

**THE MACMILLAN BOOK OF PROVERBS,
MAXIMS, AND FAMOUS PHRASES**

THE
MACMILLAN
BOOK OF
PROVERBS, MAXIMS,
AND
FAMOUS PHRASES

Formerly entitled *The Home Book of Proverbs, Maxims, and Familiar Phrases*

SELECTED AND ARRANGED BY
BURTON STEVENSON

*Editor of The Home Book of Verse,
The Home Book of Quotations, and
The Macmillan Book of Shakespeare Quotations*

Though old the thought and oft exprest
'Tis his at last who says it best.

JAMES RUSSELL LOWELL,
For an Autograph

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INTRODUCTORY NOTE

The attempt is made in this book to trace back to their sources the proverbs, maxims, and familiar phrases in ordinary English and American use; to show their development from the first crude expression of the idea to its streamlined modern form, and to note the variations and perversions which, year after year, have been built around the central theme. In order to make the book complete, many so-called "familiar quotations" have been added, either because they contain a well-known phrase, or because they relate to the development of some proverbial expression. In a few instances, the trail leads back nearly six thousand years to the early Egyptian scribes, but for the most part it goes no farther than the Homeric and Hesiodic writings of about 800 B. C., and the Hebrew wisdom literature of perhaps a century later.

Just what is and what is not a proverb has long been a subject of learned controversy, and a number of the more famous definitions will be found in the body of the book. But this compiler has not concerned himself with fine-drawn distinctions. He has proceeded upon the assumption that a maxim is the sententious expression of some general truth or rule of conduct, that it is a proverb in the caterpillar stage, as Marvin puts it, and that it becomes a proverb when it gets its wings by winning popular acceptance, and flutters out into the highways and byways of the world. He has permitted himself the widest latitude of inclusion, and has not disdained the lowliest sources, as every user of the book will quickly discover.

For the citations from other languages than English, the compiler has depended entirely upon his own research. For the English, he has, of course, read the principal sources—Chaucer, Shakespeare, Swift, Pope, and so on—and made his own selections, but for citations from innumerable minor ones he has leaned heavily upon that vast treasure-house of quotation, *The Oxford English Dictionary*, and he has not hesitated to avail himself of the discoveries of his predecessors in this particular corner of the field, especially those of Mr. G. L. Apperson (*English Proverbs and Proverbial Phrases*) and of Mr. William George Smith (*The Oxford Dictionary of English Proverbs*). For the American quotations, the *Dictionary of American English* furnished much interesting material connected with familiar phrases; John R. Bartlett's *Dictionary of Americanisms* and various less extensive works were also of use, but for the most part the compiler was compelled to depend upon himself.

The Greek selections are the result of a careful reading of the great epics, tragedies, biographies, and histories, from Homer to Plutarch, as well as of many minor works. The same is true of the Latin, except that here the compiler had the assistance of two collections which he has used entire, the so-called *Dicta Catonis*, which may or may not stem back to Cato Major, and the *Sententiae* of Publilius Syrus, dating from about 43 B. C. He has also made extensive use of that greatest and most scholarly of all such compilations, the *Adagia* of Erasmus, which dates from 1500. Quotations from Greek, Latin, German, Italian, Spanish, French and Dutch are given in the original, as well as in translation, but this was not possible for Hebrew, Arabic, Chinese, and other Semitic or Asiatic languages, though for some of the Chinese proverbs the transliterations of Justus Doolittle and of William Scarborough have been used. For the Greek and Latin texts, the *Loeb Classical Library* has been followed, in so far as it was available.

The English quotations have been taken from literary sources wherever possible, with

their exact location indicated, but in very many instances their first appearance in print was in one of the collections of the early paroemiographers, as they liked to call themselves. Rarely indeed is one permitted to sit in at the birth of a proverb, or to name its author. The lines of Homer which have become proverbial, and the maxims which Solomon is supposed to have assembled had no doubt been in the mouths of the people, though perhaps in cruder form, for many generations before Homer and Solomon immortalized them. So it is to these early collections one must go, to Heywood, Camden, Herbert, Ray, Fuller, and many others. The earliest of these, John Heywood's *A dialogue containing the number in effect of all the proverbes in the Englishe tongue*, first published in 1546, has been included practically entire, and many have also been used from the collections listed below. In every case the original spelling has been retained, with such explanation of obscurities of meaning and of reference as seemed necessary, and all quotations have been carefully dated in order that the chronological sequence might be clear. The *O.E.D.* has been followed in the spelling of proper names.

The most famous American source is Benjamin Franklin's *Poor Richard's Almanack*, which ran from 1733 to 1758. It is crammed with "pleasant and witty verses, jests, and notable sayings," as the advertisement of the first issue announced. Very few of these were original with Franklin—he himself says that they were "the wisdom of many ages and nations"—but they were "filtered through his brain," in Paul Leicester Ford's phrase, embellished with new wit and sparkle, and many of them were given the form in which they are now best known. Indeed, Pope is perhaps the only one who outdid Franklin as a phrase polisher. There are no other American collections of importance, and in recent years American genius has run rather to perversion than to polishing. As a perverter, no one has approached O. Henry, unless it be Ogden Nash.

The compiler is indebted to Eric Partridge for permission to quote from his *Dictionary of Clichés*, published by The Macmillan Company; to Archer Taylor, for permission to quote from his book, *The Proverb*, published by the Harvard University Press; to Henry H. Hart for permission to use some of his *Seven Hundred Chinese Proverbs*, published by the Stanford University Press; to H. W. Thompson, for permission to quote some of the American variants cited in his *Body, Boots and Britches*, published by the J. B. Lippincott Company; and to Selwyn Gurney Champion, for permission to use a few of the proverbs he has collected in his *Racial Proverbs*, published by George Routledge. E. P. Dutton has permitted quotation from Arthur Guiterman's *A Poet's Proverbs*, and William Morrow and Company from *Meditations in Wall Street*, which was published anonymously, but whose author has since been stated to be Mr. Henry S. Haskins. Assistance has been received from many sources, and the compiler wishes especially to acknowledge that of Lieut.-Colonel Henry Alford, of Seaton Court, St. Andrews, Scotland. He is also deeply indebted to Mr. David C. Mearns, Director of the Reference Department of the Library of Congress, and to the late Mr. Charles F. McCombs, Chief Bibliographer of the New York Public Library, both of whom have been most generous in placing their resources at his disposal.

Chillicothe, Ohio,

July 19, 1947.

IMPORTANT EARLY COLLECTIONS OF ENGLISH PROVERBS

JOHN HEYWOOD, *A dialogue containing the number in effect of all the proverbes in the Englishe tongue*. 1546.

JOHN HEYWOOD, *An Hundred Epigrammes*. 1550. This was followed in 1555 by *Two Hundred Epigrammes*, and in 1560 by *A fourth hundred of Epygrams*.

DAVID FERGUSON, or FERGUSSON, *Scottish Proverbs*. a. 1598. Ferguson died in 1598, but his collection was not published until 1641.

WILLIAM CAMDEN, *Remaines of a greater worke concerning Britaine*. 1605.

THOMAS DRAKE, *Bibliotheca Scholastica Instructissima*. 1616.

JOHN CLARKE, *Paroemiologia Anglo-Latina*. 1639.

GEORGE HERBERT, *Jacula Prudentum*. a. 1633. The first edition, published in 1640, seven years after Herbert's death, was called *Outlandish Proverbs*, and in the second edition (1651), changed to *Jacula Prudentum*, javelins of the wise.

JAMES HOWELL, *Paroimiographia: Proverbs, or, Old Sayed Sawes & Adages*. 1659.

JOHN RAY, *English Proverbs*. 1670. An enlarged edition in 1678.

JAMES KELLY, *Complete Collection of Scottish Proverbs*. 1721.

THOMAS FULLER, *Gnomologia: Adages and Proverbs*. 1732.

There have been many more-recent collections, the most important of which are H. C. Bohn's *Hand-Book of Proverbs* (1855), largely a reprint of Ray; W. Carew Hazlitt's *English Proverbs and Proverbial Phrases* (1869), whose usefulness is impaired by its confused arrangement; and Vincent Stuckey Lean's *Collectanea* (1902), a huge collection which Lean would doubtless have put in some sort of order had he lived.

