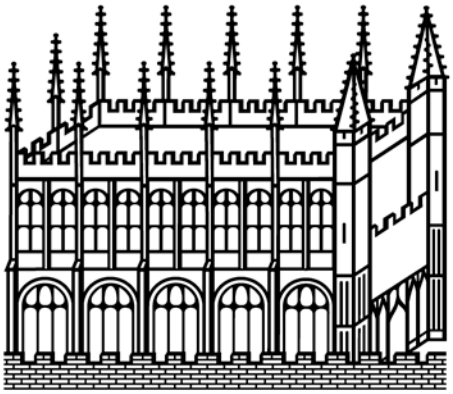

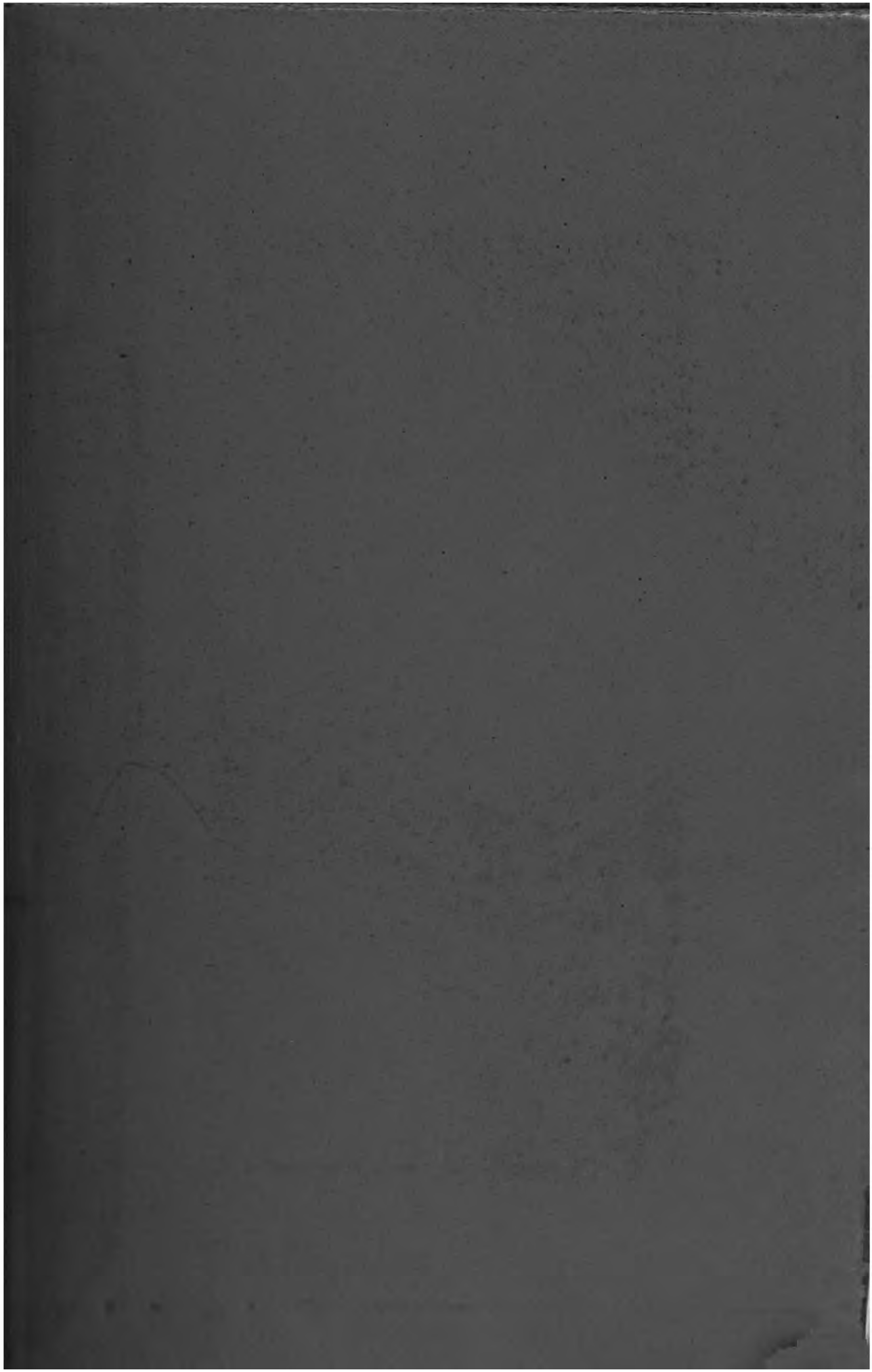

ENGLAND'S LANGUAGE

LONDON : PRINTED BY
SPOTTISWOODE AND CO., NEW-STREET SQUARE
AND PARLIAMENT STREET

THE

PAST, PRESENT, AND FUTURE

OF

ENGLAND'S LANGUAGE

BY

WILLIAM MARSHALL

AUTHOR OF 'LOCHLÉRE'

LONDON
LONGMANS, GREEN, AND CO.
1878

LET THIS ESSAY BEAR UP YET ON EARTH

THE NAME NOW OWNERLESS

OF

WALTER MARSHALL

MY GOOD AND GENTLE SON

LATE SCHOLAR OF ST PETER'S, CAMBRIDGE

AND LOVED THERE AS WHEREVER HE WAS KNOWN

WHO FLEEING SUDDENLY FROM COLLEGE

WITH EVERY BRIGHTEST EARTHLY HOPE QUENCHED

BUT QUENCHED IN BRIGHTER HOPES

TO SOUTHERN AFRICA

SOUGHT HEALTH AMIDST ITS BREEZES

AND FOUND IT SOON IN HEAVEN

HIS HŒLEND'S HOM

OURS ALSO

CONTENTS.

Erratum.

Page 35, note, *for* page 72 *read* page 77

TO THE READER.

My Reader,

A certain poem was last year published named 'Lochlêre:' I had the misfortune of being its author. It was a religious poem. In fact, the promotion of religion was the sole aim which I at first had in opening the flood-gate of my fancy to the out-welling of its luckless verses. But it so happened that my taste from the very outset of those verses chose as the channel of their stream the English synonym, whether obsolete or not, of every foreign-derived word which stood according to ordinary usage in their course; and then, inasmuch as my intention soon took the lead in this choice of mine away from my taste, 'Lochlêre' anon betrayed existence of having had a new and secondary aim given to the flow of its lines, which was no less an aim than that of its author's promoting to the extent of his poor powers the question

of the restoration of the English language. When I published my poem I threw on this my secondary aim the strong light of a preface, bearing, like the bull's-eye of a dark lanthorn, exclusively upon it, and thus bringing it more into notice. As soon, however, as the thus illumined aim which I had had in selecting the channel of my poem's language flashed upon the sight of the Reviewers, the poem itself, that luckless stream of verses, was blocked by their rising doubts, scattered by their sweeping censures, and lowered by their silent contempt at once into that gutter which indeed, sooner or later, mercifully removes all poetic effusions except about a dozen in a century from off whatever lands they have in their time fertilised, encumbered, or it may be corrupted. The destruction of my poem as a production of art by my Reviewers was fair because it was possible. That poetry alone, which, like a living spring, can flow against the utmost opposition, and can overflow the gutter of contempt if it happens to fall into it, ought to flow. Might in the jurisprudence of art is Right. All this I know—but the lines of 'Lochlêre' had, as I have already remarked, stirred a question of the revival of the English tongue, and its stir of that question shared by a summary condemnation its own fate.

In the following essay I shall make reference to my unfortunate poem. I shall do so, however, not because

I have an author's interest in it, but because the question which it stirred ought to be interesting to you, and to my country at large, and because the reception with which its stir of that great question has met happens to furnish the very best illustration and support of all I shall have to say in the essay.

My hope goes before me to find in your own ideas an echo to all that I shall have to say; but if my hope fail of finding that echo, it will take firm standing-ground as assurance of your acknowledgment that I have earned a fair title to write myself,

Yours very faithfully,

WILLIAM MARSHALL.

THE

PAST, PRESENT, AND FUTURE

OF

THE ENGLISH LANGUAGE.

CHAPTER I.

ENGLAND'S PAST AND PRESENT LANGUAGE.

SINCE I shall, for reasons which I have already stated in my address to my reader, have in the course of this essay frequently to make reference to my poem of 'Lochlêre,' I propose to begin the essay by repeating with some few omissions, the preface by which I attempted to justify the language of the poem.

It is only the Englishman who reads that portion of the literature of his country which existed before the times of Edward the Confessor, or who at least studies a so-called Anglo-Saxon Dictionary, who can appreciate the vastness of the injury which he has sustained through the Norman conquest of this island.

The injury is not in that the Normans overlaid his language with the Gaulish dialect of Latin which they had adopted. This they tried, and failed to do. The injury to

him is in that, by legislative and moral force, they induced the neglect of that language, until it became corrupted and finally torpid; so torpid and virtually dead that after the thirteenth century, as knowledge increased and thoughts expanded, his forefathers found expression for their ideas in Greek words, and in Latin words formed on the French or Gaulish model, rather than in words, the materials of which might have been found by them in their own mother-tongue so richly.

Whilst our Englishman traces how, from that century to this, his countrymen's habit has been to replace, by lopped branches of speech brought from abroad, the blighted trees of their language, instead of planting out, in lieu of these trees, cuttings, saplings, and seeds taken out of the wood of English literature, his mortification is not lessened by his reflecting that he must lay the guilt of this pitiful and disloyal habit of theirs to the charge of the ignorance and vanity of the more learned men amongst them.

Yes: it is a sad reflection that Oxford and Cambridge have had a great share in injuring that which they, above all, ought to have protected and cherished, the language of the island in which they flourished.

What a language is the English of King Alfred's time! It is one more copious and richer than that spoken in Italy in the Augustan period. It is full of flexibility and life, full of expression, nervous, terse, malleable; large as it is, yet capable of being expanded to ten times its bulk. There is scarcely a single word in what I shall venture to call the Anglo-Latin, which we are all speaking, and in which I am ashamed to be obliged to write this Preface, which could not be replaced with advantage by a word from the English dictionary, or by a word drawn by natural growth from such a word. And what is the language which our learned men have substituted for English? A torpid and virtually dead form of it, debased by the living alloy of a Latin which is corrupted by French spelling and pronunciation, whilst this

corruption is again corrupted by English spelling and pronunciation. It is a form of English so debased, that by a natural instinct our poets and best writers have shrunk from using it, and have contented themselves, as far as possible, with the use of the few unalloyed words remaining in it. With a viler alloy no language was ever debased; and yet this debasement is going on at a rate of progress which is astounding. Dr. Johnson lived only a hundred years ago, but our dictionaries now contain tens of thousands of words which the sturdy old Doctor never knew. Shakespear lived about three hundred years ago, yet were he to reappear amongst us, and were he to have a copy of the 'Fortnightly Review' put into one hand and a copy of Ælfric's 'Homilies' into the other, there is not much doubt but that he would understand Ælfric better than the Review.

Hitherto there has been a barrier to what I must call the tide of barbarism which is flowing in upon us. That barrier is made up of the English Bible, the Elizabethan literature, and the blessed ignorance of literature amongst our poorer classes; but the barrier is now giving way in every direction. The Bible is being rewritten, the old writers of Queen Elizabeth's time are becoming obsolete, and the poorer people are beginning to be taught, if not Latin yet our alloy of it, by force. Even now they are beginning to be ashamed not only of their purer dialects, but of any short words whatever, and prefer words which are not English. Nay, the Scotch themselves, with all their love of country, are surrendering their own dialect, the dialect of their best authors, the purest dialect of English spoken anywhere.

I am aware that some persons think that our language is enriched by our having often two forms, the one English and the other Latin, in which to express a given idea, inasmuch as, by means of them, different features of the idea will be described. My opinion is that on the whole we are impoverished by the redundance. The stock of words in use by each ordinary person is after all very limited; and

the effect of having two words for one idea or thing is not seldom that one of the words, and that perhaps the best, is neglected; but besides this, a language is rich when all its words are full of meaning; and when words express only half ideas, they are poor and thin. Take, for instance, the words 'deal,' 'share,' and 'part.' They all express division, divide. As usual with us the word 'part,' the worst, is the oftenest spoken. The consequence is, that when we use the words 'deal' and 'share,' as divide, division, we do not know that we do so. We say 'a great deal,' meaning a great quantity, not a large division. We say 'deal the cards,' meaning 'hand out the cards,' not 'divide out the cards.' We talk of 'dealing with a person,' meaning having business with him; not thinking of dividing out our actions and property with reference to him. Again, the word 'share,' a most important word, connected with shire, shore, shear, etc., is used by us, as in fact 'shire' and 'shore' are also, with little idea of division. We say a share in a mine, meaning a joint property in one. Of the two English words which I have particularly mentioned as expressing division, 'deal' means divide out, 'share' means divide off; but they are both supplanted with us by the word 'part' and its compounds, which has no cognate root amongst us. Now, how are we the richer for having the word 'part?' I say that we are not the richer, we are the poorer for having it.

But I may be told that my lamentations are vain, that we cannot bring back true English into use; and that if we could, it would not be desirable to do what would render obsolete our modern authors. We should unquestionably to some extent bring about this result. We should not render obsolete Defoe, Bunyan, or any of our simple writers of prose or our best writers of poetry. We should bring back much and keep more of Chaucer, Shakespear, and Spenser. But the question is not whether or not we should keep our modern authors from being obsolete. We are not keeping, we cannot keep them so. It is most worthy of notice that our Eliza-

bethan authors are now obsolete rather in their Latin and French barbarisms than in their true English, and the reason is plain. These barbarisms are shaped into English in different fashions during different ages, their forms therefore soon become obsolete, and moreover, inasmuch as the unlearned amongst us have not their roots, their meanings are allowed by us to wander so much, that after a few hundred years they have often a sense quite different from that which they had at first. I say, then, that the question is not whether or not we shall keep our modern authors, we shall lose them faster than we are losing Shakespear, because they are less English and therefore more fleeting. The question rather is, Whether we shall recover and keep our earlier authors who are also for the most part our best? The question is not whether we shall stand still or move. We are moving, and shall continue to do so. The progress which the debasement of our language makes is, as I have said, astounding. The question is, Whether we shall move forwards or backwards; whether we shall recover ourselves and retrace our steps, or whether we shall go forward in our headlong career, until we have made obsolete not only King Alfred, but Shakespear himself, and in time perhaps Dr. Johnson? I for one think—and I believe that everyone who has attempted to write English poetry will agree with me—that we ought to strain every nerve to go back. I lay it down as a principle that the farther languages are carried back to their roots, the more they are brought together; and that, on the other hand, the more they are developed, the farther they are sundered from each other. The best preparation therefore by all nations for receiving one international language would be their all going back to their roots. I give this last argument of course rather as an encouragement than as a reason for our returning to the language of our forefathers.

Assuming then that it is admitted that we ought, if possible, to retrace our steps, the question is, How may this best be done?

In early English we have a tongue which, though not dead, is so paralysed as for the time to appear so, and in fact from the time of the Conquest up to the present time to have been virtually so: it is therefore classic and unchangeable, so that we can anchor the changes of our language in it, and, to use another figure of speech, always refer to it as to a standard. It is impossible to exaggerate its beauties and excellencies. The words in existence in its dictionary are, as I have said, more numerous than those in the Latin dictionary; and they have affixes and suffixes, and other capabilities by which they may easily be worked out to supply every want of modern thought, in compound words immeasurably superior to those which we have borrowed from strangers, in words the roots or branches of which we have already. In reforming our present tongue, therefore, we should take as our standard the literature of the centuries before rather than that of those after the Conquest.

We shall not retrace our steps effectually unless we go back honestly to the English of the ninth century. Spenser made two great mistakes in his slight effort at conservative reformation. First, he used current words in an old-fashioned garb, thus making his writings obscure without any advantage whatever. He ought to have done just the reverse: he ought, for his purpose, to have brought back old and disused words in a modern garb. His second mistake was, that what old words he did take he took from Chaucer rather than from Ælfric. His 'Well of English Undefiled' was anything but a fountain, and was a well much more muddy than he thought it was.

It will not be difficult for us by an improvement in our spelling and pronunciation to remedy many of the corruptions of English. We can restore the suffix 'nes,' which we write and pronounce ness, thus doubling the hissing sound and encumbering our writing. We can take the 'g' out of such words as 'might,' to which it does not belong. We can take the 'red' off from 'hundred,' and instead of saying 'three

hundred and sixty,' we can say, as our fathers would have said, 'three hund sixty.' We can make our absurd 'gooseberry' and 'bridegroom' into the proper 'gorseberry' and 'bridegume,' or brideman. We can set the words 'think' and 'thenc' to rights: 'methinks' is 'it seems to me,' *mihi videtur*; and its perfect is 'methught.' 'I thenc' is what we mean when we say 'I think;' and its perfect is 'I thought.' There is as much difference between 'I thenc' and 'I think' as between 'I drench' and 'I drink.' To drench is to make drink, and to thenc is to make appear; and what a full and rich word this makes the verb 'I thenc.' Again, to throw is to suffer: but we use it instead of to thraw; thus losing entirely a word meaning to suffer, and putting a false barrier between the noun 'throe' and the verb 'throw.' We can restore these words to their proper use. We can use 'truth' aright. It means faithfulness, constancy, uprightness, everything in short which is symbolised by the word 'tree,' from which in fact it is derived, but we use it for 'sooth' or 'soð,' a magnificent word meaning 'that which is,' and the cognate of which is in Latin 'sens,' the present participle of 'sum,' found in the word 'præsens,' and used by us without knowing it in the word 'present.'

These and many such things can be done without much difficulty; and indeed generally the task of recovering old English is not so difficult a one as many people will be inclined to suppose. If it be taught to our children, as it ought to be, in every school, high and low, wherever English is spoken—I mean both here and amongst our brethren in the United States—the next generation will be familiar with their mother-tongue; and they will of themselves to a great extent return to the language of King Alfred, for the natural disposition of the English is to abhor long words. Why is it that slang is so popular amongt us?—because it is vulgar? Certainly not, but because it is short and expressive; and when our children come to understand English roots, it will not be long before our lands will be covered with them, and

with words springing by natural growth out of them. As these advance, our barbarisms will gradually fade away.

Thus much my preface introducing the language of 'Lochlêre.' I in that preface laid down the principles of the following nine propositions:—

The First.—That the English tongue is composed partly of pure English words spoken before the Norman Conquest and partly of words after that event adopted as English from other tongues, but chiefly from Latin, through or not through a French medium, and that these adopted words, which I call Anglo-Latin, are inferior to those of pure English origin in quality of sound, in quantity of meaning, and in vitality and copiousness: in quality of sound, inasmuch as they are like base metal, they generally lack ring, and almost always lack the amount of ring which English words so largely possess; in quantity of meaning, inasmuch as they are like strangers, they are not understood, their component parts, which are their features, are not known, and their speech may pass for anything; and, lastly, in vitality and copiousness, inasmuch as they are like old transplanted trees, their roots are not in English knowledge, therefore they are dead, and cannot throw out branches and saplings, whereas English words, being there rooted, have thrown out branches and saplings, and although many of themselves and of their branches lie buried, they yet live. Their vitality is merely checked, and they might all yet sprout afresh into endless forms of growth. In short, Anglo-Latin words are in England's vocabulary like foreigners travelling by their mere passports, each foreigner being neither understood by speech nor recognised by fea-

tures nor known by private introductions. They are in England's vocabulary like lofty pedestals in a hall of statuary, each pedestal being ticketed with the name of the statue which ought to stand there. They are in England's vocabulary like dead moss-clad and hacked trees set up in a living forest, each tree passing for some foreign tree, and each tree being able almost equally well to pass for some other foreign tree.

The Second.—That the Normans in their attempt to force their adopted French dialect on the people of this island dealt to the English language the first of the series of great injuries which it has received, for their attempt so far succeeded as to arrest the study of it, to occasion the loss of many of its words, and particularly of its compound words, and to destroy the power of word-building in it; whilst, on the other hand, if, on account of the barrenness of literature at that time, they did not then succeed in introducing many Franco-Latin words, they at least succeeded in introducing that mode of Franco-Latinising which, in an Anglicised fashion, we have retained ever since.

