

1.

Some moments in life, and they needn't be very long or seem very important, can make up for so much in that life; can redeem, justify that pain, that bewilderment with which one lives, and invest one with the courage not only to endure it, but to profit from it; some moments teach one the price of human connection: if one can live with one's own pain, then one respects the pain of others, and so briefly, but transcendently, we can release each other from pain.

**Baldwin, James - *Tell me how long the train's been gone* p. 268**

2.

The erotic will always dance between people who teach and learn, and our attempts to manage its shocking charge are often flat-footed, literal, destructive, rigid with fear and the need to control. For good or ill, Eros is always two steps ahead of us, exploding the constraints of dogma, turning back on us our carefully worked out positions and lines, showing us that the world is richer and scarier and more fluid and many-fold than we dare to think.

**Garner, Helen - *The first stone* p. 161**

3.

Charisma is the numinous aura around a narcissistic personality. It flows outward from a simplicity or unity of being and a composure and controlled vitality. There is gracious accommodation, yet commanding personality. Charisma is the radiance produced by the interaction of male and female elements in a gifted personality. The charismatic woman has a masculine force and severity. The charismatic man has an entrancing female beauty. Both are hot and cold, glowing with presexual self-love.

**Paglia, Camille - *Sexual Personae* p. 521**

4.

In 'A Room of One's Own', Virginia Woolf satirically describes her perplexity at the bulging card catalogue of the British Museum: why, she asks are there so many books written by men about women but none by women about men? The answer to her question is that from the beginning of time men have been struggling with the threat of women's dominance. The flood of books was prompted not by woman's weakness but by her strength, her complexity and impenetrability, her dreadful omnipresence. No man has yet been born, even Jesus himself, who was not spun from a pitiful speck of plasma to a conscious being on the secret loom within a woman's body. That body is the cradle and soft pillow of a woman's love, but it is also the torture rack of nature.

**IBID-p. 296**

5.

Sex – the point of intersection between man and nature

**IBID-p. 332**

6.

Fail, fail again, fail better

**Samuel Beckett**

7.

Man is naturally good and has only become bad because of...institutions.

**Rousseau, Jean Jacques – *The Social Contract?***

8.

Men are born free and everywhere in chains

**IBID**

9.

What we have words for, that we have already got beyond. In all talk there is a grain of contempt.

**Nietzsche in Bloom, Harold – *Genius* p. 193**

10.

Poetry is the connecting link between body and mind. Every word is a palpitation of body.

**Paglia, Camille - *Sexual Personae* p. 18**

11.

The least interested party has the most power

**Waller, William in Miller, Michael - *Intimate Terrorism* p. 33**

12.

Anxiety is the dizziness of freedom

**Kierkegaard in IBID?**

13.

Anxiety is the attempt to control what cannot be controlled

**Miller, Michael - *Intimate Terrorism* p. 31**

14.

Our evenings lacked promise

**Miller, Michael - *Intimate Terrorism* p. 33**

15.

The idea of community implies an integrated relationship between private life and society, in which there is an exchange that nourishes both.

**Miller, Michael - *Intimate Terrorism* p. 86**

16.

Mature knowledge is hard won through experience that includes grief and pain caused by losses suffered.

**Miller, Michael - *Intimate Terrorism* p. 150**

17.

My theory of nature follows Sade rather than Rousseau: aggression and violence are not primarily learned but instinctual, nature's promptings, bursts of primitive energy from the animal realm that man has never left. Civilisation is an ethical stronghold, the Apollonian palace that reason has built.

**Paglia Op Cit p. 105**

18.

Hormones are our link to pagan nature. Thought itself is a net of racing electrical impulses, the energy that unifies the cosmos, a music of atom's dance.

**IBID-p. 109**

19.

The worst offence against property is to have none.

**Thompson in Hughes, Robert – *Fatal Shore* p. 170**

20.

Hunting is 'the unspeakable in pursuit of the uneatable'

**Wilde in Hughes, Robert – *Fatal Shore* p. 334**

21.

The past is not dead. It's not even past.

**Faulkner, William**

22.

Popularised Jungianism, especially in its Americanised feminist form, has become increasingly Rousseauist; that is it tends to view society as automatically restrictive or oppressive instead of educative or civilising.

**Paglia, Camille - *Sex, Art and American Culture* p. 103**

23.

All things being equal...but things are never equal...I now see the hierarchical as both beautiful and necessary. Efficiency liberates, egalitarianism tangles, decays, blocks, deadens.

**IBID-p. 104**

24.

The will to power must be contained, but is not generated by society.

**IBID-p. 105**

25.

Artists fall in love, of course, but love isn't their primary gift. They love their high function, the use of their genius, not actual women. They have their own sort of driving force.

**Bellow, Saul – *Rabelstein* p. 84**

26.

To my mind, man's greatest torment is the impossibility of offending nature.

**Sade, Marquis de - *120 Days of Sodom* p. 56 (Intro by De Beauvoir)**

27.

Thus I speak to you in a parable – you who make souls whirl, you preachers of equality. To me you are tarantulas and secretly vengeful. But I shall bring your secrets to light; therefore I laugh in your faces with my laughter of the heights. Therefore I tear at your webs that your rage may lure you out of your lie-holes and your revenge may leap out from behind your word justice. For that man be delivered from revenge, that is for me the bridge to the highest hope, and a rainbow after long storms. The tarantulas, of course would have it otherwise. 'What justice means to us is precisely that the world be filled with the storms of revenge'. Thus they speak to each other.  
**Nietzsche, Friedrich - *Thus Spoke Zarathustra* p. 99-100**

28.

And we should consider every day lost on which we have not danced at least once. And we should call every truth false, which was not accompanied by at least one laugh.  
**IBID-p. 210**

29.

After thirty, a man wakes up sad every morning excepting perhaps five or six until the day of his death.  
**Emerson, Ralph Waldo - *Selected Writings of Emerson* p. 59**

30.

There is nothing of the true democratic element in what is called democracy; it must fall, being wholly commercial.  
**IBID-p. 63**

31.

Solitude is fearsome and heavy hearted.  
**IBID-p. 72**

32.

At night the kind are savage.  
Walter Scott in **IBID-p. 72**

33.

How expressive is form! I see by night the shadow of a poor woman against a window curtain that instantly tells a story of so much meekness, affection and labor, as almost to draw tears.  
**IBID-p. 88**

34.

Transmuting life into truth. (The function of art)  
**IBID-p. 226**

35.

We are lined with eyes; we see with our feet.  
**IBID-p. 237**

36.

To believe your own thought, to believe what is true for you in your private heart is true for all men – that is genius.

**IBID-p. 257**

37.

In every work of genius we recognise our own rejected thoughts; they come back to us with a certain alienated majesty.

**IBID-p. 258**

38.

There comes a time in every man's education when he arrives at the conviction that envy is ignorance, that imitation is suicide.

**IBID-p. 258**

39.

I value my welfare too much to pay you any longer the compliment of my attentions. I shall not draw the thinnest veil over my defects, but if you are here, you shall see me as I am. You will then see that though I am full of tenderness, and born with as large a hunger to love and to be loved as any man can be, yet its demonstrations are not active and bold, but are passive and tenacious. My love has no flood and no ebb, but is always there under my silence, under displeasure, under cold, arid and even weak behaviour.

**IBID-p. 102**

40.

Good is good doctor, but bad is a better.

**IBID-p. 165**

41.

Poetry comes nearer to vital truth than history.

**Plato in IBID-p. 258**

42.

Events, actions arise, that must be sung, that will sing themselves.

**IBID-p. 224**

43.

Trust thyself; every heart vibrates to that iron.

**IBID-p. 258**

44.

Society everywhere is in conspiracy against the manhood of every one of its members. Society is a joint-stock company, in which the members agree, for the better securing of his bread to each shareholder, to surrender the liberty and culture of the eater...it loves not realities and creators but names and customs.

**IBID-p. 260**

45.

Nothing is at last sacred but the integrity of your own mind. Absolve you to yourself and you shall have the suffrage of the world.

**IBID-p. 260**

46.

I am ashamed to think how easily we capitulate to badges and names, to large societies and dead institutions.

**IBID-p. 260**

47.

Truth is handsomer than the affectation of love: your goodness must have some edge to it, - else it is none.

**IBID-p. 261**

48.

As men's prayers are a disease of the will, so their creeds are a disease of the intellect.

**IBID-p. 274**

49.

All men plume themselves on the improvement of society and no man improves. Society never advances. It recedes as fast on one side as it gains on the other.

**IBID-p. 277**

50.

Anybody can sympathise with the sufferings of a friend, but it requires a very fine nature to sympathise with a friend's success.

**Wilde, Oscar - *The Soul of Man Under Socialism* in *The Works of Oscar Wilde* p. 104**

51.

Art finds her own perfection within, not outside of herself. She is not to be judged by any external standard of resemblance. She is a veil, rather than a mirror.

**Wilde, Oscar - *Decay of Lying* in *The Works of Oscar Wilde* p. 921**

52.

The work has to create its own posterity.

**Proust, Marcel - *In Search of Lost Time* Volume II p. 107**

53.

So great artists, immoral as they are, often derive from their own vices a definition of the moral rule that applies to us all.

**IBID-p. 134**

54.

In love, happiness is an abnormal state.

**IBID-p. 157**

55.

Unhappiness is the great promoter of morality.

**IBID-p. 206**

56.

To be with those one loves is enough: to talk with them or not to talk with them is all the same.

**IBID-p. 343**

57.

A pleasure divested of imagination is a pleasure reduced to itself, to nothing.

**IBID-p. 376**

58.

We live in perfect ignorance of the ones we love.

**IBID-Volume III p. 157**

59.

A dead author can at least enjoy fame without fatigue.

**IBID-Volume III p. 324**

60.

Not only is the past not so elusive, it actually stays put. (*cf Faulkner in no. 21*)

**IBID-Volume III p. 416**

61.

We truly know only what we are obliged to recreate by thought.

**IBID-Volume IV p. 171**

62.

The regularity of a habit is usually a function of its absurdity.

**IBID-Volume V p. 35**

63.

These were happy, cheerful moments, innocent in appearance but hiding the growing possibility of disaster: this is what makes the life of lovers the most unpredictable of all, a life in which it can rain sulphur and pitch a moment after the shiniest spell, and where, without having the courage to learn from our misfortunes, we immediately start building again on the slopes of the crater which can only spew out catastrophe.

**IBID-Volume V p. 69**

64.

Jealousy is often nothing but an uneasy desire for domination applied in the context of love.

**IBID-Volume V p. 79**

65.

We waste irreplaceable time on an absurd trail and pass by the truth without knowing it.

**IBID-Volume V p. 88**

66.

In love it is easier to uproot a feeling than to give up a habit.

**IBID-Volume V p. 328**

67.

There must be something inaccessible in what we love, something to pursue, we love only what we do not possess.

**IBID-Volume V p. 335**

68.

Just as one can know only oneself, one could almost say that one can be jealous only of oneself. Only from one's own pleasure can one derive both knowledge and pain.

**IBID-Volume V p. 357**

69.

The more desire advances, the more true possession recedes. So that if it is possible to obtain happiness, or at least freedom from suffering, what we should seek is not satisfaction, but the gradual reduction and elimination of desire.

**IBID-Volume V p. 417/8**

70.

The problem with people is that for us they are no more than prints in our mental museum, which fade on exposure. And it is precisely because of this that they form the basis of projects illuminated by our thoughts, but thoughts tire and memories collapse: the day would come when I would happily give Albertine's room to the first girl who wanted it, as I had given Albertine the agate marble or other gifts of Gilberte's.

**IBID-Volume V p. 522**

71.

Lying is essential to humanity. It plays perhaps as great a part as the search for pleasure and is in fact driven by that search. We lie all our lives, above all, or perhaps even only, to those who love us.

**IBID-Volume V p. 574**

72.

It is wrong in love to talk of a bad choice, since as soon as there is a choice, it can only be a bad one.

**IBID-Volume V p. 575**

73.

Death functions only as absence.

**IBID-Volume V p. 607**



74.

Our love of life is no more than an old affair that we do not know how to discontinue.

**IBID-Volume V p. 609**

75.

Novels of worth do not emerge from the pens of those whose intentions are always virtuous and whose venom sac has been surgically removed.

**Bowie, M – Proust p. 303**

76.

...Or friendship, which is a fiction because, the artist who, for whatever reason gives up an hour of work to spend an hour chatting with a friend knows that he is sacrificing a reality for something that does not exist (friends being friends only within the ambit of that mild eccentricity which accompanies our lives, and which we acquiesce in, but which in our heart of hearts we know is like the wanderings of a madman who believes the furniture is alive and talks to it)...

**Proust, Marcel - In Search of Lost Time Volume VI p. 183/4**

77.

A book is a great cemetery where the names have been effaced from most of the tombs and are no longer legible.

**IBID-Volume VI p. 212**

78.

I would eliminate all words that come from the tongue rather than the mind, humorous remarks of the sort we make in conversation.

**IBID-Volume VI p. 206**

79.

Real life, life finally uncovered and clarified, the only life in consequence lived to the full, is literature.

**IBID-Volume VI p. 204**

80.

This labor of the artist, this attempt to see something different beneath the material, beneath experience, beneath words, is the exact inverse of what is accomplished within us from minute to minute, as we live our lives heedless of ourselves, by vanity, passion, intellect and habit, when they overrun our true impressions, so as to hide them from us completely, with the repertoire of words, and the practical aims, which we wrongly call life. To put it briefly, this art, complicated though it be, is actually the only art that is alive.

**IBID-Volume VI p. 204/5**

81.

The work carried out by our vanity, our passion, our imitative faculties, our abstract intelligence, our habits, is the work that art undoes, making us follow a contrary path, in a return to the depths where what has really existed lies unrecognised within us.

**IBID-Volume VI p. 214**

82.

Happiness alone is good for the body, whereas sorrow develops the strength of the mind...sorrow kills in the end.

**IBID-Volume VI p. 214**

83.

As for happiness, almost its only useful quality is to make unhappiness possible. We need, during periods of happiness, to form particularly pleasant and powerful bonds of trust and affection in order that their destruction can cause us the pleasant laceration called unhappiness. If one had not been happy, even if only in expectation, unhappiness would be devoid of cruelty and consequently fruitless.

**IBID-Volume VI p. 216**

84.

And when one realises that suffering is the best thing one can encounter in life, one thinks without terror, almost as of a release, about death.

**IBID-Volume VI p. 218**

85.

In reality each reader, when he is reading, is uniquely reading himself.

**IBID-Volume VI p. 219**

86.

Long after the poor dead have gone from our hearts, their insignificant dust continues to be mingled, to be used as an alloy, with the events of the past.

**IBID-Volume VI p. 321**

87.

A reader does not read for easy pleasure or to expiate a social guilt, but to enlarge a solitary existence.

**Bloom, Harold – *The Western Canon* p. 484**

88.

The only thing grief has taught me, is to know how shallow it is.

**Emerson Op Cit p. 329**

89.

Nothing is left us now but death. We look to that with a grim satisfaction, saying, there at least is a reality that will not dodge us.

**IBID-p. 330**

90.

To fill the hour, - that is happiness; to fill the hour, and leave no crevice for a repentance or an approval.

**IBID-p. 335**

91.

I compare notes with one of my friends who expects everything of the universe, and is disappointed when anything is less than best, and I find that I begin at the other extreme, expecting nothing, and am always full of thanks for moderate goods. I accept the clangor and jangle of contrary tendencies.

**IBID-p. 336**

92.

Secrets, silent and stony sit in the dark palaces of both our hearts: secrets weary of their tyranny, tyrants willing to be dethroned.

**Joyce, James – *Ulysses* p. 34**

93.

I fear those big words...which make us so unhappy.

**IBID-p. 38**

94.

History is a nightmare from which I'm trying to awake.

**IBID-p. 42**

95.

Papa's little bed pal, lump of love.

**IBID-p. 48**

96.

A drying line with two crucified shirts

**IBID-p. 50**

97.

Flyblown faces of the gone

**IBID-p. 52**

98.

Touch me. Soft eyes. Soft, soft, soft hand. I am lonely here. O, touch me soon, now. What is that word known to all men? I am quiet here, alone. Sad too. Touch, touch me.

**IBID-p. 61**

99.

Among gumheavy serpentplants, milkoozing fruits, where on the tawny waters leaves lie wide. Pain is far. And no more turn aside and brood...Loom of the moon.

**IBID-p. 62**

100.

Most of all he liked grilled mutton kidneys – which gave to his palate a fine tang of faintly scented urine.

**IBID-p. 65**

101.

The supreme question about a work of art is out of how deep a life does it spring.

**IBID-p. 236**

102.

Every life is many days, day after day. We walk through ourselves, meeting robbers, ghosts, old men, young men, wives, widows, brothers-in-love. But always meeting ourselves.

**IBID-p. 273**

103.

Language is a stream that is almost sure to smack of a mingled soil.

**Eliot, George – *Silas Marner* p. 131**

104.

Language was given to man to conceal his thought. Men of his kidney (*The Charterhouse of Palma?*)

**Stendhal – *The Red and the Black* p. 166**

105.

Let us throw small hairs into the sea.

**Cervantes, Miguel - *Don Quixote* p. 211**

106.

Sorrow was never designed for beasts, but men; but yet let me tell you, if men give way to it too much, they make beasts of themselves.

**IBID-p. 418**

107.

Oh I'm a non-believer...but I don't want to rid the world of believers.

**Dessaix, Robert - *A Mother's Disgrace* p. 187**

108.

Human nature is so well disposed towards those who are in interesting situations, that a young person, who either marries or dies, is sure to be kindly spoken of.

**Austen, Jane – *Emma* p. 194**

109.

The Falstaffian spirit is a great sustainer of civilisation. It disappears when the State is too powerful and when people worry too much about their souls (*cf New age!*)...There is little of Falstaff's substance in the world now, and, as the power of the State expands, what is left will be liquidated.

**A. Burgess in Bloom, Harold - *Shakespeare: The Invention of the Human* p. 282**

110.

Forms more real than living man.

**Shelley in Bloom, Harold - *Shakespeare: The Invention of the Human* p. 286**

111.

(Falstaff) prepares his own destruction not only by teaching too well but by loving much too well.  
**IBID-p. 294**

112.

The bliss of freedom gained in humour is the essence of Falstaff.  
**A. C Bradley Introduction to Shakespeare - *Shakespeare: Henry IV Part I* p. 245**

113.

The price for public humanity is private humanity.  
**IBID-p. 247**

114.

Oh sleep, O gentle sleep  
Nature's soft nurse  
How have I frightened thee?  
That thou no more wilt weigh my eyelids down  
And steep my senses in forgetfulness  
**Shakespeare, William – *Henry IV part 2*, III.I 6-9**

115.

He (Henry V) was a hero, that is, he was ready to sacrifice his own life for the pleasure of destroying thousands of other lives.  
**Hazlitt, W. in Bloom, Harold - *Shakespeare: The Invention of the Human* p. 320**

116.

And right perfection wrongfully disgraced  
And strength by limping sway disabled  
And art made tongue-tied by authority  
**Shakespeare, William – *Sonnet 66***

117.

Shakespeare creates personalities who could never be accommodated by their roles: excess marks them not as hyperboles, but as overflowing spirits, more meaningful than the sum of their actions.  
**Bloom, Harold - *Shakespeare: The Invention of the Human* p. 56**

118.

Characters who are 'free artists of themselves'  
**Hegel in Bloom, Harold - *Shakespeare: The Invention of the Human* p. 56**

119.

They give the sense that all plot is arbitrary, whereas personality, however daemonic, is transcendent, and is betrayed primarily by what's within...They give the impression that they are at work attempting to make their own plays.

**Bloom, Harold - *Shakespeare: The Invention of the Human***

120.

Only when language is alive does truth have a chance.

**Watson, Don – *Death Sentence* p. 4**

121.

This is the essential function of a cliché, and of cant and jargon; to neutralise expression and 'vanish memory'. They are dead words – they will not do for the truth.

**IBID**

122.

They risked-taked all day

**AFL coach in IBID-p. 39**

123.

As we know there are no known knowns. There are things we know we know. We also know there are known unknowns. That is to say we know there are some things we do not know. But there are also unknown unknowns, the ones we don't know we don't know.

**Donald Rumsfeld in IBID-p. 45**

124.

The struggle fro recognition, the willingness to risk one's life for a purely abstract cause, the irreducible ideological struggle that called for daring, courage, imagination and idealism, will be replaced by economic calculation, the endless solving of technical problems, environmental concerns and the satisfaction of sophisticated human demands.

**F. Fukuyama in IBID-p. 52**

125.

Much of the phrasing in truth seeking language, including poetry, is provisional.

**IBID-p. 59**

126.

It is the first pulsation of another of that series of upheavals, which through countless cycles of evolution's phases have uplifted the senseless cell of protoplasmic life to the exalted station whereon the white man stands.

**William Lane in IBID-p. 73**

127.

Language is always a lie, above all public language.

**Phillip Roth in IBID-p. 81**

128.

The bourgeois prefers comfort to pleasure, convenience to liberty, and a pleasant temperature to the deathly inner consuming fire.

**Hermann Hess in IBID-p. 98**

129.

The entire dream of democracy is to raise the proletariat to the level of bourgeois stupidity.

**G. Flaubert in IBID-p. 111**

130.

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.

**Goethe, J in IBID-p. 150**

131.

What is written without effort is in general read without pleasure.

**S. Johnson in IBID-p. 173**

132.

If there's one word that sums up everything that's gone wrong since the war, it's 'workshop'.

**K. Amiss in IBID-p. 52**

133.

Given the within year and budget time flexibility accorded to the science agencies in the determination of a resource allocation from within their global budget, a multi-parameter approach to maintaining the agencies' budgets in real terms is not appropriate.

**Department of Finance in IBID-p. 184**

134.

Knowledge kills action; action requires the veils of illusion: that is the doctrine of Hamlet.

**Nietzsche in Bloom, Harold - *Shakespeare: The Invention of the Human* p. 394**

135.

Love dies or else lovers die: those are the pragmatic possibilities for the two poets (Chaucer & Shakespeare)...Shakespeare, unlike Chaucer, shies away from depicting the death of love rather than the death of lovers, does anyone but Hamlet, ever fall out of love in Shakespeare?

**Bloom, Harold - *Shakespeare: The Invention of the Human* p. 88**

136.

The varieties of passionate love between the sexes are endlessly Shakespeare's concern...Shakespeare, more than any other author, has instructed the west in the catastrophes of sexuality; and has invented the formula that the sexual becomes erotic when crossed by the shadow of death.

**IBID**

137.

The highest art is immoral. Exuberance is beauty.

**Blake in IBID p. 520**

138.

Shakespeare, through Hamlet, has made us skeptics in our relationships with anyone, because we have learned to doubt articulateness in the realm of affection. If someone can say too readily or too eloquently how much they love us, we incline not to believe them, because Hamlet has gotten into us.

**IBID-p. 715**

139.

'Tis not a year or two shows us a man.

They are all but stomachs, and we all but food;

They eat us hungerly, and when they are full,

They belch us.

**William Shakespeare – Othello 3.iv.104**

Lovers make moan – **Midsummer's Night Dream**

140.

Convictions are more dangerous enemies of truth than lies.

**Nietzsche, Friedrich - The Portable Nietzsche p. 63**

141.

A man may appear to the world as a marvel: yet his wife and his manservant see nothing remarkable about him. Few men have been wonders to their families.

**Montaigne in Botton, A de - The Consolations of Philosophy p. 164**

142.

Drain the blood from men's veins and pour water in instead, and then there'll be no more war.

**Tolstoy, Leo - War and Peace p. 461**

143.

The egoism of happiness

**IBID-p. 557**

144.

Uncle sang as the peasant sings, with the full and naïve conviction that the whole meaning of a song lies in the words, and that the tune comes as a matter of course and exists only to emphasize the words.

**IBID-p. 605**

145.

Countess Bezehov had some right to her reputation of being a fascinating woman. She could say what she did not think – flattery especially – with perfect simplicity and naturalness.

**IBID-p. 666**



146.

When one's head is gone one doesn't weep over one's hair.

**IBID-p. 1040**

147.

It is only subconscious activity that bears fruit, and a man who plays a part in an historic event never understands its import. (*cf with artistic innovation*)

**IBID-p. 1116**

148.

Pierre recognised the mysterious callous force which drove men against their will to murder their kind. (*cf Kilmeister*)

**IBID-p. 1201**

149.

The aims of art are incommensurate (as the mathematicians say) with social aims. The aim of an artist is not to solve a problem irrefutably, but to make people love life in all its countless inexhaustible manifestations.

**Tolstoy, Leo – *Anna Karenina* p. vii**

150.

If a work is to be really good there must be one fundamental idea in it which one loves.

**IBID-p. Xiii**

151.

Energy is love

**IBID-p. 680**

152.

But that sorrow and this joy were equally beyond the usual conditions of life: they were like openings in that usual life through which something higher became visible.

**IBID-p. 703**

153.

Respect was invented to fill the empty place where love ought to be.

**IBID-p. 733**

154.

Genius is not checked by social obstacles: it will overcome.

**Paglia, Camille - *Sexual Personae* p. 653**

155.

Spiritual vampire or psychic sponge, who has the ability to re-energise herself by drawing on the vitality of others.

**M. Summers in IBID-p. 662**

156.

Through it (*Cristobel*) we follow a great poet into his excess of daemonic vision and then out again into the social realm of humane good wishes, where the visionary is beset by doubt, anxiety and guilt.

**IBID-p. 317**

157.

Mother nature returns to retake what she has lost. (*cf Aboriginal 'pay-back'*)

**IBID-p. 331**

158.

Symbol making means 'emancipation and exhilaration'.

**Emerson in IBID-p. 598**

159.

(For romantic poets) indolence is creative, a drowsy dream state into which the unconscious releases images uncensored by the intellect. The indolent male has a female receptivity.

**IBID-p. 319**

160.

Sex is poetry, poetry is sex

**IBID-p. 320**

161.

Dreaming is pagan cinema.

**IBID-p. 322**

162.

Fascination is the black magic of art, love and politics.

**IBID-p. 339**

163.

Men do not change...their natures are stronger than their wills.

**Bayley, J in Tolstoy, Leo – *The Great Short Works of Tolstoy* p. xii**

164.

Boredom is a failure of inventiveness

165.

I see the 'personality' as a public relations department for the real mind, which remains unknown.

**Johnstone, Keith – *Impro* p 153**

166.

When two people spend all their time together it makes real friendship between them rather difficult.

**Dostoyevsky, Fyodor – *The Devils* p. 93**

167.

Friendship is merely a glorified expression. In reality, it is nothing but a reciprocal outpouring of slops.

**IBID-p. 341**

168.

I should have not rejoiced this town with my presence.

**IBID-p. 355**

169.

I find ecstasy in living. The mere sense of living is joy enough.

Buccaneers of buzz

**Dickinson in Dommermuth-Costa, C - *E. Dickinson: Singular Poet* p. 83 & 131**

170.

You see: reason, gentlemen, is a fine thing, that is unquestionable, but reason is only reason and satisfies only man's reasoning capacity, while wanting is a manifestation of the whole life – that is, the whole of human life including reason and various little itches.

**Dostoyevsky, Fyodor – *Note from the Underground* p. 28**

171.

As for my personal opinion, to love just well – being alone is even somehow indecent. Whether good or bad, it's sometimes also very pleasant to break something.

**IBID-p. 34**

172.

Suffering – why this is the sole cause of consciousness. Though I did declare at the beginning that consciousness in my opinion is man's greatest misfortune, still I know that man loves it and will not exchange it for any satisfactions.

**IBID-p. 35**

173.

Pain – has an element of blank –  
It cannot recollect  
When it begun – or if there were  
A time when it was not

It has no future – but itself –  
Its infinite contain  
Its past – enlightened to perceive  
New periods – of pain

**Emily Dickinson 650**

174.

Health impels us towards the outside world; sickness brings us home to ourselves.

**Huxley, Aldous - *Grey Eminence* (?) p. 380**

175.

Genius is a form of vital power deeply experienced in illness, creating out of illness, through illness creative.

**IBID-p. 342**

176.

Men make use of their illnesses at least as much as they are made use of by them.

**IBID-p. 34**

177.

There remained with him...a haunting sense of the vanity, the transience, the hopeless precariousness of all merely human happiness.

**IBID**

178.

As a preparation for life, not as it ought to be, but as it actually is, the horrors of Greek grammar and the systematic idiocy of Latin verse were perfectly appropriate.

**IBID-p. 28**

179.

But the end of Mr. Brooke's pen was a thinking organ, evolving sentences...before the rest of his mind could well overtake them.

**Eliot, George - *Middlemarch* p. 257**

180.

An overcharged heart

**Austen, Jane - *Emma* p. 358**

181.

Far be it for me to reject the seriousness of art, but when it becomes serious, then one rejects art and is not capable of it.

**Mann, Thomas - *Doctor Faustus* p. 171**

182.

He too wanted to know nothing, see nothing, actually experience nothing, at least not in any obvious, exterior sense of the word.

**IBID**

183.

Something promising a remedy in an age of destroyed conventions and relaxing of all objective obligations – in short, of a freedom that begins to lie like a mildew upon talent and to betray traces of sterility.

**IBID-p. 184**

184.

It is by discovering the laws that govern human nature that one finds consolation for life's bitterness and its frailties.

**Carter, W. C - Marcel Proust: A Life p. 57**

185.

Desire makes all things flourish, possession withers them...it is better to dream one's life than to live it, although in living life one dreams it still.

**IBID-p. 134 & 214**

186.

When artists inhabit their inner souls – they act by virtue of a sort of instinct which, like an insect's, is reinforced by a privy knowledge of the magnitude of their task and the shortness of their days, and so they put by every other obligation in order to create the dwelling where their posterity will live...and that being done, are ready to die.

**IBID-p. 259**

187.