Earlier than any of the books mentioned above were two translations of proverbs from foreign languages, that by Antony Woodville, Earl Rivers, *Dictes and Sayenges of the Philosophirs*, which had been translated out of Latin into French, which Woodville translated from French into English, and which was published by William Caxton in 1477, the first book to come from his famous press. The other was Richard Taverner's *Proverbes or Adages out of Erasmus*, published in 1539. Mention should also be made of Jehan Palsgrave's *L'Éclaircissement de la Langue Française* (1530), Randle Cotgrave's *Dictionarie of the French and English Tongues* (1611), and John Florio's *Firste Frutes* and *Second Frutes* (1578, 1591), renderings of Italian proverbs and aphorisms. All of these books, as well as many others, have been drawn upon in the preparation of this one. Few persons realize the extent of proverb literature. Wilfrid Bonser, in his *Bibliography of Works Relating to Proverbs*, published in 1930, gives the titles of 4004 books, and those omitted or overlooked by Bonser or published since 1930 probably number half as many more.

ABBREVIATIONS

a., *ante*, before.
 apol., apologue.
 Arb., Arber edition.
 attr., attributed.
 bk., book.
 c., *circa*, about.
 cent., *centuria*, century.
 ch., chapter.
 chili., *chiliadis* (*chiliad*, a thousand). Erasmus so called the main divisions or books of his *Adagia*. Each *chiliadis* contains ten chapters or *centuriae*, and each *centuria* cites one hundred proverbs.
 chron., chronicle.
 col., column.
 comp., compiler.
 D.A.E., *Dictionary of American English*.
 dial., dialogue.
 ecl., eclogue.
 ed., editor.
 edn., edition.
 E. E. T. S., Early English Text Society.
 eleg., elegy.
 emb., emblem.
 epig., epigram.
 epis., epistle.
 E.P.P., *Early Popular Poetry of England*, W. C. Hazlitt, ed.
 fab., fable.
 fo., folio.
 frag., fragment.
 Gros., Grosart edition.
ibid., *ibidem*, in the same place.
i.e., *id est*, that is.
 ind., induction.
inf., *infra*, below.
 intro., introduction, or introductory.
 K., Kock, *Comicorum Atticorum Fragmenta*.
 l., line.
 lect., lecture.
 let., letter.
 lit., literally.
 Loeb, *Loeb Classical Library*.

max., maxim.
 memb., member.
 MS., manuscript.
 No., number.
O.E.D., *Oxford English Dictionary*.
 p., page; p. 23/3 indicates page 23, column 3.
 P.L.M., *Poetae Latini Minores*, ed. Baehrens.
 prol., prologue.
 prov., proverb.
 pt., part.
q.v., *quod vide*, which see.
 S., Society.
 sat., satire.
 sc., scene.
 sec., section.
 ser., series.
 Sh. S., Shakespeare Society.
 sig., signature.
 Spens. S., Spenser Society.
 st., stanza.
 subs., subsection.
 s.v., *sub verbo*, under the word.
 tr., translator.
 T.T., Tudor Translations.
 vol., volume.

A date in parenthesis after the title of a book indicates the date of the edition from which the quotation was taken. If no such date is given, the date of the book itself indicates the edition.

With a book or set of books, ii, 45, indicates volume and page; with a play, i, 3, 76, indicates act, scene, line; with the Bible, ii, 5, indicates chapter and verse; with an epic poem, ii, 4, indicates canto and line; with such things as Horace's *Odes* and *Satires*, ii, 4, indicates the number of the ode or satire and the line; with *Hudibras*, i, i, 131, indicates part, canto, line; with Erasmus's *Adagia*, i, x, 80, indicates *chiliadis* i, *centuria* x, No. 80.

A

ABILITY

¹
Attempt only what you are able to perform.
(Quod potes id tempta.)

CATO (?), *Disticha*. Bk. iv, No. 33. (c. 175 B. C.)
Let us not attempt more than mortality permits.
(Nec plus conemur quam sint mortalitas.)

PHAEDRUS (?), *New Fables*. Fab. 2. (c. 25 B. C.)
One who cannot pick up an ant and wants to
pick up an elephant will some day see his folly
GEORGE HERZOG, *Jabo Proverbs*, p. 48. (1936)

²
I am short a cheek-bone and an ear, but am
able to whip all Hell yet.

JOHN M. CORSE, *Dispatch to L. M. Dayton*,
aide-de-camp to W. T. Sherman, from the
battlefield at Allatoona, Ga., 6 Oct., 1864.

³
What nature vetoes, nobody can accomplish.
(Quod natura negat, reddere nemo potest.)

GAIVS CORNELIVS GALLVS, *Elegies*. Eleg. v. 1.
54. (c. 35 B. C.)

No man can ask more of a man than hee is able
to doe.

JOHN SCOGGIN, *Jests*, p. 158. (1613)

A man can do no more than he can.

JOHN RAY, *English Proverbs*, p. 67. (1670)

Beyond what is possible, no one is obligated.
(Ultra posse, nemo obligatur.)

PONTANVS, *Collectio Proverbiorum*, p. 226.
(1778)

We do all we can, and no man can do more.

JOHN RHODE, *Dead of the Night*, p. 137. (1942)

SUPRA VIRES, see under STRENGTH.

⁴
Ability will see a Chance and snatch it.
Who has a Match will find a Place to scratch it.

ARTHUR GUTTERMAN, *A Poet's Proverbs*, p.
64. (1924)

⁵
That one may not another may.

JOHN HEYWOOD, *Proverbs*. Pt. ii, ch. 2. (1546)

What one cannot, another can.

SIR WILLIAM DAVENANT, *The Cruell Brother*
Act i. (1630)

⁶
No man is able of himself to do all things.
(ἀλλ' οὐ πως ἄρα πάντα δύνησθαι αὐτὸς ἐλέσθαι.)

HOMER, *Iliad*. Bk. xiii, l. 729. (c. 850 B. C.)

No man is skillful in every work. (οὐδ' ἄρα πως
ἦν | ἐν πάντεσσ' ἐργοῖσι δαήμονα φῶτα γενέσθαι.)

HOMER, *Iliad*. Bk. xxiii, l. 670.

Not all things can we all do. (Non omnia pos-
sumus omnes.)

VERGIL, *Eclogues*. Ecl. viii, l. 63. (37 B. C.)

Cited by MACROBIUS, *Satires*, vi, 35 (C. A. D.
400) and by ERASMUS, *Adagia*, ii, iii, 94.

(1523) Included by TAVERNER in his *Transla-
tions from Erasmus*, fo. 36, with the render-
ing, "All men can not do all thynges."

All things are not equally suitable to all men.
(Omnia non pariter rerum sunt omnibus apta.)

PROPERTIUS, *Elegies*. Bk. iii, eleg. 9, l. 7. (c.
26 B. C.) A similar Latin proverb is, "Nec
omnia, nec semper, nec ab omnibus" (Neither
all things, nor always, nor by all persons).

Every soil bears not everything. (Non toute
terre porte tout.)

RABELAIS, *Pantagruel*. Bk. iv, ch. 54. (1548)

No living man all things can. (Non omnia possu-
mus omnes.)

JOHN CLARKE, *Paroemiologia*, p. 147. (1639)

RAY, *Proverbs*, p. 56. (1670) On p. 97,
CLARKE has, "No man is good at all things,"
and on p. 82, "All things fit not all men."

No man is capable of undertaking all things.

OSWALD DYKES, *English Proverbs*, p. 117.
(1709)

One cannot, as the Americans say, play every
instrument in the band.

ELLIOT PAUL, *Mayhem in B-Flat*, p. 168. (1940)

⁷
My heart bids me do it, if do it I can, and it
is a thing possible to do. (τελέσαι δέ με θυμὸς
ἄνωγεν, | ἐλ δύναμαι τελέσαι γε καὶ ἐλ τετελεσμένον
ἐστίν.)