The Third.—That from our schools and colleges at the intellectual and literary revival of the thirteenth, fourteenth, and fifteenth centuries came the greatest of the injuries ever done to the English language; for then, when very many of its words and the use of all its modes of inflection had been abandoned and forgotten, when word-building in it had become impossible, and when itself was thus in a wonderful manner in use, whilst yet remaining as torpid as if it were dead, no attempt was made at England's seats of learning to revive it; but, rather, Latin was there fully and gram-

matically taught, the words and modes of inflection of that language were there thoroughly and universally learnt; and, consequently, all literary men and, in fact, all educated men in England began, as to these very times they have continued, to take out of the Latin dictionary, for their use in an Anglo-French form, every word which expanding thought lacked in the poor, because impoverished, speech of the day. The English language was in those centuries deliberately handed over to the destruction which by the Normans was merely prepared for it. It began, indeed, to be again taught, but to be taught solely in the nursery. It began in those centuries to be, as down to this century it has continued to be, treated with more and more contempt on account of the very injuries which it had received. It began thenceforth faster and faster to rot in every book in which it was rooted. Every century from those times to these has told its own wretched tale of growing English losses and Anglo-Latin gains; and all this calamity has been brought about by England's preference of the study of Latin to that of her own language, a preference which Truth sorrowfully yet sternly declares to have been, and to be, the result of vanity, sloth, ignorance, and depraved taste on the part of men of learning.

The Fourth.—That if what is called Anglo-Saxon were henceforth taught in all England's schools and colleges as well and as comparatively exclusively as Latin has hitherto been there taught, the children, or at least the grandchildren, of this generation of Englishmen would, by their own choice and preference, freely and naturally replace their Anglo-Latin with

English words. They would begin word-building with English materials, they would abhor Anglo-Latin as much as now their fathers despise English, and pure English would again be a language not only spoken by living people but itself living in their speech.

The Fifth.—That one of the first acts of England, in readopting her old words, would necessarily be that of modernizing the forms of those words, an act which though delicate and difficult is perfectly practicable, and would be inexpressibly advantageous.

The Sixth.—That any attempt to make a pure English language answer England's requirements, without her readopting in all its fulness and life the language of those who once called themselves Englishmen, but whom Englishmen now choose to call Anglo-Saxons, would be vain; for the stock of purely English words now in use, which is barely sufficient even for the language of poetry, and is utterly insufficient for the treatises of science, could not be sufficiently enlarged by being replenished with the dropped English words of Chaucer's days; and moreover, the enlargement of the pure English tongue with this replenishment would still leave itself not one whit the less dead and incapable of increase by natural growth. The task of giving the English language its necessary fulness, whilst at the same time reinstating it in its purity, can be accomplished only by England's reinstating it in the wholeness and life which it had in King Alfred's days, by her for that purpose readopting all its words then in use, and by her taking afresh into use those roots, prefixes, and suffixes, with which new words were then built in it at will.

The Seventh.—That England is bound by duty thus to reinstate her language in its wholeness, purity, and life, because it is likely, as that of the most powerful, energetic, numerous, and widespread portion of mankind, to become the international language of the world, and because, unless so reinstated, it will not be worthy of such a destiny. In its present condition it is one of the noblest languages that ever existed, largely debased with the vilest creole, the creole of an embodied English corruption of the spelling and pronunciation of a French corruption of the spelling and pronunciation of Latin, an inferior language.

The Eighth.—That England is bound not only by duty, but by necessity, to reinstate her language in its original wholeness, purity, and life, since she has but this alternative left to her, either to lead it backward to its original state of being a simple Teutonic tongue full of life and every excellence, or to see it go forward precipitately out of its present composite state into the state of being almost simply a dead Latin-like tongue. The lower classes of her people, who have hitherto spoken it the most purely, are beginning to be ashamed of it, and even though she herself should still keep stored within the chapters of her Bible, after their revision by her, as true a standard as they now now hold of something like the purity which it retained in Wickliffe's days, yet her upper classes generally, and especially her men of science, are expelling its purity with words month by month, freshly taken out of the Latin-Dictionary. Its old checks are giving way, and it is advancing at an astoundingly quick pace into a Latin shape; nay more, through variations of this shape it is

passing so rapidly, that Virgil, were he to reappear on earth, would hardly recognise by their sound or sense many of the Anglo-Latin words which have been borrowed from the literature of his native land. The English language does not, cannot stand still. It moves and must move from its present state. The question is not whether it shall move backwards, or remain as it is now; the only question left to consideration is whether it shall move backwards to its purity, or move forwards to its utter debasement.

The Ninth.—That whereas the stock of words in use amongst England's best writers, and particularly amongst her best poets, has been from their abhorrence of Latinisms very small and select; whereas that stock includes most of the uncompounded words of her old speech, from which words she might easily form again her old compounds, dove-tailed in with the stock, as its mere extension; and whereas, on the other hand, it would not be necessary for her to purge her choicest Anglo-Latin words out of her Dictionary, her return to a thus comparatively pure language would not much hurt her best modern literature, whilst it would greatly benefit that of Elizabethan and præ-Elizabethan times, and even that Northern literature of hers in whose beautiful dialect so much of her minstrelsy has been in later days enshrined.

Now, whether these nine propositions are sound or unsound is a question worthy of the very deepest consideration on the part of all Englishmen. The consideration of the question has, I think, been not anywhere so pressed as in the preface to 'Lochlêre,' nor has the possibility of the course of action required by an admis-

sion of the propositions been anywhere as in the poem itself so proved. It has, in fact, been there overproved, or rather misproved to the prejudice of the course itself, as well as of the poem; for many choice Latin-derived words, which might with even advantage have been in the poem used, have been, in order to show the English tongue's independence of foreign aid, thence excluded.

And how has 'Lochlêre' been met by reviewers, who are the honorary ministers through whom the public receive their first impressions as to the books which authors offer them? by reviewers, who, as a national grand jury, decide whether literary works are, or are not, worthy of public adjudication? Have the reviewers welcomed the literary object of the poem? Have they given a thorough, and therefore a fair trial to the question of language which the poem brought before them for judgment? Have they said, 'The case which the author of "Lochlêre" has brought before us is a case fit for trial in the supreme court of popular literary criticism? It is a case upon which we Englishmen ought to open every inlet to light. Our language has received, and is receiving, fearful injury through neglect. We ought to be ashamed that we know less of it than we know of any other language of civilised men, but we ought not to be ashamed to acknowledge our ignorance. Our grammar is a confusion of grammatical systems, our dictionary a confusion of languages; whilst the study of our learned men is given to the languages of aliens, of the dead, and even of the uncivilised, or else to questions of science, the most advanced of which take such forms

as these, whether we may not derive our ancestry from tadpoles rather than from God; or as these, whether we should not give back the clouded daylight of the old Christianity of the Apostles in exchange for the starry darkness of the new Christianity of the Papal Fathers; or as these, whether we ought not to give the electoral franchise to women, and thus allow them, as being the more numerous sex, to utterly emasculate our councils, and to make the England of the Plantagenets and Tudors, of the Cavaliers and Ironsides, a female Power; nay, further, as these, whether the social advantage of English women's disdaining to be raised by the homage or to rule by the love of men, and preferring to clamber up their bearded disgust to the tallness of virility, will not be as great as will be the great political advantage of English women's trampling on the subjection ordered them by God and nature, and rushing frantically forward to outsqueal the bass of legislative debate, and to shriek through the wrenched speaking-trumpet of executive command.'

Reviewers have said nothing of the sort. What have they said? what was evident enough. They have said that my poem would not be popular. Aware that England is cherishing the ignorance, is contented with the absence of curiosity, is choosing the utter indifference in which she exists as to the state present, past, and future of her mother tongue, they have forborne to enter upon the vast fields of inquiry, the gate to which my poem's preface had opened. A very few of them have indeed recommended entry, but the remainder have passed by the gate in silence, merely broken on the part of some by murmurs of condemnation, on the

part of others by hopeless sighs. I complain of that ignorance; I protest against that absence of curiosity; I appeal against that utter indifference. To those reviewers who, though despairing of the literary object of my poem, have yet, with a courage becoming to the dignity of literary censorship, recommended it to the attention of all who care for the interests of the English language, I tender my most hearty thanks, as a small supplement to the satisfaction which they must feel in having so far discharged their duty to a great cause. But I must be allowed to give a sample of the manner in which my advocacy of that great cause has been received by some of their brethren. One of these jauntily contradicts all the arguments in the preface to 'Lochlêre,' and he effects the whole contradiction with an anecdote. The anecdote, as a flaming sword, issues from his mouth. It circles through the air, and lo! my arguments are, in his opinion, decapitated. The anecdote is this, that 'a Gentleman' (who had once led forward my cause in battle array of reasoning) 'had been fain to confess that impenetrability of matter would be somewhat awkwardly rendered by ungothroughsomeness of stuff.' The great rendering which the gentleman had accepted as the Goliath of his and my cause had fallen headless to the ground, and the reviewer expected that the mere narration of the fact would, as an act of decapitation by sign, leave my Philistinian arguments lifeless. He doubtlessly expects so still. I am sorry for him. My arguments feel none the worse for the edge of the anecdote, and my cause calmly surveys its adversary as he complacently rests himself musing on the effect of his one

terrific stroke. The fact is, that 'ungothroughsomeness' being neither a word of mine nor one capable of adoption by me as English, and 'stuff' being not my rendering for 'matter,' the phrase ungothroughsomeness of stuff is not a representative of my cause. It has nothing to do with me. The anecdote has missed its mark. I propose to give in another part of this essay an English rendering of impenetrability of matter. My rendering will doubtless seem awkward. Any new English rendering of an old Anglo-Latin phrase will at first seem awkward. But the question with reference to a new fashion is not whether it will seem awkward at first, but whether its superiority is so great as to recommend its adoption until it has ceased to seem awkward.

My opponents are all willing to admit 'that the Teutonic side of our language is beautiful, rich, and expressive, and that those writers are usually the best who employ it the most.' They concede this, which is the base of my reasoning, yet, when I build on that base, when I argue that *therefore* we should more and more lean to this Teutonic side and quit the opposite side—the Latin side—they would arrest me; they evidently assume that what I call old English and they call Anglo-Saxon is not the Teutonic side of English; that it is not English at all; that, for instance, 'fore' is English and 'mount' is English, yet that 'foremunt' is not English, it is Anglo-Saxon; and 'promontory,' though on the Latin side, is English for 'foremunt;' so, again, that 'full' is English and 'frame' is English, yet that 'to fulframe' is mere Anglo-Saxon, whilst 'to perfect' is the English rendering of the foreign verb 'to

fulframe.' This is wild reasoning, but it is poor. I do not think it worth my while to hunt it down.

The truth is that all my opponents know well that the current of feeling which amongst English classical school-taught men sets towards the Latin side of her language is stronger, deeper, and steadier than that which flows on the Teutonic side advocated by me, and their criticism, deeming the stronger current resistless, floats along gaily in its midst bearing the Latin flag, nay, slowly followed from my side of the stream by even the judicious criticism of those whom I may call the Teutonists, and who, folding up their own flag with the plea of helplessness, justify aloud their non-resistance to the stronger current. One of these my friends, in fact, in pursuing his course of reluctant resignation, expresses his helplessness thus frankly: 'Altogether,' he says, 'it seems the tendency of our modern speech, in spite of our theoretical misgivings and our indulgences of popular prepossessions, to exchange native elements for classical until very few of the former can be left.' How worthy of the most anxious consideration is the fearful tendency which is here so truly expressed! It is not wonderful that my friendly though over-cautious reviewer bears witness to the fact of the increasing displacement of our English words, but most wonderfully does he, guided by popular sentiment, proceed to find a cause for the fact. In stating the fact his judgment and mine pursue in one direction one straight line. In proceeding to find a cause for the fact they again pursue one straight line, but, alas! not again in one direction, for immediately after the expression of hopelessness which I have just quoted from him, he says:

'Not because foreign terms sound or have sounded more polite or learned, but because many of them can be more extensively inflected and modified so as to make one part of speech out of another. Such words, for instance, as "folk" and "lore" will inevitably be superseded in certain significations by such as "nation" and "tradition," not because the latter were brought in by literary men or academics, but because they beget such derivations as "national," "nationality," "traditional," &c., whilst their plain English synonyms remain barren.' I complain regretfully and faintly of the opinion thus expressed by my friendly critic: 'It is a truthful representation of the opinion of all but one man out of every hundred thousand in England:' but I complain most bitterly, and with my whole heart and soul, of the misdirection of education afflicting almost every one of us, the effect of which has been a general arrival at such opinion. I am very willing to concede that it is impossible for any one to perform the feat of writing or speaking on critical or scientific subjects in the limited amount of pure English of the day in such a manner as to do justice to his ideas on them. I am afraid that those self-denying and loyal men amongst us who have with the best intentions been attempting this feat, have been but disguising the ruinous state of the true language of their native land—have been merely quieting that question of its restoration which so demands disturbance; have been only healing too slightly its hurt, have been simply putting off the time when Englishmen must come sternly to their choice for ever between on the one hand recovering its

lost compound words and on the other hand adopting to the shameful end more and more of those of the Creole, which has displaced so much of it. I shall not, in this essay, attempt the feat. In fact, were it possible for me here to perform it, the language itself of the essay would refute its arguments; for the backbone of those arguments is the pile of repeated assertion that no man can write with fulness and power on abstract subjects without compound words, and that for us Englishmen to get these in our own tongue, it is absolutely necessary that we should go back to the English of King Alfred's days. But whilst conceding that science demands the use of compound words, I must maintain that in that English we shall have those compound words in abundance, and have the means of adding to them at will, and must press the question, Shall we go back to that English, or are we prepared to see our language lose almost entirely its English features, and become the basest of all the Latin dialects, the corruption of a corruption of Latin? I am afraid to ask the question of our Latinists. I am afraid that their prejudices or their contempt will not allow them to seek so much knowledge on the subject as to answer the question fairly. I must turn from these men, and ask, What Englishman is there, not perverted by his classical-school education, who having a mind capable of being kindled and a spark of patriotism to kindle it does not feel his blood boil as, by the use of foreign words such as these in which I am writing this essay, he assists in speeding the progress of his native tongue to utter ruin? On my part it is my comfort that if in overtaking the

progress which I would stay I pursue to the best of my ability its track, I may yet hope that the arrest which I would help to give it may be permanent.

It is the earnest and incessant declaration of myself and of those daily increasing in numbers, though still too few, who think with me in the matter, that there is scarcely a single Anglo-Latin word or mode of inflection which may not be always well, and generally much better replaced by an English substitute already in being or at least capable of being brought into being either by the Jovian birth of derivation, or by the marriage of composition; and moreover, that there is scarcely an instance in which such a substitute would not then be more prolific of filial derivatives, and more widely connected with kindred words enlarging its meaning than the foreign word for which it stood. But I feel painfully that in no review of 'Lochlêre' has a trial been even suggested of the question, whether or no that declaration of ours is worthy of belief. This is a question which could be tried easily by bringing into court the Old English, or what is called the Anglo-Saxon dictionary, face to face with its supplanter the Johnsonian, or what I call the Anglo-Latin dictionary, and by comparing the evidence given by them severally as to their respective words. I freely confess that at present the Old English words are attired in a garb repulsively uncouth. I allude, not to the obsolete alphabetical characters in which they unnecessarily appear, and which I may call the faded colour of their garments, but I allude more particularly to the equally unnecessary obsoleteness of the fashion in which they are spelt, and which I term the uncouth

shape in which those garments are cut. Apart from the colour and shape of their garb, they themselves, I assert, would by the witness of the late Dr. Bosworth's dictionary, that dictionary which men call Anglo-Saxon, be proved to be vigorous, well-knit, neat, and fair, with features full of expression, numerous and only waiting to be coupled in illimitable and prolific marriages; whilst from the Johnsonian dictionary would easily be wrung evidence that Anglo-Latin words are misshapen, unmeaning, mongrel, many-footed, more or less dead with age and palsy, and unable to rely but on immigration for increase of numbers.

Let me justify this assertion. Let me bring representatives of the English dictionary into my country's literary judgment-hall; and in order that I may be able to bring them thither, let me hope that the bill in which I, through this essay, am indicting England of the culpable neglect of her mother-tongue, will on riper thought be found a true bill by that court of review which sits as the grand jury of English literary criticism.

CHAPTER II.

ENGLAND'S PAST AND PRESENT LANGUAGE COMPARED AS TO COPIOUSNESS.

First of all, then, as to comparison of English with Anglo-Latin words in the matters of capability of inflection and modification, and consequently of prolificness and copiousness, let me furnish from Dr. Bosworth's dictionary a list of the numbers of connections possessed by words and part-words of English growth. I will cite in my list those words and part-words only whose numbers of connections exceed three, and I will include in it every known English word belonging to this class, from the letters A to H inclusive, and then, whereas all the judges before whom I plead have on their tables the evidence afforded by the Johnsonian dictionary, they will be able to judge whether the Latin-derived words which are to be found in so great abundance in this dictionary have as many connections by derivation and composition as those have which are strictly of native parentage. An examination of the list which I shall give will afford proof of the somewhat startling fact that we have still in use the far greater part of Old English, or of what are called Anglo-Saxon, words, and that the words which we have lost are almost entirely their compounds, which, as I have

before remarked, were naturally entrusted to the care of our educated classes, and which were lost through the treachery of the classically learned men who presided over education at the literary revival some 400 years ago.

No. of Compounds and Derivations	Old English	Modernized	Anglo-Latin and English Synonyms	Explanations
1100	a	a	...	a prefix, from
10	ac	oak		
17	ad	...	funeral pile	whence adl, ail
40	æ	...	...	negative prefix
37	æ	...	...	everlasting law
26	æfer	evening		
40	æfter	after		
12	æg	each		
8	æht	noun of to owe	property	
15	æl	root of else	foreign	
8	ælf	elf		
8	ælmas	alms		
10	æpl	apple		
33	ær	ere		
12	ærend	errand		
24	ærn	ern	...	a place, as northern
19	æsc	ash		
87	æt	at	...	a prefix
12	æthel	ethel	noble	as in atheling
12	æw	...	marriage	established by law
6	afor	...	bitter	
5	ag	...	wickedness	
23	agan	to own		
11	agen	again		
8	ald	eld	old age	
21	aldor	elder		
102	an	an	...	a prefix
121	an	one		
5	ancer	anchor		
93	and	...	against / over against / opposite to	a prefix, *anti*
7	andettan	...	to confess	
12	ang	anguish		
40	ar	...	...	glory, honour, respect, reverence
22	ar	ore		
5	ar	oar		
18	að	oath		

No. of Compounds and Derivations	Old English	Modernized	Anglo-Latin and English Synonyms	Explanations
11	attor	root of adder	...	poison
9	bæc	back		
6	bæl	...	funeral pile	
6	bæð	bath		
7	bald	bold		
23	ban	bone		
579	be	be	...	a prefix
19	beado	...	battle	
6	beah	...	crown, garland	
16	bealu	bale		
16	beam	boom	trumpet	
9	bearn	bairn	...	from bear
33	bed	bed		
31	bed	bead	prayer	noun of bid
14	ben	...	prayer	
5	benc	bench		
8	beo	bee		
10	beod	...	table	akin to board
7	beor	beer		
20	beorgan	verb of borough		
4	beorh	borough		
19	beorht	brightness		
4	beorð	birth	...	from bear
5	beot	beating	threat	
58	beran	to bear		
11	bere	barley	...	from bear
4	berstan	to burst		
79	bi	bye	...	a prefix
14	big	bye	...	a prefix
35	bigan	to bow		
11	bil	bill	...	weapon of steel
4	bilehwit	bill-white	innocent	from white bill of young birds
17	bendian	to bend		
10	bismer	smearing	pollution	
6	blac	bleached	pale	
6	blæc	black		
15	blawan	to blow	...	as air in motion
15	blowian	to bloom or blossom		
15	blendan	to blend		
7	bleo	blee, blue		
11	blican	to blicker	to shine	
5	blind	blind		
9	bliðe	blithe		
35	blod	blood		
31	boc	book		
5	bod	bidding	command	

No. of Compounds and Derivations	Old English	Modernized	Anglo-Latin and English Synonyms	Explanations
7	boga	bow		
12	bord	board		
9	borh	borrowed	a pledge	
9	bot	boot	a remedy	betan, to make better
18	brad	broad		
12	brædan	verb of broad		
15	bredan	to braid		
12	brecan	to break		
6	breman	verb of brim	to celebrate	
18	breost	breast		
6	breotan, for breosan	to bruise		
20	brim	brim	the sea	
6	broc	noun of to break	affliction	
16	broðor	brother		
20	bryd	bride		
26	buan	verb of bye	to inhabit	
6	bur	bower		
35	burh	burgh	tower, citadel, city	
4	bycnan	to beckon		
59	byrgan	to bury		
24	byrnan	to burn		
10	byrne	...	corslet	from beorg, a refuge
7	bysen	contraction of by-seen	example	
4	caf	...	quick	
35	caru	care		
29	ceap	cheap		
13	ceorl	churl	...	freeman of the lowest rank
5	ceorfan	to carve		
7	ceosan	to choose		
15	cerran	...	to turn	
17	cild	a child		
8	cinan	verb of chink		
13	clæne	clean		
4	clif	cliff		
4	clypian	to clepe	to call out	
9	cneow	knee		
4	cniht	knight	...	a boy; between a child and a man; a military retainer
12	cofa	cove, cave		
11	corn	corn	grain	
6	costian	...	to tempt	

