of the eternal struggle of the human soul with pain.

The Informer [1925]

Jean Piaget

1896–1980

14 If only we could know what was going on in a baby's mind while observing him in action we could certainly understand everything there is to psychology. *La Première Année de l'Enfant [1927]*

Robert E[mmet] Sherwood

1896–1955

15 The trouble with me is, I belong to a vanishing race. I'm one of the intellectuals.
The Petrified Forest [1934]

16 Poor, dear God. Playing Idiot's Delight. The game that never means anything, and never ends.
Idiot's Delight [1936]

Lewis L[ichtenstein] Strauss

1896–1974

17 Our children will enjoy in their homes electrical energy too cheap to meter.
Speech on atomic energy [September 16, 1954]

Joseph Auslander

1897–1965

18 So there are no more words and all is ended;
The timbrel is stilled, the clarion laid away;
And Love with streaming hair goes unattended
Back to the loneliness of yesterday.
So There Are No More Words [1924]

Louise Bogan

1897–1970

19 I burned my life, that I might find
A passion wholly of the mind,
Thought divorced from eye and bone,
Ecstasy come to breath alone.
The Alchemist, st. 1

1 Women have no wilderness in them,
They are provident instead,
Content in the tight hot cell of their hearts
To eat dusty bread. *Women, st. 1*

2 Up from the bronze, I saw
Water without a flaw
Rush to its rest in air,
Reach to its rest, and fall. *Roman Fountain, st. 1*

3 —O remember
In your narrowing dark hours
That more things move
Than blood in the heart. *Night, st. 4*

Bernard De Voto

1897–1955

4 The West begins where the average annual rainfall drops below twenty inches. When you reach the line which marks that drop—for convenience, the one hundredth meridian—you have reached the West.

The Plundered Province. In Harper's Magazine [August 1934]

5 Art is the terms of an armistice signed with fate.
Mark Twain at Work [1942]

6 The achieved West had given the United States something that no people had ever had before, an internal, domestic empire.

The Year of Decision [1943]

7 You can no more keep a martini in the refrigerator than you can keep a kiss there. The proper union of gin and vermouth is a great and sudden glory; it is one of the happiest marriages on earth and one of the shortest-lived. *The Hour [1951]*

8 The dawn of knowledge is usually the false dawn. *The Course of Empire [1952], ch. 2*

William Faulkner

1897–1962

9 Time is dead as long as it is being clicked off by little wheels; only when the clock stops does time come to life.

The Sound and the Fury [1929]. June Second 1910

10 I've seed de first en de last. . . . I seed de beginnin, en now I sees de endin.

The Sound and the Fury. April Eighth 1928

11 Because no battle is ever won he said. They are not even fought. The field only reveals to man his

own folly and despair, and victory is an illusion of philosophers and fools.

The Sound and the Fury. April Eighth 1928

12 They [the Negroes] will endure. They are better than we are. Stronger than we are. Their vices are vices aped from white men or that white men and bondage have taught them: improvidence and intemperance and evasion—not laziness: evasion: of what white men had set them to, not for their aggrandizement or even comfort but his own.

The Bear [1932], pt. IV

13 Poor man. Poor mankind.
Light in August [1932], ch. 4

14 Too much happens. . . . Man performs, engenders, so much more than he can or should have to bear. That's how he finds that he can bear anything. . . . That's what's so terrible.

Light in August, 13

15 Tell about the South. What's it's like there. What do they do there. Why do they live there. Why do they live at all.

Absalom, Absalom! [1936], ch. 6

16 Gettysburg.¹ . . . You cant understand it. You would have to be born there.

Absalom, Absalom!, 9

17 Why do you hate the South?
I dont hate it. . . . I dont hate it. . . . *I dont hate it* he thought, panting in the cold air, the iron New England dark; *I dont. I dont! I dont hate it! I dont hate it!*
Absalom, Absalom!, 9

18 JEFFERSON, YOKNAPATAWPHA CO., Mississippi. Area, 2400 Square Miles. Population, Whites, 6298; Negroes, 9313. WILLIAM FAULKNER, Sole Owner & Proprietor.

Absalom, Absalom!, inscription on endpaper map drawn by author

19 He [the writer] must teach himself that the basest of all things is to be afraid; and, teaching himself that, forget it forever, leaving no room in his workshop for anything but the old verities and truths of the heart, the old universal truths lacking which any story is ephemeral and doomed—love and honor and pity and pride and compassion and sacrifice.

Speech upon receiving the Nobel Prize [December 10, 1950]

20 I decline to accept the end of man.
Speech upon receiving the Nobel Prize

21 I believe that man will not merely endure: he will prevail. *Speech upon receiving the Nobel Prize*

¹Representing, in context, the South.

- 1 He is immortal, not because he alone among creatures has an inexhaustible voice, but because he has a soul, a spirit capable of compassion and sacrifice and endurance.

Speech upon receiving the Nobel Prize

- 2 It is his [the poet's, the writer's] privilege to help man endure by lifting his heart, by reminding him of the courage and honor and hope and pride and compassion and pity and sacrifice which have been the glory of his past. The poet's voice need not merely be the record of man, it can be one of the props, the pillars to help him endure and prevail.

Speech upon receiving the Nobel Prize

- 3 The writer's only responsibility is to his art. He will be completely ruthless if he is a good one. . . . If a writer has to rob his mother, he will not hesitate; the "Ode on a Grecian Urn" is worth any number of old ladies.

From Writers at Work: The Paris Review Interviews [1959]

- 4 Really the writer doesn't want success. . . . He knows he has a short span of life, that the day will come when he must pass through the wall of oblivion, and he wants to leave a scratch on that wall—Kilroy was here—that somebody a hundred, or a thousand years later will see.

From Faulkner in the University [1959], Session 8

Paul Joseph Goebbels

1897–1945

- 5 We can do without butter, but, despite all our love of peace, not without arms. One cannot shoot with butter but with guns.¹

Address in Berlin [January 17, 1936]

Herman J[acob] Mankiewicz

1897–1953

and

Orson Welles

1915–1985

- 6 Mr. Kane was a man who got everything he wanted, and then lost it. Maybe Rosebud was something he couldn't get or something he lost. Anyway, it wouldn't have explained anything. I don't think any word can explain a man's life. No, I guess Rosebud is just a piece in a jigsaw puzzle, a missing piece.

Citizen Kane (screenplay) [1941]

¹Probably the origin of the slogan: Guns or butter.

David McCord

1897–1997

- 7 By and by
God caught his eye. *Epitaphs: The Waiter*

- 8 Still for us where Cottons mather
In the spring the Willas cather
As of yore.
And What's More: On Stopping at a New Hampshire Inn [1941]

- 9 The decent docent doesn't doze;
He teaches standing on his toes.
His student dassn't doze and does,
And that's what teaching is and was.
What Cheer [1945]

- 10 Life is the garment we continually alter, but
which never seems to fit.
Whereas to Mr. Franklin [1956]

Horace McCoy

1897–1955

- 11 "Why did you kill her?" the policeman in the
rear seat asked. . . . "They shoot horses, don't they?"
I said. *They Shoot Horses, Don't They? [1935]*

Thornton [Niven] Wilder

1897–1975

- 12 Even memory is not necessary for love. There is
a land of the living and a land of the dead and the
bridge is love, the only survival, the only meaning.
The Bridge of San Luis Rey [1927], last lines

- 13 George Brush is my name
America's my nation
Luddington's my dwelling place
And Heaven's my destination.
*Heaven's My Destination [1934], title page
poem²*

- 14 Most everybody in the world climbs into their
graves married. *Our Town [1938], act II*

- 15 The dead don't stay interested in us living peo-
ple for very long. Gradually, gradually, they let go
hold of the earth . . . and the ambitions they had . . .
and the pleasures they had . . . and the things they
suffered . . . and the people they loved. They get
weaned away from earth—that's the way I put it—
weaned away.³ *Our Town, III*

²Labeled by Wilder: Doggerel verse which children of the Middle West were accustomed to write in their schoolbooks.

³Ellipses are in the original text.

1 Oh, earth, you're too wonderful for anybody to realize you. . . . Do any human beings ever realize life while they live it?—every, every minute?

Our Town, III

2 My advice to you is not to inquire why or whither, but just enjoy your ice cream while it's on your plate—that's my philosophy.

The Skin of Our Teeth [1942], act I

3 Ninety-nine percent of the people in the world are fools and the rest of us are in great danger of contagion.

The Matchmaker [1954], act I

4 The best part of married life is the fights. The rest is merely so-so.

The Matchmaker, II

Walter Winchell

1897–1972

5 Good evening, Mr. and Mrs. America and all the ships at sea! This is Walter Winchell in New York. Let's go to press.

Signature opening lines for his weekly radio broadcasts

Stephen Vincent Benét

1898–1943

6 And I died in my boots like a pioneer
With the whole wide sky above me.

A Ballad of William Sycamore, 1790–1880 [1923], st. 16

7 Go play with the towns you have built of blocks,
The towns where you would have bound me!
I sleep in my earth like a tired fox,
And my buffalo have found me.

The Ballad of William Sycamore, 1790–1880, st. 19

8 Oh, Georgia booze is mighty fine booze,
The best yuh ever poured yuh,
But it eats the soles right offen yore shoes,
For Hell's broke loose in Georgia.

The Mountain Whippoorwill [1923], st. 48

9 I have fallen in love with American names,
The sharp names that never get fat,
The snakeskin titles of mining claims,
The plumed war bonnet of Medicine Hat,
Tucson and Deadwood and Lost Mule Flat.

American Names [1927], st. 1

10 Bury my heart at Wounded Knee.

American Names, st. 7

11 American Muse, whose strong and diverse heart
So many men have tried to understand
But only made it smaller with their art,

Because you are as various as your land.

John Brown's Body [1928]. Invocation, st. 1

12 Stonewall Jackson, wrapped in his beard and his
silence.

John Brown's Body, bk. IV

13 If two New Hampshiremen aren't a match for
the devil, we might as well give the country back to
the Indians.

The Devil and Daniel Webster [1936]

14 Even the damned may salute the eloquence of
Mr. Webster.

The Devil and Daniel Webster

15 When Daniel Boone goes by at night

The phantom deer arise
And all lost, wild America

Is burning in their eyes. *Daniel Boone [1942]*

Bertolt Brecht

1898–1956

16 Oh, the shark has pretty teeth, dear—
And he shows them pearly white—
Just a jackknife has Macheath, dear—
And he keeps it out of sight.

The Threepenny Opera (Die Dreigroschenoper) [1928].¹ The Ballad of Mack the Knife (Moritat)

17 Till you feed us, right and wrong can wait.

The Threepenny Opera, act II, sc. 3

18 Oh! Moon of Alabama
We now must say good-bye
We've lost our good old mama
And must have whiskey
Oh, you know why!

Rise and Fall of the City of Mahagonny (Aufstieg und Fall der Stadt Mahagonny) [1931].² Alabama Song

19 Alas, we
Who wished to lay the foundations of kindness,
Could not ourselves be kind.
But you, when at last it comes to pass
That man can help his fellow man,
Do not judge us
Too harshly.

To Those Born Later (An Die Nachgeborenen) [1938]³

20 What they could do with round here is a good
war. What else can you expect with peace running

¹Music by KURT WEILL. Translated by MARC BLITZSTEIN. Based on the libretto of *The Beggar's Opera* by JOHN GAY.

²Music by KURT WEILL.

³Translated by H. R. HAYS.

wild all over the place? You know what the trouble with peace is? No organization.

Mother Courage and Her Children [1941],
act I

- 1 One can describe the world of today to the people of today only if one describes it as capable of alteration.

Can Today's World Become Restored Through Theater? [1955]

William O[rville] Douglas

1898–1980

- 2 The Fifth Amendment is an old friend and a good friend. It is one of the great landmarks in man's struggle to be free of tyranny, to be decent and civilized. *An Almanac of Liberty* [1954]

Federico García Lorca

1898–1936

- 3 In the parched path
I have seen the good lizard
(one drop of crocodile)
meditating.
The Old Lizard (El Lagarto Viejo) [1921]¹

- 4 Green, how much I want you green.
Green wind. Green branches.
The ship upon the sea
and the horse in the mountain.
Somnambule Ballad (Romance Sonámbulo)
[1928]²

- 5 But I am no more I,
nor is my house now my house.
Somnambule Ballad

- 6 I touched her sleeping breasts,
and they opened to me suddenly
like spikes of hyacinth.
The Faithless Wife (La Casada Infiel) [1928]²

- 7 Without silver light on their foliage
the trees had grown larger
and a horizon of dogs
barked very far from the river. *The Faithless Wife*

- 8 Black are the horses.
The horseshoes are black.
On the dark capes glisten
stains of ink and of wax.
Their skulls are leaden,
which is why they don't weep.

¹Translated by LYSANDER KEMP.

²Translated by STEPHEN SPENDER and JOAN GILL.

With their patent leather souls
they come down the street.

Ballad of the Spanish Civil Guard (Romance de la Guardia Civil Española) [1928]³

- 9 At five in the afternoon.
Ah, that fatal five in the afternoon!
It was five by all the clocks!
It was five in the shade of the afternoon!
Lament for Ignacio Sanchez Mejias (Llanto por Ignacio Sanchez Mejias) [1935],² I

- 10 I will not see it!

Tell the moon to come
for I do not want to see the blood
of Ignacio on the sand.

Lament for Ignacio Sanchez Mejias, II

- 11 The New York dawn has
four columns of mud
and a hurricane of black doves
that paddle in putrescent waters.
The Poet in New York (Poeta en Nueva York)
[1940]. *The Dawn (La Aurora)*,² st. 1

- 12 The light is buried under chains and noises
in impudent challenge of rootless science.
Through the suburbs sleepless people stagger,
as though just delivered from a shipwreck of blood.
The Poet in New York. The Dawn, st. 5

George Gershwin

1898–1937

- 13 True music . . . must repeat the thought and inspirations of the people and the time. My people are Americans. My time is today.
From EDWARD JABLONSKI and LAWRENCE D. STEWART, The Gershwin Years [1926]

Horace Gregory

1898–1982

- 14 My boyhood saw
Greek islands floating over Harvard Square.⁴
Chorus for Survival [1935], 12

Edgar Y. Harburg

1898–1981

- 15 Once I built a railroad, now it's done.
Brother, can you spare a dime?
Americana [third edition, 1932].⁵ *Brother, Can You Spare a Dime?*

³Translated by A. L. LLOYD.

⁴The speaker in the poem is Ralph Waldo Emerson.

⁵Music by JAY GORNEY.

- 1 Somewhere over the rainbow
Bluebirds fly.
Birds fly over the rainbow—
Why then, oh why can't I?
The Wizard of Oz [1939].¹ *Over the Rainbow*
- 2 We gotta be free—
The eagle and me.
Bloomer Girl [1944].² *The Eagle and Me*
- 3 How are things in Glocca Morra this fine day?
Finian's Rainbow [1947].³ *How Are Things
in Glocca Morra?*

C[live] S[taples] Lewis

1898–1963

- 4 The safest road to Hell is the gradual one—the
gentle slope, soft underfoot, without sudden turn-
ings, without milestones, without signposts.
The Screwtape Letters [1941], letter 12
- 5 The Future . . . something which everyone reaches
at the rate of sixty minutes an hour, whatever he
does, whoever he is. *The Screwtape Letters*, 25
- 6 The long, dull, monotonous years of middle-
aged prosperity or middle-aged adversity are excel-
lent campaigning weather [for the Devil].
The Screwtape Letters, 28

Golda Meir

1898–1978

- 7 We only want that which is given naturally to all
peoples of the world, to be masters of our own fate,
only of our fate, not of others, and in cooperation
and friendship with others.
*Address to Anglo-American Committee of
Inquiry* [March 25, 1946]

Gunnar Myrdal

1898–1987

- 8 The American Negro problem is a problem in
the heart of the American. It is there that the inter-
racial tension has its focus. It is there that the deci-
sive struggle goes on.
An American Dilemma [1944]

¹Music by HAROLD ARLEN.

See Baum, 606:14.

²Music by HAROLD ARLEN.

The emancipation of woman from intemperance, injustice, prej-
udice, and bigotry. —AMELIA JENKS BLOOMER [1818–1894], *mas-
thead of her paper The Lily*

³Music by BURTON LANE.

- 9 The treatment of the Negro is America's greatest
and most conspicuous scandal.

An American Dilemma

Amelia Earhart [Putnam]

1898–1937

- 10 Courage is the price that life exacts for granting
peace.
The soul that knows it not, knows no release
From little things;
Knows not the livid loneliness of fear,
Nor mountain heights where bitter joy can hear
The sound of wings. *Courage*

Erich Maria Remarque

1898–1970

- 11 Monotonously the lorries sway, monotonously
come the calls, monotonously falls the rain. It falls
on our heads and on the heads of the dead up the
line, on the body of the little recruit with the
wound that is so much too big for his hip; it falls on
Kemmerich's grave; it falls in our hearts.
*All Quiet on the Western Front (Im Westen
Nichts Neues)* [1929]

Ben Shahn

1898–1969

- 12 Ever since I could remember I'd wished I'd been
lucky enough to be alive at that great time—when
something big was going on, like the Crucifixion.
And suddenly I realized I was. Here I was living
through another crucifixion. Here was something
to paint!

*On painting a gouache: Bartolomeo Vanzetti
and Nicola Sacco* [1932]

Jorge Luis Borges

1899–1986

- 13 Patio, heaven's watercourse.
The patio is the slope
down which the sky flows into the house.
Serenely
eternity waits at the crossway of the stars.

*Fervor of Buenos Aires (Fervor de Buenos
Aires)* [1923]. *Un Patio*⁴

⁴Translated by ROBERT FITZGERALD.

1 A man gradually identifies himself with the form of his fate; a man is, in the long run, his own circumstances.

El Aleph [1949]. La Escritura de Dios

2 It would be exaggerating to say that our relationship is hostile; I live, I let myself live, so that Borges can weave his literature and that literature justifies me. . . . I don't know which of us is writing this page.¹

Personal Anthology (Antología Personal) [1961]. Borges and Myself (Borges y Yo)

3 I have known what the Greeks did not: uncertainty.

Ficciones [1962]. The Babylon Lottery²

4 Writing is nothing more than a guided dream.

Doctor Brodie's Report [1972]. Preface³

5 The Falklands thing was a fight between two bald men over a comb.

On the 1982 Britain-Argentina conflict

Noël Coward

1899–1973

6 Mad dogs and Englishmen go out in the midday sun.

Mad Dogs and Englishmen

7 I'll see you again,
Whenever spring breaks through again.

Bittersweet [1929], act I, sc. ii

8 Strange how potent cheap music is.

Private Lives [1930], act I

9 Don't Let's Be Beastly to the Germans.

Title of song

10 Learn the lines and don't bump into the furniture.

Attributed. Advice on acting

Hart Crane

1899–1932

11 And yet this great wink of eternity,
Of rimless floods, unfettered leewardings.

Voyages [1926], II, st. 1

12 It was a kind and northern face
That mingled in such exile guise
The everlasting eyes of Pierrot
And, of Gargantua, the laughter.

Praise for an Urn: In Memoriam Ernest Nelson [1926]

¹Translated by RACHEL PHILLIPS.

²Translated by ANTHONY KERRIGAN.

³Translated by NORMAN THOMAS DI GIOVANNI.

13 Down Wall, from girder into street noon leaks,
A rip-tooth of the sky's acetylene.

The Bridge [1930]. To Brooklyn Bridge

14 And biased by full sails, meridians reel
Thy purpose—still one shore beyond desire!
The sea's green crying towers a-sway, Beyond.

The Bridge. Ave Maria

15 Damp tonnage and alluvial march of days . . .
Tortured with history, its one will—flow!

The Bridge. The River (Mississippi)

16 The swift red flesh, a winter king—
Who squired the glacier woman down the sky?
She ran the neighing canyons all the spring;
She spouted arms; she rose with maize—to die.

The Bridge. The Dance

17 The phonographs of hades in the brain
Are tunnels that re-wind themselves, and love
A burnt match skating in a urinal—

The Bridge. The Tunnel

18 And why do I often meet your visage here,
Your eyes like agate lanterns—on and on
Below the toothpaste and the dandruff ads?
And did their riding eyes right through your side,
And did their eyes like unwashed platters ride?
And Death, aloft—gigantically down⁴
Probing through you—toward me, O evermore!

The Bridge. The Tunnel

Duke [Edward Kennedy] Ellington

1899–1974

19 It Don't Mean a Thing If It Ain't Got That Swing.

Title of song [1932]

Friedrich August von Hayek

1899–1992

20 The system of private property is the most important guaranty of freedom, not only for those who own property, but scarcely less for those who do not.

The Road to Serfdom [1944], ch. 8

21 I am certain that nothing has done so much to destroy the juridical safeguards of individual freedom as the striving after this mirage of social justice.

Economic Freedom and Representative Government [1973]

⁴See Poe, 478:6.

Ernest Hemingway

1899–1961

- 1 You and me, we've made a separate peace.
In Our Time [1924], *ch. 6*
- 2 It makes one feel rather good deciding not to be a bitch. . . . It's sort of what we have instead of God.
The Sun Also Rises [1926], *ch. 19*
- 3 "Oh, Jake," Brett said, "we could have had such a damned good time together." . . .
"Yes," I said. "Isn't it pretty to think so?"
The Sun Also Rises, *last lines*
- 4 I had seen nothing sacred, and the things that were glorious had no glory and the sacrifices were like the stockyards at Chicago if nothing was done with the meat except to bury it . . . Abstract words such as glory, honor, courage, or hallow were obscene.
A Farewell to Arms [1929], *ch. 27*
- 5 The world breaks everyone and afterward many are strong at the broken places. But those that will not break it kills. It kills the very good and the very gentle and the very brave impartially. If you are none of these you can be sure that it will kill you too but there will be no special hurry.
A Farewell to Arms, 34
- 6 You never had time to learn. They threw you in and told you the rules and the first time they caught you off base they killed you.
A Farewell to Arms, 41
- 7 It was like saying good-bye to a statue. After a while I went out and left the hospital and walked back to the hotel in the rain.
A Farewell to Arms, 41
- 8 Grace under pressure.¹
Definition of "guts." From DOROTHY PARKER, The Artist's Reward, in The New Yorker [November 30, 1929]
- 9 I know only that what is moral is what you feel good after and what is immoral is what you feel bad after.
Death in the Afternoon [1932], *ch. 1*
- 10 I was trying to write then and I found the greatest difficulty, aside from knowing truly what you really felt, rather than what you were supposed to feel, had been taught to feel, was to put down what really happened in action; what the actual things were which produced the emotion that you experienced . . . the real thing, the sequence of motion
- and fact which made the emotion and which would be as valid in a year or in ten years or, with luck and if you stated it purely enough, always.
Death in the Afternoon, 1
- 11 If he wrote it he could get rid of it. He had gotten rid of many things by writing them.
Winner Take Nothing [1933]. *Fathers and Sons*
- 12 All good books are alike in that they are truer than if they had really happened and after you are finished reading one you will feel that all that happened to you and afterwards it all belongs to you: the good and the bad, the ecstasy, the remorse and sorrow, the people and the places and how the weather was. If you can get so that you can give that to people, then you are a writer.
Old Newsman Writes. From Esquire [December 1934]
- 13 All modern American literature comes from one book by Mark Twain called *Huckleberry Finn*.
Green Hills of Africa [1935], *ch. 1*
- 14 The rich were dull and they drank too much. . . . He remembered poor Julian² and his romantic awe of them and how he had started a story once that began, "The very rich are different from you and me." And how someone had said to Julian, Yes, they have more money.³
The Fifth Column and The First Forty-Nine Stories [1938]. *The Snows of Kilimanjaro*
- 15 Kilimanjaro is a snow-covered mountain 19,710 feet high, and is said to be the highest mountain in Africa. Its western summit is called the Masai "Ngäje Ngäi," the House of God. Close to the western summit there is the dried and frozen carcass of a leopard. No one has explained what the leopard was seeking at that altitude.
The Fifth Column and The First Forty-Nine Stories. The Snows of Kilimanjaro, epigraph
- 16 But did thee feel the earth move?
For Whom the Bell Tolls [1940], *ch. 13*
- 17 If we win here we will win everywhere. The world is a fine place and worth the fighting for and I hate very much to leave it.
For Whom the Bell Tolls, 43

²In original publication, "poor Scott Fitzgerald" [*Esquire*, August 1936].

³In 1936 Maxwell Perkins, the legendary editor of Fitzgerald and Hemingway at Charles Scribner's Sons, lunched with Hemingway and the critic Mary Colum. When Hemingway announced, "I am getting to know the rich," Mary Colum replied, "The only difference between the rich and other people is that the rich have more money."—MATTHEW J. BRUCCOLI [1931–], *Scott and Ernest* [1978]

See F. Scott Fitzgerald, 746:10.

¹After skiing with the Hemingways in 1926, Gerald Murphy was "absolutely elated" when Hemingway praised his courage in venturing down the slopes for the first time as "grace under pressure." See HONORIA MURPHY DONNELLY with RICHARD N. BILLINGS, *Sara & Gerald* [1982].

1 Cowardice, as distinguished from panic, is almost always simply a lack of ability to suspend the functioning of the imagination.

Men at War [1942], introduction

2 Time is the least thing we have of.

From The New Yorker profile by LILLIAN ROSS [May 13, 1950]¹

3 I must be worthy of the great DiMaggio who does all things perfectly even with the pain of the bone spur in his heel.

The Old Man and the Sea [1952]

4 A man can be destroyed but not defeated.

The Old Man and the Sea

5 The most essential gift for a good writer is a built-in, shock-proof, shit detector. This is the writer's radar and all great writers have had it.

Interview in Paris Review [Spring 1958]

6 You write until you come to a place where you still have your juice and know what will happen next and you stop and try to live through until the next day when you hit it again.

Interview in Paris Review

7 If you are lucky enough to have lived in Paris as a young man, then wherever you go for the rest of your life, it stays with you, for Paris is a moveable feast.

A Moveable Feast [1964], epigraph

Alfred Hitchcock

1899–1980

8 The “MacGuffin” is the term we use to cover all that sort of thing: to steal plans or documents, or discover a secret, it doesn't matter what it is. And the logicians are wrong in trying to figure out the truth of a MacGuffin, since it's beside the point. The only thing that really matters is that in the picture the plans, documents, or secrets must seem to be of vital importance to the characters.

In FRANÇOIS TRUFFAUT, Hitchcock (1985)

Robert Maynard Hutchins

1899–1977

9 The death of democracy is not likely to be an assassination from ambush. It will be a slow extinction from apathy, indifference, and undernourishment.

Great Books [1954]

Nadezhda Mandelstam

1899–1980

10 I decided it is better to scream. This pitiful sound, which sometimes, goodness knows how, reaches into the remotest prison cell, is a concentrated expression of the last vestige of human dignity. It is a man's way of leaving a trace, of telling people how he lived and died. By his screams he asserts his right to live, sends a message to the outside world demanding help and calling for resistance. If nothing else is left, one must scream. Silence is the real crime against humanity.

Hope Against Hope [1970],² ch. 11

Charles W. Morton

1899–1967

11 It was around two decades ago, in the city room of the Boston *Evening Transcript*, that I first became aware of the elongated-yellow-fruit school of writing. The phrase turned up in a story . . . about some fugitive monkeys and the efforts of police to recapture them by using bananas as bait.

The Elongated Yellow Fruit [1954]

Vladimir Nabokov

1899–1977

12 The cradle rocks above an abyss, and common sense tells us that our existence is but a brief crack of light between two eternities of darkness.

Speak, Memory [1947], ch. 1

13 I reject completely the vulgar, shabby, fundamentally medieval world of Freud, with its crankish quest for sexual symbols (something like searching for Baconian acrostics in Shakespeare's work) and its bitter little embryos spying, from their natural nooks, upon the love life of their parents.

Speak, Memory, 1

14 Lolita, light of my life, fire of my loins. My sin, my soul.

Lolita [1955], pt. I, ch. 1

15 You can always count on a murderer for a fancy prose style.

Lolita, I, 1

16 Between the age limits of nine and fourteen there occur maidens who, to certain bewitched travelers, twice or many times older than they, reveal their nature, which is not human, but nymphic (that is, demoniac); and these chosen creatures I propose to designate as “nymphets.”

Lolita, I, 5

¹Reprinted in book form: *Portrait of Hemingway* [1961].

²Translated by MAX HAYWARD.

- 1 I am thinking of aurochs and angels, the secret of durable pigments, prophetic sonnets, the refuge of art. And this is the only immortality you and I may share, my Lolita. *Lolita, last paragraph*
- 2 In pornographic novels, action has to be limited to the copulation of clichés. Style, structure, imagery should never distract the reader from his tepid lust. *On a Book Entitled Lolita [1956]*
- 3 For me a work of fiction exists only insofar as it affords me what I shall bluntly call aesthetic bliss. *On a Book Entitled Lolita*
- 4 He never attempted to sleep on his left side, even in those dismal hours of the night when the insomniac longs for a third side after trying the two he has. *Pnin [1957], ch. 1, sec. 2*
- 5 With the help of the janitor he screwed onto the side of the desk a pencil sharpener—that highly satisfying, highly philosophical implement that goes ticonderoga-ticonderoga, feeding on the yellow finish and sweet wood, and ends up in a kind of soundlessly spinning ethereal void as we all must. *Pnin, 3, 4*
- 6 Like so many aging college people, Pnin had long since ceased to notice the existence of students on the campus. *Pnin, 3, 6*
- 7 In high art and pure science detail is everything. *Strong Opinions [1973]*
- 8 Literature was born not the day when a boy crying wolf, wolf came running out of the Neanderthal valley with a big gray wolf at his heels: literature was born on the day when a boy came crying wolf, wolf and there was no wolf behind him. *Lectures on Literature [1980]*

E[lwyn] B[rooks] White

1899–1985

- 9 “It’s broccoli, dear.”
“I say it’s spinach, and I say the hell with it.”
Caption for cartoon by Carl Rose in The New Yorker [December 8, 1928]
- 10 I have occasionally had the exquisite thrill of putting my finger on a little capsule of truth, and heard it give the faint squeak of mortality under my pressure. *Letter to Stanley Hart White [January 1929]*
- 11 I don’t know which is more discouraging, literature or chickens. *Letter to James Thurber [November 18, 1938]*
- 12 When Mrs. Frederick C. Little’s second son was born, everybody noticed that he was not much big-

ger than a mouse. The truth of the matter was, the baby looked very much like a mouse in every way. He was only two inches high; and he had a mouse’s sharp nose, a mouse’s tail, a mouse’s whiskers, and the pleasant, shy manner of a mouse. Before he was many days old he was not only looking like a mouse but acting like one, too—wearing a gray hat and carrying a small cane.

Stuart Little [1945], ch. 1

- 13 “My name is Margalo,” said the bird, softly, in a musical voice. “I come from fields once tall with wheat, from pastures deep in fern and thistle; I come from vales of meadowsweet, and I love to whistle.” *Stuart Little, 8*
- 14 Democracy is the recurrent suspicion that more than half of the people are right more than half of the time. *The Wild Flag [1946]*
- 15 I am a member of a party of one, and I live in an age of fear. Nothing lately has unsettled my party and raised my fears so much as your editorial, on Thanksgiving Day, suggesting that employees should be required to state their beliefs in order to hold their jobs. The idea is inconsistent with our constitutional theory and has been stubbornly opposed by watchful men since the early days of the Republic. *Letter to the New York Herald Tribune [November 29, 1947]*
- 16 The city, for the first time in its long history, is destructible. A single flight of planes no bigger than a wedge of geese can quickly end this island fantasy, burn the towers, crumble the bridges, turn the underground passages into lethal chambers, cremate the millions. The intimation of mortality is part of New York now: in the sound of jets overhead, in the black headlines of the latest edition. *Here Is New York [1949]*
- 17 It was the best place to be, thought Wilbur, this warm delicious cellar, with the garrulous geese, the changing seasons, the heat of the sun, the passage of swallows, the nearness of rats, the sameness of sheep, the love of spiders, the smell of manure, and the glory of everything. *Charlotte’s Web [1952], ch. 22*
- 18 None of the new spiders ever quite took her place in his heart. She was in a class by herself. It is not often that someone comes along who is a true friend and a good writer. Charlotte was both. *Charlotte’s Web, 22*
- 19 An unhatched egg is to me the greatest challenge in life. *Letter to Reginald Allen [March 5, 1973]*

Louis [Satchmo] Armstrong

1900–1971

- 1 Man, if you gotta ask you'll never know.¹
Reply when asked what jazz is

D[enis] W[illiam] Brogan

1900–1974

- 2 A people that has licked a more formidable enemy than Germany or Japan, primitive North America . . . a country whose national motto has been “root, hog, or die.”
The American Character [1944]

- 3 Any well-established village in New England or the northern Middle West could afford a town drunkard, a town atheist, and a few Democrats.
The American Character

Herbert Butterfield

1900–1979

- 4 It [the scientific revolution] outshines everything since the rise of Christianity and reduces the Renaissance and Reformation to the rank of mere episodes, mere internal displacements, within the system of medieval Christendom. . . . It looms so large as the real origin of the modern world and of the modern mentality that our customary periodization of European history has become an anachronism and an encumbrance.
The Origins of Modern Science [1949]

Lenore Coffee

1900–1984

- 5 What a dump!
Beyond the Forest (screenplay) [1949], spoken by Bette Davis

Theodosius Dobzhansky

1900–1975

- 6 Nature's stern discipline enjoins mutual help at least as often as warfare. The fittest may also be the gentlest.
Mankind Evolving [1962]

¹Lady, if you got to ask you ain't got it.—THOMAS [FATS] WALLER [1904–1943], *when asked to explain rhythm*

Elizabeth, Queen Mother of England

1900–2002

- 7 The princesses would never leave without me, and I couldn't leave without the king, and the king will never leave.
Reported reply as to whether the princesses would leave England after the bombing of Buckingham Palace [1940]
- 8 I am almost glad we have been bombed. Now I feel I can look the East End in the face.
Comment on the German bombing of Buckingham Palace [September 1940]

Hans Frank

1900–1946

- 9 Our Constitution is the will of the Fuehrer.
In Volkischer Beobachter [May 20, 1936]
- 10 A thousand years will pass and the guilt of Germany will not be erased.
Before he was hanged at Nuremberg [October 16, 1946]

Erich Fromm

1900–1980

- 11 Freedom, although it has brought [modern man] independence and rationality, has made him isolated and, thereby, anxious and powerless.
Escape from Freedom [1941]. Foreword
- 12 Man's nature, his passions and anxieties, are a cultural product; as a matter of fact, man himself is the most important creation and achievement of the continuous human effort, the record of what we call history.
Escape from Freedom, ch. 1

James Edward Grant

1900–1966

- 13 “Republic” is one of those words that makes me tight in the throat. Same tightness a man gets when his baby makes his first step, or his boy first shaves, makes his first sound like a man. Some words can give you a feeling that makes your heart warm. “Republic” is one of those words.
The Alamo (screenplay) [1960], spoken by John Wayne

Abel Green

1900–1973

- 1 Sticks Nix Hick Pix.
Headline about rural audiences' rejection of movies with rural themes, Variety [July 17, 1935]

James Hilton

1900–1954

- 2 The austere serenity of Shangri-La. Its forsaken courts and pale pavilions shimmered in repose from which all the fret of existence had ebbed away, leaving a hush as if moments hardly dared to pass.
Lost Horizon [1933], ch. 5
- 3 Anno domini—that's the most fatal complaint of all in the end. *Goodbye, Mr. Chips [1934], ch. 1*

[Ayatolla] Ruholla Khomeini

1900–1989

- 4 The author of the Satanic Verses book [Salman Rushdie¹], which is against Islam, the Prophet, and the Koran, and all those involved in its publication who were aware of its content, are sentenced to death. I ask all Moslems to execute them wherever they find them. *Statement [February 14, 1989]*

Raphael Lemkin

1900–1959

- 5 By genocide² we mean the destruction of a nation or of an ethnic group.
Axis Rule in Occupied Europe [1944]

Margaret Mitchell

1900–1949

- 6 The usual masculine disillusionment in discovering that a woman has a brain.
Gone With the Wind [1936], pt. IV, ch. 36
- 7 Death and taxes and childbirth! There's never any convenient time for any of them.
Gone With the Wind, IV, 38
- 8 My dear, I don't give a damn [Rhett Butler to Scarlett O'Hara].³ *Gone With the Wind, V, 63*

¹See Rushdie, 841:1.²Lemkin coined the word (by combining a Greek and a Latin root) and introduced it in this passage.³Frankly, my dear, I don't give a damn.—SIDNEY HOWARD [1891–1939], *screenplay for Gone With the Wind [1939]*.

- 9 I'll think of some way to get him back. After all, tomorrow is another day.

*Gone With the Wind, last line***Wayne [Lyman] Morse**

1900–1974

- 10 The liberal, emphasizing the civil and property rights of the individual, insists that the individual must remain so supreme as to make the state his servant.

*Definition contributed to Nine Definitions of Liberalism. In the New Republic [July 22, 1946]***V[ictor] S[awdon] Pritchett**

1900–1997

- 11 The detective novel is the art-for-art's sake of our yawning Philistinism, the classic example of a specialized form of art removed from contact with the life it pretends to build on.

Books in General [1953]. The Roots of Detection

- 12 I come from a set of storytellers and moralists. . . . The storytellers were forever changing the tale and the moralists tampering with it in order to put it in an edifying light.

*A Cab at the Door [1967], ch. 1***Ernie Pyle**

1900–1945

- 13 I write from the worm's-eye point of view.
Here Is Your War [1943]

Leo Robin

1900–1984

- 14 Diamonds Are a Girl's Best Friend.
Gentlemen Prefer Blondes [1949],⁴ title of song

Antoine de Saint-Exupéry

1900–1944

- 15 Although human life is priceless, we always act as if something had an even greater price than life. . . . But what is that something?

*Night Flight [1931], ch. 14*⁴See Loos, 737:10.

Music by JULE STYNE.

1 Love does not consist in gazing at each other
but in looking outward together in the same direc-
tion. *Wind, Sand and Stars [1939]*

2 And it was at that moment that you pronounced
your first intelligible sentence, a speech admirable in
its human pride: “I swear that what I went through,
no animal would have gone through.”
Wind, Sand and Stars

3 Grown-ups never understand anything for them-
selves, and it is tiresome for children to be always
and forever explaining things to them.
The Little Prince [1943],¹ ch. 1

4 It is only with the heart that one can see rightly;
what is essential is invisible to the eye.
The Little Prince, 21

George Seferis [Giorgios Sefiriades]
1900–1971

5 Three years
we waited intently for the herald
closely watching
the pines the shore and the stars.
Mythistorema [1935],² I

6 We were searching to rediscover the first seed
so that the ancient drama could begin again.
Mythistorema, I

7 We have no rivers, we have no wells, we have no
springs,
only a few cisterns—and these empty—that echo,
and we worship them.
A stagnant hollow sound, the same as our
loneliness
the same as our love, the same as our bodies.
Mythistorema, X

8 They were lovely, your eyes, but you didn’t know
where to look. *Mythistorema, XVI*

9 They’re a burden for us
the friends who no longer know how to die.
Mythistorema, XIX

10 Wherever I travel Greece wounds me.
In the Manner of G.S. [1936]

11 Each of us earns his death, his own death,
which belongs to no one else
and this game is life. *The Last Day [1939]*

12 Here where one meets the path of rain, wind, and
ruin
does there exist the movement of the face, shape of
the tenderness

¹Translated by KATHERINE WOODS.

²Translated by EDMUND KEELEY and PHILIP SHERRARD.

of those who’ve shrunk so strangely in our lives,
those who remained the shadow of waves and
thoughts with the sea’s boundlessness
or perhaps no, nothing is left but the weight
the nostalgia for the weight of a living existence . . .
the poet a void.

The King of Asine [1940]

13 Sometimes it crosses my mind that the things I
write here are nothing
other than images that prisoners or sailors tattoo
on their skin.
Logbook II [1944], epigraph

14 Great suffering descended on Greece.
So many bodies thrown
into the jaws of the sea, the jaws of the earth . . .
all for a linen undulation, a bit of cloud,
a butterfly’s flicker, a swan’s down,
an empty tunic—all for a Helen.
Helen [1953]

15 He grew old between the fires of Troy
and the quarries of Sicily.
Euripides the Athenian [1953]

16 They are children of many men, our words.
On Stage [1966],³ 6

17 As pines
keep the shape of the wind
even when the wind has fled and is no longer
there,
so words
guard the shape of man
even when man has fled and is no longer there.
On Stage, 6

18 When, on the road to Thebes, Oedipus met the
Sphinx, who asked him her riddle, his answer was:
Man. This simple word destroyed the monster. We
have many monsters to destroy. Let us think of
Oedipus’ answer.
Speech upon receiving the Nobel Prize [1963]

Ignazio Silone [Secondo Tranquilli]
1900–1978

19 Liberty is the possibility of doubting, the possi-
bility of making a mistake, the possibility of search-
ing and experimenting, the possibility of saying
“No” to any authority—literary, artistic, philo-
sophic, religious, social, and even political.
Essay in The God That Failed [1950]⁴

³Translated by WALTER KAISER.

⁴Edited by RICHARD CROSSMAN.

Adlai E[wing] Stevenson

1900–1965

- 1 The problem of cat versus bird is as old as time. If we attempt to resolve it by legislation who knows but what we may be called upon to take sides as well in the age old problems of dog versus cat, bird versus bird, and even bird versus worm. . . . The State of Illinois and its local governing bodies already have enough to do without trying to control feline delinquency.

As governor of Illinois, vetoing a bird-protection bill [April 23, 1949]

- 2 Let's talk sense to the American people.
Speech accepting the Democratic presidential nomination [July 26, 1952]

Thomas Wolfe

1900–1938

- 3 A stone, a leaf, an unfound door.
Look Homeward, Angel [1929], foreword
- 4 Which of us has known his brother? Which of us has looked into his father's heart? Which of us has not remained forever prison-pent? Which of us is not forever a stranger and alone?
Look Homeward, Angel, foreword
- 5 O lost, and by the wind grieved, ghost, come back again.
Look Homeward, Angel, foreword
- 6 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.
The Web and the Rock [1939], ch. 30

- 7 I believe that we are lost here in America, but I believe we shall be found.
You Can't Go Home Again [1940], ch. 48

Roy Campbell

1901–1957

- 8 You praise the firm restraint with which they write—
I'm with you there, of course.
They use the snaffle and the curb all right;
But where's the bloody horse?
On Some South African Novelists

Margaret Craven

1901–1980

- 9 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

René Jules Dubos

1901–1982

- 10 The general formula of [ecological] management for the future might be, think globally and act locally.

The Wooing of Earth [1980]. Humankind and the Earth

Werner Karl Heisenberg

1901–1976

- 11 The more precisely we determine the position [of an electron], the more imprecise is the determination of velocity at this instant, and vice versa.¹
On the Perceptual Content of Quantum Theoretical Kinematics and Mechanics [1927]
- 12 Every tool carries with it the spirit by which it has been created.
Physics and Philosophy [1958]
- 13 Since the measuring device has been constructed by the observer . . . we have to remember that what we observe is not nature in itself but nature exposed to our method of questioning.

Physics and Philosophy

Zora Neale Hurston

c. 1901–1960

- 14 I am not tragically colored. There is no great sorrow dammed up in my soul, nor lurking behind my eyes. . . . I do not weep at the world—I am too busy sharpening my oyster knife.
How It Feels to Be Colored Me [1928]
- 15 Women forget all those things they don't want to remember, and remember everything they don't want to forget. The dream is the truth. Then they act and do things accordingly.
Their Eyes Were Watching God [1937], ch. 1

¹Heisenberg's "uncertainty principle."

- 1 De nigger woman is de mule uh de world so fur as Ah can see. Ah been prayin' fuh it tuh be different wid you. *Their Eyes Were Watching God*, 2

James Michael Kieran, Jr.

1901–1952

- 2 The brains trust.
In conversation with Franklin D. Roosevelt [August 1932], referring to the professors and other such advisers who served Roosevelt in his first campaign. The phrase later became "brain trust."

André Malraux

1901–1976

- 3 The great mystery is not that we should have been thrown down here at random between the profusion of matter and that of the stars; it is that from our very prison we should draw, from our own selves, images powerful enough to deny our nothingness.
Man's Fate (La Condition Humaine) [1933]
- 4 One cannot create an art that speaks to men when one has nothing to say.
Man's Hope (L'Espoir) [1938]

- 5 All art is a revolt against man's fate.
The Voices of Silence (Les Voix du Silence) [1951]
- 6 The human mind invents its Puss-in-Boots and its coaches that change into pumpkins at midnight because neither the believer nor the atheist is completely satisfied with appearances.
Anti-Memoirs [1967], preface

- 7 The genius of Christianity is to have proclaimed that the path to the deepest mystery is the path of love.
Anti-Memoirs. Anti-Memoirs, sec. 6

- 8 The extermination camps, in endeavoring to turn man into a beast, intimated that it is not life alone which makes him man.
Anti-Memoirs. La Condition Humaine, sec. 2

- 9 The attempt to force human beings to despise themselves . . . is what I call hell.
Anti-Memoirs. La Condition Humaine, sec. 2

Margaret Mead

1901–1978

- 10 As the traveler who has once been from home is wiser than he who has never left his own doorstep,

so a knowledge of one other culture should sharpen our ability to scrutinize more steadily, to appreciate more lovingly, our own.

Coming of Age in Samoa [1928], introduction

- 11 If we are to achieve a richer culture, rich in contrasting values, we must recognize the whole gamut of human potentialities, and so weave a less arbitrary social fabric, one in which each diverse human gift will find a fitting place.

Sex and Temperament in Three Primitive Societies [1935], conclusion

- 12 We know of no culture that has said, articulately, that there is no difference between men and women except in the way they contribute to the creation of the next generation.

Male and Female [1948]

- 13 The mind is not sex-typed.
Blackberry Winter [1972], ch. 5

- 14 Because of their age-long training in human relations—for that is what feminine intuition really is—women have a special contribution to make to any group enterprise, and I feel it is up to them to contribute the kinds of awareness that relatively few men . . . have incorporated through their education.

Blackberry Winter, 14

Linus [Carl] Pauling

1901–1994

- 15 Science is the search for truth—it is not a game in which one tries to beat his opponent, to do harm to others. We need to have the spirit of science in international affairs, to make the conduct of international affairs the effort to find the right solution, the just solution of international problems, not the effort by each nation to get the better of other nations, to do harm to them when it is possible.

