

not *minds*. It may be said that he means *minds*; but the only evidence seems to be that it is difficult to affix any other sense to *mind* than making it equivalent to *minds*: this scarcely convinces me, though I admit the difficulty.

"He that runs may read" is often supposed to be a quotation from the Bible: the words really are, "He may run that readeth," and it is not certain that the sense conveyed by the popular misquotation is correct.

A proverb which correctly runs thus: "The road to hell is paved with good intentions," is often quoted in the far less expressive form, "Hell is paved with good intentions."

"Knowledge is power" is frequently attributed to Bacon, in spite of Lord Lytton's challenge that the words cannot be found in Bacon's writings. "The style is the man" is frequently attributed to Buffon, although it has been pointed out that Buffon said something very different; namely, that "the style is of the man," that is, "The style proceeds from the man." It is some satisfaction to find that Frenchmen themselves do not leave us the monopoly of this error; it will be found in Arago; see his works, vol. iii., p. 560. A common proverb frequently quoted is, "The exception proves the rule;" and it seems universally assumed that *proves* here means *establishes* or *demonstrates*. It is perhaps more likely that *proves* here means *tests* or *tries*, as in the injunction, "Prove all things." [The proverb in full runs: *Exceptio probat regulam in casibus non exceptis*.]

The words *Nihil tetigit quod non ornavit* are perpetually offered as a supposed quotation from Dr. Johnson's epitaph on Goldsmith. Johnson wrote:—

Qui nullum fere scribendi genus

Non tetigit,

Nullum quod tetigit non ornavit.

It has been said that there is a doubt as to the propriety of the word *tetigit*,

and that *contigit* would have been better.

It seems impossible to prevent writers from using *cui bono?* in the unclassical sense. The correct meaning is known to be of this nature: suppose that a crime has been committed; then inquire who has gained by the crime—*cui bono?* for obviously there is a probability that the person benefited was the criminal. The usual sense implied by the quotation is this: What is the good? the question being applied to whatever is for the moment the object of depreciation. Those who use the words incorrectly may, however, shelter themselves under the great name of Leibnitz, for he takes them in a popular sense: see his works, vol. v., p. 206.

A very favourite quotation consists of the words *laudator temporis acti*;" but it should be remembered that it seems very doubtful if these words by themselves would form correct Latin; the *se puero* which Horace puts after them are required.

There is a story, resting on no good authority, that Plato testified to the importance of geometry by writing over his door, "Let no one enter who is not a geometer." The first word is often given incorrectly when the Greek words are quoted, the wrong form of the negative being taken. I was surprised to see this blunder about two years since in a weekly review of very high pretensions.

It is very difficult in many cases to understand precisely what is attributed to another writer when his opinions are cited in some indirect way. For example, a newspaper critic finishes a paragraph in these words: "Unless, indeed, as the *Pall Mall Gazette* has said that it is immoral to attempt any cure at all." The doubt here is as to what is the statement of the *Pall Mall Gazette*. It seems to be this: *it is immoral to attempt any cure at all*. But from other considerations foreign to the precise language of the critic, it