Whether or not the State has the right to subjugate artistic personality...in no circumstance will it ever have the power to do so...what can subjugate the personality of an artist...is the beneficent force of a more powerful personality – and that is a servitude which is not far from being the beginning of liberty.

**IBID-p. 376**

188.

I believe we are indeed dying, but for lack of discipline, not of freedom. I don't believe freedom is very useful to the artist and I think that...discipline would be as entirely beneficial (for the artist) as for the neuropath.

**IBID-p. 377**

189.

We speak for others, but we keep silent for ourselves.

**IBID-p. 392**

190.

Enthusiasm is, for the artist as for the reader, the criterion of beauty, of genius, of truth.

**IBID-p. 403**

191.

No one reads...people read only as a last resort.

**IBID-p. 424**

192.

We cannot approach the most perverse people without recognising them as human beings.  
**IBID-p. 448**

192.

It is the privilege of those who always live alone to create in their minds substitutes for real people and to love without ever seeing.  
**IBID-p. 450**

193.

A book is the product of a different self from the self we manifest in our habits, in our social life, in our vices.  
**IBID-p. 466**

194.

Art should break the ice of the habitual and the rational which instantly congeals over reality and keeps us from ever seeing it.  
**IBID-p. 466**

195.

My dear friend, I may be dead from the neck up, but rack my brains as I may, I fail to understand why a man needs thirty pages to describe how he tosses and turns in his bed before falling asleep. (*Part of rejection letter of Proust: cf Decca rejection of Beatles...oh shit what have we done!*)  
**IBID-p. 533**

196.

It is in our earliest years that everything is formed, paradise as well as hell.  
**IBID-p. 591**

197.

The bonds between ourselves and another person exist only in our minds. Memory as it grows fainter loosens them...notwithstanding the illusion by which we want to be duped and with which we dupe other people, we exist alone. Man is the creature who cannot escape from himself; who knows other people only in himself, and when he asserts the contrary is lying.  
**IBID-p. 604**

198.

In this world of ours where everything withers, everything perishes, there is a thing that decays, that crumbles into dust even more completely, leaving behind still fewer traces of itself, than beauty, namely grief.  
**IBID-p. 604**

199.

In physical possessions the possessor possesses nothing.  
**IBID-p. 611**

200.

I wondered whether music might not be the unique example of what might have been – if the invention of language, the formation of words, the analysis of ideas, had not intervened – the means of communication between souls.

**IBID-p. 624**

201.

Art is a perpetual sacrifice of sentiment to truth.

**IBID-p. 696**

202.

One only meets characters in my books as one does in life, that is to say one is at first mistaken about them.

**IBID-p. 718**

203.

Nature is generous in her senseless experiments on mankind. Why should mankind not have the right to experiment on itself?

**Koestler, A. - *Darkness at Noon* p. 131**

204.

I still retain the conviction that in games of chance, if one has perfect control of one's will...one cannot fail to overcome the brutalities of chance.

**Dostoyevsky, Fyodor - *The Brothers Karamazov* p. xvi**

205.

The awful thing is that beauty is mysterious as well as terrible.

**IBID-p. 112**

206.

The world stands on absurdities, and perhaps nothing would have come to pass in it without them.

**IBID-p. 236**

207.

For everyone strives to keep his individuality, everyone wants to secure the greatest possible fullness of life for himself. But meantime, all his efforts result in not attaining fullness of life but self-destruction, for instead of self-realisation he ends by arriving at complete solitude. All mankind in our age is split up into units. Man keeps apart, each in his own groove.

**IBID-p. 293**

208.

Men have succeeded in accumulating a greater mass of objects, but the joy in the world has grown less.

**IBID-p. 304**

209.

Silence is the one true proof of love.

**Rilke in Carotenuto, A – *Eros and Pathos* p. 84**

210.

Unhappy the land where heroes are needed

**Brecht (Galileo) in Carotenuto, A – *Eros and Pathos* p. 129**

211.

The important thing is that when death comes it finds us alive.

**Marchesi in Carotenuto, A – *Eros and Pathos* p. 128**

212.

Radicalism is the opium of the middle-class, meanwhile they're stealing your shirt.

**Stead, Christina – *Letty Fox* p. 398**

213.

The wolf knows one song, and you've stolen it.

**Dostoyevsky, Fyodor - *The House of the Dead* p. 116**

214.

Presents are made for the pleasure of who gives them, not for the merits of who receive them.

**Zafon, Carlos Ruiz - *The Shadow of the Wind* p. 77**

215.

You're as white as a nun's buttock

**IBID-p. 92**

216.

Money is like any other virus, once it has rotted the soul of the person who houses it; it sets off in search of new blood.

**IBID-p. 198**

217.

There are few reasons for telling the truth, but for lying the number is infinite.

**IBID-p. 196**

218.

The most efficient way of rendering the poor harmless is to teach them to want to imitate the rich.

**IBID-p. 198**



219.

Their very presence was testimony to the moral emptiness of the universe and the mechanical brutality with which it destroys the parts it no longer needs...Mother Nature is the meanest of bitches, that's the sad truth.

**IBID-p. 253**

220.

The conservationists are all leading sophisticated, recreational lifestyles elsewhere.

**Greer, Germaine - *Daddy We Hardly Knew You* p. 51**

221.

Nothing should be concealed from children on the pretext that they're too little and it's too early for them to know. What a sad and unfortunate idea.

**Dostoyevsky, Fyodor - *The Idiot* p. 67**

222.

Inventors and geniuses, at the beginning of their careers (and very often at the end as well), have almost always been regarded in society as no more than fools – that is a most routine observation, well known to everyone.

**IBID-p. 326**

223.

But a certain dullness of mind, it seems, is almost a necessary quality, if not of every active man, at least of every serious maker of money.

**IBID-p. 327/8**

224.

I am unable to submit to a dark power that assumes the shape of a tarantula. (*cf Nietzsche*)

**IBID-p. 411**

225.

Delicacy and dignity are taught by one's own heart, not by a dancing master.

**IBID-p. 438**

226.

He had no right to humiliate a thought by stating it.

**IBID-p. 518**

227.

Mrs. Touchett might do a great deal of good, but she never pleased.

**James, Henry – *Portrait of a Lady* p. 19**

228.

The fidget of his thoughts

**James, Henry – *The Ambassadors* p. 270**

229.

To manifest sympathy towards all of her (Jane Austen's) characters, even the least admirable, while detaching herself from her favourite.

**Bloom, Harold – *How to Read* p. 158**

230.

(Stendhal shows us that) vanity is the centre of passionate love.

**IBID-p. 154**

231.

Why read? Because you can know intimately, only a very few people, and perhaps you never know them at all. After reading *The Magic Mountain* you know Hans Castorp thoroughly, and he is greatly worth knowing.

**IBID-p. 191**

232.

And that is the role of art – not only to show how the world is, but also why it is thus and how it can be transformed.

**Boal, Augusto - *Games for Actors and non Actors* p. 36**

233.

Theatre is conflict, struggle, movement, transformation, not simply the exhibition of states of mind.

**IBID-p. 39**

234.

Care to join her at a workshop in Brighton? I didn't understand the word 'workshop' but apparently it only means a sort of conference. Why it can't be called that I don't know.

**Forster, M - *Diary of an Ordinary Woman* p. 359**

235.

'Love you', she muttered before putting the receiver down. She is always saying that at the end of every phone conversation. I think I am supposed to say the same back but I never do, I won't have love reduced to a banal pleasantry.

**IBID-p. 373**

236.

But the norm was endurance and silence and often enough contentment reached by humour and underpinned by modest expectation.

**Bragg, M – *The Soldier's Return* p. 191**

237.

You don't like to believe the worst. I say the worst is what's what.

**IBID-p. 278**

238.

And it is possible, thank heaven! to have very erroneous theories and very sublime feelings.  
Up swelling hills (p. 26)

**Eliot, George – *Adam Bede* p. 49**

239.

Nature, that great tragic dramatist, knits us together by bone and muscle, and divides us by the subtler web of our brains.

**IBID-p. 51**

240.

No, people who love downy peaches are apt not to think of the stone.

**IBID-p. 176**

241.

We may determine not to gather any cherries, and keep our hands sturdily in our pockets, but we can't prevent our mouths from watering.

**IBID-p. 191**

242.

A patronising disposition always has its meaner side.

**IBID-p. 340**

243.

I think he's welly like a cock as thinks the sun's rose o'purpose to hear him crow.

**IBID-p. 232**

244.

What man of us, in the first moments of a sharp agony, could ever feel that the fellow-man who has been the medium of inflicting it, did not mean to hurt us? In our instinctive rebellion against pain, we are children again, and demand an active will to wreak our vengeance upon.

**IBID-p. 342**

245.

Arthur's as you know, was a loving nature. Deeds of kindness were as easy to him as a bad habit: they were the common issue of his weakness and good qualities, of his egoism and his sympathy.

**IBID-p. 354**

246.

Deep, unspeakable suffering may well be called a baptism, a regeneration, the initiation into a new state.

**IBID-p. 483**

247.

It makes no difference – whether we live or die; we are in the presence of God.

**IBID-p. 508**

248.

On the verge of a decision, we all tremble; hope pauses with fluttering wings.

**IBID-p. 600**

249.

Years later it was this ability to empathise with intellectual and psychological positions far from her own that would mark George Eliot's mature art.

**Hughes, Kathryn – *George Eliot: The Last Victorian* p. 32**

250.

Ultimately, what sustained humanity was not adhering to a theory, political belief or religious practice, but the ties of feeling which bound one imperfect person to another.

**IBID-p. 54**

251.

True heroism entails giving up the glory of conflict.

**IBID-p. 55**

252.

Each had developed ways of understanding the material world – phrenology in the case of George Combe, positivism and mesmerism (a variation of hypnosis) in the case of Harriet Martineau – which most people thought crackpot.

**IBID-p. 127**

253.

Her big organ of concentrativeness (*Combe on Eliot's head phenologically speaking*)

**IBID-p. 127**

254.

The mind constructs its own meaning. (Spinoza)

Man must author his own morality, using healthy self-regard as the foundation for loving others.

**IBID-p. 136**

255.

Feuerbach suggested that religion was a psychological necessity for man, who projected the best of himself on God, and then proceeded to worship his own magnificence.

**IBID-p. 146**

256.

We want to be taught to feel, not for the heroic artisan or sentimental peasant, but for the peasant in all his course apathy, and the artisan in all his suspicious selfishness.

**IBID-p. 174**

257.

Lewes made an excursion to professor Schiff's laboratory to see a machine, which it was claimed, could measure the speed of thought.

**IBID-p. 294**

258.

She never forgets anything which comes within the curl of her eyelash.

**IBID-p. 297**

259.

What do I think of Middlemarch? I think of glory.

**Emily Dickinson in IBID-p. 127**

260.

Her beautiful lips curled into a more decided smile, till at last she took off her hat, leaned forward and kissed the cold glass which had looked so warm.

**Eliot, George – *Daniel Deronda* p. 13**

261.

We cannot speak a loyal word and be meanly silent, we cannot kill and not kill in the same moment; but a moment is room wide enough for the loyal and mean desire, for the outlash of a murderous thought and the sharp backward stroke of repentance.

**IBID-p. 33**

262.

For vanity is at ill at ease under indifference as tenderness is under a love which it cannot return.

**IBID-p. 90**

263.

My rank as an artist is of my own winning, and I would not exchange it for any other.

**IBID-p. 212**

264.

For you must not be thinking of celebrity, put that candle out of your eyes – and look only at excellence.

**IBID-p. 218**

265.

Whenever an artist has been able to say 'I came, I saw, I conquered' it has been at the end of patient practice. Genius at first is little more than a great capacity for receiving discipline.

**IBID-p. 219**

266.

Strong love hungers to bless and not merely to behold blessing.

**IBID-p. 407**

267.

What it is to have a man's force of genius in you, and yet to suffer the slavery of being a girl

**IBID-p. 541**

268.

An artist is the magician put among men to gratify – capriciously – their urge for immortality.

**T. Stoppard (*Travesties*) in Gardner, H – *Creating Minds* p. 4**

269.

Before creativity the psychoanalyst must lay down his arms.

**Freud in IBID-p. 24**

270.

In Freud's view, creative individuals are inclined (or compelled) to sublimate much of their libidinal energy into 'secondary' pursuits, such as writing, drawing, composing or investigating scientific puzzles.

**IBID-p. 24**

271.

Painting is freedom. If you jump, you might fall on the wrong side of the rope. But if you are not willing to take the risk of breaking your neck, what good is it? You don't jump at all. You have to wake people up. To revolutionise their way of identifying things. You've got to create images they won't accept.

**Picasso, P in IBID-p. 159**

272.

The greatest creators simply produce more works, which includes more inferior as well as more superior works.

**Simonton in IBID-p. 199**

273.

What do you think an artist is? An imbecile...he's at the same time a political being, constantly alive to heart-rending, fiery or happy events...no, painting is not done to decorate apartments. It is an instrument of war for attack and defense against the enemy.

**Picasso, P in IBID-p. 179**

274.

For me as a creative musician, composition is a daily function I feel compelled to discharge. I compose because I am made for that and cannot do otherwise...I am far from saying there is no such thing as inspiration...work brings inspiration if inspiration is not discernable in the beginning.

**Stravinsky, I in IBID-p. 179**

275.

When inspiration does not come to me, I go half way to meet it.

**Freud, S in IBID-p. 219**

276.

Fingers are not to be despised, they are great inspirers, and in contact with a musical instrument, often give birth to unconscious ideas which might otherwise never come to life.

**Stravinsky, I in IBID-p. 220**

277.

Whatever diminishes constraints diminishes strengths.

**Stravinsky, I in IBID-p. 220**

278.

Immature poets imitate, but mature poets steal, in the process making the plagiarised content into something personal and, not infrequently, something better.

**T. S. Eliot in IBID-p. 179**

279.

Reading poetry is an emotional experience, like listening to music, that can be impeded by the exercise of one's powers of reasoning. Poetry is unconsciously memorable; it arise from, builds on, and relates to a rhythm in the unconscious.

**T. S. Eliot in IBID-p. 252**

280.

Audiences who come to be amused and entertained will go away disappointed, for Miss (Martha) Graham's programs are alive with passion and protest...she does the unforgivable thing for a dancer to do...she makes you think.

**Dance critic in IBID-p. 252**

281.

If Martha Graham ever gave birth it would be to a cube.

**Dance critic in IBID-p. 277**

282.

The open crotch school of music

**Saint Denis on MG in IBID-p. 252**

283.

I live and work out of necessity...as deeply and committedly as an animal. There is no choice. As an animal lives, eating, drinking, begetting one's young without pretense or ambition.

**Martha, Graham in IBID-p. 252**

284.

The narcissistic and egotistical Graham seems to have forged the same kind of Faustian bargain that I have described in other creators: if she was to retain the privilege of continuing her work, she would sacrifice on the altar of her dancing, all worldly pleasure and all hope for intimate relations.

**IBID-p. 301**

285.

Instead of confusing one another through violence, pain or the threat of harmful encounters, proponents of Satyagraha (i.e. Gandhi) mobilise the reason and conscience of their opponents by inviting suffering on themselves.

Satyagraha does not work with tyrants – Gandhi (p. 335)

**IBID-p. 333**

286.

It cost a great deal of money to keep Gandhi living in poverty.

**IBID-p. 337**

287.

I love my work with a love that is frantic and perverted, as an ascetic loves the hair shirt that scratches his belly.

**Flaubert, G in IBID-p. 367**

288.

The artist chooses perfection of work over perfection of life.

**Keats, W in IBID-p. 362**

289.

(Modernity) to begin with, in contrast to the art of earlier centuries, distains plot, melody, linearity, virtuosity, canonical forms, an explicit moral stance, a full-blown treatment of personalities and scenes – all features one might expect in the works of traditional academic artists. In its place is a determined effort to capture the feeling of everyday experience, through snapshots, fragments, pulsing rhythms, and sharp accents. This artistic work may find its roots in common experience, but it tends towards abstraction, towards capturing the formal elements that help define the universal aspects of experience. Yet, unlike the art of a slightly later era – for instance that of the abstract expressionists or of serial composers of the mid twentieth century – it avoids complete abstraction, pulling back as it nears the void of nonrepresentationality, and it spurns the elements of complete randomness.

*(cf postmodernism – blurring of genres & styles, revels in tradition & quotes, ignores historical precedent, super ironic, no search for meaning, no concept of truth, no moral authority, nothing can be new or avant-garde, today's novelties are tomorrow's packaged commodities)*

**IBID-p. 397**

290.

Genius is the ability to recapture one's childhood at will.

**Baudelaire in IBID-p. 402**



291.

These people are sub-human filth and must be eliminated.

**Kim Beazley July 8, 2005**

292.

For Chapman, Homer is a model for poets and Homeric heroes are models for men. This last point may need a little defending for a culture, such as ours, where warrior values (honour, courage and strength) have generally been replaced by bourgeois ones such as honesty and compassion.

**A. Roberts in Homer – *The Iliad* p. xi**

293.

Force is what makes the person subjected to it into a thing.

Envious windfuckers (p. Xiii)

**Weil, S in IBID-p. Xiii**

294.

Oscar Wilde said that an artist doesn't have views. People have views, and one has views on occasion, but as an artist, one doesn't have views or opinions, or at any rate, they're not part of what makes an artist.

**S. Sontag in Koval, Ramona - *Tasting Life Twice* p. 206**

295.

You know writing, at least for me, is like giving yourself permission. It's a set of moves, inward moves, where you give yourself permission. The reason everybody is not a writer is that you don't give yourself permission.

An artist of any kind is constructing masks, multiple masks.

The 'dirty nurse' - experience.

**S. Sontag in Koval, Ramona - *Tasting Life Twice* p. 213**

296.

This is the ironic fate of all pop stars. Not so much a communicator or a creator as a trigger or target for mass hysteria, a pop star finds his greatest gift in his ability to arouse the collective unconscious, but once he releases this mighty torrent of mental and emotional energy, he is seized and constricted by it so completely that he comes to feel like its slave.

**Goldman, Albert - *The Lives of John Lennon* p. 180**

297.

In ancient times the signs of a messiah were youth, beauty, vitality and love. His voice was a wondrous voice and his songs were irresistible. Truly innocent, he was free to trample on taboos and violate with impunity even the most sacred law. Just to see him was enough to make you fall under his spell completely and resolve to follow him forever.

**IBID-p. 200**

298.

Yoko's fear of bearing children was also closely connected to her art, which was all conception and no delivery.

**IBID-p. 234**

299.

Nothing happened except we all dressed up. The same bastards are in control...they're doing exactly the same things, selling arms to South Africa, killing blacks on the street, people are living in fucking poverty with rats crawling all over them...it's just the same only I'm thirty and a lot of people have got long hair.

**Lennon, J in IBID-p. 200**

300.

Who exhibited in every word he spoke the enormous strength that comes from having nothing to lose.

**IBID-p. 436**

301.

From his early twenties he had been burdened with all the trappings of fame, which have the paradoxical effect of diminishing rather than increasing a man's sense of freedom and self-satisfaction.

**IBID-p. 459**

302.

Any song or work of art that survives its historical point of origin is liable to ironic transmutations. Unanchored in an environment of shared meanings, it can even be turned into its opposite. Are there better examples of the protean power of modern capitalism to appropriate expressions of resistance than the adoption of *The Times They Are A Changin'* as an advertising jingle by mega-accountants Coopers and Lybrand?

**Marqusee, Mike - *The Chimes of Freedom: The Politics of Bob Dylan's Art* p. 1**

303.

The prewar (Vietnam) Greenwich Village milieu contained two types of revolt...the individual and the social – or the aesthetic and the political, or the revolt against puritanism and the revolt against capitalism. We might tag the two of them briefly as bohemianism and radicalism.

**IBID-p. 15**

304.

Dylan took more from Guthrie than an image and an accent. In Guthrie's work Dylan found a creative fusion of humour and rage, a wanderlust that was both individualist and populist, and, most important, an alternative to the conventions of the entertainment industry, a folk singing model of honesty and commitment.

**IBID-p. 20**

305.

Patriotism is the last refuge of the scoundrel.

**Samuel Johnson in IBID-p. 68**

306.

Adorno argued that the jargon of authenticity was an illusory, self-indulgent and futile attempt to evade the dissatisfactions of capitalist society. While the jargon overflows with the pretense of deep human emotion, it is just as standardised as the world it officially negates...the stereotypes of the jargon...seem to guarantee that one is not doing what in fact one is doing – bleating with the crowd...those stereotypes...guarantee that one has achieved it all oneself, as an unmistakably free person.

**IBID-p. 38**

307.

There's no success like failure, and failure's no success at all.

The warriors whose strength is not to fight (p. 94)

I'd become my enemy in the instant that I preach. (p. 106)

Money doesn't talk, it swears (p. 122)

To live outside the law you must be honest (p. 197)

**Dylan, B lyrics in IBID-p. 38**

308.

The critique here is that the politically engaged (artists) lack the humour and playfulness that were always important to Dylan.

**IBID-p. 104**

309.

Publicity is not merely an assembly of competing messages: it is a language in itself which is always being used to make the same general proposal...it proposes to each of us that we transform ourselves, our lives by buying something more...publicity, situated in a future continually deferred, excludes the present and so eliminates all becoming, all development. Experience is impossible within it.

**Berger, J. in IBID-p. 104**

310.

The people's champions, aiming to conserve the people's music, ended up ossifying it – and failed to recognise the authentic popular expression they were looking for when it took an unexpected form.

**IBID-p. 173**

311.

The military-industrial-entertainment complex

**IBID-p. 173**

312.

The culture industry intentionally integrates its consumers from above...the listener is converted along his line of least resistance, into the acquiescent purchaser...the consumption of light (i.e. pop) music contradicts the interests of those who consume it.

**Adorno, T. in IBID-p. 104**

313.

The real social content of popular music, Adorno insisted, was determined not by singers and songwriters but by the manner in which it was produced and consumed. What he called regressive listening was the hallmark of a bankrupt age. The appeal of popular music rested on standardisation (the familiarity of genres), simplistic repetitive structures, comfortable and fluent resolutions. In order to reproduce itself and sustain listeners in the illusion that they ever heard anything genuinely new, popular music promoted 'pseudo-individualism' – minor stylistic embellishments. In fact, the liquidation of the individual is the real signature of the new musical situation.

**IBID-p. 183**

314.

To Adorno, the youth obsession with rhythmic music was symptomatic of a society where the possibilities of a genuine collective action or individual autonomy had been all but blotted out. 'Their primitivism is not that of the undeveloped but that of the forcibly retarded...their ecstasy is without content...(they are) the prisoner who loves his cell because he has been left nothing else to love'.

**IBID-p. 183**

315.

Popular music...mummifies the vulgarised and decaying remnants of romantic individualism.

**Adorno, T. in IBID-p. 104**

316.

The hunger for authenticity had taken a new turn: it was no longer to be found in tradition or immersion in a cause, but in the release of inhibitions, in self-expression and communal joy.

**IBID-p. 202**

317.

No promise is so precious as in the moment one knows it can't be kept.

**IBID-p. 214**

318.

In such an ugly time the true protest is beauty.

**Ochs, P. in IBID-p. 225**

319.

For one thing, there was too much of her, and none of it simple.

**Vidal, Gore - *The City and the Pillar* p. 14**

320.

Like to like, metal to magnet, half to half and the whole restored.

**IBID-p. 32**

321.

So the affair began, or the 'relationship', as those who had undergone analysis would say.

**IBID-p. 65**

322.

Boasting to a friend is one of life's few certain pleasures.

**IBID-p. 152**

323.

About what it (history) is, if it is anything at all except different versions of something that probably never was.

**Vidal, Gore - *The Golden Age* p. 138**

324.

Peter had just done a piece celebrating Washington as the great necropolis of a nation so furiously dedicated to peace that it was almost never not at war to ensure ultimate peace for all time.

**IBID-p. 276**

325.

The few always knew best; the many must always follow their lead. This was the democratic way in the United States.

**IBID-p. 307**

326.

Nothing for nothing is the law of relationships while something for something is the absolute law.

**IBID-p. 382**

327.

I am two fooles, I know  
For loving, and for saying so  
In whining poetry

**Donne, John – *Selected Poetry* p. 30**

328.

When thou sigh'st, thou sigh'st not winde,  
But sigh'st my soul away,  
When thou weep'st, unkindly kinde,  
My life's blood doth decay

**IBID-p. 33**

329.

Nothing has been done by the close to justify the space taken – except, of course, that time has been killed (which seems to be all that even some academic critics demand of a novel).

**Leavis, F. R. – *The Great Tradition* – p. 31**

330.

The enlightenment made explicit what had long been implicit in the intellectual life of Europe: the belief that rational inquiry leads to objective truth.

**When, Francis - *How Mumbo Jumbo Conquered the World* p. 6**

331.

The sleep of reason brings forth monsters.

**IBID-p. 7**

332.

There is no such thing as society; there are individual men and women, and there are families.

**Thatcher, M in IBID-p. 25**

333.

(After FDR's New Deal) the consensus was that even a prosperous capitalist nation should protect its weaker citizens – and natural resources – against the depredations of the rich.

**IBID-p. 26**

334.

No one would remember the Good Samaritan if he'd only had good intentions. He had money as well.

**Thatcher, M in IBID-p. 29**

335.

Nothing gives the illusion of intelligence as personal association with large sums of money. It is, alas, an illusion.

**Galbraith, John in IBID-p. 26**

336.

If God be for me, then I know with God's help I can sell vacuum cleaners.

**IBID-p. 45**

337.

(New Ageism)...in which eastern philosophy, Christian parables and even Arthurian legends are distilled into a bubble bath for the soul.

**IBID-p. 45**

338.

People who have achieved an enormous amount of success are inherently very spiritual...affluence is simply our natural state.

**Chopra, Deepak in IBID-p. 47**

339.

People grow old and die because they have seen other people grow old and die. Aging is simply learned behaviour.

**Chopra, Deepak in IBID-p. 47**

340.

B stands for better and best...people with wealth consciousness settle only for the best. This is also called the principle of highest first. Go first class all the way and the universe will respond by giving you the best.

**Chopra, Deepak in IBID-p. 48**

341.

Of course this benchmark is only a rough guide. The ultimate benchmarking exercise is war.

**Pentagon official in IBID-p. 47**

342.

Deconstruction, which began as a heresy, soon turned into a dogma, and hardened into a theology, sustained by a network of evangelists, and high priests, and inquisitors.

**IBID-p. 81**

343.

This is the enfeebling legacy of post-modernism – a paralysis of reason, a refusal to observe any qualitative difference between reasonable hypothesis and swirling hogwash. (*cf creationism in schools, climate change debate etc.*)

**IBID-p. 115**

344.

People use the word 'guru' only because 'charlatan' is too long.

**Drucker, P in IBID-p. 282**

345.

The truth is cruel, but it can be loved, and it makes free those who have loved it.

**Santayana, G. in IBID-p. 311**

346.

A good will is good in itself, not because of anything else that it gives rise to...even when all our good intentions are thwarted by events outside our control, the good will still shines like a jewel...consequences are irrelevant to assessments of moral worth. (*Kantian morality cf Mill's utilitarianism that posits the opposite*)

**Warburton, N. – *Philosophy: The Classics* p. 116**

347.

Here Schopenhauer develops his claim that art can provide an escape from the relentless willing that is the normal human condition, whilst revealing aspects of the deeper reality, the world as will.

**IBID-p. 123**

348.

(To Schopenhauer) sustained periods of happiness are an impossibility for human beings. We are so constructed that our lives involve constant willing, seeking satisfaction. When we achieve what we desire, we may enjoy momentary happiness, which is nothing more than the relief from wanting what we were seeking. But this inevitably is short lived. We either sink into a state of ennui, or else find we still have unfulfilled desires, which drive us to seek their satisfaction. All human life is, then, tossed backwards and forwards between pain and boredom.

**IBID-p. 127**

349.

A step in the release from the pain/boredom cycle is the recognition that inflicting harm on others is a kind of self-injury, since at the level of will; the person who inflicts harm and the person who suffers it are one. It is only at the level of phenomena that we perceive them as different.

**IBID-p. 128**

350.

(Marx's materialism asserts) that your material circumstances shape what you are.

**IBID-p. 162**

351.

The abolition of slavery was made possible by the invention of the steam engine, a machine that could work harder and longer than one hundred slaves. (*Example of material conditions changing & revolutionising society*)

**IBID-p. 163**

352.

The essence of Nietzsche's argument is that the psychological source of guilt is frustrated instinct. Human beings instinctively get pleasure from their powerful actions, and particularly from inflicting suffering. But when, through socialisation, a block is put on acting on our desires to inflict cruelty on others, the expression of the desire is thwarted and turned inward.

**IBID-p. 173**

353.

Existence precedes essence (existentialism), human beings choose what they become. (p. 194)

For Sartre love is a kind of conflict: a struggle to enslave another without becoming enslaved yourself. Yet the lover does not simply want to possess but wants to be desired, and so needs the beloved to be free. The complex play of wills can lead to masochism, the desire to be an object for your lover.

**IBID-p. 201**

354.

Decoud, incorrigible in his skepticism, reflected, not cynically, but with general satisfaction, that this man was made incorruptible by his enormous vanity, that finest form of egoism which can take on the aspect of every virtue.

**Conrad, Joseph – *Nostramo***



355.

Ecstasy in the act of copulation. That's is it! That is the true essence and core of all things, the goal and purpose of all existence.

**Schopenhauer in Yacom, I. D. - *The Schopenhauer Cure* p. 17**

356.

A happy life is impossible; the best a man can obtain is a heroic life.

**Schopenhauer in Yacom, I. D. - *The Schopenhauer Cure* p. 35**

357.

The solid foundations of our view of the world and thus its depth or shallowness are formed in the years of childhood. Such a view is subsequently elaborated and perfected; yet essentially it's not altered.

**Schopenhauer in Yacom, I. D. - *The Schopenhauer Cure* p. 41**

358.