No More War! [1958]

Arna Bontemps

1902–1973

- 16 Yet what I sowed and what the orchard yields
My brother's sons are gathering stalk and root,
Small wonder then my children glean in fields
They have not sown, and feed on bitter fruit.
A Black Man Talks of Reaping [1963], st. 3

- 17 Yet would we die as some have done:
Beating a way for the rising sun.
The Daybreakers [1963]

Thomas E[dmund] Dewey

1902–1971

- 1 That's why it's time for a change.¹
Campaign speech at San Francisco
 [September 21, 1944]

Erik [Homburger] Erikson

1902–1994

- 2 This sense of identity provides the ability to experience one's self as something that has continuity and sameness, and to act accordingly.
Childhood and Society [1950]
- 3 The identity crisis . . . occurs in that period of the life cycle when each youth must forge for himself some central perspective and direction, some working unity, out of the effective remnants of his childhood and the hopes of his anticipated adulthood.
Young Man Luther [1958], ch. 1

Stella Gibbons

1902–1989

- 4 The farm was crouched on a bleak hillside, whence its fields, fanged with flints, dropped steeply to the village of Howling a mile away.
Cold Comfort Farm [1932], ch. 3
- 5 Something nasty in the woodshed.
Cold Comfort Farm, 8

Wolcott Gibbs

1902–1958

- 6 Backward ran sentences until reeled the mind.
More in Sorrow [1958]. Time . . . Fortune . . .
Life . . . Luce
- 7 Where it will all end, knows God!
More in Sorrow. Time . . . Fortune . . .
Life . . . Luce

Langston Hughes

1902–1967

- 8 It is the duty of the younger Negro artist . . . to change through the force of his art that old whispering "I want to be white," hidden in the aspira-

tions of his people, to "Why should I want to be white? I am a Negro—and beautiful!"

The Negro Artist and the Racial Mountain.
In The Nation [June 23, 1926]

- 9 I've known rivers:
 I've known rivers ancient as the world and older
 than the flow of human blood in human
 veins.
 My soul has grown deep like the rivers.
The Negro Speaks of Rivers [1926]
- 10 I am a Negro:
 Black as the night is black,
 Black like the depths of my Africa.
Negro [1926]
- 11 Rest at pale evening . . .
 A tall slim tree . . .
 Night coming tenderly
 Black like me. *Dream Variations [1926]*
- 12 I got the Weary Blues
 And I can't be satisfied. *The Weary Blues [1926]*
- 13 Listen, Christ,
 You did alright in your day, I reckon—
 But that day's gone now.
 They ghosted you up a swell story, too,
 Called it Bible—
 But it's dead now. *Goodbye Christ [1932]*
- 14 Wear it
 Like a banner
 For the proud—
 Not like a shroud. *Color [1943]*
- 15 Good morning, daddy!
 Ain't you heard
 The boogie-woogie rumble
 Of a dream deferred?
Dream Boogie [1951]
- 16 What happens to a dream deferred?
 Does it dry up
 like a raisin in the sun?
 Or fester like a sore—
 And then run?
 Does it stink like rotten meat?
 Or crust and sugar over—
 like a syrupy sweet?

 Maybe it just sags
 like a heavy load.

Or does it explode? Harlem [1951]
- 17 As I learn from you,
 I guess you learn from me—
 although you're older—and white—
 and somewhat more free.
Theme for English B [1951]

¹The phrase was used extensively in the campaigns of 1944, 1948, and 1952.

- 1 Negro blood is sure powerful—because just *one* drop of black blood makes a colored man. *One* drop—you are a Negro! . . . Black is powerful.¹
Simple Takes a Wife [1953]

Charles A[ugustus] Lindbergh²

1902–1974

- 2 We (that's my ship and I) took off rather suddenly. We had a report somewhere around 4 o'clock in the afternoon before that the weather would be fine, so we thought we would try it.
Lindbergh's Own Story. In the New York Times [May 23, 1927]
- 3 I saw a fleet of fishing boats. . . . I flew down almost touching the craft and yelled at them, asking if I was on the right road to Ireland.
They just stared. Maybe they didn't hear me. Maybe I didn't hear them. Or maybe they thought I was just a crazy fool. An hour later I saw land.
Lindbergh's Own Story. In the New York Times

Norman Maclean

1902–1990

- 4 In our family, there was no clear line between religion and fly fishing.
A River Runs Through It [1976]

Ogden Nash

1902–1971

- 5 Candy
Is dandy
But liquor
Is quicker.
Hard Lines [1931]. *Reflections on Ice-Breaking*
- 6 The turtle lives 'twixt plated decks
Which practically conceal its sex.
I think it clever of the turtle
In such a fix to be so fertile.
Hard Lines. The Turtle
- 7 The Bronx?
No, thonx! *Hard Lines. Geographical Reflection*

¹See Carmichael and Hamilton, 835:11.

²In the spring of '27, something bright and alien flashed across the sky. A young Minnesotan [Lindbergh] who seemed to have had nothing to do with his generation did a heroic thing, and for a moment people set down their glasses in country clubs and speakeasies and thought of their old best dreams.—F. SCOTT FITZGERALD

- 8 A bit of talcum
Is always walcum.
Free Wheeling [1931]. *The Baby*
- 9 I think that I shall never see
A billboard lovely as a tree.
Indeed, unless the billboards fall
I'll never see a tree at all.³
Happy Days [1933]. *Song of the Open Road*
- 10 There is something about a Martini,
Ere the dining and dancing begin,
And to tell you the truth,
It is not the vermouth—
I think that perhaps it's the gin.
The Primrose Path [1935]. *A Drink with Something in It*
- 11 There was a young belle of old Natchez
Whose garments were always in patchez.
When comment arose
On the state of her clothes,
She drawled, When Ah itchez, Ah scratchez!
I'm a Stranger Here Myself [1938]. *Requiem*
- 12 The trouble with a kitten is
THAT
Eventually it becomes a
CAT. *The Face Is Familiar* [1941]. *The Kitten*
- 13 I believe a little incompatibility is the spice of life,
particularly if he has income and she is
pattable. *Versus* [1949]. *I Do, I Will, I Have*
- 14 He tells you when you've got on too much lipstick,
And helps you with your girdle when your hips
stick. *Versus. The Perfect Husband*
- 15 A door is what a dog is perpetually on the wrong
side of.
The Private Dining Room [1953]. *A Dog's Best Friend Is His Illiteracy*
- 16 How confusing the beams from memory's lamp are;
One day a bachelor, the next a grampa.
What is the secret of the trick?
How did I get so old so quick?
You Can't Get There from Here [1957].
Preface to the Past
- 17 Here lies my past. Good-bye I have kissed it;
Thank you, kids. I wouldn't have missed it.
You Can't Get There from Here.
Preface to the Past
- 18 Maybe I couldn't be dafter,
But I keep wondering if this time we couldn't settle
our differences before a war instead of after.
Everyone but Thee and Me [1962]. *Is There an Oculist in the House?*

³See Kilmer, 711:11.

1 I myself am more and more inclined to agree with
Omar and Satchel Paige as I grow older:
Don't try to rewrite what the moving finger has
writ, and don't ever look over your shoulder.
There's Always Another Windmill [1968]. *If a
Boder Meet a Boder, Need a Boder Cry? Yes*

2 Linguistics becomes an ever eerier area, like I feel
like I'm in Oz,
Just trying to tell it like it was.¹
The Old Dog Barks Backwards [1972]. *What
Do You Want, A Meaningful Dialogue or a
Satisfactory Talk?*

Curt Siodmak

1902–2000

3 Even a man who's pure in heart
And says his prayers at night
May become a wolf when the wolfbane blooms
And the autumn moon is bright.
The Wolf Man [1941], *film script*

Stevie [Margaret Florence] Smith

1902–1971

4 I was much too far out all my life
And not waving but drowning.
Not Waving but Drowning [1957]

5 Why does my Muse only speak when she is
unhappy?
She does not, I only listen when I am unhappy.
My Muse [1962]

6 Yet a time may come when a poet or any person
Having a long life behind him, pleasure and
sorrow . . .
May fancy life comes to him with love and says:
We are friends enough now for me to give you
death;
Then he may commit suicide, then
He may go. *Exeat* [1966]

John [Ernst] Steinbeck

1902–1968

7 Man, unlike any other thing organic or inorganic
in the universe, grows beyond his work, walks up
the stairs of his concepts, emerges ahead of his ac-
complishments.
The Grapes of Wrath [1939], *ch. 14*

¹Tell it like it is.—*Youth slogan* [1960s]

8 Okie use' ta mean you was from Oklahoma. Now
it means you're scum. Don't mean nothing itself, it's
the way they say it.

The Grapes of Wrath, 18

Meredith Willson

1902–1984

9 Ya got trouble, folks,
Right here in River City.
Trouble with a capital "T"
And that rhymes with "P"
And that stands for Pool!

The Music Man [1957]. *Ya Got Trouble*

10 River City's gonna have her Boys Band! As sure
as the Lord made little green apples, and that band's
gonna be in uniform!

The Music Man

Tallulah [Brockman] Bankhead

1903–1968

11 There is less in this than meets the eye.
*Remark to Alexander Woollcott at Aglavaine
and Selvyette* by MAURICE MAETERLINCK
[January 3, 1922]

Count Galeazzo Ciano

1903–1944

12 As always, victory finds a hundred fathers but
defeat is an orphan.²
The Ciano Diaries, 1939–1943 [1946].
September 9, 1942

Cyril [Vernon] Connolly

1903–1974

13 Obesity is a mental state, a disease brought on
by boredom and disappointment.
The Unquiet Grave [1945], *pt. I*

14 Imprisoned in every fat man a thin one is wildly
signaling to be let out.³
The Unquiet Grave, *II*

²There's an old saying that victory has a hundred fathers and de-
feat is an orphan.—JOHN F. KENNEDY, *after the debacle at the Bay
of Pigs, Cuba* [April 21, 1961]

³Outside every fat man there was an even fatter man trying to
close in.—KINGSLEY AMIS [1922–1995], *One Fat Englishman*
[1963]

Countee Cullen

1903–1946

- 1 One three centuries removed
From the scenes his fathers loved,
Spicy grove, cinnamon tree,
What is Africa to me?
Heritage [1925]
- 2 Jesus of the twice-turned cheek,
Lamb of God, although I speak
With my mouth thus, in my heart
Do I play a double part.
Even at Thy glowing altar
Must my heart grow sick and falter
Wishing He I served were black. *Heritage*
- 3 Not yet has my heart or head
In the least way realized
They and I are civilized. *Heritage*

William Thomas Cummings

1903–1944

- 4 There are no atheists in the foxholes.
*Field sermon, Bataan [1942]. From CARLOS
P. ROMULO, I Saw the Fall of the Philippines
[1942]*

Malcolm Muggeridge

1903–1990

- 5 As Man alone, Jesus could not have saved us; as
God alone, he would not; Incarnate, he could and
did. *Jesus [1975], pt. I*

Anaïs Nin

1903–1977

- 6 It's all right for a woman to be, above all, hu-
man. I am a woman first of all.
*The Diary of Anaïs Nin, vol. I [1966],
June 1933*
- 7 Dreams are necessary to life.
*The Diary of Anaïs Nin, II [1967], June
1936 (letter to her mother)*
- 8 Each friend represents a world in us, a world
possibly not born until they arrive, and it is only by
this meeting that a new world is born.
The Diary of Anaïs Nin, II, March 1937
- 9 There are very few human beings who receive
the truth, complete and staggering, by instant illu-
mination. Most of them acquire it fragment by frag-
ment, on a small scale, by successive developments,
cellularly, like a laborious mosaic.
The Diary of Anaïs Nin, III [1969], Fall 1943

George Orwell [Eric Blair]

1903–1950

- 10 As for [Stanley] Baldwin, one could not even
dignify him with the name of stuffed shirt. He was
simply a hole in the air.
The Lion and The Unicorn [1940]
- 11 All animals are equal, but some animals are more
equal than others. *Animal Farm [1945], ch. 10*
- 12 The great enemy of clear language is insincerity.
Politics and the English Language [1946]
- 13 Political language . . . is designed to make lies
sound truthful and murder respectable, and to give
an appearance of solidity to pure wind.
Politics and the English Language
- 14 It was a bright cold day in April and the clocks
were striking thirteen. *1984 [1948], opening line*
- 15 Big Brother is watching you. *1984, pt. I, ch. 1*
- 16 War is peace. Freedom is slavery. Ignorance is
strength. *1984, I, 1*
- 17 Power is not a means; it is an end. One does not
establish a dictatorship in order to safeguard a revo-
lution; one makes the revolution in order to estab-
lish the dictatorship. The object of persecution is
persecution. The object of torture is torture. The
object of power is power. *1984, III, 3*
- 18 If you want a picture of the future, imagine a
boot stamping on a human face—forever.
1984, III, 3

Casey [Kenneth C.] Robinson

1903–1979

- 19 Where's the rest of me?
*Kings Row (screenplay) [1942], spoken by
Ronald Reagan¹*
- 20 Oh, Jerry, don't ask for the moon. We have the
stars.
*Now Voyager (screenplay) [1942], spoken by
Bette Davis*

Benjamin [McLane] Spock

1903–1998

- 21 Trust yourself. You know more than you think
you do.
*The Common Sense Book of Baby and Child
Care [1946], ch. 1*

¹Also the title of Reagan's autobiography [1965].

- 1 The more people have studied different methods of bringing up children the more they have come to the conclusion that what good mothers and fathers instinctively feel like doing for their babies is the best after all.

The Common Sense Book of Baby and Child Care, 1

Evelyn Waugh

1903–1966

- 2 I expect you'll be becoming a schoolmaster, sir. That's what most of the gentlemen does, sir, that gets sent down for indecent behavior.

Decline and Fall [1928], Prelude

- 3 Anyone who has been to an English public school will always feel comparatively at home in prison. It is the people brought up in the gay intimacy of the slums . . . who find prison so soul destroying.

Decline and Fall, pt. III, ch. 4

- 4 "What war?" said the Prime Minister sharply. "No one has said anything to me about a war. I really think I should have been told. I'll be damned," he said defiantly, "if they shall have a war without consulting me. What's a cabinet for, if there's not more mutual confidence than that? What do they want a war for, anyway?"

Vile Bodies [1930], ch. 8

- 5 We will not have any Dickens today . . . but tomorrow, and the day after that, and the day after that. Let us read *Little Dorrit* again.

A Handful of Dust [1934], ch. 6

- 6 Feather-footed through the plashy fen passes the questing vole.

Scoop [1938], bk. I, ch. 2, sec. 1

- 7 He had aroused three irreconcilable feuds in Capri; he had practiced black art in Cefalu; he had been cured of drug taking in California and of an Oedipus complex in Vienna.

Brideshead Revisited [1945], bk. I, ch. 2

- 8 I caught a thin bat's squeak of sexuality, inaudible to any but me.

Brideshead Revisited, I, 3

- 9 Her eyes greenish and remote, with a rich glint of lunacy. . . . "What did your Loved One pass on from?" she asked.

The Loved One [1948], ch. 3

- 10 Randolph Churchill went into hospital . . . to have a lung removed. It was announced that the trouble was not "malignant." . . . It was a typical triumph of modern science to find the only part of Randolph that was not malignant and remove it.

Diaries [March 1964]

Nathanael West

1903–1940

- 11 Are you in trouble?—Do-you-need-advice?—Write-to-Miss-Lonelyhearts-and-she-will-help-you.

Miss Lonelyhearts [1933]

- 12 The Miss Lonelyhearts are the priests of twentieth-century America.

Miss Lonelyhearts

Peter Arno

1904–1968

- 13 I consider your conduct unethical and lousy.

Caption for cartoon

- 14 Well, back to the old drawing board.

Caption for cartoon showing designer walking away from crashed plane

Joseph Campbell

1904–1987

- 15 Myth is the secret opening through which the inexhaustible energies of the cosmos pour into human cultural manifestation. Religions, philosophies, arts, the social forms of primitive and historic man, prime discoveries in science and technology, the very dreams that blister sleep, boil up from the basic, magic ring of myth.

The Hero with a Thousand Faces [1949].

Prologue

- 16 Follow your bliss. *The Power of Myth [1988]*

Deng Xiaoping

1904–1997

- 17 Yellow cat, black cat, as long as it catches mice, it is a good cat.¹

Speech [1962]

Richard Eberhart

1904–

- 18 I stood there in the whirling summer,
My hand capped a withered heart,
And thought of China and of Greece,
Of Alexander in his tent;
Of Montaigne in his tower,
Of Saint Theresa in her wild lament.

Collected Poems, 1930–1960 [1960].

The Groundhog

¹Translated by ROSS TERRILL.

Deng identified this as "a saying from Sichuan Province."

- 1 It is what man does not know of God
Composes the visible poem of the world.
*Collected Poems, 1930–1960. On a Squirrel
Crossing the Road in Autumn in New
England*

Bergen [Baldwin] Evans

1904–1978

- 2 Freedom of speech and freedom of action are
meaningless without freedom to think. And there is
no freedom of thought without doubt.
*The Natural History of Nonsense [1946],
ch. 19*

Clifton Fadiman

1904–1999

- 3 When you reread a classic you do not see more
in the book than you did before; you see more in
you than there was before.
Any Number Can Play [1957]

Cary Grant [Archibald Alexander Leach]

1904–1986

- 4 Everybody wants to be Cary Grant. Even *I* want
to be Cary Grant. *Attributed*
- 5 Old Cary Grant fine. How you?
*Attributed answer to telegraphed query,
How old Cary Grant?*

Graham Greene

1904–1991

- 6 There is always one moment in childhood when
the door opens and lets the future in.
The Power and the Glory [1940], ch. 1
- 7 In human relations kindness and lies are worth a
thousand truths.
*The Heart of the Matter [1948], pt. I, ch. 2,
sec. iv*
- 8 No human being can really understand another,
and no one can arrange another's happiness.
The Heart of the Matter, III, 1, i
- 9 If we had not been taught how to interpret the
story of the Passion, would we have been able to say
from their actions alone whether it was the jealous
Judas or the cowardly Peter who loved Christ?
The End of the Affair [1951], ch. 3

- 10 Have you seen a room from which faith has
gone? . . . Like a marriage from which love has
gone. . . . And patience, patience everywhere like a
fog. *The Potting Shed [1957], act III*

- 11 Catholics and Communists have committed great
crimes, but at least they have not stood aside, like
an established society, and been indifferent. I would
rather have blood on my hands than water like
Pilate . . . if you have abandoned one faith, do not
abandon all faith. There is always an alternative to
the faith we lose. Or is it the same faith under an-
other mask?
The Comedians [1966], pt. III, ch. 4, sec. 4

- 12 Our worst enemies here are not the ignorant and
the simple, however cruel; our worst enemies are
the intelligent and corrupt.
The Human Factor [1978], pt. III, ch. 3

Moss Hart

1904–1961

- 13 Boredom is the keynote of poverty . . . for where
there is no money there is no change of any kind,
not of scene or of routine. *Act One [1959], pt. I*
- 14 The only credential the city [New York] asked
was the boldness to dream. For those who did, it
unlocked its gates and its treasures, not caring who
they were or where they came from. *Act One, II*

Roman Lee Hruska

1904–1999

- 15 Even if he is mediocre, there are a lot of mediocre
judges and people and lawyers. They are entitled to
a little representation, aren't they, and a little chance?
We can't all have Brandeises, Cardozos and Frank-
furters and stuff like that there.
*Defending President Richard M. Nixon's
proposed appointment of G. Harrold Carswell
to the Supreme Court [1970]*

Christopher [William Bradshaw] Isherwood

1904–1986

- 16 I am a camera with its shutter open, quite pas-
sive, recording, not thinking. Recording the man
shaving at the window opposite and the woman in
the kimono washing her hair. Some day, all this will
have to be developed, carefully printed, fixed.
Goodbye to Berlin [1939], A Berlin Diary

George F[rost] Kennan

1904–

- 1 The main element of any United States policy toward the Soviet Union must be that of a long-term, patient but firm and vigilant containment of Russian expansive tendencies.

The Sources of Soviet Conduct, in Foreign Affairs [July 1947]

- 2 If we are to regard ourselves as a grown-up nation—and anything else will henceforth be mortally dangerous—then we must, as the Biblical phrase goes, put away childish things; and among these childish things the first to go, in my opinion, should be self-idealization and the search for absolutes in world affairs: for absolute security, absolute amity, absolute harmony.

Russia and the West under Lenin and Stalin [1961], ch. 25

- 3 There is no political or ideological difference between the Soviet Union and the United States—nothing which either side would like, or would hope, to achieve at the expense of the other—that would be worth the risks and sacrifices of a military encounter.

The Cloud of Danger [1977], ch. 11

- 4 A war regarded as inevitable or even probable, and therefore much prepared for, has a very good chance of eventually being fought.

The Cloud of Danger, 13

A[bbott] J[oseph] Liebling

1904–1963

- 5 Freedom of the press is guaranteed only to those who own one.

Do You Belong in Journalism? in The New Yorker [May 14, 1960]

Pablo Neruda**[Nefalí Ricardo Reyes y Basualto]**

1904–1973

- 6 Treacherous
generals:

look at my dead house,
look at broken Spain.

Residencia en la Tierra (Residence on Earth), series III [1947]. *Explico Algunas Cosas (I Explain a Few Things)*¹

¹Translated by DONALD D. WALSH.

- 7 But from each hollow of Spain
Spain comes forth.

*Residencia en la Tierra, III. Explico
Algunas Cosas*

- 8 But from each crime are born bullets
that will one day seek out in you
where the heart lies.

*Residencia en la Tierra, III. Explico
Algunas Cosas*

- 9 What a great language I have, it's a fine language
we inherited from the fierce Conquistadors . . .
They carried everything off and left us every-
thing . . . They left us the words.

Confieso Que He Vivido: Memorias (Memoirs)
[1974],² ch. 2

- 10 Poetry is an act of peace. Peace goes into the
making of a poet as flour goes into the making of
bread.

Confieso Que He Vivido: Memorias, 6

- 11 I continue to work with the materials I have, the
materials I am made of. With feelings, beings, books,
events, and battles, I am omnivorous. I would like
to swallow the whole earth. I would like to drink
the whole sea.

Confieso Que He Vivido: Memorias, 11

- 12 Poetry is a deep inner calling in man; from it
came liturgy, the psalms, and also the content of re-
ligions.

Confieso Que He Vivido: Memorias, 11

J[ulius] Robert Oppenheimer

1904–1967

- 13 It did not take atomic weapons to make man
want peace, a peace that would last. But the atomic
bomb was the turn of the screw. It has made the
prospect of future war unendurable.

The Atomic Bomb and College Education
[1946]

- 14 In some sort of crude sense which no vulgarity,
no humor, no overstatement can quite extinguish,
the physicists have known sin; and this is a knowl-
edge which they cannot lose.

*Physics in the Contemporary World, lecture at
Massachusetts Institute of Technology*
[November 25, 1947]

- 15 We knew the world would not be the same. A
few people laughed, a few people cried. Most peo-
ple were silent. I remembered the line from the
Hindu scripture, the *Bhagavad Gita*. . . . “I am be-

²Translated by HARDIE ST. MARTIN.

come Death, the destroyer of worlds.” I suppose we all thought that, one way or another.

*Recalling the explosion of the first atomic bomb near Alamogordo, New Mexico [July 16, 1945].¹ From LEN GIOVANITTI and FRED FREED, *The Decision to Drop the Bomb* [1965]*

S[idney] J[oseph] Perelman

1904–1979

- 1 I have Bright’s Disease and he has mine.
Caption for cartoon, in Judge [November 16, 1926]
- 2 Philomène was a dainty thing, built somewhat on the order of Lois De Fee, the lady bouncer. She had the rippling muscles of a panther, the stolidity of a water buffalo, and the lazy insolence of a shoe salesman. *Crazy Like a Fox [1944]. Kitchen Bouquet*
- 3 Outside of a spring lamb trotting into a slaughterhouse, there is nothing in the animal kingdom as innocent and foredoomed as the new purchaser of a country place. The moment he scratches his signature on the deed, it is open season and no limit to the bag. *Acres and Pains [1947], ch. 2*
- 4 The mere mention of Hollywood induces a condition in me like breakbone fever. It was a hideous and untenable place when I dwelt there, populated with few exceptions by Yahoos, and now that it has become the chief citadel of television, it’s unspeakable. *Interview in Paris Review [1964]*
- 5 There are nineteen words in Yiddish that convey gradations of disparagement from a mild, fluttery helplessness to a state of downright, irreconcilable brutishness. All of them can be usefully employed to pinpoint the kind of individuals I write about. *Interview in Paris Review*
- 6 Button-cute, rapier-keen, wafer-thin and pauper-poor. *Self-description*

Dr. Seuss [Theodor Seuss Geisel]

1904–1991

- 7 I meant what I said
And I said what I meant . . . ²
An elephant’s faithful
One hundred per cent!
Horton Hatches the Egg [1940]

¹Oppenheimer also recalled another line from the *Bhagavad Gita*, “If the radiance of a thousand suns. . .” See 87:8.

Now we are all sons of bitches.—KENNETH TOMPKINS BAINBRIDGE [1904–1996]. Oppenheimer later remarked that this was “the best thing anyone said after the test.”

²Ellipses are in the original text.

- 8 You will see something new.

Two things. And I call them

Thing One and Thing Two.

The Cat in the Hat [1957]

Isaac Bashevis Singer

1904–1991

- 9 When literature becomes overly erudite, it means that interest in the art has gone and curiosity about the artist is what’s most important. It becomes a kind of idolatry.
Isaac Bashevis Singer Talks . . . About Everything, interview with Richard Burgin in the New York Times Magazine [November 26, 1978]
- 10 It seems that the analysis of character is the highest human entertainment. And literature does it, unlike gossip, without mentioning real names.
Isaac Bashevis Singer Talks . . . About Everything, interview with Richard Burgin in the New York Times Magazine
- 11 There is a quiet humor in Yiddish and a gratitude for every day of life, every crumb of success, each encounter of love. . . . In a figurative way, Yiddish is the wise and humble language of us all, the idiom of a frightened and hopeful humanity.
Nobel lecture, Stockholm [December 8, 1978]
- 12 Children don’t read to find their identity. They don’t read to free themselves of guilt, to quench the thirst for rebellion, or to get rid of alienation. They have no use for psychology. They detest sociology. . . . They still believe in good, the family, angels, devils, witches, goblins, logic, clarity, punctuation and other such obsolete stuff.
Address at Nobel Prize banquet, Stockholm [December 10, 1978]
- 13 Buildings will collapse, power plants will stop generating electricity. Generals will drop atomic bombs on their own populations. Mad revolutionaries will run in the streets, crying fantastic slogans. I have often thought it would begin in New York. This metropolis has all the symptoms of a mind gone berserk.
Collected Stories [1986]. The Cafeteria³

B[urrrhus] F[rederic] Skinner

1904–1990

- 14 The one fact that I would cry from every housetop is this: the Good Life is waiting for us—here and now! . . . At this very moment we have the nec-

³Translated by ISAAC BASHEVIS SINGER and DOROTHEA STRAUS.

essary techniques, both material and psychological, to create a full and satisfying life for everyone.

Walden Two [1948], *ch. 23*

- 1 The real problem is not whether machines think but whether men do.

Contingencies of Reinforcement [1969], *ch. 9*

- 2 We are all controlled by the world in which we live, and part of that world has been and will be constructed by men. The question is this: are we to be controlled by accidents, by tyrants, or by ourselves in effective cultural design?

Cumulative Record [third edition, 1972], *ch. 1*

Betty [Wehner] Smith

1904–1972

- 3 There's a tree that grows in Brooklyn. Some people call it the Tree of Heaven. No matter where its seed falls, it makes a tree which struggles to reach the sky.

A Tree Grows in Brooklyn [1943]

Jane Ace

1905–1974

- 4 Time wounds all heels.¹
From *GOODMAN ACE, The Fine Art of Hypochondria; or, How Are You?* [1966]

J[ames] William Fulbright

1905–1995

- 5 A policy that can be accurately, though perhaps not prudently, defined as one of “peaceful coexistence.”

Speech in the Senate [March 27, 1964]

- 6 We must dare to think “unthinkable” thoughts. We must learn to explore all the options and possibilities that confront us in a complex and rapidly changing world. We must learn to welcome and not to fear the voices of dissent. We must dare to think about “unthinkable things” because when things become unthinkable, thinking stops and action becomes mindless.

Speech in the Senate [March 27, 1964]

Greta Garbo [Greta Gustafson]

1905–1990

- 7 I want to be alone.² *Attributed*

¹Also attributed to FRANK CASE, proprietor of the Algonquin Hotel.

²Garbo maintains that her most famous remark has always been misquoted. . . . “I only said, ‘I want to be *let* alone!’” — JOHN BAINBRIDGE, in *Life* [January 24, 1955]

Dag Hammarskjöld

1905–1961

- 8 What gives life its value you can find—and lose. But never possess. This holds good above all for “the Truth about Life.”

Markings 1964

- 9 The longest journey
Is the journey inwards
Of him who has chosen his destiny.

Markings 1964

Lillian Hellman

1905–1984

- 10 There are people who eat the earth and eat all the people on it like in the Bible with the locusts. And other people who stand around and watch them eat it.

The Little Foxes [1939], *act III*

- 11 For every man who lives without freedom, the rest of us must face the guilt.

Watch on the Rhine [1941], *act II*

- 12 Lonely people talking to each other can make each other lonelier.

The Autumn Garden [1951], *act I*

- 13 I am most willing to answer all questions about myself . . . But . . . I am not willing, now or in the future, to bring bad trouble to people who, in my past association with them, were completely innocent of any talk or any action that was disloyal or subversive.

Letter to the House Committee on Un-American Activities [May 19, 1952]

- 14 I cannot and will not cut my conscience to fit this year's fashions.

Letter to the House Committee on Un-American Activities

- 15 A man should be jailed for telling lies to the young.

Candide [1956],³ *act II, sc. iii*

- 16 We will not think noble because we are not noble. We will not live in beautiful harmony because there is no such thing in this world, nor should there be. We promise only to do our best and live out our lives. Dear God, that's all we can promise in truth.

Candide, II, iii

Arthur Koestler

1905–1983

- 17 One may not regard the world as a sort of metaphysical brothel for emotions.

Darkness at Noon [1941].⁴ *The Second Hearing*

³A comic operetta based upon Voltaire's satire. See Voltaire, 316:2–316:9, and Wilbur, 809:5.

⁴Translated by DAPHNE HARDY.

1 The definition of the individual was: a multitude
of one million divided by one million.
Darkness at Noon. The Grammatical Fiction

2 The Yogi and the Commissar.
Title of book [1945]

Stanley Kunitz

1905–

3 On the royal road to Thebes
I had my luck, I met a lovely monster,
And the story's this: I made the monster me.
The Approach to Thebes [1958]

4 I recognize the gods' capricious hand
And write this poem for money, rage, and love.
The Thief [1958]

5 The thing that eats the heart is mostly heart.
*The Thing That Eats the Heart [1958],
last line*

6 Slime, in the grains of the State,
like smut in the corn,
from the top infected.
Hatred made law.
*Around Pastor Bonhoeffer [1971]. Next to
Last Things*

7 That pack of scoundrels
tumbling through the gate
emerges
as the Order of the State. *The System [1971]*

8 *Liebchen,*
with whom should I quarrel
except in the hiss of love,
that harsh, irregular flame? *The Quarrel [1979]*

9 In every house of marriage
there's room for an interpreter.
Route Six [1979]

10 After all,
we are partners in this land,
co-signers of a covenant.
At my touch the wild
braid of creation
trembles.
*Next-to-Last Things [1985]. The Snakes of
September*

11 Our lives are spinning out
from world to world;
the shapes of things
are shifting in the wind.
What do we know
beyond the rapture and the dread?
Next-to-Last Things. The Abduction

12 You have become like us,
disgraced and mortal.
Next-to-Last Things. The Wellfleet Whale

Phyllis McGinley

1905–1977

13 Meek-eyed parents hasten down the ramps
To greet their offspring, terrible from camps.
Ode to the End of Summer

14 Prince, I warn you, under the rose,
Time is the thief you cannot banish.
These are my daughters, I suppose.
But where in the world did the children vanish?
Ballade of Lost Objects [1954]

15 Always on Monday morning the press reports
God as revealed to His vicars in various guises—
Benevolent, stormy, patient, or out of sorts.
God knows which God is the God God recognizes.
The Day After Sunday [1954]

16 A mother's hardest to forgive.
Life is the fruit she longs to hand you,
Ripe on a plate. And while you live,
Relentlessly she understands you. *The Adversary*

John O'Hara

1905–1970

17 Hot lead can be almost as effective coming from
a linotype as from a firearm.
*The Portable F. Scott Fitzgerald [1945],
introduction*

18 An artist is his own fault.
The Portable F. Scott Fitzgerald, introduction

Anthony Powell

1905–2000

19 All women are stimulated by the news that any
wife has left any husband.
The Acceptance World [1955], ch. 4

20 In the break-up of a marriage the world inclines
to take the side of the partner with the most vitality,
rather than the one apparently least to blame.
The Acceptance World, 5

Ayn Rand

1905–1982

21 Civilization is the progress toward a society of
privacy. The savage's whole existence is public,

ruled by the laws of his tribe. Civilization is the process of setting man free from men.

The Fountainhead [1943]

- 1 Great men can't be ruled. *The Fountainhead*
- 2 Kill reverence and you've killed the hero in man. *The Fountainhead*
- 3 If you ask me to name the proudest distinction of Americans—I would choose—because it contains all the others—the fact that they were the people who created the phrase “to make money.” No other language or nation had ever used these words before. . . . Americans were the first to understand that wealth has to be created. *Atlas Shrugged* [1957]

Jean Paul Sartre

1905–1980

- 4 Everything is gratuitous, this garden, this city and myself. When you suddenly realize it, it makes you feel sick and everything begins to drift . . . that's nausea. *La Nausée (Nausea)* [1938]
- 5 Man is not the sum of what he has but the totality of what he does not yet have, of what he might have. *Situations* [1939], I
- 6 We do not do what we want and yet we are responsible for what we are—that is the fact. *Situations, II*
- 7 Man can will nothing unless he has first understood that he must count on no one but himself; that he is alone, abandoned on earth in the midst of his infinite responsibilities, without help, with no other aim than the one he sets himself, with no other destiny than the one he forges for himself on this earth. *L'Être et le Néant (Being and Nothingness)* [1943]
- 8 Hell is—other people!¹ *Huis-Clos (No Exit)* [1944], sc. v
- 9 I was escaping from Nature and at last becoming myself, that Other whom I was aspiring to be in the eyes of others. *Les Mots (The Words)* [1964]²
- 10 All the same, they [books] do serve some purpose. Culture doesn't save anything or anyone, it doesn't justify. But it's a product of man: he projects himself into it, he recognizes himself in it; that critical mirror alone offers him his image.

Les Mots

¹L'enfer, c'est les Autres.

²Translated by BERNARD FRECHTMAN.

- 11 Never have I thought that I was the happy possessor of a “talent”; my sole concern has been to save myself by work and faith. *Les Mots*
- 12 If I relegate impossible Salvation to the prop-room, what remains? A whole man, composed of all men and as good as all of them and no better than any. *Les Mots*

Wallace Stanley Sayre

1905–1972

- 13 In any dispute, the intensity of feeling is inversely proportional to the value of the stakes at issue. That is why academic politics are so bitter. *Saying*³

Sir C[harles] P[ercy] Snow

1905–1980

- 14 Literary intellectuals at one pole—at the other scientists. . . . Between the two a gulf of mutual incomprehension. *The Two Cultures and the Scientific Revolution* [1959]
- 15 No one is fit to be trusted with power. . . . No one. . . . Any man who has lived at all knows the follies and wickedness he's capable of. If he does not know it, he is not fit to govern others. And if he does know it, he knows also that neither he nor any man ought to be allowed to decide a single human fate. *The Light and the Dark* [1961]

Lionel Trilling

1905–1976

- 16 The poet is in command of his fantasy, while it is exactly the mark of the neurotic that he is possessed by his fantasy. *The Liberal Imagination* [1950]. *Freud and Literature*
- 17 There is no connection between the political ideas of our educated class and the deep places of the imagination. *The Liberal Imagination. The Function of the Little Magazine*
- 18 Occasions are rare when the best literature becomes, as it were, the folk literature, and generally speaking literature has always been carried on within small limits and under great difficulties. *The Liberal Imagination. The Function of the Little Magazine*

³“Sayre's Law” is sometimes cited as: “The politics of the university are so intense because the stakes are so low.” Often but mistakenly attributed to HENRY A. KISSINGER.

1 We are all ill [i.e., neurotic]: but even a universal sickness implies an idea of health.

The Liberal Imagination. Art and Neurosis

2 The poet . . . may be used as the barometer, but let us not forget that he is also part of the weather.

The Liberal Imagination. The Sense of the Past

Harold Adamson

1906–1980

3 Comin' In on a Wing and a Prayer.

Title of song [1943]¹

Hannah Arendt

1906–1975

4 Aristotle explicitly assures us that man, insofar as he is a natural being and belongs to the species of mankind, possesses immortality; through the recurrent cycle of life, nature assures the same kind of being-forever to things that are born and die as to things that are and do not change.

Between Past and Future [1961], ch. 2

5 It was as though in those last minutes he [Eichmann]² was summing up the lessons that this long course in human wickedness had taught us—the lesson of the fearsome, word-and-thought-defying *banality of evil*.

Eichmann in Jerusalem: A Report on the Banality of Evil [1963], ch. 15

6 No punishment has ever possessed enough power of deterrence to prevent the commission of crimes. On the contrary, whatever the punishment, once a specific crime has appeared for the first time, its re-appearance is more likely than its initial emergence could have been.

Eichmann in Jerusalem: A Report on the Banality of Evil, epilogue

7 The hypocrite's crime is that he bears false witness against himself. What makes it so plausible to assume that hypocrisy is the vice of vices is that integrity can indeed exist under the cover of all other vices except this one. Only crime and the criminal, it is true, confront us with the perplexity of radical evil; but only the hypocrite is really rotten to the core.

On Revolution [1963], ch. 2

¹Music by JIMMY McHUGH.

²To sum it all up, I must say I regret nothing.—[KARL] ADOLF EICHMANN [1906–1962], *while awaiting trial in Israel*

Richard Armour

1906–1989

8 Shake and shake
The catsup bottle.
None will come,
And then a lot'll.

Going to Extremes [1949]

Samuel Beckett

1906–1989

9 That's how it is on this bitch of an earth.

Waiting for Godot [1952], act I

10 Nothing happens, nobody comes, nobody goes,
it's awful!

Waiting for Godot, I

11 He can't think without his hat.

Waiting for Godot, I

12 We are all born mad. Some remain so.

Waiting for Godot, II

13 *Estragon*: I can't go on like this.

Vladimir: That's what you think.

Waiting for Godot, II

14 *Clow*: Do you believe in the life to come?

Hamm: Mine was always like that.

Endgame [1957]

15 Nothing is funnier than unhappiness.

Endgame [1958]

16 Where I am, I don't know, I'll never know, in the silence you don't know, you must go on, I can't go on, I'll go on.

The Unnamable [1959], closing words

17 I could not have gone through the awful wretched mess of life without having left a stain upon the silence.

From DEIRDRE BAIR, Samuel Beckett [1978]

John Betjeman

1906–1984

18 He rose, and he put down The Yellow Book.
He staggered—and, terrible-eyed,
He brushed past the palms on the staircase
And was helped to a hansom outside.

The Arrest of Oscar Wilde at the Cadogan Hotel [1937], st. 9

19 Gracious Lord, oh bomb the Germans.

Spare their women for Thy Sake,
And if that is not too easy
We will pardon Thy Mistake.

But, gracious Lord, whate'er shall be,
Don't let anyone bomb me.

In Westminster Abbey [1940]

- 1 The sort of girl I like to see
Smiles down from her great height at me.
The Olympic Girl [1954]
- 2 Oh! would I were her racket pressed
With hard excitement to her breast.
The Olympic Girl

William J[oseph] Brennan, Jr.

1906–1997

- 3 Debate on public issues should be uninhibited, robust, and wide open, and that . . . may well include vehement, caustic, and sometimes unpleasantly sharp attacks on government and public officials. *New York Times Co. v. Sullivan* [1964]
- 4 If the right of privacy means anything, it is the right of the individual, married or single, to be free from unwarranted governmental intrusion into matters so fundamentally affecting a person as the decision whether to bear or beget a child.
Eisenstadt v. Baird [1972]
- 5 Our nation has had a long and unfortunate history of sex discrimination . . . rationalized by an attitude of “romantic paternalism” which, in practical effect, put women not on a pedestal, but in a cage.
Frontiero v. Richardson [1973]

Robert Buckner

1906–

- 6 Some day, when things are tough, maybe you can ask the boys to go in there and win just one for the Gipper!¹
Knute Rockne — All-American (screenplay) [1940], spoken by Ronald Reagan as George Gipp

Curtis [Emerson] LeMay

1906–1990

- 7 My solution to the problem [of North Vietnam] would be to tell them frankly that they’ve got to draw in their horns and stop their aggression, or we’re going to bomb them back into the Stone Age.
Mission with LeMay [1965]

Anne Morrow Lindbergh

1906–2001

- 8 The wave of the future is coming and there is no fighting it. *The Wave of the Future* [1940]

¹See Rockne, 724:16.

- 9 I . . . understand why the saints were rarely married women. I am convinced it has nothing inherently to do, as I once supposed, with chastity or children. It has to do primarily with distractions. . . . Woman’s normal occupations in general run counter to creative life, or contemplative life or saintly life.
Gift from the Sea [1955], ch. 2
- 10 By and large, mothers and housewives are the only workers who do not have regular time off. They are the great vacationless class.
Gift from the Sea, 3

Satchel [Leroy] Paige

c. 1906–1982

- 11 Avoid fried meats which angry up the blood. If your stomach disputes you, lie down and pacify it with cool thoughts. Keep the juices flowing by jangling around gently as you move. Go very light on the vices, such as carrying on in society. The social ramble ain’t restful. Avoid running at all times. Don’t look back. Something might be gaining on you.
How to Stay Young [1953]

Roberto Rossellini

1906–1977

- 12 I am not a pessimist; to perceive evil where it exists is, in my opinion, a form of optimism.
Interview in Cahiers du Cinéma [1954]

Laurens Van der Post

1906–1996

- 13 Life is its own journey, presupposes its own change and movement, and one tries to arrest them at one’s eternal peril.
Venture to the Interior [1951], pt. III, ch. 12
- 14 Africa has always walked in my mind proudly upright, an African giant among the other continents, toes well dug into the final ocean of one hemisphere, rising to its full height in the graying skies of the other; head and shoulders broad, square and enduring, making light of the bagful of blue Mediterranean slung over its back as it marches patiently through time.
Flamingo Feather [1955], ch. 3
- 15 Human beings are perhaps never more frightening than when they are convinced beyond doubt that they are right.
The Lost World of the Kalahari [1958], ch. 3

Elmer Wheeler

1906–1968

- 1 Don't sell the steak; sell the sizzle. It is the sizzle that sells the steak and not the cow, although the cow is, of course, mighty important.
Principle number 1 of salesmanship [c. 1936]

Henny Youngman

1906–1998

- 2 Take my wife . . . please! *Comedy line*

W[ystan] H[ugh] Auden¹

1907–1973

- 3 Let us honor if we can
The vertical man
Though we value none
But the horizontal one.
Epigraph for Poems [1930]
- 4 Sir, no man's enemy, forgiving all
But will his negative inversion, be prodigal.
Sir, No Man's Enemy [1930]
- 5 Harrow the house of the dead; look shining at
New styles of architecture, a change of heart.
Sir, No Man's Enemy
- 6 He was my North, my South, my East and West,
My working week and my Sunday rest,
My noon, my midnight, my talk, my song;
I thought that love would last forever: I was
wrong. *Twelve Songs. IX [1936]*
- 7 The greater the love, the more false to its object,
Not to be born is the best for man;
After the kiss comes the impulse to throttle,
Break the embraces, dance while you can.
O Who Can Ever Gaze His Fill [1936]
- 8 The stars are dead. The animals will not look.
We are left alone with our day, and the time is
short, and History to the defeated
May say Alas but cannot help or pardon.
Spain [1937]
- 9 O plunge your hands in water,
Plunge them in up to the wrist;
Stare, stare in the basin
And wonder what you've missed.

The glacier knocks in the cupboard,
The desert sighs in the bed,

¹Dates of composition follow *Collected Poems, ed. EDWARD MENDELSON [London, 1991]*.

