

their generation than the children of light (*and Dr. Wild and his associates be children of light*) then must the children of this world be wise indeed! Throughout his career in this city, Dr. W. has assumed that no one can correct or contradict him, and he appears to overlook the fact that few are likely to think it worth while. It suited his purpose on this occasion to extol the Welsh, and while doing so he thought fit to state that "you could not found a Catholic Church in all Wales;" perhaps he has not heard of such a person as the Marquis of Bute, nor if he have found it possible to "found a Catholic Church in all Wales." Anyone whose business or pleasure it has been to study the history of the Church of Rome, can necessarily produce any amount of ugly facts, and it is but fair to acknowledge that the lecturer did this on the occasion of his recent address, many of his statements may also be admitted to be true, but we are not inclined to comment minutely on his production.

The profession of an ostensibly Christian minister enjoys the unique privilege of purloining the property of others with impunity, Arthur Orton, the Wapping butcher, has had much time to repent of the folly of making such an attempt; and anyone who, in such a matter as that of a patent-right or a copyright shall infringe either, has to abide the penal consequences of so doing; the petty larceny of pilfering others' writings and doling them out from a pulpit as one's own, can however be perpetrated without fear of the issue of a warrant, it is not therefore surprising that the occupant of the smutty pulpit should, on a recent occasion, when dilating on the origin of language, have quoted successive pages of Professor Hirschfelder's Biblical commentary, without having the decency to acknowledge whence he obtained his information; he has already informed us (what no one would know if he hadn't) that "he is especially familiar with the Hebrew, Arabic, Greek, and Latin," and he doubtless intended the parade of the 8th of July to illustrate this alleged familiarity; it is to be feared that he illustrated rather the familiar adage that "a little knowledge is a dangerous thing." A man who knows enough of Hebrew to be able to steal from others, and to present the fruit of his larceny as his own, would be in a more felicitious position, if he did not know the alphabet. We presume the occupant of the smutty does know so much, as he occupied "the Chair of the Orientals" at an institution styled the Belleville University, and he assures us that such a chair "has rarely been filled in any institution with more thorough efficiency"—a statement the veracity of which, (as there were no students of Oriental languages at Belleville, at the time) we are not disposed to impugn.

The oracle propounded, as the subject of his disquisition, on the 8th ult., the enquiry—"Which was the first language spoken?" and after selecting the passage from Gen. xi. 1, as his text, proceeded to make liberal draughts from the Commentary above-named, without acknowledging the source of his information. We will give the two deliverances in parallel columns, to a sufficient extent to indicate the amount of the pillage—

THE ORACLE.

Properly translated I suppose this should read, "And the whole earth was of one lip and one word." It is an emphatic way of conveying to us that at that time there was but one language spoken by the inhabitants of the earth, etc.

You will find in oriental mythologies evidence of the belief that beasts, birds, and fishes once spoke the same language. The Serpents seem to lend countenance to that idea. You will find in one of the mythologies the

PROFESSOR HIRSCHFELDER'S COMMENTARY.

"And the whole earth was of one lip and one kind of words." This is much more to the point than the rendering in our version.

Among the ancient heathen, there existed a belief that not only men, but all animals, birds, and even fishes, at one time spoke the same language, but that mankind, not satisfied with their lot, sent a deputation

creatures are represented as sending a deputation to Saturn, that he might give them some special privilege, such as that of immortality, and he confused their tongues because he was angry, and so they account for their different languages.

Moses did not translate his names and terms as he would have done had he been writing in a language differing from that originally spoken. When he has need to mention a place belonging to another people, he always tells us it had another name. Gen. xxiii, 2. And Sarah died in Kirjath-Arba, the same is Hebron in the land of Canaan.

Jacob called the name of the place where he had his famous dream, 'Bethel.' He says the name of the city was at first 'Luz,' so called because of a shrub that grew plentifully around there.

Names find their meaning in a language when they come to the ultimate. Take *Joseph*, for instance. In English, what does it mean? Nothing. Certainly, for it is not primarily an English word. Take it from the Greek, the Greek has it *Joseph*. What does it mean? Nothing. They got it from the Hebrew—*Josephus*. What does it mean in Hebrew? 'Increase.' I cannot go back of the Hebrew, therefore it gives no meaning unless I borrow the Hebrew and attach it to the English word.

I can take a word in any language and tell whether it is their own, or whether they borrowed it. You will read that the Lord formed every beast of the field, and fowl of the air and brought them to Adam to see what he would call them, and whatsoever Adam called every living creature that was the name thereof. Take the word for lion, and in Hebrew it means "tes.er." If you take the word camel, it means "requiter," because it is a beast that holds spite for a long time. Raven, it means black—*areh*. He names them scientifically, and the names he gives are taken by Moses. Adam calls himself "Ish," his wife "Isha."

*With due deference to the gentleman whom the Yorkville News styles "learned," we beg to state that Josephus is a Hebrew word with a Greek termination.

It is needless to follow this "learned" divine further in his predatory path; the next time he draws from Professor Hirschfelder's well, it is to be hoped he will have sufficient honesty to acknowledge the draught.

How came it to pass that His Grace the Archbishop ordered prayers to be offered for the repose of the soul of murderer Brady, and did not order similar prayers in the case of Carey? Possibly it was because Brady was so good a Catholic as not to object to go to purgatory, whereas Carey was carnal enough to cling to this life. Murderer O'Donnell will doubtless receive the benefit of His Grace's supplications.

tation to Saturn, desiring immortality, representing that it was not just that they should be without a prerogative granted by him to serpents, and Saturn grew very angry at this request, and in order to punish their ingratitude, confounded their language, etc.

Is it not reasonable to suppose that if Moses had translated the names of persons and places to a certain period, he would likewise have given some hint that these are not their original names?—Whenever the name of a place had been changed, he invariably stated the fact. Gen. xxiii, 2. And Sarah died in Kirjath-Arba, the same is Hebron in the land of Canaan.

Jacob called the name of that place Bethel, . . . but the name of the city was at first called Luz. The Hebrew word (Luz) signifies a hazel shrub, and received probably its first name from this kind of shrub abounding in the place.

The names we have noticed . . . are perfectly meaningless in any other language, unless one standing in close relation with the Hebrew. Let us take the familiar name John; what is its meaning in English? Nothing. It has been adopted from the Greek, *Ioannes*; what does it mean in Greek? Nothing likewise; it has been derived from the Hebrew, where it occurs under the form *Jehochanan*, and where it is no longer a meaningless word, but a compound of *Jeho*, a part of the sacred name *Jehovah*, and *chanan* (is merciful) namely, *Jehovah is merciful*.

The Hebrew language itself bears indisputable marks of a primitive language, etc. And the Lord God formed out of the ground every beast of the field, and every fowl of the air, and brought them to the man to see what he would call them; and whatsoever the man called every living creature, that was its name. The lion is called *aryeh*, the *tearer*, from the ferocity with which he attacks his prey. The camel is called *gamal* the *requiter*. This animal has become proverbial for its relentless spirit, it never forgets an injury. The raven or crow, he called from its dark color, *oreh*, the *black bird*. The statement of the sacred historian implies that the names were so well given, that there was no necessity for any change to be made; they were in every respect suitable. And Adam said, this is now bone of my bone, and flesh of my flesh: she shall be called *ishsha*, *Woman*, because she was taken out of *ish*, man.

*The Professor evidently intends to state that the word has no meaning in English.