HOMER, *Iliad*. Bk. xviii, l. 426. (c. 850 B. C.) A
form of vow frequently repeated, in both
Iliad and *Odyssey*, in the latter, for example,
in v, 89.

"I will doe myne endeavor," quoth he that thrasht
in his cloke.

JOHN MANNINGHAM, *Diary*, p. 131. (1602)

I'LL DO MY BEST, see under BEST.

I do what I can, quoth the fellow, when he
thresht in his cloak.

JOHN CLARKE, *Paroemiologia*, p. 155. (1639)

I'll do my good will, as he said that thresht in's
cloak.

JOHN RAY, *English Proverbs*, p. 247. (1670)

"This was some Scotchman," Ray adds, "for
I have been told, that they are wont to do
so." These are all elaborations of the Latin
proverb, "Quod potui perfecti" (What I
could do I did).

I had done my possible (in French phrase) to
gratify you.

ROBERT SOUTHEY, *Life of Andrew Bell*, ii, 483.

(1808) The French phrase is, "Je ferai tout
mon possible."

⁸
I can do nothing else. (Ich kann nicht anders.)

MARTIN LUTHER, *Speech*, to the Diet of Worms,
18 April, 1521. Concluding sentence. In-
scribed on his monument at Worms.

We cannot. (Non possumus.)

POPE CLEMENT VII, to Henry VIII, when the king demanded that the Church give him a divorce from Catherine of Aragon. (1529) It has since been the formula for such refusals.

God helping her, she [America] can do no other.

WOODROW WILSON, *War Speech*, to Congress, 2 April, 1917. Conclusion, echoing Luther.

Hell is paved with great granite blocks hewn from the hearts of those who said, "I can do no other."

HEYWOOD BROWN, *Syndicate Column*, 20 Jan., 1934.

1
Unto one he gave five talents, to another two, and to another one; to every man according to his several ability. (ἐκάστω κατὰ τὴν ἰδίαν δύναμιν.)

New Testament: Matthew, xxv, 15. (c. A. D. 65)

The Vulgate is, "Unicuique secundum propriam virtutem."

From each according to his abilities, to each according to his needs. (Jeder nach seinen Fähigkeiten, jedem nach seinen Bedürfnissen.)

KARL MARX, *Randglossen zum Programm der Deutschen Arbeiter Partei*, p. 27. (1875)

Max Eastman, tr. In *Program Kritik* (*Critique of the Gotha Program*), by Marx and Engels.

To each according to his needs; from each according to his means.

BERNARD SHAW, *Man and Superman*. Act iii. (1903) Paraphrasing Marx.

2
Man is capable of all things. (L'homme est capable de toutes choses.)

MONTAIGNE, *Essays*. Bk. ii, ch. 12. (1580)

3
No can?

GEORGE PETTIE, *Petite Pallace: Curiatius and Horatia*, p. 180. (1576) A fairly common Elizabethan construction, but this phrase, as a complete sentence, seems unique. It has survived as latter-day slang.

Can do?

H. C. BAILEY, *The Bishop's Crime*, p. 110. (1941) Repeated in later chapters.

4
He who is able to do too much wants to be able to do more than he is able. (Quod non potest vult posse qui nimium potest.)

SENECA, *Hippolytus*, l. 215. (c. A. D. 60) Another rendering is, "He who is too powerful seeks power beyond his power." A tyrant, in other words, always wants to be a greater tyrant. ERASMUS, *Familiar Colloquies* (1524), quotes a somewhat similar proverb, "Ut possumus quando ut volumus non licet" (We are not permitted to be able to do as much as we wish to do).

We commonly think that we can do more than we are able. (Fere plus nobis videtur posse quam possumus.)

SENECA, *De Tranquillitate Animi*. Ch. 6, sec. 2. (c. A. D. 60)

5
I am as able and as fit as thou.

SHAKESPEARE, *Titus Andronicus*. Act ii, sc. 1, l. 33. (1593)

He is able to put him up in a bag.

THOMAS FULLER, *Worthies of England: Cardigan*, iii, 520. (1662) "They had a kind of play," says Fuller, "wherein the stronger . . . put the weaker into a sack; and hence we have borrowed our English byword."

6
Ability when indolent scarcely ever raises itself out of narrow fortunes. (Pigra extulit artis | haud unquam sese virtus.)

SILIUS ITALICUS, *Punica*. Bk. xiii, l. 773. (c. A. D. 90)

7
It is true that I have never learned to sing, nor even to play the lyre, but I know how to make a small and obscure city rich and great. (πόλις δὲ ποιῆσαι μεγάλην καὶ πλουσίαν ἐπιστάσθαι.)

THEMISTOCLES, *Retort*, when taunted for his lack of musical accomplishments and declared to be less cultured than Cimon. (c. 490 B. C.)

See PLUTARCH, *Lives: Cimon*, ix, 1; *Themistocles*, ii, 3.

Let him sing to the flute, who cannot sing to the harp. (Auloedus sit, qui citharoedus esse non possit.)

CICERO, *Pro Murena*. Ch. 13, sec. 29. (63 B. C.)

Cited by ERASMUS, *Adagia*. Chil. ii, cent. iii, No. 44.

If you cannot drive an ox, drive a donkey. (Si bovem non possis, asinum agas.)

SUIDAS, *Lexicon*. (c. 950) Cited by ERASMUS, *Adagia*, ii, viii, 4. "If you haven't a capon, feed on an onion."

God hath given to some men wisdom and understanding, and to others the art of playing the fiddle.

SOUTHEY, *The Doctor*. Ch. 69. (1812) Quoted from "Professor Park's *Dogmas of the Constitution*," who in turn assigns it to "some proverb maker."

Put the man to the mear [mare] that can manage the mear.

ALEXANDER HISLOP, *Proverbs of Scotland*, p. 250. (1862)

He who has ability finds his place. (Chi ha arte, ha parte.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 178. (1856) A similar Italian proverb is, "Che ha arte, Per tutto ha parte."

8
Consciousness of our abilities augments them. (Le sentiment de nos forces les augmente.)

VAUVENARGUES, *Réflexions*. No. 75. (1746)

9
They are able because they seem [to themselves] to be able. (Possunt, quia posse videntur.)

VERGIL, *Aeneid*. Bk. v, l. 231. (19 B. C.) More freely, "They can, because they think they can."

ABOVE-BOARD

¹ All his dealings are square, and above the board.

JOSEPH HALL, *Virtues and Vices*, p. 15. (1608)

This early use of the phrase clearly indicates its derivation from the rule that, when dealing cards, gamblers must keep their hands above the board.

Fair play, and above-board too.

FLETCHER AND MASSINGER, *The Custom of the Country*. Act i, sc. 1. (1619)

Fair and above-board, without legerdemain.

JOHN EARLE, *Microcosmographie*, lxxvi, 157. (1628)

Here's nothing but fair play, and all above board.

RICHARD BROME, *The Antipodes*. Act iii, sc. 1. (1640)

All is fair, all is above-board.

SAMUEL RICHARDSON, *Sir Charles Grandison*, i, 185. (1753)

It is all fair and aboveboard.

A. CONAN DOYLE, *The Sign of the Four*. Ch. 12. (1890)

Everything's open and above board.

STEVENSON AND OSBOURNE, *The Wrecker*. Ch. 9. (1891)

ABSENCE

² Absent. Peculiarly exposed to the tooth of detraction.

AMBROSE BIERCE, *Devil's Dictionary*. (1906)

³ Even enemies, when absent, should not be harmed. (Ipsos absentes inimicos laedere noli.)

CATO (?), *Dicta Catonis*. Pt. iii, l. 58. (c. 175 B.C.) See *Minor Latin Poets*, Loeb, p. 626.

Cato also says, "Champion the absent against backbiting tongues."

Let no one be willing to speak ill of the absent. (Absenti nemo non nocuisse velit.)

PROPERTIUS, *Elegies*. Bk. ii, eleg. 19, l. 32. (c. 26 B.C.)

The false accuser, who according to the proverb, speaketh reproachful words to one that is deaf, which is, to backbite the absent.