And the crack in the tea cup opens
A lane to the land of the dead.
*As I Walked Out One Evening [1937],
st. 10, 11*

- 10 Lay your sleeping head, my love,
Human on my faithless arm.
Lullaby [1937], st. 1
- 11 Every farthing of the cost,
All the dreaded cards foretell,
Shall be paid, but from this night
Not a whisper, not a thought,
Not a kiss nor look be lost. *Lullaby, st. 3*
- 12 About suffering they were never wrong,
The Old Masters: how well they understood
Its human position; how it takes place
While someone else is eating or opening a window
Or just walking dully along.
Musée des Beaux Arts [1938]
- 13 I sit in one of the dives
On Fifty-second Street
Uncertain and afraid
As the clever hopes expire
Of a low dishonest decade:
Waves of anger and fear
Circulate over the bright
And darkened lands of the earth,
Obsessing our private lives;
The unmentionable odor of death
Offends the September night.
September 1, 1939 [1939], st. 1
- 14 Earth, receive an honored guest;
William Yeats is laid to rest.
Let the Irish vessel lie
Emptied of its poetry.
In Memory of W. B. Yeats [1939], III, st. 1
- 15 In the nightmare of the dark
All the dogs of Europe bark.
In Memory of W. B. Yeats, III, st. 2
- 16 Intellectual disgrace
Stares from every human face,
And the seas of pity lie
Locked and frozen in each eye.
In Memory of W. B. Yeats, III, st. 3
- 17 To us he is no more a person
Now but a whole climate of opinion.
In Memory of Sigmund Freud [1939], st. 17
- 18 One rational voice is dumb: over a grave
The household of Impulse mourns one dearly
loved.
Sad is Eros, builder of cities,
And weeping anarchic Aphrodite.
In Memory of Sigmund Freud, st. 28

- 1 Law, says the judge as he looks down his nose,
Speaking clearly and most severely,
Law is as I've told you before,
Law is as you know I suppose,
Law is but let me explain it once more,
Law is The Law. *Law Like Love [1939], st. 4*
- 2 Like love we don't know where or why
Like love we can't compel or fly
Like love we often weep
Like love we seldom keep.
Law Like Love, last stanza
- 3 Our researchers into Public Opinion are content
That he held the proper opinions for the time of
year;
When there was peace, he was for peace; when
there was war, he went.
*The Unknown Citizen (To JS/07/M/378
This Marble Monument Is Erected by the
State) [1939]*
- 4 Was he free? Was he happy? The question is absurd:
Had anything been wrong, we should certainly
have heard.
*The Unknown Citizen (To JS/07/M/378
This Marble Monument Is Erected by the
State)*
- 5 At Dirty Dick's and Sloppy Joe's
We drank our liquor straight,
Some went upstairs with Margery,
And some, alas, with Kate.
*The Sea and the Mirror [1944]. Master and
Boatswain*
- 6 And children swarmed to him like settlers. He
became a land. *Edward Lear [1945]*
- 7 Thou shalt not sit
With statisticians nor commit
A social science.
Under Which Lyre [1946], st. 27
- 8 If thou must choose
Between the chances, choose the odd;
Read the *New Yorker*; trust in God;
And take short views.
Under Which Lyre, last stanza
- 9 Sob, heavy world,
Sob as you spin,
Mantled in mist, remote from the happy.
The Age of Anxiety [1946]
- 10 She looked over his shoulder
For vines and olive trees,
Marble well-governed cities
And ships upon untamed seas,
But there on the shining metal
His hands had put instead
- An artificial wilderness
And a sky like lead.
The Shield of Achilles [1952], st. 1
- 11 The mass and majesty of this world, all
That carries weight and always weighs the same,
Lay in the hands of others; they were small
And could not hope for help, and no help came;
What their foes liked to do was done, their shame
Was all the worst could wish: they lost their pride
And died as men before their bodies died.
The Shield of Achilles, st. 6
- 12 Some books are undeservedly forgotten; none
are undeservedly remembered.
The Dyer's Hand [1962]. Pt. I, Reading
- 13 It takes little talent to see clearly what lies under
one's nose, a good deal of it to know in which di-
rection to point that organ.
The Dyer's Hand, I, Writing
- 14 Speaking for myself, the questions which interest
me most when reading a poem are two. The first is
technical: "Here is a verbal contraption. How does it
work?" The second is, in the broadest sense, moral:
"What kind of a guy inhabits this poem? What is his
notion of the good life or the good place? His no-
tion of the Evil One? What does he conceal from the
reader? What does he conceal even from himself?"
*The Dyer's Hand, II, Making, Knowing and
Judging*
- 15 Whatever its actual content and overt interest,
every poem is rooted in imaginative awe. Poetry can
do a hundred and one things, delight, sadden, dis-
turb, amuse, instruct—it may express every possible
shade of emotion, and describe every conceivable
kind of event, but there is only one thing that all
poetry must do; it must praise all it can for being
and for happening.
*The Dyer's Hand, II, Making, Knowing and
Judging*

Jacques Barzun

1907–

- 16 Whoever wants to know the heart and mind of
America had better learn baseball, the rules and re-
alities of the game—and do it by watching first
some high school or small-town teams.
God's Country and Mine [1954], ch. 8

Lesley Blanch

1907–

- 17 She was an Amazon. Her whole life was spent
riding at breakneck speed along the wilder shores of

love. For her, each new affair was an encampment set up along the way; sometimes a palace, sometimes a tent, but always the supreme refuge.

The Wilder Shores of Love [1954]. *The Honorable Jane Digby el Mezrah*

Rachel [Louise] Carson

1907–1964

1 The sea lies all about us. The commerce of all lands must cross it. The very winds that move over the lands have been cradled on its broad expanse and seek ever to return to it. The continents themselves dissolve and pass to the sea, in grain after grain of eroded land. So the rains that rose from it return again in rivers. In its mysterious past it encompasses all the dim origins of life and receives in the end, after, it may be, many transmutations, the dead husks of that same life. For all at last returns to the sea—to Oceanus, the ocean river, like the ever-flowing stream of time, the beginning and the end.

The Sea Around Us [1951], *ch. 14, ending*

2 As crude a weapon as the cave man's club, the chemical barrage has been hurled against the fabric of life.

Silent Spring [1962]

Richard Crossman

1907–1974

3 Six intellectuals describe the journey into Communism and the return. They saw it first from a long way off . . . as a vision of the Kingdom of God on earth.

The God That Failed [1950]. *Introduction*

Daphne du Maurier

1907–1989

4 Last night I dreamt I went to Manderley again.

Rebecca [1938], *first line*

Christopher Fry

1907–

5 I travel light; as light,
That is, as a man can travel who will
Still carry his body around because
Of its sentimental value.

The Lady's Not for Burning [1950], *act I*

6 Religion

Has made an honest woman of the supernatural.

The Lady's Not for Burning, II

7 Try thinking of love or something.

Amor vincit insomnia.¹

A Sleep of Prisoners [1951]

Louis MacNeice

1907–1963

8 It's no go my honey love, it's no go my poppet;
Work your hands from day to day, the winds will
blow the profit.

The glass is falling hour by hour, the glass will fall
forever,

But if you break the bloody glass you won't hold
up the weather. *Bagpipe Music, last stanza*

John Wayne

1907–1979

9 Talk low, talk slow, and don't say too much.

Advice on acting

Simone de Beauvoir

1908–1986

10 I wish that every human life might be pure transparent freedom.

The Blood of Others [1946]

11 This has always been a man's world, and none of the reasons hitherto brought forward in explanation of this fact has seemed adequate.

The Second Sex [1949–1950], *pt. II, ch. 4*

12 It is not in giving life but in risking life that man is raised above the animal; that is why superiority has been accorded in humanity not to the sex that brings forth but to that which kills.

The Second Sex, II, 4

13 One is not born a woman, one becomes one.²

The Second Sex, IV, 12

14 When we abolish the slavery of half of humanity, together with the whole system of hypocrisy that it implies, then the "division" of humanity will reveal its genuine significance and the human couple will find its true form.

The Second Sex, VII, *conclusion*

15 It is for man to establish the reign of liberty in the midst of the world of the given. To gain the supreme victory, it is necessary, for one thing, that by and through their natural differentiation men and women unequivocally affirm their brotherhood.

The Second Sex, VII, *conclusion*

¹See Virgil, 96:11.

²On ne naît pas femme, on le devient.

- 1 The moment a woman gets power, she loses the solidarity she had with other women. She will want to be equal in a man's world and will become ambitious for her own sake. *Interview [1984]*

Harry A[ndrew] Blackmun

1908–1999

- 2 The right of privacy . . . is broad enough to encompass a woman's decision whether or not to terminate her pregnancy. *Roe v. Wade, 410 U.S. 153 [1973]*

Jacob Bronowski

1908–1974

- 3 Man is a singular creature. He has a set of gifts which make him unique among the animals: so that, unlike them, he is not a figure in the landscape—he is a shaper of the landscape. In body and in mind he is the explorer of nature, the ubiquitous animal, who did not find but has made his home in every continent. *The Ascent of Man [1973], ch. 1*
- 4 Nature—that is, biological evolution—has not fitted man to any specific environment. . . . Among the multitude of animals which scamper, fly, burrow, and swim around us, man is the only one who is not locked into his environment. His imagination, his reason, his emotional subtlety and toughness, make it possible for him not to accept the environment but to change it. And that series of inventions by which man from age to age has remade his environment is a different kind of evolution—not biological, but cultural evolution. I call that brilliant sequence of cultural peaks *The Ascent of Man*. *The Ascent of Man, 1*

Johnny Burke

1908–1964

- 5 Ev'ry time it rains it rains pennies from Heaven. Don't you know each cloud contains pennies from Heaven? *Pennies from Heaven [1936]¹*

M[ary] F[rances] K[ennedy] Fisher

1908–1992

- 6 When I write of hunger, I am really writing about love and the hunger for it, and warmth and the love of it and the hunger for it . . . and then the

warmth and richness and fine reality of hunger satisfied . . . and it is all one.²

The Gastronomical Me [1943]. Foreword

Ian [Lancaster] Fleming

1908–1964

- 7 I would like a medium Vodka dry Martini—with a slice of lemon peel. Shaken and not stirred, please. *Dr. No [1958], ch. 14*

John Kenneth Galbraith

1908–

- 8 One can relish the varied idiocy of human action during a panic to the full, for, while it is a time of great tragedy, nothing is being lost but money. *The Great Crash, 1929 [1955], ch. 1*
- 9 Wealth is not without its advantages and the case to the contrary, although it has often been made, has never proved widely persuasive. *The Affluent Society [1958], ch. 1*
- 10 Originality is something that is easily exaggerated, especially by authors contemplating their own work. *The Affluent Society, 1*
- 11 The hallmark of the conventional wisdom is acceptability. It has the approval of those to whom it is addressed. *The Affluent Society, 2*
- 12 The leisure class has been replaced by another and much larger class to which work has none of the older connotation of pain, fatigue, or other mental or physical discomfort. We have failed to observe the emergence of this New Class, as it may be simply called. *The Affluent Society, 24*
- 13 The superior confidence which people repose in the tall man is well merited. Being tall, he is more visible than other men and being more visible, he is much more closely watched. In consequence, his behavior is far better than that of smaller men. *The Scotch [1964]*
- 14 We are becoming the servants in thought, as in action, of the machine we have created to serve us. *The New Industrial State [1967], ch. 1*
- 15 The individual serves the industrial system not by supplying it with savings and the resulting capital; he serves it by consuming its products. *The New Industrial State, 4*

¹Music by ARTHUR JOHNSTON.

²Ellipses are in the original text.

- 1 Much of the world's work, it has been said, is done by men who do not feel quite well. [Karl] Marx is a case in point.
The Age of Uncertainty [1977], ch. 3

Lyndon B[aines] Johnson

1908–1973

- 2 Come now, let us reason together. *Saying*
- 3 All I have I would have given gladly not to be standing here today.
First address to Congress as President [November 27, 1963]
- 4 We have talked long enough in this country about equal rights. We have talked for a hundred years or more. It is time now to write the next chapter—and to write in the books of law.
First address to Congress as President
- 5 We still seek no wider war.
Radio/television speech [August 4, 1964] on the Gulf of Tonkin resolution
- 6 This nation, this generation, in this hour has man's first chance to build a Great Society, a place where the meaning of man's life matches the marvels of man's labor.
Address, accepting the presidential nomination [August 1964]
- 7 We are not about to send American boys nine or ten thousand miles away from home to do what Asian boys ought to be doing for themselves.
Remark at Akron University, Akron, Ohio [October 21, 1964]

Otto Kerner, Jr.

1908–1976

- 8 Our nation is moving toward two societies, one black, one white—separate and unequal.
Report of the National Advisory Commission on Civil Disorders [1968], p. 1

Claude Lévi-Strauss

1908–

- 9 The world began without the human race and it will end without it. . . . Man has never—save only when he reproduces himself—done other than cheerfully dismantle million upon million of structures and reduce their elements to a state in which they can no longer be reintegrated.
Tristes Tropiques [1955].¹ Conclusion

¹Translated by JOHN RUSSELL.

- 10 I therefore claim to show, not how men think in myths, but how myths operate in men's minds without their being aware of the fact.
The Raw and the Cooked [1964].² Overture

Abraham H[arold] Maslow

1908–1970

- 11 A musician must make music, an artist must paint, a poet must write, if he is to be ultimately at peace with himself. What a man can be, he must be.
Motivation and Personality [1954]
- 12 It is tempting, if the only tool you have is a hammer, to treat everything as if it were a nail.
The Psychology of Science [1966]

Joseph R[aymond] McCarthy

1908–1957

- 13 I have here in my hand a list of two hundred and five [people] that were known to the Secretary of State as being members of the Communist Party and who nevertheless are still working and shaping the policy of the State Department.
Speech, Wheeling, West Virginia [February 9, 1950]

Edward R[oscoe] Murrow

1908–1965

- 14 This—is London.
Opening phrase for broadcasts from London during World War II [1939–1945]
- 15 I pray you to believe what I have said about Buchenwald. I have reported what I saw and heard, but only part of it. For most of it I have no words.
Broadcast report from London on Buchenwald concentration camp [April 15, 1945]
- 16 We must not confuse dissent with disloyalty.
See It Now (broadcast). Report on Senator Joseph R. McCarthy [March 7, 1954]
- 17 We will not be driven by fear into an age of unreason if we . . . remember that we are not descended from fearful men, not from men who feared to write, to speak, to associate and to defend causes which were, for the moment unpopular.
See It Now (broadcast). Report on Senator Joseph R. McCarthy [March 7, 1954]
- 18 Unless we get off our fat surpluses and recognize that television in the main is being used to distract,

²Translated by JOHN and DOREEN WEIGHTMAN.

delude, amuse and insulate us, then television and those who finance it, those who look at it and those who work at it, may see a totally different picture too late.

*Speech at the Radio and Television News
Directors Convention, Chicago
[October 15, 1958]*

Frank S. Nugent

1908–1965

and

Laurence Stallings

1894–1968

- 1 Never apologize and never explain—it's a sign of weakness.¹

*She Wore a Yellow Ribbon (screenplay) [1949],
spoken by John Wayne*

Theodore Roethke

1908–1963

- 2 My secrets cry aloud.
I have no need for tongue.
My heart keeps open house,
My doors are widely flung.
Open House [1941], st. 1
- 3 This urge, wrestle, resurrection of dry sticks,
Cut stems struggling to put down feet,
What saint strained so much,
Rose on such lopped limbs to a new life?
Cuttings (later) [1948]
- 4 Nothing would sleep in that cellar.
Root Cellar [1948]
- 5 Nothing would give up life:
Even the dirt kept breathing a small breath.
Root Cellar
- 6 Tugging all day at perverse life:
The indignity of it! *Weed Puller [1948]*
- 7 The whiskey on your breath
Could make a small boy dizzy;
But I hung on like death:
Such waltzing was not easy.
My Papa's Waltz [1948], st. 1
- 8 I study the lives on a leaf: the little
Sleepers, numb nudgers in cold dimensions,

¹Never contradict. Never explain. Never apologize. (Those are the secrets of a happy life!)—JOHN ARBUTHNOT FISHER [1841–1920], *Letter to The Times of London* [September 5, 1919]

Beetles in caves, newts, stone-deaf fishes,
Lice tethered to long limp subterranean weeds,
Squirmers in bogs,
And bacterial creepers. *The Minimal [1948]*

- 9 At Woodlawn I heard the dead cry;
I was lulled by the slamming of iron,
A slow drip over stones,
Toads brooding in wells.
All the leaves stuck out their tongues;
I shook the softening chalk of my bones,
Saying,
Snail, snail, glister me forward,
Bird, soft-sigh me home.
Worm, be with me.
This is my hard time.
The Lost Son [1948], 1. The Flight
- 10 Fear was my father, Father Fear.
His look drained the stones.
The Lost Son, 3. The Gibber
- 11 A lively understandable spirit
Once entertained you.
It will come again.
Be still.
Wait. *The Lost Son, 5. "It was beginning winter"*
- 12 And the new plants, still awkward in their soil,
The lovely diminutives.
I could watch! I could watch!
I saw the separateness of all things!
A Field of Light [1948], III
- 13 I remember the neckcurls, limp and damp as
tendrils,
And her quick look, a sidelong pickerel smile.
Elegy for Jane [1953]
- 14 I take this cadence from a man named Yeats;
I take it, and I give it back again.
Four for Sir John Davies [1953], I. The Dance
- 15 I wake to sleep, and take my waking slow.
I feel my fate in what I cannot fear.
I learn by going where I have to go.
The Waking [1953]
- 16 I knew a woman, lovely in her bones,
When small birds sighed, she would sigh back at
them;
Ah, when she moved, she moved more ways than
one:
The shapes a bright container can contain!
I Knew a Woman [1958]
- 17 Each one's himself yet each one's everyone.
The Sententious Man [1958], st. 6
- 18 When I was a lark, I sang;
When I was a worm, I devoured.
What Can I Tell My Bones? [1958]

- 1 I long for the imperishable quiet at the heart of
form. *The Longing* [1964]
- 2 Old men should be explorers?¹
I'll be an Indian.
Ogalala?
Iroquois. *The Longing*
- 3 What I love is near at hand,
Always, in earth and air.
The Far Field [1964], III
- 4 In a dark time, the eye begins to see.
In a Dark Time [1964], st. 1
- 5 The soul has many motions, body one.
The Motion [1964], I
- 6 Love begets love. This torment is my joy.
The Motion, II
- 7 What's the worst portion in this mortal life?
A pensive mistress, and a yelping wife.
The Marrow [1964], I
- 8 Brooding on God, I may become a man.
Pain wanders through my bones like a lost fire;
What burns me now? Desire, desire, desire.
The Marrow, II
- 9 Lord, hear me out, and hear me out this day:
From me to Thee's a long and terrible way.
The Marrow, III
- 10 Now I adore my life
With the Bird, the abiding Leaf,
With the Fish, the questing Snail,
And the Eye altering all;
And I dance with William Blake
For love, for Love's sake.
Once More, the Round [1964]

William Saroyan

1908–1981

- 11 If you give to a thief he cannot steal from you,
and he is then no longer a thief.
The Human Comedy [1943], ch. 4

Victor [Frederick] Weisskopf

1908–

- 12 In man's brain the impressions from outside are
not merely registered; they produce concepts and
ideas. They are the imprint of the external world
upon the human brain. Therefore, it is not surpris-

ing that, after a long period of searching and erring,
some of the concepts and ideas in human thinking
should have come gradually closer to the funda-
mental laws of this world, that some of our thinking
should reveal the true structure of atoms and the
true movements of the stars. Nature, in the form of
man, begins to recognize itself.

Knowledge and Wonder [1962]

Richard Wright

1908–1960

- 13 Goddammit, look! We live here and they live
there. We black and they white. They got things
and we ain't. They do things and we can't. It's just
like living in jail. *Native Son* [1940], bk. I
- 14 Who knows when some slight shock, disturbing
the delicate balance between social order and thirsty
aspiration, shall send the skyscrapers in our cities
toppling? *Native Son*, I
- 15 If we had been allowed to participate in the vital
processes of America's national growth, what would
have been the textures of our lives, the pattern of
our traditions, the routine of our customs, the state
of our arts, the code of our laws, the function of our
government! . . . We black folk say that America
would have been stronger and greater.
12 Million Black Voices [1941]

James Agee

1909–1955

- 16 If I could do it, I'd do no writing at all here. It
would be photographs; the rest would be fragments
of cloth, bits of cotton, lumps of earth, records of
speech, pieces of wood and iron, phials of odors,
plates of food and of excrement. . . . A piece of the
body torn out by the root might be more to the
point.

Let Us Now Praise Famous Men [1941].

Preamble

- 17 All over Alabama the lamps are out. Every leaf
drenches the touch; the spider's net is heavy. The
roads lie there with nothing to use them. The fields
lie there, with nothing at work in them, neither
man nor beast.

*Let Us Now Praise Famous Men. On the
Porch: 1*

- 18 Nature, Mr. Allnut, is what we are put into this
world to rise above.

The African Queen (screenplay) [1951],
spoken by Katharine Hepburn

¹See T. S. Eliot, 721:6.

Nelson Algren

1909–1981

- 1 [Algren] shunts aside all rules, regulations, and dicta, except for three laws that he says a nice little old Negro lady once taught him: Never play cards with any man named “Doc.” Never eat at any place called “Mom’s.” And never, ever, no matter what else you do in your life, *never* sleep with anyone whose troubles are worse than your own.

From H. E. F. DONOHUE, Conversations with Nelson Algren [1964]

Eric Ambler

1909–1998

- 2 The important thing to know about an assassination or an attempted assassination is not who fired the shot, but who paid for the bullet.

A Coffin for Demetrios [1939], ch. 2

Sir Isaiah Berlin

1909–1997

- 3 There exists a great chasm between those, on one side, who relate everything to a single, central vision, one system more or less coherent or articulate, in terms of which they understand, think and feel . . . and, on the other side, those who pursue many ends, often unrelated and even contradictory. . . . The first kind of intellectual and artistic personality belongs to the hedgehogs, the second to the foxes. . . . Dante belongs to the first category, Shakespeare to the second.

The Hedgehog and the Fox [1953], pt. 1¹

- 4 One belief, more than any other, is responsible for the slaughter of individuals on the altars of the great historical ideals. . . . This is the belief that somewhere, in the past or in the future, in divine revelation or in the mind of an individual thinker, in the pronouncements of history or science, or in the simple heart of an uncorrupted good man, there is a final solution. *Two Concepts of Liberty [1958]*

Paul Brooks

1909–

- 5 In America today you can murder land for private profit. You can leave the corpse for all to see, and nobody calls the cops.

The Pursuit of Wilderness [1971], ch. 1

¹See Archilochus, 56:22.

Dazai Osamu [Tsushima Shuji]

1909–1948

- 6 My unhappiness was the unhappiness of a person who could not say no.

No Longer Human

Julius J. Epstein

1909–2000

and

Philip G. Epstein

1909–1952

and

Howard Koch

1916–1995

- 7 Of all the gin joints in all the towns in all the world, she walks into mine!

Casablanca (screenplay) [1943], spoken by Humphrey Bogart

- 8 Play it, Sam.²

Casablanca (screenplay), spoken by Ingrid Bergman

- 9 Here’s looking at you, kid.

Casablanca (screenplay), spoken by Humphrey Bogart

- 10 I’m *shocked, shocked* to discover that gambling is going on here!

Casablanca (screenplay), spoken by Claude Rains

- 11 Round up the usual suspects.

Casablanca (screenplay), spoken by Claude Rains

- 12 Louis, I think this is the beginning of a beautiful friendship.

Casablanca (screenplay), closing line, spoken by Humphrey Bogart

Edwin [Herbert] Land

1909–1991

- 13 The bottom line is in heaven.

Reply [1977] rejecting view that only the bottom line of the balance sheet shows the worth of a product

²Play it! — *Casablanca*, spoken by Humphrey Bogart.

Stanislaw J[erzy] Lec

1909–1966

- 1 One has to multiply thoughts to the point where there aren't enough policemen to control them.
Unkempt Thoughts [1962]¹
- 2 Proverbs contradict each other. That is the wisdom of a nation.
Unkempt Thoughts
- 3 No snowflake in an avalanche ever feels responsible.
More Unkempt Thoughts [1968]¹
- 4 Get out of the way of justice. She is blind.
More Unkempt Thoughts
- 5 Prolong human life only when you can shorten its miseries.
More Unkempt Thoughts
- 6 Most of the sighs we hear have been edited.
More Unkempt Thoughts

Malcolm Lowry

1909–1957

- 7 Malcolm Lowry
Late of the Bowery
His prose was flowery
And often glowery
He lived, nightly, and drank, daily,
And died playing the ukelele.
Epitaph
- 8 How alike are the groans of love, to those of the dying.
Under the Volcano [1947], ch. 12
- 9 Somebody threw a dead dog after him down the ravine.
Under the Volcano, last line
- 10 Success is like some horrible disaster
Worse than your house burning.
After publication of Under the Volcano [1962]

Joseph Leo Mankiewicz

1909–1993

- 11 Fasten your seatbelts. It's going to be a bumpy night.
All About Eve (screenplay) [1950], spoken by Bette Davis

Elting E[lmor] Morison

1909–1995

- 12 The computer is no better than its program.
Men, Machines and Modern Times [1966]

C[yril] Northcote Parkinson

1909–1993

- 13 Work expands so as to fill the time available for its completion.
Parkinson's Law [1957], ch. 1

David Riesman

1909–

- 14 While all people want and need to be liked by some of the people some of the time, it is only the modern other-directed types who make this their chief source of direction and chief area of sensitivity.
The Lonely Crowd [1950], ch. 1
- 15 The idea that men are created free and equal is both true and misleading: men are created different; they lose their social freedom and their individual autonomy in seeking to become like each other.
The Lonely Crowd, 18

Stephen Spender

1909–1995

- 16 I think continually of those who were truly great . . .
The names of those who in their lives fought for life,
Who wore at their hearts the fire's center.
Born of the sun they traveled a short while towards the sun,
And left the vivid air signed with their honor.
I Think Continually of Those
- 17 He's still half with us
Conniving slyly, yet he knows he's gone
Into that cellar where they'll never find him,
Happy to be alone, his last work done,
Word freed from world, into a different wood.
Collected Poems [1986]. Auden's Funeral, sec. 1

Simone Weil

1909–1943

- 18 Attachment is the great fabricator of illusions; reality can be attained only by someone who is detached.
Gravity and Grace (La Pesanteur et la Grâce) [1947]
- 19 Purity is the ability to contemplate defilement.
Gravity and Grace
- 20 Man alone can enslave man.
Oppression and Liberty [1958]. Reflections Concerning the Causes of Liberty and Social Oppression

¹Translated by JACEK GALAZKA.

- 1 What a country calls its vital economic interests are not the things which enable its citizens to live, but the things which enable it to make war. Gasoline is much more likely than wheat to be a cause of international conflict.

The Need for Roots (L'Enracinement) [1949]

Eudora Welty

1909–2001

- 2 I haven't a literary life at all, not much of a confession, maybe. But I do feel that the people and things I love are of a true and human world, and there is no clutter about them. . . . I would not understand a literary life.

Selected Stories of Eudora Welty [1943], introduction

- 3 The storm had rolled away to faintness like a wagon crossing a bridge.

A Curtain of Green [1941]. A Piece of News

- 4 The excursion is the same when you go looking for your sorrow as when you go looking for your joy.

The Wide Net [1943]. The Wide Net

- 5 All they could see was sky, water, birds, light, and confluence. It was the whole morning world.

The Optimist's Daughter [1978]

- 6 Writing fiction has developed in me an abiding respect for the unknown in a human lifetime and a sense of where to look for the threads, how to follow, how to connect, find in the thick of the tangle what clear line persists. The strands are all there: to the memory nothing is ever really lost.

One Writer's Beginnings [1984]. Finding a Voice

- 7 I am a writer who came of a sheltered life. A sheltered life can be a daring life as well. For all serious daring starts from within.

One Writer's Beginnings. Finding a Voice

Jean Anouilh

1910–1987

- 8 Orpheus—they've gone on now, the good as well as the bad. . . . They've done their little song and dance in your life. . . . They are that way in you now, forever.

Eurydice [1942]

- 9 This horror and all these useless gestures, this grotesque adventure is ours. We must live it. Death is absurd also.

Romeo and Jeannette [1946]

- 10 And under this carnival disguise the heart of an old youngster who is still waiting to give his all. But how to be recognized under this mask? This is what they call a fine career.

The Waltz of the Toreadors [1952].

English version

Jacques-Yves Cousteau

1910–1997

- 11 Sometimes we are lucky enough to know that our lives have been changed, to discard the old, embrace the new, and run headlong down an immutable course. It happened to me at Le Mourillon on that summer's day, when my eyes were opened to the sea.

The Silent World [1953], ch. 1

- 12 We must go and see for ourselves.¹

Motto of his ship Calypso

Peter De Vries

1910–1993

- 13 We know the human brain is a device to keep the ears from grating on one another.

Comfort Me with Apples [1956], ch. 1

Tony [Two-Ton] Galento

1910–1979

- 14 I'll moider de bum.

Before his unsuccessful fight with Joe Louis for the heavyweight championship [June 28, 1939]

Jean Genet

1910–1986

- 15 To achieve harmony in bad taste is the height of elegance.

The Thief's Journal (Le Journal du Voleur) [1949]

- 16 I was already refusing to have taste. I forbade myself to have it. I knew that the cultivation of it would have not refined me but softened me.

The Thief's Journal

- 17 I call saintliness not a state but the moral procedure leading to it.

Quoted by JEAN PAUL SARTRE in Saint Genet [1952]

¹Il faut aller voir.

Frank Loesser

1910–1969

- 1 See what the boys in the back room will have
And tell them I'm having the same.
*Destry Rides Again [1939]. See What the Boys
in the Back Room Will Have¹*
- 2 I'd love to get you
On a slow boat to China.
All to myself alone.
On a Slow Boat to China [1948]

Robert King Merton

1910–

- 3 The self-fulfilling prophecy is, in the beginning,
a *false* definition of the situation evoking a new be-
havior which makes the originally false conception
come *true*. The specious validity of the self-fulfilling
prophecy perpetuates a reign of error. For the prophet
will cite the actual course of events as proof that he
was right from the very beginning.
The Self-Fulfilling Prophecy [1948]

Wright Morris

1910–1998

- 4 In the dry places . . . towns, like weeds, spring
up when it rains, dry up when it stops. But in a dry
climate the husk of the plant remains. The stranger
might find, as if preserved in amber, something of
the green life that was once lived there, and the
ghosts of men who have gone on to a better place.
The withered towns are empty, but not uninhab-
ited.
The Works of Love [1952], ch. 1

**Mother Teresa
[Agnès Gonxha Bojaxhiu]**

1910–1997

- 5 Let us do something beautiful for God. *Motto*
- 6 The greatest disease in the West today is not TB
or leprosy; it is being unwanted, unloved, and un-
cared for. We can cure physical diseases with medi-
cine, but the only cure for loneliness, despair, and
hopelessness is love. *A Simple Path [1995]*

Elizabeth Bishop

1911–1979

- 7 This iceberg cuts its facets from within.
Like jewelry from a grave

it saves itself perpetually and adorns
Only itself. *The Imaginary Iceberg [1946], st. 3*

- 8 Icebergs behoove the soul
(both being self-made from elements least visible)
to see them so: fleshed, fair, erected, indivisible.
The Imaginary Iceberg, st. 3

- 9 Until everything
was rainbow, rainbow, rainbow!
And I let the fish go. *The Fish [1946]*

- 10 Cold dark deep and absolutely clear,
element bearable to no mortal,
to fish and to seals . . . *At the Fishhouses [1955]*

- 11 It is like what we imagine knowledge to be:
dark, salt, clear, moving, utterly free,
drawn from the cold hard mouth
of the world, derived from the rocky breasts
forever, flowing and drawn, and since
our knowledge is historical, flowing, and flown.
At the Fishhouses

- 12 From Brooklyn, over the Brooklyn Bridge, on this
fine morning, please come flying.
*Invitation to Miss Marianne Moore [1955],
st. 1*

- 13 Should we have stayed at home,
wherever that may be?
Questions of Travel [1965]

- 14 *Time to plant tears*, says the almanac.
The grandmother sings to the marvelous stove
and the child draws another inscrutable house.
Sestina [1965]

- 15 The staring sailor
that shakes his watch
that tells the time
of the poet, the man
that lies in the house of Bedlam.
Visits to St. Elizabeths [1965], st. 11

- 16 I knew that nothing stranger
had ever happened.
In the Waiting Room [1976]

- 17 How had I come to be here
like them, and overhear
a cry of pain that could have
got loud and worse but hadn't?
In the Waiting Room

- 18 Home-made, home-made! But aren't we all?
Crusoe in England [1976]

- 19 I'd have
nightmares of other islands
stretching away from mine, infinities
of islands, islands spawning islands
like frogs' eggs turning into polliwogs

¹Music by FREDERICK HOLLANDER.

of islands, knowing that I had to live
on each and every one, eventually,
for ages, registering their flora,
their fauna, their geography.

Crusoe in England

- 1 — And Friday, my dear Friday, died of measles
seventeen years ago come March.

Crusoe in England

- 2 The art of losing isn't hard to master;
so many things seem filled with the intent
to be lost that their loss is no disaster.

Lose something every day. Accept the fluster
of lost door keys, the hour badly spent.
The art of losing isn't hard to master.

Geography III [1976]. One Art

- 3 Life and the memory of it cramped,
dim, on a piece of Bristol board.

Poem [1976]

Max Frisch

1911–1991

- 4 Technology . . . the knack of so arranging the
world that we don't have to experience it.

Homo Faber [1957]

William Golding

1911–1993

- 5 Ralph wept for the end of innocence, the dark-
ness of man's heart, and the fall through the air of
the true, wise friend called Piggy.

The Lord of the Flies [1954], ch. 12

Hubert H[oratio] Humphrey

1911–1978

- 6 The politics of joy.

Presidential campaign slogan [1968]

Clark Kerr

1911–

- 7 The university has become the multiversity and the
nature of the presidency has followed this change. . . .
The president of the multiversity is leader, educator,
wielder of power, pump; he is also officeholder,
caretaker, inheritor, consensus seeker, persuader, bot-
tleneck. But he is mostly a mediator.

*The Uses of the University. The Godkin
Lectures at Harvard University [1963]*

Noel Langley

1911–1981

- 8 Toto, I've a feeling we're not in Kansas anymore.
*The Wizard of Oz (screenplay) [1939],¹ spoken
by Judy Garland*
- 9 I'll get you, my pretty, and your little dog, too.
*The Wizard of Oz, spoken by Margaret
Hamilton*

Marshall [Herbert] McLuhan

1911–1980

- 10 The medium is the message.
*Understanding Media [1964], title of first
chapter*
- 11 There is a basic principle that distinguishes a hot
medium like radio from a cool one like the tele-
phone, or a hot medium like the movie from a cool
one like TV. . . . Hot media are . . . low in partici-
pation, and cool media are high in participation or
completion by the audience.
Understanding Media, ch. 2
- 12 The new electronic interdependence recreates the
world in the image of a global village.
The Medium Is the Massage [1967]

Czeslaw Milosz

1911–

- 13 May the gentle mountains and the bells of the
flocks
Remind us of everything we have lost,
For we have seen on our way and fallen in love
With the world that will pass in a twinkling.
Collected Poems 1931–1987². On Pilgrimage.
- 14 Human reason is beautiful and invincible.
No bars, no barbed wire, no pulping of books,
No sentence of banishment can prevail against it.
Collected Poems 1931–1987². Incantation.

David Ogilvy

1911–1999

- 15 The best headline I ever wrote contained *eighteen*
words: At Sixty Miles an Hour the Loudest Noise in
the New Rolls-Royce comes from the electric clock.
*Confessions of an Advertising Man [1963],
ch. 6*

¹Written with FLORENCE RYERSON and EDGAR ALLAN WOLFE.
See Baum, 606.

²Translated from the Polish by CZESLAW MILOSZ and ROBERT
HASS.

Kenneth Patchen

1911–1972

- 1 Let us have madness openly, O men
Of my generation. Let us follow
The footsteps of this slaughtered age.
Let Us Have Madness Openly [1936]
- 2 I'd like to die like this . . .
with the dark fingers of the water
closing and unclosing over these sleepy lights
and a sad bell somewhere murmuring good night.
Crossing on Staten Island Ferry [1939]
- 3 Do I not deal with angels
When her lips I touch. *For Miriam [1942]*
- 4 Great mother of big apples it is a pretty
World! *I Feel Drunk All the Time [1945]*
- 5 I don't know how the rest of you feel,
But I feel drunk all the time.
I Feel Drunk All the Time
- 6 I am the magical mouse
I don't eat cheese
I eat sunsets
And the tops of trees.
The Magical Mouse [1952], st. 1
- 7 Oh lonesome's a bad place
To get crowded into.
Lonesome Boy Blues [1952]

Ronald [Wilson] Reagan

1911–

- 8 Government is like a big baby—an alimentary
canal with a big appetite at one end and no respon-
sibility at the other.
*Remark while campaigning for governor of
California [1965]*
- 9 We're the party that wants to see an America in
which people can still get rich.
*Remark at Republican congressional dinner,
Washington, D.C. [May 4, 1982]*
- 10 [It is] the march of freedom and democracy
which will leave Marxism-Leninism on the ash heap
of history as it has left other tyrannies which stifle
the freedom and muzzle the self-expression of the
people.
Address to British Parliament [June 8, 1982]
- 11 Let us beware that while [Soviet rulers] preach
the supremacy of the state, declare its omnipotence
over individual man, and predict its eventual domi-
nation over all the peoples of the earth, they are the
focus of evil in the modern world. . . . I urge you to
beware the temptation . . . to ignore the facts of

history and the aggressive impulses of all evil em-
pires, to simply call the arms race a giant misunder-
standing and thereby remove yourself from the
struggle between right and wrong, good and evil.

*Speech to the National Association of
Evangelicals [March 8, 1983]*

- 12 It's difficult to believe that people are starving in
this country because food isn't available.
Press conference [June 11, 1986]
- 13 Come here to this gate! Mr. Gorbachev, open
this gate! Mr. Gorbachev, tear down this wall!
*Remarks at the Brandenburg Gate, West
Berlin [June 12, 1987]*
- E[rnst] F[riedrich] Schumacher**
1911–1977
- 14 Small Is Beautiful: Economics As If People
Mattered. *Title of book [1973]*

John Archibald Wheeler

1911–

- 15 There is nothing in the world except empty
curved space. Matter, charge, electromagnetism and
other fields are only manifestations of the curvature
of space.
Quoted in New Scientist [September 26, 1974]

Tennessee [Thomas Lanier] Williams

1911–1983

- 16 Knowledge—Zzzzzp! Money—Zzzzzp!—
Power! That's the cycle democracy is built on!
The Glass Menagerie [1945], sc. vii
- 17 Whoever you are—I have always depended on
the kindness of strangers.
A Streetcar Named Desire [1947], sc. xi
- 18 Time rushes toward us with its hospital tray of
infinitely varied narcotics, even while it is preparing
us for its inevitably fatal operation.
*The Rose Tattoo [1950]. Foreword, The
Timeless World of a Play*
- 19 It is a terrible thing for an old woman to outlive
her dogs. *Camino Real [1953]. Prologue*
- 20 *Make voyages!—Attempt them!—there's noth-*
ing else . . . *Camino Real, block 8*
- 21 Nothing's more determined than a cat on a tin
roof—is there? Is there, baby?
Cat on a Hot Tin Roof [1955], act III, last line

Jorge Amado

1912–2001

- 1 Color of cinnamon
Clove's sweet smell,
I've come a long way
To see Gabrielle.
*Gabriela, Clove and Cinnamon (Gabriela,
Cravo e Canela) [1958], epigraph*

John Cheever

1912–1982

- 2 Fear tastes like a rusty knife and do not let her
into your house. Courage tastes of blood. Stand up
straight. Admire the world. Relish the love of a gen-
tle woman. Trust in the Lord.
The Wapshot Chronicle [1957], ch. 36, end
- 3 The sea that morning was iridescent and dark.
My wife and my sister were swimming—Diana and
Helen—and I saw their uncovered heads, black and
gold in the dark water. I saw them come out and I
saw that they were naked, unshy, beautiful, and full
of grace, and I watched the naked women walk out
of the sea. *Stories [1978]. Goodbye, My Brother*
- 4 Then it is dark; it is a night where kings in
golden suits ride elephants over the mountains.
Stories. The Country Husband
- 5 It was at the highest point in the arc of a bridge
that I became aware suddenly of the depth and bit-
terness of my feelings about modern life, and of the
profoundness of my yearning for a more vivid, sim-
ple, and peaceable world.
Stories. The Angel of the Bridge

Lawrence [George] Durrell

1912–1990

- 6 So the riders of the darkness pass
On their circuit: the luminous island
Of the self trembles and waits,
Waits for us all, my friends,
Where the sea's big brush recolors
The dying lives, and the unborn smiles.
Fangbrand [1946], last stanza
- 7 I felt once more the strange equivocal power of
the city—its flat alluvial landscape and exhausted
airs . . . Alexandria; which is neither Greek, Syrian
nor Egyptian, but a hybrid: a joint.
Justine [1957], pt. I
- 8 We are the children of our landscape; it dictates
behavior and even thought in the measure to which
we are responsive to it. *Justine, I*

Milton Friedman

1912–

- 9 Positive economics is in principle independent of
any particular ethical position or normative judg-
ments . . . In short, positive economics is or can be
an “objective” science.
Essays in Positive Economics [1953], pt. I, 1
- 10 Freedom in economic arrangements is itself a
component of freedom broadly understood, so eco-
nomic freedom is an end in itself. . . Economic
freedom is also an indispensable means toward the
achievement of political freedom.
Capitalism and Freedom [1962], ch. 1
- 11 There's no such thing as a free lunch.¹
Attributed

Woody [Woodrow Wilson] Guthrie

1912–1967

- 12 This land is your land, this land is my land,
From California to the New York island,
From the redwood forest to the Gulf Stream
waters,
This land was made for you and me.
This Land Is Your Land [1956]

Eugène Ionesco

1912–1994

- 13 Take a perfect circle, caress it and you'll have a
vicious circle.
*The Bald Soprano (La Cantatrice Chauve)
[1950]*
- 14 There are more dead people than living. And
their numbers are increasing. The living are getting
rarer. *Rhinoceros [1960],² act I*
- 15 We haven't the time to take our time.
Exit the King (Le Roi Se Meurt) [1963]

Pope John Paul I [Albino Luciani]

1912–1978

- 16 He is Father. Even more, God is Mother, who
does not want to harm us.
*At Sunday Angelus blessing, St. Peter's Square
[September 17, 1978]*
- 17 I am only a poor man, accustomed to small
things and silence. *Illustrissimi [1978], epilogue*

¹Also attributed to economist Alvin H. Hansen [1887–1975].²Translated by DEREK PROUSE.

Mary [Therese] McCarthy

1912–1989

- 1 Every word she [Lillian Hellman] writes is a lie, including “and” and “the.”

Television interview [1980]

**[Salvator] Aubrey
[Clarence] Menen**

1912–1989

- 2 There are three things which are real: God, human folly, and laughter. Since the first two pass our comprehension, we must do what we can with the third.

The Ramayana as Told by Aubrey Menen [1954]

Thomas P. [Tip] O’Neill, Jr.

1912–1994

- 3 All politics is local. *Saying*

Studs [Louis] Terkel

1912–

- 4 Perhaps it is this specter that most haunts working men and women: the planned obsolescence of people that is of a piece with the planned obsolescence of the things they make. Or sell.

Working [1972], introduction

Alan Mathison Turing

1912–1954

- 5 I propose to consider the question, “Can machines think?”

Computing Machinery and Intelligence [October 1950]

Patrick White

1912–1990

- 6 There’s many benefits from a good read, just as some must sing a lungful of psalm, or take the bottle down from the shelf.

The Tree of Man [1955], ch. 1

- 7 Inspiration descends only in flashes, to clothe circumstances; it is not stored up in a barrel, like salt herrings, to be doled out. *Voss [1957], ch. 2*

George Barker

1913–1991

- 8 She will not glance up at the bomber or condescend

To drop her gin and scuttle to a cellar,
But lean on the mahogany table like a mountain

Whom only faith can move, and so I send

O all my faith and all my love to tell her

That she will move from mourning into morning.

Eros in Dogma [1944]. To My Mother

Menachem Begin

1913–1992

- 9 A great day in the annals of two ancient nations, Egypt and Israel, whose sons met in battle five times, fighting and falling. . . . It is thanks to our fallen heroes that we could have reached this day.

On signing the Egyptian-Israeli peace treaty, Washington, D.C. [March 26, 1979]¹

- 10 No more wars, no more bloodshed. Peace unto you. Shalom, salaam, forever.

On signing the Egyptian-Israeli peace treaty, Washington, D.C.

Sammy Cahn

1913–1993

- 11 Love and marriage, love and marriage,
Go together like a horse and carriage.

*Our Town (television musical) [1955].²
Love and Marriage*

Albert Camus

1913–1960

- 12 Mother died today, or maybe it was yesterday.

The Stranger (L’Étranger) [1942], I

- 13 For the first time, the first, I laid my heart open to the benign indifference of the universe. To feel it so like myself, indeed, so brotherly, made me realize that I’d been happy, and that I was happy still.

The Stranger, IV

- 14 There is but one truly serious philosophical problem, and that is suicide. Judging whether life is or is not worth living amounts to answering the fundamental question of philosophy.

The Myth of Sisyphus (Le Mythe de Sisyphé) [1942]

¹See Sadat, 804:7.

²Music by JIMMY VAN HEUSEN.

- 1 The absurd is the essential concept and the first truth. *The Myth of Sisyphus*
- 2 The struggle to reach the top is itself enough to fulfill the heart of man. One must believe that Sisyphus is happy. *The Myth of Sisyphus*
- 3 It is not rebellion itself which is noble but the demands it makes upon us. *The Plague (La Peste) [1947]*
- 4 Can one be a saint if God does not exist? That is the only concrete problem I know of today. *The Plague*
- 5 In the depth of winter, I finally learned that within me there lay an invincible summer. *Summer (L'Été) [1954]. Return to Tipasa*
- 6 I shall tell you a great secret, my friend. Do not wait for the last judgment. It takes place every day. *The Fall (La Chute) [1956]*
- 7 A single sentence will suffice for modern man: he fornicated and read the papers. *The Fall*
- 8 Freedom of the press is perhaps the freedom that has suffered the most from the gradual degradation of the idea of liberty. *Resistance, Rebellion, and Death [1960]¹*
- 9 A free press can of course be good or bad, but, most certainly, without freedom it will never be anything but bad. . . . Freedom is nothing else but a chance to be better, whereas enslavement is a certainty of the worse. *Resistance, Rebellion, and Death*

Robertson Davies

1913–1995

- 10 Vaudeville audiences . . . could give the loudest sighs I have ever heard. Prisoners in the Bastille couldn't have touched them. *World of Wonders [1976]. A Bottle in the Smoke, pt. VIII*
- 11 The magician Merlin had a strange laugh, and it was heard when nobody else was laughing. . . . He laughed because he knew what was coming next. *World of Wonders. A Bottle in the Smoke, VIII*
- 12 She was worse than a blabber; she was a hinter. It gave her pleasure to rouse curiosity and speculation about dangerous things. *What's Bred in the Bone [1985]. What Would Not Out of the Flesh?*
- 13 About 60 years ago, I said to my father, "Old Mr. Senex is showing his age; he sometimes talks

quite stupidly." My father replied, "That isn't age. He's always been stupid. He is just losing his ability to conceal it."

You're Not Getting Older, You're Getting Nosier, in the New York Times Book Review [May 12, 1991]

Gerald R[udolph] Ford

1913–

- 14 I'm a Ford, not a Lincoln. *Comment after his nomination for the vice-presidency [October 12, 1973]*
- 15 Our long national nightmare is over. *On being sworn in as President [August 9, 1974]*
- 16 There is no Soviet domination of Eastern Europe. *Television debate with Jimmy Carter [October 6, 1976]*

Donald Francis Mason

1913–

- 17 Sighted sub, sank same. *Radio message to U.S. Navy Base [January 28, 1942]*

Richard M[ilhaus] Nixon

1913–1994

- 18 The kids, like all kids, loved the dog [Checkers], and I just want to say this, right now, that regardless of what they say about it, we are going to keep it. *Radio and TV speech responding to allegations of a political slush fund [September 23, 1952]*
- 19 You won't have Nixon to kick around anymore, because, gentlemen, this is my last press conference. *To the press [November 7, 1962]*
- 20 Bring us together again. *Speech in New York City [October 31, 1968]*
- 21 The great silent majority. *Speech [November 3, 1969]*
- 22 The Chinese are a great and vital people who should not remain isolated from the international community. . . . It is certainly in our interest, and in the interest of peace and stability in Asia and the world, that we take what steps we can toward improved practical relations with Peking. *First Foreign Policy Report to Congress [February 1970]*
- 23 If when the chips are down, the world's most powerful nation . . . acts like a pitiful, helpless giant,

¹Translated by JUSTIN O'BRIEN.

the forces of totalitarianism and anarchy will threaten free nations and free institutions throughout the world.