A happy man is one who can avoid most of his fellow creatures.

**Schopenhauer in Yacom, I. D. - *The Schopenhauer Cure* p. 64**

359.

Kierkegaard described some individuals as being in 'double despair', that is, they are in despair but too self-deceived to know even that they are in despair.

**IBID-p. 84**

360.

I therefore call marriage a debt contracted in youth and paid in old age.

**Schopenhauer in Yacom, I. D. - *The Schopenhauer Cure* p. 127**

361.

Great sufferings render lesser ones quite incapable of being felt, and conversely in the absence of great suffering, even the smallest vexations and annoyances torment us.

**Schopenhauer in Yacom, I. D. - *The Schopenhauer Cure* p. 129**

362.

Popularity does not define what is true or what is good; quite the contrary it is a leveler, a dumbing-down, far better to search within for one's values and goals.

**IBID-p. 139**

363.

One must have chaos in oneself to give birth to a dancing star.

**Nietzsche, F in IBID-p. 152**

364.

To need no person is never to be lonely.

**IBID-p. 167**

365.

Sex is the ultimate goal of almost all human effort.

**Schopenhauer, A. in IBID-p. 188**

366.

Sex does not hesitate to intrude with its trash, and to interfere with the negotiations of statesmen, and the investigations of the learned. Every day it destroys the most valuable relationships. Indeed it robs of all conscience those who were previously honourable and upright.

**Schopenhauer, A. in IBID-p. 185**

367.

There are few ways by which you can make more certain of putting people into a good humour than by telling them of some trouble that has recently befallen you; or by disclosing some personal weakness of yours.

**Schopenhauer, A. in IBID-p. 213**

368.

We should set a limit to our wishes, curb our desires, and subdue our anger, always mindful of the fact that the individual can obtain only an infinitely small share of the things that are worth having. (*cf Buddhism: avoid attachments, & western asceticism*)

**Schopenhauer, A. in IBID-p. 227**

369.

Only the wounded healer can truly heal.

**Jung, C in IBID-p. 252**

370.

Schopenhauer adhered to a regular daily schedule...he began the day with three hours of writing followed by an hour, sometimes two, of playing the flute.

**IBID-p. 257**

371.

Happiness stems from three sources: what one is, what one has, and what one represents in the eyes of others. (Schopenhauer) urges us to focus only on the first and not to bank on the second or the third – on having and on reputation – because we have no control over those two; they can, and will be taken away from us – just as your inevitable aging is taking away your beauty.

**IBID-p. 272**

372.

Rather than tsk tsking about all this depraved male behaviour, Schopenhauer two centuries ago understood the underlying reality: the sheer awesome power of the sex drive. It's the most fundamental force within us – the will to live, to reproduce – and it can't be stilled, it can't be reasoned away.

**IBID-p. 288**

373.

We are doomed to turn endlessly on the wheel of will: we desire something, we acquire it, we enjoy a brief moment of satiation, which rapidly fades into boredom, which, then, without fail, is followed by the next 'I want'. There is no exit by way of appeasing desire – one has to leap off the wheel completely.

**IBID-p. 288/9**

374.

Whoever seeks peace and quiet should avoid women, the permanent source of trouble and dispute.

**Petrarch in IBID-p. 297**

375.

Everyone who is love will experience an extraordinary disillusionment after the pleasure is finally attained; and he will be astonished that what was desired with such longing achieves nothing more than what every other sexual satisfaction achieves, so that he does not see himself very much benefitted by it.

**Schopenhauer, A. in IBID-p. 307**

376.

Fame is the mere shadow of merit.

**Schopenhauer, A. in IBID-p. 322**

377.

The thirst for fame is the last thing at all to be laid aside by wise men.

**Tacitus in IBID-p. 322**

378.

Life is but a mouldy film on the surface of the earth...a useless disturbing episode in the blissful repose of nothingness.

**Schopenhauer, A. in IBID-p. 322**

379.

Not to pleasure but to painlessness do the prudent aspire.

**Aristotle in IBID-p. 323**

380.

There are two ways to confront death (according to S), the way of reason or the way of illusion and religion with its hope of persistence of consciousness and cozy afterlife.

**Schopenhauer, A. in IBID-p. 337**

381.

The fear of death is the progenitor of deep thought and the mother of both philosophy and religion.

**IBID-p. 337**

382.

'Oh yes, and we want to be at the top' – said Verena. 'Ah, the bottom is a better place, depend on it, when from there you move the whole mass!'

**James, Henry – *The Bostonians* p. 90**

383.

Her interior shone with superfluous friction, with punctuality, with winter roses.

**IBID-p. 173**

384.

If the influence of women in the past accounted for every act of virtue that men had happened to achieve, it only made the matter balance properly that the influence of men should explain the casual irregularities of the other sex.

**IBID-p. 176**

385.

Duty should be obvious; one shouldn't hunt around for it.

**IBID-p. 278**

386.

The deepest feeling in Ransom's bosom in relation to her was the conviction she was made for love...she was profoundly unconscious of it, and another ideal, cruel and thin and artificial, had interposed itself; but in the presence of a man she should really care for, this false, flimsy structure would rattle to her feet.

**IBID-p. 330**

387.

But Chubb was mired in his own history, and it is not difficult to imagine how attractive it must have been to see someone shed her past like an old skin.

**Carey, Peter – *My Life as a Fake* p. 90**

388.

Therefore dear Sir, love your solitude and bear with sweet-sounding lamentation the suffering it causes you.

**Rilke, R in IBID-p. 94**

389.

These days everyone seems very keen for men to weep, but to be quite honest I have always found it quite off-putting.

**IBID-p. 101**

390.

Australia is the country where a woman named Chamberlain was very recently convicted of murdering her baby on the basis of no evidence other than her refusal to cry on television.

**IBID-p. 161**

391.

With age, one does grow; if not wise, forgiving; also forgetting – also forgotten.

**Vidal, Gore – 1876 p. 68**

392.

Today's poetry makes me quite angry, since at best, it is no more than carefully ruined prose.

**IBID-p. 77**

393.

Obviously Colonel Burr's prescription for good health and a long life was right: the discharge of the seminal vesicles as often as possible. Tonight I have added at least a month to my life's span.

**IBID-p. 103**

394.

...But also convinced me that Roman Catholic societies are more agreeable to live in than Protestant ones because they are not in the slightest degree Christian.

**IBID-p. 141**

395.

Words translate and transmute raw life, make bearable the unbearable.

**IBID-p. 429**

396.

As we grow older we are apt to forget that the despair of the young is even more gigantic and immediately overwhelming than their hopefulness: we never again face such towering blank walls of misery.

**Garner, Helen - Joe Cinque's Consolation p. 174**

397.

The world ends at your children's skin.

**Jewish saying in IBID-p. 192**

398.

Why does Whitlam cross Lake Burley Griffin each morning? Because his doctor told him to walk to work (*bom, bom!*)

**Juddery, Mark - 1975 p. 7**

399.

A few people invariably run the show; and keep it, if they can, in the family. (*I.e. Bush, Gore*)

**Vidal, Gore – Dreaming War p. 5**

400.

Contemporary journalism's first law, 'what ought not to be true is not true'.

**IBID-p. 72**

401.

The many are kept in order by the few through opinion.

**Hume, David in IBID-p. 76**

402.

We are beyond law, which is not unusual for an empire; unfortunately we are also beyond common sense.

**IBID-p. 105**

403.

United States of Amnesia

**IBID-p. 115**

404.

Thus were two generations of Americans treated by their overlords until, in the end, at the word 'communism', there is an orgasmic Pavlovian reflex just as the brain goes dead.

**IBID-p. 118**

405.

In public services we (USA) lag behind all the industrialised nations of the west, preferring that the public money go not to the people but to big business. The result is a unique society in which we have free enterprise for the poor and socialism for the rich.

**IBID-p. 129**

406.

During a royal visit in 1974, Aboriginal protesters arrived at the front door of parliament house, demanding to speak to Whitlam. The protesters were met by the President of the Senate, Sir Magnus McCormack, who told them to wait their turn; the PM was entertaining the queen. 'Well fuck the queen' yelled one of the Aboriginal delegates. Sir Magnus, a staunch, Menzies era monarchist, was shocked. When Whitlam later met the delegates, he informed them that their suggested action would have been a serious breach of protocol.

**Juddery, Mark - 1975 p. 135/6**

407.

In 1975, the Theatre Board had more money to get rid of than they had applications. My job was to process as many applications as I could, just to help get rid of the money.

**IBID-p. 161**

408.

None of this is quite true. But Leggett feels to be excitingly right in general is better than to be dully accurate in particular.

**Vidal, Gore – Burr p. 18**

409.

Never do today what you can do tomorrow because who knows what will turn up.

**IBID-p. 125**

410.

The law is simply whatever is boldly asserted and plausibly maintained.

**IBID-p. 159**

411.

Although often prone to truth, Jefferson was never a fanatic when his own legend was at stake.

**IBID-p. 178**

412.

On great occasions...every good officer must be ready to risk himself in going beyond the strict line of the law, when the public preservation requires it. (*cf Bush on spying on US citizens*)

**Jefferson, Thomas in IBID-p. 161**

413.

I find that, more and more I feel a boredom with, and scorn for the human race. We have such a long way to go.

**Wilson, Edmund in Vidal, Gore – *The Last Empire* p. 5**

414.

Today non-fiction, (that is fiction about actual people) stuffs our magazines and dominates bestseller lists.

**IBID-p. 54**

415.

The very ink with which all history is written is merely fluid prejudice.

**Twain, M in IBID-p. 79**

416.

It was also Sartre who once observed that the bourgeois theatre will put up with the most harshly accurate depiction of the human case, as long as there is no hint that a solution might exist. What is, is and must ever be.

**IBID-p. 289**

417.

I am not so sure that I have known even one person well, but, as the Greeks sensibly believed, should you get to know yourself, you will have penetrated as much of the human mystery as anyone need know.

**Vidal, Gore – *Palimpsest* p. 5**

418.

A recent poll shows that only 9% of the American people believe in evolution. We should be able to do marvelously well in the second millennium.

**IBID-p. 50**

419.

Apparently, there is no one so obscure that he or she has not at least one biographer. But then, that is the order of the day. As fiction ceases to give pleasure, biographies – that is to say mega-fiction sometimes posing as gossip – has come into its terrible own.

**IBID-p. 100**

420.

When the people dislike the State as much as the State dislikes them, what happens next?

**IBID-p. 223**

421.

To be truly commercial is to do well that which should not be done at all.

**IBID-p. 255**

422.

If platonic love is not based on passionate feelings how can it sublimate itself and ascend the heights?

**IBID-p. 264**

423.

Jack (Kennedy) knew exactly how to flatter authors. Always say you admire their least successful work.

**IBID-p. 336**

424.

You know, you always get told in politics how some son of a bitch has really changed, but I've found in life that no-one ever changes except maybe for the worse.

**IBID-p. 349**

425.

If history is in the details then there can be no history because who could ever know those details unless he was actually there? But it is possible to grasp the whole, which must be the way the poet works.

**Vidal, Gore – *The Smithsonian Institution* p. 137**

426.

Age spares us nothing, old friend. Like ancient trees, we die from the top.

**Vidal, Gore – *Julian* p. 3**

427.

To know oneself is to know all there that is human. But of course no-one can ever know himself. Nothing human is finally calculable; even to ourselves we are strange.

**IBID-p. 59**



428.

Now the Christians would impose one final rigid myth on what we know to be various and strange. No, not even myth, for the Nazarene existed as flesh while the Gods we worship were never men; rather they are qualities and powers become poetry for our instruction. With the worship of the dead Jew, the poetry ceased. The Christians wish to replace our beautiful legends with the police record of a reforming Jewish rabbi.

**IBID-p. 91**

429.

It is curious how little interested we are in the sexual desires of those who do not attract us.

**IBID-p. 164**

430.

Behind every recorded historical fact lies a writer – and an imagination.

**IBID-cover blurb**

431.

It was probably better not to go and swap horses in midstream. (*cf Wag the Dog!*)

**Vidal, Gore – Lincoln p. 543**

432.

I am tempted to affirm that historical truth is quite impossible, although I am willing to accept the philosophical notion that it may exist abstractly, perfect and remote in the imagination.

**Vidal, Gore – Messiah p. 2**

433.

And that, finally, was the prevailing note of the age: since reason had been declared insufficient, only a mystic could provide the answer, only he could mark the boundaries of life with a final authority, inscrutably revealed. It was perfectly clear. All that was lacking was the man.

**IBID-p. 11**

434.

I wondered nervously how I might indicate without embarrassment to her that I was effectively withdrawn from all sexuality and that, while my emotions were in no way impaired, I had been forced to accept a physical limitation to any act of affection which I might direct at another; consequently, I avoided as well as I could those situations which might betray me, and distress another. Though I have never been unduly grieved by this incompleteness, I had come to realise only too well from several disquieting episodes of my youth that this flaw in me possessed the unanticipated power of shattering others who, unwarily, had moved to join with me in the traditional duet only to find an implacable surface where they had anticipated a creature of flesh like themselves, as eager as they, as governed by the blood's solemn tide.

**IBID-p. 51/2**

435.

Thinking is never simple, though the best thoughts are.

**Tsiolkas, C. Soldatow, S. - Jump Cuts p. 4**

436.

The worst crime a writer can commit is to submit to authority and fame.

**IBID-p. 34**

437.

There were a number of anomalies that were not compatible with life. (*I.e. dead!*)

**UN broadcast from Bosnia 1994 In IBID-p. 36**

438.

The struggle to live a life that does not exchange idealism for comfort

**IBID-p. 88**

439.

De Sade is possibly one of the few theorists from the recent past who can confront and attempt to explain the inexplicable, the need for hatred, the craving for civil war, the lust for ethnic cleansing, the pleasure that can be inherent in the phenomena of sacrifice, suicide, mutilation, rape and murder, and all of this because he personalises it. He builds a chart of inflammation not in the human mind but on the human body, a map that spontaneously ignites then burns ferociously like an unidentified virus till it kills everything including itself; because its fervour never retreats till it has run its way and exhausted itself – Cyprus smouldering on your back, Rwanda rupturing your genital organs, Timor burning in your lungs, the Mabo decision a stick in your guts. De Sade reveals the secret – that revenge and the lust to impose suffering on others is ultimately one of our hidden human infections, that most of the time we misunderstand this desire to loathe humanity, hiding behind a fake humility.

**IBID-p. 100/1**

440.

My experience tells me that marriage does not make one happier. It takes away the illusion that had sustained a deep belief in the possibility of a kindred soul. In marriage one feels doubly misunderstood. For one's whole life up to marriage has been devoted to finding another understanding being. And is it perhaps not better without this illusion, better eye to eye with one great and lonely truth?

**Clara Beck's Journal 1902 in Kefala, Antigone - Summer Visit p. 35**

441.

She sensed the gift of mourning in her, that illusion of connection with the past.

**Miller, Arthur – Plain Girl p. 16**

442.

The man was a young man. Life had not yet operated on his face. He was good to look at; also it would seem, good. Because he had nothing to hide, he did perhaps appear to have forfeited a little of his strength. But that is the irony of honesty.

**White, Patrick – Tree of Man p. 9/10**

443.

Their mystery of purpose had found the solution to their mystery of silence.

**IBID-p. 29**

444.

Her too greedy voice. Because she was rather greedy, for bread, and, once discovered, for his love

**IBID-p. 32**

445.

Mouths biting at a prayer but not consuming

**IBID-p. 35**

446.

It's time I went to bed, she said. And she did, when she had drunk a glass of tepid water, and mastered a burst of flatulence that surged out of her discontent.

**IBID-p. 149/50**

447.

A wind was flattering the trees. They tossed and curved to it.

**IBID-p. 152**

448.

Mrs. Armstrong was inclined to apologise for her wealth, and to give freely to charities, without realising she was the cause of them.

**IBID-p. 168**

449.

Virtue is, anyway, frequently in the nature of an iceberg, the other parts of it submerged.

**IBID-p. 240**

450.

She loved her husband. Even after the drudgery of love, she could still love him.

**IBID-p. 278**

451.

Habit comforted them, like warm drinks and slippers, and even went disguised as love.

**IBID-p. 333**

452.

It is more than strange that other people's lives are lived.

**IBID-p. 370**

453.

There is such nastiness in the evolution of a synthetic soul.

**IBID-p. 373**

454.

The simple facts of faith were the impossible knots they are.

**IBID-p. 381**

455.

So that he was swallowed again by the surf of words

**IBID-p. 402**

456.

The confusion that there are two terms – one good, straight; one bad, gay – is not helped by reversing the adjectives. It is the virtue of a great writer like Tennessee to know that there is only one team, the human, and the rest is politics.

**Vidal, Gore – *Sexually Speaking* p. 10**

457.

The only purpose for which power can rightfully be exercised over any member of a civilised community against his will is to prevent harm to others.

**Mill. J. S. in IBID-p. 13**

458.

The true confessors (i.e. autobiographers) have been aware that not only is life mostly failure, but that in one's failure or pettiness or wrongness exists the living drama of the self.

**IBID-p. 25**

459.

Visionary dictatorships, whether of a single man or the proletariat, tend to disapprove of irregular sex.

**IBID-p. 31**

460.

Traditionally, liberals have opposed prostitution on the ground that no one ought to be forced to sell his body because of poverty. Yet in our 'affluency', prostitution continues to flourish for the simple reason that it is needed. If most men and women were forced to rely on physical charm to attract lovers, their sexual lives would be not only meager but in a youth-worshipping country like America, painfully brief.

**IBID-p. 41**

461.

I found that those who do not like tobacco and boys are fools.

**Marlow in IBID-p. 402**

462.

To ignore the absence of evidence is the basis of true faith.

**IBID-p. 124**

463.

We Italians are more irreligious and corrupt than others, because the church and its representatives set us the worst example.

**Machiavelli in Chadwick, Owen - *The Reformation* p. 23**

464.

A scab of a fellow, theology incarnate

**Erasmus in IBID-p. 41**

465.

They love truth when it reveals itself, and they hate it when it reveals themselves.

**St Augustine in White, Patrick – *The Vivisector* p. 7**

466.

The knowledge floated, palpitating, on the waves of silence, flooding the travesty of fields, and on into the streets of cities, where people had begun to rejoice for the privilege of dying in other ways.

**IBID-p. 177**

467.

He hadn't been seeing much of her: they had started on the phase in which each considers the next move.

**IBID-p. 215**

468.

Achievement didn't help reduce absurdity.

**IBID-p. 603**

469.

But pity is half-hearted love

**IBID-p. 614**

470.

I was sufficiently avant-garde in 1959 to recognise the fact that it was no longer the movies but the TV commercial that engaged the passionate attention of the world's best artists and technicians...for almost twenty years the minds of our children have been filled with the dreams that will stay with them forever, the way those maddening jingles do (as I write, I have begun softly to whistle 'Rinso white', a theme far more meaningful culturally than all of Stravinsky or even John Cage).

**Vidal, Gore – *Myra Breckenridge* p. 30**

471.

Admittedly some are best served when the struggle for power narrows to but one other person and this duel endures for a lifetime as mate attempts to destroy mate in that long wrangling for supremacy which is called marriage.

**IBID-p. 78**

472.

Hay and Adams often discussed whether or not a memoir might not have the same effect – a gradual erasing of oneself, bit by bit, with words.

**Vidal, Gore – *Empire* p. 122**

473.

You cannot blame a mirror for what it shows.

**IBID-p. 189**

474.

The welfare of children was the first weapon and the last consideration in any power struggle between parents.

**Vidal, Gore – *Washington* p. 112**

475.

Invoking Justice Oliver Wendell Holmes's celebrated condition of when speech was free and when it was not: speech was absolutely free, he had ruled, except when there was 'a clear and present danger'.

**Vidal, Gore – *Hollywood* p. 203**

476.

The much admired Harvard professor, George Santayana, now retired and withdrawn to Europe, had noted the curiously American faculty for the absolute belief in the absolutely untrue as well as the curiously American inability to detect a contradiction because, as he had written, an 'incapacity for education, when united with great inner vitality, is one root of idealism'. That was it – American idealism, the most unbearable aspect of these people.

**IBID-p. 209/10**

477.

Caroline looked forward to a bed to herself. Lust came in cycles; departed the same way.

**IBID-p. 211**

478.

Until now, in modern times, acts of individual terror have been the weapon of the weak and the poor, while acts of state and economic terror have been the weapons of the strong. In both types of terror it is, of course, important to distinguish between target and victim. This distinction is crystal clear in the fatal hit on the World Trade Centre: the target is a prominent symbol and hub of globalising corporate financial and economic power; the victim the hapless and partly subaltern workforce...In any case, since 1947 America has been the chief and pioneering perpetrator of 'preemptive' state terror.

**Mayer, A. J. in Vidal, Gore – *Perpetual War for Perpetual Peace* p. xi/xii**

479.

I accept only three criteria for greatness in imaginative literature: aesthetic splendour, cognitive power, wisdom. What is now called 'relevance' will be in the dustbins in less than a generation, as our society (somewhat tardily) reforms prejudices and inequities.

**Bloom, Harold - *Short Story Writers & Short Stories* p. ix/x**

480.

All art is perfectly useless  
**Wilde, Oscar in IBID-p. X**

481.

We are nihilistic thoughts that came into God's head...I believe we are not such a radical relapse of God's, only one of his bad moods. He had a bad day...(So is there no hope?) Plenty of hope – for God – no end of hope – only not for us.  
**Kafka, F. in IBID-p. 91**

482.

The aim of life, Freud says, is death, is the return of the organic to the inorganic, supposedly our earlier state of being. Our activity wears out, and so we die because in an uncanny sense, we wish to die.  
**IBID-p. 100**

483.

What is laid upon us is to accomplish the negative, the positive is already given.  
**Kafka, F. in IBID-p. 102**

484.

Is it not better to read Rowling and King and then to go on to Anderson, Dickens, Carroll and Joyce? The answer is pragmatic: our time here is limited. You necessarily read and reread at the expense of other books...the reality principle forces us to choose.  
**IBID-p. 13**

485.

Peace means struggling against forgetting.  
**Gorbachev, M. - *Moral lessons of the Twentieth Century* p. 15**

486.

Indonesian soldiers were selling photographs, perhaps fake, perhaps real, of purported evidence of their own human rights violations. Too absurd, is it not, for an Australian to comprehend?  
**Tiffen, Rodney - *Diplomatic Deceits: Government, Media & East Timor* p. vii**

487.

In 1975...Richard Woollcott famously advised his government that it faced a choice between principle and pragmatism.  
**IBID-p. 2**

488.

Joseph Stalin – himself a fine statistician in this regard – is credited with the observation that one death is a tragedy, but 10,000 deaths is a statistic.  
**IBID-p. 30**

489.

Jack Miles, Yahweh's Boswell, in his 'God: A Biography' depicts a Yahweh who begins in a kind of self-ignorance fused with total power and a high degree of narcissism. After various divine debacles, Miles decides, Yahweh loses interest, even in himself.

**Bloom, Harold – *Jesus & Yahweh: Names Divine* p. 6**

490.

Hamlet has something of the bewildering mood swings of Mark's Jesus and of Yahweh.

**IBID-p. 7**

491.

The Hebrew God, like Plato's, is a mad moralist, while Jesus Christ is a theological labyrinth, and Yeshua seems as forlorn and solitary as anyone we know.

**IBID-p. 9**

492.

All theologians, from Philo to the present, are allegorists, and since allegory is irony, and demands literary insight, theologians almost always fail, Plato being the grand exception.

**IBID-p. 11**

493.

Jesus: A biography is always an oxymoron.

**IBID-p. 11**

494.

89% of Americans regularly inform the Gallup pollsters that Jesus loves them on a personal and individual basis. That moves me perpetually to awe and to no irony whatsoever.

**IBID-p. 11**

495.

No Jew known at all to history can be regarded as more loyal to the Covenant than was Jesus of Nazareth. That makes it an irony-of-ironies that his followers employed him to replace the Yahweh Covenant with their new Covenant.

**IBID-p. 12**

496.

Like Hamlet, Jesus is a mirror in which we see ourselves.

**IBID-p. 12**

497.

The relation between Eros and authority, or love and the law, is central to Jesus, to Paul, to Freud. But also it is crucial in Moses, in Socrates/Plato, and in King Lear and all Shakespeare; the Henry IV plays, Hamlet, Twelfth Night in particular. Perhaps that is the meaning of Shakespeare: the agon between Eros and the Law. Freud names the law as Thanatos, thus oddly joining himself to Paul and Luther.

**IBID-p. 13**



498.

It is necessary to fall in love lest the ego choke upon its own self-delight.

**Freud, S in IBID-p. 203**

499.

All authentic spiritual tradition remains hidden, and speech and writing protects secrets better than silence.

**Sholem, G. in IBID-p. 210**

500.

Our memories of our mothers and fathers, if they have died, or our ongoing experiences of them, have many functions, but a key one is tempering our narcissism. Freud regards that as the formation of the above – I (super-ego) through internalisation of the parents.

**IBID-p. 177**

501.

Love, Wittgenstein said is not a feeling. Unlike pain, love is put to the test. One does not say, 'that was not a true pain, because it passed away so quickly'.

**IBID-p. 177**

502.

No experience of the failure of his policy could shake his belief in its essential excellence.

**King Phillip II of Spain in Scott, David - *Last Flight out of Dili* p. 117**

503.

Moomba is an Aboriginal word meaning 'lets get together and have fun'. The Aborigines gave us this word because they have no further use for it.

**Humphries, Barry – *Flashbacks* p. 184**

504.

They dropped they're crummy jokes in Washington and London, giving the impression they were representing some nation of rustic clowns.

**White, P. in Tiffen, Rodney - *Diplomatic Deceits: Government, Media & East Timor* p. 6**

505.

It is one of the most detestable things about war, that everything connected with it, except the death and ruin that result, is such a heightening of life, so visually stimulating and absorbing.

**Wharton, Edith - *The Age of Innocence* p. vii**

506.

War was gay and terrible.

**Tolstoy, L. in IBID-p. Vii**

507.

Conformity is the bane of middle-class communities.

**IBID-p. Xvi**

508.

This piece of fiction is an urgent, encouraging appeal for its readers to abandon 'unrealisable fantasies' for the actual deep pleasures 'real life' can afford.

**IBID-p. Xxii**

509.

Bursting with the belated eloquence of the inarticulate.

**IBID-p. 92**

510.

Tradition is not only a handing-down or process of benign transmission; it is also a conflict between past genius and present aspiration, in which the prize is literary (*or artistic*) survival or canonical inclusion.

**Bloom, Harold – *The Western Canon* p. 8**

511.

In Freud, flight is the metaphor for repression, for unconscious, yet purposeful forgetting.

**IBID-p. 17**

512.

I couldn't believe it. Guthrie had such a grip on things. He was so poetic and tough and rhythmic. There was so much intensity, and his voice was like a stiletto.

**Dylan, Bob – *Chronicles* p. 244**

513.

The songs themselves, his repertoire (Guthrie), were really beyond category. They had the infinite sweep of humanity in them. Not one mediocre song in the bunch. Woody Guthrie tore everything in his path to pieces. For me it was an epiphany, like some heavy anchor had just plunged into the waters of the harbour.

**IBID-p. 244**

514.

The universe is not on the side of civilisation; and that a life combining order with happiness is something men must win for themselves in continual struggle with an unsympathetic environment.

**Euripides - *Medea, Hecabe, Electra, Heracles* p. 9**

515.

The tendency of revenge to be more wicked than the crime which provoked it, and thus forfeit sympathy and the claim to justice.

**IBID-p. 9**

516.

O miserable mother, to destroy your own increase, murder the babes of your body. (*Medea*)  
**IBID-p. 56**

517.

My heart is dead now, there is no heart left to suffer. (*Hecabe*)  
**IBID-p. 87**

518.

A crime without a name; a sacrilege; an act outstripping speech, or wonder, or endurance  
**IBID-p. 84**

519.

We take the cake. (*Only phrase of Aristophanes to make it into English*)  
**Aristophanes - *The Wasps, The Poet & the Women, The Frogs* p. 100**

520.

I find naturalism very boring and Australia is bogged down in naturalism in all directions.  
**White, Patrick – *Collected Plays Vol. 2* p. Xi**

521.

My work is not a piece of writing designed to meet the taste of an immediate public, but was done to last forever.  
**Thucydides - *The History of the Peloponnesian Wars* p. 48**

522.

That fact is that when great prosperity comes suddenly and unexpectedly to a state, it usually breeds arrogance; in most cases it is safer for people to enjoy an average amount of success, rather than something which is out of all proportion; and it is easier, I would say, to ward off hardship than to maintain happiness. (*Cleon's speech*)  
**IBID-p. 215**

523.

Cities and individuals alike, all are by nature disposed to do wrong, and there is no law that will prevent it. (*Diototus' speech*)  
**IBID-p. 220**

524.

But war is a stern teacher; in depriving them of the power of easily satisfying their daily wants, it brings most people's minds down to the level of their actual circumstances. (*I.e. barbarism*)  
**IBID-p. 242**

525.

The characters in these sketches and monologues are imaginary. That is to say, they are accurately based on real people who have never lived.  
**Humphries, Barry - *A Nice Night's Entertainment* p. 1**

526.

One is the extraordinary success achieved in the nineteenth century by all the leading states in the world in the disarmament of their people. In other words, they granted a monopoly over the means of coercion to their own agencies.

**Hobsbawn, Eric, - *The New Century* p. 33**

527.

Voluntary obedience to the state has been an essential element in the capacity to mobilise populations (for war) and also of democratisation.

**IBID-p. 33/34**

528.

If the only ideal for men and women is the pursuit of happiness through the attainment of material assets, then humanity is a diminished species.

**IBID-p. 160**

529.

As early as the Persians he (Aeschylus) had portrayed the Greek victory as a triumph over the barbarian latent in themselves, the hubris that united the invader and the native tyrant as targets of the gods. Their downfall, like the downfall of Agamemnon, called not only for exaltation but for compassion and lasting self-control.

