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Reading Free Maxims And Reflections (Ricordi)

The translation of Goethe's "Prose Maxims" now offered to the public is the first attempt that has yet been made to present the greater part of these incomparable sayings in English. In the complete collection they are over a thousand in number, and not more Maxims and Reflections (Ricordi) than a hundred and fifty have already found their way into our language, whether as contributions to magazines here and in America, or in volumes of miscellaneous extract from Goethe's writings. Some are at times quoted as though they were common literary property. Maxims and Reflections (Ricordi) say that they are important as a whole Maxims and Reflections (Ricordi) be a feeble tribute to a work eloquent for itself, and beyond the need of praise; but so deep is the wisdom of these maxims, so wide their reach, so compact a product are they of Goethe's wonderful genius, that Maxims and Reflections (Ricordi) is something of a reproach to literature to find the most of them left untranslated for the sixty years they have been before the world. From one point of view, the neglect they Maxims and Reflections (Ricordi) suffered is in no way surprising; they are too high and severe to be popular so Maxims and Reflections (Ricordi) and when they meet with a wide acceptance as with other great works, much of it will rest upon authority. But even for the deeper side of his writings, Goethe has not been denied a fair measure of popular success. No other author of the last two centuries holds so high a place, or, as an inevitable consequence, has been attacked by so large an army of editors and commentators; and it might well be supposed by now that no corner of his work, and least of all one of the best, had remained almost unnoticed, and to the majority unknown. Many of these maxims were early translated Maxims and Reflections (Ricordi) French, but with little success; and even in Germany it was only so late as the year that they appeared in a separate form, with the addition of some sort of critical comment and a brief explanation of their origin and history. But although to what is called the reading public these maxims are as yet, no less in fact than in metaphor, a closed book, its pages have long been a source of profit and delight to some of those who are best able to estimate their value. What that value is, I shall presently endeavour to explain. No one, I think, can perceive their worth without also discerning how nearly they touch the needs of our own day, and how greatly they may help us in facing certain problems of life and conduct, some of them, in truth, as old as the world itself, which appear to us now with peculiar force and subtlety. It was in this respect that they were warmly recommended to me some years ago by my excellent friend, Professor Harnack, the historian of Dogma, a writer with a fine and prudent enthusiasm for all ennobling literature.

Maxims And Reflections (Ricordi) Reviews

In his masterpiece, The History of Italy Guicciardini paved the way for a new style in historiography with his use of government sources to support arguments and the realistic analysis of the people and events of his time. The Guicciardini were well-established members of the Florentine oligarchy as well as supporters of the Medici. Influential in Florentine politics, Guicciardini's ancestors had held the highest posts of honor in the state for many generations, as may be seen in his own genealogical Ricordi autobiografici e di famiglia. Piero Guicciardini had studied with the philosopher Marsilio Ficino who stood as his son's godfather. Like his father, Francesco received Maxims and Reflections (Ricordi) fine humanist education and Maxims and Reflections (Ricordi) the classics, learning both Latin and a little Greek. The death of an uncle, who had occupied the see of Cortona Maxims and Reflections (Ricordi), induced the young Guicciardini to seek an ecclesiastical career. His father, however, "thought the affairs of the Church were decadent. He preferred to lose great present profits and the chance of making one of his sons a great man rather than have it on his conscience that he had made one of his sons a priest out of greed for wealth or great position. At 23, he was appointed by the Signoria of Florence to teach legal studies at the Florentine Studio. Inhe married Maria Salviati, the daughter of Alamanno Salviati, cementing an

oligarchical alliance with the powerful Florentine family.

About Maxims And Reflections (Ricordi) Writer

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