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On Style

Arthur Schopenhauer

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On Style.

Style is the physiognomy of the mind, and a safer index to character than the face. To imitate another man's style is like wearing a mask, which, be it never so fine, is not long in arousing disgust and abhorrence, because it is lifeless; so that even the ugliest living face is better. Hence those who write in Latin and copy the manner of ancient authors, may be said to speak through a mask; the reader, it is true, hears what they say, but he cannot observe their physiognomy too; he cannot see their style. With the Latin works of writers who think for themselves, the case is different, and their style is visible; writers, I mean, who have not condescended to any sort of imitation, such as Scotus Erigena, Petrarch, Bacon, Descartes, Spinoza, and many others. An affectation in style is like making grimaces. Further, the language in which a man writes is the physiognomy of the nation to which he belongs; and here there are many hard and fast differences, beginning from the language of the Greeks, down to that of the Caribbean islanders.

To form a provincial estimate of the value of a writer's productions, it is not directly necessary to know the subject on which he has thought, or what it is that he has said about it; that would imply a perusal of all his works. It will be enough, in the main, to know how he has thought. This, which means the essential temper or general quality of his mind, may be precisely determined by his style. A man's style shows the formal nature of all his thoughts — the formal nature which can never change, be the subject or the character of his thoughts what it may: it is, as it were, the dough out of which all the contents of his mind are kneaded. When Eulenspiegel was asked how long it would take to walk to the next village, he gave the seemingly incongruous answer: Walk. He wanted to find out by the man's pace the distance he would cover in a given time. In the same way, when I have read a few pages of an author, I know fairly well how far he can bring me.

Every mediocre writer tries to mask his own natural style, because in his heart he knows the truth of what I am saying. He is thus forced, at the outset, to give up any attempt at being frank or naïve — a privilege which is thereby reserved for superior minds, conscious of their own worth, and therefore sure of themselves. What I mean is that these everyday writers are absolutely unable to resolve upon writing just as they think; because they have a notion that, were they to do so, their work might possibly look very childish and simple. For all that, it would not be without its value. If they would only go honestly to work, and say, quite simply, the things they have really thought, and just as they have thought them, these writers would be readable and, within their own proper sphere, even instructive.

But instead of that, they try to make the reader believe that their thoughts have gone much further and deeper than is really the case. They say what they have to say in long sentences that wind about in a forced and unnatural way; they coin new words and write prolix periods which go round and round the thought and wrap it up in a sort of disguise. They tremble between the two separate aims of communicating what they want to say and of concealing it. Their object is to dress it up so that it may look learned or deep, in order to give people the impression that there is very much more in it than for the moment meets the eye. They either jot down their thoughts bit by bit, in short, ambiguous, and

paradoxical sentences, which apparently mean much more than they say — of this kind of writing Schelling's treatises on natural philosophy are a splendid instance; or else they hold forth with a deluge of words and the most intolerable diffusiveness, as though no end of fuss were necessary to make the reader understand the deep meaning of their sentences, whereas it is some quite simple if not actually trivial idea — examples of which may be found in plenty in the popular works of Fichte, and the philosophical manuals of a hundred other miserable dunces not worth mentioning; or, again, they try to write in some particular style which they have been pleased to take up and think very grand, a style, for example, par excellence profound and scientific, where the reader is tormented to death by the narcotic effect of longspun periods without a single idea in them — such as are furnished in a special measure by those most impudent of all mortals, the Hegelians(1); or it may be that it is an intellectual style they have striven after, where it seems as though their object were to go crazy altogether; and so on in many other cases. All these endeavors to put off the nascetur ridiculus mus — to avoid showing the funny little creature that is born after such mighty throes — often make it difficult to know what it is that they really mean. And then, too, they write down words, nay, even whole sentences, without attaching any meaning to them themselves, but in the hope that someone else will get sense out of them.

(1) *In their Hegel-gazette, commonly known as Jahrbücher der wissenschaftlichen Literatur.]*

And what is at the bottom of all this? Nothing but the untiring effort to sell words for thoughts; a mode of merchandise that is always trying to make fresh openings for itself, and by means of odd expressions, turns of phrase, and combinations of every sort, whether new or used in a new sense, to produce the appearance of intellect in order to make up for the very painfully felt lack of it.