Televised speech [April 30, 1970] announcing major United States offensive into Cambodia

- 1 I want you all to stonewall it.
Presidential transcript [March 22, 1973]
- 2 People have got to know whether or not their President is a crook. Well, I'm not a crook.
Press conference [November 11, 1973]
- 3 Always give your best, never get discouraged, never be petty; always remember, others may hate you. Those who hate you don't win unless you hate them. And then you destroy yourself.
Address to members of the administration on leaving office [August 9, 1974]
- 4 When the President does it, that means that it is not illegal.
Interview with David Frost [May 19, 1977]

Tillie Olsen

1913–

- 5 She would not exchange her solitude for anything. Never again to be forced to move to the rhythms of others.
Tell Me a Riddle [1961], title story, sec. 1
- 6 Only help her to know—help make it so there is cause for her to know—that she is more than this dress on the ironing board, helpless before the iron.
Tell Me a Riddle. I Stand Here Ironing
- 7 Women are traditionally trained to place others' needs first . . . their satisfaction to be in making it possible for others to use their abilities.
Silences [1978], pt. I

Rosa Parks

1913–

- 8 I had felt for a long time, that if I was ever told to get up so a white person could sit, that I would refuse to do so.
Recalling her refusal to give up her seat on a Montgomery, Alabama, bus [December 1, 1955]

Muriel Rukeyser

1913–1980

- 9 Fly down, Death: Call me:
I have become a lost name.
Madboy's Song, refrain

- 10 What would happen if one woman told the truth about her life?
The world would split open.

Käthe Kollwitz, sec. III

Delmore Schwartz

1913–1966

- 11 Time is the school in which we learn,
Time is the fire in which we burn.
For Rhoda [1938]
- 12 That inescapable animal walks with me.
Has followed me since the black womb held,
Moves where I move, distorting my gesture,
A caricature, a swollen shadow,
A stupid clown of the spirit's motive,
Perplexes and affronts with his own darkness,
The secret life of belly and bone.
The Heavy Bear Who Goes with Me, st. 3

Karl Shapiro

1913–2000

- 13 One day beside some flowers near his nose
He will be thinking, *When will I look at it?*
And pain, still in the middle distance, will reply
At what? and he will know it's gone,
O where! and begin to tremble and cry.
He will begin to cry as a child cries
Whose puppy is mangled under a screaming wheel.
V-Letter [1944]. The Leg

Lewis Thomas

1913–1993

- 14 What is [the earth] *most* like? . . . It is *most* like a single cell.
The Lives of a Cell [1974]. The Lives of a Cell
- 15 There is really no such creature as a single individual; he has no more life of his own than a cast-off cell marooned from the surface of your skin.
The Lives of a Cell. Antaenus in Manhattan
- 16 Viewed from the distance of the moon, the astonishing thing about the earth . . . is that it is alive. . . . Aloft, floating free beneath the moist, gleaming membrane of bright blue sky, is the rising earth, the only exuberant thing in this part of the cosmos. . . . It has the organized, self-contained look of a live creature, full of information, marvelously skilled in handling the sun.
The Lives of a Cell. The World's Biggest Membrane

1 We are a spectacular, splendid manifestation of life. We have language . . . We have affection. We have genes for usefulness, and usefulness is about as close to a “common goal” of nature as I can guess at. And finally, and perhaps best of all, we have music.

The Medusa and the Snail [1979]. *The Youngest and Brightest Thing Around*

2 We are, perhaps, uniquely among the earth’s creatures, the worrying animal. We worry away our lives, fearing the future, discontent with the present, unable to take in the idea of dying, unable to sit still.

The Medusa and the Snail. The Youngest and Brightest Thing Around

Philip Yordan

1913–

3 Lie to me. Tell me all these years you’ve waited. Tell me.

Johnny Guitar (screenplay) [1954], spoken by Sterling Hayden

John Berryman

1914–1972

4 Mountainous, woman not breaks and will bend: sways God nearby: anguish comes to an end. Blossomed Sarah, and I blossom. Is that thing alive? I hear a famisht howl.

Homage to Mistress Bradstreet [1953], st. 21

5 Huffly Henry hid the day,
Unappeasable Henry sulked.

77 Dream Songs [1964], poem no. 1

6 I don’t see how Henry, pried
open for all the world to see, survived.

77 Dream Songs, 1

7 Life, friends, is boring. We must not say so.

77 Dream Songs, 14

8 Two daiquiris
withdrew into a corner of the gorgeous room
and one told the other a lie. *77 Dream Songs*, 16

9 But never did Henry, as he thought he did,
end anyone and hacks her body up
and hide the pieces, where they may be found.
He knows: he went over everyone, & nobody’s
missing.

Often he reckons, in the dawn, them up.
Nobody is ever missing. *77 Dream Songs*, 29

10 He stared at ruin. Ruin stared straight back.
He thought they were old friends.

77 Dream Songs, 45

11 Something can (has) been said for sobriety
but very little. *77 Dream Songs*, 57

12 But I do guess mos peoples gonna lose.
77 Dream Songs, 60

13 The world is gradually becoming a place
where I do not care to be any more.
His Toy, His Dream, His Rest [1968], poem
no. 149

14 It is a true error to marry with poets
or to be by them.
His Toy, His Dream, His Rest, 187

15 Decent fall the cloths
over a high income.
His Toy, His Dream, His Rest, 196

16 I saw in my dream
the great lost cities, Machu Picchu, Cambridge
Mass., Angkor.
His Toy, His Dream, His Rest, 197

17 What was it missing, then, at the man’s heart
so that he does not wound?
His Toy, His Dream, His Rest, 219 (*So Long?*
Stevens)

18 Perhaps God resembles one of the last etchings of
Goya
& not Velasquez, never Rembrandt no.
His Toy, His Dream, His Rest, 238
(*Henry’s Programme for God*)

19 I always wanted to be old, I wanted to say
“O I haven’t read that for fifteen years.”
His Toy, His Dream, His Rest, 264

20 I haven’t lost a battle yet but I am tense
for the first losing.
His Toy, His Dream, His Rest, 315

21 Offering dragons quarter is no good,
they regrow all their parts & come on again,
they have to be killed.
His Toy, His Dream, His Rest, 316

22 When will indifference come.
His Toy, His Dream, His Rest, 384

Daniel [Joseph] Boorstin

1914–

23 A pseudo-event . . . comes about because some-
one has planned, planted, or incited it. Typically, it
is not a train wreck or an earthquake, but an inter-
view. *The Image* [1962], ch. 1

24 The celebrity is a person who is known for his
well-knownness. *The Image*, 1

William Seward Burroughs

1914–1997

- 1 The title means exactly what the words say:
NAKED Lunch—a frozen moment when everyone
sees what is on the end of every fork.
Naked Lunch [1959]. Introduction

Ralph [Waldo] Ellison

1914–1994

- 2 I am an invisible man. . . . I am a man of sub-
stance, of flesh and bone, fiber and liquids—and I
might even be said to possess a mind. I am invisible,
understand, simply because people refuse to see me.
Invisible Man [1952], prologue
- 3 Live with your head in the lion’s mouth. I want
you to overcome ’em with yeses, undermine ’em
with grins, agree ’em to death and destruction, let
’em swoller you till they vomit or bust wide open.
Invisible Man, ch. 1

John Hersey

1914–1993

- 4 There was no sound of planes. The morning was
still; the place was cool and pleasant.
Then a tremendous flash of light cut across the
sky. Mr. Tanimoto has a distinct recollection that it
traveled from east to west, from the city toward the
hills. It seemed a sheet of sun. Both he and Mr.
Matsuo reacted in terror. . . . Under what seemed
to be a local dust cloud, the day grew darker and
darker.
Hiroshima [1946], ch. 1
- 5 There, in the tin factory, in the first moment of
the atomic age, a human being was crushed by
books.
Hiroshima, 1

Randall Jarrell

1914–1965

- 6 From my mother’s sleep I fell into the State,
And I hunched in its belly till my wet fur froze.
Six miles from earth, loosed from its dream of life,
I woke to black flak and the nightmare fighters.
When I died they washed me out of the turret with
a hose.
The Death of the Ball Turret Gunner [1944]
- 7 The saris go by me from the embassies.
Cloth from the moon. Cloth from another planet.
They look back at the leopard like a leopard.
The Woman at the Washington Zoo [1960]

- 8 You know what I was,
You see what I am: change me, change me!
The Woman at the Washington Zoo
- 9 But I identify myself, as always,
With something that there’s something wrong
with,
With something human.
The One Who Was Different [1965]

Joe Louis [Joseph Louis Borrow]

1914–1981

- 10 He can run, but he can’t hide.
*Remark before his heavyweight title fight with
Billy Conn [June 19, 1946]*

Bernard Malamud

1914–1986

- 11 Levin wanted friendship and got friendliness; he
wanted steak and they offered spam.
A New Life [1961]
- 12 There comes a time in a man’s life when to get
where he has to go—if there are no doors or win-
dows—he walks through a wall.
Rembrandt’s Hat [1972]. Man in the Drawer
- 13 There is no life that can be recaptured wholly; as
it was. Which is to say that all biography is ulti-
mately fiction. What does that tell you about the
nature of life, and does one really want to know?
Dubin’s Lives [1979], ch. 1
- 14 One’s fantasy goes for a walk and returns with a
bride.
Long Work, Short Life [1985]

Norman Panama

1914–

and

Melvin Frank

1913–1983

- 15 The pellet with the poison is in the vessel with
the pestle, the chalice from the palace has the brew
that is true.
*The Court Jester (screenplay) [1956], spoken
by Danny Kaye*

Ross Parker

1914–1974

and

Hughie Charles

1907–

- 1 There'll always be an England
While there's a country lane,
Wherever there's a cottage small
Beside a field of grain.
There'll Always Be an England [1939]

Octavio Paz

1914–1998

- 2 Would it not be true to say that North Americans
prefer to use reality rather than to know it?
*The Labyrinth of Solitude (El Labrinto de la
Soledad) [1950],¹ ch. 1*
- 3 Solitude lies at the lowest depth of the human
condition. Man is the only being who feels himself
to be alone and the only one who is searching for
the Other. *The Labyrinth of Solitude, appendix*
- 4 Touched by poetry, language is more fully lan-
guage and at the same time is no longer language: it
is a poem. *Claude Lévi-Strauss [1967],¹ ch. 3*
- 5 We are condemned
to kill time:
Thus we die
bit by bit *Cuento de los Jardines [1968]*
- 6 The supreme value is not the future but the
present. The future is a deceitful time that always
says to us, “Not yet,” and thus denies us. The fu-
ture is not the time of love: what man truly wants
he wants *now*. Whoever builds a house for future
happiness builds a prison for the present.
Postscript (Posdata) [1970]
- 7 And the world is changed
if two people shaken by dizziness and enlaced
are fallen among the grass.
*Configurations [1971]. Sun Stone (Piedra de
Sol),² l. 432*
- 8 My steps along this street
Resound
in another street
In which
I hear my steps
Passing along this street

¹Translated by RACHEL PHILLIPS.²Translated by MURIEL RUKEYSER.

In which
Only the mist is real.

Configurations. Here (Aquí)³

- 9 The absolutes the eternities
Their outlying districts
Are not my theme
I am hungry for life and for death also
I know what I know and I write it.
Configurations. Vrindaban,⁴ l. 152
- 10 Western civilization should be feminized.
Seven Voices [1972], interview
- 11 There can be a “boom” in petroleum or wheat,
but there can't be a boom in the novel and less still
in poetry. *Seven Voices, interview*

Henry Reed

1914–1986

- 12 To-day we have naming of parts. Yesterday,
We had daily cleaning. And to-morrow morning,
We shall have what to do after firing. But to-day,
To-day we have naming of parts.
*Lessons of the War [1946]. I, Naming
of Parts*
- 13 The early bees are assaulting and fumbling the
flowers:
They call it easing the Spring.
Lessons of the War. I, Naming of Parts
- 14 And the various holds and rolls and throws and
breakfalls
Somehow or other I always seemed to put
In the wrong place. And as for war, my wars
Were global from the start.
Lessons of the War. III, Unarmed Combat

Budd Schulberg

1914–

- 15 I could've been a contender. I could've had class
and been somebody. Real class. Instead of a bum,
let's face it, which is what I am.
*On the Waterfront (screenplay) [1954], spoken
by Marlon Brando*

³Translated by CHARLES TOMLINSON.⁴Translated by LYSANDER KEMP.

Jerry Siegel

1914–1996

and

Joe Shuster

1914–1992

- 1 Faster than a speeding bullet, more powerful than a locomotive, able to leap tall buildings at a single bound—look, up there in the sky, it's a bird, it's a plane, it's Superman!

Superman (comic strip) [June 1938]

Dylan Thomas

1914–1953

- 2 The force that through the green fuse drives the flower
 Drives my green age; that blasts the roots of trees
 Is my destroyer.
 And I am dumb to tell the crooked rose
 My youth is bent by the same wintry fever.
The Force That Through the Green Fuse Drives the Flower [1934]
- 3 Light breaks where no sun shines;
 Where no sea runs, the waters of the heart
 Push in their tides.
Light Breaks Where No Sun Shines [1934]
- 4 The hand that signed the paper felled a city;
 Five sovereign fingers taxed the breath,
 Doubled the globe of dead and halved a country;
 These five kings did a king to death.
The Hand That Signed the Paper [1936]
- 5 And death shall have no dominion.
Refrain and title of poem [1943]
- 6 After the first death there is no other.
A Refusal to Mourn the Death, by Fire, of a Child in London [1946]
- 7 Forgotten mornings when he walked with his mother
 Through the parables
 Of sunlight
 And the legend of the green chapels.
Poem in October [1946]
- 8 Now as I was young and easy under the apple boughs
 About the lilting house and happy as the grass was green.
Fern Hill [1946], st. 1
- 9 And honored among wagons I was prince of the apple towns.
Fern Hill, st. 1

- 10 In the sun that is young once only,
 Time let me play and be
 Golden in the mercy of his means.
Fern Hill, st. 1
- 11 And the sabbath rang slowly
 In the pebbles of the holy streams.
Fern Hill, st. 2
- 12 And honored among foxes and pheasants by the gay house
 Under the new-made clouds and happy as the heart was long,
 In the sun born over and over,
 I ran my heedless ways. *Fern Hill, st. 5*
- 13 Time held me green and dying
 Though I sang in my chains like the sea.
Fern Hill, st. 6
- 14 Do not go gentle into that good night,
 Old age should burn and rave at close of day;
 Rage, rage against the dying of the light.
Do Not Go Gentle into That Good Night [1952]
- 15 One Christmas was so much like another, in those years around the seatown corner now and out of all sound except the distant speaking of the voices I sometimes hear a moment before sleep, that I can never remember whether it snowed for six days and six nights when I was twelve or whether it snowed for twelve days and twelve nights when I was six.
Quite Early One Morning [1954]. A Child's Christmas in Wales
- 16 It is spring, moonless night in the small town, starless and bible-black.
Under Milk Wood [1954]

E[dward] Digby Baltzell

1915–1996

- 17 There is a crisis in American leadership in the middle of the twentieth century that is partly due, I think, to the declining authority of an establishment which is now based on an increasingly castelike White-Anglo Saxon-Protestant (WASP) upper class.
The Protestant Establishment [1964], ch. 1

Roland Barthes

1915–1980

- 18 I think that cars today are almost the exact equivalent of the great Gothic cathedrals: I mean the supreme creation of an era, conceived with passion by unknown artists, and consumed in image if not

in usage by a whole population which appropriates them as a purely magical object.

Mythologies [1972].¹ *The New Citroën*

Saul Bellow

1915–

1 There was a disturbance in my heart, a voice that spoke there and said, *I want, I want, I want!* It happened every afternoon, and when I tried to suppress it it got even stronger. . . . It never said a thing except *I want, I want, I want!*

Henderson the Rain King [1959]

2 I am simply a human being, more or less.

Herzog [1964]

3 As though to be Jewish weren't trouble enough, the poor woman was German, too.

Mr. Sammler's Planet [1970], pt. I

4 The idea of making the century's great crime look dull is not banal. Politically, psychologically, the Germans had an idea of genius. The banality was only camouflage. What better way to get the curse out of murder than to make it look ordinary, boring, or trite? . . . Banality is the adopted disguise of a very powerful will to abolish conscience.

Mr. Sammler's Planet, I

5 New York makes one think of the collapse of civilization, about Sodom and Gomorrah, the end of the world. The end wouldn't come as a surprise here. Many people already bank on it.

Mr. Sammler's Planet, VI

6 The body, she says, is subject to the forces of gravity. But the soul is ruled by levity, pure.

Him with His Foot in His Mouth [1984], title story

7 Who is the Tolstoy of the Zulus? The Proust of the Papuans? I'd be glad to read him.

Remark [1988], telephone interview

Jerome [Seymour] Bruner

1915–

8 The shrewd guess, the fertile hypothesis, the courageous leap to a tentative conclusion—these are the most valuable coin of the thinker at work.

The Process of Education [1960]

9 Any subject can be taught effectively in some intellectually honest form to any child at any stage of development.

The Process of Education

¹Translated by ANNETTE LAVERS.

Alfred Kazin

1915–1998

10 A classic is a book that survives the circumstances that made it possible yet alone keeps those circumstances alive.

Review in The New Republic [August 29, 1988]

Sir Peter Brian Medawar

1915–1987

11 The scientist values research by the size of its contribution to that huge, logically articulated structure of ideas which is already, though not yet half built, the most glorious accomplishment of mankind.

The Art of the Soluble [1967]

12 Among scientists are collectors, classifiers, and compulsive tidiers-up; many are detectives by temperament and many are explorers; some are artists and others artisans. There are poet-scientists and philosopher-scientists and even a few mystics.

The Art of the Soluble

Arthur Miller

1915–

13 I don't say he's a great man. Willy Loman never made a lot of money. His name was never in the paper. He's not the finest character that ever lived. But he's a human being, and a terrible thing is happening to him. So attention must be paid. He's not to be allowed to fall into his grave like an old dog. Attention, attention must be finally paid to such a person.

Death of a Salesman [1949], act I

14 Never fight fair with a stranger, boy. You'll never get out of the jungle that way.

Death of a Salesman, I

15 I have not moved from there to here without I think to please you, and still an everlasting funeral marches round your heart.

The Crucible [1953], act II

16 I am inclined to notice the ruin in things, perhaps because I was born in Italy.

A View from the Bridge [1955], act I

Paul A. Samuelson

1915–

17 Wall Street indexes predicted nine out of the last five recessions.

Column in Newsweek [September 19, 1966]

- 1 Man does not live by GNP alone.
Economics [1973], ch. 40

Jean Stafford

1915–1979

- 2 To her own heart, which was shaped exactly like a valentine, there came a winglike palpitation, a delicate exigency, and all the fragrance of all the flowery springtime love affairs that ever were seemed waiting for them in the whiskey bottle.
Children Are Bored on Sundays [1953], title story

Potter Stewart

1915–1985

- 3 I shall not today attempt further to define [pornography] . . . But I know it when I see it; and the motion picture involved in this case is not that.
Concurring opinion in U.S. Supreme Court, Jacobellis v. Ohio [1964]

Orson Welles

1915–1985

- 4 In Italy for thirty years under the Borgias they had warfare, terror, murder, bloodshed, but they produced Michelangelo, Leonardo da Vinci, and the Renaissance. In Switzerland they had brotherly love, they had five hundred years of democracy and peace. And what did that produce? The cuckoo-clock.
Speech written into The Third Man (screenplay by Graham Greene and Carol Reed) [1949]

John Malcolm Brinnin

1916–1998

- 5 I seek a father who most need a son.
Oedipus: His Cradle Song [1963]
- 6 In their big peppermint hotels.
News from the Islands [1963]
- 7 Another hill town;
another dry Cinzano in the sun.
Hotel Paradiso è Commerciale [1963]
- 8 We have all done this before; we're bored
and terrified. *Flight 539 [1963]*
- 9 All of a sudden came the pelicans:
crazy old men in baseball caps, who flew
like jackknives and collapsed like fans.
Skin Diving in the Virgins [1970]

Walter Cronkite

1916–

- 10 And that's the way it is.
Sign-off sentence, CBS Evening News

Gavin Ewart

1916–1996

- 11 Miss Twye was soaping her breasts in her bath
When she heard behind her a meaning laugh
And to her amazement she discovered
A wicked man in the bathroom cupboard.
Miss Twye

Elizabeth Hardwick

1916–

- 12 Collaborating in the very private way of love or the highest kind of friendship . . . is the way for gifted, energetic wives of writers to a sort of composition of their own, this peculiar illusion of collaboration.
Seduction and Betrayal: Women in Literature [1974]. Amateurs
- 13 This is the unspoken contract of a wife and her works. In the long run wives are to be paid in a peculiar coin — consideration for their feelings. And it usually turns out this is an enormous, unthinkable inflation few men will remit, or if they will, only with a sense of being overcharged.
Seduction and Betrayal: Women in Literature. Amateurs

Shirley Jackson

1916–1965

- 14 “It isn't fair, it isn't right,” Mrs. Hutchinson screamed, and then they were upon her.
The Lottery [1948], last line

Florynce Rae Kennedy

1916–2000

- 15 Niggerization is the result of oppression — and it doesn't just apply to black people. Old people, poor people, and students can also get niggerized.
From GLORIA STEINEM, The Verbal Karate of Florynce R. Kennedy, Esq. [1973]
- 16 If men could get pregnant, abortion would be a sacrament.
From GLORIA STEINEM, The Verbal Karate of Florynce R. Kennedy, Esq.

Robert S[trange] McNamara

1916–

- 1 We of the Kennedy and Johnson administrations who participated in the decisions on Vietnam acted according to what we thought were the principles and traditions of this nation. We made our decisions in the light of those values. Yet we were wrong, terribly wrong. We owe it to future generations to explain why. *In Retrospect [1995], preface*

C[harles] Wright Mills

1916–1962

- 2 By the power elite, we refer to those political, economic, and military circles which as an intricate set of overlapping cliques share decisions having at least national consequences. In so far as national events are decided, the power elite are those who decide them.

The Power Elite [1956], ch. 1,
The Higher Circles

- 3 The sociological imagination enables us to grasp history and biography and the relations between the two within society.

The Sociological Imagination [1959], ch. 1

Walker Percy

1916–1990

- 4 The fact is I am quite happy in a movie, even a bad movie. Other people, so I have read, treasure memorable moments in their lives.

The Moviegoer [1961]

Gwendolyn Brooks

1917–2000

- 5 Maud went to college.

Sadie stayed at home.

Sadie scraped life

With a fine-tooth comb.

A Street in Bronzeville [1945]. Sadie and Maud, st. 1

- 6 Abortions will not let you forget.

You remember the children you got that you did not get. *A Street in Bronzeville. The Mother, st. 1*

- 7 What shall I give my children? who are poor,
Who are adjudged the leastwise of the land.

Annie Allen [1949]. The Womanhood. The Children of the Poor, sonnet 2

- 8 Exhaust the little moment. Soon it dies.

And be it gash or gold it will not come

Again in this identical disguise.

Annie Allen. Exhaust the Little Moment

- 9 And remembering . . .

Remembering, with twinklings and twinges,

As they lean over the beans in their rented back room that is full of beads and receipts and dolls and cloths, tobacco crumbs, vases and fringes.

The Bean Eaters [1960]. The Bean Eaters, st. 3

- 10 We real cool. We

Left school. We

Lurk late. We

Strike straight. We

Sing sin. We

Thin gin. We

Jazz June. We

Die soon.

The Bean Eaters. We Real Cool

- 11 What else is there to say but everything?

In the Mecca [1968], st. 16

- 12 He opened us—

who was a key,

who was a man.

In the Mecca. After Mecca. Malcolm X

- 13 The time

cracks into furious flower. Lifts its face

all unashamed. And sways in wicked grace.

In the Mecca. The Second Sermon on the Warpland, st. 4

- 14 Big Bessie's feet hurt like nobody's business,

but she stands—bigly—under the unruly scrutiny,
stands in the wild weed.

In the wild weed

she is a citizen.

In the Mecca. The Second Sermon on the Warpland, st. 4

- 15 Beware the easy griefs

that fool and fuel nothing.

Beckonings [1975]. Boys. Black, st. 7

Anthony Burgess**[John Anthony Burgess Wilson]**

1917–1993

- 16 What's it going to be then, eh?

A Clockwork Orange [1962], passim

- 17 That shut her up real horrorshow and lovely.

A Clockwork Orange

- 18 You have no idea how pleasant it is not to have any future. It's like having a totally efficient contraceptive.

Honey for the Bears [1964], pt. II, ch. 6

Joe Darion

1917–2001

- ¹ To dream the impossible dream,
To reach the unreachable star!
The Impossible Dream [1965]¹

Katharine [Meyer] Graham

1917–2001

- ² What I essentially did was to put one foot in front of the other, shut my eyes, and step off the ledge. The surprise was that I landed on my feet.
Personal History [1997], ch. 18 (on becoming president of the *Washington Post Co.* in September 1963)

John Fitzgerald Kennedy

1917–1963

- ³ It was involuntary. They sank my boat.
Remark when asked how he became a hero.
Quoted in ARTHUR M. SCHLESINGER, JR., A Thousand Days [1965], ch. 4
- ⁴ The New Frontier of which I speak is not a set of promises—it is a set of challenges. It sums up not what I intend to offer the American people, but what I intend to ask of them.
Speech accepting the Democratic presidential nomination [July 15, 1960]
- ⁵ I am not the Catholic candidate for President. I am the Democratic Party's candidate for President, who happens also to be a Catholic.
Speech to Greater Houston Ministerial Association [September 12, 1960]
- ⁶ For of those to whom much is given, much is required. And when at some future date the high court of history sits in judgment on each of us, recording whether in our brief span of service we fulfilled our responsibilities to the state, our success or failure, in whatever office we hold, will be measured by the answers to four questions: First, were we truly men of courage . . . Second, were we truly men of judgment . . . Third, were we truly men of integrity . . . Finally, were we truly men of dedication?
Speech to the Massachusetts State Legislature [January 9, 1961]
- ⁷ Let the word go forth from this time and place, to friend and foe alike, that the torch has been passed to a new generation of Americans, born in this century, tempered by war, disciplined by a hard

and bitter peace, proud of our ancient heritage, and unwilling to witness or permit the slow undoing of those human rights to which this nation has always been committed, and to which we are committed today at home and around the world.

Let every nation know, whether it wishes us well or ill, that we shall pay any price, bear any burden, meet any hardship, support any friend, oppose any foe to assure the survival and the success of liberty.

Inaugural address [January 20, 1961]

- ⁸ Let us never negotiate out of fear, but let us never fear to negotiate.
Inaugural address [January 20, 1961]
- ⁹ All this will not be finished in the first one hundred days. Nor will it be finished in the first one thousand days, nor in the life of this Administration, nor even perhaps in our lifetime on this planet. But let us begin.
Inaugural address [January 20, 1961]
- ¹⁰ And so, my fellow Americans, ask not what your country can do for you; ask what you can do for your country.²
Inaugural address [January 20, 1961]
- ¹¹ I believe this nation should commit itself to achieving the goal, before this decade is out, of landing a man on the moon and returning him safely to earth.
Address to joint session of Congress [May 25, 1961]
- ¹² There is always inequity in life. Some men are killed in a war and some men are wounded, and some men never leave the country . . . Life is unfair.
Press conference [March 21, 1962]
- ¹³ I think this is the most extraordinary collection of talent, of human knowledge, that has ever been gathered together at the White House, with the

²For, stripped of the temporary associations which gave rise to it, it is now the moment when by common consent we pause to become conscious of our national life and to rejoice in it, to recall what our country has done for each of us, and to ask ourselves what we can do for our country in return.—OLIVER WENDELL HOLMES, JR., *Address Before John Sedgwick Post No. 4, Grand Army of the Republic* [May 30, 1884]

As has often been said, the youth who loves his Alma Mater will always ask, not “What can she do for me?” but “What can I do for her?”—LE BARON RUSSELL BRIGGS [1855–1934], *Routine and Ideals* [1904], *College Life*

In the great fulfillment we must have a citizenship less concerned about what the government can do for it and more anxious about what it can do for the nation.—WARREN G[AMALIEL] HARDING [1865–1923], *Republican National Convention, Chicago* [June 7, 1916]

This thought had lain in Kennedy's mind for a long time. As far back as 1945 he had noted down in a looseleaf notebook a quotation from Rousseau: “As soon as any man says of the affairs of the state, What does it matter to me? the state may be given up as lost.”—ARTHUR M. SCHLESINGER, JR., *A Thousand Days* [1965], *prologue, footnote*

¹Music by MITCH LEIGH.

possible exception of when Thomas Jefferson dined alone.

Address at a White House dinner and reception honoring Nobel Prize winners [April 1962]

- 1 My father always told me that all businessmen were sons of bitches, but I never believed it till now.

Comment on price increases proposed by U.S. Steel [April 1962]

- 2 We don't see the end of the tunnel, but I must say I don't think it is darker than it was a year ago, and in some ways lighter.¹

Press conference [December 12, 1962]

- 3 If we cannot end now our differences, at least we can help make the world safe for diversity.

Address at American University, Washington, D.C. [June 10, 1963]

- 4 No one has been barred on account of his race from fighting or dying for America—there are no “white” or “colored” signs on the foxholes or graveyards of battle.

Message to Congress on proposed civil rights bill [June 19, 1963]

- 5 All free men, wherever they may live, are citizens of Berlin. And therefore, as a free man, I take pride in the words “Ich bin ein Berliner.”

Address at City Hall, West Berlin [June 26, 1963]

- 6 Yesterday, a shaft of light cut into the darkness. . . . For the first time, an agreement has been reached on bringing the forces of nuclear destruction under international control.

Television address in Washington [July 26, 1963]²

- 7 When power leads man toward arrogance, poetry reminds him of his limitations. When power narrows the areas of man's concern, poetry reminds him of the richness and diversity of his existence. When power corrupts, poetry cleanses, for art establishes the basic human truths which must serve as the touchstone of our judgment.

Address at Amherst College [October 26, 1963]

- 8 Washington is a city of southern efficiency and northern charm.

Remark. Quoted in ARTHUR M. SCHLESINGER, JR., A Thousand Days [1965], ch. 25

¹If we see a light at the end of the tunnel, / It's the light of an oncoming train. —ROBERT LOWELL, *Since 1939* [1977]

²In Moscow on July 25, Averell Harriman, Lord Hailsham, and Andrei Gromyko initialed the nuclear test ban treaty.

Robert [Traill Spence] Lowell

1917–1977

- 9 Christ walks on the black water. In Black Mud Darts the kingfisher. On Corpus Christi, heart, Over the drum-beat of St. Stephen's choir I hear him, *Stupor Mundi*, and the mud Flies from his hunching wings and beak—my heart,

The blue kingfisher dives on you in fire.

Colloquy in Black Rock [1946], st. 5

- 10 I will catch Christ with a greased worm.

The Drunken Fisherman [1946], st. 5

- 11 I saw the spiders marching through air, Swimming from tree to tree that mildewed day In latter August when the hay Came creaking to the barn.³

Mr. Edwards and the Spider [1946], st. 1

- 12 This is the Black Widow, death.

Mr. Edwards and the Spider, st. 5

- 13 I saw the sky descending, black and white, Not blue, on Boston.

Where the Rainbow Ends [1946], st. 1

- 14 Now Paris, our black classic, breaking up like killer kings on an Etruscan cup.

Beyond the Alps [1959]

- 15 You said:

“We poets in our youth begin in sadness; thereof in the end come despondency and madness.”

To Delmore Schwartz (Cambridge 1946) [1959]

- 16 Who asks for me, the Shelley of my age, must lay his heart out for my bed and board.

Words for Hart Crane [1959]

- 17 I doodle handlebar

moustaches on the last Russian Czar.

Grandparents [1959]

- 18 We are old-timers,

each of us holds a locked razor.

Waking in the Blue [1959]

- 19 I keep no rank nor station.

Cured, I am frizzled, stale and small.

Home After Three Months Away [1959]

- 20 Only teaching on Tuesdays, bookworming in pajamas fresh from the washer each morning,

³Jonathan Edwards [1703–1758], the Calvinist theologian, wrote at the age of twelve a series of scientific observations on the spider. See Edwards, 318:16.

I hog a whole house on Boston's
 "hardly passionate Marlborough Street."¹
Memories of West Street and Lepke [1959]

1 These are the tranquilized *Fifties*,
 and I am forty. Ought I to regret my seedtime?
 I was a fire-breathing Catholic C.O.,
 and made my manic statement,
 telling off the state and president, and then
 sat waiting sentence in the bull pen
 beside a Negro boy with curlicues
 of marijuana in his hair.

Memories of West Street and Lepke

2 Flabby, bald, lobotomized,
 he drifted in a sheepish calm,
 where no agonizing reappraisal
 jarred his concentration on the electric chair—
 hanging like an oasis in his air
 of lost connections.

Memories of West Street and Lepke

3 Tamed by *Miltown*, we lie on Mother's bed.
Man and Wife [1959]

4 Oh my *Petite*,
 clearest of all God's creatures, still all air and nerve.
Man and Wife

5 your old-fashioned tirade—
 loving, rapid, merciless—
 breaks like the Atlantic Ocean on my head.
Man and Wife

6 Gored by the climacteric of his want,
 he stalls above me like an elephant.
"To Speak of Woe That Is in Marriage" [1959]

7 My mind's not right.

A car radio bleats,
 "Love, O careless Love. . . ." I hear
 my ill-spirit sob in each blood cell,
 as if my hand were at its throat. . . .
 I myself am hell;
 nobody's here.² *Skunk Hour [1959], st. 5, 6*

8 Father, forgive me
 my injuries,
 as I forgive
 those I
 have injured!

You never climbed
 Mount Zion, yet left
 dinosaur

¹The quotation is from Henry James.

²Ellipses are in the original text.

death-steps on the crust,
 where I must walk. *Middle Age [1964], st. 3, 4*

9 We are like a lot of wild
 spiders crying together,
 but without tears. *Fall 1961 [1964], st. 4*

10 I am tired. Everyone's tired of my turmoil.
Eye and Tooth [1964], st. 9

11 Two months after marching through Boston,
 half the regiment was dead;
 at the dedication,
 William James could almost hear the bronze
 Negroes³ breathe.

Their monument sticks like a fishbone
 in the city's throat.
 Its Colonel is as lean
 as a compass-needle.

He has an angry wrenlike vigilance,
 a greyhound's gentle tautness;
 he seems to wince at pleasure,
 and suffocate for privacy.
For the Union Dead [1964], st. 7-9

12 on Boylston Street, a commercial photograph
 shows Hiroshima boiling.
For the Union Dead, st. 14

13 When I crouch to my television set,
 the drained faces of Negro school-children rise like
 balloons. *For the Union Dead, st. 15*

14 The Aquarium is gone. Everywhere,
 giant finned cars nose forward like fish;
 a savage servility
 slides by on grease. *For the Union Dead, st. 17*

15 We beg delinquents for our life.
Central Park. In the New York Review
[October 1965]

16 O to break loose, like the chinook
 salmon jumping and falling back,
 nosing up to the impossible
 stone and bone-crushing waterfall.
Waking Early Sunday Morning [1967], st. 1

17 Pity the planet, all joy gone
 from this sweet volcanic cone;
 peace to our children when they fall
 in small war on the heels of small
 war. *Waking Early Sunday Morning, last stanza*

³On the Saint-Gaudens monument to Colonel Robert Gould Shaw and the 54th Massachusetts Regiment.

There on foot go the dark outcasts, so true to nature that one can almost hear them breathing as they march.—WILLIAM JAMES, *Oration at Dedication of the Monument* [May 31, 1897]

See Charles W. Eliot, 556:3, and Paul L. Dunbar, 660:3.

- 1 Rome, if built at all, must be built in a day.
Marcus Cato 234–149 B.C. [1973]
- 2 No one like one's mother and father ever lived.
Returning [1973]
- 3 After loving you so much, can I forget
you for eternity, and have no other choice?
Obit [1973]
- 4 The line must terminate.
Yet my heart rises, I know I've gladdened a lifetime
knotting, undoing a fishnet of tarred rope;
the net will hang on the wall when the fish are
eaten,
nailed like illegible bronze on the futureless future.
Fishnet [1973]
- 5 If I could go through it all again,
the slender iron rungs of growing up,
I would be as young as any,
a child lost
in unreality and loud music. *Realities [1977]*
- 6 It has taken me the time since you died
to discover you are as human as I am . . .
if I am. *To Mother [1977]*
- 7 I—
really I can do little,
as little now as then,
about the infernal fires—
I cannot blow out a match. *Grass Fires [1977]*
- 8 We are poor passing facts,
warned by that to give
each figure in the photograph
his living name. *Epilogue [1977]*

Carson [Smith] McCullers

1917–1967

- 9 This was the summer when for a long time she
had not been a member. She belonged to no club
and was a member of nothing in the world. Frankie
had become an unjoined person who hung around
in the doorways, and she was afraid.
The Member of the Wedding [1946], ch. 1
- 10 If you walk along the main street on an August
afternoon there is nothing whatsoever to do.
The Ballad of the Sad Cafe [1951]

Jessica Mitford

1917–1996

- 11 O grave, where is thy victory? Where, indeed.
Many a badly stung survivor, faced with the after-
math of some relative's funeral, has ruefully con-

cluded that the victory has been won hands down
by a funeral establishment.

The American Way of Death [1963], ch. 1

Arthur M[eier] Schlesinger, Jr.

1917–

- 12 Above all he [John F. Kennedy] gave the world
for an imperishable moment the vision of a leader
who greatly understood the terror and the hope,
the diversity and the possibility, of life on this planet
and who made people look beyond nation and race
to the future of humanity.
A Thousand Days [1965], ch. 37
- 13 The answer to the runaway Presidency is not the
messenger-boy Presidency. The American democ-
racy must discover a middle ground between mak-
ing the President a czar and making him a puppet.
The Imperial Presidency [1973], preface
- 14 Suppose . . . that Lenin had died of typhus in
Siberia in 1895 and Hitler had been killed on the
western front in 1916. What would the twentieth
century have looked like now?
The Cycles of American History [1986]

William H[ollingsworth] Whyte, Jr.

1917–1999

- 15 This book is about the organization man. If the
term is vague, it is because I can think of no other
way to describe the people I am talking about. . . .
They are the ones of our middle class who have left
home, spiritually as well as physically, to take the
vows of organization life, and it is they who are the
mind and soul of our great self-perpetuating institu-
tions. *The Organization Man [1956], pt. I, ch. 1*

Spiro T[heodore] Agnew

1918–1996

- 16 To some extent, if you've seen one city slum
you've seen them all.
*Election campaign speech at Detroit
[October 18, 1968]*

Leonard Bernstein

1918–1990

- 17 The key to the mystery of a great artist: that for
reasons unknown to him or to anyone else, he will
give away his energies and his life just to make sure

that one note follows another inevitably. . . . The composer, by doing this, leaves us at the finish with the feeling that something is right in the world, that something checks throughout, something that follows its own laws consistently, something we can trust, that will never let us down.

The Joy of Music [1959]. Beethoven's Fifth Symphony

[James] Harlan Cleveland

1918–

- 1 The Revolution of Rising Expectations.¹
Title of speech at Colgate University [1949]

Richard P[hillips] Feynman

1918–1988

- 2 You know how it always is, every new idea, it takes a generation or two until it becomes obvious that there's no real problem. I cannot define the real problem, but I'm not sure there's no real problem. *Simulating Physics with Computers [1982]*
- 3 For a successful technology, reality must take precedence over public relations, for nature cannot be fooled.
Report on space shuttle Challenger disaster [1986]

Corita Kent

1918–1986

- 4 There are so many hungry people that God cannot appear to them except in the form of bread.
Enriched Bread (silkscreen) [1965]

Ann Landers [Esther P. Lederer]

1918–2002

- 5 Women complain about sex more often than men. Their gripes fall into two major categories: (1) Not enough. (2) Too much.
Truth Is Stranger . . . [1968], ch. 2

¹Remembering Edmund Burke's famous commentary on the turbulence of his time, I called [a speech at Colgate University] "Reflections on the Revolution of Rising Expectations." The phrase has since been attributed to nearly every literate American of our time, but I think this was the first time that phrase saw the light of day.—HARLAN CLEVELAND, *The Evolution of Rising Responsibility, address before the U.N.* [December 13, 1964]

Alan Jay Lerner

1918–1986

- 6 Oh, wouldn't it be lovely?
My Fair Lady [1956],² act I, Wouldn't It Be Lovely?
- 7 They're always throwing goodness at you
But with a little bit of luck
A man can duck.
My Fair Lady, I, With a Little Bit of Luck
- 8 The rain in Spain stays mainly in the plain.
My Fair Lady, I, The Rain in Spain
- 9 In Hertford, Hereford and Hampshire, hurricanes hardly happen.
My Fair Lady, I, The Rain in Spain
- 10 I could have danced all night!
My Fair Lady, I, I Could Have Danced All Night!
- 11 Get me to the church on time!
My Fair Lady, II, Get Me to the Church on Time
- 12 Why can't a woman be more like a man?
My Fair Lady, II, A Hymn to Him
- 13 I've grown accustomed . . . to her face.³
My Fair Lady, II, I've Grown Accustomed to Her Face
- 14 Don't let it be forgot
That once there was a spot
For one brief shining moment that was known
As Camelot. *Camelot [1960],² end*

Nelson [Rolihlahla] Mandela

1918–

- 15 I have fought against white domination, and I have fought against black domination. I have cherished the ideal of a democratic and free society in which all persons will live together in harmony and with equal opportunities. It is an ideal which I hope to live for and achieve. But, if needs be, it is an ideal for which I am prepared to die.
Statement in the dock [April 20, 1964]⁴
- 16 Only free men can negotiate; prisoners cannot enter into contracts.
Statement from prison [February 10, 1985]

²Music by FREDERICK LOEWE.

Musical based on GEORGE BERNARD SHAW'S *Pygmalion*. See Shaw, 610:4–610:8.

³Ellipses are in the original text.

⁴Also quoted by him on his release from prison [February 11, 1990].

- 1 I am not truly free if I am taking away someone else's freedom, just as surely as I am not free when my freedom is taken away from me. The oppressed and the oppressor alike are robbed of their humanity.
Long Walk to Freedom [1994]

Edwin O'Connor

1918–1968

- 2 “God be good to the man,” she said. “He was mean as a panther, but good luck to him.”
The Last Hurrah [1956], ch. 8
- 3 I'm not just an elected official of the city; I'm a tribal chieftain as well.
The Last Hurrah, 8

Anwar al-Sadat

1918–1981

- 4 Land is immortal, for it harbors the mysteries of creation.
In Search of Identity [1978], ch. 1
- 5 A man's village is his peace of mind.
In Search of Identity, 2
- 6 Peace is much more precious than a piece of land.
Speech in Cairo [March 8, 1978]
- 7 Let there be no more war or bloodshed between Arabs and Israelis. Let there be no more suffering or denial of rights. Let there be no more despair or loss of faith.
On signing the Egyptian–Israeli peace treaty, Washington, D.C. [March 26, 1979]¹

Alexander Isayevich Solzhenitsyn

1918–

- 8 A great writer is, so to speak, a second government in his country. And for that reason no regime has ever loved great writers, only minor ones.
The First Circle [1964]²
- 9 There was peace in their hearts. They were filled with the fearlessness of those who have lost *everything*, the fearlessness which is not easy to come by but which endures.
The First Circle
- 10 The sole substitute for an experience which we have not ourselves lived through is art and literature.
Nobel Lecture [1972]

¹See Begin, 789:9.

²Translated by THOMAS P. WHITNEY.

- 11 Literature transmits incontrovertible condensed experience . . . from generation to generation. In this way literature becomes the living memory of a nation.
Nobel Lecture

- 12 Violence does not and cannot exist by itself; it is invariably intertwined with *the lie*.
Nobel Lecture

- 13 The Kolyma was the greatest and most famous island, the pole of ferocity of that amazing country of Gulag, which, though scattered in an archipelago geographically, was, in the psychological sense, fused into a continent—an almost invisible, almost imperceptible country inhabited by the Zek people.
The Gulag Archipelago 1918–1956 [1974, in translation],² I, preface

- 14 The Western world has lost its civil courage, both as a whole and separately, in each country, each government, each political party, and of course in the United Nations.

The Exhausted West. Commencement address at Harvard University [June 8, 1978]

- 15 I have spent all my life under a Communist regime, and I will tell you that a society without any objective legal scale is a terrible one indeed. But a society with no other scale but the legal one is not quite worthy of man either.

The Exhausted West. Commencement address at Harvard University

Muriel Spark

1918–

- 16 The one certain way for a woman to hold a man is to leave him for religion.

The Comforters [1957], ch. 1

- 17 I am putting old heads on your young shoulders . . . and all my pupils are the *crème de la crème*.

The Prime of Miss Jean Brodie [1962], ch. 1

- 18 Give me a girl at an impressionable age, and she is mine for life.
The Prime of Miss Jean Brodie, 1

- 19 One's prime is elusive. You little girls, when you grow up, must be on the alert to recognize your prime at whatever time of your life it may occur.

The Prime of Miss Jean Brodie, 1

- 20 It is one of the secrets of Nature in its mood of mockery that fine weather lays a heavier weight on the mind and hearts of the depressed and the inwardly tormented than does a really bad day with dark rain sniveling continuously and sympathetically from a dirty sky.

Territorial Rights [1979], ch. 3

Daniel Bell

1919–

- 1 Capitalism, it is said, is a system wherein man exploits man. And communism—is vice versa.

The End of Ideology [1960]

Robert L. Heilbroner

1919–

- 2 [The great economists] can be called the worldly philosophers, for they sought to embrace in a scheme of philosophy the most worldly of all of man's activities—his drive for wealth.

The Worldly Philosophers [1953]. *Introduction*

- 3 Less than seventy-five years after it officially began, the contest between capitalism and socialism is over: capitalism has won.

Reflections: The Triumph of Capitalism, in The New Yorker [January 23, 1989]

Pauline Kael

1919–2001

- 4 The words “Kiss Kiss Bang Bang,” which I saw on an Italian movie poster, are perhaps the briefest statement imaginable of the basic appeal of movies.

Kiss Kiss Bang Bang [1968]. *A Note on the Title*

Doris Lessing

1919–

- 5 A woman without a man cannot meet a man, any man, of any age, without thinking, even if it's for a half-second. Perhaps this is *the* man.

The Golden Notebook [1962]. *Free Women*, 5

- 6 None of you [men] ask for anything—except everything, but just for so long as you need it.

The Golden Notebook. *Free Women*, 5

Primo Levi

1919–1987

- 7 The dark echoed with outlandish orders in that curt, barbaric barking of Germans in command which seems to give vent to a millennial anger.