No. of Compounds and Derivations	Old English	Modernized	Anglo-Latin and English Synonyms	Explanations
38	cræft	craft		
26	cuman	to come		
120	cunnan	to con, to ken		
15	cuð	couth, kith		
25	cwelan	to quell	to die	
8	cwealm	qualm	death (borne)	from cwelan, to die
4	cwild	noun of to kill	death (given) slaughter	from cwellan, to kill
23	cweðan	to quote	to say	
16	cwic	quick		
27	cine	kingly		
10	cyning	king		
7	cypa	chap	trader	
24	cyrice	kirk	church	
13	cyst	what is chosen	excellence	
15	dæd	deed		
66	dæg	day		
30	dæl	deal	part	
22	dead	dead		
23	deag	dye	colour	
15	dearan	to dare		
4	dearc	dark		
11	dearn	...	darkened, secret	
35	deað	death		
6	delfan	to delve		
9	den	den	valley	a common suffix
11	dun	dun downs	mountainous country	also a common suffix
12	deop	deep		
20	deor	deer	animal, wild beast	
7	deore	dear	beloved	
5	diht	dight	disposing	
8	dol	...	erring	
19	dwelian	to dwell	to err	to wander in tents
15	dom	doom	...	also a suffix
35	don	do		
15	dream	whence drum	joy, what causes joy; music, harmony, &c.	
16	drenc	drink		
19	dreor	whence drear	blood, gore	
19	driht	...	a man, people	
4	droht	draught		
6	dumb	dumb		
14	duru	door		
4	dym	dim		
7	dyrnan	...	to secrete	from deorc, dark

No. of Compounds and Derivations	Old English	Modernized	Anglo-Latin and English Synonyms	Explanations
5	dysig	dizzy	foolish, erring	
10	ea	as in ea-land island	running water	
11	eacan	to eke	to increase	
27	ead	...	prosperity	
29	eage	eye		
44	eal	all		
39	eald	old		
21	ealdor	elder		
11	eale	ale		
13	ear	ear		
9	eard	earth	native soil	
15	earfoð	hard		
7	eath	root of arrow	rapid	
7	earm	whence harm	miserable, poor	
10	east	east		
17	eaðe	eath	easily	
12	ecg	edge		
62	ed	contraction of aft	re	a prefix
48	eft	after	the Latin 're' and 'post'	a prefix
81	efen	even	co, con	a prefix
14	ege	...	terror	
17	el	root of else	...	a prefix
14	elf	elf		
21	ellen	...	valour, strength	
20	elles	else		
29	embe	the ab of about	around	a prefix
102	ymb			
23	ende	end		
48	eorðe	earth	ground	
34	erian	to ear	to plough	
6	est	est	liberality, abundance	superlative suffix
15	etan	to eat		
16	eðel	...	native land, home	
10	facen	noun of to fake	deceit	
17	fæder	father		
16	fær	fear		
27	fæst	fast	firm	a prefix and suffix
22	fæt	vat	vessel	
10	fah	...	variegated	
91	faran	to fare	to go	
16	feld	field		
12	fen	fen		
17	feoh	fee	cattle, money	

No. of Compounds and Derivations	Old English	Modernized	Anglo-Latin and English Synonyms	Explanations
10	feond	fiend	enemy	reverse of friend
20	feor	far		
37	feorh	...	life	
10	fir	...	man	answering to vir
13	fisc	fish		
17	flæsc	flesh		
21	flifan	to fly		
12	flit	flit	strife	
49	folc	folk		
23	fon	verb of fang	to take	
332	for	for	...	a prefix
27	fot	foot		
29	fram	from		
26	frec	...	bold	
9	freme	...	profit	
21	freo	free		
12	freond	friend		
31	friδ	...	peace	
11	from	from		
29	frum	...	primitive	
28	fugel	fowl	bird	
51	ful	ful	...	a prefix and suffix
10	ful	fowl		
30	full	full	entire	
25	fyr	fire		
31	fyrd	from to fare	military expedition	
9	gafol	from to give	tax, tribute	
17	gal	adjective of gale	light, merry	
16	galan	verb of gale	to sing	as in nightingale
11	gamen	game		
71	gangan	to go		
22	gar	spear	...	as in Ger-man
2634	ge	y	...	a prefix
26	gifan	to give		
6	gift	gift		
26	gild	guild		
16	gilp	...	glory, ostentation	
5	gim	gem		
8	glæd	glad		
8	gleaw	whence glow	brilliantly skilful	exists in Glouces-ter
10	gleo	glee	music	
25	god	god		
9	god	good		
24	gold	gold		

No. of Compounds and Derivations	Old English	Modernized	Anglo-Latin and English Synonyms	Explanations
7	gram	furious		
25	grim	grim		
17	gripa	grip		
18	grund	ground		
9	gryre	...	horror	
10	gum	...	...	a prefix
48	guð	...	war	
9	gyman	...	to take care of	
15	habban	to have		
28	had	hood		
11	hæft	haft		
15	hal	whole		
11	halig	holy		
27	ham	home		
64	hand	hand		
9	hat	heat		
48	heafod	head		
56	heah	high		
9	heal	hall		
38	healdan	to hold		
9	healf	half		
22	heals	root of halter	neck	
27	heard	hard		
19	hearm	harm		
8	hearpa	harp		
21	heaðo	height	top, excess	
47	hebban	to heave		
7	hefig	heavy		
38	helan	to hill	to conceal	
25	hell	hell	...	a place concealed
6	heof	...	mourning	
28	heofon	heaven		
27	heord	herd		
7	heorot	hart		
19	heorte	heart		
66	here	...	army	as in Hereford, army ford
20	hete	hate		
36	hilde	...	battle	as in Hilde-brand, battle-torch
31	hiw	hue	colour, form	
15	hlaf	loaf		
20	hleo	lee	shelter	
6	hleodor	noun of loud	sound	
6	hlinian	to lean		
6	hlisa	noun of to listen	fame	
17	hlud	loud		
6	hlyd	loudness	noise	

No. of Compounds and Derivations	Old English	Modernized	Anglo-Latin and English Synonyms	Explanations
12	hog	...	prudent	
10	holm	allied to hollow	deep sea	
23	horn	horn		
19	hors	horse		
10	horu	...	filth	
12	hræd	ready		
11	hreaw	raw		
26	hring	ring		
7	hund	hound		
11	hunig	honey		
8	huntaþ	hunting		
36	huse	house		
11	hwæt	adjective of what	sharp	
16	hweorfan	verb of wharf	to exchange	a wharf is a place of exchange of goods
13	hwil	while		
21	hwit	white		
7	hyd	hide	leather, skin	
49	hyge	allied to higgle	mind	
9	hyr	hire		
21	hyran	to hear		
6	hyrde	...	keeper	derived from hyran, to hire, as in shepherd

In this list I have not included a great many prefixes and suffixes, such as 'bær,' bearing, applied to any tree, thus, 'æppelbær,' applebearing; 'feald,' fold, applied to any number, thus, tenfold; 'carl,' male, applied to any animal, thus, carlcat; 'comb,' valley, applied to any low place, thus, Babbicomb, the numbers of such prefixes and suffixes being so palpably indefinite.

And now, first, let me beg my countrymen to look back into the faces of the words and part-words which stand drawn up in this list, and to say honestly whether they are or are not English. Ought they, I ask, to be spoken of as Anglo-Saxon merely on account of the

costume of ancient spelling in which they are attired? Ought they to be disowned by us? Ought we not rather to clothe them in modern garments and take shame to ourselves for our past unnatural and self-injurious neglect of them? Having, as I hope, won the admission that they are in language thoroughly bone of English bone and flesh of English flesh, let me draw attention to the fact that their numbers amount to only 296, whilst they yield 11,012 compound words, and might easily be made to yield thrice or ten times as many if only the language were once restored to life. Then, lastly, let me ask whether this fact does not justify my assertion that Anglo-Latin words are excelled by those of English kind in prolificness of compounds and derivatives? Again, assuming an answer made in my favour, I shall proceed to give a few samples of Old English words in order to show their quality and to enable it to be compared with the quality of their modern representatives.

CHAPTER III.

ENGLAND'S PAST AND PRESENT LANGUAGE COMPARED AS TO QUALITY.

THE English words, of which I proceed to furnish samples, are mostly compounds not as yet modernised, in fact, wholly lost to us for this reason: that the task of preserving such words falls naturally to the lot of the learned and scientific classes of society, and that at the revival of learning these classes of our people rejected the task, whilst our simple words were faithfully kept by our translators of the Bible, our poets, and the untaught populace.

Old English	Modern Synonyms and corresponding Phrases	Explanations
æfterra	second	
æfterwardnes	posterity	
æghwyder	in every direction	each- whither
æghwanon	from every direction	each whence
æhtung	valuation	from æht, property
æteom	am present	at-am, Latin adsum
anræd	unanimous	one-red, being of one disposition of mind
andlang	alongside of, parallel to	opposite to (αντι), the length
andsaca	an opposer by speech	against-sayer
andward	present	opposite-ward
andweorc	matter	opposite to work, object of work
andget	mental faculty	gate (of mind), opposite to (its object)
beladian	to excuse	to lead bye from
belandian	to deprive of land	to absorb land to oneself from

Old English	Modern Synonyms and corresponding Phrases	Explanations
gelandian[1]	to inherit land	to collect land or to go into land
bewille	intentionally	by will, willingly
bicwide	proverb	a thing quoted by the way-side
bispell	fable	a bye-spell, a parallel story
biwritan	to copy	to write by
bistandan	to prop as a buttress	to stand by
blat	envious, livid	pale-black, as one looks at night before a blaze
bocland	freehold land	book-land, held by charter, free of fines
bondeland	copyhold land	land held under restrictions
bochord	library	book-hoard
dunland	mountainous country	downs
eallic	catholic	all-like
edgift	restitution	back gift (ed, contraction of eft, after; equals Latin re)
edrecan	to reflect	to after-reckon
edroc	reflection, rumination	after-reckoning
edstathelung	re-establishment	
efencuman	to correspond with	to come even (with)
efenmære	equally large	
efenweorcan	to co-operate	to work even (with)
eftspellung	recapitulation	an after-spelling
elleshwider	towards another place	else-whither
ellesofer	from another place	up-from-elsewhere
ellor	otherwise	
embgan	to encompass, to go around	emb is around, about is emb-out or around-out
embgirdan	to surround	to gird around
embryne	a circle	a running around
embthonc	consideration	thought around
eorthgemet	geometry	earth-measure
fæstræd	inflexible	in a fast or fixed disposition of mind
fiftafæder	great grandfather's grandfather	fifth father backwards
fordwinan	to vanish	to dwin or dwindle forth
forgedon	to wholly destroy	to forth-altogether-do
forsceapen	transfigured	forth-shaped
foremunt	promontory	
foresaga	prophet	a before-sayer; or, if spelt amiss for 'for,' a for-sayer
foreseonnes	providence	for, or fore-see-ness
foresetnes	proposition	

[1] See observations on the prefixes *be* and *ge*, page 64.

Old English	Modern Synonyms and corresponding Phrases	Explanations
foresittan	to preside	to fore-sit
forestihtung	predestination	fore-arrangement
forewis	prudent	
fulbot	full amends	bot or boot is from betan, to make better
fulfremian	to perfect	to full-frame
fulwyrcan	to accomplish	to fully-work-out
ganghere	infantry	going-army; Hereford is army-ford
radhere	cavalry	riding-army
it geæfens	it draws towards even-[ing	it goes to evening
gebocian	to book	to put into a book
geblissian	to rejoice	to go into bliss
gecynd[1]	nature	outcome generally of birth, sprouting, or other self-developement
gedon	to cause or compel	to make do
gefara	companion	one faring or going together with
gehwær	on every side	gathered-around-where
gehyld	guardianship	an active holding together of
gehealdan	to preserve	to hold together with energy
gelaðian	to invite, assemble	to cause to be together-led
gelitlian	to diminish	to make little
gemiclian	to increase	to make great
gemetsian	to compare	to measure together with
gemetu	metre	measure together with
gemod	agreed	together-minded
gemot	assembly	a together-moot
gemunan	to remember	to gather to mind
gemynan	to remind	to goad to mind
geornest	earnest	most georn, or most eager
gilpgeorn	eager for vain glory	
slæpgeorn	eager for sleep	
geræwen	embroidered	set in rows together
gerisan	to be suitable	to rise equally together
gerislic	convenient	rising-together-like
gescola	schoolfellow	together-scholar
gesem	agreement	together-sameness
getheaht	counsel	together-thought
getheahtian	to consult	to together-think
godspellian	to preach the gospel	to make the good story go forth
godspellic	evangelical	good-story-like
handcræftig	mechanical	
handweorc	manufacture	handwork

[1] See observations on 'gecynd,' page 72.

Old English	Modern Synonyms and corresponding Phrases	Explanations
handfæstan	to assure	to handfasten, to pledge by joining hands
hatheortnes	enthusiasm	hot-heartedness
heafodfæder	patriarch	head-father
heahburh	metropolis	high-borough
heahbytlere	architect	high builder
heahcræft	architecture	
heahsacerd	chief priest	
healftryndel	hemisphere	half-trundle or half-orb
hearmcweðan	to calumniate	to harm-quote
herecirm	an army shout	
heretoga	a general	army-duke or army-leader
hiwgende	dissembling	gone into hues
hleoburh	asylum	lee-borough or shelter-fortress

Now of course old English or what are called Anglo-Saxon words, such as those of which I have here given samples, could not be brought into our modern dictionaries until they had undergone more or less of change. They could not be restored to use in modern speech until they had been artificially ground down into forms such as those into which the course of a thousand years would have naturally worn them away until they had gone through such a process as that by which 'aidlian' has become 'ail;' 'hlaford,' 'lord;' 'hlafdie,' 'lady;' and 'cyning,' 'king.' But I hope that my samples will have proved that, after having gone through such a process, they would in respect that their parts are more intelligible, be as much fuller, and stand as much taller, than their foreign derived synonyms as cubic measure stands fuller and taller than superficial. It may however be said to me, granted that this is so, granted that English words are of the better quality, the question nevertheless remains, are

they altogether of quality so much better than that of Latin-derived words, as to cause regret that they have been supplanted by them? I will endeavour to answer the question by comparing more at length a few synonyms taken on the one and other hand from native and foreign sources.

Æht, Property.

'Æht' is the noun of 'agan,' which is the old form of the verb 'to own.' It is a monosyllable. Property, which has displaced it, is a tri-syllable. The adjective 'proper' stands generally for seemly, suitable, so that property has no apparent connection with proper.

Lœce, Surgeon, Physician.

'Læce,' which might be modernized into its German form 'lech' spoken gutturally, is known to us in the leech of Shakspere, Scott, and others. Its verb is 'lacnian,' to heal or soothe. For want of such a verb we say to 'doctor,' which is a rough way of expressing 'to perform the office of a taught person;' or else we say 'to physic,' which seems to mean 'to naturalize;' or else we say 'to treat for the purpose of curing,' which I suppose means to 'handle for the purpose of taking care of;' and for want of the word 'lech' we say 'physician,' which, if it means anything, means 'naturalist.' We have not yet twisted the noun 'surgeon' into a verb, but to avoid doing so, whilst shunning everything English as if it were barbarous, we speak of a 'surgeon' as 'operating on a patient.' So we say of a musician, that he performs on an instrument, although how the

word instrument can mean that for which it passes, the most of us know no more than we should know how 'chrononhotontology' could mean the doctrine of clockworks, if this word passed for this meaning.

Andget, Sense, Faculty.

'Sense,' a doubly hissing word, comes from *sentio*, I feel, or perceive; 'faculty' comes from *facio*, I do, or make. Few of us connect sense with sentio, or faculty with facio. The imaginary words 'humps' and 'junity' would to most of us be as self-expressive as 'sense' and 'faculty;' whereas 'andget' is a word which does speak for itself, for it is compounded firstly of 'and' = *ἀντὶ*, opposite to, against or over-against, which we have in 'answer,' and secondly of 'gate.' It means, gate-opposite-to. Thus hearing is the mind's outletting or inletting gate, opposite to sound. A more beautiful word for a mental faculty or sense could not be conceived.

Tholan, *Dreogan*, Suffer.

To thole is to endure passively. A thowl or oar-pin endures the working against it of the oar, plied with the whole strain of the rower's strength. 'Tholung' is equivalent to the Latin *passio*, for which we have in Anglo-Latin not a single equivalent. It means the reverse of action, whereas our Anglo-Latin 'passion' means anger. Dreogan, which might be modernized as 'dree,' means to endure actively. We thole an injury, we dree a weary life. A connection of the verb dreogan is 'dragan,' modernized as 'drag,' and through

ignorance we confound the two verbs when we talk of dragging a weary life. Englishmen ought to know, and, if knowing, would understand the invaluable words tholan and dreogan, modernized as thole and dree; but the word 'suffer' they will never understand. They will never understand what 'suf' means, or what 'fer' has to do with 'suf,' or why 'suf' and 'fer,' when put together, mean what they do.

Æfast, Religious.

'Æ' means everflowing justice or law. It is a word allied to 'ea,' a stream, and both words are allied to the Greek *ἀεὶ*, ever. Æ is distinguished from 'lagu,' or law (laid down), inasmuch as an ever-flowing or eternal law like one of the ten moral commandments is distinguished from a laid-down law like that to observe the feast of the new moon, or as the laws to be kind and truthful are distinguished from the game laws. We have no word pretending to answer for æ. The ending 'fast' exists in our modern fastness or stronghold. 'Æfast' means 'fast to God's everlasting law.' Religious is a word of three or four syllables formed from 're' and 'ligare,' to bind. But few Englishmen know the meaning of the word 'ligare,' and how 're' and 'ligare' added together can make up the idea of what they mean when they say religious.

Halines, Sanctification.

There is scarcely to be found anywhere a richer or fuller word than 'halines,' or what we now call holiness. It is directly derived from 'hal,' which means

whole, perfect, and unmixed, and which is intimately connected with 'hæl,' or 'hale,' in the meanings health, sound, and safe. Holiness, in its sense of wholeness, expresses the being gathered together, or self-gathered from commixture with aught else, as is on a leaf a dew-drop of purest water, which shrinks on every side from commixture, and whose every part being part of a cubic sphere, is part of a ray equally pointing to the centre of its unity, whilst yet equally pointing to some part of the wholeness of infinity, which infinity, in fact, its surface equally faces in every direction. In this its sense, firstly of unmixture, and secondly of truth to God its centre within, and truth to God its infinity without, it expresses both the negative consecration of self-collectedness from commixture, and also the positive consecration of devotedness inward and outward to God. But it, moreover, into this, its commonly understood expression of consecration, absorbs all else which is expressed by the great adjectives 'hal' and 'hæl,' 'whole' and 'hale,' in the negative ideas of freedom from incompleteness, freedom from mutilation, freedom from unsoundness, freedom from danger, and freedom from sickness and death, as well as in the positive ideas of perfection, glory, righteousness, peace, and eternity. The word holiness is the great English out-breathing of the very highest of all God's attributes. Sanctification is a word of twice as many syllables as holiness, being the unaltered Latin word *sanctificatio*, with an *n* tagged to the end of it, giving it yet greater expansion and enabling its last two syllables to be slurred by us into our darling syllable-sound 'shun.' By label it, of course, means holiness, but in fact it means receipt of

ordination or of establishment. Even its farthest meaning goes only so far as consecration. Now, of course it is a good thing to be well consecrated, more particularly if the object to which one is consecrated is good, which it is not always. But, after all, there is as much difference between a person merely consecrated, or devoted to some good object, and a person who, besides being so consecrated or devoted, has all the fulness of quality and condition described by the great adjectives 'hal' and 'hæl,' as between a gilt cup and a gold one. Even in its expression of consecration 'sanctification' is immeasurably less expressive than holiness, aud stands withal unconnected with any other word giving it richness of relative meaning. Now, will any one say that the use of sanctification for holiness does not impoverish our language—nay, more, that it does not dwarf and impoverish our minds?

Hælan, To Save.
Hælend, Saviour.
Halor, Salvation.

