

process in the study of the English Language. "Scientific knowledge," according to correct definition, signifies *knowledge made knowledge*, which in sense is absurd. The Latin and Greek forms, from which the English words are derived, are SCIENTIA (knowledge) ΕΛΕΙΟ (make); and γνῶσις (knowledge), the original form from which the English word is derived. "Empirical experiences" is another expression employed by an able writer in one of the British Quarterly Reviews. Both words are from the Greek; *em* and *ex* at the commencement of each being *εἰ* (in) *εκ* or *ἐξ* (out); and the remainder of each word is from *πειρω* (try). So that the English reading of the expression "empirical experiences" is, properly, *tried in tried out things*: an evident contradiction of terms. "Practical experience," another erroneous combination, is more common than either of the former. "Episcopal bishop" is of more rare occurrence. Both words here are from the same Greek word *ἐπισκοπος* a compound of *ἐπὶ* (over) and *σκοπος* (a watcher, spyer or looker). The form "bishop," *bi* for *ἐπὶ* and *shop* for *σκοπος*, comes to us through the German and Danish. One more example of this method of combining words is "erroneous orthography," wherein the contradiction is complete; as will be seen by the analysis of the last word, *ortho* from *ὀρθός* (right) and *graphy* from *γραφω* (grave, scrape or write). The most frequent errors in English composition, however, are to be found in such expressions as "introduced into," "entered into," "inquired into," where *in* appears twice; "accede to," "accompanied to," "accessory to," in which *to* occurs also in the compounds, *ac* being the Latin form of *to*; "if I were," "if he should," wherein *if* gives each expression the character of a postulate, and, therefore, should be accompanied by no other conditional terms; "is being prepared," "are being considered," which are intended for passive forms of the action, but are in reality inadmissible forms of the passive state of being. These specimens of some of the modes in which English is commonly written are produced here to show, as we have already stated, one of the uses of making foreign languages, and more particularly the Latin and Greek, what may be called stepping stones to the acquisition of good English.

Another use, no less important, is to be able to read foreign books in the language of the writers. Translations into English, in the way translations are made, generally convey other sentiments than those intended by the authors of the originals. A translator may be careless, may be inefficient or may be biased, and one or other of many accidents, such as these, often operates to spoil, in the translation, a valuable foreign book. And now we come to the reading of the New Testament in

Greek and Latin. If these languages are serviceable to the English scholar, for the purpose of enabling him to understand his native tongue; they are no less so, as a key to the primitive forms in which the Scriptures appeared. The force of this remark is more impressive when we consider how many constructions are put on certain passages, many of them contradictory; how many objections are stated against the correctness of the English authorized version; and how much religious dissension exists among Christian bodies, arising often, in great measure, from the want of a definite standard by which to test the validity of opposite interpretations of the text. Moreover, there is at present, in the United States, a society, known as the American Bible Union, preparing a new version of the New Testament. This society consists of a respectable body of clergymen of various denominations. They profess dissatisfaction with the version in common use, and propose to furnish the English reader with something that will contain none of the objectionable interpretations of which they complain. But what guarantee has the English reader, who has no acquaintance with Greek or Latin, that the members composing the American Bible Union are more competent to accomplish the task they have undertaken, than were the editors of the present authorized version? Or how is he to know that the work, when completed, may not have been shaped so as to favor particular denominational tenets? The new version may have as many faults as the old; it may be objectionable to those who are competent to subject it to a critical examination; or it may contain alterations so few and so insignificant, as to create a feeling of regret that the general esteem for the authorized version at present in use should have been unnecessarily disturbed. All these are contingencies, to be looked at now, and to excite in the mind of merely English scholars some degree of anxiety and uneasiness. There is however a remedy; and here, more than in any other case, the use of the ancient languages, and the propriety of popularizing their use become at once conspicuous.

An additional consideration is the benefit to be derived from holding fast to the wisdom of the ancient world. The prevailing taste in America is to foster, on the contrary, whatever ministers to the actual or immediate wants of the individual, whatever is conducive to bodily comfort, to frivolous personal enjoyment and the accumulation of material wealth. All is trade and commerce. There is no halting, for the purpose of looking back to contrast what is, with what has passed away. There is no resting place for the refreshment of the worn out sensualist and worldly devotee. The past has got no charms for American citizenship. And all this absence of a relish for the teachings of former times, proceeds from there being no available common language, in general use, by which this object so desirable could be achieved. But the loss, in a national sense cannot be estimated, because we are ignorant of the value of what

* The reading of the New Testament in the original Greek being one of the chief objects of the *Canadian Quarterly Review*, the Greek alphabet is printed on the last page of this number, for the use of those who have no knowledge of the language, but who may have a desire to avail themselves of the opportunity, now offered, to become acquainted with it.