STEFANO GUAZZO, *Civile Conversation*. Bk. i, p. 71. (1574) Pettie, tr.

Speak not evil of the absent: it is unjust.

GEORGE WASHINGTON, *Rules of Civility*. (c. 1780) See SPARKS, *Writings of Washington*, ii, 415.

⁴ The absent feel and fear every ill. (Quien está ausente todos los males tiene y teme.)

CERVANTES, *Don Quixote*. Pt. i, ch. 25. (1605)

SHELTON (1612) renders this, "To him that absent is All things succeed amiss," using an old English proverb.

⁵ Though absent, we are present, in death, we are alive. (Ut absentes adessemus, mortui viveremus.)

CICERO, *Pro Milone*. Sec. 97. (52 B.C.)

Friends, though absent, are still present. (Absentes adsunt.)

CICERO, *De Amicitia*. Ch. 7, sec. 23. (44 B.C.) Though absent each from each, she sees and hears him. (Illum absens absentem auditque videtque.)

VERGIL, *Aeneid*. Bk. iv, l. 83. (19 B.C.)

Though absent, you are ever present in my heart. (Absim, vos animo semper adesse meo.)

OVID, *Tristia*. Bk. iii, epis. 4, l. 74. (c. A.D. 10)

Absent in body, but present in spirit. (ἀπὸν τῷ σώματι παρὼν δὲ τῷ πνεύματι.)

New Testament: I Corinthians, v, 3. (c. A.D. 60) The *Vulgate* is, "Absens corpore, praesens autem spiritu."

Though severed in body, one mind keeps us linked. (Corpore divisos mens tamen una tenet.)

RUTILIUS NAMATIUS, *De Reditu Suo*. Bk. i, l. 178. (c. A.D. 416)

They may seem being absent to be present.

JOHN LYLY, *Euphues* (Arber), p. 48. (1579)

⁶ He is neither absent without fault, nor present without excuse.

THOMAS DRAXE, *Bibliotheca*, p. 43. (1633) A rendering of the French proverb, "Absent n'est point sans coulpe, ni présent sans excuse." The Spanish form is, "Ni absente sin culpe, ni presente sin disculpa."

The absent are never without fault, nor the present without excuse.

FRANKLIN, *Poor Richard's Almanack*, 1736

⁷ Absence is the greatest of evils. (L'absence est le plus grand des maux.)

LA FONTAINE, *Fables: Les Deux Pigeons*. Bk. ix, fab. 2. (1678)

Som men ben so long absent from there play,
That others come and take there game away;
And therfor it is said in wordes few,
How that long absence is a shewer.

UNKNOWN, *Piers of Fullham*, l. 288. (c. 1480)

IN HAZLITT, *Early Popular Poetry*, ii, 12.

⁸ For princis ofte, of furious hastynesse,
Wil cache a quarel, causeles in sentence,
Ageyn folk absent, though ther be non offence.

JOHN LYDGATE, *Fall of Princes*. Bk. iii, l. 3927. (c. 1440)

The absent party is still faulty.

GEORGE HERBERT, *Jacula Prudentum*. No. 320. (1640) FULLER, *Gnomologia*. No. 4390.

The absent party is always to blame.

SAMUEL PALMER, *Proverbs*, p. 51. (1710)

The absent are always in the wrong. (Les absents ont toujours tort.)

PHILIPPE NÉRICHAULT, dit DESTOUCHES, *L'Obstacle Imprévu*. Act i, sc. 6. (c. 1720) A proverb in some form in nearly all languages. The Latin is, "Absens haeres non erit" (The absent shall not be made heir); the Spanish, "Nunca los ausentes se hallaron justos" (Never were the absent in the right).

⁹ So near and yet so far. (Tam prope tam proculque.)

MARTIAL, *Epigrams*. Bk. i, No. 86. (c. A.D. 85)

If I were near you I would not be far from you.
SWIFT, *Polite Conversation*. Dial. i. (1738)
He seems so near and yet so far.
TENNYSON, *In Memoriam*, xcvi, 6. (1850)

1
Tho' lost to sight, within this filial breast
Hendrick still lives in all his might confest.
WILLIAM RIDER, *Tho' Lost to Sight*. See *London Magazine*, 1755, p. 589.

Tho' lost to sight, to mem'ry dear.
GEORGE LINLEY, *Tho' Lost to Sight*. (1830)
Written by Linley for Augustus Braham, who sang it with great success. The song had a wide vogue for many years, but the line was not original with Linley. It had been quoted as a proverb in *The London Magazine* for January, 1827, and is probably much older.

2
There is not one among them but I dote on
his very absence.

SHAKESPEARE, *The Merchant of Venice*, i, 2, 121. (1596)

3
They shone forth the more that they were
not seen. (Eo magis praefulgebant quod non videbantur.)

TACITUS, *Annals*. Adapted from Bk. iii, sec. 76. (C. A. D. 115) Tacitus is speaking of the funeral procession of Junia, sister of Brutus and wife of Cassius, and remarks, "Brutus and Cassius shone with preëminent lustre for the very reason that their images were not displayed."

Brutus and Cassius shone by their absence. (Brutus et Cassius brillèrent par leur absence.)

MARIE-JOSEPH DE CHÉNIER, *Tibère*. Act i, sc. 1. (c. 1800) The first representation of the play at the Théâtre-Français was not until December, 1819, eight years after the author's death.

Among the defects of the Bill, which were numerous, one provision was conspicuous by its absence, and another by its presence.

LORD JOHN RUSSELL, *Address to the Electors of the City of London*, 6 April, 1859. Of the Reform Bill introduced by Lord Derby.

Of all the methods of making itself conspicuous, the Court of St. James's has adopted the most economical: that of being conspicuous by its absence. (Celle de briller par son absence.)

M. O'RELL, *John Bull et Son Ile*, p. 236. (1890)
He had this great quality, which very few of us can claim, that his presence was as big as his absence.

G. K. CHESTERTON, *The Innocence of Father Brown: The Secret Garden*. (1911)

4
Greater things are believed of those who are
absent. (Maiora credi de absentibus.)

TACITUS, *Historiae*. Bk. ii, sec. 83. (C. A. D. 109)
They are aye good that are away.

KELLY, *Scottish Proverbs*, p. 338. (1721)
Spoken when people lavishly commend the absent or the dead.

DISTANCE LENDS ENCHANTMENT, see DISTANCE

5
He rages against the absent. (Saevit in absentis.)

VERGIL, *Aeneid*. Bk. ix, l. 63. (19 B. C.) Referring to Turnus, son of Pilumnus.

II—Absence Makes the Heart Grow Fonder

6
Absence makes the heart grow fonder.

T. H. BAYLY, *Isle of Beauty*. (1850) Not original with Bayly, for the phrase appeared as the first line of an anonymous poem in Davison's *Poetical Rhapsody* (1602), but it was his use of it which gave it popularity.

Absence makes the heart grow fonder,
Longing to be near your side.

ARTHUR GILLESPIE, *Absence Makes the Heart Grow Fonder*. (1900) By this time the line had been worn decidedly threadbare, and some one amended it, "Absence makes the heart grow fonder—of the other fellow."

My love was suddenly awakened, because absence makes the heart grow fonder.

A. A. AVERY, *Anything for a Quiet Life*, p. 90. (1942) The French say, "Jamais pour longue demeure n'est bon amour oublié" (Never through long absence is true love forgotten).

7
Absence diminishes little passions and increases great ones, just as the wind blows out a candle and fans a fire. (L'absence diminue les médiocres passions, et augmente les grandes, comme le vent éteint les bougies et allume le feu.)

LA ROCHEFOUCAULD, *Maximes*. No. 276. (1665)
Absence is to love what wind is to fire; it puts out the little, it kindles the great. (L'absence est à l'amour ce qu'est au feu le vent; il éteint le petit, il allume le grand.)

ROGER DE BUSSY-RABUTIN, *Maximes d'Amour*. (1666)

8
Always toward absent lovers love's tide
stronger flows. (Semper in absentes felicius aestus amantes.)

PROPERTIUS, *Elegies*. Bk. ii, eleg. 33, l. 43. (c. 26 B. C.) Butler renders it, "Woman's heart is kinder always toward absent lovers."

