

comparison? A thing either has one side or it has not: there cannot be degrees in one-sidedness. However, even mathematicians do not always manage the word *point* correctly. In a modern valuable work we read of "a more extended point of view," though we know that a point does not admit of extension. This curious phrase is also to be found in two eminent French writers, Bailly and D'Alembert. I suppose that what is meant is, a point which commands a more extended view. "Froschammer wishes to approach the subject from a philosophical stand-point." It is impossible to *stand* and yet to *approach*. Either he should *survey* the subject from a *stand-point*, or *approach* it from a *starting-point*.

"The most scientific of our Continental theologians have returned back again to the relations and ramifications of the old paths." Here *paths* and *ramifications* do not correspond; nor is it obvious what the *relations* of *paths* are. Then *returned back again* seems to involve superfluity; either *returned* or *turned back again* would have been better.

A large school had lately fallen into difficulties owing to internal dissensions; in the report of a council on the subject it was stated that measures had been taken to *introduce more harmony and good feeling*. The word *introduce* suggests the idea that harmony and good feeling could be laid on like water or gas by proper mechanical adjustment, or could be supplied like first-class furniture by a London upholsterer.

An orator speaking of the uselessness of a dean said that "he wastes his sweetness upon the desert air, and stands like an engine upon a siding." This is a strange combination of metaphors.

The following example is curious as showing how an awkward metaphor has been carried out: "In the face of

such assertions what is the puzzled *spectator* to do." The contrary proceeding is much more common, namely to drop a metaphor prematurely or to change it. For instance: "Physics and metaphysics, physiology and psychology, thus become united, and the study of man passes from the uncertain light of mere opinion to the region of science." Here *region* corresponds very badly with *uncertain light*.

Metaphors and similes require to be employed with great care, at least by those who value taste and accuracy. I hope I may be allowed to give one example of a more serious kind than those hitherto supplied. The words *like lost sheep* which occur at the commencement of our Liturgy always seem to me singularly objectionable, and for two reasons. In the first place, illustrations being intended to unfold our meaning are appropriate in explanation and instruction, but not in religious confession. And in the second place the illustration as used by ourselves is not accurate; for the condition of a *lost sheep* does not necessarily suggest that conscious lapse from rectitude which is the essence of human transgression.

A passage has been quoted with approbation by more than one critic from the late Professor Conington's translation of Horace, in which the following line occurs:—

After life's endless babble they sleep well.

Now the word *endless* here is extremely awkward; for if the babble never ends, how can anything come after it?

To digress for a moment, I may observe that this line gives a good illustration of the process by which what is called Latin verse is often constructed. Every person sees that the line is formed out of Shakespeare's "After life's fitful fever he sleeps well." The ingenuity of the transference may be admired, but it seems to me that