'Hælend' is the great name of Christ, for which we have substituted the word Saviour, whether to our gain or loss we shall see. I offer to 'hael' as a modern form of 'hælan,' to heal, in 'hælan's' extended and evangelical meaning of to save. 'Hælend,' from 'hælan,' in its primary meaning of to heal, means 'healer,' but from close and natural, or what may be termed blood-relation to other words, it has a more extended meaning than this its primary one. It, by such relation, has a meaning which perfectly qualifies it to express all the action of our Lord in what we so imperfectly describe

as His saving mankind. From 'æl,' oil, and from 'sealfian,' to anoint with oil or to salve, it means medical anointer. From 'hæl,' a hole, and 'ahl,' a hall, it means hospitaller, or shelterer. From 'helian' to 'hele,' to hill or to cover, it means bandager, closer and hider of wounds. From 'halor,' safety, salvation, it means Saviour and Deliverer. From 'hal,' whole, it means perfecter, that is to say, accomplisher of all that is expressed by 'hal.' From 'eall,' sometimes spelt 'æl,' all, which word is intimately connected with 'hal,' it means Infinite All-giver. From 'halegan,' to hallow, it means stayer of corruption and accomplisher of all that is expressed by the adjective 'halig,' holy. From 'hælu,' health, it expresses health-giver and accomplisher of all that is expressed by the adjective 'hæl,' hale. Such being the naturally marked and unstretched definition of the meaning of 'hælend,' a meaning which primarily implies medical renovation and care, that meaning may, without very much violence to the truth of language, in the opinion even of cavillers, be enlarged by one reflected from an outer circle of words, in each of which the peculiar sound of 'hæl,' of 'heal,' or of 'hel,' is outbreathed, and which are, therefore, somewhat allied in form to 'hælend,' whilst altogether allied to, although not included in, all the action of medical renovation and care which that word naturally signifies. But whilst holding as unquestionable the large ground of meaning which 'hælend' naturally has, I surrender frankly as open to debate and question this outer circle, which I now take in for it. I am content to advance what I myself deem its rightful claim to the circle. Under that claim I confidently assert that by reflection

of meaning 'hælend' gains additional signification from the following words. From to hale and to haul it means haler and rescuer; from 'healdan,' to hold, it means holder and supporter; from 'heldan,' to preserve, as a patron, and from 'hylde,' grace and fidelity, it means gracious and faithful preserver, or 'heldend;' from 'helpan,' to help, and from 'helfa,' comfort, it means helper and comforter; and, lastly, from 'halsian,' to beseech, it means 'halser,' or intercessor. The verb 'halsian,' to halse, takes its derivation from the noun 'hals,' the neck, whence our current words halter and hawser, and it implies beseeching, by clinging affectionately around the neck of the person besought. The noun 'hælsere,' now currently 'halser,' was the name given in heathen days to an augur, or soothsayer; it has, therefore, a sacerdotal signification. Lastly, the word 'hælend' derives lustre and light from the words 'healic,' the High One, and 'hælo,' the hailed hero.

To sum up this definition of hælend, it means 1, healer; 2, salver of wounds; 3, shelterer; 4, hillier, or closer bandager and coverer of wounds; 5, author of halor or salvation; 6, whole-maker; 7, all-giver; 8, hallower; 9, health-giver; 10, haler or rescuer; 11, holder; 12, heldend, or faithful and gracious preserver; 13, helper and helfa bearer, or comforter; 14, halser, or sacerdotal intercessor; 15, hero-hailed; and 16, the High One. In order fully to trace the connection of these words one with another and with hælend, we must see them not in their modern dress, but in that in which they appeared in Old English.

Let me apply the name hæland to the good

Samaritan in that beautiful parable of our dear Lord's, in which, as in a mirror, so much of His work on earth is reflected, and let me show how well it describes the actor in every part of that parable. The Samaritan first pours *oil*, or a *salve* of oil and wine, on the wounds of the disabled traveller; then he *hills* or bandages those wounds and closes their lips; then he *helps* the traveller onwards by putting him into his own place on his saddle; then he *hales* or *hauls* him along by his horse's bridle, walking beside him with all *hylde* or fidelity, and *holding* him up as he goes; then he *shelters* him within a *hollow* in an open country beset by robbers, in fact, within an inn; there he *halses* the landlord for him. Having his left arm around the traveller's neck, he puts his right arm around the neck of the landlord and beseeches that he would not only give him lodging, but take care of him. Lastly, he shares his *all* of heart and purse with the traveller. He pays enough money for his maintenance, whilst he himself is absent for a short while and promises to pay what more is demanded until the wounded man shall have become in every sense what those three great adjectives, halig, hæl, and hal, imply; that is, until he shall have become *hallowed* from the corruption of fester, *hale*, and *whole*.

Saviour is from the French *sauveur*, which again is from the Latin *salvo*, whence directly from the Latin we get the word salvation. In our use, the words Saviour and salvation mean little else than saver and effected safety. Now do we not lose much of our full idea of Christ and of His work on earth by naming His work salvation instead of halor, and by naming Himself

Saviour instead of hælend? We are indeed great losers by carrying our idea of Him traced out so imperfectly on this word Saviour, this splinter of Latin capable from its size of containing but one device instead of bearing the idea which we have formed of Him described on the name of hælend, which, like a gorgeous armorial shield left to us by our forefathers, is richly, fully, and gloriously blazoned in our ordinary language with meanings gathered from so many burning words.

Thing, Affair, Circumstance.

'Thing' is that which appears. It is the noun of think, which means, seem or appear. It is a beautiful little word, plump with expression. Affair is from the French, it means literally a to-do. Circumstance means that which stands around. The circumstance of war is, as Shakespear rightly used the phrase, the surroundings of war. In modern use circumstance means any one of many surrounding things, which is as great a misuse as if the word belt were used for the word button. Affair and circumstance are used by us each as a synonym for the word thing, a preferred synonym, why? because their size is imposing? because the dimness of their meaning seems like a halo around them to increase that size? or simply because they are un-English.

Lyg, Falsehood.

It is a great aim with us to distinguish between to lay and to lie. We rightly think persons ill-taught who talk of laying down when they mean lying down, but few of us have the least idea that we prove ourselves ill-taught

by confounding to lie with to lyg, the former being from 'licgan,' to recline, whilst the latter is from 'leogan,' to tell an untruth. We have misspelt the word lyg. It was doubtlessly first modernised as lye. How the verb lye ought to be pronounced is a matter for grave thought. Perhaps even scholars, in the dimness which as yet broods over our language, would give different answers to the question, but assuredly there is a difference between the sound of the verbs lye and lie. Falsehood is mere mongrel Anglo-Latin; false being from the Latin *fallere*, and hood being the English for condition. Falsehood means false condition: a somewhat indistinct definition of that for which it passes.

Lichamelic, Corporeal.

'Lic' means flesh. Standing alone, it means a corpse. Lichame is the whole fleshly part of man, whilst that flesh continues to be the *home* of his soul. In place of such a word we use the word body, but body, a word allied to the word bottle, means in true English only so much of the lichame as is exclusive of the limbs and head; and having given it away from its right use, we put into its stead the word trunk, which means so much of a tree as is exclusive of its branches and roots so that the word trunk does double duty. Could we possibly invent a more beautiful and self-telling word for its purpose than lichame? I think not. Yet to escape using it we have mis-used the word body, we have over-used the word trunk, and we have mis-imported into use the word corporeal in contemptuous ignorance of our own lichamelic. Now corporeal is a word of

four syllables, which cannot tell us its own meaning, for we know nothing of corpus except as corpse, carcase. Corporeal cannot tell for itself its meaning. It simply shows the meaning which we put on its back. It is not the statue of an idea which every good word ought to be and which most English words are, it is merely a board with the name of an idea written upon it. It is simply a headstone bearing a description of the sleeper buried beneath it, and standing as his representative. But so is every other compound or derivative Anglo-Latin word, with whose root or component parts we are unacquainted.

Hlafordhyld, Loyalty.

'Lordhyld' means a man's holding on or his fidelity to his Lord. It is one of our thoroughbred English words, but it is one of our castaways, and we now regard it as a white man would a red Indian. We call it Anglo-Saxon, and put the word loyalty into its place for the purpose of expressing this fidelity. Loyalty, however, from *loi*, law, means at the most fidelity to the law, and having misplaced loyalty thus we put honesty into the place of loyalty for the purpose of expressing fidelity to that part of the law which concerns the rights of property. Honesty, however, from *honestas*, means beautifully fair behaviour, and having misplaced honesty thus, we put honour into the place of honesty for the purpose of expressing beautifully fair behaviour. Honour, however, from *honor*, means dignity and outward sign of having received public respect; and having misplaced honour thus, we have no word to put into its place, so we,

leave it to mean, as well as it can, two distinct things. But how is it that we have been able to deal in this reckless way with our Anglo-Latin speech? How is it that, in order to fill the gap caused by our rejection of a word of our own, we have been able to allow ourselves to pull up out of our path a foreign-derived word which did not fit the gap, leaving a second gap; and then to fill up the place of this second gap with another foreign-derived word dug out of its true place in like manner and with like unfitness, and so to go on until we have come to a gap which we have filled up with a slice taken from some unlucky word split in two by us and thus weakened in order to represent at the same time two utterly distinct things? How is it that it has been possible for us to choose as our path the slush of all this misapplication of words? How! Thus. We have not understood the words which we have misapplied. The Anglo-Latin words which we have perverted, inferior to English words, are not statues but written and effaceable names. There could not be a greater proof of their inferiority than that furnished by our own treatment of them. Loyalty is not an English word, but it is not without its beauty; I merely object to its being used as a substitute for lordhyld.

Farwrit, TELEGRAM.
Ligwrit, PHOTOGRAPHY.

'Farwrit' and 'ligwrit' are words which for the use of my poem of 'Lochlêre' I myself built with English materials. Lig is Old English for light. Ligwrit would give the verb to ligwrite, the noun ligwriter, and in short every modification which the noun 'writ' gives, or might

be made to give, and they are many. Photograph gives, as I admit, photographer, and might possibly be made to give photogram: but an idea of the possibility seems to have alarmed us. We have forestalled the noun photogram with the noun, equally self-communicative and certainly shorter, 'photo.' It is a pleasant custom of ours to remove at least their ears and tails from those megatheriums of words with which learned men block up the narrow pathways allotted by us to our nervous but unbombastic speech. The words are not made more handsome by the mutilation, but more useful. I observe that for want of the verb 'farwrite' the verb 'to wire' is being substituted for the verb 'to telegraph.' So that we shall have the verb 'to wire' with the noun 'telegram.'

Thurbeorht, TRANSPARENT.

'Thurbeorht' or 'through-bright,' or better still, 'thurbright,' has the advantage of speaking for itself, and also that of consisting of not more than two syllables, neither of which advantages 'transparent' has.

Ætfore, IN PRESENCE OF.

We have no other word than 'ætfore,' compounded of 'at and fore,' to express the Latin *coram*, or 'in presence of.' But 'Ætfore' has not the Brahminical cord of Latin derivation. It belongs to the pariah caste of the Old English race of words, and it hangs down its head beside the phrase 'In presence of.'

Fruma, AUTHOR.

'Fruma,' the root of which is the preposition 'from,' means 'originator.' 'Author,' from *augere*,

'to increase,' means merely 'increaser.' We force it to mean 'originator.' The truth is, that we do not understand it.

King, Emperor.

'King,' compounded of 'cyn,' 'nation,' and 'ing,' 'offspring,' means 'Son of the people.' A more loving and beautiful name for the ruler of a nation could not be. 'Emperor' means military commander, and was the title retained by Julius Cæsar when he did not dare to take the higher title of 'Rex.' The Romans, after the time of the Tarquins, were never rated constitutionally as subjects, but as citizens, and their emperors were the mere military dictators of a republic. The word 'emperor' has lately gotten a labelled meaning, which might just as well have been given to the word 'dictator.' It is clear that since an independent sovereign can choose his own title, his title must always be inferior to himself. It is also clear that a sovereign's greatness, relatively to that of his brother sovereigns, reaches just so far as the strength of his subjects, sword in hand, could, if they chose, carry it, or as the credulity of mankind will allow his own assertion to carry it. The Pope has assumed three crowns. If the Grand Llama were to assume nine, he would, in his own opinion and in that of his followers, be thrice as exalted as the Pope. A self-assumed title can *add* no greatness, but the title 'king' reflects at least as much greatness as the title 'emperor' does, whilst it is a far more loved and loving one. Long may it be before our sovereigns as Kings of England exchange their kingly crowns for imperial wreaths. As for the

term 'imperial crown,' it is, as far as historical language goes, imperial nonsense.

Lar, Doctrine.

'Lar,' or, as we now write the word, 'lore,' is the noun of 'læran,' 'to teach.' It means 'doctrine.' Those amongst us whose speech we call vulgar, and to whom we owe the preservation of the last traces of so much of our fleeting English, talk of learning a person to do a thing. They mean 'læraning' him to do it. They confound the active verb 'læran,' or 'larian,' 'to teach,' with the neuter verb 'leornian,' 'to learn.' We school-taught men have quite lost trace of the word 'læran' in this use, though we unconsciously retain trace of it in the use of the phrase 'learned persons,' when we mean 'læraned' or taught persons. 'Lar,' in Old English, stands as 'husband' in many compound words, and as 'father' of many derivatives, all of which we might recover in a modern dress. 'Doctrine' is a word twice as long as 'lore.' It comes from *doceo*, 'I teach,' of which we nationally know nothing. It is away from us in another language, another country. The connections, therefore, of doctrine in our language are and must remain few.

Unthurllicnes of Anwork, *Unthurllicnes of Antimber*, Impenetrability of Matter.

'Unthyrligendlicnes' would, if the word had been drawn out, have been the equivalent of 'impenetrability.' I suggest as a modern form of the word, 'unthurllicnes.' 'Thyrlian' is Old English for 'to penetrate.' Its root

is 'thurh,' 'through.' Its modern forms are 'thirl,' 'thrill,' and 'drill.' We say, I 'drill' a hole, and I 'thrill,' or am 'thrilled' with pleasure. 'Nostril' is one of the compounds given by the verb. The 'lic' here is not the 'lic' of 'like,' which we have in the word 'manly,' but the 'lic,' 'lac,' or 'læc,' meaning 'offering' or 'gift,' an adjectival suffix, the verbal suffix corresponding to which is 'læcan,' a most important suffix, whose use is now, unhappily for us, lost. The two 'lics' have probably some distant connection with each other, but the 'lic' here is more intimately connected with the verbs 'to like' and 'to lick' than with the adjective 'like.' 'Thyrligend' or 'thyrliend,' means 'thurler' or 'penetrator,' and 'thyrligendlic' means 'offered to a thurler.' 'Thurllic,' which I suggest as its modern form, means 'offered to the action of thurling;' and since the suffix 'able,' from *habilis*, 'have-like,' is made on a mould like that on which 'lic,' 'offered,' is made, my word 'thurllic' corresponds to the word 'penetrable.' My whole word, 'unthurllicnes' stands as 'un-(to the action of)-thurling-offered-ness,' whilst the whole word 'impenetrability' stands as 'not-(of the being)-penetrated-havinglike-ness.' I myself prefer the English word and form to the Anglo-Latin, as being the shorter, the more expressive, and the more nervous of the two, and also as being the one made of materials known to us. The Old English word 'andweorc,' which I rub down into 'anwork,' is a compound of 'and,' 'opposite to,' or 'against,' which we have in 'answer,' or 'and-swear,' and of 'weorcan,' 'to work.' Its almost synonym, 'antimber,' is, in like manner, a compound of 'and' and 'timbrian,' 'to

build.' 'Anwork' means 'opposite to work,' or 'subject of work,' and 'antimber' means 'opposite to' or 'subject of building.' Now, I do not think that better words than these could possibly be devised to express what we mean by 'matter,' something which can be wrought upon by mind or body, something with which mind or body can build, for there may be abstract matter for consideration as well as tangible matter.

With regard to 'impenetrability,' few of us know its root or how it is entitled to the meaning which it bears. It is as a simple word to us, although it in fact is compounded and consists of seven syllables. Still fewer of us know what 'matter' has to do with the meaning which it bears. 'Matter' comes from *materia* (timber), which comes from *matrix* (that of a tree), whilst this again comes from *mater*, 'mother.' Now, we use the Anglo-Latin word 'matter' in several senses, each best described by the phrase in which it is used: the first, 'impenetrability of matter;' the second, 'matter of importance;' the third, 'what is the matter?' the fourth, 'mind full of matter;' and the fifth, 'abscess full of matter.' In the first sense, 'matter,' which is strictly 'wood,' is not better than our 'timber,' and is far inferior to our 'antimber,' which it has displaced, and which is any constituent whatever of this world capable of being built, for instance, gas. The gasses can be built up together as well as into other bodies. In my second, third, fourth, and fifth senses the word 'matter' is absolutely meaningless. The words 'bark,' 'fibre,' or 'aluminium' might as effectually be there, by label substituted for it. On the contrary, 'anwork' or 'antimber' are most expressive representa-

tions of what 'matter' means in my second, third, and fourth senses of the word. The English term for 'matter' in my fifth sense of the word is 'gund,' a derivative of 'gewundian,' 'to wound,' or else 'geolster or yelster,' a compound derivative from 'geolewe,' 'yellow,' and 'steorfan,' 'to starve or die,' which we misunderstand as merely to cause to die by hunger.

'Unthurllicnes of antimber' will at first doubtlessly seem to ourselves to be an awkward rendering of the phrase 'impenetrability of matter;' but Englishmen of the next generation, were we and they by reading Old English to become accustomed to such phrases, would find that it thoroughly equalled its Anglo-Latin supplanter in homeliness and aptness, whilst they would feel that it much surpassed it in intelligibility. They would only wonder that it could ever have been so miserably supplanted: just as we wonder at Tyndale's Bible-renderings of 'the seniors,' 'the similitudes,' and 'the debite,' for 'the elders,' 'the parables,' and 'the governor.' I will pardon any man for smiling at what may seem to him the uncouthness of this intelligible English phrase which I have given, if he will also sigh over the unintelligibility and consequent meaninglessness, despite their couthness, of most Anglo-Latin words and phrases. If he will sigh over the fact that not many Englishmen know why the common word 'importunity' should not be labelled with the meaning of the common word 'convenience,' and 'convenience' with that of 'importunity;' if he will sigh over the fact that as 'buss' to ordinary Englishmen is as self-expressive a name as 'omnibus' for the pecular carriage to which it is applied, so 'im' and

'con' would be to them equally self-expressive as are 'importunity' and 'convenience' of what these words severally mean, and that our only possible excuse for making those prefixes 'im' and 'con' severally draggle their long barbarisms of 'portunity' and 'venience' is our necessity of distinguishing the labels borne by them here from the labels borne by them where they are prefixed to other barbarisms, I will forgive him if he will confess that this is a very serious evil—that it is more than speech-deep, that it is mind-deep. There is no question but that poverty of speech reacts on the mind and keeps up poverty and barrenness of mind. My patriotism would prevent my pointing attention to the evil if I could not at the same time point with triumphant hope to its remedy.

Astondnes, PERSON.

'Astondnes' is the word by which our forefathers expressed what Athanasius meant with reference to the Holy Trinity by the word *persona*. 'Person' is the Anglicised form of the Latin *persona*. This word *persona* was the name of the mask used by a Roman actor on the stage. It described, as its secondary and metaphorical meaning, 'dramatic character or manifestation.' The use of the word 'persona' in the Athanasian Creed supposed one of three mere manifestations or characters in which God, the same actor, appeared or revealed Himself. It supposed unity undivided in any degree into, but merely manifesting itself as, trinity. The Greek word *ὑπόστασις*, or 'understandingness,' described support such as that given to a chair, stool, or table by its three legs. Its

use by the Greeks to express what was afterwards expressed in Latin theology by the Latin word *persona* supposed three essentially distinct constituents of the unity of God, which unity included them and was supported by them. It supposed trinity supporting and included by unity. Our word 'astondnes,' or 'outstandingness,' described development such as that of a tree in branching forth; thus, either the root and stem, then a branch, and then a branch of the branch at their junction with the stem: or else the root and stem, then a branch, and then sap flowing through both and emanating in flowers, fruit, leaves, and aroma from both. The use of the word 'astondnes' by our forefathers as a synonym for the Latin *persona* in the Athanasian Creed supposed, as did the use of the Greek word *ὑπόστασις*, three essentially distinct constituents of a unity which included them; but it did not suppose the unity supported by them, it rather supposed the unity outbranching into them. It supposed unity outbranching into trinity. Now, the nature of our Creator is, as is reasonably to have been expected, utterly beyond the range of comprehension by our reason, nay, even beyond the faintest glimmer of sight by our perception. But God has deigned to give us an emblem which yields some shadowy, some very, very, very faint reflection of it. That emblem is the mind of man, who was made in the image of God. Man's reason cannot comprehend the nature of even his own mind, but it seems to consist of a trinity of living powers distinct in action, not in life, all outbranching or emanating from a unity of conscious individuality, which trinity may be either that, firstly,

of morally controlling sentiment; secondly, of perceptive and judicial intelligence; and, thirdly, of impelling feeling; or else may be, that, firstly, of the whole mind, except the intelligence; secondly, of the intelligence; and thirdly, of the living and, as it were, electric power emanating through the nervous energy from both equally. The characteristics of this trinity in unity may be considered as reflected by the abstractions of love, wisdom, and power; love begetting wisdom, and power issuing equally from both, each two of the three being existent in the third, and all the three being indissolubly blended in one. I do not say that towards shadowing forth the trinity in unity of God the mind of man does one jot more than shadow forth some sort of Trinity in unity; but I do say that it does that, and that in doing that it affords the best emblem known to us of the Blessed Trinity in unity of God. I say, moreover, that since Holy Scripture's doctrine of the blessed trinity is that of, firstly, the Father; secondly, the Son begotten by the Father; and, thirdly, the Holy Ghost proceeding from both the Father and the Son, our word 'astondnes,' 'outstandingness,' is, for what it expresses, truer to Holy Writ than the Greek word meaning 'understandingness,' whilst both the Greek and English words are undoubtedly truer to not only Holy Writ but to the semblance of a trinity in the human mind consisting of essential constituents and not of mere manifestations than is the Latin *persona*. More I dare not say, for as men cannot possibly search out the nature of their Creator, the less they say of it beyond what He has told them the better.