**Aeschylus - *The Oresteia* p. 14**

530.

Zeus...lays down as law that we must suffer, suffer into truth.

**IBID-p. 16**

531.

Perhaps no paradox inspired Aeschylus more than the bond between ΠΑΘΟΣ & ΜΑΘΟΣ, suffering and its significance. That bond is life itself...pain becomes a stimulus and a gift.

**IBID-p. 16**

532.

Through Dionysus, in other words, men might be restored, not by escaping their nature but by embracing it, not by expiating their guilt but by exercising it constructively.

**IBID-p. 18**

533.

Aeschylus presents our lives not only as a painful series of recognitions but as an initiation into stronger states of consciousness. Perhaps most great tragedy conveys this double thrust of shattering and confirmation.

**IBID-p. 20**

534.

The Furies, once an expedition sent to Troy, are assaults within the brain.

**IBID-p. 66**

535.

Through the Furies the language of Aeschylus suffers into truth, ΠΑΘΟΣ into ΜΑΘΟΣ, more genuine for every mark it bears. Their song is a mimesis, a re-creation of pain that redeems pain with meaning. The Furies are artists of pain. They are the pangs of conscience that give rise to self-fulfilment.

**IBID-p. 88**

536.

The chains of revenge are not so much broken as they are wedded into the bonds of justice.

**IBID-p. 90**

537.

Struggle is salvation, as Nietzsche would say.

**IBID-p. 93**

538.

Until we give back to the black man just a bit of the land that was his and give it back without provisos, without strings to snatch it back, without anything but complete generosity of spirit in concession for the evil we have done to him – until we do that – we shall remain what we have always been so far, a people without integrity, not a nation but a community of thieves.

**Rintoul, Stuart - *The Wailing: A National Black Oral History* p. 12**

539.

The essence of racism...is the rejection of the person; the assimilation of the individual to the collective; the assignment of praise or blame, reward or punishment, respect or contempt on the basis of some real or alleged, or imagined tendency of the collective as a collective.

**Robertson, Daniel in Brunton, Ron - *Black Suffering, White Guilt: Aboriginal disadvantage & the Royal Commission into Deaths in Custody* p. 43**

540.

Culture commonly tends to be seen as something which is sui generis, a shared and bounded entity existing over and above, and in some ways independent of, the individuals who live and transmit it. Thus most people find it possible to talk about the 'destruction' or 'loss' of a culture, whether or not any individuals have died.

**IBID-p. 45**

541.

Death rates for Aborigines in custody were very similar to death rates for non-Aborigines in custody...for those Aborigines who had come in contact with the law, the risk of death might actually be greater outside custody...the age-adjusted rate of Aborigines in police cells was 29 times the non-Aborigine rate.

**IBID-p. 5/6**

542.

Culture is not a real thing but an intellectual construct produced by scholars attempting to delimit extremely complex, diverse and imperfectly understood phenomena.

**IBID-p. 46**

543.

The only discriminatory laws which apply in Australia are those which favour – or are intended to favour – Aborigines.

**Senator Peter Walsh in IBID-p. 26**

544.

It is illegitimate to suggest that some cultures, traditions or values may be more desirable or appropriate than others. (*Cultural relativism?*)

**IBID-p. 47**

545.

The noble savage stereotype is questioned in the national report, but its own portrayal of pre – 1788 Aboriginal life is a classic example of the genre, designed to appeal to western yearnings for community, identity, stability, authority and environmental wisdom.

**IBID-p. 17**

546.

The anthropological bias towards what Kessing has termed 'radical otherness' has resulted in a situation where Aboriginal involvement in Christianity remains a neglected subject.

**IBID-p. 49**

547.

The belief that people can be harmed by the ability of others to manipulate the supernatural also fosters a climate of distrust which undermines the capacity for effective cooperation outside narrowly defined kin or country groups.

**IBID-p. 55**

548.

Our victimisation itself has been our primary source of power in society – the basis of our demands for redress. The paradoxical result of relying on this source of power is that it rewards us for continuing to see ourselves as victims of a racist society and implies that opportunity itself is something to be given instead of taken. This...generates a victimised self-image, curbs individualism and initiative, diminishes our sense of possibility, and contributes to our inertia. Uplift can only come when many millions of blacks seize the possibilities inside the sphere of their personal lives and use them to move themselves forward.

**Steele, Shelby in IBID-p. 59**

549.

When I started at Uni I'd say I was doing history and people would automatically say, 'Aboriginal history?'...And it just got to me.

**Ross, Duane in IBID-p. 62/3**

550.

Aboriginal suffering is a valuable 'resource' that can be colonised by a wide range of individuals for their own ends.

**IBID-p. 63**

551.

Attwood's basic premise is that at contact the Australian indigenous people had no idea of themselves as a unified group.

**Russell, Lynette - *Savage Imaginings* p. Xi**

552.

(Of the exhibition of Aboriginal people at the colonial and Indian exhibitions in the late nineteenth century): These displays, along with an analysis of American and European freak shows (where mentally deficient or abnormal people were frequently referred to as Australian Aborigines), develop the argument that the indigenous Australians came to be depicted as the quintessential 'other' throughout much of the colonial world.

**IBID-p. Xiii**

553.

In grief, she reminded herself, you become adult; you have entered the world.

**Tsiolkas, Christos - *Dead Europe* p. 404**

554.

A fact is like a sack, it won't stand up until you put something in it.

**Carr, E. H. - *What is History?* p. 11**

555.

The belief in a hard core of historical facts existing objectively and independently of the interpretation of the historian is a preposterous fallacy.

**IBID-p. 12**

556.

The history we read...though based on facts, is, strictly speaking, not factual at all, but a series of accepted judgments.

**IBID-p. 14**

557.

Ignorance is the first requisite of the historian, ignorance which simplifies and clarifies, which selects and omits.

**Strachey, L. in IBID-p. 14**

558.

All history is 'contemporary history' (Croce). (Meaning) that the main work of the historian is not to record but to evaluate, for, if he does not evaluate how can he know what is worth recording?

**IBID-p. 21**

559.

The facts of history do not exist for any historian until he creates them.

**IBID-p. 21**

560.

All history is the history of thought.

**Collingwood, R in IBID-p. 22**

561.

(History is) a hard core of interpretation surrounded by a pulp of disputable facts.

**IBID-p. 22**

562.

The historian is engaged in a continuous process of moulding his facts to his interpretation and his interpretation to his facts.

**IBID-p. 29**

563.

Suicide is the only perfectly free act open to individual man; every other act involves in one way or another his membership of society.

**IBID-p. 32**

564.

The great man of the age is one who can put into words the will of his age, tell his age what its will is, and accomplish it. What he does is the heart or essence of his age; he actualises his age.

**Hegel, G in IBID-p. 54**

565.

(History is)...the record of what one age finds worthy of note in another.

**Burckhardt, J in IBID-p. 55**

566.

The facts of history cannot be purely objective, since they become facts of history only in virtue of the significance attached to them by the historian. Objectivity in history – if we are still to use the conventional term – cannot be an objectivity of fact, but only of relation, of the relation between fact and interpretation, between past, present and future.

**IBID-p. 120**

567.

It is only the simplest kind of historical statement that can be adjudged absolutely true or absolutely false...the historian does not deal in absolutes of this kind.

**IBID-p. 120**

568.

Historians imagine the past and remember the future.

**Namier, L in IBID-p. 123**



569.

A clue to this problem of facts and values is provided by our ordinary use of the word 'truth' – a word which straddles the world of facts and the world of values, and is made up of both.

**IBID-p. 131**

570.

History, says Burckhardt, is the break with nature caused by an awakening of consciousness.

**IBID-p. 134**

571.

Descartes, who first established man's position as a being who can not only think, but think about his own thinking, who can observe himself in the act of observing.

**IBID-p. 134**

572.

In Marx's final synthesis, history meant three things...the motion of events in accordance with objective, and primarily economic laws; the corresponding development of thought through a dialectical process; and corresponding action, in the form of the class struggle, which reconciles and unites the theory and practice of revolution.

**IBID-p. 136**

573.

He (Freud) has always been attacked by the Marxists for approaching what are really social problems from the standpoint of the individual.

**IBID-p. 139**

574.

The primary function of reason, as applied to man in society, is no longer merely to investigate, but to transform; and this heightened consciousness of the power of man to improve the management of his social, economic and political affairs by the application of rational processes seems to me one of the major aspects of the twentieth century revolution.

**IBID-p. 142**

575.

Hitting below the intellect.

**Wilde, O. in IBID-p. 145**

576.

The branding of working men of spirit, who rebel against conditions of slavery and degradation as 'lawless elements', 'terrorists' is an ever recurring pattern of history, for men banded to fight in unions just as men banded to gain their nation's independence.

**Mackie, Pat - *Mount Isa: The Story of a Dispute* p. 45**

577.

We had 1,300 underground miners being watched by 756 'supervisors'.

**IBID-p. 5**

578.

I despise nobody, least of all because of their intellect or education, because nobody can determine not to become a fool or a criminal – because if our circumstances were the same we should surely all become the same, and our circumstances lie beyond our control. Intellect is, after all, only a very small aspect of our spiritual being and education only an arbitrary form of it.  
**Buchner, Georg – *Woyzeck* – p. Xii**

579.

Woyzeck defends himself by not defending himself. By raising a terrible protest through his very powerlessness.  
**Kerr, A. in *IBID*-p. Xii**

580.

The presentation of the doctor, the captain, the drum-major etc. as un-named types devoid of psychology, foreshadows the gentlemen-in-black, the cashier, the son and all the anonymous figures of expressionism and beyond it, of Brecht.  
***IBID*-p. Xiii**

581.

Buchner's technique anticipates Brecht's distinctions between 'Aristotelian theatre' (one scene leading to another; growth) and his own Epic theatre (each scene on its own; montage).  
***IBID*-p. Xiii**

582.

Where the structure of traditional drama reinforced a sense of inevitability by presenting events leading inexorably from exposition to catastrophe, the episodic structure points to the arbitrary nature of events. In Brecht this contains the anti-tragic implications that the events are unnecessary and subject to change, where in Buchner the very arbitrariness cruelly reinforces the tragic sense.  
***IBID*-p. Xiii**

583.

That Woyzeck kills the person he most loves is disturbing enough; that what drives him to this act is seen only in fragmented glimpses and not as a clearly ordered development is fearful. It is the silence that terrifies.  
***IBID*-p. Xiv**

584.

Woyzeck screams out his protest, 'why don't you blow the sun out, God? Let everything fall over itself in lewdness. Flesh, filth, man, woman, human, animal – they all do it in the open day, do it on the back of a hand like flies.'  
***IBID*-p. Xiv**

585.

That vague ghost democracy  
**Marr, David (ed) - *Letters: Patrick White* p. 57**

586.

I think time and motion have rubbed all the nationality out of me.

**IBID-p. 60**

587.

Lunacy is richer than reason in a world in which reason has become lunatic.

**IBID-p. 73**

588.

Any manner of life is led in the cage; to pursue another is, as far as I can see, merely to exchange the cage.

**IBID-p. 77**

589.

He remains only an outline, like a man in a novel by a woman.

**IBID-p. 77**

590.

I am trying to think what I do when I find myself in the worst kind of impasse. I think probably I fall back on objects, not possessions, but the ordinary objects of daily acceptance. They are extraordinarily solid, or matter-of-fact, and consoling.

**IBID-p. 77**

591.

(On the play – *The Shifting Heart*): As a sermon it is excellent, and should be heard by all those Australians who, unfortunately, will not hear it. As a play I found it ineffably boring...we are building up a tradition of shouting to disguise the lack of tension, and that together with the dollops of backyard sentimentality, and the realistic framework, makes me very depressed.

**IBID-p. 126**

592.

Athens is much changed – it has lost a lot of the village atmosphere which I so much liked, but it has still got the ability to squeeze my stomach into a ball, and to make me sing as I walk through the streets. I know of no other place in the world which does this sort of thing for me.

**IBID-p. 136**

593.

How right I am about families, if I am wrong about everything else. I am glad I have never allowed myself to submit to my particular octopus.

**IBID-p. 140**

594.

Anti-communism is a lousy substitute for democracy.

**IBID-p. 306**

595.

I feel more and more that creative activity in the arts is very closely connected with sexual activity, and that an awful lot of the insights I have had have come from that source. It isn't necessary to 'sleep around' but to investigate the variety of regularity.

**IBID-p. 339**

596.

My imagination is a monastery and I am its monk.

**Keats, W in IBID-p. 346**

597.

I don't want to go around, pretending to be myself.

**Larkin, P. in IBID-p. 526/7**

598.

A lot of people seem to think that anybody who is creative is free, whereas to be an artist of any kind, if you really practice your art, you are totally enslaved, worse even than a mother of six children.

**IBID-p. 443**

599.

We are going to drown in nineteen centuries of shit.

**Flaubert, G. in IBID-p. 530**

600.

Nobody ever believes that inside an old woman there's a young girl waiting.

**White, Patrick - *Memoirs of Many in One* p. 47**

601.

Forget the means in a mean world; it is the end that matters.

**IBID-p. 167**

602.

The mystery of life is not solved by success, which is an end in itself, but in failing in perpetual struggle, in becoming.

**PW in Joyce, Clayton - *Patrick White: A Tribute* p. 47**

603.

There is another world, but it is this one.

**IBID-p. 48**

604.

What shocks the virtuous philosopher delights the chameleon poet.

**Keats, W in IBID-p. 5**

605.

Patriotism is a lively sense of collective responsibility. Nationalism is a silly cock crowing on its own dunghill.

**Aldington, R. in IBID-p. 6**

606.

I was sure I was going to die – but recovered as from all the cups of vinegar I have been forced to drink in later life.

**PW in Marr, David - *Patrick White: A Life* p. 57**

607.

What she was, was much better than what she aimed to be.

**IBID-p. 83**

608.

What mattered to him were the more difficult truths found in the gap between what humans pretend to be and what they are.

**IBID-p. 102**

609.

Nor do artists break free once and for all: breaking free is what artists must do again and again, despite the pain, despite the cost, always breaking free and moving to fresh ground.

**IBID-p. 134**

610.

I watched the snowflakes of melodrama scud past the windows and vanish at once on making contact with the barren hillside, on its summit a whitewashed chapel, that recurring symbol of Greek masochism. I was happy in the sense that I had reached my promised land.

**IBID-p. 229**

611.

No man ever really leaves the breast. That's our weapon. The softest weapon in the world.

**IBID-p. 252 (*The Ham Funeral*)**

612.

It is impossible to do away with the law of suffering, which is the one indispensable condition of our being. Progress is to be measured by the amount of suffering undergone...the purer the suffering the greater the progress. (*But how to measure purity of suffering?*)

**Gandhi, M. in IBID-p. 311**

613.

Possibly all art flowers more readily in silence

**IBID-p. 328**

614.

The women like uncooked dough, the men so often suggestive of raw veal.

**IBID-p. 346**

615.

I don't write for love, because my writing seems to be a disease for which there is no cure.

**IBID-p. 349**

616.

Incidentally two words I never want to hear again are 'decision' and 'challenge'. (*I bet he loved 'workshop' and 'closure' too*).

**IBID-p. 358**

617.

We have to keep diaries to remember what's pleasant; it is the unpleasant things which stick in the mind.

**O'Neill, E. in IBID-p. 436**

618.

Sensuality won't save anybody's marriage, although it is a very agreeable side dish.

**IBID-p. 512**

619.

The many whores of White's fiction are saints who pursue in bed and on street corners their vocation: they are the nuns of relief. ('Sex offers relief from lust!')

**IBID-p. 512**

620.

Love is service.

**IBID-p. 512**

621.

Australia seems to be suffering from a sickness called seminar...much as I enjoy conviviality, I suspect more literature plops from the solitary bottle, than out of the convivial flagon.

**IBID-p. 590**

622.

Her smile remained a symbol of emotion, not emotion.

**PW in Hewitt, Heather - *Patrick White, Painter Manqué* p. 16**

623.

(A reason for excluding instruction from among the purposes of art): Like Shelley, he spoke of the true and the beautiful and left out the good.

**Ellmann, Richard - *James Joyce* p. 60**

624.

The epiphany was the sudden 'revelation of the whatness of a thing', the moment in which 'the soul of the commonest object...seems to us radiant'.

**Joyce, J in IBID-p. 83**

625.

Rome reminds me of a man who lives by exhibiting to travellers his grandmother's corpse.

**Joyce, J in IBID-p. 225**

626.

His method of composition was very like T.S. Eliot's, the imaginative absorption of stray material.

**IBID-p. 250**

627.

As an artist I am against every state. Of course I must recognise it, since indeed in all my dealings I come into contact with all its institutions. The state is concentric, man is eccentric.

**Joyce, J in IBID-p. 446**

628.

There are only two forms of love in the world, the love of a mother for her child and the love of a man for lies.

**Joyce, J in IBID-p. 293**

629.

I don't care a damn what you say of me as long as it is literature.

**Joyce, J in IBID-p. 278**

630.

A writer should never write about the extraordinary, that is for the journalist.

**Joyce, J in IBID-p. 457**

631.

In the particular is contained the universal.

**Joyce, J in IBID-p. 504**

632.

If the fool would persist in his folly, he would become wise.

**Blake, W in IBID-p. 225**

633.

Sleep is the great democratizer: in their dreams people become one. Nationalities lose their borders, levels of discourse and society are no longer separable, time and space surrender their demarcations. All human activities begin to fuse into all other human activities, printing a book into bearing a baby, fighting a war into courting a woman. By day we attempt originality; by night plagiarism is forced upon us.

**Joyce, J in IBID-p. 716**

634.

John Lennon's magnificent song (*Imagine*) is sometimes performed in America with the phrase 'and no religion too' expurgated. One version even has the effrontery to change it to 'and one religion too'.

**Dawkins, Richard - *The God Delusion* p. 2**

635.

When one person suffers from a delusion it's called insanity; when many people suffer from a delusion it's called religion.

**Pirzig, R. in IBID-p. 5**

636.

No, I don't know that atheists should be considered as citizens, nor should they be considered patriots. This is one nation under God. (*Imagine replacing 'atheist' with 'Jew', 'Muslim', 'black'*)

**Bush, George (senior) in IBID-p. 43**

637.

Can omniscient God, who  
Knows the future, find  
The omnipotence to  
Change his future mind

**Owens, Karen in IBID-p. 78**

638.

We have names for people who have many beliefs for which there is no rational justification. When the beliefs are extremely common we call them 'religious'; otherwise, they are likely to be called 'mad', 'psychotic' or 'delusional'...clearly there is sanity in numbers.

**Harris, Max in IBID-p. 88**

639.

Robert Gilgooly shows how all the essential features of the Jesus legend, including the star in the east, the virgin birth, the veneration of the baby by kings, the miracles, the execution, the resurrection, and the ascension are borrowed – every last one of them – from other religions in existence in the Mediterranean and near east region.

**IBID-p. 94**

640.

God and country are an unbeatable team; they break all records for oppression and bloodshed.

**Brunel, Luis in IBID-p. 94**



641.

I do not believe there is an atheist in the world who would bulldoze Mecca – or Chartres, York Minster or Notre Dame, the Shwe Dagon, the temples of Kyoto or, of course, the Buddhas of Bamiyan. As the Nobel Prize winning physicist Steven Weinberg said, 'religion is an insult to human dignity. With or without it, you'd have good people doing good things and evil people doing evil things. But for good people to do evil things, it takes religion.' Pascal said something similar: 'Men never do evil so completely and cheerfully as when they do it from religious conviction'.

**IBID-p. 249**

642.

Those who can make you believe in absurdities can make you commit atrocities.

**Voltaire in IBID-p. 306**

643.

I do not fear death. I have been dead for billions of years before I was born, and had not suffered the slightest inconvenience from it.

**Twain, Mark in IBID-p. 354**

644.

Mrs. Dunn sucked her teeth.

**White, Patrick - *The Solid Mandala* p. 11**

645.

Mrs. Dunn was so shaken that her upper plate was prized from her jaw and lay for a moment with its mate.

**IBID-p. 18**

646.

Yet, here they were, the two human creatures, depending on habit for substance as they drifted through.

**IBID-p. 24**

647.

He hated it. He could have thrown away the fat parcel of his imbecile brother's hand.

**IBID-p. 29**

648.

...While Waldo himself was loving his own moustache with the tip of his tongue.

**IBID-p. 73**

649.

For Arthur sensed on his way through life that only the very clever or the very stupid can dare to be dishonest.

**IBID-p. 250**

650.

Love, he had found, was more acceptable to some when twisted out of its true shape.

**IBID-p. 280**

651.

He wrote his poems too, on mornings full of sun and blue dogs scratching at their fleas. Though why he wrote, or for whom, he could not have told, nor would he have shown. But sat with the pencil, the paper on his knee. He wrote the poem of the daughter he had never had, and of the wives he carried inside him. The writing of the poems was the guiltiest act he had performed since staring to look up the dictionaries, to read the books, his mind venturing through the darkened theatre in which the gods had died in the beginning.

**IBID-p. 290**

652.

The truth is that many who claim to be transformed by Christ's love are deeply, even murderously intolerant of criticism. While we may want to ascribe this to human nature, it is clear that such hatred draws considerable support from the bible. How do I know this? The most disturbed of my correspondents always cite chapter and verse.

**Harris, Max - *Letter to a Christian Nation* p. vii**

653.

According to a recent Gallup poll, only 12% of Americans believe that life on earth has evolved through a natural process, without the interference of a deity. The same Gallup poll revealed that 53% of Americans are actually creationists. This means that despite a full century of scientific insights attesting to the antiquity of life and the greater antiquity of the earth, more than half our neighbours believe the entire cosmos was created six thousand years ago. That is, incidentally, about one thousand years after the Sumerians invented glue. Those with the power to elect our presidents and congressmen – and many who themselves get elected – believe that dinosaurs lived two-by-two on Noah's Ark, that light from distant galaxies was created en-route to the earth, and that the first members of our species were fashioned out of dirt and divine breath, in a garden with a talking snake, by the hand of an invisible god. Among developed nations, America stands alone in these convictions. Our country now appears, as at no other time in our history, like a lumbering, bellicose, dim-witted giant. Anyone who cares about the fate of civilisation would do well to recognise that the combination of great power and great stupidity is simply terrifying, even to one's friends.

**IBID-p. X/Xi**

654.

The truth is, you know exactly what it is like to be an atheist with the respect to the beliefs of Muslims.

**IBID-p. 7**

655.

Questions of morality are questions about happiness and suffering. This is why you and I do not have moral obligations to rocks.

**IBID-p. 8**

656.

In fact, 'atheism' is a term that should not even exist. No-one ever needs to identify himself as a 'non-astrologer', or a 'non-chemist'...Atheism is nothing more than the noises reasonable people make in the presence of unjustified religious beliefs.

**IBID-p. 51**

657.

It is time we recognised the boundless narcissism and self-deceit of the saved. It is time we acknowledged how disgraceful it is for the survivors of a catastrophe to believe themselves spared by a loving god, while the same god drowned infants in their cribs.

**IBID-p. 54**

658.

The writers of Luke and Matthew, for instance, declare that Mary conceived as a virgin, relying on the Greek rendering of Isaiah 7:4. The Hebrew text of Isaiah uses the word 'alma' however, which simply means 'young woman', without any implication of virginity. It seems all but certain that the dogma of the virgin birth, and much of the Christian world's anxiety about sex, was a product of a mistranslation from the Hebrew.

**IBID-p. 58**

659.

One of the monumental ironies of religious discourse can be appreciated in the frequency with which people of faith praise themselves for their humility, while condemning scientists and other non-believers for their intellectual arrogance. There is, in fact, no world view more reprehensible in its arrogance than that of a religious believer: 'the creator of the universe takes an interest in me, loves me, approves of me, and will reward me after death; my current beliefs, drawn from scripture, will remain the best statement of truth until the end of the world; everyone who disagrees with me will spend eternity in hell...' An average Christian in an average church, listening to an average Sunday sermon has achieved a level of arrogance simply unimaginable in scientific discourse – and there are some extraordinarily arrogant scientists.

**IBID-p. 74/5**

660.

The biologist J.B.S. Halding is reported to have said that, if there is a god, he has 'an inordinate fondness for beetles'.

**IBID-p. 75/6**

661.

It is curious that prayer is only ever believed to work for illness and injuries that can be self-limiting. No-one, for instance, ever seriously expects that prayer will cause an amputee to regrow a missing limb. Why not? Salamanders manage this routinely, presumably without prayer.

**IBID-p. 78**

662.

In response...many sensible people advocate something called religious tolerance. While religious tolerance is surely better than religious war, tolerance is not without its problems. Our fear of provoking religious hatred has rendered us unwilling to criticize ideas that are increasingly maladaptive and patently ridiculous. It has also obliged us to lie to ourselves...about the compatibility between religious faith and scientific rationality.

**IBID-p. 80**

663.

Clearly it is time we learned to meet our emotional needs without embracing the preposterous.

**IBID-p. 88**

664.

So many biologists who were convinced of evolutionary change invoked the newly discovered phenomenon of mutation as a mechanism for the origin of new species. They suggested that only one or a few mutational changes could produce individuals of a new species...this idea proved to be wrong.

**Goldsmith & Zimmermann - *Biology, Evolution & Human Nature* p. 106**

665.

Here then, are the minimal requirements for natural selection...a population of replicating entities that differ from one another in a heritable property that influence their reproductive success.

**IBID-p. 183**

666.

The best known of these mistakes is social Darwinism, a nineteenth century theory of social change that saw inequities in wealth and power within and between societies as a result of differential survival of those who are the most skilled, creative and adaptable.

**IBID-p. 316**

667.

It seems to me that there is no unfairness in punishing people for their misfortunes, or rewarding them for their sheer good luck; it is the normal condition of human life that this should be done, and no right-minded person will complain of being subjected to the common treatment. There is no alternative open to us. It is idle to say that men are not responsible for their misfortunes. What is responsibility? Surely to be responsible means to be liable to have to give an answer should it be demanded, and all things which live are responsible for their lives and actions should society see fit to question them through the mouth of its authorized agent.

*(I think Thatcher must have read this but missed the irony!)*

**Butler, Samuel – *Erewhon* p. 81**

668.

But man is a desperately conservative creature, and the extravagant novelty of this outrage upon his purse distressed his sensibilities.

**Conrad, Joseph – *Nostramo* p. 58**

669.

But in reality they discussed it because the sentiment of love can enter into any subject and live ardently in remote places.

**IBID-p. 62**

670.

Action is consolatory. It is the enemy of thought and the friend of flattering illusions. Only in the conduct of our action can we find the sense of mastery over the fates.

**IBID-p. 66**

671.

Of course, government in general, any government anywhere, is a thing of exquisite comicality to a discerning mind.

**IBID-p. 135**

672.

There is a curse of futility upon our character: Don Quixote and Sancho Panza, chivalry and materialism, high sounding sentiments and a supine morality, violent efforts for an idea and a sullen acquiescence in every form of corruption.

**IBID-p. 149**

673.

The value of a sentence is in the personality which utters it, for nothing new can be said by man or woman.

**IBID-p. 157**

674.

It seemed to him that every conviction as soon as it became effective turned into that form of dementia the gods send upon those they wish to destroy.

**IBID-p. 173**

675.

There is no peace and no rest in the development of material interests. They have their law and their justice, but it is founded on expediency, and is inhuman; it is without rectitude, without the continuity and the force that can be found only in a moral principle.

**IBID-p. 419**

676.

It was a colossal and lasting success; and love was only a short moment of forgetfulness, a short intoxication, whose delight once remembered, with a sense of sadness, as if it had been a deep grief lived through.

**IBID-p. 427**

677.

He fastened his eyes upon the hollow of her white throat, which had the invincible charm of things young, palpitating, delicate and alive.

**IBID-p. 438**

678.

Artistic effort always pays heavily for finding its tragedies in the forced adaptation of human instincts to rusty and irksome moulds that do not fit them.

**Hardy, Thomas - *Jude the Obscure* p. viii**

679.

And so, standing before the aforesaid officiator, the two swore that at every other time of their lives till death took them, they would assuredly believe, feel and desire precisely as they had believed, felt and desired during the preceding weeks. What was as remarkable as the undertaking itself was the fact that nobody seemed at all surprised at what they swore.

**IBID-p. 64**

680.

There's sommat in our blood that won't take kindly to the notion of being bound to do what we do readily enough if not bound. That's why you ought to have harkened to me, and not ha' married.

**IBID-p. 77**

681.

She's his – from lips to heel

**IBID-p. 262**

682.

Religion is, in fact, an intrinsic and distinctive trait of human nature. It is human beings' necessary response to the challenge of the mysteriousness of the phenomena that he encounters in virtue of his unique human faculty of consciousness.

**Toynbee, Arnold - *Mankind and Mother Earth* p. 4**

683.

This (moon landing) has been a magnificent feat of science applied to technology, but it has been a still more notable feat of sociality, considering that, so far, human beings have been far less successful in managing their relations with each other than they have been in mastering the non-human part of nature.

**IBID-p. 7**

684.

The distinctly human enormity that is dying hardest is murder in the ritual form of human sacrifice...sovereign states have been mankind's paramount objects of worship during the last five thousand years; and these are goddesses which have demanded and received hecatombs of human sacrifices. Sovereign states go to war with each other, and in war they require the choicest of their young male subjects to murder the subjects of the 'enemy' state at the risk of themselves being murdered by their intended victims. Till within living memory, all human beings except a few small minorities...have looked upon killing and being killed in war as being not only legitimate, but meritorious and glorious.

**IBID-p. 12/13**

685.

Living, as he does live, in the biosphere and in the spiritual world simultaneously, man is truly an amphibian.

**IBID-p. 19**

686.