It is amusing to see how writers with this object in view will attempt first one mannerism and then another, as though they were putting on the mask of intellect! This mask may possibly deceive the inexperienced for a while, until it is seen to be a dead thing, with no life in it at all; it is then laughed at and exchanged for another. Such an author will at one moment write in a dithyrambic vein, as though he were tipsy; at another, nay, on the very next page, he will be pompous, severe, profoundly learned and prolix, stumbling on in the most cumbrous way and chopping up everything very small; like the late Christian Wolf, only in a modern dress. Longest of all lasts the mask of unintelligibility; but this is only in Germany, whither it was introduced by Fichte, perfected by Schelling, and carried to its highest pitch in Hegel — always with the best results.

And yet nothing is easier than to write so that no one can understand; just as contrarily, nothing is more difficult than to express deep things in such a way that every one must necessarily grasp them. All the arts and tricks I have been mentioning are rendered superfluous if the author really has any brains; for that allows him to show himself as he is, and confirms to all time Horace's maxim that good sense is the source and origin of good style:

Scribendi recte sapere est et principium et fons.

But those authors I have named are like certain workers in metal, who try a hundred different compounds to take the place of gold — the only metal which can never have any substitute. Rather than do that, there is nothing against which a writer should be more upon his guard than the manifest endeavor to exhibit more intellect than he really has; because this makes the reader suspect that he possesses very little; since it is always the case that if a man affects anything, whatever it may be, it is just there that he is deficient.

That is why it is praise to an author to say that he is naïve; it means that he need not shrink from showing himself as he is. Generally speaking, to be naïve is to be attractive; while lack of naturalness is everywhere repulsive. As a matter of fact we find that every really great writer tries to express his thoughts as purely, clearly, definitely and shortly as possible. Simplicity has always been held to be a mark of truth; it is also a mark of genius. Style receives its beauty from the thought it expresses; but with sham-thinkers the thoughts are supposed to be fine because of the style. Style is nothing but the mere silhouette of thought; and an obscure or bad style means a dull or confused brain.

The first rule, then, for a good style is that the author should have something to say; nay, this is in itself almost all that is necessary. Ah, how much it means! The neglect of this rule is a fundamental trait in the philosophical writing, and, in fact, in all the reflective literature, of my country, more especially since Fichte. These writers all let it be seen that they want to appear as though they had something to say; whereas they have nothing to say. Writing of this kind was brought in by the pseudo-philosophers at the Universities, and now it is current everywhere, even among the first literary notabilities of the age. It is the mother of that strained and vague style, where there seem to be two or even more meanings in the sentence; also of that prolix and cumbrous manner of expression, called *le stile empesé*; again, of that mere waste of words which consists in pouring them out like a flood; finally, of that trick of concealing the direst poverty of thought under a farrago of never-ending chatter, which clacks away like a windmill and quite stupefies one — stuff which a man may read for hours together without getting hold of a single clearly expressed and definite idea.(2) However, people are easy-going, and they have formed the habit of reading page upon page of all sorts of such verbiage, without having any particular idea of what the author really means. They fancy it is all as it should be, and fail to discover that he is writing simply for writing's sake.

(2) *Select examples of the art of writing in this style are to be found almost passim in the Jahrbücher published at Halle, afterwards called the Deutschen Jahrbücher.]*

On the other hand, a good author, fertile in ideas, soon wins his reader's confidence that, when he writes, he has really and truly something to say; and this gives the intelligent reader patience to follow him with attention. Such an author, just because he really has something to say, will never fail to express himself in the simplest and most straightforward manner; because his object is to awake the very same thought in the reader that he has in himself, and no other. So he will be able to affirm with Boileau that his thoughts are everywhere open to the light of the day, and that his verse always says something, whether it says it well or ill:

Ma pensée au grand jour partout s'offre et s'expose,

Et mon vers, bien ou mal, dit toujours quelque chose:

while of the writers previously described it may be asserted, in the words of the same poet, that they talk much and never say anything at all — *quiparlant beaucoup ne disent jamais rien*.

Another characteristic of such writers is that they always avoid a positive assertion wherever they can possibly do so, in order to leave a loophole for escape in case of need. Hence they never fail to choose the more abstract way of expressing themselves; whereas intelligent people use the more concrete; because the latter brings things more within the range of actual demonstration, which is the source of all evidence.