The farther off, the more desired;
Thus lovers tie their knot.

HENRY HOWARD, EARL OF SURREY, *The Faithfull Lover Declareth His Paines*. (a. 1547)

Absence doth nurse the fire,
Which starves and feeds desire
With sweet delays.

FULKE GREVILLE, *Absence and Presence*. (c. 1586)

Absence doth sharpen love, presence strengthens it; the one brings fuel, the other blowes it till it burnes cleare.

SIR THOMAS OVERBURY, *Newes of My Morning Worke*. (1616) FULLER, *Gnomologia*. No. 755. (1732)

Absence, not long enough to root out quite
All love, encreases love at second sight.

THOMAS MAY, *Henry VI*. Act iii. (1633)

Distance sometimes endears friendship, and absence sweeteneth it.

JAMES HOWELL, *Familiar Letters*. Bk. i, sec. 1, let. 6. (1619)

No Friend to Love like a long Voyage at Sea.

APHRA BEHN, *The Rover*. Act i, sc. 2. (1677)

I find that absence still increases love.

CHARLES HOPKINS, *To C. C.* (1694)

Separation secures manifest friendship.

P. PERCIVAL, *Tamil Proverbs*, No. 19. (1842)

Absences are a good influence in love and keep it bright and delicate.

STEVENSON, *Virginibus Puerisque*. Pt. i. (1881)

She mourn'd his absence as his grave.

TENNYSON, *Enoch Arden*, l. 246. (1864)

Think of my loyal love, my last adieu;
Absence and time are naught if we are true.

HENRY VAN DYKE, tr., *Rappelle-Toi*. (a. 1933)

III—Absence Weakens Love

The absent get farther off every day.

S. G. CHAMPION, *Racial Proverbs*, p. 438. (1938) A Japanese proverb.

Ful sooth is this proverbe, it is no lye,
Men seyn right thus, "alwey the nye slye
Maketh the ferre leve to be looth."

CHAUCER, *Canterbury Tales: The Milleres Tale*, l. 205. (c. 1386)

An olde sawe is, "Who that is slyh
In place where he mai be nyh,
He maketh the ferre leve loth."

JOHN GOWER, *Confessio Amantis*. Bk. iii, l. 1899. (c. 1390) The modern form of the "old sawe" to which both Chaucer and Gower refer is, "Near love by craft maketh far love loathed," or, as the Germans say, "Das Nächste das Liebste" (Nearest is dearest).

Absence of hir shal dryve hir out of herte.

CHAUCER (?), *Troilus and Criseyde*, Bk. iv, l. 427. (c. 1380)

Distance weakens love. (Spatio debilitatur amor.)

CLAUDIAN, *Ad Olybrium*, l. 12. (c. A. D. 400)

The remedy for love is—land between.

H. G. BOHN, *Handbook of Proverbs*, p. 514. (1855)

Absence is a remedy for hate as well as an armor against love. (L'absence est aussi bien un remède à la haine | Qu'un appareil contre l'amour.)

LA FONTAINE, *Fables*. Bk. x, fab. 12. (1678)

The Italians say, "Assenza nemica di amore" (Absence is the enemy of love).

Salt water and absence always wash away love.

HORATIO NELSON, *Letter*. (c. 1805) See SOUTHEY, *Life*. Ch. 2.

Salt water cures love, they say, sooner than anything else.

FREDERICK MARRYAT, *Poor Jack*. Ch. 38. (1840)

Unminded, unmoaned.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 9. (1546)

But when folk's missed, then they are moaned.

SCOTT, *Guy Mannering*. Ch. 9. (1815)

Out of sight, out of mind. (ἀστος ἀπὸ στος.)

HOMER, *Odyssey*. Bk. i, l. 242. (c. 850 B. C.) See under SIGHT.

Seldome seene, soone forgotten.

JOHN HEYWOOD, *Proverbs*. Pt. i, ch. 11. (1546)

WILLIAM CAMDEN, *Remains Concerning Britaine* (1870), p. 330. (1605)

Out of Mind, when out of View.

SWIFT (?), *A Poem Address'd to the Quidnuncs*, l. 45. (1724)

Friendship, like love, is destroyed by long absence, though it may be increased by short intermissions.

SAMUEL JOHNSON, *The Idler*, No. 23. (1758)

They cease to be friends who dwell afar off. (Non sunt amici, qui degunt procul.)

ALFRED HENDERSON, *Latin Proverbs*, p. 283. (1869) The French have a similar proverb, dating from the fifteenth century, "Longue demeure fait changer ami" (Long absence changes a friend).

A distant journey can change a woman's heart. (Mutat via longa puellas.)

PROPERTIUS, *Elegies*. Bk. i, eleg. 12, l. 11. (c. 26 B. C.)

A short absence is safest: affection wanes with lapse of time: an absent love vanishes, and a new one takes its place. (Sed mora tuta brevis: lentescent tempore curae, | vanescitque absens et novus intrat amor.)

OVID, *Artis Amatoriae*. Bk. ii, l. 357. (c. 1 B. C.)

Indeed, sir, you'll find they will not be missed.

RICHARD BRINSLEY SHERIDAN, *The Critic*. Act ii, sc. 2. (1779)

They'll none of 'em be missed.

W. S. GILBERT, *The Mikado*. Act i. (1885)

For he that is uten biloken [shut out, absent] he is inne for-geeten.

UNKNOWN, *Proverbs of Alfred*, l. 483. (c. 1250) South, ed., 1931. Some editors insert "sone" [soon] before "for-geeten."

Long absence alters affection.

COTGRAVE, *French-Eng. Dict.: Ami*. (1611)

Long absent, soone forgotten.

THOMAS DRAXE, *Bibliotheca*, p. 2. (1633)

JOHN RAY, *English Proverbs*, p. 55. (1670) "Parallel to this," Ray adds, "are Out of sight, out of mind, and Seldom seen, soon forgotten."

Fer from eye, fer from herte.

UNKNOWN, *Proverbs of Hend;ng*, l. 27. (c. 1300)

Hert sun forgettes that ne ei seis.

UNKNOWN, *Cursor Mundi*, l. 4508. (c. 1300)
Ferre from ye, ferre from hert.

UNKNOWN, *MS. Latin No. 394, Rylands Liby.*
(c. 1400)

Far from the eyes, far from the heart. (Lontano dagli occhi, lontano dal cuore.)

CHARLES CAHIER, *Quelques Six Mille Proverbes*, p. 196. (1856)

Present to the eye, present to the mind.

S. G. CHAMPION, *Racial Proverbs*, p. 358. (1938) A Chinese proverb.

Far from the eyes, far from the heart. (Loin des yeux, loin du cœur.)

GEORGES SIMENON, *Liberty Bar*, p. 42. (1940)

Quoting an old French proverb. It is common to many languages. The Germans say, "Aus den Augen, aus den Sinnen"; the Spaniards, "Lejos de ojos, lejos de corazón"; the Dutch, "Uit het oog, uit het hart."

WHAT THE EYE SEES NOT THE HEART CRAVES NOT,
see under EYE.

IV—Absence: Absence of Mind

1 The mind is here, but is gone away. (ὁ νοῦς δέ σου παρὼν ἀποδύμει.)

ARISTOPHANES, *The Knights*, l. 1120. (424 B.C.)

DIOGENIANUS (vi, 85) gives the proverb, "Absent-minded" (νοῦν τὸν ξένον.)

2 Though present, absent. (Praesens abest.)

ERASMUS, *Adagia*. Chil. ii, cent. vii, No. 84.

(1523) Said of persons who, engaged in thought, pay no attention to what is done in their company.

3 Absent men, . . . whose minds and bodies never keep company with one another.

RICHARD STEELE, *The Spectator*. No. 30. (1711)

4 Absence of mind Brabantio turns to fame, Learns to mistake, nor knows his brother's name.

EDWARD YOUNG, *Love of Fame*. Bk. iii, l. 103. (1728)

Absence of mind is on every face.