Survival in Auschwitz [1960],¹ ch. 2

- 8 I am not even alive enough to know how to kill myself.

Survival in Auschwitz, 15

- 9 Today I think that if for no other reason than that an Auschwitz existed, no one in our age should speak of Providence.

Survival in Auschwitz, 17

[Wladziu Valentino; Lee] Liberace

1919–1987

- 10 I cried all the way to the bank.

Liberace: An Autobiography [1973], ch. 2

Laurence J[ohnston] Peter

1919–1990

- 11 In a hierarchy, every employee tends to rise to his level of incompetence.

The Peter Principle [1969]

- 12 If you don't know where you're going, you will probably end up somewhere else.

The Peter Principle

- 13 *Lateral Arabesque*—a pseudo-promotion consisting of a new title and a new work place.

The Peter Principle

J[erome] D[avid] Salinger

1919–

- 14 I keep picturing all these little kids playing some game in this big field of rye. . . . If they're running and they don't look where they're going I have to come out from somewhere and *catch* them. That's all I'd do all day. I'd just be the catcher in the rye and all. I know it's crazy.²

The Catcher in the Rye [1951], ch. 22

- 15 There isn't anyone *anywhere* that isn't Seymour's Fat Lady. Don't you know that? Don't you know that goddam secret yet? And don't you know—*listen* to me, now—*don't you know who that Fat Lady really is?* . . . Ah, buddy. Ah, buddy. It's Christ Himself. Christ Himself, buddy.³

Franny and Zooey [1961]

Pete [Peter] Seeger

1919–

- 16 Where have all the flowers gone?

The girls have picked them every one.

Oh, when will they ever learn?

Where Have All the Flowers Gone? [1961]

²See Anonymous, 845:20.

³Ellipses are in the original text.

¹Translated by STUART WOOLF.

1 We're waist deep in the Big Muddy
 And the big fool says to push on.
Waist Deep in the Big Muddy [1967]

May Swenson
 1919–1989

2 Body my house
 my horse my hound
 what will I do
 when you are fallen

Question [1954], st. 1

3 Where can I go
 without my mount
 all eager and quick
 How will I know
 in thicket ahead
 is danger or treasure
 when Body my good
 bright dog is dead

Question, st. 3

4 The summer that I was ten—
 Can it be there was only one
 summer that I was ten?

The Centaur [1958]

5 Youth is given. One must put it away
 like a doll in a closet,
 take it out and play with it only
 on holidays. *How to Be Old [1963]*

6 It's done
 on a diamond,
 and for fun.
 It's about
 home, and it's
 about run. *Analysis of Baseball [1963]*

7 My face
 a negative in the slate
 window,
 I sit
 in a lit
 corridor that races
 through a dark
 one. *Riding the "A" [1963]*

George [Corley] Wallace
 1919–1998

8 I draw the line in the dust and toss the gauntlet
 before the feet of tyranny. And I say, Segregation
 now! Segregation tomorrow! Segregation forever!
Inaugural address as governor of Alabama
[January 14, 1963]

Bella [Savitzky] Abzug
 1920–1998

9 There are those who say I'm impatient, impetu-
 ous, uppity, rude, profane, brash and overbearing. . . .
 But whatever I am—and this ought to be made very
 clear at the outset—I am a very serious woman.
Bella! [1972]

Paul Celan [Antschel]
 1920–1970

10 Black milk of daybreak we drink you at night
 we drink you at noon death is a master from
 Germany
 we drink you at sundown and in the morning
 we drink
 and we drink you
 death is a master from Germany his eyes are
 blue . . .
 he sets his pack on to us he grants us a grave in
 the air
 he plays with the serpents and daydreams death
 is a master
 from Germany *Death Fugue [1952]¹*

P[hyllis] D[orothy] [White] James
 1920–

11 That's all one asks of a sermon. No possible rele-
 vance to anything but itself.
The Skull Beneath the Skin [1982], bk. V, ch. 1

Pope John Paul II [Karol Wojtyla]
 1920–

12 The greatness of work is inside man.
Easter Vigil and Other Poems [1979].
The Quarry, I, Material

13 We must ask ourselves whether there will con-
 tinue to accumulate over the heads of this new
 generation of children the threat of common exter-
 mination. . . . Are the children to receive the arms
 race from us as a necessary inheritance?
Speech at the United Nations
[October 2, 1979]

14 You are our dearly beloved brothers, and in a
 certain way, it could be said that you are our elder
 brothers.
On visit to the Synagogue of Rome
[April 13, 1986]

¹Translated from the German, *Todesfuge*, by MICHAEL HAMBURGER.

Timothy Leary

1920–1996

- 1 Turn On, Tune In, Drop Out.
Slogan (title of lecture) [1967]

Ernest Lehman

1920–

- 2 I allowed the soothing music and the muted sounds of the city and the rich, sweet smell of success that permeated the room to lull my senses.
Tell Me about It Tomorrow (novella) [1950], retitled The Sweet Smell of Success [1957]¹

Howard Nemerov

1920–1991

- 3 Flaubert wanted to write a novel
About nothing. *Style [1967]*
- 4 His lordly darkness decked in filth
Bearded with weed like a lady's favor,
He is a black planet.
The Blue Swallows [1967]. The Mud Turtle
- 5 There is in space a small black hole
Through which, say our astronomers,
The whole damn thing, the universe,
Must one day fall. That will be all.
Cosmic Comics [1975]
- 6 When Moses in Horeb struck the rock,
And water came forth out of the rock,
Some of the people were annoyed with Moses
And said he should have used a fancier stick.
On Certain Wits [1977]
- 7 The world is full of mostly invisible things,
And there is no way but putting the mind's eye,
Or its nose, in a book, to find them out,
Things like the square root of Everest
Or how many times Byron goes into Texas,
Or whether the law of the excluded middle
Applies west of the Rockies.
To David, about His Education [1977]

Mario Puzo

1920–1999

- 8 I'll make him an offer he can't refuse.
The Godfather [1969]

John Paul Stevens

1920–

- 9 Although we may never know with complete certainty the identity of the winner of this year's presidential election, the identity of the loser is perfectly clear. It is the nation's confidence in the judge as an impartial guardian of the rule of law.
Dissenting opinion in U.S. Supreme Court, Bush v. Gore [December 12, 2000]

Stewart [Lee] Udall

1920–

- 10 The most common trait of all primitive peoples is a reverence for the lifegiving earth, and the native American shared this elemental ethic: the land was alive to his loving touch, and he, its son, was brother to all creatures.
The Quiet Crisis [1963], ch. 1
- 11 A land ethic for tomorrow should be as honest as Thoreau's *Walden*, and as comprehensive as the sensitive science of ecology. It should stress the oneness of our resources and the live-and-help-live logic of the great chain of life. If, in our haste to "progress," the economics of ecology are disregarded by citizens and policy makers alike, the result will be an ugly America. *The Quiet Crisis, 14*

Sloan Wilson

1920–

- 12 The Man in the Gray Flannel Suit.
Title of novel [1955]

Rodney Dangerfield [Jacob Cohen]

1921–

- 13 I can't get no respect. *Comedy signature line*

Alexander Dubček

1921–1992

- 14 Socialism with a human face.
Slogan of the Prague Spring [1968]

Betty [Naomi] Friedan

1921–

- 15 The problem lay buried, unspoken, for many years in the minds of American women. It was a strange stirring, a sense of dissatisfaction, a yearning that

¹*Sweet Smell of Success (screenplay) [1957], (musical) [2002]*

women suffered in the middle of the twentieth century in the United States. Each suburban wife struggled with it alone. As she made the beds, shopped for groceries, matched slipcover material, ate peanut butter sandwiches with her children, chauffeured Cub Scouts and Brownies, lay beside her husband at night—she was afraid to ask even of herself the silent question—“Is this all?”

The Feminine Mystique [1963], ch. 1

- 1 The problem that has no name—which is simply the fact that American women are kept from growing to their full human capacities—is taking a far greater toll on the physical and mental health of our country than any known disease.

The Feminine Mystique, 14

- 2 This uneasy sense of battles won, only to be fought over again, of battles that should have been won, according to all the rules, and yet are not, of battles that suddenly one does not really want to win, and the weariness of battle altogether—how many women feel it? *The Second Stage* [1981]

Bill [William Henry] Mauldin

1921–

- 3 I feel like a fugitive from th’ law of averages.
Up Front [1945]. *Caption for cartoon*
- 4 Look at an infantryman’s eyes and you can tell how much war he has seen.
Up Front. Caption for cartoon
- 5 Beautiful view. Is there one for the enlisted men?
Up Front. Caption for cartoon

Julius K[ambarage] Nyerere

1921–1999

- 6 The survival of our wildlife is a matter of grave concern to all of us in Africa. These wild creatures amid the wild places they inhabit are not only important as a source of wonder and inspiration but are an integral part of our natural resources and of our future livelihood and well-being.

The Arusha Declaration, Tanganyika
[September 1961]

Gene [Eugene Wesley] Roddenberry

1921–1991

- 7 Space—the final frontier . . . These are the voyages of the starship *Enterprise*. Its five-year mission: to explore strange new worlds, to seek out new life

and new civilizations, to boldly go where no man has gone before.

Star Trek (television series) [1966–1969]

Andrei Dmitrievich Sakharov

1921–1989

- 8 A thermonuclear war cannot be considered a continuation of politics by other means. It would be a means to universal suicide.

Progress, Coexistence, and Intellectual Freedom [1968]

- 9 Intellectual freedom is the only guarantee of a scientific-democratic approach to politics, economic development, and culture.

Progress, Coexistence, and Intellectual Freedom

- 10 Profound thoughts arise only in debate, with a possibility of counterargument, only when there is a possibility of expressing not only correct ideas but also dubious ideas.

Progress, Coexistence, and Intellectual Freedom

Peter Ustinov

1921–

- 11 The young need old men. They need men who are not ashamed of age, not pathetic imitations of themselves. . . . Parents are the bones on which children sharpen their teeth. *Dear Me* [1977], ch. 18

Richard [Purdy] Wilbur

1921–

- 12 But up in his room by artificial light
My father paints the summer.
My Father Paints the Summer [1947]
- 13 The beautiful changes as a forest is changed
By a chameleon’s tuning his skin to it.
The Beautiful Changes [1947], st. 2
- 14 I dreamt the past was never past redeeming:
But whether this was false or honest dreaming
I beg death’s pardon now. And mourn the dead.
The Pardon [1950], *last stanza*

- 15 The eyes open to a cry of pulleys,
And spirited from sleep, the astounded soul
Hangs for a moment bodiless and simple
as false dawn.

Outside the open window

The morning air is all awash with angels.

Love Calls Us to the Things of This World [1956]

1 The soul shrinks
 From all that it is about to remember,
 From the punctual rape of every blessed day,
 And cries,
 “Oh, let there be nothing on earth but laundry,
 Nothing but rosy hands in the rising steam
 And clear dances done in the sight of heaven.”
Love Calls Us to the Things of This World

2 Mind in its purest play is like some bat
 That beats about in caverns all alone,
 Contriving by a kind of senseless wit
 Not to conclude against a wall of stone.
 It has no need to falter or explore;
 Darkly it knows what obstacles are there,
 And so may weave and flutter, dip and soar
 In perfect courses through the blackest air.
 And has this simile a like perfection?
 The mind is like a bat. Precisely. Save
 That in the very happiest intellection
 A graceful error may correct the cave.

Mind [1956]

3 The werewolf’s painful change. Turning his head
 away
 On the sweaty bolster, he tries to remember
 The mood of manhood,
 But lies at last, as always,
 Letting it happen, the fierce fur soft to his face,
 Hearing with sharper ears. *Beasts [1956], st. 3, 4*

4 Ask us, prophet, how we shall call
 Our natures forth when that live tongue is all
 Dispelled, that glass obscured or broken
 In which we have said the rose of our love and the
 clean
 Horse of our courage, in which beheld
 The singing locust of the soul unshelled,
 And all we mean or wish to mean.
Advice to a Prophet [1961], st. 7, 8

5 All bitter things conduce to sweet,
 As this example shows;
 Without the little spirochete
 We’d have no chocolate to eat,
 Nor would tobacco’s fragrance greet
 The European nose.
Pangloss’s Song: A Comic Opera Lyric [1961]¹

6 What can I do but move
 From folly to defeat,
 And call that sorrow sweet
 That teaches us to see
 The final face of love
 In what we cannot be?
Someone Talking to Himself [1961], last stanza

7 All that we do
 Is touched with ocean, yet we remain
 On the shore of what we know.
For Dudley [1969]

8 What you hope for
 Is that at some point of the pointless journey,
 Indoors or out, and when you least expect it,
 Right in the middle of your stride, like that,
 So neatly that you never feel a thing,
 The kind assassin Sleep will draw a bead
 And blow your brains out.
Walking to Sleep [1969]

9 In her room at the prow of the house
 Where light breaks, and the windows are tossed
 with linden,
 My daughter is writing a story.
The Writer [1976]

Whitney M[oore] Young, Jr.

1921–1971

10 Black is beautiful when it is a slum kid studying
 to enter college, when it is a man learning new skills
 for a new job, or a slum mother battling to give her
 kids a chance for a better life. But white is beautiful,
 too, when it helps change society to make our system
 work for black people also. White is ugly when it
 oppresses blacks—and so is black ugly when
 black people exploit other blacks. No race has a monopoly
 on vice or virtue, and the worth of an individual
 is not related to the color of his skin.
*Beyond Racism: Building an Open Society
 [1969], ch. 4*

Sir Kingsley Amis

1922–1995

11 A dusty thudding in his head made the scene before
 him beat like a pulse. His mouth had been used
 as a latrine by some small creature of the night, and
 then as its mausoleum. During the night, too, he’d
 somehow been on a cross-country run and then
 been expertly beaten up by secret police. He felt
 bad.
Lucky Jim [1954], ch. 6

12 Death has got something to be said for it:
 There’s no need to get out of bed for it;
 Wherever you may be,
 They bring it to you, free.
Delivery Guaranteed [1979]

¹See Hellman, 770:15.

Jack Kerouac

1922–1969

- 1 We're a *beat* generation.¹
Remark [November 1948]. From JOHN CLELLON HOLMES, Nothing More to Declare [1967]
- 2 But then they danced down the street like dingedodies, and I shambled after as I've been doing all my life after people who interest me, because the only people for me are the mad ones, the ones who are mad to live, mad to talk, mad to be saved, desirous of everything at the same time, the ones who never yawn or say a commonplace thing, but burn, burn, burn like fabulous yellow roman candles exploding like spiders across the stars and in the middle you see the blue centerlight pop and everybody goes "Awww!" *On the Road [1957]*

Philip Larkin

1922–1985

- 3 Why should I let the toad *work*
 Squat on my life?
 Can't I use my wit as a pitchfork
 And drive the brute off? *Toads [1955]*
- 4 Marrying left your maiden name disused.
Maiden Name [1955]
- 5 Give me your arm, old toad;
 Help me down Cemetery Road.
Toads Revisited [1964]
- 6 Sexual intercourse began
 In nineteen sixty-three
 (Which was rather late for me)—
 Between the end of the *Chatterley* ban
 And the Beatles' first LP.
Annus Mirabilis [1974]
- 7 One of those old-type *natural* fouled-up guys.
Posterity [1974]
- 8 They fuck you up, your mum and dad.
 They may not mean to, but they do.
 They fill you with the faults they had
 And add some extra, just for you.
This Be The Verse [1974]
- 9 Perhaps being old is having lighted rooms
 Inside your head, and people in them, acting.
 People you know, yet can't quite name.
The Old Fools [1974]

¹A man is beat whenever he goes for broke and wagers the sum of his resources on a single number; and the young generation has done that continually from early youth.—JOHN CLELLON HOLMES [1906–1988], "This Is the Beat Generation," *New York Times Magazine* [November 16, 1952].

- 10 Deprivation is for me what daffodils were for Wordsworth.² *Remark in interview [1979]*

John G[illespie] Magee, Jr.

1922–1941

- 11 Oh! I have slipped the surly bonds of Earth
 And danced the skies on laughter-silvered wings;
 Sunward I've climbed, and joined the tumbling
 mirth
 Of sun-split clouds,—and done a hundred things
 You have not dreamed of—wheeled and soared
 and swung
 High in the sunlit silence. Hov'ring there,
 I've chased the shouting wind along, and flung
 My eager craft through footless halls of air . . .
- Up, up the long, delirious, burning blue
 I've topped the wind-swept heights with easy grace
 Where never lark nor ever eagle flew—
 And, while with silent lifting mind I've trod
 The high untrespassed sanctity of space,
 Put out my hand, and touched the face of God.
*High Flight [1941]*³

Bob Merrill

1922–1998

- 12 People, people who need people
 Are the luckiest people in the world.
*People [1963]*⁴

John A. Powers

1922–1980

- 13 All systems go. Everything is A-OK.
*Statement as public information officer for
 U.S. space program [1959–1964]*

Alain Robbe-Grillet

1922–

- 14 The true writer has nothing to say. What counts
 is the way he says it.⁵
For a New Novel [1963]

²See Wordsworth, 394:4–394:8.

³Ellipses are in the original text.

⁴Music by JULE STYNE.

⁵Le véritable écrivain n'a rien à dire, il a seulement une manière de le dire.

Alice S[chaerr] Rossi

1922–

- 1 The single most impressive fact about the attempt by American women to obtain the right to vote is how long it took.

The Feminist Papers [1973]. Along the Suffrage Trail

Charles M[onroe] Schulz

1922–2000

- 2 *It was a dark and stormy night.*¹ Suddenly a scream pierced the air. . . . Good writing takes enormous concentration.

Peanuts (comic strip)

- 3 That's the only dog I know who can smell someone just *thinking* about food.

Peanuts (comic strip)

- 4 Big sisters are the crab grass in the lawn of life.

Peanuts (comic strip)

- 5 [*Linus*]: After you've died, do you get to come back?

[*Charlie Brown*]: If they stamp your hand.

Peanuts (comic strip)

Joseph Stefano

1922–

- 6 A boy's best friend is his mother.

Psycho (screenplay) [1960], spoken by Anthony Perkins

Jesse Marvin Unruh

1922–1987

- 7 Money is the mother's milk of politics.

Remark

Kurt Vonnegut, Jr.

1922–

- 8 So it goes.

Slaughterhouse-Five [1969], ch. 1 and passim

- 9 You know—we've had to imagine the war here, and we have imagined that it was being fought by aging men like ourselves. We had forgotten that wars were fought by babies. When I saw those freshly shaved faces, it was a shock. "My God, my God—" I said to myself, "it's the Children's Crusade."

Slaughterhouse-Five, 5

¹See Bulwer-Lytton, 452:12.

- 10 High school is closer to the core of the American experience than anything else I can think of.

From his introduction to Our Time Is Now: Notes from the High School Underground, edited by JOHN BIRMINGHAM [1970]

Italo Calvino

1923–1985

- 11 I have tried to remove weight, sometimes from people, sometimes from heavenly bodies, sometimes from cities; above all I have tried to remove weight from the structure of stories and from language.

Six Memos for the Next Millennium [1988]

Paddy Chayevsky

1923–1981

- 12 I'm mad as hell, and I'm not going to take it any more.

Network, screenplay [1976]

James Dickey

1923–1997

- 13 A shudder of joy runs up
The trunk: the needles tingle;
One bird uncontrollably cries.
The wind changes round, and I stir
Within another's life. Whose life?

In the Tree House at Night [1962]

- 14 And I to my motorcycle
Parked like the soul of the junkyard
Restored, a bicycle fleshed
With power, and tore off
Up Highway 106, continually
Drunk on the wind in my mouth,
Wringing the handlebar for speed,
Wild to be wreckage forever.

Cherrylog Road [1963]

- 15 All families lie together, though some are burned alive.

The others try to feel

For them. Some can, it is often said.

The Firebombing [1965]

- 16 I saw for a blazing moment
The great grassy world from both sides,
Man and beast in the round of their need,
And the hill wind stirred in my wool.

The Sheep Child [1967]

- 17 All day I climb myself
Bowlegged up those damned poles rooster-
heeled in all

Kinds of weather.

Power and Light [1967]

1 And this is the house I pass through on my way
To power and light. *Power and Light*

2 We have all been in rooms
We cannot die in. *Adultery [1967]*

3 Nothing can come
of this nothing can come
Of us: of me with my grim techniques
Or you who have sealed your womb
With a ring of convulsive rubber:

Although we come together,
Nothing will come of us. *Adultery [1967]*

4 Your moves are exactly right
For a few things in this world.
Encounter in the Cage Country [1967]

Robert B. Elliott

1923–

and

Raymond H. Goulding

1922–1990

5 Hang by your thumbs, everybody! Write if you
get work!
*Bob and Ray radio show [1946], signature
closing lines*

Nadine Gordimer

1923–

6 That was one of the things she held against mis-
sionaries: how they stressed Christ's submission to
humiliation, and so had conditioned the people of
Africa to humiliation by the white man.
Not for Publication [1965], title story

7 She filled her house with blacks, and white par-
sons who went around preaching Jesus was a revo-
lutionary, and then when the police walked in she
was surprised. *The Conversationist [1974]*

Joseph Heller

1923–1999

8 He had decided to live forever or die in the at-
tempt, and his only mission each time he went up
was to come down alive. *Catch-22 [1961], ch. 3*

9 There was only one catch and that was Catch-
22, which specified that a concern for one's own
safety in the face of dangers that were real and im-
mediate was the process of a rational mind. Orr was

crazy and could be grounded. All he had to do was
ask; and as soon as he did, he would no longer be
crazy and would have to fly more missions. . . . If he
flew them he was crazy and didn't have to; but if he
didn't want to he was sane and had to. . . . "That's
some catch, that Catch-22," he [Yossarian] ob-
served. "It's the best there is," Doc Daneeka
agreed. *Catch-22, 5*

Henry [Alfred] Kissinger

1923–

- 10 Power is the great aphrodisiac.¹
In the New York Times [January 19, 1971]
- 11 History knows no resting places and no plateaus.
White House Years [1979], ch. 3
- 12 A conventional army loses if it does not win. The
guerrilla army wins if it does not lose.
*The Vietnam Negotiation, in Foreign Affairs
[January 1969]*
- 13 [Richard Nixon] would have been a great, great
man had somebody loved him.
*Quoted in STEPHEN AMBROSE, Nixon: Ruin
and Recovery 1973–1990 [1991]*

Denise Levertov

1923–1999

- 14 I like to find
what's not found
at once, but lies
within something of another nature
in repose, distinct. *Pleasures [1959]*
- 15 Marvelous Truth, confront us
at every turn,
in every guise. *Matins [1962], VII*
- 16 Two by two in the ark of
the ache of it.
The Ache of Marriage [1964]

Norman Mailer

1923–

- 17 In the air the Pentagon would then, went the
presumption, turn orange and vibrate until all evil
emissions had fled this levitation. At that point the
war in Vietnam would end.
The Armies of the Night [1968], pt. III, ch. 5
- 18 A night journey on a bus was one of the few
times when everything ambitious, wild, overcon-

¹Also quoted as: Power is the ultimate aphrodisiac.

ceived, hopeless, garish, and suffocatingly technical in American life nonetheless came together long enough to give the citizens a little peace, for it was only when they were on the move that Americans could feel anchored in their memories.

The Armies of the Night, IV, 5

1 So we think of Marilyn who was every man's love affair with America, Marilyn Monroe who was blonde and beautiful and had a sweet little rinky-dink of a voice and all the cleanliness of all the clean American backyards. She was our angel, the sweet angel of sex, and the sugar of sex came up from her like a resonance of sound in the clearest grain of a violin.

Marilyn [1973], ch. 1

2 Then the Warden said, "Do you have anything you'd like to say?" and Gary looked up at the ceiling and hesitated, then said, "Let's do it." That was it.

The Executioner's Song [1979], ch. 38

Hank Williams

1923–1953

3 Hear that lonesome whippoorwill?

He sounds too blue to fly.

The midnight train is whining low,

I'm so lonesome I could cry.

I'm So Lonesome I Could Cry [1942]

James Baldwin

1924–1987

4 My life, my *real* life, was in danger, and not from anything other people might do but from the hatred I carried in my own heart.

Notes of a Native Son [1955], title essay

5 Harlem had needed something to smash. To smash something is the ghetto's chronic need.

Notes of a Native Son, title essay

6 If we do not now dare everything, the fulfillment of that prophecy, re-created from the Bible in song by a slave, is upon us: *God gave Noah the rainbow sign, No more water, the fire next time!*

The Fire Next Time [1963], end

Robert Bolt

1924–1995

7 The law is not a "light" for you or any man to see by; the law is not an instrument of any kind. The law is a causeway upon which, so long as he keeps to it, a citizen may walk safely.

A Man for All Seasons [1960], act II

George [Herbert Walker] Bush

1924–

8 Voodoo economics.

Remark, presidential primary campaign [1980]

9 We are a nation of communities, of tens and tens of thousands of ethnic, religious, social, business, labor union, neighborhood, regional and other organizations, all of them varied, voluntary, and unique . . . a brilliant diversity spread like stars, like a thousand points of light in a broad and peaceful sky.¹

Acceptance speech, Republican National Convention, New Orleans [August 18, 1988]

10 The Congress will push me to raise taxes, and I'll say no, and they'll push, and I'll say no, and they'll push again. And all I can say to them is read my lips: No New Taxes.

Acceptance speech, Republican National Convention, New Orleans [August 18, 1988]

11 I want a kinder, gentler nation.

Acceptance speech, Republican National Convention, New Orleans [August 18, 1988]

Truman Capote

1924–1984

12 It was a terrible, strange-looking hotel. But Little Sunshine stayed on: it was his rightful home, he said, for if he went away, as he had once upon a time, other voices, other rooms, voices lost and clouded, strummed his dreams.

Other Voices, Other Rooms [1948], ch. 5

13 [It] isn't writing at all—it's typing.

Comment [1959] on Beat Generation writers. From GERALD CLARKE, Capote [1988]

14 I didn't want to harm the man. I thought he was a very nice gentleman. Soft-spoken. I thought so right up to the moment I cut his throat.

In Cold Blood [1966]

Jimmy [James Earl, Jr.] Carter

1924–

15 We believe that the first time we're born, as children, it's human life given to us; and when we ac-

¹Instantly he could see the town below now, coiling in a thousand fumes of homely smoke, now winking into a thousand points of friendly light its glorious small design, its aching passionate assurances of walls, warmth, comfort, food, and love.—THOMAS WOLFE, *The Web and the Rock* [1939]

cept Jesus as our Savior, it's a new life. That's what "born again" means.

*In an interview with Robert L. Turner
[March 16, 1976]*

- 1 I've looked on a lot of women with lust. I've committed adultery in my heart many times. This is something that God recognizes I will do—and I have done it—and God forgives me for it.

Interview in Playboy magazine [October 1976]

- 2 Two problems of our country—energy and malaise.

*Remark at town meeting, Bardstown,
Kentucky [July 31, 1979]*

Arthur Charles Erickson

1924–

- 3 North American civilization is one of the ugliest to have emerged in human history, and it has engulfed the world. Asphalt and exhaust fumes clog the villages. . . . This great, though disastrous, culture can only change as we begin to stand off and see . . . the inveterate materialism which has become the model for cultures around the globe.

Speech at Simon Fraser University [1973]

- 4 What the West has thrown on the waters of the world drifts back to us on a tide of cultural pollution appalling to behold.

*Speech at International Congress of
Architecture in Iran [1974]*

Zbigniew Herbert

1924–1998

- 5 The pebble
is a perfect creature

equal to itself
mindful of its limits

filled exactly
with a pebbly meaning *Pebble [1966]¹*

Russell Baker

1925–

- 6 The only thing I was fit for was to be a writer, and this notion rested solely on my suspicion that I would never be fit for real work, and that writing didn't require any.

Growing Up [1982], ch. 9

¹Translated from the Polish by CZESLAW MILOSZ and PETER DALE SCOTT.

Yogi [Lawrence Peter] Berra

1925–

- 7 It ain't over till it's over.
*Comment on National League pennant race
[1973]*
- 8 How can you think and hit at the same time?
Remark
- 9 In baseball, you don't know nothing. *Remark*
- 10 Slump? I ain't in no slump. I just ain't hitting.
Remark
- 11 You can observe a lot by watching. *Remark*
- 12 If people don't want to come out to the ball park, nobody's going to stop them. *Attributed*
- 13 It was déjà vu all over again. *Attributed*
- 14 When you come to a fork in the road, take it.
Attributed

Lenny Bruce [Leonard Alfred Schneider]

1925–1966

- 15 People should be taught what is, not what should be. All my humor is based on destruction and despair. If the whole world were tranquil, without disease and violence, I'd be standing in the breadline.
The Essential Lenny Bruce [1967]. Epigraph
- 16 I'll die young, but it's like kissing God.
On his drug addiction

Barbara Pierce Bush

1925–

- 17 Somewhere out in this audience may even be someone who will one day follow in my footsteps, and preside over the White House as the President's spouse. I wish him well!
*Remarks at Wellesley College Commencement
[June 1, 1990]*

John [Daniel] Ehrlichman

1925–1999

- 18 It'll play in Peoria.² *Phrase [1970]*
- 19 I think we ought to let him [Patrick Gray] hang there. Let him twist slowly, slowly in the wind.
*Telephone conversation with John Dean
[March 7/8, 1973]*

²Meaning politically acceptable to "Middle America."

Frantz Fanon

1925–1961

- 1 When I search for man in the technique and the style of Europe, I see only a succession of negations of man, and an avalanche of murders.

*The Wretched of the Earth*¹ [1961].

Conclusion

Maxine [Winokur] Kumin

1925–

- 2 I took the lake between my legs.

Morning Swim [1965]

- 3 Something went crabwise
across the snow this morning.

The Presence [1970]

- 4 Love, we are a small pond.

We Are [1970]

- 5 Meanwhile
let us cast one shadow
in air or water.

Turning To [1972]

- 6 Our daughters and sons have burst
from the marionette show
leaving a tangle of strings
and gone into the unlit audience.

The Absent Ones [1972]

- 7 Can it be

I am the only Jew residing in Danville, Kentucky,
looking for matzoh in the Safeway and the A & P?

Living Alone with Jesus [1972]

- 8 When Sleeping Beauty wakes up
she is almost fifty years old.
Time to start planning her retirement cottage.

The Archaeology of a Marriage [1978]

**Malcolm X
[El-Hajj Malik El-Shabazz]**

1925–1965

- 9 If you're born in America with a black skin,
you're born in prison.

Interview [June 1963]

- 10 We are not fighting for integration, nor are we
fighting for separation. We are fighting for recogni-
tion as human beings. We are fighting for . . . human
rights.

Speech, Black Revolution, New York [1964]

- 11 The day that the black man takes an uncompro-
mising step and realizes that he's within his rights,
when his own freedom is being jeopardized, to use
any means necessary to bring about his freedom or
put a halt to that injustice, I don't think he'll be by
himself.

Oxford Union Society debate

[December 3, 1964]

- 12 [On the assassination of President John F.
Kennedy:] It was, as I saw it, a case of "the chickens
coming home to roost." I said that the hate in
white men had not stopped with the killing of de-
fenseless black people, but that hate, allowed to
spread unchecked, had finally struck down this
country's Chief Magistrate.

Autobiography (as told to ALEX HALEY)

[1964], ch. 16

Zhores Aleksandrovich Medvedev

1925–

- 13 Science and technology, and the various forms of
art, all unite humanity in a single and intercon-
nected system. As science progresses, the worldwide
cooperation of scientists and technologists becomes
more and more of a special and distinct intellectual
community of friendship, in which, in place of an-
tagonism, there is growing up a mutually advanta-
geous sharing of work, a coordination of efforts, a
common language for the exchange of information,
and a solidarity, which are in many cases indepen-
dent of the social and political differences of indi-
vidual states.

The Medvedev Papers [1970], preface

Flannery O'Connor

1925–1964

- 14 Does one's integrity ever lie in what he is not
able to do? I think that usually it does, for free will
does not mean one will, but many wills conflicting
in one man. Freedom cannot be conceived simply.

Wise Blood [1952], foreword

- 15 "She would of been a good woman," The Misfit
said, "if it had been somebody there to shoot her
every minute of her life."

A Good Man Is Hard to Find [1953]

- 16 Besides the neutral expression she wore when
she was alone, Mrs. Freeman had two others, for-
ward and reverse, that she used for all her human
dealings. Her forward expression was steady and
driving like the advance of a heavy truck.

Good Country People [1955]

¹Translated by CONSTANCE FARRINGTON.
See Pottier, 504:21.

1 Mrs. Broadwater [Mary McCarthy] said when she was a child and received the Host, she thought of it as the Holy Ghost, He being the “most portable” person of the Trinity; now she thought of it as a symbol and implied it was a pretty good one. I then said, in a very shaky voice, “Well, if it’s a symbol, to hell with it.”

Letter to A. [December 10, 1955]

2 The novel is an art form and when you use it for anything other than art, you pervert it. . . . If you manage to use it successfully for social, religious, or other purposes, it is because you make it art first.

*Letter to Father John McCown
[May 9, 1956]*

3 I doubt if the texture of Southern life is any more grotesque than that of the rest of the nation, but it does seem evident that the Southern writer is particularly adept at recognizing the grotesque; and to recognize the grotesque, you have to have some notion of what is not grotesque and why.

Talk at Notre Dame University [spring 1957]

4 Knowing who you are is good for one generation only.

*Everything That Rises Must Converge [1965],
title story*

5 I have settled, in short, from reading my own writings, that my subject in fiction is the action of grace in territory held largely by the devil.

*Mystery and Manners [1969]. On Her
Own Work*

Frank R. Pierson

1925–

6 What we’ve got here is failure to communicate.

Cool Hand Luke (screenplay) [1967]

Margaret [Hilda Roberts] Thatcher

1925–

7 I like Mr. Gorbachev. We can do business together.

On their meeting [December 17, 1984]

8 If you lead a country like Britain . . . you have to have a touch of iron about you.

*On her reputation as The Iron Lady
[March 21, 1986]*

9 In politics, if you want anything said, ask a man. If you want anything done, ask a woman.

Saying

Gore Vidal

1925–

10 The theater needs continual reminders that there is nothing more debasing than the work of those who do well what is not worth doing at all.

Quoted in Newsweek [March 25, 1968]

11 Some writers take to drink, others take to audiences.

Interview in Paris Review [1981]

12 He turned being a Big Loser into a perfect triumph by managing to lose the presidency in a way bigger and more original than anyone else had ever lost it before.

Richard Nixon in Esquire [December 1983]

A[rchie] R[andolph] Ammons

1926–2001

13 Though I have looked everywhere
I can find nothing lowly
in the universe.

Still [1972]

14 In nature there are few sharp lines.

Corson’s Inlet [1972], l. 31

15 No humbling of reality to precept.

Corson’s Inlet, l. 116

16 Counting my numberless fingers.

Mountain Talk [1972]

17 Not so much looking for the shape
as being available
to any shape that may be
summoning itself
through me
from the self not mine but ours.

Poetics [1972]

18 I attended the burial of all my rosy feelings:
I performed the rites, simple and decisive.

Transaction [1972]

19 The stones are
prepared: they are round and ready.

Upland [1972]

20 I don’t know about you,
but I’m sick of good poems, all those little
rondures

splendidly brought off, painted gourds on a shelf.

Sphere [1974]

Chuck Berry
[Charles Edward Anderson]

1926–

- 1 Roll over Beethoven
And tell Tchaikovsky the news.
Roll Over Beethoven [1956]
- 2 He never learned to read or write so well
But he could play a guitar just like ringing a bell.
Johnny B. Goode [1958]

Robert Bly

1926–

- 3 I have wandered in a face, for hours,
Passing through dark fires.
I have risen to a body
Not yet born,
Existing like a light around the body,
Through which the body moves like a sliding
moon.
*The Light Around the Body [1967].
Looking into a Face*
- 4 The sound of the rampaging Missouri,
Bending the reeds again and again — something
inside us
Like a ghost train in the Rockies
About to be buried in snow!
Its long hoot
Making the owl in the Douglas fir turn his head.
*The Light Around the Body. Asian Peace
Offers Rejected Without Publication*

Mel Brooks [Melvin Kaminsky]

1926–

- 5 That's it, baby, if you've got it, flaunt it.
The Producers (screenplay) [1968]
- 6 Springtime for Hitler and Germany,
Deutschland is happy and gay.
We're moving to a faster pace,
Look out, here comes the Master Race!
The Producers (screenplay)
- 7 Where did we go right?
The Producers (screenplay)

Fidel Castro

1926–

- 8 History will absolve me.¹
*At his trial for raid on Moncada barracks
[October 16, 1953]*

¹La Historia me absolvera.

- 9 We are not only a Latin-American nation; we are
an Afro-American nation also.
Speech in Havana [1977]

Allen Ginsberg

1926–1997

- 10 I saw you, Walt Whitman, childless, lonely old
grubber, poking among the meats in the refrigera-
tor and eyeing the grocery boys.
I heard you asking questions of each: Who killed
the pork chops? What price bananas? Are you my
Angel? *A Supermarket in California [1955]*
- 11 America I'm putting my queer shoulder to the
wheel. *America [1956]*
- 12 I saw the best minds of my generation destroyed by
madness, starving hysterical naked,
dragging themselves through the negro streets at
dawn looking for an angry fix
angelheaded hipsters burning for the ancient
heavenly connection to the starry dynamo in
the machinery of night. *Howl [1956]*
- 13 This is the end, the redemption from Wilderness,
way for the Wonderer, House sought for All, black
handkerchief washed clean by weeping.
Kaddish [1959], I
- 14 O mother
what have I left out
O mother
what have I forgotten *Kaddish, IV*

James [Ingram] Merrill

1926–1995

- 15 Always that same old story —
Father Time and Mother Earth,
A marriage on the rocks.
The Broken Home (1966)
- 16 Again last night I dreamed the dream called
Laundry. *The Mad Scene [1966]*
- 17 I knew
That life was fiction in disguise.
Days of 1935 (1969)
- 18 Proust's Law (are you listening?) is twofold:
(a) What least thing our self-love longs for most
Others instinctively withhold;
(b) Only when time has slain desire
Is his wish granted to a smiling ghost
Neither harmed nor warmed, now, by the fire.
Days of 1971 (1969)
- 19 I yearned for the kind of unseasoned telling found
In legends, fairy tales, a tone licked clean

Over the centuries by mild old tongues,
Grandam to cub, serene, anonymous.
The Book of Ephraim [1976], sec. A

1 What we dream up must be lived down, I think.
The Book of Ephraim, I

2 HE PREFERS
LIVE MUSIC TO A PATRON'S HUMDRUM SPHERES
Is this permitted? WHEN U ARE MOZART YES
He's living *now*? As what? A BLACK ROCK STAR
WHATEVER THAT IS. *The Book of Ephraim, P*

Newton N[orman] Minow

1926–

3 When television is bad, nothing is worse. I invite
you to sit down in front of your television set when
your station goes on the air . . . and keep your eyes
glued to that set until the station signs off. I can as-
sure you that you will observe a vast wasteland.
*Speech as chairman of the Federal
Communications Commission to National
Association of Broadcasters, Washington, D.C.
[May 9, 1961]*

Frank O'Hara

1926–1966

4 It is 12:20 in New York a Friday
three days after Bastille Day, yes
it is 1959 and I go get a shoeshine
because I will get off the 4:19 in Easthampton
at 7:15 and then go straight to dinner
and I don't know the people who will feed me
Lunch Poems [1964]. The Day Lady Died

5 If anyone was looking
for me I hid behind a
tree and cried out "I am
an orphan."

And here I am, the
center of all beauty!
writing these poems!
Imagine!
*Collected Poems [1967]. Autobiographia
Literaria*

6 "Sun, don't go!" I was awake
at last. "No, go I must, they're calling
me."
"Who are they?"
Rising he said, "Some
day you'll know. They're calling to you
too." Darkly he rose, and then I slept.
*Collected Poems [1967]. A True Account of
Talking to the Sun at Fire Island*

Peter Shaffer

1926–

7 We keep saying old people are square. Then when
they suddenly aren't—we don't like it!
Equus [1973], act II, sc. 31

William D[eWitt] Snodgrass

1926–

8 It was the nature of the thing:
No moon outlives its leaving night,
No sun its day. And I went on
Rich in the loss of all I sing
To the threshold of waking light,
To larksong and the live, gray dawn.
So night by night, my life has gone.
Orpheus [1959]

9 The sleek, expensive girls I teach,
Younger and pinker every year,
Bloom gradually out of reach.
April Inventory [1959]

10 Though trees turn bare and girls turn wives,
We shall afford our costly seasons;
There is a gentleness survives
That will outspoke and has its reasons.
There is a loveliness exists,
Preserves us, not for specialists.
April Inventory

John Ashbery

1927–

11 As I sit looking out of a window of the building
I wish I did not have to write the instruction
manual on the uses of a new metal.
The Instruction Manual [1956]

12 You and I
Are suddenly what the trees try
To tell us we are:
That their merely being there
Means something; that soon
We may touch, love, explain.
Some Trees [1956]

13 As Parmigianino did it, the right hand
Bigger than the head, thrust at the viewer
And swerving easily away, as though to protect
What it advertises.
Self-Portrait in a Convex Mirror [1975]

14 Something like living occurs, a movement
Out of the dream into its codification.
Self-Portrait in a Convex Mirror

Cesar [Estrada] Chavez

1927–1993

- 1 Viva la huelga [Long live the strike]!
Slogan of the United Farm Workers [the 1960s]

Günter [Wilhem] Grass

1927–

- 2 You can declare at the very start that it's impossible to write a novel nowadays, but then, behind your back, so to speak, give birth to a whopper, a novel to end all novels.
The Tin Drum [1959],¹ *bk. I, The Wide Skirt*
- 3 Even bad books are books and therefore sacred.
The Tin Drum. Rasputin and the Alphabet

Galway Kinnell

1927–

- 4 the rest of my days I spend
wandering, wondering
what, anyway,
was that sticky infusion, that rank flavor of blood,
that poetry by which I lived?
Body Rags [1968]. The Bear
- 5 In the half darkness we look at each other
and smile
and touch arms across his little, startlingly muscled
body—
this one whom habit of memory propels to the
ground of his making,
sleeper only the mortal sounds can awake,
this blessing love gives again into our arms.
*Mortal Acts, Mortal Words [1980]. After
Making Love We Hear Footsteps*

R[onald] D[avid] Laing

1927–1989

- 6 We are born into a world where alienation awaits us.
The Politics of Experience [1967], introduction
- 7 Madness need not be all breakdown. It may also be breakthrough. It is potentially liberation and renewal as well as enslavement and existential death.
The Politics of Experience, ch. 6

W[illiam] S[tanley] Merwin

1927–

- 8 You came back to us in a dream and we were not here.
Come Back [1967]
- 9 The dead will think the living are worth it we will know
Who we are
And we will all enlist again.
When the War Is Over [1967]
- 10 Every year without knowing it I have passed the day.
For the Anniversary of My Death [1967]
- 11 Of course there is nothing the matter with the stars
It is my emptiness among them
While they drift farther away in the invisible morning.
In the Winter of My Thirty-Eighth Year [1967]
- 12 I think I was cold in the womb.
The Forebears [1971]
- 13 I am the son of the first fish who climbed ashore
but the news has not yet reached my bowels.
Psalms: Our Fathers [1971]
- 14 Like shadows
of the plumbing
that is all that is left
of the great city.
The Plumbing [1971]
- 15 Some alien blessing
is on its way to us.
Midnight in Early Spring [1971]
- 16 Oh pile of white shirts who is coming
to breathe in your shapes.
The Night of the Shirts [1971]

Andy Warhol

1927–1987

- 17 In the future everyone will be world-famous for fifteen minutes.
Catalogue of his photo exhibition in Stockholm [1968]

James Wright

1927–1980

- 18 Shake out the ruffle, turn and go,
Over the trellis blow the kiss.
Some of the guests will never know
Another night to shadow this.
Some of the birds awake in vines
Will never see another face

¹Translated by RALPH MANHEIM.

So frail, so lovely anyplace
Between the birdbath and the bins.
To a Hostess Saying Good Night

1 I will putter as though I had not heard,
And lift him into my arms and sing
Whether he hears my song or not.
Mutterings over the Crib of a Deaf Child

2 I lean back, as the evening darkens and comes on.
A chicken hawk floats over, looking for home.
I have wasted my life.
*Lying in a Hammock at William Duffy's
Farm in Pine Island, Minnesota*

3 Suddenly I realize
That if I stepped out of my body I would break
Into blossom.
The Branch Will Not Break [1963]. A Blessing

Edward [Franklin] Albee

1928–

4 *George*: Who's afraid of Virginia Woolf . . .
Martha: I . . . am . . . George . . . I am.
*Who's Afraid of Virginia Woolf?*¹ [1962].
The Exorcism

5 You gotta have a swine to show you where the
truffles are.
*Who's Afraid of Virginia Woolf?, act II,
Walpurgisnacht*

Maya Angelou [Marguerite Johnson]

1928–

6 You may trod me in the very dirt
But still, like dust, I'll rise.
Still I Rise [1978]. And Still I Rise

7 History, despite its wrenching pain,
Cannot be un-lived, but if faced
With courage, need not be lived again.
*On the Pulse of Morning [1993]*²

[Avram] Noam Chomsky

1928–

8 Colorless green ideas sleep furiously.³
Syntactic Structures [1957], ch. 2

¹Who's Afraid of the Big Bad Wolf? — *Title of song*, WALT DISNEY film cartoon *Three Little Pigs* [1933]. Ellipses are in the original text.

²Read at the inauguration of PRESIDENT BILL CLINTON [January 20, 1993].

³Illustrating how meaning and syntax are independent of each other.

Mary Daly

1928–

9 If God is male, then the male is God. The divine patriarch castrates women as long as he is allowed to live on in the human imagination.
Beyond God the Father [1973], ch. 1

Gabriel García Márquez

1928–

10 It was foreseen that the city of mirrors (or mirages) would be wiped out by the wind and exiled from the memory of men at the precise moment when Aureliano Babilonia would finish deciphering the parchments, and that everything written on them was unrepeatable since time immemorial and forevermore, because races condemned to one hundred years of solitude did not have a second opportunity on earth.

*One Hundred Years of Solitude (Cien Años de Soledad) [1967]*⁴

Michael Harrington

1928–1989

11 The other America, the America of poverty, is hidden today in a way that it never was before. Its millions are socially invisible to the rest of us. . . . The very development of American society is creating a new kind of blindness about poverty. The poor are increasingly slipping out of the very experience and consciousness of the nation.

The Other America: Poverty in the United States [1962], ch. 1

12 For the urban poor the police are those who arrest you. In almost any slum there is a vast conspiracy against the forces of law and order.