There are many examples proving this preference for abstract expression; and a particularly ridiculous one is afforded by the use of the verb to condition in the sense of to cause or to produce. People say to condition something instead of to cause it, because being abstract and indefinite it says less; it affirms that A cannot happen without B, instead of that A is caused by B. A back door is always left open; and this suits people whose secret knowledge of their own incapacity inspires them with a perpetual terror of all positive assertion; while with other people it is merely the effect of that tendency by which everything that is stupid in literature or bad in life is immediately imitated — a fact proved in either case by the rapid way in which it spreads. The Englishman uses his own judgment in what he writes as well as in what he does; but there is no nation of which this eulogy is less true than of the Germans. The consequence of this state of things is that the word cause has of late almost disappeared from the language of literature, and people talk only of condition. The fact is worth mentioning because it is so characteristically ridiculous.

The very fact that these commonplace authors are never more than half-conscious when they write, would be enough to account for their dullness of mind and the tedious things they produce. I say they are only half-conscious, because they really do not themselves understand the meaning of the words they use: they take words ready-made and commit them to memory. Hence when they write, it is not so much words as whole phrases that they put together — phrases banales. This is the explanation of that palpable lack of clearly-expressed thought in what they say. The fact is that they do not possess the die to give this stamp to their writing; clear thought of their own is just what they have not got. And what do we find in its place? — a vague, enigmatical intermixture of words, current phrases, hackneyed terms, and fashionable expressions. The result is that the foggy stuff they write is like a page printed with very old type.

On the other hand, an intelligent author really speaks to us when he writes, and that is why he is able to rouse our interest and commune with us. It is the intelligent author alone who puts individual words together with a full consciousness of their meaning, and chooses them with deliberate design. Consequently, his discourse stands to that of the writer described above, much as a picture that has been really painted, to one that has been produced by the use of a stencil. In the one case, every word, every touch of the brush, has a special purpose; in the other, all is done mechanically. The same distinction may be observed in music. For just as Lichtenberg says that Garrick's soul seemed to be in every muscle in his body, so it is the omnipresence of intellect that always and everywhere characterizes the work of genius.

I have alluded to the tediousness which marks the works of these writers; and in this connection it is to be observed, generally, that tediousness is of two kinds; objective and subjective. A work is objectively tedious when it contains the defect in question; that is to say, when its author has no perfectly clear thought or knowledge to communicate. For if a man has any clear thought or knowledge in him, his aim will be to communicate it, and he will direct his energies to this end; so that the ideas he furnishes are everywhere clearly expressed. The result is that he is neither diffuse, nor unmeaning, nor confused, and consequently not tedious. In such a case, even though the author is at bottom in error, the error is at any rate clearly worked out and well thought over, so that it is at least formally correct; and thus some value always attaches to the work. But for the same reason a work that is objectively tedious is at all times devoid of any value whatever.

The other kind of tediousness is only relative: a reader may find a work dull because he has no interest in the question treated of in it, and this means that his intellect is restricted. The best work may, therefore, be tedious subjectively, tedious, I mean, to this or that particular person; just as, contrarily, the worst work may be subjectively engrossing to this or that particular person who has an interest in the question treated of, or in the writer of the book.

It would generally serve writers in good stead if they would see that, whilst a man should, if possible, think like a great genius, he should talk the same language as everyone else. Authors should use common words to say uncommon things. But they do just the opposite. We find them trying to wrap up trivial ideas in grand words, and to clothe their very ordinary thoughts in the most extraordinary phrases, the most far-fetched, unnatural, and out-of-the-way expressions. Their sentences perpetually stalk about on stilts. They take so much pleasure in bombast, and write in such a high-flown, bloated, affected, hyperbolic and acrobatic style that their prototype is Ancient Pistol, whom his friend Falstaff once impatiently told to say what he had to say like a man of this world.(3)

(3) King Henry IV., Part II. Act v. Sc. 3.]

There is no expression in any other language exactly answering to the French stile empesé; but the thing itself exists all the more often. When associated with affectation, it is in literature what assumption of dignity, grand airs and primeness are in society; and equally intolerable. Dullness of mind is fond of donning this dress; just as an ordinary life it is stupid people who like being demure and formal.

An author who writes in the prim style resembles a man who dresses himself up in order to avoid being confounded or put on the same level with a mob — a risk never run by the gentleman, even in his worst clothes. The plebeian may be known by a certain showiness of attire and a wish to have everything spick and span; and in the same way, the commonplace person is betrayed by his style.