THOMAS CARLYLE, *The French Revolution*.

Vol. i, bk. vii, ch. 6. (1837)

WOOL-GATHERING, *see under WOOL.*

ABUSE

See also Use and Abuse

5 When certain persons abuse us, let us ask ourselves what description of characters it is that they admire; we shall often find this a very consolatory question.

C. C. COLTON, *Lacon*. Vol. ii, No. 28. (1820)

Abuse is an indirect species of homage.

HAZLITT, *Characteristics*. No. 22. (1823)

6 The difference between coarse and refined abuse is as the difference between being

bruised by a club, and wounded by a poisoned arrow.

SAMUEL JOHNSON, BOSWELL, *Life*, 11 June, 1784.

7 Most true it is that the thing the better it is, the greater is the abuse, and that there is nothing but through the malice of man may be abused.

JOHN LYLY, *Euphues* (Arber), p. 100. (1579)

Nor aught so good but strain'd from that fair use Revolts from true birth, stumbling on abuse.

SHAKESPEARE, *Romeo and Juliet*, ii, 3, 19. (1595)

The best things may be abused.

JOHN CLARKE, *Paroemiologia*, p. 5. (1639)

Everything may be abused.

TORRIANO, *Piazza Universale*, p. 1. (1666)

8 Inevitable abuses are part of nature's law. (Les abus inévitables sont des lois de la nature.)

VAUVENARGUES, *Réflexions*. No. 26. (1746)

ACADEME

9 In the shady walks of the divine Hecademus. (ἐν εὐσκόις δρόμοισιν Ἑκαδήμου θεοῦ.)

EUPOLIS, *The Shirkers*. Act. ii, 1437. (c. 425 B.C.)

Having returned to Athens, Plato lived in the Academy ('Ακαδημία), which is a gymnasium outside the walls, in a grove named after a certain hero, Hecademus.

DIOGENES LAERTIUS, *Lives: Plato*. Ch. 7. (c. A. D. 230)

Our court shall be a little Academe.

SHAKESPEARE, *Love's Labour's Lost*, i, 1, 13. (1588)

Thy solitary Academe should be Some shady grove upon the Thames' fair side.

HENRY PEACHEM, *Emblems*. (c. 1642)

See there the Olive Grove of Academe, Plato's retirement.

MILTON, *Paradise Regain'd*. Bk. iv, l. 244. (1671)

The green retreats of Academus.

MARK AKENSIDE, *Pleasures of the Imagination*. Bk. i, l. 591. (1744)

That best academe, a mother's knee.

J. R. LOWELL, *The Cathedral*. (1870)

ACCIDENT

See also Chance

10 Accident. An inevitable occurrence due to the action of immutable natural laws.

AMBROSE BIERCE, *The Devil's Dictionary*. (1906)

11 By some fortuitous concurrence of atoms. (Fortuito quodam concursu atomorum.)

CICERO, *De Natura Deorum*. Bk. i, ch. 24, sec.

66. Although often quoted thus, it is not what Cicero actually wrote. His words are, "Nulla cogente natura sed concursu quodam fortuito" (Not by compulsion of any nat-

ural law but by a sort of accidental colliding). He is denouncing the theory of Democritus that heaven and earth were created by a multitude of minute particles colliding accidentally.

How comes it to pass, if they be moved by chance and accident, that such regular mutations and generations should be begotten by a fortuitous concourse of atoms?

JOHN SMITH of Cambridge, *Select Discourses*. Vol. iii. p. 48. (1660)

A blind, fortuitous concourse of atoms.

JOHN LOCKE, *An Essay Concerning Human Understanding*. Bk. iv, ch. 20, sec. 15. (1690)

Epicureans, that ascribed the origin and frame of the world not to the power of God, but to the fortuitous concourse of atoms.

RICHARD BENTLEY, *Sermons*. Vol. iii, p. 147. (1692)

That ordinary cant of illiterate atheists, the fortuitous or casual concourse of atoms.

RICHARD BENTLEY, *Boyle Lectures*, p. 200. (1692)

To what a fortuitous concurrence do we not owe every pleasure and convenience of our lives.

GOLDSMITH, *The Vicar of Wakefield*. Ch. 31. (1766)

Accidental and fortuitous concourse of atoms.

LORD PALMERSTON, *Speech*, House of Commons, 5 March. 1857

1 Let me say three things which shall become proverbs after my death: the best of horses may stumble, the best sword rebound without cutting, the best of men commit a fault.

AL HILLALE. (c. 1000) See IBN KHALLIKAN, *Deaths of Eminent Men (Wafat-ul-A'ayan)*, i. 240.

Well (quoth his man) the best cart maie overthrewe.

JOHN HEYWOOD, *Proverbs*, Pt. i. ch. 11. (1546)

The best Cloth may have a Moth in it.

THOMAS FULLER, *Gnomologia*. No. 4411. (1732)

Even genii sometimes drop their swords. (Shên hsien yeh yu i shih chien.)

DOOLITTLE, *Chinese Vocabulary*, ii, 180. (1872)

There is no ladle which never strikes the edge of the pot.

S. G. CHAMPION, *Racial Proverbs*, p. 366 (1938) A Chinese proverb

2 Accidents sometimes occur in life, from which only a touch of madness can extricate us. (Il arrive quelquefois des accidents dans la vie. d'où il faut être un peu fou pour se bien tirer.)

LA ROCHEFOUCAULD, *Maximes*. No. 310. (1665)

3 By many a happy accident.

THOMAS MIDDLETON, *No Wit, No Help, Like a Woman's*. Act iv, sc. 1. (c. 1613)

These things the vulgar commonly call omens, . . . will by him who is wise be esteemed and reckoned happy accidents merely. (Buenos acontecimientos.)

CERVANTES, *Don Quixote*. Pt. ii, ch. 58. (1615)

To what happy accident is it that we owe so unexpected a visit?

GOLDSMITH, *Vicar of Wakefield*. Ch. 19. (1766)

He was led to the discovery by a series of happy accidents.

W. B. CARPENTER, *Mental Physiology*, ii, xii. 504. (1879)

4

Whatever can happen to one man can happen to every man. (Cuius potest accidere quod cuiquam potest.)

PUBLILIUS SYRUS, *Sententiae*. (c. 43 B.C.)

Quoted by SENECA, *Ad Marciam de Consolatione*. Ch. 9, sec. 5.

That may happen to many

Which doth happen to any.

GABRIEL HARVEY, *Marginalia*, 101. (c. 1590)

Accidents, accidents will happen.

GEORGE COLMAN, SR., *The Deuce Is in Him*. Act. i. (1763)

Nay, my lady, . . . such things will befall in the best regulated families.

SCOTT, *Peperil of the Peak*. Ch. 49. (1823)

Accidents will happen—best regulated families

DICKENS, *Pickwick Papers*. Ch. 2. (1836)

Accidents will occur in the best regulated families.

DICKENS, *David Copperfield*. Ch. 28. (1849)

Misfortunes will happen in the best regulated families.

F. E. SMEDLEY, *Frank Fairleigh*. Ch. 13. (1850)

Casualties will take place in the most excellently conducted family circles.

LORD WILLIAM LENNOX, *Lacon*. (c. 1866)

Accidents will happen in the best regulated families.

WILLIAM ROUGHEAD, *Poison in the Pantry*.

Ch. 1. (1929) Frequently quoted, recently in ROUGHEAD, *Murder and More Murder*, p. 7 (1939), and MAUGHAM, *Christmas Holiday*, p. 309 (1939).

An idiot—they happen in the best of families.

PHILIP BARRY, *The Philadelphia Story*. Act. i (1939)

Accidents happen in the best-regulated households.

AGATHA CHRISTIE, *Evil Under the Sun*, p. 78 (1941)

Accidents will happen in the best regulated stations.

RICHARD HULL, *Beyond Reasonable Doubt*, p. 20. (1941)

5

If accidents happen and you are to blame. Take steps to avoid repetition of same.

DOROTHY L. SAYERS, *In the Teeth of the Evidence*, p. 92. (1940) Mr. Egg quoting from *The Salesman's Handbook*.