The Other America: Poverty in the United States, 1

Tom [Thomas Andrew] Lehrer

1928–

13 Remember the war against Franco?
That's the kind where each of us belongs.
Though he may have won all the battles,
We had all the good songs.
The Folk Song Army [1965]

14 "Once the rockets are up, who cares where they come down?
That's not my department," says Wernher von Braun.
Wernher von Braun [1965]

⁴Translated by GREGORY RABASSA.

- 1 It is a sobering thought that when Mozart was my age, he had been dead for two years.

That Was the Year That Was [1965]

Philip Levine

1928–

- 2 Give me back my young brother, hard and furious, with wide shoulders and a curse for God and burning eyes that look upon all creation and say, You can have it.

You Can Have It

Desmond Morris

1928–

- 3 There are one hundred and ninety-three living species of monkeys and apes. One hundred and ninety-two of them are covered with hair. The exception is a naked ape self-named *Homo sapiens*.

The Naked Ape [1967], introduction

Cynthia Ozick

1928–

- 4 The whole peninsula of Florida was weighted down with regret. Everyone had left behind a real life.

Rosa [1984]

- 5 I wanted to use what I was, to be what I was born to be—not to have a “career,” but to be that straightforward obvious unmistakable animal, a writer.

Metaphor and Memory [1989]

Robert M[aynard] Pirsig

1928–

- 6 Other people can talk about how to expand the destiny of mankind. I just want to talk about how to fix a motorcycle. I think that what I have to say has more lasting value.

Zen and the Art of Motorcycle Maintenance [1974], pt. III, ch. 25

Anne Sexton

1928–1974

- 7 You, Doctor Martin, walk from breakfast to madness. Late August, I speed through the antiseptic tunnel where the moving dead still talk of pushing their bones against the thrust of cure. And I am queen of this summer hotel

or the laughing bee on a stalk of death.

You, Doctor Martin [1960], st. 1

- 8 I have gone out, a possessed witch, haunting the black air, braver at night.

Her Kind [1960]

- 9 A woman like that is not a woman, quite.

I have been her kind. *Her Kind*

- 10 Leaving the page of the book carelessly open, something unsaid, the phone off the hook and the love, whatever it was, an infection.

Wanting to Die [1966], last stanza

- 11 Little Girl, My Stringbean, My Lovely Woman.

Title of poem [1966]

- 12 Beauty is a simple passion, but, oh my friends, in the end you will dance the fire dance in iron shoes.

Snow White and the Seven Dwarfs [1971]

- 13 Though they washed her with wine and rubbed her with butter it was to no avail.

She lay as still as a gold piece.

Snow White and the Seven Dwarfs

- 14 I would like a simple life yet all night I am laying poems away in a long box.

The Ambition Bird [1973], st. 4

L[ouis] E[dward] Sissman

1928–1976

- 15 Struck dumb by love among the walruses And whales, the off-white polar bear with stuffing Missing, the mastodons like muddy buses, I sniff the mothproof air and lack for nothing.

Dying: An Introduction [1967]. *The Museum of Comparative Zoology*

- 16 Through my Invisible new veil Of finity, I see November’s world— Low scud, slick street, three giggling girls— As, oddly, not as sombre As December, But as green As anything: As spring.

Dying: An Introduction. Outbound

Alvin Toffler

1928–

- 1 Future shock . . . the shattering stress and disorientation that we induce in individuals by subjecting them to too much change in too short a time.
Future Shock [1970], *Introduction*

James Dewey Watson

1928–

and

Francis Harry Compton Crick

1916–

- 2 This [double helix] structure has novel features which are of considerable biological interest. . . . It has not escaped our notice that the specific pairing we have postulated immediately suggests a possible copying mechanism for the genetic material.
Molecular Structure of Nucleic Acids, in Nature [April 25, 1953]¹

Elie Wiesel

1928–

- 3 I was the accuser, God the accused. My eyes were open and I was alone—terribly alone in a world without God and without man.
Night [1958]²
- 4 You'll try to reveal what should remain hidden, you'll try to incite people to learn from the past and rebel, but they will refuse to believe you. They will not listen to you. . . . You'll possess the truth, you already do; but it's the truth of a madman.
A Beggar in Jerusalem [1970], *ch. 5*³
- 5 Rejected by mankind, the condemned do not go so far as to reject it in turn. Their faith in history remains unshaken, and one may well wonder why. They do not despair. The proof: they persist in surviving not only to survive, but to testify.
The victims elect to become witnesses.
One Generation After [1970]. *Readings*³

¹We told her [the typist of their article] that she was participating in perhaps the most famous event in biology since Darwin's book. —WATSON, *The Double Helix* [1968].

²Translated by STELLA RODWAY.

³Translated by LILY EDELMAN and ELIE WIESEL.

Anne Frank

1929–1945

- 6 Whoever is happy will make others happy too. He who has courage and faith will never perish in misery!
Anne Frank: The Diary of a Young Girl [1952].⁴ *March 7, 1944*
- 7 What *one* Christian does is his own responsibility, what *one* Jew does is thrown back at all Jews.
Anne Frank: The Diary of a Young Girl.
May 22, 1944
- 8 [Daddy] said: "All children must look after their own upbringing." Parents can only give good advice or put them on the right paths, but the final forming of a person's character lies in their own hands.
Anne Frank: The Diary of a Young Girl.
July 15, 1944
- 9 It's really a wonder that I haven't dropped all my ideals, because they seem so absurd and impossible to carry out. Yet I keep them, because in spite of everything I still believe that people are really good at heart. I simply can't build up my hopes on a foundation consisting of confusion, misery, and death. I see the world gradually being turned into a wilderness, I hear the ever approaching thunder, which will destroy us too, I can feel the sufferings of millions.
Anne Frank: The Diary of a Young Girl.
July 15, 1944

X. J[oseph] Kennedy

1929–

- 10 One-woman waterfall, she wears
Her slow descent like a long cape
And pausing, on the final stair
Collects her motions into shape.
Nude Descending a Staircase, last stanza
- 11 I rang them up while touring Timbuktoo,
Those bosom chums to whom you're known as
"Who?"
To Someone Who Insisted I Look Up Someone

Martin Luther King, Jr.

1929–1968

- 12 The Negro's great stumblingblock is not the White Citizen's Counciler or the Ku Klux Klanner,

⁴Translated by B. M. MOOYART.

but the white moderate who is more devoted to “order” than to justice, . . . who paternalistically believes he can set the timetable for another man’s freedom.

Letter from Birmingham jail
[April 16, 1963]

- 1 If a man hasn’t discovered something that he will die for, he isn’t fit to live.

Speech in Detroit [June 23, 1963]

- 2 I have a dream that one day on the red hills of Georgia the sons of former slaves and the sons of former slaveowners will be able to sit down together at the table of brotherhood.

Speech at Civil Rights March on Washington
[August 28, 1963]

- 3 I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin, but by the content of their character.

Speech at Civil Rights March on Washington
[August 28, 1963]

- 4 When we let freedom ring, when we let it ring from every village and every hamlet, from every state and every city, we will be able to speed up that day when all of God’s children, black men and white men, Jews and Gentiles, Protestants and Catholics, will be able to join hands and sing in the words of the old Negro spiritual, “Free at last! Free at last! Thank God Almighty, we are free at last!”¹

Speech at Civil Rights March on Washington
[August 28, 1963]

- 5 Nonviolence is the answer to the crucial political and moral questions of our time; the need for man to overcome oppression and violence without resorting to oppression and violence.

Man must evolve for all human conflict a method which rejects revenge, aggression and retaliation. The foundation of such a method is love.²

Speech accepting the Nobel Peace Prize
[December 11, 1964]

- 6 The tortuous road which has led from Montgomery to Oslo is a road over which millions of Negroes are traveling to find a new sense of dignity. It will, I am convinced, be widened into a superhighway of justice.

Speech accepting the Nobel Peace Prize
[December 11, 1964]

¹King’s epitaph, South View Cemetery, Atlanta, Georgia.

See Anonymous: *Spirituals*, 863:2.

²See Gandhi, 650:10.

- 7 I refuse to accept the idea that the “isness” of man’s present nature makes him morally incapable of reaching up for the “oughtness” that forever confronts him.

Speech accepting the Nobel Peace Prize
[December 11, 1964]

- 8 I refuse to accept the cynical notion that nation after nation must spiral down a militaristic stairway into the hell of nuclear destruction. I believe that unarmed truth and unconditional love will have the final word in reality.

Speech accepting the Nobel Peace Prize
[December 11, 1964]

- 9 The Negro was willing to risk martyrdom in order to move and stir the social conscience of his community and the nation . . . he would force his oppressor to commit his brutality openly, with the rest of the world looking on. . . . Nonviolent resistance paralyzed and confused the power structures against which it was directed.

Why We Can’t Wait [1964]

- 10 Like anybody, I would like to live a long life. Longevity has its place. But I’m not concerned about that now. I just want to do God’s will. And He’s allowed me to go up to the mountain. And I’ve looked over, and I’ve seen the promised land. I may not get there with you, but I want you to know tonight that we as a people will get to the promised land. . . .

So I’m happy tonight. I’m not worried about anything. I’m not fearing any man.

Address to sanitation workers, Memphis, Tennessee [April 3, 1968], the night before his assassination

Milan Kundera

1929–

- 11 The struggle against power is the struggle of memory against forgetting.

The Book of Laughter and Forgetting [1980],³
pt. I, sec. ii

- 12 The only reason people want to be masters of the future is to change the past.

The Book of Laughter and Forgetting, I, xvii

- 13 Her drama was a drama not of heaviness but of lightness. What fell to her lot was not the burden but the unbearable lightness of being.

The Unbearable Lightness of Being [1984],³
pt. III

³Translated by MICHAEL HENRY HEIM.

- 1 Kitsch excludes everything from its purview which is essentially unacceptable in human existence.

The Unbearable Lightness of Being, VI

- 2 The wisdom of the novel comes from having a question for everything. When Don Quixote went out into the world, that world turned into a mystery before his eyes. That is the legacy of the first European novel.

A Talk with the Author by PHILIP ROTH [1980]¹

Ursula K[roeber] Le Guin

1929–

- 3 The king was pregnant.
The Left Hand of Darkness [1969], ch. 8
- 4 He had grown up in a country run by politicians who sent the pilots to man the bombers to kill the babies to make the world safer for children to grow up in.
The Lathe of Heaven [1971], ch. 6

Claes Oldenburg

1929–

- 7 I am for an art that tells you the time of day, or where such and such a street is. I am for an art that helps old ladies across the street.
Statement for exhibition catalogue [1961]

John [James] Osborne

1929–1994

- 6 Oh heavens, how I long for a little ordinary human enthusiasm. Just enthusiasm—that's all. I want to hear a warm, thrilling voice cry out Hallelujah! Hallelujah! I'm alive.
Look Back in Anger, act I
- 7 It's no good trying to fool yourself about love. You can't fall into it like a soft job, without dirtying up your hands. It takes muscle and guts. And if you can't bear the thought of messing up your nice, clean soul, you'd better give up the whole idea of life and become a saint.
Look Back in Anger, III, ii

Adrienne Rich

1929–

- 8 Your mind now, moldering like wedding-cake, heavy with useless experience, rich

with suspicion, rumor, fantasy,
crumbling to pieces under the knife-edge
of mere fact.

Snapshots of a Daughter-in-Law [1963], st. 1

- 9 A thinking woman sleeps with monsters.

The beak that grips her, she becomes.

Snapshots of a Daughter-in-Law, st. 3

- 10 Piece by piece I seem
to re-enter the world. *Necessities of Life [1966]*

- 11 My visionary anger cleansing my sight.
The Stranger [1973]

- 12 I am the androgyne. *The Stranger*

- 13 There is a ladder.
The ladder is always there
hanging innocently
close to the side of the schooner.
Diving into the Wreck [1973]

- 14 I came to explore the wreck.
Diving into the Wreck

- 15 I came to see the damage that was done
and the treasures that prevail.
I stroke the beam of my lamp
slowly along the flank
of something more permanent
than fish or weed. *Diving into the Wreck*

- 16 Re-vision—the act of looking back, of seeing with fresh eyes, of entering an old text from a new critical direction—is for women more than a chapter in cultural history: it is an act of survival.

On Lies, Secrets, and Silence [1979]. When We Dead Awaken

Chinua Achebe

1930–

- 17 In such a regime, I say, you died a good death if your life had inspired someone to come forward and shoot your murderer in the chest—without asking to be paid.

A Man of the People [1966], closing sentence

Neil [Alden] Armstrong

1930–

- 18 Houston, Tranquility Base here. The Eagle has landed. *On reaching the moon [July 20, 1969]*

- 19 That's one small step for [a] man, one giant leap for mankind.

On first stepping on the moon [July 20, 1969]

¹Translated by VERA KUNDERA and PETER KUSSL.

Buck Henry [Henry Zuckerman]1930–
and**Calder Willingham**

1922–

- 1 Ben—I want to say one word to you—just one word: plastics.

*The Graduate (screenplay) [1967]*¹**Ted [Edward J.] Hughes**

1930–1998

- 2 Stare at the monster: remark
How difficult it is to define just what
Amounts to monstrosity in that
Very ordinary appearance.
Famous Poet [1957]
- 3 I imagine this midnight moment's forest:
Something else is alive
Beside the clock's loneliness
And this blank page where my fingers move.
The Hawk in the Rain [1957].
The Thought-Fox
- 4 . . . with a sudden sharp hot stink of fox,
It enters the dark hole of the head.
The window is starless still; the clock ticks,
The page is printed.
The Hawk in the Rain.
The Thought-Fox
- 5 My feet are locked upon the rough bark.
It took the whole of Creation
To produce my foot, my each feather:
Now I hold Creation in my foot
Or fly up, and revolve it all slowly—
I kill where I please because it is all mine.
Hawk Roosting [1960]
- 6 Daylong this tomcat lies stretched flat
As an old rough mat, no mouth and no eyes,
Continual wars and wives are what
Have tattered his ears and battered his head.
Esther's Tomcat [1960]
- 7 The rat is in the trap, it is in the trap,
And attacking heaven and earth with a mouthful
of screeches like torn tin.
The Rat's Dance [1967]
- 8 At twenty-five I was dumbfounded afresh
By my ignorance of the simplest things.
Birthday Letters [1998]. Fulbright Scholars

¹From the novel [1962] by CHARLES WEBB [1939–].**Frank [Francis] McCourt**

1930–

- 9 Worse than the ordinary miserable childhood is the miserable Irish childhood, and worse yet is the miserable Irish Catholic childhood.
Angela's Ashes [1996], ch. 1

Harold Pinter

1930–

- 10 I said to this monk . . . I heard you got a stock of shoes here. *Piss off*, he said to me.
The Caretaker [1960], act I
- 11 If only I could get down to Sidcup! I've been waiting for the weather to break. He's got my papers, this man I left them with, it's got it all down there, I could prove everything. *The Caretaker, I*
The earth's about five million years old, at least.
- 12 Who can afford to live in the past?
The Homecoming [1965], act III
- 13 I don't think we don't love each other.
Betrayal [1978], sc. 3

Wilfrid Sheed

1930–

- 14 If God had died in the blare of the twentieth century and in houses too new and cheap to be haunted, one must seek him in the old quiet places, where he might still live on in retirement.
The Good Word [1978], pt. I, ch. 12
- 15 Suicide . . . is about life, being in fact the sincerest form of criticism life gets. *The Good Word, I, 15*

Stephen Sondheim

1930–

- 16 Tonight, tonight, won't be just any night.
Tonight there will be no morning star.
West Side Story [1957].² Tonight
- 17 I like to be in America!
O.K. by me in America!
Ev'rything free in America
For a small fee in America!
West Side Story. America
- 18 Everything's Coming Up Roses.
Gypsy [1959].³ Title of song

- 19 Every day a little death,
In the parlor, in the bed,

²Music by LEONARD BERNSTEIN.³Music by JULE STYNE.

In the curtains, in the silver,
 In the buttons, in the bread.
 Every day a little sting,
 In the heart and in the head.

A Little Night Music [1973].¹ *Every Day*
A Little Death

- 1 Isn't it rich?
 Are we a pair?
 Me here at last on the ground,
 You in mid-air.
 Send in the clowns.

A Little Night Music. Send in the Clowns

Derek Walcott

1930–

- 2 I who am poisoned with the blood of both,
 Where shall I turn, divided to the vein?
 I who have cursed
 The drunken officer of British rule, how choose
 Between this Africa and the English tongue I love?
A Far Cry from Africa [1962]

- 3 These palms are greater than Versailles,
 for no man made them.

Names [1976], II

- 4 Then after Eden,
 was there no surprise?
 O yes, the awe of Adam
 at the first bead of sweat.
Sea Grapes [1976]. *The New World*

- 5 The tourist archipelagoes of my South
 are prisons too, corruptible, and though
 there is no harder prison than writing verse,
 what's poetry, if it is worth its salt,
 but a phrase men can pass from hand to mouth?
Forest of Europe [1979]

- 6 The Caribbean was borne like an elliptical basin
 in the hands of acolytes, and a people were
 absolved
 of a history which they did not commit.
The Star-Apple Kingdom [1979]

- 7 I am tired of words,
 and literature is an old couch stuffed with fleas.
North and South [1981]

Mikhail Sergeyevich Gorbachev

1931–

- 8 The guilt of Stalin and his immediate entourage
 before the Party and the people for the mass repres-

sions and lawlessness they committed is enormous
 and unforgivable.

Speech on the seventieth anniversary of the
Russian Revolution [November 2, 1987]

- 9 The idea of restructuring [*perestroika*] . . . combines continuity and innovation, the historical experience of Bolshevism and the contemporaneity of socialism.

Speech on the seventieth anniversary of the
Russian Revolution [November 2, 1987]

Toni Morrison [Chloe Anthony Wofford]

1931–

- 10 I know what every colored woman in this country is doing. . . . Dying. Just like me. But the difference is they dying like a stump. Me, I'm going down like one of those redwoods. I sure did live in this world.
Sula [1973], 1940

- 11 When am I happy and when am I sad and what is the difference? What do I need to know to stay alive? What is true in the world? Her mind traveled crooked streets and aimless goat paths, arriving sometimes at profundity, other times at the revelations of a three-year-old.

Song of Solomon [1977], ch. 5

- 12 When you know your name, you should hang on to it, for unless it is noted down and remembered, it will die when you do.
Song of Solomon, 15

- 13 At no point in my life have I ever felt as though I were an American.

In the New York Times [January 5, 1986]

Mordecai Richler

1931–2001

- 14 "I'm world-famous," Dr. Parks said, "all over Canada."
The Incomparable Atuk [1963], ch. 4

Tom [Thomas Kennerly, Jr.] Wolfe

1931–

- 15 The Life—that *feeling*—The Life—the late 1940s early 1950s American Teenage Drive-In Life.
*The Electric Kool-Aid Acid Test*² [1968], ch. 4

- 16 A glorious place, a glorious age, I tell you! A very Neon Renaissance—And the myths that actually touched you at that time—not Hercules, Orpheus, Ulysses and Aeneas—but Superman, Captain Marvel, Batman.
The Electric Kool-Aid Acid Test, 4

¹Music by STEPHEN SONDEHEIM.

²See Kesey, 831:12.

- 1 Radical Chic, after all, is only radical in style; in its heart it is part of Society and its traditions.

Radical Chic & Mau-Mauing the Flak Catchers [1970]

- 2 The Me Decade and the Third Great Awakening.
Title of essay [1976]

- 3 The idea was to prove at every foot of the way up that you were one of the elected and anointed ones who had *the right stuff* and could move higher and higher and even—ultimately, God willing, one day—that you might be able to join that special few at the very top, that elite who had the capacity to bring tears to men’s eyes, the very Brotherhood of the Right Stuff itself.

The Right Stuff [1979], ch. 2

- 4 On Wall Street he and a few others—how many?—three hundred, four hundred, five hundred?—had become precisely that . . . Masters of the Universe.

The Bonfire of the Vanities [1987], ch. 1, *The Master of the Universe*

Aharon Appelfeld

1932–

- 5 The Holocaust is a central event in many people’s lives, but it has also become a metaphor for our century. There cannot be an end to speaking and writing about it.

In the New York Times [November 15, 1986]

Carl Perkins

1932–1998

- 6 You can do anything,
But don’t step on my blue suede shoes.
Blue Suede Shoes [1956]

Sylvia Plath

1932–1963

- 7 The silence drew off, baring the pebbles and shells and all the tatty wreckage of my life. Then, at the rim of vision, it gathered itself, and in one sweeping tide, rushed me to sleep.

The Bell Jar [1963]

- 8 A living doll, everywhere you look.

It can sew, it can cook,
It can talk, talk, talk. . . .

My boy, it’s your last resort.

Will you marry it, marry it, marry it.

The Applicant [1963]

- 9 I have done it again.

Lady Lazarus [1963], st. 1

- 10 Dying

Is an art, like everything else.
I do it exceptionally well.

I do it so it feels like hell.

I do it so it feels real.

I guess you could say I’ve a call.

Lady Lazarus, st. 15, 16

- 11 Out of the ash

I rise with my red hair
And I eat men like air.

Lady Lazarus, last stanza

- 12 The woman is perfected.

Her dead

Body wears the smile of accomplishment,
The illusion of a Greek necessity

Flows in the scrolls of her toga,
Her bare

Feet seem to be saying:

We have come so far, it is over.

Edge [1963]

- 13 What a thrill—

My thumb instead of an onion.

Cut [1963]

- 14 You do not do, you do not do

Any more, black shoe

In which I have lived like a foot

For thirty years, poor and white,

Barely daring to breathe or Achoo.

Daddy [1963], st. 1

- 15 I have always been scared of *you*,

With your Luftwaffe, your gobbledygoo.

And your neat mustache

And your Aryan eye, bright blue.

Panzer-man, panzer-man, O You—

Daddy, st. 9

- 16 Every woman adores a Fascist,

The boot in the face, the brute

Brute heart of a brute like you.

Daddy, st. 10

- 17 White

Godiva, I unpeel—

Dead hands dead stringencies.

Ariel [1965]

- 18 And now I

Foam to wheat, a glitter of seas.

Ariel

Shel[by] Silverstein

1932–1999

- 19 Well, my daddy left home when I was three,

And didn’t leave much to Ma and me,

Just this old guitar and an empty bottle of booze.

Now I don't blame him because he run and hid,
But the meanest thing he ever did was
Before he left, he went and named me Sue.

A Boy Named Sue [1969]

François Truffaut

1932–1984

- 1 Airing one's dirty linen never makes for a masterpiece.¹

Bed and Board [1972]

John Updike

1932–

- 2 Our noise for some seconds passed beyond excitement into a kind of immense open anguish, a cry to be saved. But immortality is nontransferable. The papers said that the other players, and even the umpires on the field, begged him to come out and acknowledge us in some way, but he never had and did not now. Gods do not answer letters.

Hub Fans Bid Kid² Adieu, in The New Yorker [October 22, 1960]

- 3 A healthy male adult consumes each year one and a half times his own weight in other people's patience.

Assorted Prose [1965]. Confessions of a Wild Bore

- 4 That's one of my Goddam precious American rights, not to think about politics.

Rabbit Redux [1971]

- 5 We are cruel enough without meaning to be.

Rabbit Is Rich [1981]

Vine [Victor] Deloria, Jr.³

1933–

- 6 Tribalism is the strongest force at work in the world today.

Custer Died for Your Sins [1969], ch. 11

- 7 This country was a lot better off when the Indians were running it.

In the New York Times Magazine, March 3, 1970

¹Les rendements de contes ne font jamais un chef d'oeuvre.

²Ted Williams of the Boston Red Sox, who played his last Fenway Park game on September 28, 1960.

³A Standing Rock Sioux.

Jerry Leiber

1933–

and

Mike Stoller

1933–

- 8 You ain't nothin' but a hound dog cryin' all the time.

Well, you ain't never caught a rabbit and you ain't no friend of mine. *Hound Dog [1956]*

Joe Orton [John Kingsley]

1933–1967

- 9 I'd the upbringing a nun would envy and that's the truth. Until I was fifteen I was more familiar with Africa than my own body.

Entertaining Mr. Sloane [1964], act I

- 10 You were born with your legs apart. They'll send you to the grave in a Y-shaped coffin.

What the Butler Saw [1969], act I

Ann Willis Richards

1933–

- 11 Poor George, he can't help it—he was born with a silver foot in his mouth.

On Republican candidate George Bush [July 18, 1988]

Philip Roth

1933–

- 12 Doctor Spielvogel, this is my life, my only life, and I'm living it in the middle of a Jewish joke! I am the son in the Jewish joke—*only it ain't no joke!*

Portnoy's Complaint [1969]. Whacking Off

- 13 A Jewish man with parents alive is a fifteen-year-old boy, and will remain a fifteen-year-old boy *till they die!* *Portnoy's Complaint. Cunt Crazy*

- 14 So [said the doctor]. Now vee may perhaps to begin Yes? *Portnoy's Complaint. Punch Line*

Susan Sontag

1933–

- 15 Camp is a vision of the world in terms of style—but a particular kind of style. It is the love of the exaggerated, the “off,” of things-being-what-they-are-

not. . . . The ultimate Camp statement: “it’s good because it’s awful.”

Against Interpretation [1966]. Notes on Camp

1 Illness is the night-side of life, a more onerous citizenship. Everyone who is born holds dual citizenship, in the kingdom of the well and in the kingdom of the sick. *Illness as Metaphor [1978]*

2 The AIDS crisis is evidence of a world in which nothing important is regional, local, limited; in which everything that can circulate does, and every problem is, or is destined to become, worldwide. *AIDS and Its Metaphors [1989]*

Andrei Andreevich Voznesenski

1933–

3 I am Goya
of the bare field, by the enemy’s beak gouged
till the craters of my eyes gape
I am grief

I am the tongue
of war, the embers of cities
on the snows of the year 1941
I am hunger *I Am Goya [1960],¹ st. 1, 2*

4 They carried him² not to bury him:
They carried him down to crown him. . . .
The poet flourished here, disheveled,
Who would not bow before votive lamps
But to the common spade.
Leaves and Roots [1960]¹

5 The urge to kill, like the urge to beget,
Is blind and sinister. Its craving is set
Today on the flesh of a hare: tomorrow it can
Howl the same way for the flesh of a man.
Hunting a Hare [1964],³ st. 5

6 Along a parabola life like a rocket flies,
Mainly in darkness, now and then on a rainbow.
Parabolic Ballad [1960]³

Steven Weinberg

1933–

7 It is very hard to realize that this present universe has evolved from an unspeakably unfamiliar early condition, and faces a future extinction of endless cold or intolerable heat. The more the uni-

¹Translated by STANLEY KUNITZ.

²Boris Pasternak.

³Translated by W. H. AUDEN.

verse seems comprehensible, the more it also seems pointless.

The First Three Minutes [1977]. Epilogue

Yevgeny Alexandrovich Yevtushenko

1933–

8 There is no Jewish blood in my veins,
But I am hated with a scabby hatred
By all the anti-Semites,
like a Jew.
And therefore
I am a true Russian. *Babi Yar [1961]*

Amiri Baraka [LeRoi Jones]

1934–

9 Lately, I’ve become accustomed to the way
The ground opens up and envelops me
Each time I go out to walk the dog.
Preface to a Twenty Volume Suicide Note [1961]

10 Saturday mornings we listened to *Red Lantern* &
his undersea folk.
At 11, *Let’s Pretend* / & we did / & I, the poet, still
do, Thank God! *In Memory of Radio [1961]*

11 Walk it slow
where you go
walk it slow . . .
We in the world
Poor as dirt
Don’t get some rhythm
Somebody’ll get hurt
the world is black
the world is green
the world is red, yellow, brown
the world is mean
3rd World Blues [1979]

James Brown

1934–

12 Say It Loud: “I’m Black and I’m Proud.”
Some people say we’ve got a lot of malice,
Some say it’s a lot of nerve.
But I say we won’t quit moving
Until we get what we deserve.
Say It Loud: “I’m Black and I’m Proud” [1968] (song)

Joan Didion

1934–

- 1 Writers are always selling somebody out.
Slouching Towards Bethlehem [1968], *preface*
- 2 We tell ourselves stories in order to live.
The White Album [1979]

Janet Malcolm

1934–

- 3 Every journalist who is not too stupid or too full of himself to notice what is going on knows that what he does is morally indefensible. He is a kind of confidence man, preying on people's vanity, ignorance, or loneliness, gaining their trust and betraying them without remorse.
The Journalist and the Murderer [1990], *pt. I*

Jonathan [Wolfe] Miller

1934–

- 4 I'm not a Jew. I'm Jew-*ish*. I don't go the whole hog.
Beyond the Fringe [1960]

N[avarre] Scott Momaday

1934–

- 5 Words were medicine; they were magic and invisible. They came from nothing into sound and meaning. They were beyond price; they could neither be bought nor sold.
House Made of Dawn [1968], *January 26*

Carl Sagan

1934–1996

- 6 We are an intelligent species and the use of our intelligence quite properly gives us pleasure. In this respect the brain is like a muscle. When it is in use we feel very good. Understanding is joyous.
Broca's Brain [1979], *ch. 2*

Gloria Steinem

1934–

- 7 Any woman who chooses to behave like a full human being should be warned that the armies of the status quo will treat her as something of a dirty joke; that's their natural and first weapon.
Sisterhood, in Ms. [spring 1972]

- 8 I can sometimes deal with men as equals and therefore can afford to like them.

Sisterhood, in Ms.

- 9 Some of us are becoming the men we wanted to marry.

Speech at Yale University [September 1981]**Mark Strand**

1934–

- 10 Ink runs from the corners of my mouth.
There is no happiness like mine.
I have been eating poetry.
Eating Poetry [1968]
- 11 Wherever I am
I am what is missing.
Keeping Things Whole [1969]
- 12 Nothing could stop you.
Not the best day. Not the quiet. Not the ocean rocking.
You went on with your dying.
Elegy for My Father [1970]. 3. *Your Dying*
- 13 Nobody knows you. You are the neighbor of nothing.
Elegy for My Father. 6. The New Year
- 14 Now you invent the boat of your flesh and set it upon the waters
and drift in the gradual swell, in the laboring salt.
Now you look down. The waters of childhood are there.
Where Are the Waters of Childhood? [1978]
- 15 If a man publicly denounces poetry,
His shoes will fill with urine.
The New Poetry Handbook, st. 10
- 16 If a man finishes a poem,
he shall bathe in the blank wake of his passion
and be kissed by white paper.
The New Poetry Handbook, st. 21
- 17 I gaze upon the roast,
that is sliced and laid out
on my plate
and over it
I spoon the juices
of carrot and onion.
And for once I do not regret
the passage of time.
Selected Poems 1979. Pot Roast

Woody Allen [Allen Stuart Konigsberg]

1935–

- 1 Not only is there no God, but try getting a plumber on weekends.
Getting Even [1972]. *My Philosophy*
- 2 How wrong Emily Dickinson was! Hope is not “the thing with feathers.”¹ The thing with feathers has turned out to be my nephew. I must take him to a specialist in Zurich.
Without Feathers [1975]. *From the Allen Notebooks*
- 3 It’s not that I’m afraid to die. I just don’t want to be there when it happens.
Without Feathers. Death (A Play)
- 4 On the plus side, death is one of the few things that can be done as easily lying down.
Without Feathers. The Early Essays
- 5 [Sex:] The most fun I’ve ever had without laughing.² *Annie Hall (screenplay)* [1977]³
- 6 More than any other time in history, mankind faces a crossroads. One path leads to despair and utter hopelessness. The other, to total extinction. Let us pray we have the wisdom to choose correctly.
Side Effects [1980]. *My Speech to the Graduates*
- 7 Eighty percent of success is showing up.
Interview

Susan Brownmiller

1935–

- 8 Man’s discovery that his genitalia could serve as a weapon to generate fear must rank as one of the most important discoveries of prehistoric times, along with the use of fire and the first crude stone axe.
Against Our Will: Men, Women, and Rape [1975], *ch. 1*

[Leroy] Eldridge Cleaver

1935–1998

- 9 Rape was an insurrectionary act. . . . I wanted to send waves of consternation throughout the white race.
Soul on Ice [1968]. *On Becoming*
- 10 You’re either part of the solution or part of the problem.
Speech, San Francisco [1968]

¹See Emily Dickinson, 544:11.²Giving canonical form to a quip already familiar on American college campuses for several decades.³Written with MARSHALL BRICKMAN [1941–].

Ken Kesey

1935–2001

- 11 A sound of cornered-animal fear and hate and surrender and defiance . . . like the last sound the treed and shot and falling animal makes as the dogs get him, when he finally doesn’t care any more about anything but himself and his dying.
One Flew over the Cuckoo’s Nest [1962], *pt. IV*
- 12 There are going to be times when we can’t wait for somebody. Now, you’re either on the bus or off the bus. If you’re on the bus, and you get left behind, then you’ll find it again. If you’re off the bus in the first place—then it won’t make a damn.
Quoted by TOM WOLFE in The Electric Kool-Aid Acid Test [1968],⁴ *ch. 6*

W[illiam] P. Kinsella

1935–

- 13 If you build it, he will come.
Shoeless Joe [1982]⁵

Mary Oliver

1935–

- 14 When it’s over, I want to say: all my life
I was a bride married to amazement.
I was the bridegroom taking the world into my
arms. *New and Selected Poems* [1992].
When Death Comes
- 15 The world where the owl is endlessly hungry and
endlessly on the hunt is the world in which I live
too. *Blue Pastures* [1995]. *Owls*

Elvis Presley

1935–1977

- 16 Well since my baby left me
Well I found a new place to dwell
Well it’s down at the end of lonely street
At Heartbreak Hotel. *Heartbreak Hotel* [1956]⁶
- 17 Love me tender, love me sweet,
Never let me go. *Love Me Tender* [1956]⁷

Simon Gray

1936–

- 18 *Stephen*: . . . What have you got against having children?

⁴See Tom Wolfe, 826:15 and 826:16.⁵Basis for the movie *Field of Dreams* [1989].⁶Written with MAE BOREN AXTON [1907–1997] and TOMMY DURDEN [1920–1999].⁷Written with VERA MATSON.

Simon: Well Steve, in the first place there isn't enough room. In the second place they seem to start by mucking up their parents' lives, and then go on in the third place to muck up their own. In the fourth place it doesn't seem right to bring them into a world like this in the fifth place and in the sixth place I don't like them very much in the first place. OK. *Otherwise Engaged [1975], act II*

- 1 In my experience, the worst thing you can do to an important problem is discuss it. You know, I really do think this whole business of non-communication is one of the more poignant fallacies of our zestfully overexplanatory age. *Otherwise Engaged, II*

Václav Havel

1936–

- 2 A specter is haunting eastern Europe:¹ the specter of what in the West is called “dissent.”
The Power of the Powerless [1978]²
- 3 God—I don't know why—wanted me to be a Czech. It was not my choice. But I accept it, and I try to do something for my country because I live here. *Interview [1988]*

Abbie [Abbott] Hoffman

1936–1989

- 4 Sacred cows make the tastiest hamburger.
Remark. Recalled at his death

Barbara C. Jordan

1936–1996

- 5 “We, the people.” It is a very eloquent beginning. But when that document³ was completed on the seventeenth of September in 1787 I was not included in that “We, the people.” I felt somehow for many years that George Washington and Alexander Hamilton, just left me out by mistake. But through the process of amendment, interpretation and court decision I have finally been included in “We, the people.”

Statement at Debate on Articles of Impeachment, Committee on the Judiciary, House of Representatives, Ninety-third Congress [July 25, 1974]

¹See Marx and Engels, 510:14.

²Translated by P. WILSON.

³Preamble to the Constitution of the United States.

Kris Kristofferson

1936–

and

Fred Foster

- 6 Freedom's just another word for nothin' left to lose,

And nothin' ain't worth nothin' but it's free.

Me and Bobby McGee [1969]

Claude Brown

1937–

- 7 The children of these disillusioned colored pioneers inherited the total lot of their parents—the disappointments, the anger. To add to their misery, they had little hope of deliverance. For where does one run to when he's already in the promised land?

Manchild in the Promised Land [1965]

Thomas Pynchon

1937–

- 8 Yet who can presume to say *what* the war wants, so vast and aloof it is . . . so *absentee*.

Gravity's Rainbow [1973]

Erich Segal

1937–

- 9 Love means not ever having to say you're sorry.⁴

Love Story [1970]

Tom Stoppard

1937–

- 10 You're familiar with the tragedies of antiquity, are you? The great homicidal classics?

Rosencrantz and Guildenstern Are Dead [1967], act I

- 11 Though an arrow is always approaching its target, it never quite gets there, and Saint Sebastian died of fright. *Jumpers [1972], act I*

- 12 If rationality were the criterion for things being allowed to exist, the world would be one gigantic field of soya beans!
Jumpers, I

⁴Love means never having to say you're sorry.—*Love Story (screenplay) [1970]*, spoken by Ali MacGraw.

1 An essentially private man [James Joyce] who wished his total indifference to public notice to be universally recognized. *Travesties* [1975], act I

2 I learned three things in Zurich during the war. I wrote them down. Firstly, you're either a revolutionary or you're not, and if you're not you might as well be an artist as anything else. Secondly, if you can't be an artist, you might as well be a revolutionary . . . I forget the third thing.

Travesties, last lines

John Dean

1938–

3 We have a cancer within, close to the Presidency, that is growing.

From The [Nixon] Presidential Transcripts
[March 21, 1973]

A. Bartlett Giamatti

1938–1989

4 [Baseball] breaks your heart. It is designed to break your heart. The game begins in the spring, when everything else begins again, and it blossoms in the summer, filling the afternoons and evenings, and then as soon as the chill rains come, it stops, and leaves you to face the fall alone.

The Green Fields of the Mind [1977]

John Guare

1938–

5 Everybody on this planet is separated by only six other people. Six degrees of separation. Between us and everybody else on this planet.

Six Degrees of Separation [1990]

Joyce Carol Oates

1938–

6 This is a work of history in fictional form—that is, in personal perspective, which is the only kind of history that exists. *Them* [1969]. *Author's Note*

Margaret Atwood

1939–

7 I would like to be the air that inhabits you for a moment

only. I would like to be that unnoticed & that necessary. *Variation on the Word "Sleep"*

Raymond Carver

1939–1988

8 Maxine said it was another tragedy in a long line of low-rent tragedies.

What We Talk About When We Talk About Love [1981]. *One More Thing*

9 You have to eat and keep going. Eating is a small, good thing in a time like this.

Cathedral [1983]. *A Small, Good Thing*

10 Maybe I just don't understand poetry. I admit it's not the first thing I reach for when I pick up something to read. *Cathedral. Title story*

Francis Ford Coppola

1939–

11 I love the smell of napalm in the morning. It smells like victory.

Apocalypse Now (screenplay) [1979], spoken by Robert Duvall

Germaine Greer

1939–

12 Is it too much to ask that women be spared the daily struggle for superhuman beauty in order to offer it to the caresses of a subhumanly ugly mate?

The Female Eunuch [1970]. *Loathing and Disgust*

Seamus [Justin] Heaney

1939–

13 Between my finger and my thumb
The squat pen rests.
I'll dig with it.

Death of a Naturalist [1966]. *Digging*

14 I shouldered a kind of manhood
stepping in to lift the coffins
of dead relations. *North* [1975]. *Funeral Rites, I*

15 It all came back to me last night, stirred
By the sootfall of your things at bedtime,
Your head-down, tail-up hunt in a bottom drawer
For the black plunge-line nightdress.

Field Work [1979]. *The Skunk*

1 And that moment when the bird sings very close
To the music of what happens.
Field Work [1979]. Song

2 You lose more of yourself than you redeem
Doing the decent thing.
Station Island [1984], XII

3 Two rafters and a cross-tie on the slate
Are the letters some call *ab*, some call *ay*.
There are charts, there are headlines, there is a
right
Way to hold the pen and a wrong way.

First it is ‘copying out,’ and then ‘English’
Marked correct with a little leaning hoe.
Smells of inkwells rise in the classroom hush.
A globe in the window tilts like a coloured O.
The Haw Lantern [1987]. Alphabets, I

William Least Heat-Moon [William Lewis Trogdon]

1939–

4 On the old highway maps of America, the main
routes were red and the back roads blue. Now even
the colors are changing. But in those brevities just
before dawn and a little after dark—times neither
day nor night—the old roads return to the sky
some of its color. Then, in truth, they cast a myste-
rious shadow of blue, and it’s that time when the
pull of the blue highway is strongest, when the
open road is a beckoning, a strangeness, a place
where a man can lose himself.
Blue Highways [1982]. Preface

James Rado

1939–

and

Gerome Ragni

1942–1991

5 When the moon is in the seventh house
And Jupiter aligns with Mars,
Then peace will guide the planets,
And love will steer the stars;
This is the dawning of the age of Aquarius,
The age of Aquarius.
Hair [1966].¹ Aquarius

¹Music by GALT MACDERMOT.

Grace Slick

1939–

6 One pill makes you larger
And one pill makes you small
And the ones that mother gives you
Don’t do anything at all.
Go ask Alice
When she’s ten feet tall.
White Rabbit [1967]

Thomas Harris

1940–

and

Ted [Theodore] Tally

1952–

7 I ate his liver with some fava beans and a nice
Chianti.
*The Silence of the Lambs (screenplay) [1991],
spoken by Anthony Hopkins*

Michael Herr

1940–

8 There was a famous story, some reporters asked
a door gunner, “How can you shoot women and
children?” and he’d answered, “It’s easy, you just
don’t lead ’em so much.”
Dispatches [1977]. Breathing In

9 I think Vietnam was what we had instead of
happy childhoods.
Dispatches. Colleagues

10 Out on the street I couldn’t tell the Vietnam
veterans from the rock and roll veterans. The sixties
had made so many casualties, its war and its music
had run power off the same circuit for so long they
didn’t even have to fuse.
Dispatches. Breathing Out

John [Ono] Lennon

1940–1980

11 We’re more popular than Jesus now.² I don’t know
which will go first—rock ’n’ roll or Christianity.
*Interview in London Evening Standard
[March 4, 1966]*

²See Chaplin, 726:2.

John Lennon

1940–1980

and

Sir Paul McCartney

1942–

- 1 I'll tell you something
I think you'll understand,
Then I'll say that something,
I want to hold your hand.
I Want to Hold Your Hand [1963]
- 2 There's a shadow hanging over me,
Oh yesterday came suddenly.
Yesterday [1965]
- 3 All the lonely people, where do they all belong?
Eleanor Rigby [1966]
- 4 Oh I get by with a little help from my friends
Mmm get high with a little help from my friends.
With a Little Help from My Friends [1967]
- 5 How does it feel to be one of the beautiful people?
Baby You're a Rich Man [1967]
- 6 You say you want a revolution
Well you know
we all want to change the world . . .
But when you talk about destruction
Don't you know that you can count me out
Don't you know it's gonna be alright.
Revolution [1968]

Phil Ochs

1940–1976

- 7 I'm sure it wouldn't interest anybody
Outside of a small circle of friends.
A Small Circle of Friends [1967]

Jack Weinberg

1940–

- 8 We have a saying in the movement that we don't
trust anybody over thirty.
*Interview on Free Speech movement at
University of California, Berkeley [1964]*

Paul Anka

1941–

- 9 I've lived a life that's full, I traveled each and ev'ry
highway,
And more, much more than this, I did it my way.
*My Way [1969]*¹

Philip [Joseph] Caputo

1941–

- 10 You're going to learn that one of the most brutal
things in the world is your average nineteen-year-
old American boy. *A Rumor of War [1977]*

Stokely Carmichael [Kwame Toure]

1941–1998

and

Charles [Vernon] Hamilton

1929–

- 11 Black power² . . . is a call for black people in this
country to unite, to recognize their heritage, to
build a sense of community. It is a call for black
people to begin to define their own goals, to lead
their own organizations and to support those or-
ganizations. It is a call to reject the racist institu-
tions and values of this society.
Black Power! [1967], ch. 2
- 12 Before a group can enter the open society, it
must first close ranks. *Black Power!, 2*

Billy Collins

1941–

- 13 Of all the questions you might want to ask
about angels, the only one you ever hear
is how many can dance on the head of a pin.

¹Music by CLAUDE FRANÇOIS, JACQUES REVAUX, and GILES THIBAUT.

Signature song of FRANK SINATRA [1915–]. In November 1989 Soviet leader Mikhail Gorbachev announced (through a Foreign Ministry spokesman) that “the Sinatra Doctrine” had replaced the “Brezhnev Doctrine” for the east bloc nations: “Hungary and Poland are doing it their way.”

²Carmichael had used the phrase “Black power” in a speech in Greenwood, Mississippi [June 17, 1966].

To demand these God-given rights is to seek black power—what I call audacious power—the power to build black institutions of splendid achievement.—ADAM CLAYTON POWELL, JR. [1908–1972], *Baccalaureate address at Howard University* [May 29, 1966] See Langston Hughes, 763:1.

No curiosity about how they pass the eternal time
besides circling the Throne chanting in Latin
or delivering a crust of bread to a hermit on earth
or guiding a boy and a girl across a rickety wooden
bridge.

*Questions about Angels [1991].
Questions about Angels*

1 I love the sound of the bone against the plate
and the fortress-like look of it
lying before me in a moat of risotto,
the meat soft as the leg of an angel
who has lived a purely airborne existence.

The Art of Drowning [1995]. Osso Buco

2 The one in the upper left-hand corner
is giving me a look
that says I know you are here
and I have nothing better to do
for the remainder of human time
than return your persistent but engaging stare.

Picnic, Lightning [1998]. Victoria's Secret

Richard Dawkins

1941–

3 We are survival machines—robot vehicles blindly
programmed to preserve the selfish molecules known
as genes. This is a truth which still fills me with as-
tonishment.

The Selfish Gene [1976]. Preface

Bob Dylan [Robert Zimmerman]

1941–

4 How many roads must a man walk down
Before you call him a man? . . .
The answer, my friend, is blowin' in the wind,
The answer is blowin' in the wind.

Blowin' in the Wind [1962]

5 When your rooster crows at the break of dawn
Look out your window and I'll be gone
You're the reason I'm trav'lin' on
Don't think twice, it's all right

Don't Think Twice, It's All Right [1963]

6 The order is
Rapidly fadin'.
And the first one now
Will later be last
For the times they are a-changin'.

The Times They Are A-Changin' [1963]

7 Hey! Mr. Tambourine Man, play a song for me,
I'm not sleepy and there is no place I'm going to.

Mr. Tambourine Man [1964]

8 How does it feel
To be on your own

With no direction home
Like a complete unknown
Like a rolling stone? *Like a Rolling Stone [1965]*

9 You don't need a weather man
To know which way the wind blows
Subterranean Homesick Blues [1965]

Nora Ephron

1941–

10 I'll have what she's having.
*When Harry Met Sally (screenplay) [1989],
spoken by Estelle Reiner*

Robert Hass

1941–

11 All the new thinking is about loss.
In this it resembles the old thinking.
The idea, for example, that each particular erases
the luminous clarity of a general idea.