A conscious being can be virtuous besides being able to be wicked; a non-conscious being cannot either be wicked or virtuous. For a non-conscious being the ethical distinction between wickedness and virtuousness does not, and cannot exist. Ethics first appeared in the biosphere simultaneously with consciousness. Together, consciousness and ethics constitute a mode of existence – the spiritual mode – which had not been represented in the biosphere previously.

**IBID-p. 21**

687.

Another expression of agricultural religion...was the myth and ritual of the god who dies at the harvest but comes to life again when the shoots of next year's crop appear above ground (e.g. Baal, Adonai, Osiris, Tammuz, Attis). The myth of a dying god must have a common origin.

**IBID-p. 129**

688.

Apparently Yahweh was now identified with Olympian Zeus, and he was perhaps represented in the temple by a statue that may have been a portrait of Antiochus himself as 'the God Manifest' ('Epiphanes').

**IBID-p. 261**

689.

Christianity was an offshoot of Judaism, and it had inherited Judaism's traditional dislike of compromise.

**IBID-p. 340**

690.

The Cistercian monks employed workers who were lay brothers, that is, second-class members of the order. The Cistercians made the wilderness produce iron and wool. In achieving this economic success they sowed the seeds of the capitalist system of production.

**IBID-p. 443**

691.

Technology is the only field of human activity in which there has been progression...there has been no corresponding advance in human sociality, though advances in this field have been called for by the changes in social conditions that have been imposed upon mankind by its technological progress.

**IBID-p. 590**

692.

Thus social injustice and war were the price of collective affluence. These two congenital social maladies of civilisation still afflict mankind today. (*Toynbee advocates global government comprising village-sized cells.*)

**IBID-p. 591**

693.

The last expression of mountain streams as they jabbered in the swollen throat of the river running down into the free translation of the sea.

**Williams, Niall - *As it is in Heaven* p. 157**

694.

Healthy wolves and healthy women share certain psychic characteristics: keen sensing, playful spirit, and a heightened capacity for devotion. Wolves and women are relational by nature, inquiring, possessed of great endurance and strength. They are deeply intuitive, intensely concerned with their young, their mate, their pack. They are experienced in adapting to constantly changing circumstances; they are fiercely stalwart and very brave.

**Estes, C. P - *Women who run with the Wolves* p. 4**

695.

Even the most repressed woman has a secret life, with secret thoughts and secret feelings, which are lush and wild, that is, natural. Even the most captured woman guards the place of the wildish self, for she knows intuitively that someday there will be a loophole, an aperture, a chance, and she will hightail it to escape.

**IBID-p. 10**

696.

As in all art, she resides in the guts, not in the head.

**IBID-p. 12/13**

697.

No living creature is naturally greedy, except from fear of want – or in the case of human beings, from vanity, the notion that you're better than people if you can display more superfluous property than they can.

**Moore, Thomas - *Utopia* p. 61**

698.

The dark down straggling like an indecision on his upper lip.

**White, Patrick – *Riders in the Chariot* p. 105**

699.

Pleasure is a shocking word in societies where the most luxurious aspirations are disguised as humble, moral ones.

**IBID-p. 19**

700.

Never before had she seen her mistress stark naked, and the latter's flesh was grey. Anyone less compassionate might have recoiled from the sac of the slack, sick spider, slithering out of its disguise of silk.

**IBID-p. 250**



701.

He was a soggy man, reminiscent of grey bread.

**IBID-p. 317**

702.

There is nothing comforts like worn opinions.

**IBID-p. 369**

703.

Outside, humidity and conformity remained around 93.

**IBID-p. 382**

704.

After a certain age there was really little more rest in sleep than in waking. The great difference, or doubtful advantage, was that in sleep you were planned for, in life you planned.

**White, Patrick – *The Cockatoos* p. 46**

705.

Nesta in one of the more convulsive attitudes of love: a great jack-knife of sprung flesh, the saucered rump, breasts heaving and plopping like a pot of porridge come to the boil.

**IBID-p. 58**

706.

True nakedness of self – the ‘suffering’ of existence and the ‘fertile’ insights which accompany this – surfaces only at the instant one steps out of one particular habit before escaping into another. These ‘periods’ of transition that separate consecutive adaptations...represent the perilous zones in the life of the individual, dangerous, precarious, painful, mysterious and fertile, when for a moment the boredom of living is replaced by the suffering of being.

**Samuel Beckett in Gordon, Lois - *The World of Samuel Beckett* p. 48**

707.

He never disparages anyone, for he seems unaware of the hygienic function of spite.

**IBID-p. 1**

708.

Both (Joyce & Beckett) gave heroic consequence to the common person; both made the ordinary extraordinary. Each removed human kind from its traditionally heroic backdrop and, however unsavory the new and true environment, each displayed the nobility of ordinary people transcending their own ingloriousness.

**IBID-p. 81**

709.

The writer expresses, he does not communicate. The plain reader be damned.

**Samuel Beckett in IBID-p. 58**

710.

(Art) is the desperate act of men...convinced of the rottenness of our civilisation.

**Samuel Beckett in IBID-p. 118**

711.

Action isn't life, it's a way of ruining your strength, it's a constant state of nerves. Morality is a brain disorder.

**Rimbaud & Mapplethorpe - *A Season in Hell* p. 61**

712.

A woman must have money and a room of her own if she is to write fiction.

**Woolf, Virginia – *Selected Works* p. 565 (*A Room of Her Own*)**

713.

Making a fortune and bearing thirteen children – no human being could stand it.

**IBID-p. 577**

714.

Money dignifies what is frivolous if unpaid for.

**IBID-p. 603**

715.

For masterpieces are not single and solitary births, they are the outcome of many years of thinking in common, of thinking by the body of the people, so that the experience of the mass is behind the single voice.

**IBID-p. 603/6**

716.

One doesn't want people after fifty; one doesn't want to go on telling women they are pretty; that's what most men at fifty would say.

**IBID-p. 179 (*Mrs. Dalloway*)**

717.

We are multiple, dispersed across many different zones of our being. We want, sometimes very painfully, to bring our parts into coherent relation with each other and in some moments of peace can feel we have achieved this.

**Virginia Woolf in Mepham, J - *Virginia Woolf: A Literary Life* p. Xv**

718.

To grow up involves structures of personality that allow desire to coexist with reality within the contingencies of adult life.

**IBID-p. 4/5**

719.

Her work is based not on the clarity of saying exactly what one means but on the possibility of meanings proliferating beyond one's control, through ambiguity and metaphor...her whole work is a refutation of common sense.

**IBID-p. 29**

720.

Civilisation is built on our astonishing gift for illusion.

**Virginia Woolf in IBID-p. 81 (*Jacob's Room*)**

721.

The overwhelming impression of the section as a whole (*Time Passes*) is of the indifference and destructiveness of nature, and the transitoriness of all things human. (*cf Paglia*)

**IBID-p. 110**

722.

It is position which has more recently been called 'anti-politics', a militant distrust of power, party and propaganda.

**IBID-p. 160**

723.

Moreover, through reading Freud she was able at last to throw off the old Bloomsbury ideology of 'civilisation'. She came to appreciate that civilisation is not so much the cultivation of a distinct aesthetic sensibility, but the ability to delay gratification of the instincts through their sublimation into other forms of activity. Art has its roots in the instincts and not in a distinct, purely incorporeal taste for beauty.

**IBID-p. 196**

724.

How much less destructive of the personality are thirst, fever, physical exhaustion, he thought, much less destructive than people.

**White, Patrick – Voss p. 18**

725.

Like most gentlemen well established in their materialism, Mr. Bonner invokes moral approval.

**IBID-p. 47**

726.

And moor in the calm curds of her bosom

**Beckett, Samuel - *Dream of Fair to Middling Women* p. 3**

727.

His strength lay in his capacity for enduring boredom.

**IBID**

728.

In his plays he is very well aware of the erotic dimension of the teaching situation, whether it's Henry teaching Katharine English, or Rosalind teaching Orland how to make love. (*cf Garner's The Second Stone*)

**Greer, Germaine - Shakespeare's Wife p. 52**

729.

All English love poetry – probably all love poetry – is about distance and disappointment. Gratified desire does not feel the need to versify.

**IBID-p. 258**

730.

Virginia Woolf's life fluctuates between hostility – the desire to individuate herself in relation to her father and to the nineteenth century world and competing writers – and integration, the desire to remain part of the family and keep those she loved alive in her writing and in her circle of friends.

**Batchelor, J - Virginia Woolf - The Major Novels p. 10**

731.

This service in Kings College Chapel – why allow women to take part in it? ...No-one would think of bringing a dog into church...Sir, a woman's 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.

**Boswell, J in IBID-p. 68**

732.

The picture is to be the product of an androgynous mind, beautiful and bright on the surface, but masculine in its deep structure.

**IBID-p. 104**

733.

The text distinguishes between Lily's vision, which is perfect, and her painting, which is an approximation to the vision. (*Perhaps great art matches vision & creation perfectly?*)

**IBID-p. 106**

734.

The act of creation is likely to be one of momentary intensity, not of lasting satisfaction. (*Otherwise why repeat the effort?*)

**Virginia Woolf in IBID-p. 106**

735.

(Death) is a power massed out-side, indifferent, impersonal, not attending to anything in particular.

**Virginia Woolf in IBID-p. 123**

736.

Human beings are driven by base impulses, envy, jealousy, hatred and spite scuttle like crabs over the sand.

**Virginia Woolf in IBID-p. 128**

737.

With the brutal clarity of vision which is the privilege of dispossessed and unloved people

**Virginia Woolf in IBID-p. 129**

738.

Who are, in fact, members not of the intelligentsia but of the ignorantsia.

**Woolf, Virginia – *Selected Works* p. 846 (*Three Guineas*)**

739.

The problem is insoluble. The body is harnessed to a brain. Beauty goes hand in hand with stupidity.

**IBID-p. 61 (*Jacob's Room*)**

740.

As verse, little of the Beatles word output coheres, except by way of mood and style... The group's lyrics work as general signifiers, the message blending into a newly charged medium rather than composing itself into a coherent whole.

**MacDonald, Ian - *Revolution in the Head* p. Xii**

741.

The comparative vagueness of their lyrics is the price we pay for their main inspiration: their musical originality.

**IBID-Xii**

742.

More than anything else, though, the art-school/fringe theatre tradition in English pop represents the English love of fantasy and creative artifice, and the concomitant English boredom with 'authenticity' and 'honesty' in art...English popular culture invariably prefers an imaginative contrivance to almost any kind of truth. In this way, England differs fundamentally from America. Though English audiences do appreciate soulful realism (particularly in the north, where sensibilities are down-to-earth), they are also more open than American audiences to artistic and aesthetic adventure, as well as to irony and bleakness. Apart from being conceptual in a way which most American pop/rock is not, the pop music made in Britain...is also permeated by the wry scepticism of the country's self-deprecating humour...The native humour is based mainly on pessimism and self-mockery, while the English notoriously derive perverse pleasure from the prospect of disaster. This delight in gloom is intrinsically linked to the English love of pretending, dressing-up and being silly – a basic frivolity that embraces a fascination with fakes and frauds...which baffle the more sensible American mind...The literal mindedness of middle America is a legacy of the country's historical youth and pioneer puritanism. Citizens of a can-do culture, Americans, by-and-large remain optimistic in their ideals of self-betterment, sincerity and trust.

**IBID-p. XX/Xxi**

743.

Then, as always, originality was a short step from absurdity.

**IBID-p. Xxiii**

744.

The young make their own fun whatever time or place they're in, the natural dynamism of youth serving to heighten its surroundings.

**IBID-p. 1**

745.

Yet the sixties were special to an age-range far broader than any period before or since. The spirit of that era disseminated itself across generations, suffusing the western world with a sense of rejuvenating freedom comparable with the joy of being let out of school early on a sunny afternoon.

**IBID-p. 1**

746.

Seen as everything from the foundation of modern liberty to the primary cause of present chaos, this carefree age – in which nothing was hidden and all caution was cast to the wind – has become the most obscure period of our century, mythologised into a mirage of contradictions: a disappearing decade.

**IBID-p. 1**

747.

The sixties' soaring optimism – described by Liverpool poet Brian Pattern as like 'a fizzly electrical storm'...

**IBID-p. 1**

748.

Erotic experience was mostly confined to the dutiful discontent of marriage.

**IBID-p. 8**

749.

Immediate sexual gratification became the ideal of a society in which church going was falling in inverse relationship to the rise of TV ownership.

**IBID-p. 14**

750.

The crucial thing that died with the rise of the instantaneous/simultaneous outlook was 'development': development of theme and idea, of feeling and thought, of story and character. Just as post-religious life had seen a rapid dwindling of interest in the process of growing older and wiser, so art has drifted up to the surface, forsaking progress for process, consequence for multifocal chaos, meaning for maximum impact. Thus paralleling the general expectation of multiple orgasms instilled by the proliferating sex industry, the cinema has created the multi-climactic film in which narrative sense and dramatic structure are sacrificed to a sequence of sensationalist shocks – a soullessly carnal genre appealing to the lowest common denominators in human nature: erotic titillation and the childish love of being thrilled or horrified...the root of contemporary intellectual scorn for narrative...is post-religious egoism...confessedly self-centred, Lennon mocked McCartney's 'novelist' songs contending that artistic authenticity could be achieved only by writing about oneself.

**IBID-p. 35**

751.

The destabilising social and psychological evolution witnessed since the sixties stems chiefly from the success of affluence and technology in realising the desires of ordinary people. The countercultural elements usually blamed for this were in fact resisting an endemic process of disintegration with its roots in scientific materialism. Far from adding to this fragmentation, they aimed to replace it with a new social order based on either love-and-peace or a vague anarchistic European version of revolutionary Maoism. When contemporary right-wing pundits attack the sixties, they identify a momentous overall development but ascribe it to the very forces that most strongly reacted against it. The counterculture was less an agent of chaos than a marginal commentary, a passing attempt to propose alternatives to a waning civilisation.

**IBID-p. 36**

752.

The Beatles' ability to be two contradictory things at once – comfortably safe and exhilaratingly strange – has been displayed by no other pop act.

**IBID-p. 106**

753.

And that all this desire of hers to give, to help, was vanity. For her own self-satisfaction was it that she wished so instinctively to help, to give, that people might say of her: 'O Mrs. Ramsay! Dear Mrs. Ramsay...Mrs. Ramsay of course!' And need her and send for her and admire her?

**Woolf, Virginia – *Selected Works* p. 283 (*To the Lighthouse*)**

754.

And of human relations, how flawed they are, how despicable, how self-seeking, at their best

**IBID-p. 283**

755.

It was a disguise; it was the refuge of a man afraid to own his own feelings, who could not say, this is what I like – this is what I am; and rather pitiable and distasteful to William Bankes and Lily Briscoe, who wondered why such concealments should be necessary; why he needed always praise; why so brave a man in thought should be so timid in life; how strangely he was venerable and laughable at one and the same time.

**IBID-p. 285**

756.

Sunk for a long time in profound thoughts as to the value of obscurity, and the delight of having no name, but being like a wave which returns to the deep body of the sea; thinking how obscurity rids the mind of the irk of envy and spite; how it sets running in the veins the free waters of generosity and magnanimity; and allows giving and taking without thanks offered or praise given...

**IBID-p. 447 (*Orlando*)**

757.

Illusions are to the soul what atmosphere is to the earth. Roll up that tender air and the plant dies, the color fades. The earth we walk on is a parched cinder. It is marl we tread and fiery cobbles scorch our feet. By the truth we are undone. Life is a dream.

**IBID-p. 497**

758.

But it was summer now. She had been waked by the birds. How they sang! Attacking the dawn like so many choirboys attacking an iced cake.

**IBID-p. 931 (*Between the Acts*)**

759.

'In love' was in her eyes. But outside, on the washstand, on the dressing table, among the silver boxes and toothbrushes, was the other love: love for her husband, the stockbroker – 'the father of my children', she added, slipping into the cliché conveniently provided by fiction.

**IBID-p. 933**

760.

There, couched in the grass, curled in an olive-green ring, was a snake. Dead? No, choked with a toad in its mouth. The snake was unable to swallow; the toad was unable to die. A spasm made the ribs contract; blood oozed. It was birth the wrong way round – a monstrous inversion.

**IBID-p. 970**

761.

She felt Dodge's eye upon her as her lips moved, always some cold eye crawled over the surface like a winter bluebottle! She flicked him off.

**IBID-p. 1001**

762.

Yet who reads to bring about an end however desirable? Are there not some pursuits that we practice because they are good in themselves, and some pleasures that are final? And is not this among them?

**Virginia Woolf (*The Second Common Reader*) in Bloom, Harold – *The Western Canon* p. 412**

763.

Everyone's narcissism is strong at a reunion, but this was an outpouring of another magnitude.

**Roth, Phillip - *American Pastoral* p. 61**



764.

But wit or irony is like a hitch in his swing for a kid like the Swede, irony being a human consolation and beside the point if you're getting your way as a god.

**IBID-p. 5**

765.

Writing turns you into somebody who's always wrong. The illusion that you may get it right someday is the perversity that draws you on...as pathological phenomena go, it doesn't completely wreck your life.

**IBID-p. 63**

766.

Not that death ordinarily impinges on the majesty of self-obsession: generally it intensifies it: 'what about me? What if this happens to me?'

**IBID-p. 70**

767.

He had learned the worst lesson that life can teach – that it makes no sense. And when that happens the happiness is never spontaneous again. It is artificial, and, even then, bought at the price of an obstinate estrangement from oneself and one's history.

**IBID-p. 81**

768.

'I'll tell him this'. But why? The impulse is that the telling is going to relieve you. And that's why you feel awful later – you've relieved yourself, and if it truly is tragic and awful, it's not better, it's worse – the exhibitionism inherent to a confession has only made the misery worse.

**IBID-p. 82**

769.

The real risks of any artists are taken in the work, in pushing the work to the limits of what is possible, in the attempt to increase the sum of what it is possible to think. Books become good when they go to this edge and risk falling over it – when they endanger the artist by reason of what he has, or has not, artistically dared.

**Rushdie, Salman - *Imaginary Homelands* p. 15**

770.

Art is the passion of the mind. And the imagination works best when it is most free.

**IBID-p. 20**

771.

Matter, as we now know, is nothing but compressed energy: your little finger contains many Nagasakis. By analogy, we may describe myths as being composed out of compressed meanings. Any mythological tale can bear a thousand and one interpretations, because the peoples who have lived with and made use of the story have, over time, poured all those meanings into it. This wealth of meaning is the secret of the power of any myth.

**IBID-p. 48**

772.

'Authenticity' is the respectable child of old-fashioned exoticism. It demands that sources, forms, style, language and symbol all derive from a supposedly homogenous and unbroken tradition. Or else.

**IBID-p. 67**

773.

Selection is central to any work of art. But artistic selection creates meanings, and in (the film) Gandhi these are frequently dubious and in some cases frighteningly naïve.

**IBID-p. 103**

774.

This idea – the opposition of imagination to reality, which is also of course the opposition of art to politics – is of great importance, because it reminds us that we are not helpless; that to dream is to have power.

**IBID-p. 122**

775.

The basic difference between the American and the British approach to comedy is that the American comedy begins with the question: 'isn't it funny that...' (Mash doctors existed to mend soldiers so the army could damage them again)... whereas British comedy's starting-point is the question: 'wouldn't it be funny if...' (a pet shop sold dead parrots).

**IBID-p. 123**

776.

America bombards you with dreams and deprives you of your own.

**Gilliam, Terry in IBID-p. 124**

777.

The effect of mass migrations has been the creation of radically new types of human being: people who root themselves in ideas rather than places, in memories as much as material things; people who have been obliged to define themselves – because they are so defined by others – by their otherness; people in whose deepest selves strange fusions occur, unprecedented unions between what they were and where they find themselves. The migrant suspects reality: having experienced several ways of being, he understands their illusory nature. To see things plainly you have to cross a frontier.

**IBID-p. 124/5**

778.

It sometimes seems that the British authorities, no longer capable of exporting governments; have chosen instead to import a new empire, a new community of subject peoples of whom they think, and with whom they can deal, in very much the same way as their predecessors thought of and dealt with 'the fluttering folk and wild', the 'new caught, sullen peoples, half devil and half child' who made up, for Rudyard Kipling, the White Man's Burden.

**IBID-p. 130**

779.

When the strength for fiction fails the writer, what remains is autobiography.

**IBID-p. 150**

780.

To be a victim of a victim does present quite unusual difficulties. For if you are trying to deal with the classic victim of all time – the Jew and his or her movement – then to portray yourself as the victim of a Jew is a comedy worthy of one of your own novels.

**Said, E in IBID-p. 182**

781.

The old is dying and the new cannot be born.

**Gramsci, A. in IBID-p. 193**

782.

Generals: Love never dies. Allende and Neruda live. One minute of darkness will not make us blind. (*Graffiti at Neruda's home after the coup in Chile*)

**IBID-p. 307**

783.

To respect the sacred is to be paralysed by it. The idea of the sacred is quite simply one of the most conservative notions in any culture, because it seeks to turn other ideas – uncertainty, progress, change – into crimes.

**IBID-p. 416**

784.

Art is never transfixed...change is the condition of art remaining art.

**Read, H. in IBID-p. 417**

785.

The idea of God is at once a repository for our awestruck wonderment at life and an answer to the great questions of existence, and a rulebook too. The soul needs all these explanations – not simply rational explanations, but explanations of the heart.

**IBID-p. 421**

786.

Ever tried. Ever failed. Never mind. Try again. Fail Better.

**Beckett, S. in IBID-p. 427**

787.

Bam got up and had the menacing aspect of maleness a man has before the superego has gained control of his body, come out of sleep.

**Gordimer, Nadine - *July's People* p. 39**

788.

The friends have no delicacy about asking who you are, where you come from – that's just the reverse side of bourgeois xenophobia.

**Gordimer, Nadine – *The Pick-up* p. 14**

789.

'I haven't 'shared' that many times yet'...many people 'shared' last night'...He didn't own a gun, even on the lonely hill where they lived, because he didn't want a gun in a house with a wife who spoke daily of 'sharing'.

**Roth, Phillip – *Sabbath's Theatre* p. 85**

790.

A fatherless daughter, she encountered her man so soon, at a time when she was not yet fully exposed to the spikes of the world, that she was never fully exposed to her own mind, and for years she did not know what to think without Sabbath to tell her.

**IBID-p. 97**

791.

More disastrous entanglement in everything. For a pure sense of being tumultuously alive, you can't beat the nasty side of existence.

**IBID-p. 247**

792.

A little man with a whiskey nose and asterisks of laughter-wrinkles around his eyes

**Lewis, Sinclair - *Elmer Gantry* p. 141**

793.

He tiptoed into Cleo's room at eleven, with that look of self-conscious innocence, which passionless wives instantly catch and dread.

**IBID-p. 292**

794.

The eternal aching comedy of expectant youth

**Lewis, Sinclair – *Main Street* p. 7**

795.

In the display window, black overripe bananas and lettuce on which a cat was sleeping.

**IBID-p. 38**

796.

She had her freedom, and it was empty. The moment was not the highest of her life, but the lowest and most desolate, which was altogether excellent, for instead of slipping downward she began to climb.

**IBID-p. 406**

797.

Yet managed to make a very comfortable thing of it by living in small flats and having time to read.

**IBID-p. 412**

798.

The thing she gained in Washington was not information about office systems and labor unions but renewed courage, that amiable contempt called poise.

**IBID-p. 413**

799.

Thus carol hit upon the tragedy of old age, which is not that it is less vigorous than youth, but that it is not needed by youth; that its love and prosy sageness, so important a few years ago, so gladly offered now, are rejected with laughter.

**IBID-p. 429**

800.

Satire, which is essentially an art of over-simplification since it concentrates on a few if not only a single characteristic, is inevitably in danger of overlooking the complexity of human nature. (*But it is an antidote to earnestness*)

**IBID-p. 437**

801.

There are two races of people, only two and they live side by side. His calls mine 'neurotic'; mine calls his 'stupid'. We'll never understand each other, never; and it's madness for us to debate – to lie together in a hot bed in a creepy room – enemies yoked.

**IBID-p. 439**

802.

A man who inflicts pain only in shaking hands. Who sitting down worries about the chair. Diffident strength on tiptoes. A fussy giant.

**Grass, Gunter - *From the Diary of a Snail* p. 22/3**

803.

The violent and the righteous are hard of hearing.

**IBID-p. 26**

804.

I am not faithful but attached.

**IBID-p. 78**

805.

Both are determined to squeeze out truth: a difficult and unsuccessful bowel movement.

**IBID-p. 162**

806.

Fincino stuck to Aristotle, probably the first thinker to recognise and justify melancholy as a source of outstanding artistic and scientific achievements.

**IBID-p. 293**

807.

It is not poetry but advertising that is the literary form of the late twentieth century. The most successful poem of my generation was probably:

Eat a  
Extra  
Egg a  
Day

**Greer, Germaine - *Slip-shod Sibyls* p. Xiii**

808.

The poetess is seldom aware that the distinguishing characteristic of poetry is ambiguity.

**IBID-p. Xvi**

809.

Poetry exists partly to undermine the certainties of an accepted intellectual system, by opening a fissure of awareness at which the reality of the unconquered world may enter, disrupting mental filing systems and making it possible to understand creatively, and thereby extend and modify, what is. The poet makes; poetry does not explain. It is the function of prose to explain.

**IBID-p. 3**

810.

The act of inspiring or 'breathing into' is a penetrative act; the female muse enacts a male function upon the receptive poet, who thus quickened goes on to utter the idea in physical form.

**IBID-p. 5**

811.

Constancy is the vaunt of the female poet, the proof of her emotional muscle, and has been for so long that it may constitute an essential characteristic of the genus.

**IBID-p. 16**

812.

Falsehood is the essence of compliment. (*How beautiful are you!*)

**IBID-p. 24**

813.

As the externalisation of the innermost workings of personality, poetry is essentially immodest.

**IBID-p. 42**

814.

As their (Elizabethan) only forms of contraception involved coitus reservatus or coitus interruptus, they do not place the same importance on penetration as we do. For them penetration was only one form of intimacy and possibly not the most pleasant.

**IBID-p. 5**

815.

Only by the full disclosure of sex potentiality can the miserable fraud that is gender be seen for what it is.

**IBID-p. 101**

816.

The spectacle of uninhibited female libido is terrifying. (*Cf 'dripping maenads' at pop concerts*)

**IBID-p. 112**

817.

In the seventeenth century 'wit' was the name given to the faculty of active discrimination; it dictated both taste and morality. To be dull was to be gross, heavy, bestial; to be witty was to be light, graceful, puzzling and exciting. The man of wit would risk all for a wicked observation.

**IBID-p. 225**

818.

The problem that confronts the student of women's creativity is not that there is no poetry by women, but that there is so much bad poetry by women.

**IBID-p. 259**

819.

Considered at its basest level artistic aspiration and hence artistic activity do seem to be functions of the libido.

**IBID-p. 278**

820.

You scratch my surface with your pin,  
You stroke me smooth with hushing breath –  
Nay pierce, nay probe, nay dig within,  
Probe my quick core and sound my depth.  
You call me with a puny call,  
You talk, you smile, you nothing do:  
How should I spend my heart on you?  
My heart that so outweighs you all  
**Rossetti, C in IBID-p. 375**

821.

The heart knoweth its own bitterness  
**Rossetti, C in IBID-p. 375**

822.

Knowledge is strong, but love is sweet.

**Rossetti, C in IBID-p. 377**

823.

Verse, fame and beauty are intense indeed,  
But death intenser – death is life's high mead

**Keats, W in IBID-p. 398**

824.

We loved too true to keep a friend

**Browning, E in IBID-p. 398**

825.

Rendering the private public was an essential part of Cocteau's method as an artist, and no less essential part of his nature as a man.

**Cocteau, Jean - *Around the World in 80 Days* p. vii**

826.

Their relationship was intensely carnal, to a degree that was almost excessive for the poet, who, one feels, saw sex as a metaphor and myth quite as much as physical function.

**IBID-p. Viii**

827.

In a small terrine lie two lizards, a male and a female, facing each other; though burnt to a cinder, each has kept its fragile form intact. Grind them into powder, keep half of it in your pocket, and sprinkle the other on the girl whose love you wish to gain by stealth.

**IBID-p. 196**

828.

In our world, the delusions that killers let (sic) into their bloodstreams are the stuff of newsprint and videotape. A reader should be spared. Enough to say: Jimmy admitted to his body a drunken judgmental majesty, a sense that the sharp-edged stars impelled him. He felt large with a royal fever, with re-birth. He was in the lizard's gut once more.

**Keneally, Thomas - *The Chant of Jimmy Blacksmith* p. 78**

829.

If now there was anything he wanted to pay off the black race for...it was for bringing his father and himself, both unbuttoned and grotesquely ready for the same black arse, face to face.

**IBID-p. 92**

830.

Death is a process, and the moment of death cannot be discovered by medical science but rather must be chosen. So what point should we choose? Truog's choice was that 'death is the irreversible loss of the capacity for consciousness'. (*But even that may be difficult to determine*)

**Singer, Peter - *Rethinking Life and Death* p. 42**



831.

'Person' comes from the Latin 'persona' which initially meant a mask worn by an actor in a play, and later came to refer to the character the actor played...In 325 the council of Nicea settled the issue by saying the Trinity is one substance but three persons...since neither God the Father nor the Holy Ghost were human beings, it was evident a person didn't have to be a human being.

**IBID-p. 180**

832.

Some people are more ready to reason about the merits of football players or chocolate cake recipes than they are about their belief in the sanctity of human life. This is a force for conservatism in ethics.

**IBID-p. 220**

833.

People who obtain power do so because it delights them for its own sake and no other reason.

**Vidal, Gore - *Two Sisters* p. 89**

834.

One despairs of ever communicating to people what it (politics) is all about, the grim jockeying for position, the ceaseless trading, the deliberate use of words not to communicate thought but to screen intention. In short, a splendidly exciting game for those who play it.

**IBID-p. 89**

835.