6

Moving accidents by flood and field.

SHAKESPEARE, *Othello*, i, 3, 135. (1605)

7

The accident of an accident.

LORD EDWARD THURLOW, *Speech*, in the House of Lords, in reply to the Duke of Grafton. (1778) Grafton had reminded Thurlow, then

Lord Chancellor, of his humble origin, and the latter, advancing angrily on Grafton, expressed his amazement and added, "The noble lord cannot look before him, behind him, or on either side of him without seeing some noble peer who owes his seat in this House to his successful exertions in the profession to which I belong. Does he not feel that it is as honourable to owe it to these as to being the accident of an accident?" Thurlow, who had begun as a barrister, was referring to the double accident, the death of Grafton's father and elder brother, which had brought the third Duke into the title. See BUTLER, *Reminiscences*, i, 188.

¹ The chapter of accidents is the longest chapter in the book.

JOHN WILKES. (c. 1769) As quoted by SOUTHEY. *The Doctor*, without indication of source. "The chapter of accidents": the unforeseen course of events.

Consider how propitious the chapter of accidents is to them.

HOPPE, *Beauties of Chesterfield*, p.46. (a. 1773) As for Buonaparte, . . . let us trust to the chapter of accidents.

THOMAS JEFFERSON, *Letter to Thomas Lieper*. (1807)

Leaving everything to the day and the chapter of accidents.

MAURICE KEATINGE, *Travels*, i, 160. (1817)

Putting their trust in the chapter of accidents.

HARRIET LEE, *Miss Barrington*. Bk. i, ch. 21. (1871)

It will . . . trust to the chapter of accidents

T. H. HUXLEY, *Cray-Fish*. Ch. 3. (1880)

ACCUSATION

² Woe to the man whose advocate becomes his accuser.

SIMEON ASHKENAZI (?), *Yalkut: Isaiah* (c. 1250) Ray quotes the proverb (p. 403), and adds, "God required propitiatory sacrifices of his people; when they offered them up, as they should, they did receive their pardon upon it; but if they offered the blind or lame, &c., they . . . increased their guilt: and thus their advocate became their accuser."

³ A man is his own near friend, and no man is expected to incriminate himself.

Babylonian Talmud: Sanhedrin, fo. 9b. (c. A. D. 450) The Latin law maxim is, "Nemo tenetur se ipsum accusare" (No one is obliged to accuse himself).

⁴ Up jumps Zola, an' says he in Frinch: "Jack-use," he says, which is a hell of a mane thing to say to anny man.

FINLEY PETER DUNNE, *The Dreyfus Case*. (1895) The reference, of course, is to Zola's famous open letter, "J'accuse!"

⁵ Yet Michael . . . durst not bring against him

a railing accusation. (Non est ausus iudicium inferre blasphemiae.)

New Testament: Jude, i. 9. (c. A. D. 80)

Bring not railing accusation against them. (Non portat adversum se execrabile iudicium.)

New Testament: II Peter, ii, 11. (c. A. D. 100)

⁶ A serious accusation, even lightly made, does harm. (Grave crimen, etiam leviter cum est dictum, nocet.)

PUBLILIUS SYRUS, *Sententiae*. No. 237. (c. 43 B. C.)

⁷ He who accuses himself cannot be accused by another. (Qui semet accusat ab alio non potest criminari.)

PUBLILIUS SYRUS, *Sententiae*. No. 622. (c. 43 B. C.) Ribbeck gives the proverb as, "Qui se ipse accusat, accusari non potest."

ACE

⁸ I was within an ace of being talked to death. THOMAS BROWN, *Letters*. (1704) *Works*, i, 184.

I was within an ace of meeting you.

POPE, *Letters* (1736), v, 112. (1711)

I came within an ace of making my fortune.

IRVING, *Tales of a Traveller*, ii, 43. (1824)

⁹ Nay, there bate an ace, quoth Bolton.

RICHARD EDWARDS, *Damon and Pithias*. Act iv.

(1571) WHETSTONE, *Promos and Cassandra*, sig. E3. (1578) To abate a jot or tittle

Bate me an ace of that, quoth Bolton.

UNKNOWN, *Sir Thomas More*, ii, 1. (*Shakes. Apoc.*) c. 1590. CAMDEN, *Remains* (1870). p. 319. (1605)

Bate me an ace, quoth Bolton.

JOHN RAY, *English Proverbs*, 163. (1670) Ray comments. "Queen Elisabeth, being presented with a collection of English Proverbs, and being told by the Author, that it contained all the English Proverbs, Nay replied she, Bate me an ace quoth Bolton: which happened to be wanting in his collection."

¹⁰ I will not play my Ace of Trumps yet.

THOMAS FULLER, *Gnomologia*. No. 2647. (1732)

¹¹ I will not much stick with you for one ace better.

SIR THOMAS MORE, *Heresyes*. Ch. 1. (1528) A single point, a jot, an atom.

Better looke off than looke an ace too farre

GEORGE GASCOIGNE, *The Steele Glas: Epilogue*. (1587)

I took a young man down an ace lower.

UNKNOWN, tr. *The Eunuch*. Act iii, sc.1. (1598)

The best must crave their aces of allowances.

WILLIAM WALKER, *Paroemiologia*, p. 23. (1672)

¹² To have an ace up one's sleeve. To have something effective in reserve: a C. 20 colloquial variant of to have something up one's sleeve.

ERIC PARTRIDGE, *Dictionary of Clichés: Ace*. (1941)

ACHILLES

1 You have in your hands the weapons of Achilles, with the which you both wound and heale.

STEFANO GUAZZO, *Civile Conversation*. Bk. i, p. 17. (1574) Pettie, tr.

Achilles speare could as well heale as hurt.

JOHN LYL, *Euphues* (Arber), p. 107. (1579)

Whose smile and frown, like to Achilles' spear, Is able with the change to kill and cure.

SHAKESPEARE, *II Henry VI*, v, 1, 100. (1590)

Malone and Hart assert that Shakespeare got the metaphor from Greene's *Orlando Furioso*, but there is some doubt as to whether Greene's work was really of an earlier date.

A wound with the spear of Achilles, if so made and caused, must be so cured.

ROBERT BURTON, *The Anatomy of Melancholy*. Pt. iii, sec. ii, mem. vi, subs. 4. (1621)

Evolution may be compared to the spear of Achilles; it heals, at any rate, some of the wounds which it causes.

CHARLES BIGG, in *The Church, Past and Present*, p. 40. (1900)

The tale is that when the Greeks invaded Troy, Telephus, son-in-law of Priam, attempted to stop their landing; but Bacchus causing him to stumble, Achilles wounded him with his spear. The young Trojan was told by an oracle that "Achilles (meaning milfoil or yarrow) would cure the wound"; instead of seeking the plant, he applied to the Grecian chief, and promised to conduct the host to Troy if he would cure the wound. Achilles consented to do so, scraped some rust from his spear, and from the filings rose the plant milfoil (*Achillea millefolium*, so called from Achilles), which, being applied to the wound, had the desired effect.

E. C. BREWER, *Dictionary of Phrase and Fable*, p. 9. (1870)

2 I am not ignorant, that a personage of account being asked whether hee had rather bee Achilles or Homer, made answere. Tell mee thou thy selfe, whether thou hadst rather bee a Trumpetter, or a Captaine.

STEFANO GUAZZO, *Civile Conversation*. Bk. ii, p. 216. (1574) Pettie, tr.

3 Achilles absent was Achilles still.

HOMER, *Iliad*. Bk. xxii, l. 418. (c. 850 B.C.)

This is Pope's rendering of Il. 333-335 of Homer's text: "Far from him [Patroclus] a helper, mightier: far, was left behind at the hollow ships, even I, that have loosed thy knees."

4 This is not the son of Achilles, but Achilles himself. (οὐ παῖς Ἀχιλλεύς, ἀλλ' ἐκεῖνος εἰς αὐτὸς.)

PLUTARCH, *Lives: Alcibiades*. Ch. 23, sec. 6. (c. A.D. 100) Quoting an old proverb.