Praise [1979]. Meditation at Lagunitas

Jesse Jackson

1941–

12 My right and my privilege to stand here before
you has been won—won in my lifetime—by the
blood and the sweat of the innocent.

*Speech at Democratic National Convention,
Atlanta [July 19, 1988]*

13 When I look out at this convention, I see the face
of America, red, yellow, brown, black and white. We
are all precious in God's sight—the real rainbow
coalition.

*Speech at Democratic National Convention,
Atlanta [July 19, 1988]*

Helen Reddy

1941–

14 If I have to, I can do anything.
I am strong, I am invincible, I am woman.

I Am Woman [1972]

Muhammad Ali¹

1942–

15 I am the greatest.
Slogan, inspired by wrestler Gorgeous George

16 Float like a butterfly, sting like a bee.
*Boxing credo, devised by aide Drew "Bundini"
Brown*

¹Formerly Cassius Clay.

- 1 Not only do I knock 'em out, I pick the round.
Statement [December 1962]
- 2 I ain't got no quarrel with them Viet Cong.
On the draft [February 1966]

Stephen [William] Hawking

1942–

- 3 If we do discover a complete [unified] theory [of the universe], it should in time be understandable in broad principle by everyone, not just a few scientists. Then we shall all, philosophers, scientists, and just ordinary people, be able to take part in the discussion of the question of why it is that we and the universe exist. If we find the answer to that, it would be the ultimate triumph of human reason— for then we should know the mind of God.
A Brief History of Time [1988]. Conclusion

Erica Jong

1942–

- 4 The zipless fuck is absolutely pure. It is free of ulterior motives. There is no power game. The man is not “taking” and the woman is not “giving.” No one is attempting to cuckold a husband or humiliate a wife. No one is trying to prove anything or get anything out of anyone. The zipless fuck is the purest thing there is. And it is rarer than the unicorn.

Fear of Flying [1973], ch. 1

Garrison Keillor

1942–

- 5 That's the news from Lake Wobegon, where all the women are strong, the men are good-looking, and all the children are above average.
A Prairie Home Companion [1974–1987], signature line

- 6 The little town that time forgot, that the decades cannot improve.
A Prairie Home Companion

Paul Simon

1942–

- 7 Hello darkness my old friend
I've come to talk with you again.
The Sounds of Silence [1964]
- 8 The words of the prophets
Are written on the subway walls

And tenement halls
And whispered in the sounds of silence.
The Sounds of Silence

- 9 Where have you gone, Joe DiMaggio?
A nation turns its lonely eyes to you.
Mrs. Robinson [1966]

- 10 I'm empty and aching and I don't know why.
Counting the cars on the New Jersey Turnpike.
They've all come to look for America.
America [1967]

- 11 Like a bridge over troubled water
I will lay me down.
Bridge over Troubled Water [1969]

- 12 If you'll be my bodyguard
I can be your long lost pal,
I can call you Betty
and, Betty, you can call me
You can call me Al. *You Can Call Me Al [1985]*

- 13 The Mississippi Delta was shining
like a National guitar. *Graceland [1986]*

Brendan V. Sullivan, Jr.

1942–

- 14 I'm not a potted plant. I'm here as the lawyer.
That's my job.
Response to Senator Daniel Inouye during Senate hearings on Irangate [July 9, 1987]

Tammy Wynette [Virginia Wynette Pugh]

1942–1998

- 15 But if you love him you'll forgive him
Even though he's hard to understand.
And if you love him, oh be proud of him
'Cause after all he's just a man.
Stand By Your Man [1968]¹

H. Rap [Hubert Gerold] Brown

1943–

- 16 Violence is as American as cherry pie.
Press conference [July 27, 1967]

¹Written with her producer BILLY SHERRILL.

In 1992 her name and best-known song entered the presidential campaign when Hillary Rodham Clinton, stressing that her defense of her husband against charges of adultery was more than routine, said in a “60 Minutes” interview: “I’m not sitting here like some little woman standing by my man like Tammy Wynette.”—*New York Times* [April 8, 1998]

R[obert] Crumb

1943–

- 1 Keep on truckin'. *Slogan of cartoon character*

Nikki Giovanni

1943–

- 2 show me someone not full of herself and i'll show
you a hungry person
*Poem for a Lady Whose Voice I Like [1970],
last line*
- 3 I really hope no white person ever has cause
to write about me
because they never understand
Black love is Black wealth and they'll
probably talk about my hard childhood
and never understand that
all the while I was quite happy.
Nikki-Rosa [1970]

Mick [Michael Philip] Jagger

1943–

and

Keith Richards

1943–

- 4 I can't get no satisfaction . . .
I can't get no girl reaction.
(I Can't Get No) Satisfaction [1965]
- 5 Please allow me to introduce myself,
I'm a man of wealth and taste.
I've been around for long, long years,
Stolen many a man's soul and faith.
Sympathy for the Devil [1968]
- 6 Well, we all need someone we can lean on,
And if you want it, well, you can lean on me.
Let It Bleed [1969]
- 7 You can't always get what you want
But if you try sometimes
You just might find
You get what you need.
You Can't Always Get What You Want [1969]

Janis Joplin

1943–1970

- 8 Down on me, down on me,
Looks like everybody in this whole round world
Is down on me. *Down on Me [1967]*

- 9 Lord, won't you buy me a Mercedes-Benz,
My friends all drive Porsches,
I must make amends. *Mercedes-Benz [1970]*

Joni Mitchell

1943–

- 10 They paved paradise
And put up a parking lot. *Big Yellow Taxi [1969]*
- 11 We are stardust,
We are golden,
And we've got to get ourselves
Back to the garden. *Woodstock [1969]*

James Carville

1944–

- 12 It's the economy, stupid.
Political campaign motto [1992]

Rudolph W[illiam] Giuliani

1944–

- 13 Our hearts are broken, but they continue to beat,
and the spirit of our City has never been stronger.
*One Nation: America Remembers September
11, 2001 [2001], introduction*
- 14 Show your confidence. Show you're not afraid.
Go to restaurants. Go shopping.
News conference [September 12, 2001]

Bill Griffith

1944–

- 15 Are we having fun yet?
Zippy the Pinhead (comic strip) [1979]

George [W.] Lucas [Jr.]

1944–

- 16 Evil Empire. *Star Wars (screenplay) [1977]*
- 17 May the Force be with you!
Star Wars (screenplay), spoken by Alec Guinness
- 18 The Force will be with you . . . always!
Star Wars (screenplay), spoken by Alec Guinness
- 19 Rebel spaceships, striking from a hidden base,
have won their first victory against the evil galactic
empire. *Star Wars (title crawl)*

Alice Walker

1944–

- 1 Guided by my heritage of a love of beauty and a respect for strength—in search of my mother’s garden, I found my own.
In Search of Our Mothers’ Gardens [1974]
- 2 I think it pisses God off if you walk by the color purple in a field somewhere and don’t notice it.
The Color Purple [1982]
- 3 I’m pore, I’m black, I may be ugly and can’t cook, a voice say to everything listening. But I’m here.
The Color Purple

Annie Dillard

1945–

- 4 I had been my whole life a bell, and never knew it until at that moment I was lifted and struck.
Pilgrim at Tinker Creek [1974], ch. 2
- 5 The second before the sun went out we saw a wall of dark shadow come speeding at us. We no sooner saw it than it was upon us, like thunder. . . . It was as if an enormous, loping god in the sky had reached down and slapped the earth’s face.
Teaching a Stone to Talk [1982]. *Total Eclipse*

Bob Marley

1945–1981

- 6 We’re leaving Babylon
We’re going to our Father’s land.
Movement of Jah People [1977]

Don[ald] McLean

1945–

- 7 Bye, Bye, Miss American Pie
Drove my Chevy to the levee but the levee was dry
Them good old boys were drinkin’
Whiskey and Rye
Singin’ this’ll be the day that I die
This’ll be the day that I die
American Pie [1971]

Peter Townshend

1945–

- 8 Hope I die before I get old.
This is my generation.
My Generation [1965]

August Wilson, Jr.

1945–

- 9 As long as the colored man look to white folks to put the crown on what he say . . . as long as he looks to white folks for approval . . . then he ain’t never gonna find out who he is and what he’s about.¹ *Ma Rainey’s Black Bottom* [1984], act 1

Julian Barnes

1946–

- 10 Why does the writing make us chase the writer? Why can’t we leave well enough alone? Why aren’t the books enough? *Flaubert’s Parrot* [1984], ch. 1

Steve [Stephen Bantu] Biko

1946–1977

- 11 The most potent weapon in the hands of the oppressor is the mind of the oppressed.
Statement as witness [May 3, 1976]²
- 12 The basic tenet of black consciousness is that the black man must reject all value systems that seek to make him a foreigner in the country of his birth and reduce his basic human dignity.
Statement as witness [May 3, 1976]²

George W[alker] Bush

1946–

- 13 Whether we bring our enemies to justice, or bring justice to our enemies, justice will be done.
Address to joint session of Congress
[September 20, 2001]

Bill [William Jefferson] Clinton

1946–

- 14 I’ll be with you until the last dog dies.
Primary campaign speech, Dover, New Hampshire [February 12, 1992]
- 15 I feel your pain.
Remark at a primary campaign rally
[March 26, 1992]
- 16 I experimented with marijuana a time or two. And I didn’t like it, and didn’t inhale, and never tried it again.
Television interview [March 29, 1992]

¹Ellipses are in the original text.²From *Black Consciousness in South Africa* [1979], edited by MILLARD ARNOLD.

1 I do not believe that the politics of personal destruction is what the American people are interested in.
News conference [March 8, 1994]

2 I am going to say this again: I did not have sexual relations with that woman, Miss Lewinsky.
News conference [January 26, 1998]

3 It depends on what the meaning of the word “is” is. If the—if he—if “is” means is and never has been, that is not—that is one thing. If it means there is none, that was a completely true statement.
Grand jury testimony [August 17, 1998]

Paul Schrader

1946–

4 You talkin’ to me?
Taxi Driver (screenplay) [1976], spoken by Robert De Niro

David Allen Stockman

1946–

5 None of us really understands what’s going on with all these numbers.
On the U.S. budget [1981]

Oliver Stone

1946–

6 Greed is good! Greed is right! Greed works! Greed will save the U.S.A.!¹
Wall Street (screenplay) [1987], spoken by Michael Douglas

Hillary Rodham Clinton

1947–

7 I suppose I could have stayed home and baked cookies and had teas.
Press interview on conflict of interest [March 17, 1992]

8 We’ve been married for twenty-two years. And I have learned a long time ago that the only two people who count in any marriage are the two who are in it.
The Today show (television interview) [January 27, 1998]

¹Greed is all right. . . Greed is healthy. You can be greedy and still feel good about yourself.—IVAN FREDERICK BOESKY [1937–], *commencement address at University of California, Berkeley* [May 18, 1986]

9 The great story . . . is this vast right-wing conspiracy that has been conspiring against my husband since the day he announced for President.
The Today show (television interview) [January 27, 1998]

Larry David

1947–

10 It’s about nothing, everything else is about something; this, it’s about nothing.
Seinfeld (television series). The Pitch [September 16, 1992]

Arlo Guthrie

1947–

11 You can get anything you want at Alice’s Restaurant.
Alice’s Restaurant [1966]

Sir Elton John [Reginald Kenneth Dwight]

1947–

and

Bernie Taupin

1950–

12 They crawled out of the woodwork
And they whispered into your brain.
They set you on a treadmill
And they made you change your name.
And it seems to me you lived your life
Like a candle in the wind.
Candle in the Wind (Goodbye Norma Jean) [1973]

Jane Kenyon

1947–1995

13 Let it come, as it will, and don’t be afraid. God does not leave us comfortless, so let evening come.
Let Evening Come [1990]

14 I slept in a bed
in a room with paintings
on the walls, and
planned another day
just like this day.
But one day, I know,
it will be otherwise.

Otherwise [1993]

[Ahmed] Salman Rushdie¹

1947–

- 1 Literature is the one place in any society where, within the secrecy of our own heads, we can hear voices talking about everything in every possible way.
Is Nothing Sacred? [1990]

Joseph C. Stinson

1947–

- 2 Go ahead, make my day.²
Sudden Impact (screenplay) [1983], spoken by Clint Eastwood

**Charles Philip Arthur George,
Prince of Wales**

1948–

- 3 Give this much to the Luftwaffe. When it knocked down our buildings, it didn't replace them with anything more offensive than rubble. We did that.
Speech in London [December 1987]

Jimmy Cliff

1948–

- 4 As sure as the sun will shine
I'm going to get it, what's mine
And then the harder they come
The harder they fall,
One and all. *The Harder They Come* [1972]

Leslie Marmon Silko

1948–

- 5 It's only a matter of time, Indian
you can't sleep with the river forever.
Storyteller [1981]. *Indian Song: Survival*

Martin Amis

1949–

- 6 My head is a city, and various pains have taken up residence in various parts of my face. A gum-and-bone ache has launched a cooperative on my upper west side. Across the park, neuralgia has rented a duplex in my fashionable east seventies. Downtown,

¹See Khomeini, 758:4.

²I have only one thing to say to the tax increasers: "Go ahead and make my day." — RONALD REAGAN [March 13, 1985]

my chin throbs with lofts of jaw-loss. As for my brain, my hundreds, it's Harlem up there, expanding in the summer fires. *Money* [1985]

Bruce Springsteen

1949–

- 7 We gotta get out while we're young
'Cause tramps like us, baby, we were born to run.
Born to Run [1975]
- 8 Down in the shadow of the penitentiary,
Out by the gas fires of the refinery;
I'm ten years burning down the road,
Nowhere to run, ain't nowhere to go.
Born in the U.S.A. [1984]

Melissa Mathison

1950–

- 9 E.T. phone home.
E.T.: The Extra Terrestrial (screenplay) [1982]

Rita Dove

1952–

- 10 You start out with one thing, end
up with another, and nothing's
like it used to be, not even the future.
The Yellow House on the Corner [1980]. *O*
- 11 Every day a wilderness — no
shade in sight. Beulah
patient among knickknacks,
the solarium a rage
of light, a grainstorm
as her gray cloth brings
dark wood to life. *Museum* [1983]. *Dusting*
- 12 If you can't be free, be a mystery.
Grace Notes [1989]. *Canary*

Mary [Theresa] Schmich

1953–

- 13 Ladies and gentlemen of the class of 'ninety-seven: Wear sunscreen.
If I could offer you only one tip for the future, sunscreen would be it. The long-term benefits of sunscreen have been proved by scientists, whereas the rest of my advice has no basis more reliable than my own meandering experience.
*Mock commencement address.*³ *Chicago Tribune* [June 1, 1997]

³Erroneously attributed to KURT VONNEGUT, JR.

[Karen] Louise Erdrich

1954–

- 1 I was in love with the whole world and all that lived in its rainy arms.
Love Medicine [1984]. The Good Tears

James Gleick

1954–

- 2 Tiny differences in input could quickly become overwhelming differences in output. . . . In weather, for example, this translates into what is only half-jokingly known as the Butterfly Effect—the notion that a butterfly stirring the air today in Peking can transform storm systems next month in New York.
Chaos [1987], Prologue

Jerry [Jerome] Seinfeld

1954–

- 3 Everybody lies about sex. People lie during sex. If it weren't for lies, there'd be no sex.
New York Times [December 18, 1998]

Tony Kushner

1956–

- 4 People in a boat, waiting, terrified, while implacable, unsmiling men, irresistibly strong, seize . . . maybe the person next to you, maybe you, and with no warning at all, with time only for a quick intake of air you are pitched into freezing, turbulent water and salt and darkness to drown.
Angels in America, pt. I: Millennium Approaches [1992], act I, sc. viii

Larry Charles

1957–

- 5 Not that there's anything wrong with that.
Seinfeld (television series). The Outing [February 11, 1993]

Cameron Crowe

1957–

- 6 Show me the money!
Jerry Maguire (screenplay) [1997], spoken by Cuba Gooding, Jr.

Michael Jackson

1958–

and

Lionel Richie

1950–

- 7 We are the world,
We are the children,
We are the ones
To make a better day. *We Are the World [1985]*

**Diana [Frances Spencer],
Princess of Wales**

1961–1997

- 8 There were three of us in this marriage, so it was a bit crowded.
BBC television interview [November 20, 1995]
- 9 I'd like to be a queen in people's hearts . . . someone's got to go out there and love people and show it.
BBC television interview [November 20, 1995]

J[oanne] K[athleen] Rowling

1965–

- 10 Before we begin our banquet, I would like to say a few words. And here they are: Nitwit! Oddment! Tweak!
Harry Potter and the Sorcerer's Stone [1998], ch. 7
- 11 I hope you're pleased with yourselves. We could all have been killed—or worse, expelled.
Harry Potter and the Sorcerer's Stone, 9

The Doors

1967

- 12 Come on, baby, light my fire
Try to set the night on fire. *Light My Fire [1967]*

Monty Python's Flying Circus

1969–1974¹

- 13 This parrot is no more. It has ceased to be. It's expired and gone to meet its maker. This is a late parrot. It's a stiff. Bereft of life, it rests in peace. If

¹Series first shown on BBC television between 1969 and 1974. Written and conceived by GRAHAM CHAPMAN, JOHN CLEESE, TERRY GILLIAM, ERIC IDLE, TERRY JONES, and MICHAEL PALIN.

you hadn't nailed it to the perch, it would be pushing up the daisies. It's rung down the curtain and joined the choir invisible. This is an ex-parrot.

Episode 8 [1969]

1 I cut down trees, I skip and jump,
I like to press wild flowers.
I put on women's clothing
And hang around in bars.

Episode 9 [1969]

2 I'd like to welcome the pommy bastard to God's
own earth and I'd like to remind him that we don't
like stuck-up sticky-beaks here.

Episode 22 [1970]

Sesame Street

1969–

3 Me want cookie! *Spoken by Cookie Monster*¹

4 It's not that easy bein' green.
Bein' Green.² *Sung by Kermit the Frog*

Anonymous

5 Sumer is icumen in,
Lhude sing cuccu!
Groweth sed, and bloweth med,
And springth the wude nu—
Sing cuccu!³ *Cuckoo Song [c. 1250]*

6 A new broom sweeps clean.
Saying [13th century]

7 Ich am of Irlonde
Ant of the holy lande
Of Irlonde.
Gode sire, pray ich the,
For of saynte charite,
Come ant dance wyth me
In Irlonde. *Ich Am of Irlonde [14th century]*⁴

8 When Adam delved and Eve span
Who was then a gentleman?
*Text used by JOHN BALL for his speech at
Blackheath to the men in Wat Tyler's Rebellion
[1381]*

9 Hew not too high lest the chips fall in thine eye.
Proverb [14th century]

¹Character created by JEFFREY A. MOSS [1942–1998].

²Words and music by JOE RAPOSO [1937–1989].

³See Pound, 708:17.

⁴"I am of Ireland,/And the Holy Land of Ireland,/And time runs on," cried she./"Come out of charity,/Come dance with me in Ireland."—YEATS, *The Winding Stair and Other Poems* [1933], *Words for Music Perhaps*, no. 20, "I Am of Ireland," refrain

10 I sing of a maiden
That is makeless;
King of all kings
To her son she ches.
Carol. I Sing of a Maiden [15th century]

11 For in my mind, of all mankind
I love but you alone.
The Nut-Brown Maid [15th century], refrain

12 For I must to the greenwood go,
Alone, a banished man.
The Nut-Brown Maid, refrain

13 No burial this pretty pair
Of any man receives,
Till Robin Redbreast piously
Did cover them with leaves.
The Children in the Wood, st. 16

14 Before you trust a man, eat a peck of salt with
him. *Proverb*⁵

15 A fool's paradise.
Paston Letters [1462], no. 457

16 O Death, thou comest when I had thee least in
mind. *Everyman [before 1500], l. 119*

17 Everyman, I will go with thee, and be thy guide,
In thy most need to go by thy side.
Everyman [before 1500], l. 522

18 O Western wind, when wilt thou blow,
That the small rain down can rain?
Christ, that my love were in my arms
And I in my bed again!
O Western Wind [c. 1530]

19 Crabbed age and youth cannot live together.
Youth is full of pleasance, age is full of care.
The Passionate Pilgrim [1599]

20 Love me little, love me long,
Is the burden of my song.
Love Me Little [1569–1570], refrain

21 Multiplication is vexation,
Division is as bad;
The rule of three doth puzzle me,
And practice drives me mad.
Elizabethan MS [1570]

22 Alas, my Love! ye do me wrong
To cast me off discourteously:
And I have loved you so long,
Delighting in your company.
*From A Handful of Pleasant Delights [1584],
st. 1*

⁵An adage originating before Cicero, who quotes a version of it in *De Amicitia* 19, 67.

- 1 Greensleeves was all my joy,
Greensleeves was my delight;
Greensleeves was my heart of gold,
And who but Lady Greensleeves.
From A Handful of Pleasant Delights, refrain
- 2 Where griping griefs the heart would wound
And doleful dumps the mind oppress,
There music with her silver sound
With speed is wont to send redress.¹
A Song to the Lute in Musicke, st. 1
- 3 The blinded boy that shoots so trim,
From heaven down did hie.
King Cophetua and the Beggar Maid, st. 2
- 4 It was a friar of orders gray
Walked forth to tell his beads.
The Friar of Orders Gray,² st. 1
- 5 Our joys as winged dreams do fly;
Why then should sorrow last?
Since grief but aggravates thy loss,
Grieve not for what is past.
The Friar of Orders Gray, st. 13
- 6 King Stephen was a worthy peer,
His breeches cost him but a crown.
Take Thy Old Cloak About Thee,³ st. 7
- 7 It's pride that puts this country down;
Man, take thine old cloak about thee.
Take Thy Old Cloak About Thee, st. 7
- 8 A fool and his money are soon parted.
English proverb
- 9 April is in my mistress' face,
And July in her eyes hath place,
Within her bosom is September,
But in her heart a cold December.
From THOMAS MORLEY, Madrigals to Four Voices [1594]
- 10 Hobson's choice.⁴ *Phrase meaning no choice*
- 11 Lo here a new Aurora!
From THOMAS MORLEY, The First Book of Canzonets to Two Voices [1595]
- 12 Kill then, and bliss me,
But first come kiss me.
From THOMAS MORLEY, The First Book of Ballets to Five Voices [1595]
- 13 Shoot, false Love, I care not.
Spend thy shafts and spare not.
From THOMAS MORLEY, The First Book of Ballets to Five Voices
- 14 I was more true to Love than Love to me.
From JOHN DOWLAND, The First Book of Songs or Airs [1597]
- 15 Jerusalem, my happy home,
When shall I come to thee?
When shall my sorrows have an end?
Thy joys when shall I see?
The Song of Mary [1601]
- 16 What poor astronomers are they
Take women's eyes for stars!
From JOHN DOWLAND, The Third Book of Songs or Airs [1603]
- 17 And let all women strive to be
As constant as Penelope.
Constant Penelope, st. 18
- 18 Turn again, Whittington,
Lord Mayor of London.⁵
Refrain of Bow Bells heard by Dick Whittington [c. 1605]
- 19 From the hag and hungry goblin
That into rags would rend ye,
And the spirit that stands by the naked man
In the book of Moons defend ye!
Tom o' Bedlam [17th century], st. 1
- 20 The law locks up both man and woman
Who steals the goose from off the common,
But lets the greater felon loose
Who steals the common from the goose.
From EDWARD POTTS CHEYNEY, Social and Industrial History of England [1901], introduction
- 21 There is a lady sweet and kind,
Was never face so pleased my mind;
I did but see her passing by,
And yet I love her till I die.
From THOMAS FORD, Music of Sundry Kinds [1607], st. 1
- 22 Love not me for comely grace,
For my pleasing eye or face,
Nor for any outward part,
No, nor for a constant heart.
From JOHN WILBYE, Second Set of Madrigals [1609]
- 23 The silver swan, who living had no note,
When death approached unlocked her silent throat;
Leaning her breast against the reedy shore,

¹Another version is used by Shakespeare in *Romeo and Juliet*, act IV, sc. v.

²Composed by THOMAS PERCY [1728–1811] from fragments of ancient ballads in Shakespeare; published in his *Reliques of Ancient English Poetry* [1765].

³Quoted in Shakespeare, *Othello*, act II, sc. iii, l. 93.

⁴Liveryman Thomas Hobson [1544–1631] obliged customers "to take the horse which stood near the stable door," according to RICHARD STEELE, *The Spectator*, no. 509 [October 14, 1712].

⁵Richard Whittington, son of a London mercer, rose to be mayor of London three times before his death [1423].

Thus sung her first and last, and sung no more:
Farewell, all joys; O death, come close mine eyes;
More geese than swans now live, more fools than
wise.

*From ORLANDO GIBBONS, The First Set of
Madrigals and Motets of Five Parts [1612], I*

- 1 Stay, O sweet, and do not rise!
The light that shines comes from thine eyes;
The day breaks not: it is my heart,
Because that you and I must part.
Stay, or else my joys will die,
And perish in their infancy.¹
*From JOHN DOWLAND, A Pilgrim's Solace
[1612]*
- 2 We gather together to ask the Lord's blessing;
He chastens and hastens his will to make known;
The wicked oppressing now cease from distressing:
Sing praises to his Name; he forgets not his own.
Hymn [1625]²
- 3 If there is a paradise on the face of the earth,
It is this, oh! it is this, oh! it is this.
*Mogul Inscription in the Red Fort at Delhi
[1640]*
- 4 Hear no evil, see no evil, speak no evil.
*Legend related to the "Three Wise Monkeys"
carved over door of Sacred Stable, Nikko,
Japan [17th century]*
- 5 Over the mountains and over the waves,
Under the fountains and under the graves;
Under floods that are deepest, which Neptune
obey,
Over rocks that are steepest, Love will find out
the way. *Love Will Find Out the Way, st. 1*
- 6 Begone, dull Care! I prithee begone from me!
Begone, dull Care! Thou and I shall never agree.
*From JOHN PLAYFORD, Musical Companion
[1687]*
- 7 Though little, I'll work as hard as a Turk,
If you'll give me employ,
To plow and sow, and reap and mow,
And be a farmer's boy.
The Farmer's Boy [before 1689], st. 2
- 8 Carriages without horses shall go,
And accidents fill the world with woe.
Attributed to Mother Shipton³

¹Attributed also to JOHN DONNE, and included in a variant form in the seventh edition of his poems [1669].

²Translated by THEODORE BAKER.

Written by an unknown author in celebration of Dutch freedom from Spanish sovereignty at the end of the sixteenth century.—*The Hymnal 1940 Companion*

³Prophecies ascribed to the fictitious Mother Shipton first appeared in 1641.

9 Around the world thoughts shall fly
In the twinkling of an eye.
Attributed to Mother Shipton

10 Under water men shall walk,
Shall ride, shall sleep, and talk;
In the air men shall be seen
In white, in black, and in green.
Attributed to Mother Shipton

11 Iron in the water shall float
As easy as a wooden boat.
Attributed to Mother Shipton

12 A swarm of bees in May
Is worth a load of hay;
A swarm of bees in June
Is worth a silver spoon;
A swarm of bees in July
Is not worth a fly. *Old English proverb*

13 When poverty comes in at the door, love flies
out the window. *Saying [17th century]*

14 Please to remember the fifth of November,
Gunpowder treason and plot.
Guy Fawkes rhyme [17th century]

15 A zealous locksmith died of late,
And did arrive at heaven gate,
He stood without and would not knock,
Because he meant to pick the lock.
*Epitaph upon a Puritanical Locksmith; from
WILLIAM CAMDEN, Remains Concerning
Britain [1637]*

16 All the brothers were valiant, and all the sisters
virtuous.
*From the inscription on the tomb of the Duchess
of Newcastle in Westminster Abbey [1673]*

17 It is so soon that I am done for,
I wonder what I was begun for.
*For a child aged three weeks, Cheltenham
Churchyard*

18 Live and let live. *Scottish proverb*

19 When I rest I rust [Rast ich, so rost ich].
German proverb

20 Coming through the rye.⁴
The Bob-tailed Lass, refrain

21 Sabina has a thousand charms
To captivate my heart;
Her lovely eyes are Cupid's arms,
And every look a dart:
But when the beauteous idiot speaks,

⁴Gin a body meet a body / Coming through the rye; / Gin a body kiss a body, / Need a body cry?—ROBERT BURNS, *Coming Through the Rye, st. 1*
See Salinger, 805:14.

She cures me of my pain;
Her tongue the servile fetters breaks
And frees her slave again.

From Amphion Anglicus [1700]

1 God rest you merry, gentlemen,
Let nothing you dismay;
Remember Christ our Savior,
Was born on Christmas Day.

Carol

2 The holly and the ivy,
When they are both full grown,
Of all the trees that are in the wood,
The holly bears the crown:
The rising of the sun
And the running of the deer,
The playing of the merry organ,
Sweet singing in the choir.

Carol

3 Rain cats and dogs.

Saying

4 Sister Anne, do you see anyone coming?

Bluebeard; the cry of Fatima

5 Who will change old lamps for new?

The Arabian Nights (A Thousand and One Nights).¹ The History of Aladdin

6 Open sesame!

The Arabian Nights (A Thousand and One Nights). The History of Ali Baba

7 Drive a coach and six through an Act of Parliament.

Credited to Sir Stephen Rice [1637–1715], Chief Baron of the Exchequer, by MACAULAY in History of England [1849–1861], ch. 12

8 The Campbells are comin', oho, oho.

Song [c. 1715]

9 Fools' names, like fools' faces,
Are often seen in public places.²

Saying

10 And this is law, I will maintain,
Unto my dying day, sir,
That whatsoever king shall reign,
I'll still be the Vicar of Bray, sir!

The Vicar of Bray [1734], chorus

11 Some talk of Alexander, and some of Hercules;
Of Hector, and Lysander, and such great names as these;
But of all the world's brave heroes, there's none that can compare
With a tow, row, row, row, row, row for the British Grenadier.

The British Grenadiers [c. 1750]

¹First European translation (ANTOINE GALLAND), 1704–1717.

²Collected by THOMAS FULLER [1654–1734], in *Gnomologia* [1732].

12 The Girl I Left Behind Me.

Title of song [1759]

13 The united voice of all His Majesty's free and loyal subjects in America—liberty and property, and no stamps.

Motto of various American colonial newspapers [1765–1766]

14 Yankee Doodle came to town
Riding on a pony,
He stuck a feather in his hat
And called it macaroni.

Yankee Doodle, keep it up,
Yankee Doodle dandy,
Mind the music and the step,
And with the girls be handy.

Yankee Doodle,³ st. 1 and chorus

15 It's all in the day's work.

Current since the 18th century

16 Man may work from sun to sun,
But woman's work is never done.

Saying

17 Count that day lost whose low descending sun
Views from thy hand no worthy action done.⁴

Saying

18 Don't tread on me.

Motto of the first official American flag; first raised by Lieutenant John Paul Jones in Commodore Esek Hopkins's flagship Alfred [December 3, 1775]

19 Rebellion to tyrants is obedience to God.⁵

Motto on Thomas Jefferson's seal [c. 1776]

20 Lost is our old simplicity of times,
The world abounds with laws, and teems with crimes.

On the Proceedings Against America,⁶ st. 1

21 Our cargoes of meat, drink, and clothes beat the Dutch.

Siege of Boston [1775]

22 There were three gypsies a-come to my door,
And downstairs ran this lady, O!

³This version was sufficiently popular in America in 1767 to be used in the ballad opera *The Disappointment; or, The Force of Credulity* by ANDREW BARTON.

Father and I went up to camp, / Along with Captain Goodwin; / And there we saw the men and boys, / As thick as hasty pudding. / Yankee doodle do. — *Version used by ROYALL TYLER [1757–1826], in The Contrast [1790]*

⁴An earlier version, signed by JAMES BOBART [December 8, 1697], begins "Think" rather than "Count."

⁵The motto of one, I believe, of the regicides of Charles I. — *Letter from Thomas Jefferson to Edward Everett* [February 24, 1823] Jefferson's reference probably is to John Bradshaw [1602–1659].

⁶In the *Pennsylvania Gazette* [February 8, 1775], "from a late London Magazine."

- One sang high and another sang low,
And the other sang bonny, bonny Biscay, O!
The Wrangle-Taggle Gypsies, O!, st. 1
- 1 She's gone with the wrangle-taggle gypsies, O!
The Wrangle-Taggle Gypsies, O!, st. 2
- 2 Down in the valley, the valley so low,
Hang your head over, hear the wind blow.
Down in the Valley
- 3 The goose hangs high.¹ *Saying*
- 4 O Paddy dear, an' did ye hear the news that's goin'
round?
The shamrock is by law forbid to grow on Irish
ground!
No more St. Patrick's Day we'll keep, his color
can't be seen,
For there's a cruel law agin the wearin' o' the
Green!
The Wearing o' the Green [c. 1795]
- 5 For they're hangin' men an' women there for
wearin' o' the Green.
The Wearing o' the Green
- 6 With drums and guns, and guns and drums
The enemy nearly slew ye.
My darling dear, you look so queer,
Oh, Johnny, I hardly knew ye.
Irish folk song, st. 1
- 7 Here we are on Tom Tiddler's ground
Picking up gold and silver.
Children's game
- 8 Christmas is coming, the geese are getting fat,
Please to put a penny in the old man's hat;
If you haven't got a penny, a ha'penny will do,
If you haven't got a ha'penny, God bless you!
Beggar's rhyme
- 9 From ghoulies and ghosties and long-leggety
beasties
And things that go bump in the night, Good Lord,
deliver us!
Cornish prayer
- 10 O God, thy sea is so great, and my boat is so
small.
Breton fishermen's prayer
- 11 Rest and be thankful.
*Inscription on stone seat in the Scottish
Highlands, and title of one of William
Wordsworth's poems*
- 12 The wisdom of many and the wit of one.
Definition of a proverb²
- 13 Don't cross the bridge until you come to it.
Proverb
- 14 It's gude to be merry and wise,
It's gude to be honest and true;
It's gude to be off with the old love,
Before you are on with the new.³
Rhyme
- 15 Oh, ye'll tak' the high road an' I'll tak' the low
road,
An' I'll be in Scotland before ye;
But me and my true love will never meet again,
On the bonnie, bonnie banks o' Loch Lomond.
Loch Lomond, refrain
- 16 The woods are full of them.
*Quoted by ALEXANDER WILSON, American
Ornithology [1808], preface*
- 17 I wooed her in the wintertime
And in the summer too;
And the only, only thing I did that was wrong
Was to keep her from the foggy, foggy dew.
The Foggy, Foggy Dew, st. 1
- 18 Turkey in the straw, turkey in the hay,
Roll 'em up and twist 'em up a high tuckahaw,
And hit 'em up a tune called Turkey in the Straw.
Turkey in the Straw,⁴ st. 1 and refrain
- 19 Sugar in the gourd and honey in the horn,
I never was so happy since the hour I was born.
Turkey in the Straw, st. 6
- 20 Jimmie crack corn and I don't care,
Old Massa's gone away.
The Blue-tail Fly, chorus
- 21 Give me that old-time religion,
It's good enough for me.
Hymn
- 22 It was good for Paul and Silas
And it's good enough for me.
Hymn
- 23 I expect to pass through this world but once;
any good thing therefore that I can do, or any kind-

¹[Meaning:] All is wonderful, 1866. Sometimes said to be from "The goose honks high," referring to the fact that geese fly higher in good weather, but there is no evidence this is the origin of the term. — STUART BERG FLEXNER, *Listening to America* [1982]

²Probably based on the definition of a proverb which LORD JOHN RUSSELL gave one morning at breakfast at Mardock's: "One man's wit, and all men's wisdom." — *Memoirs of Sir James Mackintosh*, vol. 1, p. 473

³Quoted as an old song by ANTHONY TROLLOPE in *Barchester Towers* [1857], ch. 46.

⁴The classical American rural tune . . . steps around like an apple-faced farmhand . . . as American as Andrew Jackson, Johnny Appleseed, and Corn on the Cob. — CARL SANDBURG, *The American Songbag* [1927]

ness that I can show to any fellow creature, let me do it now; let me not defer or neglect it, for I shall not pass this way again.¹ *Proverbial saying*

1 I've been working on the railroad
All the livelong day,
I've been working on the railroad
To pass the time away.
Don't you hear the whistle blowing?
Rise up so early in the morn.
Don't you hear the captain shouting,
"Dinah blow your horn."
I've Been Working on the Railroad

2 When [or Since] Hector was a pup.
American saying

3 OK.
Abbreviation for humorous misspelling, "oll korrekt" [1838]²

4 'Tis the gift to be simple,
'Tis the gift to be free,
'Tis the gift to come down
Where we ought to be.
Simple Gifts. Shaker song [c. 1848], st. 1

5 Buffalo gals, won't you come out tonight,
And dance by the light of the moon?
Buffalo Gals

6 Women and children first.
The Birkenhead Drill³ [February 26, 1852]

7 You can't use tact with a Congressman! A Congressman is a hog! You must take a stick and hit him on the snout!
Remark⁴

8 Up and down the City Road,
In and out the Eagle,
That's the way the money goes—
Pop goes the weasel!
Pop Goes the Weasel⁵ [c. 1853]

9 Free soil, free men, free speech, Frémont.⁶
Republican party rallying cry [1856]

¹This saying has been attributed to many authors, most especially to STEPHEN GRELLET [Étienne de Grellet du Mabillier, 1773–1855], although it has not been found in any of Grellet's writings.

²For the history of this "most popular typical American expression," see STUART BERG FLEXNER, *I Hear America Talking* [1976], pp. 261–262.

³The women and children were the first to be removed from the sinking ship *Birkenhead*.

⁴Made by an unidentified cabinet member (possibly Secretary of the Interior JACOB DOLSON COX [1828–1900]), quoted by HENRY ADAMS, *The Education of Henry Adams*, ch. 17.

⁵The weasel was a hatter's tool, and "pop" was a term meaning to pawn or "hock." The Eagle was a music hall in the City Road. The song is attributed to W. R. MANDALE.

⁶John Charles Frémont [1813–1890] was the party's candidate for President.

10 Muscular Christianity.⁷
Popular term in the 19th century for Christian social reform in England

11 It is a newspaper's duty to print the news and raise hell.
The Chicago Times [1861]

12 Dirty work at the crossroads.
Attributed to WALTER MELVILLE'S melodrama The Girl Who Took the Wrong Turning; or, No Wedding Bells for Him

13 The man on horseback.
Popular term for General Georges Ernest Boulanger [1837–1891]

14 All I want of you is a little seevility, and that of the commonest goddammedest kind.⁸
The New Bedford Classic, as reported in ZEPHANIAH W. PEASE, The History of New Bedford [1918]. Supposed to be said by the mate of a whaler to his ill-humored captain

15 John Henry told his captain,
Says, "A man ain't nothin' but a man,
And before I'd let your steam drill beat me down,
Lord,
I'd die with this hammer in my hand."
John Henry [1873]

16 You-all means a race or section,
Family, party, tribe, or clan;
You-all means the whole connection
Of the individual man.
You-All; from the Richmond Times-Dispatch

17 From the halls of Montezuma,
To the shores of Tripoli,
We fight our country's battles
On the land as on the sea.
The Marines' Hymn [1847],⁹ st. 1

18 There is a tavern in the town,
And there my true love sits him down,
And drinks his wine with laughter and with glee,
And never, never thinks of me.
There Is a Tavern in the Town, st. 1

19 Adieu, adieu, kind friends, adieu, adieu, adieu,
I can no longer stay with you.
I'll hang my harp on a weeping willow-tree,
And may the world go well with thee.
There Is a Tavern in the Town, refrain

⁷A term applied (from about 1857) to the ideal of religious character exhibited in the writings of Charles Kingsley.—*Oxford English Dictionary*

His Christianity was muscular.—BENJAMIN DISRAELI, *Endymion* [1880], ch. 14

⁸Another traditional version, repudiated by a New Bedford authority, is that the skipper said: "All I want out of you is silence, and damn little of that."

⁹See Anonymous, 851:20.

- 1 I belong to that highly respectable tribe
Which is known as the Shabby Genteel . . .
Too proud to beg, too honest to steal.
*The Shabby Genteel; sung by Sol Smith Russell
[1848–1901] in A Poor Relation*
- 2 The sons of the prophet are brave men and bold,
And quite unaccustomed to fear,
But the bravest by far in the ranks of the Shah
Was Abdullah Bulbul Amir.
Abdullah Bulbul Amir [1877], st. 1
- 3 Now the heroes were plenty and well known to
fame
In the troops that were led by the Czar,
And the bravest of these was a man by the name
Of Ivan Petrofski Skevar.
Abdullah Bulbul Amir, st. 3
- 4 Is that Mr. Reilly, can anyone tell?
Is that Mr. Reilly that owns the hotel?
Well, if that's Mr. Reilly, they speak of so highly,
Upon me soul, Reilly, you're doin' quite well.
Is That Mr. Reilly?¹ [1882], chorus
- 5 Sow a thought, and you reap an act;
Sow an act, and you reap a habit;
Sow a habit, and you reap a character;
Sow a character, and you reap a destiny.
*Quoted by SAMUEL SMILES [1812–1904], in
Life and Labor [1887]*
- 6 Now is the time for all good men to come to the
aid of the party. *Practice sentence used in typing²*
- 7 The quick brown fox jumps over the lazy dog.
*Practice sentence used in typing (using whole
alphabet)*
- 8 As Maine goes, so goes the nation.³
American political maxim [c. 1888]
- 9 Slide, Kelly, Slide.
Title of song by J. W. KELLY [1889]
- 10 Lizzie Borden took an ax
And gave her mother forty whacks;
When she saw what she had done
She gave her father forty-one!
*Rhyme popular after the murder trial of
Lizzie Borden, Fall River, Massachusetts
[June 1893]*
- 11 Out in the fields with God!
Out in the Fields
- 12 Oh, why don't you work like other men do?
How the hell can I work when there's no work
to do? *Hallelujah, I'm a Bum [c. 1897]⁴*
- 13 Remember the Maine!⁵
Slogan in the Spanish-American War [1898]
- 14 Frankie and Johnny were lovers, my gawd, how
they could love,
Swore to be true to each other, true as the stars
above;
He was her man, but he done her wrong.
Frankie and Johnny,⁶ st. 1
- 15 The halls of fame are open wide
And they are always full;
Some go in by the door called "push,"
And some by the door called "pull."
*Quoted by STANLEY BALDWIN [1867–1947] in
a speech in the House of Commons*
- 16 The codfish lays ten thousand eggs,
The homely hen lays one.
The codfish never cackles
To tell you what she's done.
And so we scorn the codfish,
While the humble hen we prize,
Which only goes to show you
That it pays to advertise.
It Pays to Advertise
- 17 One white foot—try him,
Two white feet—buy him,
Three white feet—look well about him;
Four white feet—go without him.⁷
Rhyme for a horse-buyer
- 18 An apple a day keeps the doctor away.
Current since the 19th century
- 19 Time is of the essence. *Saying*
- 20 All the world is queer save me and thee; and
sometimes I think thee is a little queer.
Attributed to a Quaker, speaking to his wife
- 21 Everyone has at least one sermon in him.
Saying

¹Assumed origin of "the life of Riley" (an easy life).

²Charles Weller, a court reporter, originated this expression in . . . 1867 to test the efficiency of the first practical typewriter which his friend Christopher Sholes had constructed. — *Life* [April 11, 1955]

³As Maine goes, so goes Vermont. — JAMES A. FARLEY [1888–1976], *statement to press* [November 4, 1936], *after predicting correctly that Franklin D. Roosevelt would carry all but two states in the presidential election*

⁴Also attributed to Harry McClintock.

⁵Derived from cartoon caption by CLIFFORD K. BERRYMAN [1869–1949] in *The Washington Post* [April 3, 1898]: If the row comes, REMEMBER THE MAINE, and show the world how American sailors can fight.

⁶Traditional ballad; there are innumerable versions and verses.

⁷Three white feet and a white nose, / Rip off his skin and throw him to the crows. — *New Hampshire version of last two lines*

- 1 You can always tell a Harvard man, but you can't
tell him much.
Attributed to JAMES BARNES [1866–1936]
- 2 I seen my duty and I done it.
Current since the 19th century
- 3 There's a sucker born every minute. *Saying*¹
- 4 Keeping up with the Joneses. *Popular saying*
- 5 Paying through the nose.
Popular phrase for excessive payment
- 6 Doesn't amount to Hannah Cook.²
Saying common in Maine and on Cape Cod
- 7 Hit's a lot worse to be soul-hungry than to be
body-hungry.
*A Kentucky mountain woman asking for her
granddaughter to be admitted to Berea
College high school [c. 1900]. Quoted by CARL
R. WOODWARD in The Wonderful World of
Books, edited by Alfred Stefferud [1953]*
- 8 There ain't no such animal.
*Caption for cartoon of a farmer at the circus
looking at a dromedary. From Life [November
7, 1907], credited to Everybody's Magazine*
- 9 How old is Ann?
*Popular phrase for "who knows?" [early 20th
century]*³
- 10 The Pyramids first, which in Egypt were laid;
Next Babylon's Gardens, for Amytis made;
Then Mausolos' Tomb of affection and guilt;
Fourth, the Temple of Dian in Ephesus built;
The Colossus of Rhodes, cast in brass, to the Sun;
Sixth, Jupiter's Statue, by Phidias done;
The Pharos of Egypt comes last, we are told,
Or the Palace of Cyrus, cemented with gold.
Seven Wonders of the Ancient World
- 11 Use it up, wear it out;
Make it do, or do without.
New England maxim
- 12 Earned a precarious living by taking in one an-
other's washing. *Saying*
- 13 Something old, something new,
Something borrowed, something blue,
And a lucky sixpence in her shoe.⁴
Wedding rhyme
- 14 God looks after fools, drunkards, and the United
States. *Epigram*
- 15 Church ain't out till the fat lady sings.⁵
*From FABIA RUE SMITH and CHARLES
RAYFORD SMITH, Southern Words and Sayings
[1976]*
- 16 Would you like to sin
With Elinor Glyn
On a tiger skin?

Or would you prefer
To err with her
On some other fur?
*On Elinor Glyn's romantic novel, Three
Weeks (1907), and its episode of illicit sex on a
tiger skin*
- 17 We want bread and roses too.
*Slogan of women strikers, Lawrence,
Massachusetts [1912]*
- 18 "Shine, Shine, save poor me!
I'll give you all the pussy a Shine can see."
Shine says, "Now pussy's good, but pussy don't
last—
Shine's going to save his own black ass."
And Shine swam on. *Shine and the Titanic*⁶
- 19 Monkey in the tree,
Lion on the ground.
Monkey kept on signifying
But he didn't come down. *The Signifying Monkey*
- 20 Old soldiers never die;
They only fade away!⁷
British Army song [c. 1915]
- 21 I didn't raise my boy to be a soldier.
A Mother's Plea for Peace [1915]
- 22 She was poor but she was honest,
And her parents was the same,
Till she met a city feller,
And she lost her honest name. *Song [c. 1915]*

¹Often attributed, but without substantiation, to P. T. Barnum [1810–1891]; possibly derived from the line in a popular nineteenth-century song, "There's a new jay [meaning, rube or mark] born every day." —RALPH KEYES, *Nice Guys Finish Seventh* [1992].