Or as Evelyn Waugh noted, with the passing of time, old friendships simply stop, new ones do not start and, finally there is nothing left but the writer remembering.

**IBID-p. 120**

836.

In life, people almost never say what they feel. For most of us it is the silences which express feeling, and perhaps inhibit it.

**IBID-p. 70**

837.

As...Nathaniel Hawthorne said, 'the United States are fit for many purposes but not to live in.

**IBID-p. 126**

838.

The relationship between satire and hoaxing is complex. Satire is defined as the use of wit to expose stupidity or vice, whereas a hoax is a sensational act of deception.

**Boese, Adam - *The Museum of Hoaxes* p. 32**

839.

It seems to me that happiness is not a state, that it's an instantaneous flash, which always comes unexpectedly.

**Berger, John – Interview in Daily Telegraph 23/7/2001**

840.

That love and suffering are the same thing and that the value of love is the some of what you have to (suffer?) for it and anytime you get it cheap you have cheated yourself.

**Faulkner, William - The Wild Palms p. 41**

841.

The ability of women to adapt the illicit, even the criminal, to a bourgeois standard of respectability.

**IBID-p. 89**

842.

The hard plunge of elbow and hip

**IBID-p. 89**

843.

The immaculate monotonous hierarchy of noons filled with the sun's hot honey.

**IBID-p. 94**

844.

Not just to eat, evacuate and sleep warm

**IBID-p. 101**

845.

Christmas, McCord had said, the apotheosis of the bourgeoisie, the season when with the shining fable heaven and nature, edict and postulate us all husbands and fathers under our skins, when before an altar in the shape of a gold-plated cattle trough man may with impunity prostrate himself in an orgy of unbridled sentimental obeisance to the fairytale which conquered the western world, when for seven days the rich get richer and the poor get poorer in amnesty; the whitewashing of a stipulated week leaving the page blank and pristine again for the chronicling of the flesh – and for the moment, horse like ('there's the horse', McCord said), breathed – revenge and hatred.

**IBID-p. 110/111**

846.

I have even caught myself twice since we came back from the lake thinking 'I want my wife to have the best' exactly like any husband with his Saturday pay envelope and his suburban bungalow full of electric wife-saving gadgets and his tablecloth of lawn to sprinkle on Sunday morning that will become his own provided he's not fired or run down by a car in the next ten years – The doomed worm blind to all passion and dead to all hope and not even knowing it, oblivious and unaware in the face of all darkness, all unknown, the underlying all-derisive bidding to blast him. I had even stopped being ashamed of the way I earned the money, apologising even to myself for the stories I wrote; I was no more ashamed of them than the city employee buying his own bungalow on the installment plan in which his wife can have the best is ashamed of his badge of office, the rubber plunger for the unstoppable toilets, which he carries with him...respectability. That was what did it. I found out some time back that idleness breeds all our virtues, our most bearable qualities – contemplation, equableness, laziness, letting other people alone; good digestion mental and physical; the wisdom to concentrate on fleshly pleasures – eating and evacuating and fornication and sitting in the sun – than which there is nothing better, nothing to match, nothing else in all the world but to live for the short time you are loaned breath, to be alive and know it – oh yes, she taught me that; she has marked me too forever – nothing, nothing. But it was only recently I have clearly seen, followed out the logical conclusion, that it is one of what we call the prime virtues – thrift, industry, independence – that breeds all vices – fanaticism, smugness, meddling, fear and worst of all respectability.

**IBID-p. 112/113**

847.

I referred to it as home, there was a corner in it we both called my study; I had even bought the damn typewriter at last.

**IBID-p. 114**

848.

A good portion of any courage is a sincere disbelief in good luck. It's not courage otherwise...I had tied myself hand and foot in a little strip of inked ribbon, daily I watched myself getting more and more tangled in it like a roach in a spider web...Give us a little more time and we would have been dressing and undressing inside our kimonos in one another's presence and turning off the light before we made love. That's it...it's respectability that makes chiropractors and clerks and bill posters and motormen and pulp writers of us.

**IBID-p. 114**

849.

It was the mausoleum of love; it was the stinking catafalque of the dead corpse between the olfactoryless walking shapes of the immoral unsentient demanding ancient meat.

**IBID-p. 118**

850.

But while debts can be mitigated by installment payments, long-term as they may be...guilt – whether proven, presumed, or concealed – remains, ticking on and on, and holds its place, even on journeys to nowhere. It says its piece, fears no repetition, is mercifully forgotten for a time, hibernates in dreams. It remains as sediment – not a stain to be removed or a spill to be wiped away.

**Grass, Gunter – *Peeling the Onion* p. 28**

851.

Even those who kill, rape, rob or oppress do this in exceptional moments, but they spend the rest of their lives soliciting from their fellows approval, love, respect and praise. And even from those they humiliate they ask the recognition of fear and submission.

**Eco, Umberto - *Five Moral Pieces* p. 23**

852.

Pope John must be an atheist. Only a man who does not believe in God can love his fellowman so much.

**IBID-p. 24**

853.

And sometimes it is the only thing that drives a philosopher to philosophise, and a writer to write: to leave a message in the bottle, because in some way what we believe in, or what we think is beautiful, might be believed in or found beautiful by posterity.

**IBID-p. 26**

854.

Fundamentalism, integralism and pseudoscientific racism are theoretical positions that presuppose a 'doctrine'. Intolerance comes before any doctrine. In this sense intolerance has biological roots, it manifests itself among animals as territoriality, it is based on emotional reactions that are often superficial – we cannot bear those who are different from us, because their skin is a different color.

**IBID-p. 99**

855.

According to the famous 'mot' statistics is the science according to which if one man eats two chickens daily and another eats none, then each has eaten one chicken.

**Eco, Umberto - *Misreadings* p. 158**

856.

I lacked the courage to investigate the weaknesses of the wicked, because I discovered they are the same as the weaknesses of the saintly.

**Eco, Umberto – *Name of the Rose* p. 60**

857.

The female is a vessel of the devil...the sink of vice that is the female body.

**IBID-p. 137 & 224**

858.

Legions of scholars have wondered whether Christ laughed...I believe he never laughed, because omniscient, as the Son of God had to be, he knew how we Christians would behave.

**IBID-p. 161**

859.

We know things better through love than through knowledge.

**IBID-p. 280**

860.

Perhaps the mission of those who love mankind is to make people laugh at the truth, 'to make truth laugh' because the only truth lies in learning to free ourselves from insane passion for the truth.

**IBID-p. 491**

861.

The most dense relationship is not between actual people, but between white Australians and the symbols created by the predecessors. Australians do not know and relate to Aboriginal people. They relate to stories told by former colonists.

**Langton, M in Glow, Hilary - *Power Plays: Australian Theatre & the Public Agenda* p. 20**

862.

The purpose of theatre is not to change men's souls but to make them glad they have one.

**Flecker, J in IBID-p. 112**

863.

Historical truth, for Menard is not 'what happened'; it is what we believe happened.

**Borges, Jorge, Luis - *Collected Fictions* p. 94 (*Pierre Menard: Author of Quixote*)**

864.

Fame is a form – perhaps the worst form – of incomprehension.

**IBID-p. 94**

865.

Mirrors and copulation are abominable, for they multiply the number of mankind.

**IBID-p. 68 (*Tlon, Uqbar, Orbis Tertius*)**

866.

The solution of a mystery was always a good deal less interesting than the mystery itself; the mystery had a touch of the supernatural and even the divine about it, while the solution was a sleight of hand.

**IBID-p. 260 (*Irrn-Hakam Al Bokhari, Murdered in his Labyrinth*)**

867.

Sadness is the matrix from which wit and irony spring; sadness is uncomfortable and creative which is why consumer society cannot tolerate it.

**Greer, Germaine – *The Whole Woman* p. 217**

868.

A GP who suggested that a patient weep her cares away would be considered a sadist. Weeping is as much a disease as any purulent discharge.

**IBID-p. 220**

869.

Women seek relief in tears where men seek relief in masturbation, which maybe a distinction to be valued.

**IBID-p. 225**

870.

Women are not the point of pornography. Pornography is the flight from woman, men's denial of sex as a medium of communication, the denial of sex as the basis for a relationship, the rejection of fatherhood, their perpetual incontinent adolescence. The victims of pornography are men not women. Porn makes men leaky vessels, and undoes the principal male virtue of continence. As men's real power dwindles, porn is their refuge. Fear of commitment is inseparable from indulgence in porn. Masturbation is easy; relationships are difficult. Relationships interfere with masturbation.

**IBID-p. 230**

871.

It's always dangerous transforming a person into a character...No matter how good the author's intentions, no matter how much he tries not to distort anything, or tries to improve the character of the person, to make it more noble or more beautiful, the person is always disappointed.

*(Yep, touché!!)*

**Levi, Primo - *The Voice of Memory* p. 6**

872.

I am persuaded that normal human beings are biologically built for an activity that is aimed toward a goal, and that idleness, or aimless work (Like Auschwitz's 'Arbeit') gives rise to suffering and to atrophy.

**IBID-p. 16**

873.

How lucky we are that nowadays politicians are not charismatic figures, and how dangerous charisma is in politics.

**IBID-p. 231**

874.

Berlin (Isiah) identifies the desire of idealists for a 'rational reorganisation of society'. Their desire arises from belief in a platonic ideal: 'all genuine questions must have one true answer' and anything else is error. A useful warning sign: a red light should flash when you encounter an idealist who implies there is one true answer.

**Carr, Bob - *My Reading Life* p. 36**

875.

All great movements he (Berlin) writes, began with ideas in people's heads...about what relations between men have been...and should be. From here they are transformed into a political vision under some prophet-like leader.

**IBID-p. 36**

876.

A great work of art is likely to be challenging and even subversive of almost anyone's peace.

**IBID-p. 218**

877.

Henry James said of the experience of reading Proust, 'I feel inconceivable boredom with the most intense ecstasy it is possible to imagine'.

**IBID-p. 287**

878.

The problem in public life is learning to overcome terror; the problem in married life is learning to overcome boredom.

**Marquez, G in IBID-p. 335 (*Love in the Time of Cholera*)**

879.

The general mediocrity of life

**Flaubert, G in IBID-p. 317 (*Madame Bovary*)**

880.

Environmental damage had begun with the arrival of the first Australians 45,000 years ago. They exterminated the megafauna, causing a cascade of extinctions of other plants and animals, a change in our climate, greater prevalence of fires and still greater vulnerability.

**IBID-p. 363**

881.

In the twentieth century alone, at least one hundred million people, mostly civilians, died in wars. Savages have done no worse. Civilisation guarantees nothing.

**Wright, R in IBID-p. 367 (*A Short History of Progress*)**

882.

Homo Sapiens is an ice-age hunter only half evolved towards intelligence.

**Wright, R in IBID-p. 367 (*A Short History of Progress*)**

883.

Most friendship is feigning,

Most loving mere folly.

Then heigh-ho the holly!

This life is most jolly.

**Shakespeare, W in IBID-p. 384**

884.

The reason for living was to get ready to stay dead a long time.

**Faulkner, W in IBID-p. 388 (*As I Lay Dying*)**

885.

Specialists are 'people who no more and more about less and less until they know all about nothing.

**Wright, R - *A Short History of Progress* p. 29**

886.

If we blow up or degrade the biosphere so it can no longer sustain us – nature will merely shrug and conclude that letting apes run the laboratory was fun for a while but in the end a bad idea.

**IBID-p. 3**

887.

Necessity, wrote Milton, is always the tyrant's plea.

**IBID-p. 90**

888.

Chinese saying, 'a peasant must stand a long time on the hillside with his mouth open before a roast duck flies in'.

**IBID-p. 108**

889.

India currently emits about one tonne of CO2 per person, while the UK emits about twelve. The United States emits... a whopping twenty tonnes per person.

**Lynas, Mark - *Six Degrees: Our Future on a Hotter Planet* p. 276**

890.

For twelve years I had been trying to give up smoking. As Mark Twain said, 'it's nothing to stop. I've quit a hundred times.'

**Mailer, Norman - *Tough Guys don't Dance* p. 4**

891.

The compensation for misery, self-pity and despair is that fed enough drinks, the powers of imagination return with force.

**IBID-p. 10**

892.

Trying to teach Yolnu through their children is simply the worst form of neo-colonialist imperialism. It will only harden the people's resistance to the dominant culture schooling system.

**Trudgen, Richard - *Why Warriors Lay Down and Die* p. 206**

893.

In 1957, Dr. Hardgrave examined 713 (Aboriginal) people out of 800 – 900 and found one with hypertension and one obese. In 1992, Dr. Hoy found 30% overweight, 25% with early renal disease and 25% with advanced renal disease among adults.

**IBID-p. 212**



894.

It is ironic that policies of recent eras – self-determination, self-management and community self-reliance and self-sufficiency – have failed to put control in the people's hands. Well-staged policies will never in themselves give control to the people. Whether they work or not will always depend on how they are applied, and it's in their application that these policies have failed.

**IBID-p. 218**

895.

He was the product of the New Zealand Bible belt where parents administered with equal tyranny and force both the bible and the belt.

**Frame, Janet - *Living in the Maniototo* p. 96**

896.

I used to wonder how people survived their childhood – I know now that few survive it.

**IBID-p. 107**

897.

Belinda: Ay, but you know we must return good for evil.

Lady Brute: That may be a mistake in the translation.

**Vanbrugh, J in Mailer, Norman - *Harlot's Ghost* p. 1**

898.

When the stakes are high, coincidences collect. Shakespeare certainly believed that. No other explanation for Macbeth or Lear.

**IBID-p. 35**

899.

Honour, adventure and sufficient income was in the air.

**IBID-p. 153**

900.

True wit resides in audacity

**IBID-p. 291**

901.

Her kisses – how cruel is the after-shade of desire! – Had begun to seem leechlike. I wanted to go home.

**IBID-p. 574**

902.

I am beginning to think that the world is filled with geniuses, but only a few survive. The rest perish in the desperation of having to repeat themselves.

**IBID-p. 578**

903.

I fear our lovely country has become a religion...it's not the cross but the flag that is going to stir all those larger feelings people can't live without.

**IBID-p. 590**

904.

The paradox of sex is that it always negotiates some kind of contract with love – no matter what; love and sex will never be entirely without relations.

**IBID-p. 625**

905.

Ego, I came to describe, was the overseer of memory. It does not matter what we may retain at deeper levels; the ego controls the surface and so will distort a recollection if that is necessary to maintaining the ego's view of things.

**IBID-p. 724**

906.

Capitalism is essentially psychopathic. It lives for the moment. It can plan far ahead only at the expense of its own vitality, and all larger questions of morality are delegated to patriotism, religion or psychoanalysis...it recognises the will-to-power in all of us.

**IBID-p. 1004**

907.

To begin, cleanse your mind of the common impression that a narcissist is a person in love with himself. That diverts us entirely from the real point. The crux of the matter is that you can detest yourself intimately and still be a narcissist. The key to narcissism: one is one's own mate.

**IBID-p. 1177**

908.

Vanity is the abominable conceit that one could run the world if only one weren't so weak.

**IBID-p. 1218**

909.

I couldn't carry a tune in a bucket.

**Castro, Fidel - *My Life: Fidel Castro* p. 65**

910.

All the glory in the world fits into a grain of corn.

**Marti, J in IBID-p. 101**

911.

The consumer society is the expression of a completely irrational mode of life and consumption, and it will never serve as a model for the ten billion people who will supposedly inhabit the planet when the dreadful oil age is over.

**IBID-p. 398**

912.

The white of love was sometimes smudged with hate.

**White, Patrick – *The Aunt's Story* p. 12**

913.

We have just enough religion to make us hate, but not enough to make us love one another.

**Swift, J in *Hospital, J. P. – Oyster* p. epithet**

914.

We only know a few pinpoints of someone, Mercy thinks. We don't know the spaces in between.

**IBID-p. 188**

915.

A silence with an unattractive person implies they are boring one. A silence with an attractive person leaves you certain it is you who are impossibly dull.

**Botton, Alain de - *On Seeing & Noticing* p. 17**

916.

Language trips up on love

**IBID-p. 18**

917.

The most remarkable feature of the modern workplace has nothing to do with computers, automation or globalisation. It lies in the widely held belief that our work should make us happy.

**Botton, Alain de - *On Work & Happiness* p. 28**

918.

The amount of violence in society is more closely related to inequality than to its poverty.

**Pinker, Steven – *Hotheads* p. 3**

919.

Happiness, n. An agreeable sensation arising from contemplating the misery of others

**Bierce, A. in IBID-p. 2**

920.

It is not enough to succeed; others must fail

**Vidal, G. in IBID-p. 2**

921.

In the second half of the twentieth century, the discontent of the third world, and later the second, have been attributed to their glimpses through the mass media of the first.

**IBID-p. 3**

922.

People who are sensible about love are incapable of it.

**IBID-p. 47**

923.

The contradiction of courtship – flaunt your desire while playing hard to get – comes from the two parts of romantic love: setting a minimal standard for candidates in the love market, and capriciously committing body and soul to one of them.

**IBID-p. 49**

924.

We sign contracts, submit to laws, and hitch our reputations to public declarations of loyalty to friends and mates; these are not tactics to defeat someone else, but tactics to defeat the darker parts of ourselves.

**IBID-p. 51**

925.

(In evolutionary terms) no-one knows what, if anything, grief is for.

**IBID-p. 51**

926.

Perhaps grief is an internal doomsday machine, pointless once it goes off, useful only as a deterrent.

**IBID-p. 52**

927.

Our enemies' opinion of us comes closer to the truth than our own.

**Rochefoucauld in IBID-p. 56**

928.

The conviction that life has a purpose is rooted in every fibre of man; it is a property of the human substance.

**Levi, Primo – *Is This a Man?* p. 77**

929.

They are Germans. This way of behaviour is not mediated and deliberate, but follows from their nature and the destiny they have chosen. They could not act differently: if you wound the body of a dying man, the wound will begin to heal, even if the whole body dies within a day.

*(Not sure about this implied determinism, it's pretty bleak...but who I am to judge?)*

**IBID-p. 147**

930.

Regulation of population growth through the preferential treatment of male infants is a remarkable triumph of 'culture' over 'nature'. A very powerful cultural force was needed to motivate parents to neglect or kill their own children, and an especially powerful force was needed to get them to kill or neglect more girls than boys. Warfare supplied this force and motivation because it made the survival of the group contingent on the rearing of combat-ready males.

**Harris, Marvin - *Cannibals & Kings: The Origins of Cultures* p. 51**

931.

War and sexism will cease to be practiced when their productive, reproductive and ecological functions are fulfilled by less costly alternatives. Such alternatives now lie within our grasp for the first time in history.

**IBID-p. 77**

932.

Certain facts seem incontrovertible. The larger machines became, the longer and harder the people who ran them had to work.

**IBID-p. 198**

933.

Religion was alive again, coming back upon men, even upon clergymen, with such power that not even the Church of England itself could keep it out. Here my activity as a socialist had placed me on sure and familiar ground.

**Shaw, George Bernard - *Plays Pleasant: Arms & the Man* p. 2 (Preface)**

934.

Leopold: It's just that like all women you long for security and men are looking for something higher.

**Havel, Vaclav - *Selected Plays 1984 – 1987* p. 16 (*Largo Destituito*)**

935.

Sight is a promiscuous sense. The avid gaze always wants more.

**Sontag, Susan - *Volcano Lover* p. 71**

936.

Like many legendary beauties, she did not look for beauty in those with whom she fell in love. (A truly great beauty always has enough beauty for two.)

**IBID-p. 135**

937.

Mercy, which is not forgiveness, means not doing what nature, and self-interest, tells us we have a right to do. And perhaps we do have the right, as well as the power. How sublime not to, anyway. Nothing is more admirable than mercy.

**IBID-p. 316**

938.

Sharp as a pig's scream they are.

Lady Nevershit

**Wesker, Arnold - *Roots* p. 41 & 67**

939.

Two men, a small boy and a woman, dressed in ill-matched cast-offs of European clothing, which hung about them without meaning, like coats spread on bushes.

**Gordimer, Nadine - *Some Monday for Sure & other stories* p. 60 (*The Smell of Death & Flowers*)**

940.

More calories go up in useless heat and smoke during a single day of traffic jams in the United States than is wasted by all the cows of India during an entire year.

**Harris, Marvin - *Cows, Pigs, Wars & Witches: The Riddles of Culture* p. 30**

941.

Our primary mode of biological adaptation is culture not anatomy.

**IBID-p. 63**

942.

Great are the prerogatives of beauty, subduing even those not consciously aware of it.

**Cocteau, Jean - *Les Enfants Terribles* p. 14**

943.

She had developed the egotism born of suffering.

**IBID-p. 35**

944.

We are always, thanks to our human nature, potential criminals. In reality we merely lack a suitable opportunity to be drawn into the infernal melee. None of us stands outside humanity's black collective shadow.

**Jung, Carl – *The Undiscovered Self* p. 108**

945.

Where loves stops, power begins, and violence and terror

**IBID-p. 118**

946.

Verbal agreement and silent opposition is perhaps the best weapon on such occasions.

**Lawrence, D. H. – *Kangaroo* p. 76**

947.

Strangely sea-scooped sharp sea-bitter rock-floor, all wet and sea-savage

**IBID-p. 139**

948.

Beatitudes, beatitudes, bee attitudes or any other attitudes...

**IBID-p. 322**

949.

This, finally, was love. This was its shape and essence, once the lust and ecstasy and danger and adventure had gone. Love, at its core, was negotiation, the surrender of two individuals to the messy, banal, domestic realities of sharing a life together. In this way, in love, she could secure a familiar happiness. She had to forego the risk of an unknown, most likely impossible, most probably unobtainable, alternative happiness. She couldn't take the risk.

**Tsiolkas, Christos – *The Slap* p. 406**

950.

To do that would mean, not merely to be defeated, but to acknowledge defeat – and the difference between those two things is what keeps the world going.

**Sinclair, Upton – *The Jungle* p. 30**

951.

All organisms are in some sense slaves to their genes. That's why salmon and spiders and other types of creature more or less beyond counting, are prepared to die in the process of mating... Empires fall, ids explode, great symphonies are written and behind all of it is a single instinct that demands satisfaction. From an evolutionary point of view, sex is really just a reward mechanism to encourage us to pass on our genetic material.

**Bryson, Bill - *A Short History of Everything* p. 364**

952.

There are three stages in scientific discovery: first, people deny it's true; then they deny that it is important; finally they credit the wrong person.

**IBID-p. 373**

953.

To ask what makes the author and the works canonical? The answer, more often than not, has turned out to be strangeness, as a mode of originality that either cannot be assimilated, or that so assimilates us that we cease to see it as strange.

**Bloom, Harold – *The Western Canon* p. 3**

954.

The old way of love seemed a dreadful bondage, a sort of conscription... The thought of love, marriage, and children, and a life lived together, in the horrible privacy of domestic and connubial satisfaction was repulsive. He wanted something clearer, more open, cooler as it were. The hot narrow intimacy between man and wife was abhorrent.

**Lawrence, D. H. – *Women in Love* p. 171**

955.

On the whole, he hated sex, it was such a limitation. It was sex that turned a man into a broken half of a couple, the woman into the other broken half. And he wanted to be single in himself, the woman single in herself. He wanted sex to revert to the level of other appetites, to be regarded as a functional process, not a fulfillment.

**IBID-p. 172**

956.

Her father was not a coherent human being; he was a room full of echoes.

**IBID-p. 224**

957.

Day by day the tissue of the sick man was further and further reduced, nearer and nearer the process came, towards the last knot which held the human being in its unity.

**IBID-p. 246**

958.

But between two particular people, any two people on earth, the range of pure sensational experience is limited. The climax of sensual reaction, once reached in any direction, is reached finally; there is no going on. There is only repetition possible, or the going apart of the two protagonists, or the subjugating of the one will to the other, or death.

**IBID-p. 395**

959.

Each of us in this world has his own vanity, and therefore his own tailor-made blindness.

**Roth, Phillip – *I Married a Communist* p. 83**

960.

Nothing has a more sinister effect on art than an artist's desire to prove that he's 'good'. The terrible temptation of idealism. (*cf Wilde's 'all bad poetry is sincere'*)

**IBID-p. 219**

961.

Politics is the great generaliser...and literature the great particulariser, and not only are they in an inverse relationship to each other – they are in an 'antagonistic' relationship. To politics literature is decadent, soft, irrelevant, boring, wrongheaded, dull, something that makes no sense and that really oughtn't to be. Why? Because the particularising impulse is literature. How can you be an artist and renounce the nuance? As an artist the nuance is your task. Your task is not to simplify...the task remains to impart the nuance, to elucidate the complication, to imply the contradiction, not to erase the contradiction, not to deny the contradiction, but to see where, within the contradiction, lies the tormented human being. To allow for chaos, to let it in. You must let it in. Otherwise you produce propaganda, if not for a political party, a political movement, then stupid propaganda for life itself...Art also disturbs the organisation...not because it is blatantly for or against, or even subtly for or against. It disturbs the organisation because it is not general...generalising suffering: there is communism. Particularising suffering: there is literature. In that polarity is the antagonism. Keeping the particular alive in a simplifying, generalising world – that's where the battle is joined.

**IBID-p. 223**



962.

When before had betrayal ever been so destigmatised and rewarded in this country? It was everywhere during those years, the accessible transgression, the permissible transgression that any American could commit. Not only does the pleasure of betrayal replace the prohibition, but you transgress without giving up your moral authority. You retain your purity at the same time as you are patriotically betraying – at the same time as you are realising a satisfaction that verges on the sexual with its ambiguous components of pleasure and weakness, of aggression and shame: the satisfaction of undermining...betrayal is in this same zone of perverse and illicit and fragmented pleasure. An interesting, manipulative, underground type of pleasure in which there is much that a human being finds appealing.

**IBID-p. 264**

963.

There are even those who have the brilliance of mind to practice the game of betrayal for itself alone. Without any self-interest. Purely to entertain themselves. It's what Coleridge was probably getting at by describing Iago's betrayal of Othello as 'motiveless malignity'.

**IBID-p. 265**

964.

For stupidity, you know, there is no cure.

**IBID-p. 277**

965.

We learn from Shakespeare that in telling a story you cannot relax your imaginative sympathy for any character.

**IBID-p. 277**

966.

I think of the McCarthy era as inaugurating the post-war triumph of gossip as the unifying credo of the world's oldest democratic republic. In gossip we trust. Gossip as gospel, the national faith. McCarthyism as the beginning not just of serious politics but of serious everything as entertainment to amuse the mass audience. McCarthyism as the first post-war flowering of the American unthinking that is now everywhere.

**IBID-p. 284**

967.

Murder doesn't just end one life – it ends two. Murder ends the human life of the murderer as well.

**IBID-p. 300**

968.

Thus the whirligig of time brings in his revenges. (*Plus great analysis of this line p. 302*)

**Shakespeare, W in IBID-p. 302 (*Twelfth Night*)**

969.

Do I contradict myself? Very well, I contradict myself. I am large. I contain multitudes.

**Whitman, W in Burgess, Anthony - *Flame into Being: The Life & Work of D. H. Lawrence* p. 9**

970.

We need his (Lawrence's) paganism tempered by puritanism. We need his perpetual reminder that all literature is subversive.

**IBID-p. 209**

971.

A gleam lit up in him: should he begin with her? Should he begin with her to live the other, the unadmitted life of his desire? Why not? He had always been so good. Save for his wife, he was a virgin. And why, when all women were different? Why, when he would only live once? He wanted the other life. His own life was barren, not enough. He wanted the other.

**Lawrence, D. H. - *The Rainbow* p. 210**

972.

He thought that, because the community represents millions of people, therefore it must be millions of times more important than any individual, forgetting that the community is an abstraction from the many, and not the many themselves. Now when the statement of the abstract good for the community has become a formula lacking in all inspiration or value to the average intelligence, then the 'common good' becomes a general nuisance, representing the vulgar, conservative materialism at a low level.

**IBID-p. 304**

973.

'We could marry', he answered, in the strange, coldly-gleaming insinuating tone that chilled the sunshine into moonlight.

**IBID-p. 386**

974.

Tell you what I've found out...sex hungers like any other. Satisfy it and you don't think about it. I mean...it won't get out of proportion. Work's the thing...not sex.

**Pritchard, Susannah - *Coonardoo* p. 65**

975.

To have been described long ago to a recent acquaintance, by nameless people, is irresistible.

**Austen, Jane - *Persuasion* p. 196**

976.

The unpredictable are unpredictably shaped by the unpredictable.

**Nightingale, Benedict - *The Future of Theatre* p. 2**

977.

I am tempted by the thought of not publishing at all – isn't the work all I need, the work and the working? What does it matter any longer if I'm incontinent and impotent?

**Roth, Phillip - *Exit Ghost* p. 5**

978.

For discipline is imposed not just on oneself but on those in one's orbit.

**IBID-p. 21**

979.

There is no situation that infatuation is unable to feed on.

**IBID-p. 84**

980.

The Nietzschean prophesy come true: art killed by resentment

**IBID-p. 177**

981.

Always he had been invigorated by stability, never by stasis. And this was stagnation.

**Roth, Phillip – *Everyman* p. 129**

982.

There is worse even than that – there are real people who fuck chickens! There are men who screw stiffs! You simply cannot imagine how some people will respond to having served fifteen and twenty year sentences as some crazy bastard's idea of 'good'.

**Roth, Phillip – *Portnoy's Complaint***

983.

There was a general belief that the remaining Aboriginal people, grown fat from lack of exercise and poor diet, were being pampered, even to death. The idea of a bunch of idle blacks, maintained in luxury on government handouts, had the same potential to inflame righteous indignation in the 1860s as it has today. White society readily suppressed the knowledge that much of the landholding in Tasmania had been granted freehold to immigrants and ticket-of-leave convicts. Instead they preferred to mythologise the hard graft of colonial pioneers, while snarling at the dispossessed blacks who were copping it sweet for no effort at all.