Nevertheless, an author follows a false aim if he tries to write exactly as he speaks. There is no style of writing but should have a certain trace of kinship with the epigraphic or monumental style, which is, indeed, the ancestor of all styles. For an author to write as he speaks is just as reprehensible as the opposite fault, to speak as he writes; for this gives a pedantic effect to what he says, and at the same time makes him hardly intelligible.

An obscure and vague manner of expression is always and everywhere a very bad sign. In ninety-nine cases out of a hundred it comes from vagueness of thought; and this again almost always means that there is something radically wrong and incongruous about the thought itself — in a word, that it is incorrect. When a right thought springs up in the mind, it strives after expression and is not long in reaching it; for clear thought easily finds words to fit it. If a man is capable of thinking anything at all, he is also always able to express it in clear, intelligible, and unambiguous terms. Those writers who construct difficult, obscure, involved, and equivocal sentences, most certainly do not know aright what it is that they want to say: they have only a dull consciousness of it, which is still in the stage of struggle to shape itself as thought. Often, indeed, their desire is to conceal from themselves and others that they really have nothing at all to say. They wish to appear to know what they do not know, to think what they do not think, to say what they do not say. If a man has some real communication to make, which will he choose — an indistinct or a clear way of expressing himself? Even Quintilian remarks that things which are said by a highly educated man are often easier to understand and much clearer; and that the less educated a man is, the more obscurely he will write — *plerumque accidit ut facilliora sint ad intelligendum et lucidiora multo que a doctissimo quoque dicuntur... . Erit ergo etiam obscurior quo quisque deterior.*

An author should avoid enigmatical phrases; he should know whether he wants to say a thing or does not want to say it. It is this indecision of style that makes so many writers insipid. The only case that offers an exception to this rule arises when it is necessary to make a remark that is in some way improper.

As exaggeration generally produces an effect the opposite of that aimed at; so words, it is true, serve to make thought intelligible — but only up to a certain point. If words are heaped up beyond it, the thought becomes more and more obscure again. To find where the point lies is the problem of style, and the business of the critical faculty; for a word too much always defeats its purpose. This is what Voltaire means when he says that the adjective is the enemy of the substantive. But, as we have seen, many people try to conceal their poverty of thought under a flood of verbiage.

Accordingly let all redundancy be avoided, all stringing together of remarks which have no meaning and are not worth perusal. A writer must make a sparing use of the reader's time, patience and attention; so as to lead him to believe that his author writes what is worth careful study, and will reward the time spent upon it. It is always better to omit something good than to add that which is not worth saying at all. This is the right application of Hesiod's maxim, [Greek: *pleon aemisu pantos*](4) — the half is more than the whole. *Le secret pour être ennuyeux, c'est de tout dire.* Therefore, if possible, the quintessence only! mere leading thoughts! nothing that the reader would think for himself. To use many words to communicate few thoughts is everywhere the unmistakable sign of mediocrity. To gather much thought into few words stamps the man of genius.

(4) Works and Days, 40.]

Truth is most beautiful undraped; and the impression it makes is deep in proportion as its expression has been simple. This is so, partly because it then takes unobstructed

possession of the hearer's whole soul, and leaves him no by-thought to distract him; partly, also, because he feels that here he is not being corrupted or cheated by the arts of rhetoric, but that all the effect of what is said comes from the thing itself. For instance, what declamation on the vanity of human existence could ever be more telling than the words of Job? Man that is born of a woman hath but a short time to live and is full of misery. He cometh up, and is cut down, like a flower; he fleeth as it were a shadow, and never continueth in one stay.

For the same reason Goethe's naïve poetry is incomparably greater than Schiller's rhetoric. It is this, again, that makes many popular songs so affecting. As in architecture an excess of decoration is to be avoided, so in the art of literature a writer must guard against all rhetorical finery, all useless amplification, and all superfluity of expression in general; in a word, he must strive after chastity of style. Every word that can be spared is hurtful if it remains. The law of simplicity and naïveté holds good of all fine art; for it is quite possible to be at once simple and sublime.