²Variouly explained as a character who once lived on Campobello Island; a corruption of a phrase in Indian dialect; and a comparison with the worthlessness (for navigation) of a cook on board ship.

³"Mary is 24 years old. She is twice as old as Ann was when Mary was as old as Ann is now. How old is Ann?" —*Brain teaser in the New York Press* [October 16, 1903]

Answer: Ann is 18.

⁴There are variants for the less familiar last line, such as: And a silver sixpence in each shoe.

⁵Proverbial lore current in several variant forms, the most familiar and recent of which is: The opera ain't over till the fat lady sings. —DANIEL JOHN COOK [1926–], *television newscast, San Antonio, Texas* [April 1978]

⁶"Undoubtedly the most popular poem in the black vernacular. In this version of events, the sole survivor of the *Titanic* is a black menial referred to as Shine, who turns out to be a champion swimmer." —HENRY LOUIS GATES, JR., "Sudden Def," *The New Yorker* [June 19, 1995]

⁷See Douglas MacArthur, 690:12.

- 1 It's the same the whole world over,
It's the poor wot gets the blame,
It's the rich wot gets the pleasure,
Ain't it all a bloomin' shame?
Song, chorus
- 2 Fifty million Frenchmen can't be wrong.¹
*Saying popular with American soldiers during
World War I [1917–1918]*
- 3 Say it ain't so, Joe.
*Small boy to "Shoeless Joe" Jackson of the
Chicago White Sox, as he emerged from a
grand jury session [1920] on corruption in the
1919 World Series*
- 4 One picture is worth a thousand words.
*Misattributed "Chinese proverb"*²
- 5 Don't sell America short.
Saying [c. 1925]
- 6 Don't lose
Your head
To gain a minute
You need your head
Your brains are in it.
*Burma-Shave, roadside advertisement
[1925–1963]*
- 7 No woman can be too rich or too thin.
*Saying*³
- 8 No good deed goes unpunished.
Saying
- 9 God is in the details.
*Saying*⁴
- 10 Tennis, anyone?
*Saying*⁵
- 11 Lord, through this hour
Be Thou our Guide,

¹Sometimes "forty" or "thirty" is heard instead of "fifty." When Texas Guinan and her troupe were refused entry into France [1931], she was quoted as saying: "It goes to show that fifty million Frenchmen *can* be wrong." She promptly renamed her show *Too Hot for Paris*, and toured the United States with it.

²"One look is worth a thousand words." Fred R. Barnard, in *Printers' Ink*, 8 Dec., 1921, p. 96. He changed it to "One picture is worth a thousand words" in *Printers' Ink*, 10 March, 1927, p. 114, and called it "a Chinese proverb, so that people would take it seriously." — BURTON STEVENSON, ed., *The Home Book of Proverbs, Maxims, and Familiar Phrases* [1948]

³Frequently attributed to the DUCHESS OF WINDSOR and others. Tell a female she's thin and she's yours for life. — ANNE BERNAYS [1930–], *Professor Romeo* [1989]

⁴A popular aphorism with the architect Ludwig Mies van der Rohe and the art historian Aby Warburg; attributed [*Le bon Dieu est dans le détail*] to GUSTAVE FLAUBERT but without verification; possibly derived from seventeenth-century humanist CASPAR BARLAEUS [1584–1648] [God hides in the smallest pieces].

⁵Frequently attributed to actor HUMPHREY BOGART, who resolutely denied saying it in any play or movie.

- So by Thy power
No foot shall slide.
Westminster Chimes
- 12 Climb high
Climb far
Your goal the sky
Your aim the star.
*Inscription on Hopkins Memorial Steps,
Williams College, Williamstown,
Massachusetts*
- 13 Mother, may I go out to swim?
Yes, my darling daughter:
Hang your clothes on a hickory limb
And don't go near the water.
Rhyme
- 14 See the happy moron,
He doesn't give a damn.
I wish I were a moron —
My God, perhaps I am!
Rhyme
- 15 The difficult we do immediately. The impossible
takes a little longer.
Slogan of United States Army Service Forces
- 16 Loose lips sink ships.
Government slogan, World War II
- 17 Kilroy was here. *Army saying, World War II*
- 18 SNAFU (Situation Normal All Fucked Up).
Army saying, World War II
- 19 G.I. Joe. *World War II term for infantryman*⁶
- 20 And when he goes to heaven
To Saint Peter he will tell:
Another Marine reporting, sir;
I've served my time in hell!⁷
*Epitaph on grave of Pfc. Cameron of the
Marine Corps, Guadalcanal [1942]*
- 21 Stay with me, God. The night is dark,
The night is cold: my little spark
Of courage dies. The night is long;
Be with me, God, and make me strong.
A Soldier — His Prayer,⁸ *st. 1*
- 22 We sure liberated the hell out of this place.
*American soldier in the ruins of a French
village [1944]; quoted by MAX MILLER, The
Far Shore [1945]*

⁶This name, chosen for the soldier in LIEUTENANT DAVE BREGER'S comic strip for *Yank*, the Army weekly, first appeared in the issue of June 17, 1942. Writing in *Time* [February 26, 1945], Lieutenant Breger said: "I decided on 'G.I. Joe,' the 'G.I.' [Government Issue] because of its prevalence in Army talk, and the 'Joe' for the alliterative effect."

⁷From *The Marines' Hymn*; see Anonymous, 848:17.

⁸This poem, found on a scrap of paper in a slit trench in Tunisia during the battle of El Agheila, was printed in *Poems from the Desert*, by members of the British Eighth Army [1944].

- 1 Spartan simplicity must be observed. Nothing will be done merely because it contributes to beauty, convenience, comfort, or prestige.
From the Office of the Chief Signal Officer, U.S. Army [May 29, 1945]
- 2 Education is what you have left over after you have forgotten everything you have learned.
Saying
- 3 Time is a river without banks.
Saying
- 4 Till Hell freezes over.
Saying
- 5 One man, one vote.
Civil rights slogan
- 6 We shall overcome, we shall overcome,
We shall overcome some day
Oh, deep in my heart I do believe
We shall overcome some day.
Adapted [1960s] for the civil rights movement from an old religious song¹
- 7 This is the grave of Mike O'Day
Who died maintaining his right of way.
His right was clear, his will was strong,²
But he's just as dead as if he'd been wrong.
Rhyme [20th century]
- 8 Do not fold, spindle, or mutilate.
Instructions on punch cards and computer cards [c. 1950s]
- 9 That's the way the cookie crumbles.
Saying [1950s]
- 10 "Murphy's Law": If something can go wrong, it will.
Saying [1950s]³
- 11 Winning isn't everything, it's the only thing.
Saying [1953], often attributed to U.C.L.A. football coach Henry ("Red") Sanders [1905–1958]⁴
- 12 What, Me Worry?
Mad magazine ("Alfred E. Neuman") motto [1955], adapted from a turn-of-the-century advertising slogan
- 13 Black is beautiful.
Slogan [1960s]
- 14 We are the people of this generation, bred in at least modest comfort, housed now in universities, looking uncomfortably to the world we inherit.
Students for a Democratic Society, Port Huron Statement [1962], Preamble
- 15 Eyeball to eyeball.⁵
Common expression
- 16 Carnation Milk is the best in the land;
Here I sit with a can in my hand—
No tits to pull, no hay to pitch,
You just punch a hole in the son of a bitch.
The Virtues of Carnation Milk. From David Ogilvy, Confessions of an Advertising Man [1963]
- 17 America, love it or leave it.
Slogan [1960s]
- 18 It became necessary to destroy the town in order to save it.
Attributed to an American officer firing on Ben Tre, Vietnam [February 8, 1968]
- 19 Here men from the planet Earth first set foot on the moon, July 1969 A.D. We came in peace for all mankind.
Plaque on moon marking the U.S. landing there [July 1969]
- 20 Today is the first day of the rest of your life.
Wall slogan [1970s]
- 21 Beam me up, Scotty. There's no intelligent life down here.
Invented [early 1970s] by fans of Star Trek television series⁶
- 22 A mind is a terrible thing to waste.
United Negro College Fund advertising slogan [1972]⁷
- 23 Expletive deleted.
White House transcripts [published 1974]
- 24 The most fundamental lesson of Three Mile Island, one that must be continually emphasized, is that accidents can happen.
Report of Congressional Subcommittee on Energy Research and Production [1980]
- 25 A woman without a man is like a fish without a bicycle.
Feminist slogan [1980s]

¹Originating in pre-Civil War days, this song was adapted [c. 1900] by C. ALBERT TINDLEY as a Baptist hymn called "I'll Overcome Some Day." It became famous as a protest theme when sung by black workers on picket lines in Charleston, S.C. [1946].

²In some versions: He was right, dead right, as he sped along.

³Included in Arthur Bloch's collection of popular sayings, *Murphy's Law* [1977]. In its original form [1949] by EDWARD ALOYSIUS MURPHY, JR. [1917–]: "If there is more than one way to do a job, and one of those ways will end in disaster, then someone will do it that way."—BRIAN BURRELL, *The Words We Live By* [1997], pp. 146–149

⁴Compare: Winning isn't everything, but wanting to win is.—VINCE [VINCENT THOMAS] LOMBARDI [1913–1970], *interview* [1962]

⁵We're eyeball to eyeball, and I think the other fellow just blinked.—DEAN RUSK [1909–1994], *Conversation* [October 24, 1962] *during the Cuban missile crisis*

⁶Catchphrase based on a line from *Star Trek* scripts: Beam us up, Mr. Scott.

⁷What a waste it is to lose one's mind or not to have a mind is very wasteful.—DAN [J. DANFORTH] QUAYLE [1947–], *address to United Negro College Fund* [May 1989]

Anonymous: African

- 1 In the time when Dendid created all things,
He created the sun,
And the sun is born, and dies, and comes again.
Old Song (Dinka)
- 2 He created man,
And man is born, and dies, and does not come
again. *Old Song (Dinka)*
- 3 Somewhere the Sky touches the Earth, and the
name of that place is the End.
Saying (Wakamba)
- 4 All animals of the forest are alike, though we eat
some and not others, because we the Dorobo and
the animals all live side by side in the forest.
From a Dorobo
- 5 Everything has an end. *Saying (Masai)*
- 6 When elephants fight it is the grass that suffers.
Proverb (Kikuyu)
- 7 Haste, haste, has no blessing.
Proverb (Swahili)
- 8 To the person who seizes two things, one always
slips from his grasp! *Proverb (Swahili)*
- 9 The lie has seven endings. *Proverb (Swahili)*
- 10 Goodness sold itself, badness flaunted itself about.
Proverb (Swahili)
- 11 Speak silver, reply gold. *Proverb (Swahili)*
- 12 The prayer of the chicken hawk does not get him
the chicken. *Proverb (Swahili)*
- 13 Wisdom is not bought. *Proverb (Akan)*
- 14 Not even God is wise enough.
Proverb (Yoruba)
- 15 Leave a log in the water as long as you like: it
will never be a crocodile.
Proverb (Guinea-Bissau)

Anonymous: Ballads

- 16 The king sits in Dunfermline town
Drinking the blude-red wine.
Sir Patrick Spens, st. 1
- 17 To Noroway, to Noroway,
To Noroway o'er the faem;
The king's daughter o' Noroway,
'Tis thou must bring her hame.
Sir Patrick Spens, st. 4
- 18 I saw the new moon late yestreen
Wi' the auld moon in her arm;

And if we gang to sea, master,
I fear we'll come to harm.
Sir Patrick Spens, st. 10

19 O laith, laith were our gude Scots lords
To wet their cork-heel'd shoon;
But lang or a' the play was play'd
They wat their hats aboon.
Sir Patrick Spens, st. 15

20 Half owre, half owre to Aberdour,
'Tis fifty fathoms deep;
And there lies gude Sir Patrick Spens,
Wi' the Scots lords at his feet!
Sir Patrick Spens, st. 19

21 "And what will ye leave to your ain mither dear,
Edward, Edward?" *Edward, Edward, st. 7*

22 "The curse of hell frae me sall ye bear,
Sic counsels ye give to me, O!"
Edward, Edward, st. 7

23 Fight on, my merry men all;
For why, my life is at an end.¹ *Chevy Chase*

24 A fairer lady there never was seen
Than the blind beggar's daughter of Bethnal
Green.
*The Beggar's Daughter of Bethnal Green,*²
st. 33

25 When captains courageous, whom death could not
daunt,
Did march to the siege of the city of Gaunt,
They mustered their soldiers by two and by three,
And the foremost in battle was Mary Ambree.
*Mary Ambree,*³ *st. 1*

26 "I'll rest," said he, "but thou shalt walk";
So doth this wandering Jew
From place to place, but cannot rest
For seeing countries new.
The Wandering Jew, st. 9

27 Glasgerion swore a full great oath,
By oak, and ash and thorn. *Glasgerion, st. 19*

28 In Scarlet town, where I was born,
There was a fair maid dwellin',
Made every youth cry Well-a-day!
Her name was Barbara Allen.

¹Says Johnnie, "Fight on, my merry men all, / I'm a little wounded, but I am not slain; / I will lay me down for to bleed a while, / Then I'll rise and fight with you again." — *Johnnie Armstrong's Last Goodnight, st. 18; from DRYDEN'S Miscellanies* [1702]

²This very house was built by the blind beggar of Bednall Green, so much talked of and sung in ballads. — SAMUEL PEPYS, *Diary* [June 26, 1663]

³BEN JONSON calls any virago Mary Ambree, and JOHN FLETCHER alludes to Mary Ambree in *The Scornful Lady* [1616].

All in the merry month of May,
When green buds they were swellin',
Young Jemmy Grove on his deathbed lay,
For love of Barbara Allen.

Barbara Allen's Cruelty, st. 1, 2

1 So slowly, slowly rase she up,
And slowly she came nigh him,
And when she drew the curtain by—
"Young man, I think you're dyin'."

Barbara Allen's Cruelty, st. 4

2 True Thomas lay on Huntlie Bank;
A ferlie he spied wi' his e'e;
And there he saw a lady bright
Come riding down by the Eildon Tree.

Thomas the Rhymer, st. 1

3 "A bed, a bed," Clerk Saunders said,
"A bed for you and me!"
"Fye na, fye na," said may Margaret,
"Till anes we married be!"

Clerk Saunders, st. 2

4 There were twa sisters sat in a bour;
Binnorie, O Binnorie!
There came a knight to be their wooer,
By the bonnie milldams o' Binnorie.

Binnorie, st. 1

5 There were three ravens sat on a tree,
They were as black as they might be.
The one of them said to his mate,
"Where shall we our breakfast take?"

The Three Ravens, st. 1, 2

6 Down there came a fallow doe
As great with young as she might go.

The Three Ravens, st. 6

7 She buried him before the prime,
She was dead herself ere evensong time.

God send every gentleman
Such hounds, such hawks, and such leman.

The Three Ravens, st. 9, 10

8 Mony a one for him maks mane,
But nane sall ken where he is gane:
O'er his white banes, when they are bare,
The wind sall blaw for evermair.

The Twa Corbies, st. 5

9 Ye Highlands and ye Lawlands,
O where hae ye been?
They hae slain the Earl of Murray,
And laid him on the green.

The Bonny Earl of Murray, st. 1

10 O waly, waly, up the bank,
And waly, waly, doun the brae,

And waly, waly, yon burnside,
Where I and my Love went to gae!

Waly, Waly, st. 1

11 "What gat ye to your dinner, Lord Randal, my son?
What gat ye to your dinner, my handsome young
man?"

"I gat eels boil'd in broo'; mother, make my bed
soon,

For I'm weary wi' hunting, and fain wald lie
down."

Lord Randal

Anonymous: Cowboy Songs

12 As I was a-walking one morning for pleasure,
I spied a cowpuncher a-riding along.

Whoopie Ti Yi Yo, Git Along, Little Dogies

13 Whoopie ti yi yo, git along, little dogies,
It's your misfortune and none of my own,
Whoopie ti yi yo, git along, little dogies,
For you know Wyoming will be your new home.

Whoopie Ti Yi Yo, Git Along, Little Dogies

14 My foot in the stirrup, my pony won't stand,
Good-bye, Old Paint, I'm a-leavin' Cheyenne.

Good-bye, Old Paint

15 Foot in the stirrup and hand on the horn,
Best damned cowboy ever was born.
Come-a ti yi youpy, youpy yea, youpy yea,
Come-a ti yi youpy, youpy yea.

The Old Chisholm Trail

16 Last night as I lay on the prairie,
And looked at the stars in the sky,
I wondered if ever a cowboy
Would drift to that sweet bye-and-bye.

The Cowboy's Dream

17 As I walked out in the streets of Laredo,
As I walked out in Laredo one day,
I spied a poor cowboy wrapped up in white linen,
Wrapped up in white linen as cold as the clay.

The Cowboy's Lament, st. 1

18 Oh, beat the drum slowly¹ and play the fife lowly,
Play the Dead March as you carry me along;
Take me to the green valley, there lay the sod o'er
me,

For I'm a young cowboy and I know I've done
wrong.

The Cowboy's Lament, refrain

19 Oh bury me not on the lone prairie
Where the wild coyotes will howl o'er me.

The Dying Cowboy

¹Also familiar as: Oh, bang the drum slowly.

1 Oh, bury me out on the prairie,
Where the coyotes may howl o'er my grave.
Bury Me out on the Prairie

2 Remember the Red River Valley
And the cowboy that loves you so true.
Red River Valley

3 Oh, give me a home where the buffalo roam,
Where the deer and the antelope play,
Where seldom is heard a discouraging word
And the skies are not cloudy all day.
Home on the Range [1873]¹

Anonymous: French

4 Revenons à nos moutons [Let us return to our
sheep—i.e., subject].
Maître Pathelin (15th-century farce)

5 Il ne faut pas être plus royaliste que le roi [One
must not be more royalist than the king].
Saying from the time of Louis XVI

6 Ça ira, ça tiendra [That will be, that will last].
*Revolutionary song, based on a phrase of
Benjamin Franklin's*

7 Liberté! Égalité! Fraternité! [Liberty! Equality!
Fraternity!]
*Phrase from before the French Revolution,
officially adopted in 1793*

8 Tout passe, tout casse, tout lasse [Everything
passes, everything perishes, everything palls].
Proverb

9 Ah, les bons vieux temps où nous étions si mal-
heureux [Oh, the good old times when we were so
unhappy]!
Saying

10 L'amour, l'amour fait tourner le monde [It's
love, it's love that makes the world go round].
Song

11 On ne saurait faire une omelette sans casser des
oeufs [You can't make an omelet without breaking
eggs].
Proverb

12 Ami, entends-tu
Le vol noir—des corbeaux—sur nos plaines . . .
Ami, entends-tu
Les cris sourds—du pays—qu'on enchaîne.²
Song of the Partisans [1940s]

13 Au clair de la lune,
Mon ami Pierrot,

¹Possibly written by BREWSTER HIGLEY.

²Friend, do you hear / The black flight—of our crows—on our
plains . . . / Friend, do you hear / The faint cries—of the country—
in chains.

Prête-moi ta plume
Pour écrire un mot. *Au Clair de la Lune³*

Anonymous: North American Indian

14 Screaming the night away
With his great wing feathers
Swooping the darkness up;
I hear the Eagle bird
Pulling the blanket back
Off from the eastern sky.
Invitation Song (Iroquois)

15 Holy Mother Earth, the trees and all nature are
witnesses of your thoughts and deeds.
Saying (Winnebago)

16 A people without history is like the wind on the
buffalo grass. *Saying (Sioux)*

17 Out of the earth
I sing for them
a Horse nation . . .
I sing for them
the animals. *I Sing for the Animals (Teton Sioux)*

18 O our Mother the Earth, O our Father the Sky,
Your children are we, and with tired backs
We bring you gifts. *Song of the Sky Loom (Tewa)*

19 May the warp be the white light of morning,
May the weft be the red light of evening,
May the fringes be the falling rain,
May the border be the standing rainbow.
Thus weave for us a garment of brightness.
Song of the Sky Loom (Tewa)

20 Lovely! See the cloud, the cloud appear!
Lovely! See the rain, the rain draw near!
Who spoke?
It was the little corn ear
High on the tip of the stalk.
Corn-grinding Song (Zuñi)

21 Big Blue Mountain Spirit,
The home made of blue clouds . . .
I am grateful for that mode of goodness there.
Chant (Apache)⁴

22 The black turkey gobbler, the tips of his beautiful
tail; above us the dawn becomes yellow.
The sunbeams stream forward.
Black Turkey Gobbler Chant (Apache)⁵

³By the light of the moon, / My friend Pierrot, / Lend me your
pen / To write a word.

This song, with music by JEAN-BAPTISTE LULLY [1632–1687],
has been popular since the time of Louis XIV [1638–1715].

⁴Translated by HARRY HOIJER.

⁵Translated by PLINY E. GODDARD.

1 House made of dawn,
House made of evening light,
House made of the dark cloud. . . .
Dark cloud is at the house's door,
The trail out of it is dark cloud,
The zigzag lightning stands high upon it.

*Night Chant (Navaho)*¹

2 Happily may I walk.
May it be beautiful before me.
May it be beautiful behind me.
May it be beautiful below me.
May it be beautiful above me.
May it be beautiful all around me.
In beauty it is finished.

Night Chant (Navaho)

3 Lo, the Turquoise Horse of Johano-ai . . .
There he spurneth dust of glittering grains—
How joyous his neigh.

Song of the Horse (Navaho)

4 Hi! ni! ya! Behold the man of flint, that's me!
Four lightnings zigzag from me, strike and return.

War Chant (Navaho)

5 The ancient folk with evil spells, dashed to earth,
plowed under!

War Chant (Navaho)

6 Quarry mine, blessed am I
In the luck of the chase.
Comes the deer to my singing.

Hunting Song (Navaho)

7 Idlers and cowards are here at home now,
But the youth I love is gone to war, far hence.
Weary, lonely, for me he longs.

Wind Song (Kiowa)

8 In the beginning God gave to every people a cup
of clay, and from this cup they drank their life.

Proverb (Northern Paiute)

9 As long as the moon shall rise,
As long as the rivers shall flow,
As long as the sun shall shine,
As long as the grass shall grow.

Expression for term of a treaty

10 It ended . . .
With his body changed to light,
A star that burns forever in that sky.

*The Flight of Quetzalcoatl (Aztec)*²

11 I was out in my kayak . . .
and the seal came gently toward me.
Why didn't I harpoon him?
Was I sorry for him?

¹Translated by WASHINGTON MATTHEWS.

²Translated by JEROME ROTHENBERG.

Was it the day, the spring day, the seal
playing in the sun
like me? *Spring Fjord (Eskimo)*³

Anonymous: Nursery Rhymes

12 A man of words and not of deeds
Is like a garden full of weeds.

A Man of Words and Not of Deeds

13 It's like a lion at the door;
And when the door begins to crack,
It's like a stick across your back;
And when your back begins to smart,
It's like a penknife in your heart;
And when your heart begins to bleed,
You're dead, and dead, and dead, indeed.

A Man of Words and Not of Deeds

14 Cock a doodle doo!
My dame has lost her shoe;
My master's lost his fiddle stick,
And knows not what to do.

Cock a Doodle Doo

15 Three blind mice, see how they run!
They all ran after the farmer's wife,
She cut off their tails with a carving knife,
Did you ever see such a sight in your life,
As three blind mice?

Three Blind Mice

16 A frog he would a-wooing go.
Sing heigh-ho says Rowley.

A Frog He Would A-Wooing Go

17 With a rowley powley gammon and spinach,
Heigh-ho says Anthony Rowley.

A Frog He Would A-Wooing Go, chorus

18 Old King Cole
Was a merry old soul,
And a merry old soul was he,
He called for his pipe,
And he called for his bowl,
And he called for his fiddlers three.

Old King Cole

19 The King of France went up the hill
With forty thousand men;
The King of France came down the hill
And ne'er went up again.

The King of France

20 Jack Sprat could eat no fat,
His wife could eat no lean;
And so betwixt them both,
They licked the platter clean.

Jack Sprat

21 Rain, rain, go away,
Come again another day.

Rain, Rain

³Translated by ARMAND SCHWERNER.

1 Pat-a-cake, pat-a-cake, baker's man,
 Bake me a cake as fast as you can;
 Pat it and prick it, and mark it with B,
 Put it in the oven for baby and me. *Pat-a-Cake*

2 The lion and the unicorn
 Were fighting for the crown;
 The lion beat the unicorn
 All round about the town.
 Some gave them white bread,
 And some gave them brown;
 Some gave them plum cake,
 And sent them out of town.
The Lion and the Unicorn

3 Little Jack Horner sat in the corner,
 Eating a Christmas pie.
 He put in his thumb, and pulled out a plum,
 And said, "What a good boy am I!"
Little Jack Horner

4 London Bridge is falling down,
 My fair lady. *London Bridge*

5 Tell tale tit,
 Your tongue shall be slit,
 And all the dogs in our town
 Shall have a bit. *Tell Tale Tit*

6 As I was going to St. Ives,
 I met a man with seven wives,
 Each wife had seven sacks,
 Each sack had seven cats,
 Each cat had seven kits:
 Kits, cats, sacks, and wives,
 How many were there going to St. Ives?
As I Was Going to St. Ives

7 The man in the wilderness asked of me
 How many strawberries grew in the sea.
 I answered him as I thought good,
 "As many as red herrings grow in the wood."
The Man in the Wilderness

8 Ladybug, ladybug, fly away home,
 Your house is on fire, and your children will burn.
Ladybug, Ladybug

9 Hickory dickory dock,
 The mouse ran up the clock,
 The clock struck one,
 The mouse ran down;
 Hickory dickory dock. *Hickory Dickory Dock*

10 Baa, baa, black sheep,
 Have you any wool?
 Yes, sir, yes, sir,
 Three bags full:
 One for my master,
 And one for my dame,

And one for the little boy
 Who lives down the lane. *Baa, Baa, Black Sheep*

11 Mary, Mary, quite contrary,
 How does your garden grow?
 With silver bells, and cockleshells,
 And pretty maids all in a row.
Mary, Mary, Quite Contrary

12 Oranges and lemons,
 Say the bells of St. Clement's.
 You owe me five farthings,
 Say the bells of St. Martin's.
 When will you pay me?
 Say the bells of Old Bailey.
 When I grow rich,
 Say the bells of Shoreditch. *Oranges and Lemons*

13 Here comes a candle to light you to bed,
 Here comes a chopper to chop off your head.
Oranges and Lemons

14 "Who killed Cock Robin?"
 "I," said the sparrow,
 "With my bow and arrow,
 I killed Cock Robin." *Who Killed Cock Robin?*

15 "Who saw him die?"
 "I," said the fly,
 "With my little eye,
 I saw him die." *Who Killed Cock Robin?*

16 This little pig went to market;
 This little pig stayed home;
 This little pig had roast beef;
 This little pig had none;
 And this little pig cried, Wee, wee, wee!
 All the way home. *This Little Pig*

17 Little boy blue, come blow your horn,
 The sheep's in the meadow, the cow's in the corn;
 But where is the boy who looks after the sheep?
 He's under the haystack fast asleep.
 Will you wake him? No, not I,
 For if I do, he'll be sure to cry. *Little Boy Blue*

18 Simple Simon met a pieman
 Going to the fair:
 Says Simple Simon to the pieman,
 "Let me taste your ware." *Simple Simon*

19 Ding dong bell,
 Pussy's in the well.
 Who put her in?
 Little Johnny Green. *Ding Dong Bell*

20 Little Tom Tucker
 Sings for his supper;
 What shall he eat?
 White bread and butter.

- How will he cut it
Without e'er a knife?
How will he be married
Without e'er a wife?
Little Tom Tucker
- 1 Crosspatch, draw the latch,
Set by the fire and spin:
Take a cup and drink it up,
Then call your neighbors in.
Crosspatch
- 2 High diddle diddle
The cat and the fiddle,
The cow jumped over the moon;
The little dog laughed
To see such craft
And the dish ran away with the spoon.
High Diddle Diddle
- 3 Three wise men of Gotham
Went to sea in a bowl:
And if the bowl had been stronger,
My song had been longer.
Three Wise Men of Gotham
- 4 Jack and Jill went up the hill
To fetch a pail of water;
Jack fell down and broke his crown,
And Jill came tumbling after.
Jack and Jill
- 5 Seesaw, Margery Daw,
Jacky shall have a new master;
Jacky must have but a penny a day,
Because he can work no faster.
Seesaw, Margery Daw
- 6 Taffy was a Welshman, Taffy was a thief;
Taffy came to my house and stole a piece of beef.
I went to Taffy's house, Taffy wasn't in;
Taffy came to my house and stole a silver pin.
I went to Taffy's house; Taffy wasn't home.
Taffy came to my house and stole a marrow bone.
I went to Taffy's house and Taffy was in bed;
So I picked up the poker and hit him in the head.
Taffy Was a Welshman
- 7 The Queen of Hearts
She made some tarts,
All on a summer's day;
The Knave of Hearts
He stole the tarts,
And took them clean away.
The Queen of Hearts
- 8 Bye baby bunting,
Daddy's gone a-hunting.
Gone to get a rabbit skin
To wrap the baby bunting in.
Bye Baby Bunting
- 9 Come, let's to bed,
Says Sleepyhead;
Tarry awhile, says Slow;
- Put on the pot,
Says Greedy-gut,
We'll sup before we go.
Let's to Bed
- 10 Four and twenty tailors went to kill a snail,
The best man among them durst not touch her tail.
She put out her horns like a little Kyloe cow,
Run, tailors, run, or she'll kill you all e'en now.
Four and Twenty Tailors
- 11 Goosey goosey gander,
Whither shall I wander?
Upstairs and downstairs,
And in my lady's chamber;
There I met an old man who wouldn't say his
prayers;
I took him by the left leg
And threw him down the stairs.
Goosey Goosey Gander
- 12 Sing a song of sixpence,
A pocket full of rye,
Four and twenty blackbirds,
Baked in a pie;
When the pie was opened,
The birds began to sing;
Wasn't that a dainty dish
To set before a king?

The king was in his countinghouse
Counting out his money;
The queen was in the parlor
Eating bread and honey;
The maid was in the garden
Hanging out the clothes,
Along came a blackbird,
And snipped off her nose.
Sing a Song of Sixpence
- 13 There was an old woman who lived in a shoe,
She had so many children she didn't know what
to do;
She gave them some broth without any bread,
She whipped them all soundly and put them to
bed.
There Was an Old Woman
- 14 Ride a cockhorse to Banbury Cross,
To see a fine lady upon a white horse;
Rings on her fingers and bells on her toes,
She shall have music wherever she goes.
Ride a Cockhorse
- 15 Tom, Tom, the piper's son,
He learned to play when he was young.
But all the tune that he could play
Was "Over the hills and far away."
Tom, Tom, the Piper's Son
- 16 Tom, Tom, the piper's son,
Stole a pig, and away he run;

The pig was eat, and Tom was beat,
And Tom went howling down the street.

Tom, Tom, the Piper's Son

1 "Where are you going to, my pretty maid?"

"I'm going a-milking, sir," she said.

Where Are You Going To, My Pretty Maid?

2 "My face is my fortune, sir," she said.

Where Are You Going To, My Pretty Maid?

3 "Nobody asked you, sir," she said.

Where Are You Going To, My Pretty Maid?

4 One a penny, two a penny, hot cross buns;
If you have no daughters, give them to your sons.

Hot Cross Buns

5 Pease-porridge hot, pease-porridge cold,
Pease-porridge in the pot, nine days old.

Pease-Porridge Hot

6 Curlylocks, Curlylocks,
Wilt thou be mine?
Thou shalt not wash dishes
Nor yet feed the swine,
But sit on a cushion
And sew a fine seam,
And feed upon strawberries,
Sugar and cream.

Curlylocks

7 I had a little nut tree, nothing would it bear
But a silver nutmeg and a golden pear;
The king of Spain's daughter came to visit me,
And all for the sake of my little nut tree.

I Had a Little Nut Tree

8 Humpty Dumpty sat on a wall,
Humpty Dumpty had a great fall;
All the king's horses
And all the king's men
Couldn't put Humpty Dumpty together again.

Humpty Dumpty

9 Little Bo-peep has lost her sheep,
And cannot tell where to find them;
Leave them alone, and they'll come home,
And bring their tails behind them.

Little Bo-peep

10 Little Polly Flinders
Sat among the cinders,
Warming her pretty little toes.
Her mother came and caught her,
And whipped her little daughter
For spoiling her nice new clothes.

Little Polly Flinders

11 There was an old woman tossed in a blanket,
Seventeen times as high as the moon;
But where she was going no mortal could tell,
For under her arm she carried a broom.

Old woman, old woman, old woman, said I,
Whither, ah whither, ah whither so high?
To sweep the cobwebs from the sky,
And I'll be with you by and by.

There Was an Old Woman

12 The north wind doth blow,
And we shall have snow,
And what will poor robin do then,
Poor thing? He'll sit in a barn,
To keep himself warm,
And hide his head under his wing,
Poor thing!

The North Wind Doth Blow

13 Old mother Hubbard
Went to the cupboard,
To fetch her poor dog a bone;
But when she came there
The cupboard was bare,
And so the poor dog had none.

Old Mother Hubbard

14 Pussy cat, pussy cat, where have you been?
I've been to London to look at the queen.
Pussy cat, pussy cat, what did you there?
I frightened a little mouse under the chair.

Pussy Cat

15 Peter Piper picked a peck of pickled peppers;
A peck of pickled peppers Peter Piper picked.
If Peter Piper picked a peck of pickled peppers,
Where's the peck of pickled peppers Peter Piper
picked?

Peter Piper

16 Monday's child is fair of face,
Tuesday's child is full of grace,
Wednesday's child is full of woe,
Thursday's child has far to go,
Friday's child is loving and giving,
Saturday's child has to work for its living,
But a child that's born on the Sabbath day
Is fair and wise and good and gay.

Monday's Child Is Fair of Face

17 Solomon Grundy,
Born on a Monday,
Christened on Tuesday,
Married on Wednesday,
Took ill on Thursday,
Worse on Friday,
Died on Saturday,
Buried on Sunday:
This is the end
Of Solomon Grundy.

Solomon Grundy

18 What are little boys made of?
Snips and snails, and puppy dogs' tails;
That's what little boys are made of.

What Are Little Boys Made Of?

1 What are little girls made of?
Sugar and spice, and everything nice;
That's what little girls are made of.

What Are Little Girls Made Of?

2 Hickety pickety, my black hen,
She lays eggs for gentlemen.
Gentlemen come every day
To see what my black hen doth lay.

*Hickety Pickety*¹

3 Little Miss Muffet
Sat on a tuffet,
Eating some curds and whey.
Along came a spider,
And sat down beside her,
And frightened Miss Muffet away.

Little Miss Muffet

4 Peter, Peter Pumpkin-Eater,
Had a wife and couldn't keep her.
He put her in a pumpkin shell,
And there he kept her very well.

Peter, Peter Pumpkin-Eater

5 Jack, be nimble,
Jack, be quick,
Jack, jump over the candlestick.

Jack Be Nimble

6 There was a crooked man, and he went a crooked
mile,
He found a crooked sixpence against a crooked
stile;
He bought a crooked cat, which caught a crooked
mouse,
And they all lived together in a little crooked
house.

There Was a Crooked Man

7 Diddle diddle dumpling, my son John,
He went to bed with his stockings on;
One shoe off, one shoe on;
Diddle diddle dumpling, my son John.

Diddle Diddle Dumpling

8 Rub-a-dub-dub,
Three men in a tub,
And who do you think they be?
The butcher, the baker,
The candlestick-maker;
And all of them went to sea!

Rub-a-Dub-Dub

9 I saw three ships come sailing by,
Come sailing by, come sailing by,
I saw three ships come sailing by,
On New Year's Day in the morning.

I Saw Three Ships

10 In fir tar is,
In oak none is.

In mud eel is,
In clay none is.
Goats eat ivy.
Mares eat oats.

In Fir Tar Is

11 Lucy Locket lost her pocket,
Kitty Fisher found it;
There was not a penny in it,
But a ribbon round it.

Lucy Locket

12 There were three jolly huntsmen,
As I have heard them say,
And they would go a-hunting
Upon St. David's Day.

There Were Three Jolly Huntsmen

13 All day they hunted,
And nothing did they find,
But a ship a-sailing,
A-sailing with the wind.

There Were Three Jolly Huntsmen

14 O do you know the muffin man,
The muffin man, the muffin man,
O do you know the muffin man,
That lives in Drury Lane?

The Muffin Man

15 To market, to market, to buy a fat pig,
Home again, home again, jiggety-jig.

To Market, To Market

16 Doctor Foster went to Gloucester
In a shower of rain;
He stepped in a puddle, up to his middle,
And never went there again.

Doctor Foster

17 There was an old woman
Lived under a hill;
And if she's not gone,
She lives there still.

There Was an Old Woman

18 There was a little man, and he had a little gun,
And his bullets were made of lead, lead, lead;
He went to the brook, and saw a little duck,
And shot it through the head, head, head.

There Was a Little Man

19 Lavender's blue, dilly dilly, lavender's green;
When I am king, dilly dilly, you shall be queen.

Lavender's Blue

20 A dillar, a dollar,
A ten o'clock scholar,
What makes you come so soon?
You used to come at ten o'clock,
And now you come at noon.

A Dillar, a Dollar

21 One flew east, one flew west,
One flew over the cuckoo's nest.

One Flew East

22 I had a little pony,
His name was Dapple Gray;
I lent him to a lady

¹Higgledy-piggledy my white hen,/She lays eggs for gentlemen;/She cannot be persuaded by gun or lariat/To come across for the proletariat.—DOROTHY PARKER

To ride a mile away.
 She whipped him, she slashed him,
 She rode him through the mire;
 I would not lend my pony now
 For all the lady's hire. *I Had a Little Pony*

1 Polly, put the kettle on,
 We'll all have tea. *Polly, Put the Kettle On, st. 1*

2 Sukey, take it off again,
 They've all gone away.
Polly, Put the Kettle On, st. 1

3 Little Tommy Tittlemouse
 Lived in a little house;
 He caught fishes
 In other men's ditches.
Little Tommy Tittlemouse

4 The farmer in the dell, the farmer in the dell,
 Heigho! the derry oh, the farmer in the dell.
The Farmer in the Dell

5 Hark! Hark! The dogs do bark,
 The beggars are coming to town;
 Some in rags, some in tags,
 And some in velvet gowns. *Hark! Hark!*

6 Ten little Indians standing in a line —
 One went home, and then there were nine.
Ten Little Indians

7 When good King Arthur ruled this land,
 He was a goodly king,
 He bought three pecks of barley meal,
 To make a bag pudding. *Good King Arthur*

8 One misty, moisty morning,
 When cloudy was the weather,
 I chanced to meet an old man
 Clothed all in leather;
 He began to compliment,
 And I began to grin —
 "How do you do?" and "How do you do?"
 And "How do you do?" again!
One Misty, Moisty Morning

9 Bobby Shaftoe's gone to sea,
 Silver buckles on his knee;
 He'll come back and marry me,
 Pretty Bobby Shaftoe. *Bobby Shaftoe*

10 Fe fi fo fum!
 I smell the blood of an Englishman;
 Be he alive or be he dead,
 I'll grind his bones to make my bread.
Fe Fi Fo Fum

11 Sing, sing! What shall I sing?
 The cat's run away with the pudding-bag string.
Sing, Sing! What Shall I Sing?

12 Shoe the horse, shoe the mare,
 But let the little colt go bare. *Shoe the Horse*

13 There was a man in our town,
 And he was wondrous wise;
 He jumped into a bramble bush
 And scratched out both his eyes.
There Was a Man in Our Town

14 There were two blackbirds,
 Sitting on a hill,
 The one named Jack,
 The other named Jill;
 Fly away, Jack! Fly away, Jill!
 Come again, Jack! Come again, Jill!
Two Blackbirds

15 This is the farmer sowing the corn,
 That kept the cock that crowed in the morn,
 That waked the priest all shaven and shorn,
 That married the man all tattered and torn,
 That kissed the maiden all forlorn,
 That milked the cow with the crumpled horn,
 That tossed the dog
 That worried the cat
 That killed the rat
 That ate the malt
 That lay in the house that Jack built.
The House That Jack Built

Anonymous: Russian

16 Let the woman into Paradise, she'll bring her
 cow along. *Proverb*

17 An egg is dear on Easter Day. *Proverb*

18 To live a life through is not like crossing a field.¹
Proverb

19 The eggs do not teach the hen. *Proverb*

20 Without a shepherd sheep are not a flock.
Proverb

21 Live with wolves, howl like a wolf. *Proverb*

22 Don't hang noodles on my ears. *Saying*

Anonymous: Shanties

23 Whiskey is the life of man,
 Whiskey, Johnny!
 Oh, I'll drink whiskey while I can,
 Whiskey for my Johnny! *Whiskey Johnny*

24 Oh, blow the man down, bullies, blow the man
 down!
 To me way-aye, blow the man down.
 Oh, blow the man down, bullies, blow him right
 down!

¹See Boris Pasternak, 730:3.

- Give me some time to blow the man down!
Blow the Man Down
- 1 What shall we do with the drunken sailor,
Early in the morning? *The Drunken Sailor*
- 2 Hooray and up she rises
Early in the morning. *The Drunken Sailor, chorus*
- 3 Oh, Shenandoah, I long to hear you,
Way-hay, you rolling river!
Oh, Shenandoah, I long to hear you,
Ha-ha, we're bound away,
'Cross the wide Missouri! *Shenandoah*
- 4 A-roving, a-roving,
Since roving's been my ru-i-in,
I'll go no more a-roving
With you, fair maid! *A-Roving*
- 5 Glos'ter girls they have no combs,
Heave away, heave away!
They comb their hair with codfish bones.
The Codfish Shanty
- 6 Oh, you New York girls, can't you dance the polka?
Can't You Dance the Polka?
- 7 Good-bye, fare you well!
We're homeward bound for New York town,
Hurrah, my boys, we're homeward bound!
Good-bye, Fare You Well
- 8 Oh, the times are hard and the wages low;
Leave her, Johnny, leave her!
I'll pack my bag and go below.
It's time for us to leave her! *Leave Her, Johnny*
- 9 There were two lofty ships, from old England they
set sail,
Blow high, blow low, and so sailed we! . . .
Cruising down along the shores of High Barbaree!
High Barbaree
- 10 There was a ship came from the north country,
And the name of the ship was the Golden Vanity.
And they feared she might be taken by the Turkish
enemy,
That sails upon the Lowland, Lowland, Lowland,
That sails upon the Lowland sea.
The Golden Vanity
- 11 Then blow ye winds, heigh-ho!
A-roving I will go,
I'll stay no more on England's shore,
To hear the music play.
I'm off on the morning train
To cross the raging main,
I'm taking a trip on a Government ship,
Ten thousand miles away!
Ten Thousand Miles Away

- 12 There is a flash packet, flash packet of fame,
She hails from New York and the *Dreadnought's*
her name. *The Dreadnought*
- 13 She's the Liverpool packet—O Lord, let her go!
The Dreadnought

Anonymous: Spanish

- 14 A enemigo que huye puente de plata [If your enemy turns to flee, give him a silver bridge].
Proverb
- 15 Al que madruga Dios le ayuda [God helps those who get up early].
Proverb
- 16 Con pan y vino se anda el camino [With bread and wine you can walk your road].
Proverb
- 17 El pez muere por la boca [The fish dies because he opens his mouth].
Proverb
- 18 El que se sienta en la puerta de su casa verá pasar el cadáver de su enemigo [He who sits at the door of his house will watch his enemy's corpse go by].
Proverb
- 19 En boca cerrada no entran moscas [The closed mouth swallows no flies].
Proverb
- 20 En casa del leñero cuchillo de palo [In the woodsman's house the knives are of wood].
Proverb
- 21 No por mucho madrugar amanece más temprano [Dawn comes no sooner for the early riser].
Proverb
- 22 Quien bien te quiere te hará llorar [Whoever really loves you will make you cry].
Proverb
- 23 El oro y amores eran malos de encubrir [Gold and love affairs are difficult to hide].
Proverb
- 24 Dios te tenga en su santa mano [God keep you in his holy hand].
A farewell

Anonymous: Spirituals

- 25 Nobody knows the trouble I've seen,
Nobody knows but Jesus.
Nobody Knows the Trouble I've Seen
- 26 Joshua fit the battle of Jericho,
And the walls come tumbling down.
Joshua Fit the Battle of Jericho
- 27 Sometimes I feel like a motherless child,
A long ways from home,
A long ways from home. *Motherless Child*
- 28 Go tell it on the mountain,
Over the hills and everywhere;

Go tell it on the mountain,
That Jesus Christ is born.
Go Tell It on the Mountain

1 Go down, Moses,
Way down in Egypt land,
Tell old Pharaoh,
Let my people go. *Go Down, Moses*

2 Free at last, free at last,
Thank God Almighty, we're free at last.¹
Free at Last

3 I looked over Jordan, and what did I see? . . .
A band of angels coming after me,
Coming for to carry me home.
Swing Low, Sweet Chariot, st. 1

4 Swing low, sweet chariot,
Coming for to carry me home.
Swing Low, Sweet Chariot, refrain

5 Michael row the boat ashore,
Hallelujah! *Michael Row the Boat Ashore*

6 Rise and shine and give God the glory
For the year of Jubilee. *Rise and Shine*

7 My Lord, what a morning,
When the stars begin to fall.
My Lord, What a Morning

8 You'll hear the trumpet sound,
To wake the nations underground,
Look in my God's right hand,
When the stars begin to fall.
My Lord, What a Morning

9 One more river,
And that's the river of Jordan,
One more river,
There's one more river to cross. *One More River*

10 Oh, freedom! Oh, freedom!
Oh, freedom over me!
And before I'd be a slave, I'll be buried in my
grave,
And go home to my Lord and be free.
Oh, Freedom!

11 Get on board, little children,
There's room for many a more.
Get on Board, Little Children

12 The Gospel train's a-coming.
Get on Board, Little Children

13 Just like a tree that's standing by the water,
We shall not be moved.
We Shall Not Be Moved

14 O Lord, I want to be in that number
When the saints go marching in.
When the Saints Go Marching In

¹See Martin Luther King, Jr., 823:4.

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the use of Bartlett's Familiar Quotations,
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