Where the Athanasian Creed enlarges the beaten

track of unmistakeably expressed Scripture, it does so on its ground that as *persona* is a mere manifestation, so the three *personas* of God have as much inherent equality as God himself has unity in being. The Anglo-Latin word 'person' leans as much towards almost exclusive trinitarianism as the word *persona* leans towards almost exclusive unitarianism. We once understood 'person' in its proper sense, as we still understand the verb 'to personify,' but now 'a person' in our ordinary language means almost the reverse of what it used to mean. It used to mean one of what might be a thousand separate and distinct but mere manifestations of character made by the same individual. It now means a separate and utterly distinct individual himself. And so in the Anglo-Latin translation of that Creed, we as a people are wont to acknowledge and to believe as far as we can that there are three separate and utterly distinct individuals in the Being of God, that each of these individuals is Lord, and yet that they are not altogether three Lords. How is it to be wondered at that thinking men, who do not know how treacherous Anglo-Latin is, reject the assertion as a self-contradiction made on the Church's authority, and are induced by it to distrust that authority. God the Son in His manhood is indeed, so far as He is man, utterly distinct from His Father. So far as He is man He can sit beside his Father, be to Him an offering for sin, and plead with Him as an intercessor. The manhood of God the Son is utterly distinct from the Godhead. But in the Godhead, God the Father and God the Son are, as Jesus has said, one; and in uttering the sophistical impossibility that

the Virgin Mary is the Mother of God, her creator, the first great cause, the 'Astondnes,' by whom all things were created, the Romish Church is merely turning to account for their worship of the Virgin the confusion of idea generally existing in the minds of Christians as to our Divine Saviour's Godhead and manhood—a confusion encouraged in the Church of England by our mistake of what was intended to be the meaning of the word person.

Elder, *Sacerd*, PRIEST.

'Elder' is the exact meaning in English of the Latin *presbyter*, whilst 'priest' is the meaningless abbreviation of the sound of the Latin word. 'Elder,' speaking as it does for itself, is able to force its being understood aright, but 'priest,' not so speaking, has to suffer its being understood in the meaning of *sacerdos* as well as in that of *presbyter*. No one can tell what mischief the confusion arising out of the double meaning of the word priest has occasioned. The whole sophistry of Papal and Propapal teaching is built up on the false basis of 'priest' meaning *sacerdos*, a sophistry against which our forefathers in the earliest times guarded by anglicising *sacerdos* as 'sacerd,' and by applying it always to describe a consecrated Pontiff, leaving thus the words 'elder' and 'priest' free to describe a mere authorised minister, teacher, presiding overseer, and elder brother in the Church of Christ, that general sacerdom of consecrated Pontiffs of which every Christian is a member, and of which Christ is alone the High Sacerd, the Arch-Pontiff. The word 'sacerd' might be modernised into 'saherd,' or even 'serd.' Will no

one care whether the word 'priest' misleads England? Shall it in the new version of the Bible be still applied equally to a *sacerdos* as to an elder? Shall the sacrificer at the altar of Jupiter be there still termed the priest of Jupiter? If so, let us be thankful for at least this, that he will not be there termed Jupiter's elder. Let us be thankful for it; whilst yet we may be allowed to grieve that Aaron, Melchisedec, and even our Blessed Saviour, will there stand as having each no higher rank in the Church than that of a Presbyter.

But I must not weary my reader. I hope that I have succeeded in showing him that English words are indeed so superior to their Anglo-Latin rivals that we have every reason to regret their displacement by them.

CHAPTER IV.

THE LOSSES AND INJURIES OF THE ENGLISH LANGUAGE.

HAVE English words been to a great extent displaced? Alas! yes. I have stated that the displacement has been principally in such of them as are compounded. These are almost all lost. Our only, but our great comfort is that, since we mainly have their component parts, they are for the most part recoverable by us. We have, however, lost most valuable words which have not been displaced, for which, in fact, we have no substitutes whatever; and would that we had to complain only of our language's losses! We have to complain of the corruption, confusion, obscurity, and misinterpretation, either through misspelling or misderivation, always in consequence of ignorance, of many of its words which we have not lost. I will try by a few instances to give some idea of the extent of these losses and injuries. As for our losses of compound words replaced from foreign languages, to point to them would be simply to point to almost every page of Dr. Bosworth's dictionary. But I may single out instances of losses of words and part-words for which we have no substitutes, and as the first instance to the loss of our old prefixes and suffixes. For the purpose of our language's exercise of life, in word-building by means of these, we have lost the use of all of them.

Of many of them, however, we have lost, not only the use but even the knowledge. A very important suffix which has been lost by us is 'ræden.' 'Ræden' is connected with 'ræd,' 'counsel,' which we have in our modern 'reason,' and 'areed.' I say that it is an important suffix, because, whilst 'hed' from 'head' expresses essence, quality, and class; whilst 'hood' expresses habit and the outward appearance of class; whilst 'ness' from 'nose' expresses form of abstract quality; and whilst 'ship' from 'shape' expresses mould or form, 'ræden' expresses arrangement of state or condition, and also manner, reason, law, or rule of action. We have it in the modern form of 'red' in 'hatred,' which noun means a cast of mind disposing to hate. We have it also in kindred, which means a family, a tribe, that is, an order of persons akin to each other. 'Gefer-ræden from 'gefer,' 'company,' whence 'gefer,' 'companion,' modernised as gaffer, means neither what company-head, company-hood, company-ness, nor company-ship mean. It means company arrangement, company rule of action. I feel that I myself do not enter into its whole meaning. The truth is, that not until we applied the suffix to our words would our minds be enlarged to its meaning's ful ness, for as ideas demand words as their embodiment, so do words also demand ideas big enough to fill them. Another very important suffix lost by us is 'Enne,' an old gerundive ending possessed by every verb. 'Ung' is the ending by which all participles present used to be convertible into nouns. It is also lost. We cannot distinguish between the noun 'blessing' and the participle 'blessing.' Our forefathers called the former blessung. 'En' is a suffix converting a noun into an

adjective. We properly use it so in converting a noun into an adjective, for instance, 'silk' into 'silken,' but we improperly also use it instead of using 'an' in converting an adjective into a verb. We thus convert the adjective 'hard' into the verbal misform 'harden' instead of into the true verbal form 'hardan.' It would be just as easy and much more clear and correct to say 'to hardan,' as 'to harden.' But we have lost use and even knowledge of the invaluable verbal suffix 'an;' we have also pitiably lost 'an' in another use, in the use of it as an adverbial suffix. In that use it expresses motion from a place, thus 'aftan' means 'from after.' Lost also by us is the use at will of the adverbial suffix 'der,' to a place, which we have in 'yonder' and 'thither,' or, as Englishmen were wont to spell the word, 'thider.' We have lost, for the purpose of expressing the plural number, every other form than that of 's' final, which is also our form of expressing the genitive case. This loss is particularly inconvenient in the case of a noun ending in 's,' for the genitive plural of such a noun thus requires an ending of thrice 's,' to which it is impossible to give expression in speech. The old form of plural after an 's' in such a word as 'gelicnes' was 'a,' thus, 'gelicnesa.' For want of such a form as this we are obliged to talk of 'the two Miss Smiles's' instead of 'the two Miss Smilesa,' the consequence of which inaccuracy is that we cannot put the phrase into the genitive case, and when we want to add the word 'carriage' to it we are obliged to say 'the two Miss Smiles's carriage' instead of 'the two Miss Smilesa's carriage.' We might as well say 'Mr. Smith carriage.' Some people, who think that the next best thing to

letting well alone is letting ill alone, will ask me why I stir this decay. Need I answer that the work of conservation is to regain soundness and not to keep unsoundness. Amongst our grievous losses may be reckoned that of the preposition 'mid,' answering to the Latin *cum*, and pronounced as 'meed,' in distinction from 'midd,' 'middle.' We first corrupted it into 'miδ,' and then into 'wiδ.' 'With' thus retains its true meaning of 'against' as in 'withstand,' and as in 'within,' or against the inside of a partition, whilst it also means *cum*, which is the reverse of 'against.' The forces of the prefixes 'be' and 'ge' are lost to us. The latter of these we have so often in Spenserian verse as 'y.' Their forces are evidently vast, but they lie useless and unavailing in the obscurity in which they are buried. They are by none of us understood. They are, I believe, nearly antagonistic to each other. The force of the prefix 'be' seems generally to be reflexive, somewhat like that of the Greek middle voice. It often seems to express 'to-oneself-from.' So far forth it is an in-drawing force, but it is sometimes a mere contraction of 'by' or else of 'bye.' 'Ge,' on the other hand, seems to have generally the issuing forces of 'give,' 'go,' 'goad,' or else the collective force of 'gather.' The prefix 'for' stands for not only itself but 'fore,' 'forth,' and 'fer,' which last is perhaps an old form of the preposition 'from,' existing in our 'over' or 'up-and-then-from.' Something of the same manifold part as that which is played by the prefix 'for' is played by the prefix 'an,' and indeed by most of our prepositions used as prefixes, in consequence either of corruption or else of not now understood contraction in their spelling. Some of these prefixes we are contented

to use without understanding, and others of them we are contented not to use at all rather than to take the trouble of understanding. To gain Contentment the Daughter of Necessity is doubtlessly to get great gain; but this Contentment has half-sisters who own Indolence and other vices as their mothers, and with these contentments I am in this matter much discontented. Oh, what volumes have been written to define with microscopic minuteness every possible power and limitation of every Greek and Latin preposition and prefix, whilst the study of those which are English has been by our universities pitchforked back with hands fearful of clownish soil into the wreckage of our nurseries!

'Ling' is a suffix which, if our language recovered its life, would be applied by us at will to very many of our nouns and verbs. It expresses the state or condition of a person, thus 'hireling,' 'earthling,' 'youngling,' and 'groundling.' 'Med,' 'or,' 'sam,' 'semi,' 'ster,' and 'wan' are all valuable prefixes or suffixes of which we have lost the use. 'Med' is a half privative employed thus: 'medmicel,' moderately large. 'Or' is a strong privative, a contraction seemingly of 'utor' (the comparative of 'ut,' 'out,' or 'without'). Thus 'ormæte' is without measure, 'ordeal' is without part (a judgment given without distinction of persons). 'Orgyld' is without ransom. 'Sam,' from 'same,' is one of our equivalents to the Latin 'co,' 'con:' thus 'samwyrcan,' to co-operate. 'Sem,' which is corruptedly written 'sam,' is akin to 'semi,' and expresses half, thus 'semwise,' halfwise. 'Ster' is derived from 'steoran,' to steer, and expresses 'guidance' or 'direction,' thus 'webster,' a weaver. 'Wan,' like 'or,' is

a strong privative: it is derived from 'want,' which, in fact, it expresses, thus 'wanhal,' wanting in health, unhealthy, or what we absurdly call 'unwell;' 'wanhafol,' unhaving, poor; 'wansiƀ,' misfortune. 'Oƀ' is a very condensed prefix. It expresses 'out-through-from,' thus 'oƀberstan,' to burst out through and escape; 'oƀeowan,' to 'out-through-show,' or drag out of darkness and show; 'oƀhebban,' to 'out-through-have,' or to have out by selection, to prefer. 'Oƀ,' as a preposition standing by itself, answers to the Latin 'usque ad,' which we have no means of expressing except by 'even to' or 'as far as.' These phrases fall far short of the little 'oƀ' in value.

Any attempt to show the extent of the loss which we have sustained in losing our compound words would, as I have already said, be vain. They load almost every page of our dictionary, and we have lost nearly all of them. Many of them are very valuable, thus 'ceorlian' to marry a man, 'wifian' to marry a woman. How much more telling and short a phrase is 'wifian' and 'ceorlian' than 'to marry and be given in marriage.' I will hold out a handful of lost English compounds:—'Ellesofer,' up from another place; 'belandian,' to deprive of land; 'gelandian,' to go into possession of land; 'utcwealm,' utter destruction; 'andaga,' an appointed day ('and-day,' an opposite day); 'twibot,' double compensation; 'tomiddes' (tomidst), towards-in-the-midst; 'thærtogeans,' on the contrary (there-to-against); 'namcuƀ (namecouth), known by name; 'restedæg,' sabbath (rest-day). This handful, however, can no more give a notion of the vastness and value of the mountainous heap from which

they are taken, and of which they are samples, than a stone out of St. Paul's Cathedral could give any idea of the building itself. It is of our losses of uncompounded words that a notion may be more easily formed by means of selected specimens; and since for the purpose of comparing England's old and new language I have taken my specimens of old English words out of the dictionary from its beginning to the letter H, I will now, for the purpose of showing our losses of England's uncompounded words, take my specimens out of this book from the letter I to the end of the alphabet.

Innoð.—The internal parts of an animal—the heart, lungs, liver, stomach, bowels, &c. We have no other word to express these collectively. This does so thoroughly.

Lac, Læc, Lic, *an offering, a gift.*—This old word, the verb of which is 'læcan,' to offer, is lost, together with nearly all its derivatives, such as 'lacan,' to sacrifice; 'lacnian,' to heal; and 'læce,' physician. I do not know that our ignorance of our mother tongue is to be regretted in any one word more than in this. It is evident, I think, that it is the adjectival suffix of such words as 'lovendlic,' offered-to-a-lover, or loveable; and that its verb is also the suffix of such words as 'sumor-læcan,' to summer-offer, or to approach towards summer. But how comes it to be the root of 'lacan,' to sacrifice, and of 'lacnian,' to heal? or what connection has it with these verbs? I observe that in old English 'læfel' was a jug, and 'læfer' a basket. Now these are clearly from 'hlifian,' to lift, and this verb I take to be the root of 'lic' or 'læc.' It was a thing lifted, as an offering. Then 'lacan' would be to

lift a sacrificial offering, or to offer; 'lacnian' would be to apply a brought offering of medical herbs or to heal, and we could easily understand how 'læce,' or 'leech,' would be physician.

LEOD.—This fine word exists amongst us only as a name, 'McLeod,' son of the people.

LISSE, *forgiveness*, from 'leas,' 'loose.'

LOF, *praise*, from 'hlifian,' to lift up, to extol.

LOPPE.—The old and certainly more descriptive name of the insect which we call a flea. It is from 'hleapan,' to leap. We have it in its derivative 'loppestre,' a lobster.

LITTLIAN, *to diminish*.

LUTAN, *to lout*.—The proper term for inclining as an act of salutation. To bow is properly to bend.

MÆG, *the strength of a family*, a relation by blood. —It is often a prefix, thus: 'mægden,' a maiden; 'mæggemot,' a family meeting; 'mægleas,' without relations.

MÆRA, *great, exalted, illustrious*.—It gives 'mærsian,' to magnify, to extol; 'mærsung,' renown; and 'mærð,' greatness, majesty, glory. It is a fine word.

MORÐ, *death*.—It is the root of 'morðer,' murder. It gives us 'morðlic,' and takes away every pretence of excuse for borrowing the word 'mortal.'

MOT, *assembly, a moot*.—An important word as a prefix. 'Motan' was to cite into a judicial assembly, and 'motian' was to assemble for conversation, to discuss, whence our verb 'to moot,' which, in the phrase 'mooting a subject,' we misderive from the verb 'to move,' and so misunderstand.

MYN, '*amor*,' *affection, desire*, or wellwishing-from,

as distinguished from LOVE, '*caritas*,' *favour*, *grace*, or wellwishing-to.—It is akin to the Greek *μένειν*, to desire.

NÆRE, *were not, was not.*—The uneducated have a phrase, 'There was nere a one.' It is thoroughly good English, except that the 'was' and the 'a' are superfluous. The phrase should be, 'There næré one,' or 'there was not one.'

NAH, *has not.*—In like manner the uneducated sometimes say, 'He na come.' It is good English, but the 'na' should be 'nah,' has not.

NAÐEMA, *never the more.*—We have 'natheless,' but why not 'nathemo.' Surely there is a distinction between the two adverbs?

NEAT, *cattle.*—Its derivative is 'nyt,' use, utility, just as the derivative of 'pecus,' cattle, is 'pecunia,' money.

NYDAN, *to apply need*, to force, to compel.

NIÐEMEST, the *nethest.*—Why not this word when we have 'nether'? It would be in every way a better word than 'lowest,' which, by the by, is a corruption of 'belowest.'

ORD, *a beginning.*—In military language the front of an army, battle array, acies. We have it in 'odds and ends,' which should be 'ords and ends.'

RÆD, *counsel.*—We have it in its derivatives, 'read,' 'areed,' 'reason,' and 'riddle.' It entered largely into composition. One of its derivatives is 'reord,' or 'ræd-ord,' source of counsel, a national language.

REAF, *spoil, plunder.*—We have it in 'bereave. It is the root of 'rover' and also of 'raffle,' which latter word expresses the taking away by one gamester of the ventures of all the rest.

SÆL, *a good opportunity, prosperity.*—It gives 'sælig,' prosperous, and other valuable derivatives. Its brevity makes it very valuable.

SCONDE, *disgrace.*—We retain its verb 'to shend,' to put to disgrace.

SCIP-HLAFORD, *shiplord*, formed like 'landlord,' is a better title for a shipmaster than captain, which, like the title 'doctor,' is common to so many different bearers of it, that it is ill descriptive of any.

SEÐAN, *to affirm, to prove, to demonstrate.*—This very expressive and remarkable word, so much wanted, seems closely allied to 'secgan,' to say; 'settan,' to set; and 'soð,' verity.

SOÐ, *verity.*—What a precious word is lost here. It is derived from 'eom,' or 's-eom' and 'synd,' answering to the Latin 'sum' and 'sunt' (am and are), that is to say, it is derived from a root signifying existence. We retain it only in 'forsooth,' and in the quaint legal phrase 'That is so.' The conjunction 'so' was 'swa,' which seems to be spelt backwards in our modern 'as.' The place of soð has been supplied by 'truth,' a word expressing something utterly differing from it, namely, constancy, fidelity, and, at most, fidelity of language.

SIB, *relationship*, and then the peace and concord attending it.

SIÐ, *a path.*—It has many compounds. Its verb is 'siðian,' to journey.

SID, *spacious, roomy*, is the adjective of 'side,' the old phrase 'wid and sid,' or 'wide and roomy,' expressed large room included within sides bounding great width.

SIGAN, to incline downwards, to fail, to have a disposition to sink.

SIGE, SIGOR.—This short noun, pronounced guttu-rally, is at least as full of ring as its supplanter, 'victory,' whilst it is the base of grand compounds. It might be modernised into the German form 'sieg,' and, indeed, generally our rule might well be to modernise our old words by putting them into German forms wherever these exist.

SIN, *always*, answers to 'semper.'—Its adjective is 'singal,' perpetual, and a sample of its compounds is 'singreen,' evergreen. It is largely used as a prefix. It has no connection with our noun 'sin' (fault), which ought to be spelt and pronounced as 'syn.'

SMEA, *little*, *narrow*, *acute*, *subtle*.—We have no substitute for it. It is used chiefly in compounds. Its verb, 'smean,' means to look narrowly and closely into, to meditate searchingly.