True brevity of expression consists in everywhere saying only what is worth saying, and in avoiding tedious detail about things which everyone can supply for himself. This involves correct discrimination between what is necessary and what is superfluous. A writer should never be brief at the expense of being clear, to say nothing of being grammatical. It shows lamentable want of judgment to weaken the expression of a thought, or to stunt the meaning of a period for the sake of using a few words less. But this is the precise endeavor of that false brevity nowadays so much in vogue, which proceeds by leaving out useful words and even by sacrificing grammar and logic. It is not only that such writers spare a word by making a single verb or adjective do duty for several different periods, so that the reader, as it were, has to grope his way through them in the dark; they also practice, in many other respects, an unseemingly economy of speech, in the effort to effect what they foolishly take to be brevity of expression and conciseness of style. By omitting something that might have thrown a light over the whole sentence, they turn it into a conundrum, which the reader tries to solve by going over it again and again.(5)

(5) Translator's Note. — In the original, Schopenhauer here enters upon a lengthy examination of certain common errors in the writing and speaking of German. His remarks are addressed to his own countrymen, and would lose all point, even if they were intelligible, in an English translation. But for those who practice their German by conversing or corresponding with Germans, let me recommend what he there says as a useful corrective to a slipshod style, such as can easily be contracted if it is assumed that the natives of a country always know their own language perfectly.]

It is wealth and weight of thought, and nothing else, that gives brevity to style, and makes it concise and pregnant. If a writer's ideas are important, luminous, and generally worth communicating, they will necessarily furnish matter and substance enough to fill out the periods which give them expression, and make these in all their parts both grammatically and verbally complete; and so much will this be the case that no one will ever find them hollow, empty or feeble. The diction will everywhere be brief and pregnant, and allow the thought to find intelligible and easy expression, and even unfold and move about with grace.

Therefore instead of contracting his words and forms of speech, let a writer enlarge his thoughts. If a man has been thinned by illness and finds his clothes too big, it is not by cutting them down, but by recovering his usual bodily condition, that he ought to make them fit him again.

Let me here mention an error of style, very prevalent nowadays, and, in the degraded state of literature and the neglect of ancient languages, always on the increase; I mean subjectivity. A writer commits this error when he thinks it enough if he himself knows what he means and wants to say, and takes no thought for the reader, who is left to get at the bottom of it as best he can. This is as though the author were holding a monologue; whereas, it ought to be a dialogue; and a dialogue, too, in which he must express himself all the more clearly inasmuch as he cannot hear the questions of his interlocutor.

Style should for this very reason never be subjective, but objective; and it will not be objective unless the words are so set down that they directly force the reader to think precisely the same thing as the author thought when he wrote them. Nor will this result be obtained unless the author has always been careful to remember that thought so far follows the law of gravity that it travels from head to paper much more easily than from paper to head; so that he must assist the latter passage by every means in his power. If he does this, a writer's words will have a purely objective effect, like that of a finished picture in oils; whilst the subjective style is not much more certain in its working than spots on the wall, which look like figures only to one whose phantasy has been accidentally aroused by them; other people see nothing but spots and blurs. The difference in question applies to literary method as a whole; but it is often established also in particular instances. For example, in a recently published work I found the following sentence: I have not written in order to increase the number of existing books. This means just the opposite of what the writer wanted to say, and is nonsense as well.

He who writes carelessly confesses thereby at the very outset that he does not attach much importance to his own thoughts. For it is only where a man is convinced of the truth and importance of his thoughts, that he feels the enthusiasm necessary for an untiring and assiduous effort to find the clearest, finest, and strongest expression for them — just as for sacred relics or priceless works of art there are provided silvern or golden receptacles. It was this feeling that led ancient authors, whose thoughts, expressed in their own words, have lived thousands of years, and therefore bear the honored title of classics, always to write with care. Plato, indeed, is said to have written the introduction to his Republic seven times over in different ways.(6)

(6) *Translator's Note.* — *It is a fact worth mentioning that the first twelve words of the Republic are placed in the exact order which would be natural in English.]*

As neglect of dress betrays want of respect for the company a man meets, so a hasty, careless, bad style shows an outrageous lack of regard for the reader, who then rightly punishes it by refusing to read the book. It is especially amusing to see reviewers criticising the works of others in their own most careless style — the style of a hireling. It is as though a judge were to come into court in dressing-gown and slippers! If I see a man badly and dirtily dressed, I feel some hesitation, at first, in entering into conversation with

him: and when, on taking up a book, I am struck at once by the negligence of its style, I put it away.