**Pybus, Cassandra - *Community of Thieves* p. 166**

984.

The intellectual community of Tasmania dismissed her (Fanny's) claim to Aboriginality on the scientific evidence of the eminent Count Strzelecki. His thesis held that once a black woman had borne children to a white man, she was biologically incapable of bearing children to a black man. (*cf Toni Morrison's assertion that racism is a 'scholarly affair' and encyclopedias are full of the most outrageous claims about race*).

**IBID-p. 180**

985.

Revealing the truth consists, therefore, in giving a total illusion of truth following the normal logic of events, not in transcribing them slavishly in the order in which they happen to occur. I conclude from all this that the 'realists' of genius should really be called 'illusionists'.

**Maupassant, Guy de - *Pierre and Jean & The Novel* p. 27 (*The Novel*)**

986.

Within his soul, in which egotism assumed a mask of virtue, all the disguised forms of self-interest fought. The first scruples gave way to ingenious arguments, then reappeared and disappeared again.

**IBID-p. 151**

987.

Children of the same family, the same blood, with the same first associations and habits, have some means of enjoyment in their power, which no subsequent connections can supply.

**Austen, Jane – *Mansfield Park* p. 179**

988.

It was only when the resistance resulted in such notorious events as the Myall Creek cases...or the Hornet Bank and Cullen-La-Ringo tragedies...that the blood and terror of the black wars was partly revealed.

**Wright, Judith – *The Cry for the Dead Park* p. 5**

989.

As to the character of the Aborigines, Wyndham considered, 'they realise the philosophy that Diogenes only dreamt of, yet are no cynics, rather Gymnosophists'...to compare these 'degenerate apes', who the year before had been the subject of such a chorus of hatred, to the naked mystics of India admired by Aristotle as teachers of wisdom was not only quirky, but also intelligent, far beyond its times.

**IBID-p. 56**

990.

When we destabilised the planet it was, in the name of progress and economic growth. Now that they're (China etc.) doing it, it's selfish and it's suicide.

**Winterson, Jeanette - *The Stone Gods* p. 3**

991.

'Love', he said. 'Just nature's way of getting one person to pay the bills for another person.' 'Is that what you really believe?' 'It's what my wives really believed'.

**IBID-p. 167**

992.

The mulch of history, on these moist mornings when Bech had the oval park to himself, was deeply peaceful.

**Updike, John - *Bech at Bay* p. 20**

993.

He was at the business end of life, which is letting go. In the elevator he pleaded, 'come back to the loft. We got to work on our relationship.' 'Ha', Martina said. 'Relating to you is like wallpapering an igloo'.

**IBID-p. 91**

994.

Alexandra's relation to nature had always puzzled her; she leaned on nature, she learned from it, she was it, and yet there was something in her, something else that feared and hated it.

**Updike, John – *Witches of Eastwick* p. 17**

995.

Companions however incidental kept us focused on the fretful nag of living. We are all swaying on the makeshift rope bridge that society suspends above the crevasse.

**IBID-p. 21**

996.

All art, in any artform of any worth contains the element of surprise. This is not surprise for surprise's sake; this is the surprise of encountering an original mind which does not do what we expect.

**Matthew-Walker, Robert - *David Bowie: Theatre of Music* p. 96**

997.

Power is a poison well known for thousands of years. If only no one were ever to acquire material power over others! But to the human being who has faith in some force that holds dominion over all of us, and who is therefore conscious of his own limitations, power is not necessarily fatal. For those, however, who are unaware of any higher sphere, it is a deadly poison. For them there is no antidote.

**Solzhenitsyn, Alexander - *Gulag Archipelago* p 147**

998.

Pride grows in the human heart like lard on a pig.

**IBID-p. 163**

999.

Well, of course, there was no great merit in that – to become a human being at the moment of death. Similarly, loving one's own children is no proof of virtue. (People often try to excuse scoundrels by saying: 'He's a good family man')

**IBID-p. 172**

1000.

To do evil a human being must first of all believe what he is doing is good, or else that it's a well-considered act of conformity with natural law. Fortunately, it is in the nature of the human being to seek a justification for his actions.

**IBID-p. 173**

1001.

Ideology – that's what gives the evildoing its long-sought justification, and gives the evildoer the necessary steadfastness and determination. That is the social theory which helps to make his acts seem good instead of bad in his own and other's eyes, so that he won't hear reproaches and curses but will receive praise and honours.

**IBID-p. 174**

1002.

There is a simple truth which one can learn only through suffering: in war not victories are blessed but defeats. Governments need victories and the people need defeats. Victory gives rise to the desire for more victories. But after a defeat it is freedom that men desire – and usually attain. A people need defeat just as an individual needs suffering and misfortune: they compel the deepening of the inner life and generate a spiritual upsurge.

**IBID-p. 272**

1003.

In the 1967 referendum on Aboriginal citizenship the town of Kempsey voted 45% no, the highest no vote in Australia. Victoria voted 90% yes.

**Radio National Broadcast**

1004.

Approximately 150 million people died in wars and genocides in the twentieth century. It is estimated the same number will die in car accidents in the twenty-first century.

**Radio National Broadcast**

1005.

'A Jap's a Jap...they're bloody animals'. (A 90-year-old Australian POW survivor in 2011)  
(*Imagine if an aborigine were to say this about an Anglo Australian!!*)

**ABC TV Broadcast**

1006.

The life of the artist, his devotion to art, is the highest and last phase of egotism in man.

**Miller, Henry - *The Colossus of Maroussi* p. 208**

1007.

The moment I stepped on the American boat, which was to take me to New York, I felt I was in another world. I was among the go-getters again, among the restless souls who, not knowing how to live their own life, wished to change the world for everybody.

**IBID-p. 236**

1008.

'This is my son', my father said... 'his bones are mine, his flesh is yours. Don't feel sorry for him. Thrash him and make a man of him'. 'Don't worry Captain Michael', said the teacher pointing to his switch. 'Right here is the tool which makes men'... When I grew older and philanthropic theories began to mislead my mind, I termed this method barbarous. But when I came to know human nature still better, I blessed, and still bless, Pateropoulos' holy switch. It was this that taught us that suffering is the greatest guide along the ascent, which leads from animal to man.

**Kazantzakis, Nikos - *Report to Greco* p. 52/53**

1009.

In Greece, as everywhere, once realism (in art) begins to reign, civilisation declines.

**IBID-p. 170**

1010.

Thus our life and our endeavours acquire a tragic, heroic intensity. We have but a single moment at our disposal. Let us transform that moment into eternity. No other form of immortality exists.

**IBID-p. 170**

1011.

Art is the representation not of the body, but of the forces that created the body.

**IBID-p. 171**

1012.

For beauty, as I correctly divined, is merciless. You do not look at it; it looks at you and does not forgive.

**IBID-p. 179**

1013.

'In representing life as a game' Wagner wrote to King Louis II, 'art transforms life's most frightening aspects into beautiful pictures, thus exalting and consoling us'.

**IBID-p. 323**

1014.

Nietzsche taught me to distrust every optimistic theory...I began to feel that every religion that promised to fulfill human desires is simply a refuge for the timid, and unworthy of a true man.

**IBID-p. 338**

1015.

The Church of Christ in the state to which the clergy had brought it suddenly seemed to me an enclosure where thousands of panic-stricken sheep bleat away night and day, leaning one against the other and stretching out their necks to lick the hand and knife that are slaughtering them. Some tremble from fear they will be skewered for all eternity in raging flames, while others cannot wait to be slaughtered so that they may graze everlastingly in immortal springtime grass.

**IBID-p. 339**

1016.

More than wine or love, more underhandedly than ideas, art is able to entice man and make him forget. Art takes the place of duty; it fights to convert the ephemeral into the eternal and to transubstantiate man's suffering into beauty.

**IBID-p. 392**

1017.

I watched the sun go down; the deserted island glowed at me rosily, happily like a cheek after a kiss.

**IBID-p. 466**

1018.

Youth, observed the French moralist La Rochefoucauld (1665) 'is perpetual intoxication; it is a fever of the mind'.

**Gerstner, Robert - *Seizures of Youth: The 1960s & Australia* p. 4**

1019.

The correspondences between the 'children of the 60s' and the romantic movement...are several: the celebration of the individual over the mass, the choice of natural and transcendental routes towards 'freedom' (travel, mysticism, drugs), the currency of notions of Dionysian release and self-assertion.

**IBID-p. 4**

1020.

Myths, as Roland Bathes has shown, assume a life of their own, uninhibited by historical and sociological fact. As disseminated through instruments of mass culture...they depoliticise and dehistoricise reality, 'naturalising' it and making it seem eternal.

**IBID-p. 5**

1021.

J. J. Healy has called the burgeoning of white engagement in the 'Aboriginal problem' in the 1960s as an expression of guilt, of 'consciousness catching up with history'. There was plenty to feel guilty about.

**IBID-p. 156**

1022.

'The Australian', (Robin Boyd wrote) 'is aggressively committed to equality and equal opportunity for all men, except black Australians'. Like the new Australians, the old Australians were expected to assimilate into the Anglo-Saxon 'godzone'. When they couldn't, or wouldn't, they were reviled as 'the most retarded people on earth'.

**IBID-p. 156/7**

1023.

The New Agers have transformed the language, attitudes and interests of the 60s counter-cultures into a triumphant advertisement for the pleasure principle...whereas 'conscience' was a guiding moral precept of the 60s protest movement, the New Age focuses on 'consciousness'. 'Consciousness is everything...when you think poverty you'll be poor...that's a choice we make, to be poor or to be successful. If villagers in Ethiopia starve, they chose that destiny. We all chose.' (*Wow! A pretty unveiled reading of the New Age*)

**IBID-p. 178**

1024.

Ultimately hedonism has proved to be the most potent of the variety of 'isms' spawned by the new left.

**IBID-p. 189**

1025.

Unlimited power in the hands of limited people always leads to cruelty.

**Solzhenitsyn, Alexander - *Gulag Archipelago: The Dog's Service Book III* p 285**



1026.

Nobody groans when another man's tooth aches.

**IBID-p. 344**

1027.

No bugles bid our hearts beat faster for them.

**IBID-p. 350**

1028.

A fish does not campaign against fisheries – it only tries to slip through the mesh.

**IBID-p. 452**

1029.

History has never had need of the past, and the history of socialist culture needs it least of all.

**IBID-p. 463**

1030.

I had to learn, as Balzac did, that one must write volumes before signing one's own name. I had to learn, as I soon did, that one must give up everything and not do anything else but write, that one must write, and write and write, even if everybody in the world advises you against it, even if nobody believes in you. Perhaps one does it just because nobody believes; perhaps the real secret lies in making people believe.

**Miller, Henry – *Tropic of Capricorn* p. 32**

1031.

'Dada is life without slippers or parallel...severe necessity without discipline or morality and we spit on humanity'.

**Dada Manifesto in IBID-p. 265**

1032.

All this is the sheerest commonplace; but the commonplace becomes remarkable when it springs from remarkable soil.

**Mann, Thomas – *The Magic Mountain* p. 231**

1033.

When one is in love the aesthetic judgment counts for as little as the moral.

**IBID-p. 240**

1034.

They cringe and cower like hounds circling a lion.

**Homer – *The Iliad* (Tr. Ewings, Robert) p 180**

1035.

Now as the dawn flung out her golden robe across the earth

**IBID-p. 231**

1036.

Pride is the sin of sins: intellectually it leads to man's arrogantly taking mere opinion as knowledge.

**Montaigne, M - *The Complete Essays* p. Xxxii**

1037.

Cambyses asked him why he had remained unmoved by the fate of his son and daughter yet showed such emotion at the death of his friend. 'Only the last of these misfortunes can be expressed by tears', he replied; 'the first two are way beyond any means of expression'.

**IBID-p. 8 (*On Sadness*)**

1038.

Aristotle, who goes into everything, takes the saying of Solon that: 'nobody can be termed happy before he is dead'.

**IBID-p. 13**

1039.

A poor memory is an evil which has enabled me to correct a worse one which might easily have arisen in me: ambition. A bad memory is an intolerable defect for anyone concerned with worldly affairs.

**IBID-p. 33 (*On Liars*)**

1040.

To philosophise is to learn how to die.

**IBID-p. 89**

1041.

It is no good going on living: it will in no wise shorten the time you are dead.

**IBID-p. 105**

1042.

And what is worse, if each of us were to sound our inner depths he would find that most of our desires are born and nurtured at other people's expense.

**IBID-p. 121 (*On One Man's Profit is Another Man's Loss*)**

1043.

Is there anyone not willing to barter health, leisure and life itself against reputation and glory, the most useless, vain and counterfeit coinage in circulation.

**IBID-p. 271 (*On Solitude*)**

1044.

I do not think there is so much wretchedness in us as vanity; we are not so much wicked as daft; we are not so much full of evil as inanity; we are not so much pitiful as despicable.

**IBID-p. 339 (*On Democritus & Heraclitus*)**

1045.

Those who know prescribe for lovesickness a good look at the totally naked body which is so much desired. To cool amorous passion, all you need to do is to be free to look at the one you love.

**IBID-p. 539 (*An Apology for Raymond Sebond*)**

1046.

That of all the pleasures none is more dangerous nor more to be fled than the pleasure which comes to us from other men's approval.

**IBID-p. 703 (*On Glory*)**

1047.

You may play the fool anywhere else but not in poetry.

**IBID-p. 722 (*On Presumption*)**

1048.

Yet when all has been said, you never talk about yourself without loss: condemn yourself and you are always believed: praise yourself and you never are.

**IBID-p. 1044 (*On the Art of Conversation*)**

1049.

For a certain type of man, being busy is a mark of competence and dignity. Their minds seek repose in motion, like babes in a cradle. They can say that they are as useful to their friends as they are bothersome to themselves. Nobody gives his money away to others: everyone gives his time. We are never more profligate than with the very things over which avarice would be useful and laudable. The complexion which I adopt is flat contrary to that. I keep within myself; such things as I do want I usually want mildly. And I want very few.

**IBID-p. 1136 (*On Restraining Your Will*)**

1050.

It is the life of the fool which is graceless, fearful and entirely sacrificed to the future.

**Epicurus in IBID-p. 1263 (*On Experience*)**

1051.

Those who trade in literature become rich, while those who create it either starve or barely scrape by. From this financial misery results something worse: the ink slave is born. Those who work for 'freedom' are in bondage, and are oftener in a sorrier state than medieval serfs.

**Grass, Gunter – *Too Far Afield* p. 500**

1052.

While Walter Scott was working on 'Woodstock', Lady Scott died; he paced up and down in the garden for an hour, then sat down and wrote another chapter. That's how it must be.

**IBID-p. 541**

1053.

By structural segregation I am not referring to physical separation, although there is plenty of that, but to a separation of rights and powers according to ancestry. The basis of this segregation is compensatory. But some depressing flaws in this generosity of the state and of the odd big business are readily noticed. Along with the beneficence of recognition come the risen phoenix of essentialised race difference and an implication of ethnic inferiority.

**Sutton, Peter – *The Politics of Suffering* p. 204**

1054.

TV as inaugurating a new state of human consciousness, a new universe of communications, in which there is neither fiction nor reality but simply a realm of simulacra, where art is everywhere, but dead.

**Goodall, Peter - *High Culture, Popular Culture: The Long Debate* p. 57**

1055.

Pop problematizes the nature of taste itself: what is valuable is not what is original but what is replicated, not what is timeless but what is by nature ephemeral and obsolescent.

**IBID-p. 69**

1056.

I sometimes think that the size our happiness is inversely proportional to the size of our house.  
(*No wonder I'm so happy!*)

**Roberts, G. D. – *Shantaram* p. 245**

1057.

The old woman was motionless except for her cheeks creasing and uncreasing like bellows with each suck of the candy.

**Rash, Ron *Serena* p. 120**

1058.

Talking nonsense is the sole privilege mankind possesses over the other organisms. It is by talking nonsense that one gets to the truth!

**Dostoyevsky, Fyodor – *Crime and Punishment* p. 242**

1059.

People are fools not monsters. (*cf 1044 Montaigne*)

**Winton, Tim - *Breath* p. 171**

1060.

The greatest cruelties of our century have been the impersonal cruelties of remote decision, of system and routine, especially when they could be justified as regrettable operational necessities. (*E.g. Hiroshima, collateral damage etc.*)

**Hobsbawn, Eric – *The Age of Extremes* p. 50**

1061.

The ambiguity of the (Catholic) Church's attitude to Hitler's racism has been often noted; less often, the considerable help given after the war by persons within the church...to fugitive Nazis or fascists of various kinds, including many accused of horrifying war crimes.

**IBID-p. 114**

1062.

Fascism was triumphantly anti-liberal. It also provided the proof that men can, without difficulty, combine crack-brained beliefs about the world with a confident mastery of contemporary high technology...The late twentieth century, with its fundamentalist sects wielding the weapons of television and computer-programmed fundraising, have made us more familiar with this problem.

**IBID-p. 118**

1063.

Anticipating the late twentieth century, the late nineteenth century pioneered mass xenophobia, of which racism – the protection of the pure native stock against contamination, or even submersion, by the invading sub-human hordes – became the common expression.

**IBID-p. 119**

1064.

Before the Second World War, the great majority of students in central and western Europe and North America had been non-political or right wing.

**IBID-p. 300**

1065.

The triumph of the mass market was, in some profound ways, based on satisfying the spiritual as well as the material needs of consumers, a fact of which advertising agencies had long been vaguely aware when they geared campaigns to selling 'not the steak but the sizzle', not soap but the dream of beauty, not tins of soup but family happiness.

**IBID-p. 514**

1066.

All 'postmodernisms' had in common an essential scepticism about the existence of an objective reality, and/or the possibility of arriving at an agreed understanding of it by rational means. All tended to a radical relativism. All, therefore, challenged the essence of a world that rested on the opposite assumptions, namely the world transformed by science and the technology based upon it, and the ideology of progress which reflected it.

**IBID-p. 517**

1067.

The novelty was that technology had drenched everyday life in private as well as in public with art. Never had it been harder to avoid aesthetic experience.

**IBID-p. 520**

1068.

Lay individuals could only react against their sense of impotence by seeking out things which 'science could not explain'...by refusing to believe that they could ever be explained by 'official science', by hungering to believe in the inexplicable because it seemed absurd. At least in an unknown and unknowable world everyone would be equally powerless. The greater the palpable triumph of science, the greater the hunger to seek the inexplicable.

**IBID-p. 530**

1069.

So patriotism comes easily to children. But in Austria, the situation was slightly more complicated. For although Austria had of course also won all the wars in their history, after most of them they had had to give something up. This was food for thought.

**Musil, Robert – *The Man Without Qualities* p. 13**

1070.

He recalled Voltaire's saying the people use words only to hide their thoughts and use thoughts only to justify the wrongs they have done.

**IBID-p. 226**

1071.

He felt like a loose tooth.

**IBID-p. 254**

1072.

But animals can't wear clothes; they have only one skin, while human beings in those days had many skins. In full dress, with frills, puffs, bell skirts, cascading draperies, laces and gathered pleats, they had created a surface five times the size of the original one, forming a many-petalled chalice heavy with an erotic charge, difficult of access, and hiding at its core the slim white animal that had to be searched out and that made itself terribly desirable.

**IBID-p. 301**

1073.

It was an awkward fix, because a heart turned fifty is a tough muscle, not so easily stretched as that of a twenty-year-old in love's springtime, and it caused him considerable vexation.

**IBID-p. 415**

1074.

It would be something like her idea of modern music, that is, quite unsatisfying and yet full of something excitingly different.

**IBID-p. 519**

1075.

The real truth between two people cannot be put into words. The moment we speak, certain doors begin to close; language works best for what doesn't really matter, we talk in lieu of living. (cf Nietzsche's 'dead in the heart' aphorism)

**IBID-p. 549**

1076.

Well, perhaps it was rather that he was one of those people who always do the good thing; they themselves have no goodness in them, Agathe thought. It seemed that goodness disappears from the human being to the same extent that it is embodied in goodwill or good deeds.

**IBID-p. 792/3**

1077.

It's not only the myth of the human being divided in two; we could also mention Pygmalion, the hermaphrodite, or Isis and Osiris – all different forms of the same theme. It's the ancient longing for a doppelganger of the opposite sex, for a lover who will be the same as yourself yet someone else, a magical figure that is oneself and yet remains magical, with the advantage over something we merely imagine of having the breath of autonomy and independence. This dream of a quintessential love, unhampered by the body's limitations, coming face-to-face in two identical yet different forms, has been concocted countless times in a solitary alchemy in the alembic of the human skull. (*Add Paul & Elizabeth, Dargelos & Agatha from Les Enfants Terribles to that list*)

**IBID-p. 982**

1078.

We know from Roman commentaries that the flute was an instrument profoundly associated with death. (*cf 'piping the dead' – Greco/Roman rite stopped as pagan by Christians*)

**Kriwaczek, Rohan - *An incomplete History of the Art of Funerary Violin* p. 7**

1079.

This association of the flute with death across a number of profoundly influential ancient cultures clearly indicates the choice of a melodically based music to express grief and mortality, in contrast to more rhythmic music... (e.g. drums for war, weddings etc.) Indeed, it suggests that the association of grief with plaintive (often modal) melodic lines is not just a modern historical association but one of those elemental vehicles of human expression that form the very basis of our musical language... so the outpouring of grief is universally expressed through a magical exaggeration of the human voice; and for ancient cultures, the closest instrument to the voice was the flute.

**IBID-p. 8**

1080.

There are two kinds of truths. There are the superficial truths, the opposite of which are obviously wrong. But there are also profound truths, whose opposites are equally right. (*E.g. Life is short*)

**Bohr, N in Gaarder, Jostein – *Sophie's World* p. 364**

1081.

If you live above the subsistence level, things are very different. Even an increase in income or a wider range of enjoyments do not necessarily or automatically guarantee a sense of self-realisation or satisfaction. In a world where people can live on cake rather than bread, you cannot escape the stress of envy and social comparison. If you are well off in a dynamic society, you cannot avoid making comparisons with the wealth attained by others in your social group, even if you have achieved all your expectations. This obviously reduces happiness and increases insecurity.

**Hobsbawn, Eric, - *The New Century* p. 118**

1082.

Everything human is pathetic. The secret source of humour itself is not joy but sorrow...there is no humour in heaven.

**Twain, Mark - *The Wayward Tourist: Mark Twain's Adventures in Australia* p. ix**

1083.

Very few things happen at the right time, and the rest do not happen at all: the conscientious historian will correct these defects.

**Herodotus in Twain, Mark – *How Nancy Jackson Married Kate Wilson* p. 127**

1084.

The moral sense teaches us what is right, and how to avoid it – when unpopular.

**Twain, Mark – *Great Short Works* p. 196 (*The United States of Lyncherdom*)**

1085.

And anyway the anger isn't there. That's not what he feels. It's more the hopelessness of knowing, some elemental, inevitable thing about it. It's loss, that's what. Not like losing money and friends and fingers. Geez, he thought, losin's nothin' knew. I graduated with flying colors from that fucking school, after all. But this, this losing hurts. The surprise of it, the absolute shock of it. Not to have her...doing all that, but for it to hurt like this. That's the nasty part. He looks at his bewildered white face in the mirror. He loves his wife. He'd forgotten all about that bit, and he looks like a man who's woken to another century... The blade is open. He can see it through the blur of water, see it shaking, coming his way like a ray of light.

**Winton, Tim – *Cloudstreet* p. 167/8**

1086.

The receptionist was still waiting, offering me her pen, her smile as ironed as her uniform.

**Mitchell, David – *Ghost-written* – p. 3**

1087.

I put on a Chet Baker disc. A trumpet with nowhere urgent to be and all day to get there.

**IBID-p. 62**

1088.

What's wrong with Bach? Nothing except it always makes me dream about a team of synchronised tail-chasing Escher cats.

**IBID-p. 281**

1089.

I'd polished this reunion for so long, but now I could only gawp.

**IBID-p. 339**

1090.

The baby-boomers – the generation described by the British political commentator Peter Hitchens as the first to obtain both power and wealth without even having to grow up.

**O'Brien, Karen - *Joni Mitchell: Shadows & Light* p. 2**



1091.

As Susan Sontag observed, interpretation is the revenge of the intellect upon art and the world: 'To interpret is to impoverish, to deplete the world – in order to set up a shadow world of "meanings"'.  
**Sontag, S in IBID-p. 128**

1092.

The pre-eminent American jazz saxophonist Bradford Marsalis has said '*Mingus*' is one of his favorite albums but not for its jazz influences – 'it is funny that people consider it a jazz record, and nothing could be further from jazz. But it is a great record.'  
**Marsalis, B in IBID-p. 187**

1093.

Renoir said the point at which he knew he had completed a work was when he had painted a woman's backside and wanted to reach out and touch it.  
**IBID-p. 280**

1094.

Name the most important lyric writers of the past half-century. Stephen Sondheim, without question, the lyricist who single-handedly deepened the American song tradition with penetrating verbal invention and an enlivening dose of psychological intensity. But also Bob Dylan, Paul Simon and Joni Mitchell, folk balladeers who infused lyric writing with imagery and the confessional aspect of modernist poetry. Their innovations created an entirely new tradition, or perhaps, anti-tradition – that of the self-absorbed singer-songwriter for whom, in the name of personal expression, all lyric writing rules could be broken.  
**Singer, B in IBID-p. 307**

1095.

Whilst in ordinary life every shopkeeper is very well able to distinguish between what somebody professes to be and what he really is, our historians have not yet won even this trivial insight.  
**Tucker, Robert (Ed) - *The Marx-Engels Reader* p 139 (*The German Ideology*)**

1096.

Music: the melting, trans-figurative moment, that feeling of everything being there, just for an instant, that surrender that overcomes us as players and leads us to the next pregnant second, patient in the knowledge that there always is, waiting in the wings, the next chance to feel this fullness and celebrate it; to this we dedicate our lives.  
**Keith Jarrett**

1097.

Money in one's possession is the instrument of liberty; money one pursues is the symbol of servitude. That is why I hold fast to what I have, but covet no more.  
**Rousseau, Jean Jacques – *The Confessions* p 46**

1098.

We live in an age, Phillip Roth wrote, in which the imagination of the novelist lies helpless before what will appear in the morning newspaper, 'the actuality is continually outdoing our talents, and the culture tosses up figures daily that are the envy of any novelist'.

**Roth, P in Hedges, Chris - *The End of Literacy & the Triumph of Spectacle* p. 41**

1099.

The economist Charlotte Twight calls this vast corporate system of spectacle and diversion in which we get to vote on 'American Idol' or be elevated to celebratory status through reality television programs 'participatory fascism'.

**IBID-p. 168/9**

1100.

So long as I lived unknown to the public I was loved by all who knew me, and had not a single enemy. But as soon as I had a name I ceased to have friends.

**Rousseau, Jean Jacques – *The Confessions* p 338**

1101.

The contempt which my deep reflections had inspired in me for the customs, the principles and the prejudices of my age made me insensible to the mockery of those who followed them; and I crushed their little witticisms with my observations, as I might crush an insect between my fingers.

**IBID-p. 388**

1102.

Nowhere will we stand where the tongue of flame has not broken a path for us, where the flame-thrower has not wrought its great cleansing through the void...we are sons of warriors and soldiers, and only once all this, this dumbshow of circles revolving in the void, has been swept away, only then will we see unfolding that part of nature that still dwells within us, that which is elemental, true wildness, the capacity for authentic procreation with blood and semen. Only then will the possibility of new forms be created.

**Junger, Ernst in Klabunda, Anja – *Magda Goebbels* p. 102 (Nazi theorist)**

1103.

Life is not unrestricted mind play. It is rigidly bound...it is above all a matter of blood; a component of a community of blood, in whose life-core it participates.

**Junger, F. G in IBID-p. 102 (Brother of Ernst...talented family!)**

1104.

National Socialism has something intoxicating, a wild, blood-kin pride, a heroic and powerful feeling of life. It has no critical, analytical tendencies. It does not want tolerance, because life does not know tolerance. It is fanatical, because everything related to the blood is fanatical and unjust.

**Junger, F. G in IBID-p. 120**

1105.

Not only was Gaudi more catholic than the pope, he was more royalist than the king...anyone so misdirected as to imagine that radicalism in art is in some necessary way connected to radicalism in politics, and that its purpose is to make men happy, might think about Gaudi and be corrected. 'Everyone has to suffer' he once told a disciple. 'The only ones who don't suffer are the dead. He who wants an end to suffering wants to die'.

**Hughes, Robert - *Barcelona The Great Enchantress* p. 132**

1106.

Our national dish, she joked one day, is knives and forks.

**Berger, John - *To the Wedding* p. 34**

1107.

Each day they have to spend an hour before they start work, preparing their faces. They must all show that they have taken a potion which will spare them from ever ageing. And the strange consequence of this is that the young seem old.

**IBID-p. 154**

1108.

Music began – all Rembetes know it – with a howl lamenting a loss. The howl became a prayer and from the hope in the prayer started music, which can never forget its origin. In it hope and loss are a pair.

**IBID-p. 197**

1109.

Analysis destroys wholes. Some things, magic things, are meant to stay whole. If you look at their pieces, they go away.

**Waller, Robert - *The Bridges of Madison County* p. 39**

1110.

That's the problem in earning a living through an art form. You're always dealing with markets, and markets – mass markets – are designed to suit average tastes. That's where the numbers are...sometime I'm going to do an essay called 'The Virtues of Amateurism' for all of those people who wished they earned their living in the arts. The market kills more artistic passion than anything else. It is a world of safety out there. Profit and subscriptions and the rest of that stuff dominate art. We are all getting lashed to the great wheel of uniformity.

**IBID-p. 51**

1111.

Real thinking...the art of thinking in the heads of others

**Brecht, B in Wizisla, Ermut - *Walter Benjamin & Bertold Brecht: The Story of a Friendship***

1112.

Brecht champions the saying that in a classless society in the individual should be poor, the whole rich.