SMYLT, *serene*, *quiet*, *calm*.—It is applied to the weather, as opposed to stormy, and though derived from mild, has a meaning differing from it, for mild as applied to the weather is opposed to cold. Smylt and mild still leave the brightness of sunshine to be described, as it is so well, by the word 'fine.' By the way, 'fine' (bright), from 'fina,' should not be spelt as 'fine' (sharp, thin), from 'fin' (that of a fish).

SNEL, SNOTER, STREC.—To me these words have always seemed full of ring. 'Snel' is quick, bold, active; 'snoter,' is wise, prudent, knowing, to which last word it is akin; and 'strec' is brave, powerful, violent as a man with every nerve stretched and strung with energy.

SCOP, *a maker*, *a poet*, from 'scyppan,' to make, to shape, is formed on precisely the principle on which 'poet' is formed from ποιέω, 'to make.'

SPELIAN, *to act as proxy.*—The nautical phrase, 'to take a spell at the pump,' means to act as substitute, or 'speliend,' for another person there; the noun 'spell' in the phrase should be 'spēl.'

SPELLIAN, *to declare, to publish.*—The evident connection between this verb and 'spelian' shows that the verb 'Gospellian,' to evangelise, means to publish good news as *another's proxy*, and this thought gives a richer meaning to the word 'Gospel.'

SPIRIAN, *to investigate.*—I have often coveted the Scotch word to 'speir,' little thinking that it was our own.

STÆF, an alphabetical letter.—The amount of loss sustained in losing this word is incalculable. It is the root, stem, and connection of many words, whilst 'letter' is barren; and, poor as it is, is made to stand for two utterly distinct things.

STÆR is the precise equivalent of *history*, of which it is just half as long.

STAÐOL, *a foundation.*—I would suggest a comparison of the expressiveness of these two nouns.

STIGAN, *to ascend.*—We have it in our 'stile,' and 'stirrup,' and 'stig-rope.'

STIÐ, *stern, austere, severe.*—A grand word.

STRIC, *a plague.*—Sickness with which a land is stricken.

STRYNAN, *to beget.*—It gives 'strend,' a generation.

STUNT, *foolish, stunned-like.*—It is the exact equivalent of 'stupid.' It has probably been elbowed out of use by 'stunted,' which is a corrupt spelling of the participle 'stinted.'

STYLTAN, *to hesitate*, derived from 'still.'—It is a verb full of life.

Swæc, *odour*, a connection of 'swæs,' sweet.—A very much wanted word. For want of it we say 'sweet-smell,' which is sheer nonsense.

Swefen, *a dream*, akin to 'somnium.'—'Dream' is properly joy music, musical instruments. We have it in our 'drum.' The thoughts of sleep must have been very pleasant when the name dream was given to them.

Sweltan, *to perish*.—Whilst uttering this word one can almost feel the process of decay.

Sweng, *a stroke*, which we weakly call a 'blow;' we have it in the adjective 'swingeing.'

Swige, *silence*.—There is something hushing in its sound. It is allied to the Greek σιγή, 'silence.'

Swipe, *scourge*.—The very sound of a wielded cane is given in this word. It is a word which I have not heard, I think, since my childhood, and is now thankfully remembered by me in connection with my faithful schoolmaster.

Swiþ, *strong, powerful, great*.—Much to be regretted is the loss of this word, together with that of all its derivatives, such as 'swiðre,' the stronger or right hand; 'swiðe,' violently, very; 'swiðian,' to grow strong; 'swiðrian,' to prevail; 'swiðlic,' vehement.

Torht, *glorious, bright*.—It supplies 'torhtmod,' bright-minded; 'torhtnes,' splendour, and gives an idea of the sunshine gilding a peak or tor.

Tweonian, *to doubt*, formed from 'two,' as doubt from 'duo,' but English.

Waldan, *to govern*, akin with 'wield' and 'will.'—It supplies 'waldend,' governor, supreme ruler.

Welig, *rich*, the adjective of wealth.

Weorðan, *to be, to become*.—Such are the meanings which Dr. Bosworth gives it. To me, however, it

seems to tell its own tale, and to describe itself as meaning somewhat more than this, as meaning 'to come into the worth of being.' Such a word reflects very clearly the character of the people who have coined it, and with whom it is current. It shows them guided by reason and moral sense, and as estimating every event befalling them according to its proper value. This verb must not be confounded with 'weorðian,' to give worth, or as we, unnecessarily turning a noun into a verb, say 'to worship.'

Wer is our exact and much needed equivalent to 'vir.' 'Werlic' is precisely 'virilis,' and 'wer' is to man precisely what 'vir' is to 'homo.' Like 'vir,' 'wer' signifies sometimes husband. We have it in its derivatives 'weorð' and 'weorðscipe,' or 'worth' and 'worship,' and it gives us 'ware,' a people, as in 'Kentwarebury' or 'Canterbury.' It also gives 'werod,' an army, a nation of warriors.

Wiht, a *creature*, an *animal*, a *thing*.—We have it in 'aught,' which is 'any-wiht,' anything.

Wiþ.—This preposition's meaning is so thoroughly perverted that it may be treated as a lost word. It expresses the idea of a thing turned about and winding round. It comes from 'windan' to 'wind,' and is akin to 'withy' and 'wicked,' as also to 'vitis' and 'vitium.' Its true meanings are 'against,' 'opposite,' 'about,' 'by the side of.'

Wlite, *beauty*.—The *w*, as a semivowel, was doubtlessly here strongly pronounced. The word seems akin to the French *joli*.

Wog, Woh, *a bending, error, wickedness*.—I remember having heard 'wug!' spoken by waggoners to their horses to bid them turn aside on the road.

Wod, *eloquence.*—A short and useful word.

Wregan, *to accuse.*—It gives 'wroht,' accusation, a grand word, not the less valuable for being short.

Wrigan, *to cover, to conceal, to clothe.*—In the last sense we have it emasculated as 'rig.'

Wrixl, *a change, a turn*; and how thoroughly is 'turning' described by the double twist of its form!

Wylm, *raging fire, zeal, anger.*

Wyn, *joy, pleasure.*—We have it only in one of its beautiful derivatives, 'winsome,' which means pleasant, sweet, prosperous.

Wyrd, *fate*, answers precisely to 'fatum.'—We have it, but use it not, as 'weird,' the meaning of which, by the way, is corrupted. Macbeth's 'weird sisters' are not shrivelled sisters but fate-pronouncing sisters.

Ylc, the *same.*—The Scotch retain it as 'ilk,' 'ilka,' in their beautiful dialect, and it adorns it.

Yrfe, *inheritance.*

Thearf, *need.*—It has many derivatives, such as 'theorfa,' a poor man.

Thegen, *thane, free attendant*, distinguished from 'theow,' which was 'serf.'—A king's thane was a nobleman answering in rank to our baron. 'Baron,' akin to 'wer,' is a fine word. Not so is 'baronet,' for which 'thane' would be a good substitute. 'Thegen' and 'Theow,' together with all their derivatives, are lost, I am sorry for it. For want of the distinction preserved by these words between free and forced attendance, we frequently utterly misrepresent and mistake history and even the Bible.

Tholian, *to thole*, taken from 'thol,' the thowl, or oarpin, which endures all the strain of the rower.—We

have no other word doing the important work of the Latin 'passio,' that is to say, standing as the reverse of 'action.' 'Passion,' in our use, means simply anger.

THRÆC, *force, energy, boldness*, lives with energy.

THREA, *correction, punishment.*—We have it in the word to 'threap,' to chide.

THROSM, *smoke, vapour.*—'Throsm and thystro,' or 'smoke and darkness,' is a phrase of Cædmon's.

THRYM, a worthy representative of the ideas of *majesty, grandeur, glory.*—Its compounds are such as 'thrymking,' glorious king; 'thrymful,' full of glory; 'thrymseld,' glory seat, and 'thrymwaldende,' ruling in glory.

To a brain lodged within a too firmly set casket, and thus incapable of expansion, most of these lost words seem without doubt hopelessly irrecoverable by Englishmen, and fit only to be set up as the butts of its ridicule. To such a brain I have not addressed this essay. Each of these lost words has its derivatives. Some of them have many, and all of them may, together with their derivatives, be, in my opinion, in the course of a few generations recovered in a modernised form. It is much to be desired that they should be so. They are such as are honoured in Germany; in fact, not a few of them are German, Danish, and Dutch as well as English, and that which is not ridiculous on the Continent cannot, especially when our own, be essentially ridiculous in England, except to ridiculous persons. And now, from the same part of the dictionary as that from which I have taken these lost words, namely, from the letter *I* to the end of the alphabet, I will make other extracts for the purpose of showing the corruption, confusion,

and misinterpretation of so many of the English words which we have not lost.

Kind.—The noun 'kind' means class; the adjective 'kind' means benevolent. When we see that they both come from 'cyn' we can easily perceive the connection between them. But had they retained their old spelling, with a *c* instead of with a *k*, we should also have easily perceived that the root of 'kind' goes further down than 'cyn,' or even than 'cennan,' to beget, that it goes down to 'cina,' or 'chink,' whence we have that beautiful word of ours '*gecynd*,' meaning outwombed, either by birth or growth, from either seed or bud or any other earthly thing of either animal, vegetable, or mineral substance—a word far superior to the word 'nature,' which has supplanted it, and which means merely outcome of birth.

Less, as found in 'shameless.'—We suppose it to be the comparative 'less;' if it were so it would be without meaning, but it is not so. It is from 'leas,' which means 'void,' 'vain,' 'false.' We have 'leas' in the Bible in the form of 'leasing' or 'falsehood,' 'voidness' of fact. 'Shameless' means 'empty of shame,' just as 'shameful' means 'full of shame.' Our comparative 'less,' on the contrary, is from 'læs,' making the superlative 'least.' We not only misspell 'leas' and 'læs,' but have blended the misspelling into the doubly hissing form of 'less,' in which form we misunderstand the privative 'less.'

Let.—This is a word misinterpreted. When, in our Church's liturgy, we say that we are sorely let and hindered, we mean that we have obstructions distressingly set in our way; but this is not precisely

what it was intended that we should mean, nor is it even what our words do mean. They mean that we are distressingly slackened and made to lag behind. 'Læt' is firstly 'slack,' then 'slow,' then 'after-time,' or what we call 'late.' It forms in Old English two verbs, 'lætan' and 'lettan,' one of which originally was perhaps active whilst the other was neuter; but, if so, their meanings, the one of 'to make slack,' and the other of 'to be slack,' must have been in early times confounded. In modern use, to 'let' a house means to be 'slack' in holding it, and so to allow another to occupy it. To 'let' a man do a thing means to be 'slack' in action affecting him, and so to allow him to do it. But simply to 'let' a man, means to make him 'slack,' and therefore late and behind the place or object at which he ought to be, with reference to that at which he aims in progress.

Lust, desire, not necessarily carnal desire as it is taken to be. 'To lust,' is nothing more nor less than to desire.

Main.—It is derived from 'may,' and means individual strength, force, energy, valour. In military matters it means, as in the term 'main body,' the strength of an army. The phrase 'might and main' means power and strength. The phrase 'in the main' means 'in the strength,' not in the most part.

May.—The words 'can' and 'may' are thoroughly misinterpreted by us: 'I can' is taken as 'I have power to,' and 'I may' as 'I have leave to;' but, in fact, 'I can' means 'I know how to,' and 'I may' means 'I have power to.' 'Can' and 'may' are labelled wrongly by our usage, but they are not the less deeply branded with their own meanings. 'Can' is so branded by the

words 'ken,' 'canny,' 'cunning,' 'con,' and 'couth;' and 'may' is so branded by the words 'main' and 'mighty.'

Mild.—We understand this word as 'tender and kind,' but not as 'merciful,' whereas it represents mercy more than it does anything else. It is connected with the verb 'to melt.' Mercy, on the other hand, comes through the French from the Latin 'merces,' reward, and not at all from 'miserescor,' I pity.

Mood.—Walker gives, as the meaning of this word, 'The form of an argument, style of music, the change a verb undergoes.' Mood, however, is strictly 'animus,' mental appetite as distinguished from 'mens' mental reason and perception. In its shorter form of 'mod' it is a very important root and prefix.

Pain, the corrupted form of 'pīn,' has shifted from its true meaning of punishment into meaning 'the consequence of punishment,' or 'distress, such as is caused by punishment.' Even its verb, 'to pine,' which is spelt more correctly than itself, has shifted in the same manner; and in order to find expression for their true meanings we have borrowed the longer forms, 'punishment' and 'punish.'

Place is the hissing and longer form of 'plæc.'

Plight, or, as it should be, 'pliht,' is understood by us as a condition.—It is, firstly, a pledge, and then, inasmuch as a pledge is in danger, it is, secondly, danger.

To *Prove* is used by us as to demonstrate, but its true meaning is to try.—A 'provost' is a governor, a magistrate, a tryer of causes, not a demonstrator.

Rich, pronounced 'ritch,' is properly 'ric.'—It gives 'rica,' a rich man.

Rough, pronounced by us 'ruff,' is the longer and less expressive form of the original guttural word 'ruh.'

Ruth.—To 'rue,' is to be raw in mind and so to be sorry, just as to be sorry is to be sore in mind, and so to rue. Ruth, therefore, is properly repentance; but though we rightly use 'to rue' as 'to repent,' we wrongly use 'ruth' as 'pity' and 'mercy,' which it no more expresses than it expresses resentment.

Soul.—The first and oldest sense of this word in all the Teutonic dialects, says Dr. Bosworth, is 'life,' the vital power of an animated being, and *then* the immaterial and immortal part which animates our bodies. It answers to 'anima,' or life, whereas 'ghost' answers to 'spiritus' or breath. Angels are 'ghosts' but are not 'souls.' Whether the 'ghost' be that breath of God, the infusion of which into man constitutes him a living soul, that is to say an animal with a life superadded to animal life, or whatever be the precise distinction between the meanings of ghost and soul, it is certain that soul is not now accepted in its first and oldest sense.

Shamefacedness is a curious corruption of 'shamefastnes.'

A Show, from 'sceawian,' to look, means a vision, a scene; a 'show-place' means a sight-place, a theatre. As 'theatre' is derived from a Greek word signifying 'to see,' so a 'show,' which ought to be spelt 'shaw,' is derived from a verb of our own, signifying 'to look.' A 'show' or 'shaw' is misunderstood by us as a thing shown, but it is, in fact, a thing seen. To 'show' is a verb which has no connection whatever with the noun 'show.' The original form of the verb 'to show' is 'eowian.'

School, as describing a stream of herrings, is a corruption of 'shoal.'

Seedy, an adjective expressive of ill-health, is used by many persons as a slang term, having reference to a plant's having gone to seed. But it has no reference to that whatever, and it is one of our oldest words. It ought to be spelt 'seady.' 'Seada' is disease.

Shall, a verb greatly misunderstood.—'I shall' is 'I owe' (to the claim of my own will or of any other will than mine), and so 'I' or 'we' shall go means 'I' or 'we' owe to go; but since 'thou' and 'ye,' 'he' and 'they' shall go also means 'thou' and 'ye,' 'he' and 'they' owe to go, and since a man may courteously talk of his own debt and duty, but may not presume in general conversation to tell other people who are independent of him of theirs, therefore he may properly say 'I shall go,' whilst courtesy forbids him in speaking of them and to them to say more than that they 'will go.' The right use of 'shall' is understood generally enough; yet, very strangely, its meaning is utterly misunderstood. 'I shall go' is misunderstood as meaning simply 'I intend to go,' and 'thou shalt go' as 'thou art commanded, and I intend thee to go.' This strange misunderstanding could not exist were it not permitted by the contemptuous thoughtlessness with which the whole subject of our language is so generally treated. The least thought would open way to the knowledge that as 'should' is 'ought,' so 'shall' must be 'owe.' 'Shall' is spoken of as being a sign of the future tense. All actions not past or present must of course be future. 'I shall,' meaning 'I owe,' is clearly in the present tense, but when 'I shall' immediately precedes another verb it as clearly makes that verb future, because the action described by that verb

must be subsequent to the present expression of debt or duty to do it. 'I shall go' means 'I at this present time owe to go at a future time.' 'Shall,' however, is not one whit more a sign of the future than are 'may' and 'can,' both of which are present, or than are 'might,' 'could,' 'would,' and 'should,' all four of which are both present and past. It is an advantage possessed by our verbs, and useful not alone in giving emphasis, that by forming their tenses with other verbs separate from, yet auxiliary to them, each of them keeps the time of action expressed in its compound tense distinct from the time of action which its component auxiliary verb expresses.

Sick.—When a man has a fever, we say that he has a disease, or is ill, instead of saying that he ails, or is sick; but as people may lack ease without having a fever, so they may have a fever without being evil. We are afraid to say that a man in a fever is sick, lest we should be understood as saying that he is nauseated; we have perverted the meaning of the expressive word 'sick,' which is connected with 'sigh.'

Slick through is a respectable English phrase not understood; it means smitingly through. 'To slick,' from 'slican,' is to smite.

Should.—'Sceolde,' 'wolde,' and 'cuðe,' have been put into uniform by us as 'should,' 'would,' and 'could,' apparently because they stand near each other in our grammars. It is interesting to trace the process of corruption by which this transformation has been effected. The final 'e' has been removed from all the three verbs, and the remaining 'e' from 'sceolde.' This leaves 'shold,' 'wold,' and 'cud,' for 'sc' naturally

changes into 'sh;' then into 'cud' have been thrust the 'o' and 'l' of its associates, and its own 'u' has been thrust into them. What connection in the world is there between 'sceolde' and 'cuðe'? None. The one comes from 'shall' and the other from 'can.'

Sparrow-hawk.—This funny compound is a corruption of 'spar-hawk.'

Stalwart, a fine word, supposed generally to mean 'largeness of limb,' or to have some connection with the verb 'to stalk.' It in fact refers to no bodily quality whatever. Its original form is 'staðol-ferhð,' from 'staðol,' a foundation, and 'ferhð,' spirit, animus, and it means 'firm-minded,' 'brave.'

To Stick, in the sense of adhering, is understood as to be attached to the surface of a thing. It is not so. It is to adhere to a pierced inner part of it, whose lips seize it. 'To stick' is properly 'to stab,' 'to pierce.' Pig sticking is in India to this day spearing a wild boar. The verb is a connection of 'to sting.'

Strife is a corruption of 'strið,' which is a shorter, and, in my opinion, more powerful word.

Some.—We pronounce this as 'sum' and it ought to be spelt as 'sum.' Why have we lengthened and perverted it into 'some'?

South.—Why, again, have we lengthened this word in spelling and pronunciation by an 'o'? It is properly 'Suð,' and is pronounced so still by us in 'Southern.'

Swift expresses quick motion, but with a rotatory tendency, the want of observation of which when applying it to the flight of a bird, or of the winds, makes us dull to all its beauty and expressiveness.

To Sell is simply to give up; we retain it only in the senses of 'betraying' or 'giving up' a friend, and of giving up goods for money.

To Tell.—There is great confusion about this word. There is a 'To tell' from 'tælan,' to accuse; we have it in 'I will tell of you,' meaning 'I will speak ill of you,' and in 'talebearer,' or bearer of accusation. Then there is a 'to tell' from 'talian,' to compute; we have it in 'telling up the money,' and in 'the tale' or computation of bricks, and also in the name of that office in the Bank of England which is called the 'teller's office,' or 'computer's office.' Again, we have it in the word 'rental,' or the 'tale of rent.' Lastly, there is a 'to tell' from 'tellan,' to announce. Now these three verbs are quite distinct. They are all most valuable, and they are confounded by the corruption of the spelling of two of them, which corruption has probably led to their being partly lost to us.

Tanner.—This word ought to be spelt as 'tawer.' A 'tawer' is a person who 'taws' or dresses leather by beating and macerating it. A 'tan' is a 'twig.' Boys in Scotland in my schooldays used to be chastised by leathern thongs called 'taws.'

Toll.—We understand by this word merely a 'road-tax.' It means tax generally. 'Toller' is tax-gatherer.

Trough is corruptedly spelt with six letters, corruptedly pronounced with five as 'troff,' but properly spelt and more ringingly though gutturally pronounced with four as 'troh.'

Truth.—'Treow' is tree, and 'treowð' is truth. Tree, therefore, is the root of truth, which is the expres-

sion of all its qualities, stability, strength, uprightness, firmness, constancy, trustworthiness, faithfulness, fruitfulness, verdure, majesty, a rising above earth, and a readiness to give support, shelter, and shade. But 'truth's' expression of all these great things has been weakened by our making it also and principally express the utterly different thing 'verity,' to the wanton and perverse exclusion of the almost equally noble word 'soð,' which we only use contemptuously in the word 'forsooth.' Two nobler words do not exist in any language than 'truth' and 'soð,' but we have corrupted the meaning of the one and have cast away the other with contempt.

