

"I can explain this to you;  
I can't comprehend it for you."

—ED KOCH

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There is a time in every man's education when he arrives  
at the conviction that envy is ignorance; that imitation is  
suicide; that he must take himself for better, for worse,  
as his portion; that though the wide universe is full of  
good, no kernel of nourishing corn can come to him but  
through his tail bestowed on a plat of ground which  
is given to him to till. The power which resides in him  
is new in nature, and none but he knows what that is  
which he can do, nor does he know until he has tried. Not  
for nothing one face, one character, one fact, makes much  
impression on him, and another none. This sculpture in  
the memory is not without preëstablished harmony. The  
eye was placed where one ray should fall, that it might  
testify of that particular ray. We but half express our-  
selves, and are ashamed of that divine idea which each  
of us represents. It may be safely trusted as propor-  
tionate and of good issues, no it be faithfully imparted,

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OBSERVE, I DO NOT MEAN TO SUGGEST THAT THE CUSTOM OF LYING HAS SUFFERED ANY DECAY OR INTERRUPTION—NO, FOR THE LIE, AS A VIRTUE, A PRINCIPLE, IS ETERNAL, THE LIE, AS A RECREATION, A SOLACE, A REFUGE IN TIME OF NEED, THE FOURTH GRACE, THE TENTH MUSE, MAN'S BEST AND SUREST FRIEND, IS IMMORTAL, AND CANNOT PERISH FROM THE EARTH WHILE THIS CLUB REMAINS. MY COMPLAINT SIMPLY CONCERNS THE DECAY OF THE ART OF LYING. NO HIGH-

“**Love**.”  
—CALVIN COOLIDGE

All things are double, one  
against another. Tit for tat;  
an eye for an eye; a tooth  
for a tooth; blood for blood;

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for blood; measure for measure;

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we be content to obey them, or shall we  
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“No, it’s purely  
voluntary.”  
—WINSTON CHURCHILL