

*What shall we do
with our victory?*



On human nature and motive

What shall we do with our victory?

It will rebound upon us with corresponding vigour.

From Plutarch's *Lives of the Noble Greeks and Romans*. Translated by John Dryden. Pyrrhus (319–272 BCE), King of Epirus, was defeated the Romans in two battles in spite of staggering losses.

There was one Cineas, a Thessalian, considered to be a man of very good sense, a disciple of the great orator Demosthenes, who, of all that were famous at that time for speaking well, most seemed, as in a picture, to revive in the minds of the audience the memory of his force and vigour of eloquence; and being always about Pyrrhus, and sent about in his service to several cities, verified the saying of Euripides, that

. . . the force of words Can do whate'er is done
by conquering swords.

And Pyrrhus was used to say, that Cineas had taken more towns with his words than he with his arms, and always did him the honour to employ him in his most important occasions. This person, seeing Pyrrhus eagerly preparing for Italy, led him one day when he was at leisure into the following reasonings:

“The Romans, sir, are reported to be great warriors and conquerors of many warlike nations; if God permit us to overcome them, how should we use our victory?”

“You ask,” said Pyrrhus, “a thing evident of itself. The Romans once conquered, there is neither Greek nor barbarian city that will resist us, but we shall presently be masters of all Italy, the extent and resources and strength of which any one should rather profess to be ignorant of than yourself.”

Cineas after a little pause, “And having subdued Italy, what shall we do next?”

Pyrrhus not yet discovering his intention, “Sicily,” he replied, “next holds out her arms to receive us, a wealthy and populous island, and easy to be gained; for since Agathocles left it, only faction and anarchy, and the licentious violence of the demagogues prevail.”

“You speak,” said Cineas, “what is perfectly probable, but will the possession of Sicily put an end to the war?”

“God grant us,” answered Pyrrhus, “victory and success in that, and we will use these as forerunners of greater things; who could forbear from Libya and Carthage then within reach, which Agathocles, even when forced to fly from Syracuse, and

passing the sea only with a few ships, had all but surprised? These conquests once perfected, will any assert that of the enemies who now pretend to despise us, any one will dare to make further resistance?"

"None," replied Cineas, "for then it is manifest we may with such mighty forces regain Macedon, and make an absolute conquest of Greece; and when all these are in our power what shall we do then?"

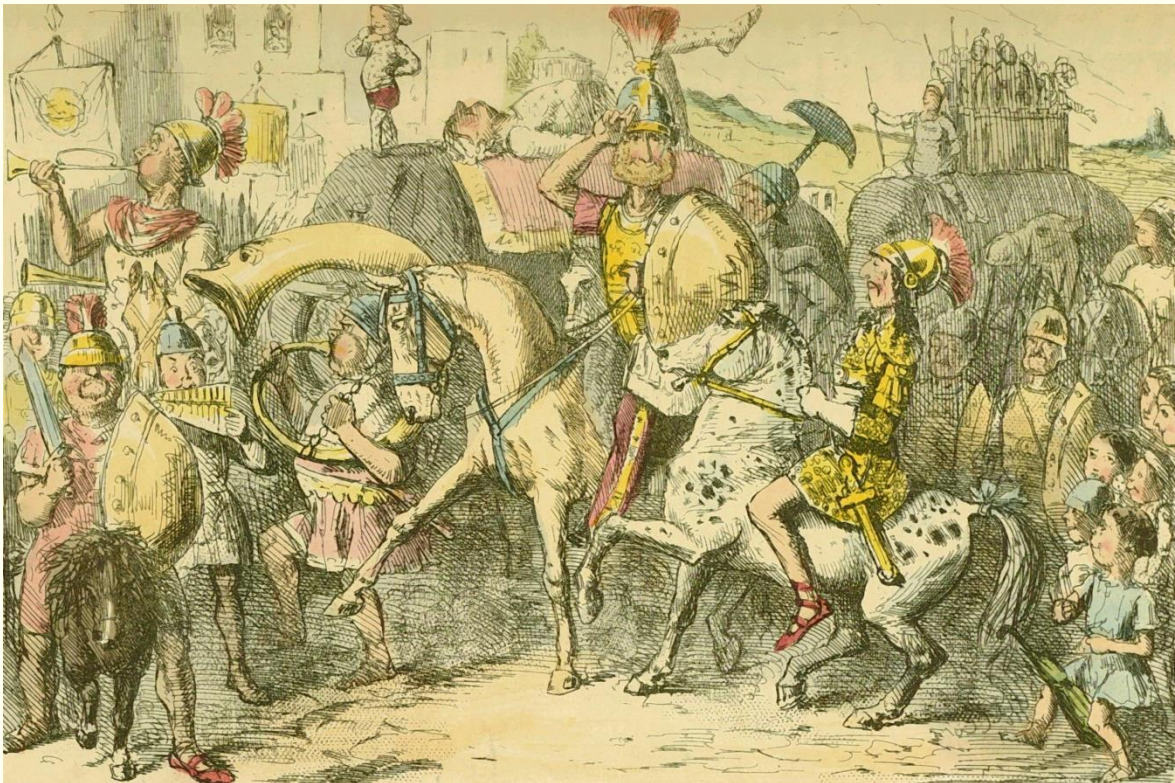
Said Pyrrhus, smiling, "We will live at our ease, my dear friend, and drink all day, and divert ourselves with pleasant conversation."

When Cineas had led Pyrrhus with his argument to this point:

And what hinders us now, sir, if we have a mind to be merry, and entertain one another, since we have at hand without trouble all those necessary things, to which through much blood and great labour, and infinite hazards and mischief done to ourselves and to others, we design at last to arrive?¹

[There now follows an alternative translation of the same passage:]

And what hinders us from drinking and taking our ease now, when we have already those things in our hands, at which we propose to arrive through seas of blood, through infinite toils and dangers, through innumerable calamities, which we must both cause and suffer?"²



Pyrrhus arrives in Italy with his troupe by John Leech (G.A. Beckett's *Comic History of Rome*, London 1852)

¹ Plutarch on Pyrrhus (tr. Dryden)

² Plutarch on Pyrrhus (tr. withheld), in: *The Book of Everlasting Things*, p. 57

Suggested reading for students.



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- TAYLOR ON THE HYMNS OF ORPHEUS
- TAYLOR ON THE WANDERINGS OF ULYSSES
- THE ELECTRA OF SOPHOCLES AND EURIPIDES
- THE VALUE OF GREECE TO THE FUTURE OF THE WORLD
- WAS WRITING KNOWN BEFORE PANINI
- ZEUS TRIOPHTHALMOS





Further Reading.

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- INSTEAD OF BLACK AND WHITE MAGIC, READ SELFISH AND UNSELFISH MOTIVE
- SELFISHNESS IS THE CAUSE OF ALL SIN AND SUFFERING
- SELFISHNESS IS THE HALLMARK OF FAKIRS, HERMITS, AND YOGINS
- INSTEAD OF BLACK AND WHITE MAGIC, READ SELFISH AND UNSELFISH MOTIVE

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