A Twitch.—The beauty of this little and humble word is not perceived. It is derived from the numeral 'two.' To 'twitch' is to pinch and pull with a pair of pincers.

Weeds.—There is confusion here. We know of garden 'weeds' and of widow's 'weeds.' The two nouns have no connection with each other. The former, which used to be spelt 'weods,' are herbs. The latter, which were once, and which ought to be still, spelt as 'wæds' are garments. 'Wæd' is a noun, akin to 'wæb' or 'web,' whence our 'weaver.' It seems to have been the name of coarse clothing such as is worn by rustics. Perhaps, as such, it was the root of 'wædl,' or want and poverty; 'wædla,' or a pauper; and 'wædlian,' or to be in want, to beg. 'Wædlian' is in use still, as to 'wheedle' or 'coax' out of. Widow's 'weeds' or 'wæds' are simply coarse rough clothing (now crape).

Walnut.—The first syllable of this word is more allied to Wales than to wall. The word is derived

from 'weal,' a slave, because a walnut-tree is beaten for its fruit, or else from 'wealha,' a foreigner, because in the times of our forefathers it was the name of a foreign nut, whilst, on the other hand, 'Wealhas' was the name given by our forefathers to the dispossessed Britons, as either to banished foreigners or to enslaved domestics. The root of 'weal' and 'wealhas,' and therefore of Wales and walnut, is 'wea,' 'woe.' 'Wealhas' were then any people inhabiting a foreign and so a woe-land, and such people were they who supplied slaves. Nations are now on more friendly terms than they were in those days. Certainly Englishmen are now proud to call themselves Britons, and to call the true Britons brothers, althongh these still retain the name of Welshmen.

Boil, from 'wenbyl,' a carbuncle.—The poor call it a 'bile,' and they are, as they generally are in such matters, right. 'Byl' has nothing whatever in common with what we mean by boiling.

Went.—We have it given to us as the perfect of 'go.' It is not so; the perfect of 'go' is 'yode.' 'Went' is the perfect of 'wend,' which is 'to go about,' or 'to go and return.'

To Wean.—Walker gives as the current meaning of this word 'to put from the breast,' to withdraw from any habit. The true meaning of it is 'to accustom,' and then 'to accustom to a loss.' The verb is a connection of 'wont,' 'accustomed.'

To Weigh.—Walker's meaning for this verb is 'to examine by the balance.' Let my reader apply this interpretation to a ship's weighing anchor and a man's weighing twelve stone, and then let him listen to the

true meaning of 'to weigh.' 'Weg' is 'way,' and therefore 'wegan' (to weigh) is to give to a thing 'way;' a ship raising her anchor gives to it way from the ground, carries it, and a man sitting in one scale and so acting on the leverage of the balance as to raise twelve stone in the other scale gives also to it 'way' from the ground, carries it by balancing his heaviness against it, and he is perhaps told that he can thus carry another ounce or two. The verb 'to weigh' is allied to 'waggon,' or that which 'carries on the way.' Now the difference between Mr. Walker's and my meanings for this and the preceding word is just the difference between poor language and that which is rich with ideas, between English as it now is and English as it might be, and would be, if studied and restored.

Wisdom is taken as 'wiseness.'—It ought to be appreciated as 'wise doom,' as ascribing to the man possessing it the judicial office and dignity belonging to 'wiseness.'

World.—The 'world' is thought to mean the earth. It strictly means nothing of the sort. 'World' or 'worulď' is a compound of 'wer and eald' or 'man and old,' but 'eald' was once a term for 'age.' 'World' therefore means an 'age of man,' and answers precisely to *αἰών*, for which *alone* it is rendered in the oldest English (the Anglo-Saxon so called) version of the Bible. Dr. Bosworth in his dictionary gives seventy-three compounds of this word, and there is scarcely one of these which is not consistent with the notion that 'world' means 'age.' I do hope and pray that the revisers of the Bible will not tone down their usage of the word 'world' into a rendering for 'earth.' Wicliffe

rightly rendered it for *αἰών*, an age, but also wrongly for *κόσμος*, the earth. World in this latter use is doubtlessly a corruption of 'hweohl,' a wheel, *orbis*. 'On hweohle' stands in our oldest version of the Psalms for 'in orbe.'

Wretch is, as Walker says, 'miserable mortal.'—But in fact 'wretch,' from 'wracian,' to be in exile, means first of all an 'exile,' a 'foreigner,' and then at most a person having the feelings of a 'foreigner' or 'exile' with regard to the people or things about him.

To Won is 'to inhabit,' to 'reside permanently in,' and so to be accustomed to.—In its first and chief meaning of 'to inhabit' its place has been taken by the verb 'to dwell'; but 'to dwell' is strictly 'to err,' 'to wander,' and at furthest is only 'to lodge here and there whilst wandering.' Both the verbs in their right use are valuable, but by making one of them do the duty of both, we have as usual almost lost one and quite corrupted the meaning of the other.

Wort is the name now given by us to some few herbs, but it is in fact the exact equivalent of the Latin derived word 'herb.' It enters largely into composition. One of its compounds being 'orchard' or 'wort' yard.

Yrre, anger.—If 'ire' be a corruption of this noun, how weakened it is by the loss of the second 'r.' The vehemence of indignation uttered in pronunciation of 'yrre' is in keeping with our forefathers' usual fierceness of energy.

Thews.—'Thews' and 'sinews' are I am sure thought by most people to be synonymous. They are far from being so. 'Thews' are manners. A man of 'thews and sinews' is a man of manners and muscular limbs.

Threshold is not understood, which is very disgraceful, for it is made up of our own materials.—It is compounded of 'thresh' and 'wold,' or 'wood.' It is the name of that wooden log or its substitute at the doorway of a house which incomers used to thresh with their feet in order to shake the dirt from off them.

Thatch is supposed to mean a roof of straw.—It simply means a roof or covering which may be of tiles. Its original form is 'thac,' and it is akin to στέγος, a roof. Cottages called 'thatched' should be called 'straw-thatched.'

To Think, having its perfect as 'thuht,' is properly 'to seem,' and 'to thenk,' having its perfect as 'thought,' is what we improperly call 'to think.'—'To thenk' is 'to make think,' or 'make appear,' just as 'to drench' is 'to make drink.' A thing is that which we have by 'thenking' made to think or to appear to ourselves. The noun 'thing' answers to 'res' from 'reor.' It may be either an abstract object of perception or of reason, or of judgment, or an object of animal sense, existent indeed previously, but made by an act of that sense's thought to appear to it. Lastly, since it may be an object of judgment, it sometimes means judicial cause, and thus gives rise to the verb 'thingian,' to plead, or to make appear in a law court, and to the noun 'thingere,' pleader. Whence again it gains the meaning of council as in our 'hustings' or house of counsel, council-chamber (House-thing). What wealth of meaning do the three words 'thenk,' 'think,' and 'thing' bring to each other! What a noble word does 'to thenk' seem as signifying 'to make appear,' and

what a grand word is 'thing' when considered to be what is created (as far as consciousness is concerned) by an act of thought!—but the connecting link between them is 'to think,' 'to appear,' and this verb in its true meaning is lost to us by corruption of language.

The Like is a corruption of 'thyllic' or 'thylc' (this like) answering to 'talis,' the counterword of which is 'hwylc' (which like) or 'qualis.' The very existence of these precious words is generally unknown.

Thrive, doubtless a compound of 'to' and 'reave,' means 'to take to oneself,' as by trade. It is understood as simply 'to flourish,' but to flourish is in English rightly 'theon,' which we have in our phrase, 'How do you *dow*?' (misspelt as 'do'). This phrase is misunderstood, as is the word 'farewell,' which means 'go well.'

One of the forms which the corruption of our language has taken is that of diffuseness, a very inconvenient form in these days of earnest haste in business. Our forefathers reduced the doubly hissing dissyllable lessness into least; they reduced harmlessness into harmleast. They spoke of three hund fifty instead of three hundred and fifty. They wrote our suffix 'ness' with only one 's.' We cannot afford to do so, for we are in the habit of lengthening an already complete word, by adding an 'e' to the consonant with which it ends, and then of not pronouncing the 'e'; for instance, we write the old word 'bán' as 'bone.' The consequence of this habit is that if we wrote such a word as holiness with only one 's' as our fathers did, we should be in danger of having it pronounced as 'holīns'; and why do we thus lengthen our words by the addition of an 'e' final? because we have an absurd notion that

we are thus lengthening the vowel which precedes the 'e.' The pronunciation of the 'i' in 'whit' is changed by us on the occasion of our adding an 'e' to its end, but it is absurd to think that it is changed by reason of our making the addition; nay more, it is absurd to think that the change which then takes place consists at all in the lengthening of the sound of the 'i,' it consists in the substitution of another sound for it. The sound of the 'i' in 'white' is not the lengthened sound of the 'i' in 'whit.' If we pronounced the 'i' of 'white,' as we should pronounce the 'ee' of 'wheet,' then the 'i' of 'white' would be that of 'whit' lengthened, but not lengthened in one jot by its being followed by a final 'e.' As a matter of fact, we hardly ever lengthen our vowels properly; but of that, more anon. Our forefathers made thorough use of the semivowels; our use of them consists merely in our acknowledging their existence. They wrote and pronounced 'metr,' 'adl,' 'apl,' and 'besm'; we pronounce these words as they did, but we write them, 'metre,' 'addle,' 'apple,' and 'besom.' They always pronounced the 'h' after a vowel. We, not able or rather not liking to do this, either omit the pronunciation of the aspirate altogether, or else add a vowel to it, and then pronounce the vowel; thus, what they wrote and pronounced as 'burh' we pronounce as such, but we timidly write as 'borough.' They wrote our double consonants 'dh' and 'th' as single consonants. The word which they wrote as 'hwær,' we write as 'where.' 'Ere' takes up more space than 'ær,' and the painfully evident effort of pronouncing 'wh' takes up more time than does the easy pronunciation of 'hw.' They accented their vowels, whether to lengthen them, or to make them representa-

tions of diphthongs, is not quite clear. In at least the latter case they effected condensation. We write their 'hús' and 'gés' as 'house' and 'geese,' thus not only writing the accented vowels in these words as diphthongs, but adding to the 's' which ended them an 'e,' in order to show that the 's' ought not to be mispronounced as 'z.' Such shifts against evils which ought not to exist, have given to but too many of our words a needless and inconvenient thickness. Our forefathers wrote our 'bower,' 'tower,' 'shower,' 'slough,' and 'sorrow,' as 'bur,' 'tor,' 'scur,' 'slog,' and 'sorg.' Our 'slipperiness' was their 'sliddor,' our 'am unwilling' was their 'nelle,' and our 'elephant' was their 'ylp.' They formed their adverbs mostly with an 'e'; thus our absurd 'manlily' or 'manlikelike' was their 'manlice.' Our only reasons for not using their adverbial form are, firstly, that we, as I have said, do not pronounce a final 'e,' and, secondly, that we have encumbered many of our adjectives with it. Before we can use 'sore' as an adverb we must reduce our adjective 'sore' into 'sor,' but in any case we ought to do this. In the days of our Norman kings, when our language was evidently crumbling into ruin, well-meaning men inserted in their writings the 'h' into the noun 'ghost,' and the 'g' into such nouns as 'might' and 'right.' Moreover, they succeeded in making their insertions pass current in general literature. Their object plainly was to admonish us of the presence and authority of the strong aspirate in 'ghost,' and of the guttural sounds in 'might' and 'right.' We retain each inserted letter, but we retain it as an incumbrance, for not the faintest breathing of an aspirate or guttural

sound is audible in our 'ghost,' 'might,' or 'right.' Truly, our stolid reverence has here gone to the letter, not to the spirit of the monition.

Where the corruption of our forefathers' speech has taken, as it has indeed generally taken, forms of contraction rather than those of inconvenient expansion, it has taken them not always to our gain. As England's speech has been left to gather crust here and there from the ocean of time, so it has been left like her cliffs, lashed by the surf, to be elsewhere fretted down by that ocean, and our learned men have in language reserved a cry of 'God save the mark!' solely for their own precious 'classics.' Not unfrequently therefore has the speech of our forefathers been condensed to our loss. For instance, the force of usage, left lawless, has by erasing the 'h' that preceded 'l' as in 'hlaugh,' 'hleap,' 'hloud,' 'hrather,' 'hretch,' and 'hrue,' and the 'w' that preceded 'l,' as in 'wloath,' smoothed away all of them that was expressive in either shape or sound, and it has so dealt as to all that was expressive in sound with almost every word preceded by 'wr'; our 'wring' and 'wrong' are spoken by us as mere 'ring' and 'rong.' A very curious instance of loss by contraction is that of the adjective 'low.' 'Low' is in old English 'hlæw,' a rising ground. Our preposition 'below' means 'by the side of rising ground,' and therefore beneath. The adjective 'below' has lost its 'be,' and now as merely 'low,' which is in fact 'high,' expresses the very reverse of height. We have 'hlæw' in 'Lewes' (a mound), a town in Sussex, and in Hounslow (hound's hill), and in Ludlow (Leod's or people's hill), as well as in other names of places.

The wild waves do good work in rubbing off the outlying rocks which form the rough edges of our coasts, but when their evenly plied action is found wearing away old landmarks from the coasts themselves, thoughtful men sigh for breakwaters, and woe to the shore which is not provided with these where needed!

Proof of the evil resulting from England's contempt for every question bearing on her own language exists nowhere more than in the corrupt principles on which her colonists form their geographical nomenclature wherever they settle. It is sickening and painful to read the names which they choose for their towns. I will give a sample of these names. It matters not whence I take my sample. I will take it at random from Canada, the part between Lakes Huron and Ontario. My map is that of the Eton College Atlas. I read there as in that district the following names:—Southampton, Douglas, Albert, Goderich, Hayfield, Franks, St. Clair, Dresden, Sandwich, Windsor, Chatham, Romney, Thames, St. Thomas, Sydenham, London, Kilworth, Richmond, Woodstock, Huntingford, Stratford, Brentford, Preston, Berlin, Milton, Guelph, Nelson, Hamilton, Stamford, Dover, Brampton, Berwick, Newmarket, Keswick, Ripon, Barrie, Brock, Peterboro', Newcastle, Metcalfe, Lindsay, Cavan, Eldon, Durham, Collingwood, Owen, and amidst all these names and others like them—'Coldwater'—one only name taken apparently from the geographical features of the country. The choice of this nomenclature arises, doubtlessly, in part from a natural desire in those who leave our shores to keep around them mementos of the homes and polity from which the

broad sea has parted them. The names which they thus choose seem to them like great stones set up in witness that they still belong to England. Ought we to find fault with the desire? On the contrary, we should meet such filial love with the deeper love of a mother. We must feel intensely pleased by the exhibition of the desire, but not so by that of its mode of gratification. The monument of a copy of the example of England is in her colonies the best memorial of the connection between her and them. Our great forefathers took their geographical names from the features of the country which they colonised. Each one of its rivers gave them a large number of names of towns. Had they given a river the name of the 'Col,' 'cool,' then they would at need have taken from it 'Colton,' 'Colwich,' 'Colchester,' 'Colbury,' &c., 'Collington,' 'Colwell,' 'Colhead,' 'Colmoor,' 'Coldwold,' &c., 'Colbridge,' 'Colferry,' 'Colford,' 'Colhythe,' 'Colsey,' 'Colwear,' 'Colness, 'Colbay,' 'Colcliff,' and 'Colmouth.' Their valleys afforded them suffixes such as 'combe,' 'dale,' 'vale,' and 'den;' their hills such as 'dun' and 'don'; their fields such as 'ing,' 'ley,' and 'worth'; their woods such as 'weald,' 'wold,' and 'hurst'; their islands such as 'ey,' and 'ige'; their waters such 'ea,' and 'mere.' If they called their towns by the names of men, they added suffixes from such words as these: 'wic,' a village; 'by,' a dwelling; 'ham,' a home; 'ceaster' (now 'chester'), a fortress; 'stol,' a stool; 'set,' a seat; 'burgh' (now often 'bury'), a fortress; 'bourne,' a stream; and so forth. There are not many towns in England whose names are not compound and clearly geographical, and the component parts of whose

names are not traceably and truly descriptive. It is interesting to trace these thus:—

Berkshire	Bare-oak-shire.
Burford	Beorh-(hill)-ford.
Bradford	Broad-ford.
Bristol	Bridge-stool (seat).
Buckingham	Beechen home.
Winterbourne	Winter stream.
Canterbury	Kent-ware (men) fortress.
Coventry	Cwent-ree (river).
Cricklade	Creek-lode (canal).
Alcomb	River Al's-valley.
Compton	Valley-town.
Derby	Deor (wild beast) dwelling.
Durham	Deor (wild beast) home
Farringdon	Fern-hill.
Farnham	Fern-home.
Fulham	Foul-home.
Guildford	Fraternity-ford.
Greenwich	Green-village.
Ipswich	River Gipping's village.
Hastings	Haste (raging of sea æstus) sons
Hatfield	Heath-field.
Hereford	Army-ford.
Harwich	Army-village.
Redbridge	Reed-bridge.
Huntingdon	Hunters'-hill.
Lambeth	Loam (mud) hythe (haven).
Leominster	Ley-of-minster.
Maldon	Mæl (cross) hill.
Medway	Meadow-way or wave.
Merton	Mere-town.
The Chiltern Hills	The Cold-ern (place) hills
Ramsey	Ram's-ige (island).
Romney	Roomy-ea (water).
Sheppey	Sheep's-ige (island).
Sherborne	Scir (clear) bourne (river).
Shrewsbury	Shrubs-borough.
Shropshire	Shrubs-shire.
Selwood	Sel (great) wood.
Snowdon	Snow-hill.
Stonehenge	Stone-hanging.
Somerset	Summer-seat.
Sunderland	Sundered (freehold) land.
Tamworth	Tam (Thames) field.
Trent	Turning (winding) river.
Waltham	Weald (wood) town.
Westmoreland	West-moor-land.

I am not acquainted with Canada, but I suspect that many of the names which our settlers there have chosen for their towns are not only unmeaning but broadly ridiculous, as, for instance, out of those which I have given, unless Sandwich be built by a sandbank, Woodstock as a stow or place by a wood, Brentford by a ford in the river Brent, Stamford by a stone ford, and Romney beside spacious water. But, if my suspicion is just, against whom lies the charge of our settlers' folly? Against ourselves—against England, who has taught her sons to think their own language too vulgar to be studied and too dead to afford cuttings capable of being planted out; who has regarded every word begotten by any booby out of Latin and Greek as the child of her own literature, and every word begotten out of her own tongue as a Frankenstein—a hideous deformity, a ghost from the tombs.

Among the lost part-words whereof at some thirty pages back I gave a list, there are two as to which I have somewhat yet further to say. One of them is that of the old gerundive ending in 'enne;' the other is that of our old noun ending in 'ung.' With regard to the latter, I have suggested as a remedy for confusion such as exists between our noun 'blessing' and our modern participle 'blessing,' that the noun should be spelt, as it used to be, 'blessung.' But since 'ing,' as well as 'ung,' is a proper ending of a noun of action, and is not the proper ending of a participle, the right, although perhaps hopeless, remedy for the confusion, would be to make our participles active terminate, as they did once, in 'ende' only. That they have ever ceased to do so is indeed much to be regretted, because

'ing,' besides being already an ending describing action in nouns, such as 'a burning,' is also an ending describing a field, in such nouns as 'Reading' and 'Basing,' and is moreover a valuable patronymic, as in the sentence, 'Ethelwulf was Egberting, Egbert, Ealmunding;' or 'Ethelwulf was the son of Egbert, Egbert the son of Ealmund.' The loss of our old gerundive ending in 'enne' or 'anne' has taken place in the course of a strange corruption of language. 'Etan' is, in Old English, the infinitive which we call 'to eat;' and since the Old English gerund is nothing more nor less than the infinitive treated as a noun, and put into the dative case with the preposition 'to' before it, 'to etanne' is in the dative case the gerund of the verb 'etan.' Now here is the corruption. We have docked this gerund of its ending in 'anne,' and whilst retaining the preposition 'to' before it, have adopted it, thus mutilated, as our infinitive in lieu of our proper infinitive, which we have discarded. We have in this manner lost both our gerund and our right infinitive, in whose stead we have adopted one which is longer than it, and which, consisting partly of a preposition, is sheer nonsense. 'Art Thou He that art to comenne?' was the question represented by our first translation of the Bible, as sent by John the Baptist to our Saviour. Wicliffe corrupts this 'to comenne' into 'to coming,' and since his day the gerund has been utterly lost.

