

into a body by themselves, with a craft of their own, which both learners and teachers regard as something far removed from ordinary life. So for writers it has "the advantage of technical terms and phrases which all scholars have agreed to use:" but for that very reason it contributes to foster what may be called *odium philologicum*, as a man, unless writing in a conventional and, as it has been sarcastically termed, parliamentary jargon, will not be likely to devote the head of a rival to the infernal gods merely because he has made a bad emendation<sup>g</sup>. Besides, these advantages might equally have been urged in favour of continuing to write philosophical works in Latin, a question which public opinion has now completely set at rest, without any prejudice, to say the least, to the interests of science. In the department of classical criticism the custom has lingered longer than any where else, partly from the plausibility of discussing a dead language in a dead language, partly, as observed above, from its suitableness to a particular kind of note-writing. Some have spoken of English notes as a condescension to the indolence of the age: I can only say that in a great many cases, for my own sake, I should infinitely have preferred writing Latin. It is so difficult in matters of mere verbal criticism, the adjustment of the merits of different readings or different interpretations, to avoid running into sameness on the one hand, or affectation, if not flippancy, on the other. In writing notes on Thucydides, a commentator may take refuge in the vocabulary supplied by history or geography; but a verbal critic soon exhausts his stock of ordinary phrases like "preferable" or "untenable," and even those which touch on specific merits or demerits, as "harsh," "unnatural," "in keeping with the

<sup>g</sup> That this is no exaggeration will appear from the following note of Lipsius on Tacit. Ann. I. 3. "Siculus ille momar (exprimit quod verum est a me indignatio) cum sua conjectura, *sed qui pluribus morum*

*vitiis insisteret*, abeat Morboniam."

I am sorry to mention Orelli's Horace as affording a proof that even in our day some traces of this grossly vituperative spirit are still to be found.