**Benjamin, W in IBID-p. 99**

1113.

With Bert Brecht one certainly has to understand the poverty of Herr Keuner – ‘The thinking man does not use one idea too many’...in order to understand how the ship that carries these emigrants from humanist Europe into the promised land of man-eating has set its sails...Scheerbart, Ringelnatl, Loos and Klee, Brecht and S. Friedlander – they all set off from old shores, the lavish temples full of noble human images ceremoniously hung with sacrificial offerings, to turn toward their naked contemporary who lies screaming like a newborn infant in the dirty nappies of this era.

**Benjamin, W in IBID-p. 105**

1114.

Philosophers generally become very angry when their sentences are torn out of context. Me-Ti recommended it. He said: sentences that are part of systems hang together like criminal gangs. Singly, they can be easily overpowered. So they must be separated from each other. One must confront them one at a time with reality, so that they can be revealed.

**Brecht, B in IBID-p. 164**

1115.

Doubts about a world-view dependent on the ‘infinite perfectibility of humanity’ allowed categories such as interruption, destruction and discontinuity to appear in a new light. ‘What characterises revolutionary classes at the moment of action is the awareness that they are about to make the continuum of history explode.’

**IBID-p. 173**

1116.

‘The catastrophe is progress, progress is the catastrophe’ – Like Gramsci they (B & B) were distinguished from the official communist movement of the thirties by a deep historical pessimism into which, according to Romain Rolland’s formula, ‘pessimism of the intellect, optimism of the will’, they planted seedlings of hope, and upon which they grounded a dialectical understanding of past and future.

**Mitchell, S in IBID-p. 173**

1117.

In the world of these naked savages, it seemed everyone was gentry.

**Grenville, Kate – *The Secret River* p. 300**

1118.

Fear could slip unnoticed into anger, as if they were one and the same.

**IBID-p. 374**

1119.

Get the men first, then we clean up the breeders.

**IBID-p. 173**

1120.

Heine’s uncle once remarked that if the stupid boy had learned something worthwhile, he would not have had to write books. (*Quote is about Heinrich Mann*)

**Juers, Evelyn – *House of Exile* p. 24**

1121.

He (Heinrich Mann) identified his tripartite self as the sensualist who acted on impulse and was running riot, the intellectual who weighed up the consequences of actions and had of late become rather atrophied, and the voyeur who kept a keen literary eye on the other two.

**IBID-p. 25**

1122.

For his literary pursuits he (Brecht) sometimes took passages from other writers without acknowledging the sources...the culprit responded by saying that it was in fact too early to respond to the charges, because he took plagiarism very seriously and still hoped to achieve great things in this largely neglected field of literature.

**IBID-p. 76**

1123.

The best writing occurs on a narrow ledge between fact and fiction. That uneasy place the poet Wallace Stevens called 'the metaphysical streets of the physical town'.

**IBID-p. 169**

1124.

It is thought that consciousness can remain intact for about seven seconds after a be-heading.

**IBID-p. 177**

1125.

Applause, the fruit of the fame tree, the writer's harvest

**IBID-p. 210**

1126.

In Munich on the 19<sup>th</sup> July (1937), the opening of the Exhibition of Degenerate Art. Targeting expressionism, Dadaism, surrealism, cubism, fauvism and other modern movements, it included work by George Grosz, Ernst Ludwig Kirchner, Max Ernst, Paul Klee, Ernst Barlach. 'Tortured canvases, rotting mentalities, sick imaginations, deranged incompetents! Entry free.

**IBID-p. 214**

1127.

In Geneva, Musil had made himself keep an exact diary of every cigarette he lit, in order to discourage his smoking habit. In Los Angeles, Polgar had a heart attack that he described as a time bomb. He was forbidden to smoke; continued with his struggle to learn English, read his own work and found it boring.

**IBID-p. 297**

1128.

I kept on collecting fragments of hope that already contained the seeds of their own destruction.

**Mann, Heinrich in IBID-p. 299**

1129.

I write for people who aren't there.

**Musil, R in IBID-p. 312**

1130.

Like other refugees, Brecht, the master of alienation effects in epic theatre, now had to register as an enemy alien (in the USA). He said the cultural vacuum in which he lived, made him feel like St Francis of Assisi in an aquarium, like a chrysanthemum in a coalmine, like a sausage in a greenhouse...Brecht lamented that the American movie industry only wanted stories with messages. *(Now that's irony!)*

**IBID-p. 313/4**

1131.

A number of émigrés were working on farms. The composer Paul Dessau had a job weighing eggs at a large chicken farm in New Jersey. *(No wonder he hi-tailed back to the GDR)*

**IBID-p. 321**

1132.

From the perspective of the insider, what the outsider believes, he believes too much. It is an excess of integrity rather than a lack of it that drives the outsider theorist.

*(I.e. they are the opposite of conmen or charlatans)*

**Wertheim, Margaret - *Physics on the Fringe* p. 94**

1133.

My opinion of mankind is founded upon the mournful fact that, so far as I can see, they find within themselves the means of believing in a thousand times as much as there is to believe in judging by the evidence.

**Morgan, Augustus de in IBID-p. 94/5 (*A Budget of Paradoxes*)**

NB: 'Budget' back then meant 'collection'

1134.

Why does anyone feel the need to reinvent physics for him or herself?

**IBID-p. 95**

1135.

It is a weakness of the orthodox follower of any received system to impute insanity to the solitary dissident. *(cf Soviet treatment of dissidents as mental patients)*

**Morgan, Augustus de in IBID-p. 95**

1136.

Man Ray once remarked that there is no progress in art any more than there is progress in making love; there are only different ways of doing it.

**IBID-p. 257**

1137.

In a communications age dominated by imagery, the lines between 'politics' and 'entertainment' have become increasingly blurred. Both politicians and entertainers have become commodities in the communications marketplace.

**Dunn, Geoffrey – *The Lies of Sarah Palin* p. 9**

1138.

Blumenthal posits (*Republican Gomorrah*) that modern day mass movements attract their followers not because of doctrine but because they provide a refuge from 'the anxieties, barrenness and meaningless' of modern society.

**IBID-p. 12**

1139.

Fromm argues that (*Escape from Freedom*) 'the function of an authoritarian ideology and practice can be compared to the function of neurotic symptoms. Such symptoms result from unbearable psychological conditions and at the same time offer (an authoritarian) solution that makes life possible...the lust for power is not rooted in strength but weakness'.

**Fromm, E in IBID-p. 12**

1140.

The ambivalence of Bulgakov's portrayal of his demon is in line with the ambivalence we all have towards sex itself: our passion and our revulsion.

**Self, W in Bulgakov, M – *The Master & Margarita* p. Xiii**

1141.

This is the onslaught of the end of biography, the end of the personal, about which Osip Mandelstam wrote: 'social catastrophe pulls personal destinies into the dreadful funnel of history, and private life turns into a minute particle of the somehow disintegrating, sinking, vague, and often alien destiny of enormous Russia'. (*cf Magda Goebbels?*)

**Dobrenko, E in Bulgakov, M – *White Guard* p. Xxxiv**

1142.

The Turbin's days go by in history, but their spiritual life is in a beautiful, agreeable legend. And it is just this legendary, beautiful aspect of their life that is dear to Bulgakov. To live in history is always disagreeable; in Russian history, it is unbearable.

**IBID-p. Xxiii**

1143.

The Almighty, who made himself known once and for all through the association of the urinary passage with the sexual organ

**Brecht, Bertold – *Collected Plays: One* p. 48 (*Baal*)**

1144.

The history of humanity would be different if only people sat on their bottoms more.

**IBID-p. 88 (*Drums in the Night*)**

1145.

If you cannot please all through your art, please a few...to please many is immoral.

**Klimt, G in O'Connor, Anne-Marie - *The Lady in Gold: The Extraordinary Tale of Gustav Klimt's Masterpiece, Portrait of Adele Bloch-Bauer* p. 25**

1146.

Was there any shady undertaking, any form of foulness, especially in cultural life, in which at least one Jew did participate? On putting the probing knife carefully to that kind of abscess one immediately discovered, like a maggot in a putrescent body, a little Jew.

**Hitler, A. in IBID-p. 88**

1147.

Some artists could be subtly recruited. Hitler knew he was wielding a potent force when...Richard Strauss was persuaded to serve as president of the Reich Music Chamber and compose the hymn for the 1936 Summer Olympics in Berlin, prompting conductor Arturo Toscanini to remark: 'To Strauss the composer I take off my hat, to Strauss the man I put it back on again'. Jewish artists would not be wooed. They would be crushed. The Nazis banned Felix Salten's 1923 *Bambi*, which now invited interpretations as a powerful political allegory on the mistreatment of the Jews. The Gestapo ordered *Bambi* seized, along with thousands of 'un-German' books burned in Germany.

**Toscanini, A. in IBID-p. 100**

1148.

Goebbels dismissed foreign press reports of attacks on Jews as *Greuelmarchen* – gruesome fables. 'I have been informed that many Jews in Vienna are committing suicide', he told the crowd with faux sadness... 'In the past Germans committed suicide. Now Jews are committing suicide, and there is nothing I can do about it, since I cannot put a policeman behind every Jew', Goebbels said in a coldly mocking tone. The crowd roared with laughter and applause.

**Goebbels, J. in IBID-p. 114**

1149.

Sigmund Freud was freed from the Gestapo headquarters only through the intervention of an American millionaire who was also a former patient, after being forced to sign a paper testifying to good treatment.

'I can heartily recommend the Gestapo to anyone,' Freud wrote dryly, with an irony that would have made Mark Twain proud.

**Freud, S. in IBID-p. 121**

1150.

*Courage* – Wilhelm Muller & Franz Schubert

When your heart within you breaks

Sing serenely and brightly

If no God is here on earth

Let's all be Gods together!

**IBID-p. 127/8**



1151.

Berta's salons were still filled with intellectuals. Alma Mahler had come with Gustav Mahler and Walter Gropius, and now she brought Franz Werfel. Felix Salten came, and Bertold Brecht.

Albert Einstein dropped by Berta's salon after he fled the rise of Hitler in Germany. 'Any nonsense can attain importance by virtue of being believed by millions of people,' Einstein wrote ruefully in Emile's autograph book.

The writer and cultural critic Egon Friedell thoughtfully wrote Emile a critique of materialism. 'If humans, now that at long last it has become obvious money is dirt, do not understand that money is dirt, they do not deserve for money to be dirt'.

**Einstein, A & Friedell, E in IBID-p. 140**

1152.

Friedell had once suggested that benevolent dictatorship, as in ancient Greece, could defuse modern tensions. Berta had argued that 'a dictatorship without a gospel of hatred is impossible.' Friedell had insisted that the enlightened dictator should be a man who had never known hatred, 'and so he was doubly unhappy when history made him realise his error – when Hitler became dictator of Germany.' Now Austria was in the grip of this destructive man, whose gospel of hatred demanded scapegoats.

**IBID-p. 141**

1153.

Art curators had always had a symbiotic relationship with monied elites. The new elites just happened to be Nazis. These men (curators) didn't think of themselves as thieves. They thought of themselves as a distinguished gathering, though their discriminating aesthetic sensibilities would be used to bolster Nazi conceits.

They were men with precisely the kind of imperious self-regard that Klimt had detested. Not only were they accommodating Hitler, they were endorsing the Fuhrer's rejection of the world's brilliant modern art – a betrayal of their profession. Worse, some of the treasures they pulled out of Viennese collections would be sold for a more nefarious aim: to finance Hitler's assault on Europe...Vienna art institutions had turned out to be more corrupt than Klimt had ever imagined.

**IBID-p. 142/3**

1154.

Here Serbs and Croats intermarried. Gypsies lived peacefully on the outskirts of the village. When dusk fell, they lifted their violins and cimbalos and played the hauntingly seductive music that a Czernin count had likened to 'making love standing up'.

**IBID-p. 166**

1155.

I thought I would burn under that arresting, almost devouring gaze. (*Magda Goebbels about Joseph*)

**Magda Goebbels in Knopp, Guido – *Hitler's Women* p. 68**

1156.

Murder, charm and banality – all were part of his (Hitler) daily life.

**IBID-p. 41**

1157.

Over the next two decades (1922 – 1942) Hoffmann took 2.5 million photographs of the Fuhrer...making him a multimillionaire.

**Lambert, Angela - *The Lost Life of Eva Braun* p. 4**

1158.

Germany awake, Jews croak. (Hitler slogan)

**IBID-p. 78**

1159.

Dreams and emotions first; then reason, brain, statistics, facts, politics

**IBID-p. 89**

1160.

Adolf Hitler, who advocated the use of eugenic murder to create a race of perfect human beings, nursed a lifelong fear that his genes carried the stigma of mental and physical deformity. In that case it was more than likely that Geli's (his niece with whom he had an infatuation, and who later died) did too, doubling the risk. Marrying her was out of the question, parenthood unthinkable.

**IBID-p. 103**

1161.

Adolf Zeigler, the Nazi portrait artist, mockingly referred to as 'official pubic hair painter to the Reich'

**IBID-p. 114**

1162.

Intelligence in a woman is not an essential thing. (Hitler)

**Hitler, A. in IBID-p. 119**

1163.

(On Martin Bormann)...licking the wishes off his master's lips and barking them out as orders.

**IBID-p. 182**

1164.

Suddenly swarms of people started coming to tramp up the mountain and stand as close as they could get to Hitler's house until he came out. And then they would scream, applaud, sob, laugh hysterically, even fall to their knees. (*cf Beatlemania*)

**IBID-p. 189**

1165.

(On Goebbels)...a mocking, jealous, vicious, satanically gifted dwarf...the pilot-fish of the Hitler shark.

**IBID-p. 236**

1166.

It's not my purpose to soften Hitler's image, let alone find lovable traits or redeeming features. If such existed, they made up only a fraction of the man – but it was what Eva saw. But gullible women can love murderers, torturers, abusers and rapists – and religious fundamentalists and corrupt politicians – and Eva loves Hitler.

**IBID-p. 283**

1167.

Eva understood that his pride would not let him reveal his dependence on her – he, the genius who occurred once in a thousand years (this was his firm belief) dependent on a woman?

**IBID-p. 362**

1168.

(Hitler's moustache in Bavarian dialect called a) 'Rotzbremse' that is, a 'snotbrake'.

**DeLaforce, Patrick – *The Hitler File* p. 38**

1169.

The service of Germany appears to us to be genuine and sincere service of God: the banner of the Third Reich appears to us to be His (God's) banner and the Fuhrer of the people is the saviour whom He sent to rescue us. (*Quasi-Christian rhetoric*)

**Schirach, B in IBID-p. 106 (Head of Hitler Youth)**

1170.

(Hitler as 'Teppichfresser', that is, a 'carpet-chewer')

When...suffering his worst nervous crisis in private his behaviour would often take a bizarre form. Throwing a tantrum and screaming in fury or frustration...he would fling himself onto the floor and chew the edge of the carpet.

**IBID-p. 112**

1171.

Goebbels nicknamed the 'Rabbi' by his staff.

**IBID-p. 127**

1172.

Westerners will never (except in make-believe) be able to act the role of savages opposite those whom they once dominated. For when we westerners cast them in this role they existed for us only as objects – whether for scientific study or political and economic exploitation.

**Levi-Strauss, C**

1173.

Whenever we remember Hitler's six million Jews and the gas chambers of Dachau, we should in fairness also remember the most Christian King Leopold II's ten million Congolese of a half-century early, and his pyramids of chopped off hands and feet.

**Chinweizu – *The West and the Rest of Us***

1174.

We have known about the problem of ethnocentrism for most of this century; the danger of not attempting to examine and counter our own cultural biases when doing any work with alien cultures has long been acknowledged. Yet art historians and musicologists venturing outside the western stream still persist in carrying their western interpretative baggage along with them. The assumptions are that art and music are universal languages that transcend cultural boundaries and that it would be ethnocentric of us not to discuss and praise art and music among the primitives.

**Keil, C – *Tiv Song* p. 26**

1175.

I don't like the imperialist way of the world, the ever-tightening exploitative grip of our greedy economy on the rest of humanity, but I enjoy the specialists' benefits from this system every day. I don't like anthropology's role in this systematic oppression, but here I am making my second report on the poor to the powerful. I don't like parading my inadequate fieldwork and even sloppier scholarship as a harbinger of better ways of understanding human being, but I hope that it is.

**IBID-p. 4**

1176.

Getting rid of 'art', 'aesthetics', 'aestheticism' in the west is not going to be easy; it is the opiate of a very powerful intellectual elite with the very strongest possible vested interest in believing that 'art' transcends and therefore somehow justifies or makes tolerable all the atrocities and horrors that spring from western civilisation. It seems to me that only a radical understanding of what 'art' means in our culture can cope with the confusion, indeed a kind of desperation, that characterises so much literature on 'the arts' in other cultures. By radical, I mean the fascinating question often revised, 'how could the culture that nurtured Bach, Mozart, Beethoven, Brahms et al, have nurtured a Hitler?' should be reversed: 'Why didn't a culture with such a pathological respect for composers and conductors find its supreme-composer-conductor sooner?'

**IBID-p. 183**

1177.

Tiv song, or any song for that matter can fuck authority in the ass.

**IBID-p. 254**

1178.

(There has not yet been) a more or less general recognition that anthropology was born of western imperialism to bring the west information and artifacts as a consequence of imperialist exploitation of the people's of Asia, Africa and America.

**Faris, J - *On the Political Relevance of Anthropology* p. 91**

1179.

An Austrian psychiatrist, Rudiger Opelt, would call his generation the 'Children of Tantalus', after the son of Zeus who appalled the gods by inviting them to a banquet and serving the dismembered body of his son...Opelt believed the secrecy and denial over the Nazi era was eating away at Austrian families and his entire society.

Opelt developed his observations first hand. When he was a student in the 1970s, his neurology professor was Heinrich Gross, said to have directed the euthanasia of children and babies who had been the subject of experiments at a notorious clinic at Steinhof hospital. Some eight hundred deemed 'unfit' by the Nazis – bed wetters, slow learners, children with harelips – died or were deported. Here children had brain surgery while still conscious, or were monitored while they froze to death. Attempts to prosecute Gross had been quashed since the 1950s. Gross continued to use the brains of the euthanized children, sealed in jars of formaldehyde – a collection he called 'unique in the world' – for research that won him the Austrian Cross of Honour for Science and Art in 1975. The next year he attempted a follow-up exam on a survivor, who alerted the press. Opelt was appalled by the grisly revelations. It disturbed him that so many people kept Professor Gross's secrets. Some of these secret-keepers had been involved in the crimes. Others simply knew but were afraid of the greater questions they raised, of their own guilt as passive witnesses.

**O'Connor, Anne-Marie - *The Lady in Gold: The Extraordinary Tale of Gustav Klimt's Masterpiece, Portrait of Adele Bloch-Bauer* p. 221**

1180.

A contention of this book is that the primary objective in overcoming the 'downside' of the precariat as the twenty-first century advances should be to rescue work that is not labor and leisure that is not play. (*cf Marx's homo aestheticus*)

**Standing, Guy - *The Precariat: The New Dangerous Class* p. 13**

1181.

In the 1960s, a typical worker entering the labor market of an industrialised country could have anticipated having four employers by the time he retired. In those circumstances, it made sense to identify with the firm in which he was employed. Today a worker would be foolish to do so. Now, a typical worker – more likely to be a woman – can anticipate having nine employers before reaching the age of thirty. That is the extent of the change represented by numerical flexibility.

**IBID-p. 36**

1182.

As a consequence of their precariousness, more young men are continuing to live with or near parents in case of need. In Italy, it is a common phenomenon; young (and not so young) men living with their families, sometimes into their 40s, are called *mammoni*. In the United Kingdom, more than a quarter of men aged 25 – 29 are living with their parents, double the proportion of women the same age. One in ten men are still in his parents' home at the age of 35. The image is of the 'boomerang son', returning home after education and drifting into lethargy, part-time jobs, debt, drugs and vague ambitions 'to travel'.

**IBID-p. 64**

The neo-liberal state is Neo-Darwinist, in that it reveres competitiveness and celebrates unrestrained individual responsibility, with an antipathy to anything collective that might impede market forces... The market is the embodiment of the Darwin metaphor, 'the survival of the fittest'. But it has a disquieting tendency to turn strugglers into misfits and villains, to be penalised, locked up or locked out. For example, those who are 'poor' must prove they are not 'lazy' or that they are sending their children to school regularly to obtain entitlement to state benefits. The precariat hovers on the borderline, exposed to circumstances that could turn them from strugglers into deviants and loose cannons prone to populist politicians and demagogues...

While the 'social factory' is not right as an image of how life for the precariat is being constructed, a better image is a 'panopticon society', in which all social spheres are taking the shape envisaged by Jeremy Bentham's panopticon papers of 1787. It is not just what is *done* by government but what is *allowed* by the state in an ostensibly 'free market' society.

Let us recall Bentham's vision. He is known as the father of utilitarianism, the view that government should promote 'the greatest happiness of the greatest number'. This conveniently allows some to rationalise making the minority thoroughly miserable, in the interests of preserving the happiness of the majority. Bentham took this in a scary direction, in a design for an ideal prison. An all-seeing guard would be in a central watchtower overlooking prisoners in their cells in a circular building. The guard could see them, but they could not see him. The guard's power lay in the fact that the prisoners could not know whether or not he was watching, and so acted as if he was watching, out of fear. Bentham used the term 'an architecture of choice', by which he meant that the authorities could induce prisoners to behave in desired ways.

The key point for Bentham was that the prisoner was given an appearance of choice. But if he did not make the *right* choice, which was to labor hard, he would be left to 'languish on bad bread and drink his water, without a soul to speak to'. And prisoners were to be isolated, to prevent them from forming 'a concert of minds'. He realised, just as the neo-liberals were to realise, that collective agency would jeopardise the panopticon project.

It was an idea Michel Foucault took up in the 1970s as a metaphor for producing 'docile bodies'. Bentham believed his panopticon design could be used for hospitals, mental asylums, schools, factories, the workhouse and all social institutions. Around the world his design has been adopted and has been extended inadvertently by twenty-first-century company towns. The worst case so far is Shenzhen (China), where 6 million workers are watched by closed circuit television (CCTV) cameras everywhere they go and where a comprehensive databank monitors their behaviour and character, modeled on technology developed by the US military. One could talk of 'Shenzhenism' in the way social scientists talk of 'Fordism' and 'Toyotism' as systems of production and employment control. 'Shenzhenism' combines visual monitoring with 'dataveillance' and behavioural incentives and penalties to sift out undesirables, identify suitable conformist workers and induce workers to think and behave in ways the authorities want.

The panopticon trend is remorseless. CCTV is ubiquitous, used not only by police but also by private security companies, businesses and individuals.

**IBID-p. 132/3**

1184.

In the United States and elsewhere, anger grew at some of the corrupt aspects of the globalisation era. Recall the systematic use of subsidies. Naomi Klein among others has called the globalisation era 'crony capitalism', revealing itself not as a huge 'free market' but as a system in which politicians hand over public wealth to private players in exchange for public support.

**IBID-p. 148**

1185.

Those who want universities to serve entrepreneurialism and business and to foster a market perspective should heed the great intellectuals of the past. As Alfred North Whitehead, the philosopher put it, 'The justification for a university is that it preserves the connection between knowledge and the zest of life, by uniting young and old in the imaginative consideration of learning.'

**IBID-p. 160**

1186.

Recognising the growing wildlife value of the zone, (Chernobyl post-accident) managers introduced 28 endangered Przewalski wild horses in 1998, and within six years their numbers had doubled. The conclusion is inescapable: even the worst-case nuclear accident, scattering intense radiation over a wide area, is better for biodiversity in general than normal, everyday inhabitation by humans. 'Without a permanent residence of humans for twenty years, the ecosystems around the Chernobyl site are now flourishing'.

**Lynas, Mark - *The God Species: How Humans can really save the planet* p. 176**

1187.

I hope this book makes a clear case that environmentalism must change, and on the nuclear issue more change is needed than perhaps in any other area. Leaving behind strong ideological commitments is always painful, but in a changing world is often necessary. If we are properly to address the planetary boundaries, environmentalism will have to raise its game.

**IBID-p. 182**

1188.

Within the Jewish community it has always been considered a form of heresy to compare Israeli actions or policies with those of the Nazis, and certainly one must be careful in doing so. But what does it mean when Israeli soldiers paint identification numbers on Palestinian arms; when young Palestinian men and boys of a certain age are told through Israeli loudspeakers to gather in the town square; when Israeli soldiers openly admit to shooting Palestinian children for sport; when some of the Palestinian dead must be buried in mass graves while the bodies of others are left in city streets and camp alleyways because the army will not allow proper burial; when certain Israeli officials and Jewish intellectuals publically call for the destruction of Palestinian villages in retaliation for suicide bombings, or for the transfer of the Palestinian population out of the West Bank and Gaza; when 46% of the Israeli public favours such transfers and when transfer or expulsion become a legitimate part of popular discourse; when government officials speak of the 'cleansing of the refugee camps'; and when a leading Israeli intellectual calls for hermetic separation between Israelis and Palestinians in the form of a Berlin Wall, caring not whether Palestinians on the other side of the wall may starve to death as a result.

**Roy, Sara in Lowenstein, Anthony - *My Israel Question* p. 30**

1189.

The Christian Peacemaker teams released a series of photographs taken in Hebron in recent years that showed the attitudes of many of the settlers to the Palestinians. Some of the graffiti in English included: Die Arab Sand Niggers; Exterminate the Muslims; Watch out Fatima, we will rape all Arab Women; Kill all Arabs; White Power: Kill Niggers; Gas the Arabs and Arabs to the Gas Chambers. It was hard to believe that anybody, let alone Jews, would want to emulate Nazi behaviour.

**IBID-p. 48**

1190.

As Y Weitz, head of the Jewish Agency's colonisation department wrote in 1940: 'Between ourselves it must be clear that there is no room for both peoples together in this country...there is no other way than to transfer the Arabs from here to neighbouring countries, to transfer all of them: not one village, not one tribe, should be left.

**IBID-p. 74**

1191.

By the end of 1923 no fewer than 1783 presses in 133 printworks (were printing bank notes), and the state found itself in terrible straits each time the print workers went on strike. For the state, this inflation resolved the problem of internal war debts as at a stroke: on 15 November 1923 the entire internal war debts of the German Reich, 154 billion marks, had the value of 15.4 pfennigs in 1914. But another social class was paying the price and becoming impoverished in the process (the petty bourgeoisie)...All the money they had saved became worthless, and consequently this class was financially ruined.

**Schulze, H in Klabunda, Anja – Magda Goebbels p. 72**

1192.

Enthusiasm for National Socialism was not primarily rational. According to Hilmar Hoffmann it was unleashed by 'the songs, the sea of flags, marches, the cult of the body, the fire symbolism and the like' and actually had some religious traits...faith is harder to shake off than knowledge...hatred is more enduring than dislike, and the most powerful revolutions in the world have always been driven less by the possession by the masses of some scientific truth than by their being roused to fanaticism, and sometimes even by hysteria.

**IBID-p. 250**

1193.

The composer Richard Wagner – Hitler's favourite – once said, 'I hold the Jewish race to be the born enemy of pure humanity and everything noble in it'.

**Wagner, R in Lowenstein, Anthony - My Israel Question p. 101**

1194.

If a young Jewish boy in this country (Britain) goes and joins the Israeli army, and ends up killing many Palestinians in operations and can come back, that is wholly legitimate. But for a young Muslim boy in this country, who might think: I want to defend my Palestinian brothers and sisters and get involved, he is branded a terrorist.

**Livingston, K in IBID-p. 152**



1195.

At its birth, Israel 'imported a characteristically late nineteenth century separatist project into a world that has moved on, a world of individual rights, open frontiers and international law'. The idea of a Jewish state, he argues, 'a state in which Jews and Jewish religion have exclusive privileges from which non-Jewish citizens are forever excluded, is rooted in another time and place. Israel, in short, is an anachronism.' After dismissing suicide bombers as no strategic threat – 'and the Israeli military knows it' – he outlines his solution, which requires a 'brave and relentlessly engaged American leadership. The true alternative facing the Middle East in the coming years' he writes, 'will be between an ethnically cleansed Greater Israel and a single integrated bi-national state of Jews and Arabs, Israeli and Palestinians. Israel today is bad for the Jews, Judt argues, because its policies are directly contributing to increased intolerance of its actions.

**Judt, T in IBID-p. 245**

1196.

Demosthenes: Whereas the slave fears only pain, what the free man fears most is shame.

**Coetzee, J. M. – *Diary of a Bad Year* p. 35**

1197.

How far back can we trace? In African thought, the consensus is that after the seventh generation we can no longer distinguish between history and myth.

**IBID-p. 3**

1198.

Hence the stupid doggedness with which I pursue my little projects, even today. Stubbornly I believe that labour is in itself good, whether or not it achieves measurable results. Looking over the record of my life, an economic rationalist would smile and shake his head.

**IBID-p. 99**

1199.

In favour of the arts it can at least be said that, while every artist strives for the best, attempts so cast the sphere of the arts as a competitive jungle have had little success. Business likes to finance competitions in the arts, as it is even readier to pour money into competitive sport. But, unlike sportspeople, artists know that the competition is not the real thing, is only a publicity sideshow. The eyes of the artist are, finally, not on the competition but on the true, the good and the beautiful.

**IBID-p. 100**

1200.

I don't see (inspiration) as a state of grace...nor as a breath from heaven, but as the moment when, by tenacity and control, you are at one with your theme...You spur the theme on and the theme spurs you on too...All obstacles fade away, all conflict disappears, things you never dreamt of occur to you and, at that moment, there is absolutely nothing in the world better than writing.

**Marquez, G in IBID-p. 154**

1201.

So Nietzsche's dictum needs to be amended: While it may be so that only the higher animals are capable of boredom, man proves himself highest of all by domesticating boredom, giving it a home.

**IBID-p. 172**

1202.