5 The Achilles heel of vivisection.

BERNARD SHAW, *The Doctor's Dilemma: Preface*. (1906) "The heel of Achilles" is a proverbial phrase, indicating the vulnerable or weak point in anything, especially in a man's character. The tale is that Thetis, Achilles' mother, dipped him in the river Styx to make him invulnerable, and the water washed every part except the heel by which she held him. It was at this one weak spot that Paris aimed his fatal arrow. The sinew of the heel is called the Achilles tendon.

Like another Greek, I have a vulnerable heel.

J. A. PHILLIPS, *The Case of the Shivering Chorus Girls*, p. 204. (1942)

ACQUAINTANCE

6 Thusgat maid thair thar aquentance.

JOHN BARBOUR, *The Bruce*, ii, 167. (1375)

I shall desire you of more acquaintance.

SHAKESPEARE, *A Midsummer-Night's Dream*, iii, 1, 185. (1596)

Let's . . . drink unto our better acquaintance.

LORD BYRON, *Werner*. Act i, sc. 1. (1822)

[I] hope our acquaintance may be a long 'un, as the gen'l'm'n said to the f' pun' note.

DICKENS, *Pickwick Papers*. Ch. 25. (1836)

[They] had not the honour of his acquaintance.

DICKENS, *Nicholas Nickleby*. Ch. 30. (1838)

7 Olde acquaintance betwene them erst had bene.

ALEXANDER BARCLAY, *The Cytizen and Uplondyshman*, p. 62. (1514)

Old famlyer accoytaunce.

JOHN RASTELL, *A Newe Boke of Purgatorye: Prologue*. (1530)

Old acquaintance will soon be remembered.

R. WEVER, *Lusty Juventus*. (c. 1565)

Should auld acquaintance be forgot,

And never thought upon?

FRANCIS SEMPHILL, *Auld Lang Syne*. (c. 1670)

This song, the earliest known version of *Auld Lang Syne*, appeared in James Watson's *Choice Collection of Scots Poems*. (1711) Semphill was a Scottish ballad-writer, and was using a phrase which had already become proverbial. The song is sometimes attributed to Sir Robert Ayton.

Should auld acquaintance be forgot,

Though they return with scars?

ALLAN RAMSAY, *Auld Lang Syne*. (1721) See FITZGERALD, *Stories of Famous Songs*.

Should auld acquaintance be forgot,

And never brought to mind?

Should auld acquaintance be forgot,

And auld lang syne?

ROBERT BURNS, *Auld Lang Syne*. (1788) Burns enclosed the poem in a letter to Mrs. John Dunlop, 17 Dec., 1788, with the explanation that it was an adaptation of an old Scottish song. To George Thompson, he wrote, "The old song of the olden times, which has never been in print, nor even in manuscript, until I took it down from an old man's singing."

However, with the exception of the title and the first line, the song is Burns's.

¹ It requires a long time to become [thoroughly] acquainted with any one. (Es menester mucho tiempo para venir a conocer las personas.)
CERVANTES, *Don Quixote*. Pt. i, ch. 15. (1605)

² 'Tis a lamentable thing that one has not the liberty of chusing one's acquaintance as one does one's cloaths.

WILLIAM CONGREVE, *The Way of the World*. Act iii, sc. 10. (1700)

³ The more Acquaintance the more Danger.
THOMAS FULLER, *Gnomologia*. No. 4656. (1732)

⁴ They that know one another, salute afar off.
GEORGE HERBERT, *Jacula Prudentum*. No. 187. (1640)

⁵ Short acquaintance brings repentance.
JOHN RAY, *English Proverbs*, p. 142. (1670)
Sudden acquaintance brings long Repentance.
THOMAS FULLER, *Gnomologia*. No. 6365. (1732)

ACT

See also Deed

⁶ I am perplexed . . . whether to act or not to act. (ἀμυχανῶ . . . δρᾶσαι τε μὴ δρᾶσαι.)
AESCHYLUS, *Suppliant Maidens*, l. 379. (c. 485 B. C.)

⁷ Our acts our angels are, or good or ill.
Our fatal shadows that walk by us still.
JOHN FLETCHER, *Upon an Honest Man's Fortune*. (c. 1620) Usually placed at the end of Beaumont and Fletcher's tragi-comedy, *The Honest Man's Fortune*.

Our acts are an abridged edition of our possibilities.
ANONYMOUS, *Meditations in Wall Street*. p. 134. (1940)

⁸ Always act as if your acts were seen. (Obrar siempre como á vista.)
BALTAZAR GRACIAN, *Oráculo Manual Maxim* 297. (1647)

⁹ Slow to argue, but quick to act.
BRET HARTE, *John Burns of Gettysburg*. (1875)

¹⁰ Execute every act of thy life as though it were thy last. (ὡς ἐσχάτην τοῦ βίου ἐκδότην πράξιν ἐνεργῆς.)

MARCUS AURELIUS, *Meditations*. Bk. ii, sec. 5. (c. A. D. 174) His prescription for a life of tranquillity and godliness.

Let thine every act and word and thought be those of a man who can depart from life this moment. (ὡς ἥδη δυνατόν ὄντος ἐξίέναι τοῦ βίου, οὕτως ἕκαστα ποιεῖν καὶ λέγειν καὶ διανοεῖσθαι.)

MARCUS AURELIUS, *Meditations*. Bk. ii, sec. 11.

¹¹ I am caught in the act. (Manufesto teneor.)
PLAUTUS, *Mostellaria*, l. 679. (c. 220 B. C.)

This woman was taken . . . in the very act.
New Testament: John, viii, 4. (c. A. D. 110)

In the very act.
SAMUEL BUTLER, *Hudibras*, iii, i, 666. (1678)
HERVEY, *Meditations*, p. 220. (c. 1746)
IN FLAGRANTE DELICTO, see Law, 1362:7.

¹² What act
That roars so loud and thunders in the index?
SHAKESPEARE, *Hamlet*, iii, 4, 51. (1600)

¹³ It is they who have the will to act who oftenest win the prizes. (τοῖσι τοίνυν βουλομένοισι ποιεῖν ὡς τὸ ἐπιπὰν φιλεῖ γίνεσθαι τὰ κέρδεα.)

XERXES, to Artabanus, before the battle of Thermopylae. (480 B. C.) As told by HERODOTUS, vii, 50.

It is not enough to will, one has to act. (Es ist nicht genug, zu wollen, man muss auch tun.)
GOETHE, *Sprüche in Prosa*. (1819)

¹⁴ Help him who is acting, to cause him to act.
UNKNOWN, *Eloquent Peasant* b 1. 109-10. (c. 2000 B. C.) GUNN, tr. Referred to as a "commandment."

¹⁵ An act of God does injury to no one. (Actus Dei nemini facit iniuriam.)

UNKNOWN. A legal maxim.
RIOT ACT, see under RIOT.

ACTION

¹⁶ Action is but coarsened thought. (L'action n'est que la pensée épaissie.)

HENRI AMIEL, *Journal Intime*, 30 Dec., 1850.

¹⁷ It is necessary to make good acts secure by means of good acts, so that they may not fade from the memories of men. (τὰς καλὰς πράξεις δεῖν καταλαμβάνειν πράξεσι καλαῖς, ἵνα μὴ τῆς δόξης ἀπορρέωσιν.)

CATO THE ELDER, *Aphorism*. (c. 175 B. C.) See PLUTARCH, *Moralia: Sayings of Romans*. Sec. 199A.

The best way to keep good acts in memory is to refresh them with new.

FRANCIS BACON, *Apothegms*. No. 247. (c. 1600)
Quoting Cato.

Good actions still must be maintain'd with good.
As bodies nourish'd with resembling food.

JOHN DRYDEN, *To His Sacred Majesty, On His Coronation*, l. 77. (1661) Referring to Charles II.

¹⁸ You advise me to make my actions fit the times. (Me mones, ut ea, quae agam, ad tempus accomodem.)

CICERO, *Ad Atticum*. Bk. xi, epis. 21. (47 B. C.)

¹⁹ Ke Wan was wont to think thrice before he