

acknowledged his error. *Moral*: Do not commit yourself where you can be proved to be wrong.

We therefore approach this question with some degree of anxiety, since perhaps all will not agree in what is the common sense view to take, and in consequence all will not agree with our view. This, however, must not prevent our giving our own modest opinion (we are very modest, and if any one doubts this, *ask our wife*) in the matter when the time comes.

How are the Hebrew, Greek and Latin *names* in Scripture to be pronounced?

The question seems a simple one, but the answers will prove to be various, and they will in all probability vary with the age or experience of the reader. There are to be found three stages of opinion on the subject. The first stage is that of the accurately pedantic; the second becomes the compromising stage; the third and last, the boldly Anglicizing stage. Sometimes an earnest and thoughtful man will pass through all three; and if we must confess our own feelings in public, we are in our old age, verging upon the threshold of the last stage of opinion.

The accurately pedantic stage is commonly the position adopted by those young in age or experience, who decline to listen to the old familiar pronunciation and cling to what their education or opportunities may have led them to consider the original pronunciation of the name.

Here, however, arises a difficulty at once, whether the reader knows Hebrew, or Greek, or Latin, or not; whether the original can be consulted or not. The pronunciation of the Hebrew varies both in the vowels and in some consonants at least. The pronunciation of Greek has not been agreed upon; for the modern Greek pronunciation is quite different from the pronunciation of any other European or American nation; and schoolmasters cannot agree on the pronunciation of Latin. For Greek, where most Englishmen say "ariston men hudor," the modern Greek says, "Arrhiston men heethor." Then in Latin the word *vicissim*, which in our infancy was pronounced "visissim," is sometimes pronounced by pedantic pedagogues in a way which would not be advisable in our public mixed schools, "we-kiss-im *by turns*."

Then as to Hebrew, some maintain that the long *a* and *o* must be pronounced *aw* and *ow*, and so on. Some pronounce the first two words of the Bible, "B'raysheeth bahrah," others, "B'rayshees bawraw." Take for example the name of the mother of the faithful, the only woman whose age at death is recorded in Scripture—Sarah. Some Hebraists would call her Saw-raw; the more accurate youth

who wishes to be very particular calls the name Sahrah; another, who does not know Hebrew, maintains that the Greek is the true pronunciation, and speaks of Sarrha; while the ordinary reader, with greater reason, pronounces the name as he would when speaking to his cousin, Sarah. But with the utmost desire to be correct, the youthful pedant is crushed at times by a list of polysyllabic names which edify the hearers chiefly in watching how the reader will manage them. Happily most of these lists are now removed from public reading in the new Lectionary. At the same time we must utter our protest against the profane self-sufficiency of the commentator who called large sections of the Bible *thorns*, because *he*, forsooth, could not gather grapes therefrom. Teaching is there unquestionably, as we shall find when we know even as we are known. But it is well that in the short time allowed for reading in public, passages of more importance or value are now read.

"I will come to-morrow and hear you read the list of David's worthies," said a Cathedral dignitary to a young deacon with whose rector he was staying. The deacon replied that he was quite safe, since if the dignitary came to Church he would be in the chancel and would have to read the list himself. "Not a bit of it," was the answer, "I never go to the Cathedral when there is a chance of my having to read that chapter." The next day the deacon thought nothing about David's worthies in his parish work; and when time came for evensong he went to Church, unlocked the door, rang the bell, and (failing the rector) commenced the service, when the usual congregation of the school mistress and one or two women and a few plough-boys had put in their clattering appearance. Towards the end of the Psalms the rector and his exalted friend came in, having carefully timed their arrival, and sat just in front of the lectern. The lesson went smoothly enough, and the names of ten of the mighty men had been successfully got over, when suddenly the cruelly mischievous remark of the dignitary flashed into the mind of the poor deacon. He looked up for a moment, the white headed priest was looking at him with his hand to his ear (he was dull of hearing); and after Maharai, the Netophathite, the names were shot out like a badly fired *feu de joie*.

In this as in other matters, "a little knowledge is a dangerous thing." A lady, whose education had added to her mother tongue the accomplishment of the French language, thought that every name or word in an unknown tongue, or at all events which was not English, should be pronounced with a Parisian intonation. She was reading the