Good writing should be governed by the rule that a man can think only one thing clearly at a time; and, therefore, that he should not be expected to think two or even more things in one and the same moment. But this is what is done when a writer breaks up his principal sentence into little pieces, for the purpose of pushing into the gaps thus made two or three other thoughts by way of parenthesis; thereby unnecessarily and wantonly confusing the reader. And here it is again my own countrymen who are chiefly in fault. That German lends itself to this way of writing, makes the thing possible, but does not justify it. No prose reads more easily or pleasantly than French, because, as a rule, it is free from the error in question. The Frenchman strings his thoughts together, as far as he can, in the most logical and natural order, and so lays them before his reader one after the other for convenient deliberation, so that every one of them may receive undivided attention. The German, on the other hand, weaves them together into a sentence which he twists and crosses, and crosses and twists again; because he wants to say six things all at once, instead of advancing them one by one. His aim should be to attract and hold the reader's attention; but, above and beyond neglect of this aim, he demands from the reader that he shall set the above mentioned rule at defiance, and think three or four different thoughts at one and the same time; or since that is impossible, that his thoughts shall succeed each other as quickly as the vibrations of a cord. In this way an author lays the foundation of his style *empesé*, which is then carried to perfection by the use of high-flown, pompous expressions to communicate the simplest things, and other artifices of the same kind.

In those long sentences rich in involved parenthesis, like a box of boxes one within another, and padded out like roast geese stuffed with apples, it is really the memory that is chiefly taxed; while it is the understanding and the judgment which should be called into play, instead of having their activity thereby actually hindered and weakened.⁽⁷⁾ This kind of sentence furnishes the reader with mere half-phrases, which he is then called upon to collect carefully and store up in his memory, as though they were the pieces of a torn letter, afterwards to be completed and made sense of by the other halves to which they respectively belong. He is expected to go on reading for a little without exercising any thought, nay, exerting only his memory, in the hope that, when he comes to the end of the sentence, he may see its meaning and so receive something to think about; and he is thus given a great deal to learn by heart before obtaining anything to understand. This is manifestly wrong and an abuse of the reader's patience.

(7) Translator's Note. — This sentence in the original is obviously meant to illustrate the fault of which it speaks. It does so by the use of a construction very common in German, but happily unknown in English; where, however, the fault itself exists none the less, though in different form.]

The ordinary writer has an unmistakable preference for this style, because it causes the reader to spend time and trouble in understanding that which he would have understood in a moment without it; and this makes it look as though the writer had more depth and intelligence than the reader. This is, indeed, one of those artifices referred to above, by means of which mediocre authors unconsciously, and as it were by instinct, strive to

conceal their poverty of thought and give an appearance of the opposite. Their ingenuity in this respect is really astounding.

It is manifestly against all sound reason to put one thought obliquely on top of another, as though both together formed a wooden cross. But this is what is done where a writer interrupts what he has begun to say, for the purpose of inserting some quite alien matter; thus depositing with the reader a meaningless half-sentence, and bidding him keep it until the completion comes. It is much as though a man were to treat his guests by handing them an empty plate, in the hope of something appearing upon it. And commas used for a similar purpose belong to the same family as notes at the foot of the page and parenthesis in the middle of the text; nay, all three differ only in degree. If Demosthenes and Cicero occasionally inserted words by ways of parenthesis, they would have done better to have refrained.

But this style of writing becomes the height of absurdity when the parenthesis are not even fitted into the frame of the sentence, but wedged in so as directly to shatter it. If, for instance, it is an impertinent thing to interrupt another person when he is speaking, it is no less impertinent to interrupt oneself. But all bad, careless, and hasty authors, who scribble with the bread actually before their eyes, use this style of writing six times on a page, and rejoice in it. It consists in — it is advisable to give rule and example together, wherever it is possible — breaking up one phrase in order to glue in another. Nor is it merely out of laziness that they write thus. They do it out of stupidity; they think there is a charming *légèreté* about it; that it gives life to what they say. No doubt there are a few rare cases where such a form of sentence may be pardonable.

Few write in the way in which an architect builds; who, before he sets to work, sketches out his plan, and thinks it over down to its smallest details. Nay, most people write only as though they were playing dominoes; and, as in this game, the pieces are arranged half by design, half by chance, so it is with the sequence and connection of their sentences. They only have an idea of what the general shape of their work will be, and of the aim they set before themselves. Many are ignorant even of this, and write as the coral-insects build; period joins to period, and the Lord only knows what the author means.

Life now-a-days goes at a gallop; and the way in which this affects literature is to make it extremely superficial and slovenly.