Before I end this chapter, let me give, as an instance of the many precious words whose full meaning, although not yet quite lost, is threatened with being so, the verb 'to keep.' We have the phrases 'to keep to a thing,' 'to keep doing a thing,' and 'to keep God's command-

ments.' I believe that we consider these phrases expressive but incorrect. They are not so. 'To keep,' from 'cepan,' to give merchantlike labour and care, is, firstly, 'to go about,' 'betake oneself to,' 'endeavour,' 'seek after,' 'catch at,' 'heed and regard;' and only, secondly, is it 'to hold.' In short, 'to keep' is primarily to give to a thing the close pursuit, devotion, heed and regard which a 'cepa' or 'merchant' gives to his business, and only secondarily the custody which he gives to his property. Cepa is derived from 'ceap,' which is cattle, and then any saleable thing or its price, a bargain, business. The poor still talk of their chaps, meaning their goods. Ceapman exists in our 'chap,' as does ceap in our Cheapside and Chippenham. Our adjective 'cheap' means strictly 'bargained for' or 'priced.' It has its current meaning from the phrase 'dirt-cheap.' To cheapen, from 'ceapian,' is to buy or sell, to negotiate. But what richness does the verb 'to keep' gain from its connection with 'cepa,' and how wastefully is that richness slighted with reference to the phrase 'keeping God's commandments.'

I will conclude my remarks on the losses and injuries of the English language with the following information, partly gathered from the preface to Dr. Bosworth's Dictionary. It will be somewhat new, I think, to many of those who have learnt our language from our grammars. What is termed the passive voice, has no existence in English. In 'parsing,' every word should be considered a distinct part of speech. 'To a king,' is not a dative case in English as 'regi' is in Latin, because the English phrase is not formed by inflection, but by the auxiliary words 'to a;' and as

auxiliaries do not form cases in English nouns, so they do not form tenses, moods, or a passive voice in English verbs. 'I may be loved,' is not to be called the potential mood passive of the verb 'to love,' but rather *I* is to be considered a personal pronoun governing the verb may; *may*, a verb in the indicative mood, present tense, first person, agreeing with the pronoun I; *be*, a neuter verb in the infinitive mood after the verb may; and *loved*, the perfect particle of the verb to love. We may explain the inflections branching out from a foreign verb by means of a corresponding English verb, together with its auxiliaries; but it is false grammar to attach to an English verb all its possible auxiliaries, as if they were its branches, in order to make it correspond in appearance with a foreign verb having branching inflections. Our grammar will not be true until it is moulded by the facts of our own language alone, quite irrespectively of the facts of any other tongue. If by such truth its conjugations and declensions are shown up as scanty, we may be very well contented to see them so. Such scantiness is the wealth of our verbs, adjectives, and nouns, the ring of which is not miserably shifted from off each of them to some strongly accented syllable forming part of its inflection. Our verb 'rush' has a ringing sound which seems to endow it with living power of speaking for itself, and it never loses this ringing sound. The Latin verb 'ruere' has half of the same sound, but what becomes of the ring of 'ruere' in its inflection 'ruebatis?' It is all but lost.

CHAPTER V.

THE RESTORATION OF THE ENGLISH LANGUAGE.

My preceding chapters lay heavy charges against England—charges of having neglected her own language, of having allowed much of it to be supplanted by an inferior and generally unknown tongue, and of having allowed that portion of it which she has retained to lie in the mire of public use unheeded, rotting and robbed, despised and despaired of. These charges originate not with me. They are brought forward by stern truth, whose voice a wakeful ear might always hear, and whose form a watchful eye may at all times see floating through England's speech in anger, as, pointing to the nations of the world, she asks whether one of them ever deserved the impeachment with which she now arraigns her. I say that any man might have heard and seen without reading this essay all that I have said in it; for all that I have said and shown is loudly uttered, and is plainly exhibited by the facts themselves with which I have dealt. I am not a linguist; my authority for the essay is the dictionary of the late venerable and very learned Dr. Bosworth, amidst the columns of which I wandered in such a delirium of joy during the first month after I found out its existence as a traveller would feel on first entering

a huge untrodden cavern full of the most beautiful stalactites, and of the rarest and most valuable fossils. I profess not to be a linguist: I wish that I could justly do so. The profession which, with deference to the critics, I make is to be a poet. As a Tyrtæus I address myself to the professors of language amongst us, and would arouse them to strive earnestly in procuring justice for their mother-tongue, in effecting its liberation from contempt and despair, from dirt and darkness, and in restoring it, newly clothed and duly nourished, to the full enjoyment of that youthful life which, though despised and despaired of, though caked with obsoleteness and closely confined within a dark room by its rival, it yet possesses. I for my part have in a great work done thus far the little share apportioned to me by my powers. My labours will not be lost if only other men with more talent and scholarship than I possess will do their share in this great work. Let me appeal through this essay to all scholars, all educated men amongst us, all who value that one part of England which, whilst the world stands, is indestructible —that one only part of her which can save aught else of her from liability to destruction—namely, her language, to apply themselves heartily to this great work of obtaining for it justice. Let them come to the great literary tribunal of all races of Angelcyn as judges, as pleaders, and as witnesses, in this great cause. Let me appeal to the citizens of the United States, for, despite laws and constitutions, they and we are brothers, and equal sharers in one literature, to give equally with us their help to a work whose worth is its own great advocate, and of whose advocacy he who

pleads for it is sufficiently honoured in but being a mouthpiece.

The first instalments in the great act of justice demanded of us all should be of such deeds as these: professorships should be founded; prizes should be given; English should be learnt. We none of us understand it, not one of us. The English language should be thoroughly taught to every child, and man, and woman, in every school and university of every land in which it is spoken. Other languages should be taught to only such of our youths as have time for them after they have learnt English. If the fewness of the inflections of our nouns and verbs be the reason assigned why for mental discipline our youths should learn Latin rather than English, they ought for that reason to learn Sanscrit rather than Latin. Such an assigned reason has not strength to grow into a cause. The truth is that we have learnt more of Latin than is good for us, and that the sooner it is forgotten by all of us except our scholars of the first class the better. It is even now forgotten by ninety-nine classical scholars out of every hundred at thirty years of age, and only just such a smack of it is retained by them as gives them an unhealthy relish for Anglo-Latin. Our youths ought of course to have some opportunity of catching the fine spirit and the refined taste of the Latin and Greek authors; but such an opportunity might be furnished by offering them good English translations of the works of those authors. The august mansions of thought reared by the mighty masters of Greek and Roman literature would be more thoroughly entered by a boy through such translations,

read and studied at the outset of his education, than by his employing, as he now does, the first nine-tenths of the time devoted to his entry into them in forcing a passage into them by his own laboured translation. As for French and other modern languages, the teaching them to our youths is in some cases necessary, but, where not necessary, is worse than wasteful of time. The Greeks learnt no language but their own, to master and perfect which was their honest pride, their unfailing aim and their exhaustless endeavour. They did not waste youthful power in useless intellectual labour; they rationally exercised the bodies of their boys and the minds of their men. We in this respect do the reverse: we sacrifice the health of our little children to one great idol which gibbers in a temple modelled after the tower of Babel, and the health of our youths we sacrifice to another grim idol, who frowns awaiting them in the dark structure of Metaphysics; whilst the outcome of the whole process stares us in the face as a race of men sickly, narrow-chested, ignorant of their own language, and utterly disgusted with the mental studies into which in fact they should at the beginning of their adult period of life be only just entering. Might we not well imitate the Greeks at least as regards language? We, the English-speaking races, are numerous and influential enough even now to oblige foreigners to learn our language. Would it not be economical to employ the money and precious time which the learning theirs costs us in spreading ours through South America and Hindostan? The Hindoos have no common language, they are waiting for ours. Does policy on our part withhold it from them? Let Russian statesmanship give the answer.

An education in what is called Anglo-Saxon, that is, in the pure English of King Alfred's days, enforced through our schools and colleges, and carried out by means of grammars, of lessons by memory, and of exercises, is all that prudence seems to suggest *as a task for the present generation*, and it is all that I myself in this essay would venture to suggest. Surely there is nothing unreasonable or alarming in the suggestion. I am most anxious to propitiate the timidly cautious amongst my listeners by drawing their attention to the statement I have just made.

When our children shall have attained to a full knowledge of their mother-tongue; when they shall have familiarized themselves with its words, shall have learnt to appreciate its excellencies and to regret its losses; when, consequently, they, by the choice of freedom and by the instinct of preference, shall have entered on the task of its restoration, it will be time to decide how that task shall be carried on. The decision may be left to them. If, however, I might at this time be permitted to foretell some of the steps which they will take in pursuing the task, my prophecy would perhaps be uttered thus.

Our children, having entered on a course of restoring the English language, will first form a learned society to superintend their proceedings. Such a society has existed for a long time in France under the name of the French Academy, and it has made out of the poorest of all the dialects of Latin a language so exact as to have been chosen on that account to be the medium of intercourse throughout the political world. This society will be composed of scholars elected from England, from

the United States, and from our Colonies. Then, firstly, all our Old English literature will be modernised. This will be a task of great labour and of infinite delicacy, but of the utmost importance and justice. Our children will feel that it is a suicidal perversion of the instincts of reverence for the memory of the great forefathers of the English race, a perversion fondly cruel withal to that great memory, which insists upon holding the written words of King Alfred and his contemporaries still represented in the obsolete form in which they once appeared. Our children will argue thus: 'Since so many of the words which our great ancestors spoke have been modernised, why should not also all the words be modernised which they wrote? Why should these words, which time has so injuriously incrusted with obscurity, be as industriously kept obscure by ourselves as abettors of injurious time? Why should these words be devoted for ever to the injury which they once sustained from the Normans? Why should they be kept by our reverence, as opaque things merely be gazed at, when their authors intended them to be the transparent crystals through which men for ever should the more clearly gaze at all other things? Right feeling and sound judgment equally demand that the literary works of our noble and revered forefathers should be again made useful to their country and to the world; that they should cease to be set apart as ruins, the monuments of our culpable neglect, the witnesses against us of our criminal folly.' Acting on this reasoning, our children will modernise our Old English literature. Then they will begin by degrees to adopt our old words on account of their shortness

and intelligibility. The doubt may occur whether Englishmen will ever be reconciled to such words, however modernised or condensed they may be; for instance, to 'bochord' and 'stæfwrit,' the substitutes for 'library' and 'grammar.' I reply that fashion makes great changes, and that use following in fashion's track most marvellously soon takes off their strangeness.

During this operation of modernising our old words, our children will write an English grammar. Then our dictionary will be purged by them, not purged of its best Latin-derived words, not purged of such of them, for instance, as are good roots, or even of such of them as are good derivatives, or good compounds sprung from, or made up with, good roots in our possession, but purged merely of the vile derivatives or compounds of which we have not the roots; purged, for instance, of such words as 'pacification,' equivalents for which might be found easily and abundantly in purer, shorter, and more intelligible forms. Such words as 'pacification,' huge unwieldy things, with no more ring severally than a mass of leaden wire has, will be purged out of our dictionary without regard to the complaints which science may make that the replacement of them by their superior English synonyms will be damaging to her books already in existence. Science will be told that, through her action in effacing her own writings by fresh suggestions on the same subjects, her writings as a literature are not permanent, however permanent the tradition of some of the theories stated in them may be. She will be left to admit that she has no pretension to be the authoress of a permanent literature.

Such tasks as these which I have enumerated will demand mind of Herculean power and energy, but our children will feel that for little else than to furnish and employ such mind on such tasks were their universities founded. They will accomplish these tasks, and then they will correct the confusing and misleading bad spelling into which England has lapsed. Lastly, their leaders of fashion, and their orators, will correct her pronunciation, which, though here and there already more correct than her modern spelling, is yet in great need of correction.

And now, throwing off from me the mantle of prophecy, I will address myself to consider the revolutionary treatment called phonetic, with which our mother-tongue is, even during this dark nighttime of our attention to it, being threatened. Those dapper gentlemen who have taken to themselves the sweet name of phonists, are ready this very day with a high hand to set the machinery of our language right. They have an engine ready to be driven clean through it in parallel lines, giving squareness to its outside and light to its inside, and always cutting with an even edge. What a vast amount of time and trouble would these gentlemen save to us and our children! What though the machinery would, after it had passed under their hands, work not so well as it does now! What though every chance of its restoration would be carted away in the same reformation which gave it intelligibility to the Phonists! What though, by their thus letting light by gashes into the language, the words of which the language consisted would lose their vitality, and therefore their own luminousness! Should we not get

superficial order, broad regularity, and distinct classification of some sort or other into, throughout, and roundabout our mother-tongue, and get them there at a small expense of trouble? Even so. Let us, therefore, consider what these gentlemen propose to do. Firstly, they propose to add fifteen new letters to our alphabet; nor are they disposed to wait until we have found out and restored the right pronunciation of our existing letters. Then they propose, with the assistance of these new letters, to give to every one of our words a new spelling adapted to our present pronunciation, however depraved that pronunciation may chance to be; and it is a light matter with them that we should thus confound the confusion of our so-called grammar and of our dictionary, that we should marry into family likeness words which are in no way connected, and that we should divorce other words which mere mispronunciation at present keeps apart. They would have us take the 'gh' out of such words as 'might,' 'flight,' and 'bough;' nor heed they that though the absence of the aspirate in the pronunciation of these words has already ruined their sound, yet the retention of it in the spelling of them keeps it present in idea when the words are spoken, and thus the mind, being still conscious of it, still conceives the energy which it was intended that the words should express. They are bold men. But what is the pronunciation into which they propose to stamp our spelling? In immeasurably the greater number of cases our vowels are spoken either rightly or wrongly, as in 'pat,' 'pet,' 'pit,' 'pot,' and 'put,' or 'but.' We, however, pronounce these very vowels in what we call a lengthened form, as in 'hate,' 'Esau,' 'kite,' 'cote,' and

'repute,' the fact being that in that so-called lengthened form all except one of them are pronounced by us as diphthongs. The 'a' in 'hate' is the 'ei' of 'pet,' 'pit;' the 'i' of 'kite' is the 'ai' of 'pat,' 'pit;' the 'o' of 'cote' is the 'ou' of 'pot,' 'put;' and the 'u' of 'repute' is the 'iu' of 'pit,' 'put.' The 'e' of 'Esau' is indeed a long simple sound, but it is that of the 'i' in 'pit,' as in fact the 'au' of 'Esau' is the long simple sound of the 'o' in 'pot.' Now, it is proposed by the Phonists to name these diphthongal sounds vowel sounds, and to give to them, as to pure long vowel sounds, fresh and simple alphabetical characters. This method of removing untrue pronunciation from our language by chopping up our language to make it true to the untrue pronunciation, a method which is as ingenious as is that of separating tares from wheat in a field by putting the field into compartments and by then calling the tares, where they are in the minority, wheat, and the wheat, where it is in the minority, tares, they would pursue in every case. Let us, therefore, proceed in our survey of the manner in which we pronounce our vowels and consonants. We pronounce all our vowels, when they immediately precede 'r,' as the 'u' in 'cur;' thus, 'regulur,' 'Christophur,' 'furst,' 'wurst,' and 'burst.' We have no means of distinguishing by sound 'in fir,' 'in fur,' and 'infer.' Again, we often in pronunciation ignore the existence of the letter 'h,' and call a man uneducated when he does not know when to ignore it. If we pronounced 'h' always where it exists, we should not know how by pronunciation to distinguish 'heir' and 'hair,' for in these cases 'ei' and 'ai' are pure equivalents. Again, we

pronounce our 'ough' in four or five different ways. Our language is guttural; I for one think guttural sounds beautiful, rich, grand, forcible, and expressive; yet in order to lose these we make efforts which would be ridiculous, if they were not pitiable. We call 'Richard' 'Ritshurd;' we call 'Ich dien' 'Itch dien;' we call 'children' 'tshildren;' and 'church,' which is in Old English 'circ,' or 'cyric,' is called by us 'tshurtsh,' a sneezy sound which the Phonists doubtlessly ennoble with their highest title 'euphonious.' Again, as if our language were not hissing enough, we hiss out half our c's and call 'Cicero' 'Sissero,' and we smudge half our g's into j's. Again, we rate equivalents 'a' as in 'mate,' 'ai' as in 'ail,' 'ay' as in 'hay,' 'ao' as in 'gaol,' 'ea' as in great, 'ei' as in 'neigh,' and 'ey' as in 'they.' We rate equivalents 'æ' as in 'pæan,' 'ea' as in 'bereave,' 'ee' as in 'meet,' 'i' as in 'frize,' 'ei' as in 'receive,' 'ie' as in 'grieve,' 'œ' as in 'fœtus.' We rate equivalents 'o' as in 'no,' 'oa' as in 'coat,' 'oe' as in 'foe,' 'ou' as in 'soul,' 'ow' as in 'know,' and 'ough' as in 'dough.' We rate equivalents 'ay' as in 'ay! ay!' 'ei' as in 'height,' 'ey' as in 'eye,' 'i' as in 'bright,' 'y' as in 'fly,' 'uy' as in 'Cuyp,' and 'is' as in 'island.' We rate equivalents 'a' as in 'coward,' 'e' as in 'stern,' 'i' as in 'dirt,' 'o' as in 'come,' 'u' as in 'curly,' 'ea' as in 'early,' 're' as in 'sepulchre,' 'io' as in 'cushion,' 'oo' as in 'flood,' and 'ou' as in 'double.' We rate equivalents 'ew' as in 'few,' 'eo' as in 'feodal,' 'ue' as in 'hue,' 'u' as in 'tune,' and 'ui' as in 'suit.' We rate equivalents 'a' as in 'hare,' 'ai' as in 'fair,' 'ay' as in 'Ayr,' 'e' as in 'there,' 'ea' as in 'bear,' and 'ei' as in

'their.' Thus even these few instances show that sometimes all our vowels are pronounced exactly as some one of the rest is, and sometimes each one of them is pronounced exactly as all of the rest are. But I must not make those whom I am addressing seasick by passing them through the variations of our pronunciation and all its seesawings with our spelling. The confusion which I have described is sublime. It is like all the other portions of the ruin of our mother-tongue, chargeable to the utter contempt and recklessness of our men of learning for the last thousand years. Order, order is indeed a thing here to be devoutly prayed for, and it is promised to us with a vengeance—by the Phonists.

Now although the Phonists say that they would here carry order and distinctness through our mother-tongue, shall we allow them to do so in their own way? Shall we allow them to melt down, as they propose, all our words, and, regardlessly of the origin, connections, and tradition of each of these words, to remould them in the holes of false pronunciation into which they have accidentally drifted, instead of putting them back in their present forms into their right holes? Shall we allow them to sacrifice the sense of our language to its corrupted sound, the ever-varying expression of life, in its regular features, to a fixed regularity of death in the vacant and stolid look which those wounded features would carry after it had passed under their ruthless hands? Shall we allow them to drive a machine through the brain of our spelling, crushing it all down into the corruption of our pronunciation? I think not—no! Until English is more understood—and it might take more than a quarter of a century's study to

master it thoroughly—it would be as mischievous to give it up to be dealt with in radical changes by mere zealots as it would be to appoint philanthropic tinkers, tailors, and cobblers as the medical staff of St. Thomas's Hospital, or as it would be to allow a gang of navvies, anxious to be useful, to repair cheaply a broken chronometer for a ship about to sail for New Zealand. Having lived—if I may alter the figure of speech which I have been using—having lived so long and with such patient forbearance amidst the ruins of the grand and beautiful house of words into which our beloved language had been once erected, let us not now chip the broken pieces of its exquisite statues and pillars into brick shapes for the purpose of building with them a warehouse of plain square walls chequed with plain square windows. Rather let us leave to our children the honourable task of digging up carefully all those broken pieces from the neglect in which they now lie buried, and of putting reverently together such of them as can be rightly joined. Let us be contented with preparing our children with the necessary intelligence, means, and opportunity for rebuilding our old house in its old style. Let us leave whole to them the fragments with which they shall rebuild it. They will doubtlessly give merely the architect's and the statuary's refuse to be dealt with by the stonemason and the bricklayer.

Let us, however, so prepare our children at once, or it will be too late, for even whilst I write the young natives of Hindostan, who are studying our language, have been officially warned by no less an authority than the present wise and widely experienced Governor-

General of India, that if they would learn the English of the day they must not make Shakespeare their chief text-book. Can we complain of the warning? I point to it in silent sorrow and self-abasement. It has been called forth at the demand of truth and duty. Shakespeare himself lives, and will live. The undying sound of the voice of the great dramatist has nothing to fear from the drone of the gnats, whose hum is for the day rendering him inaudible. The Latin of Cicero has outlived that which outcried it in the times of the Lombards. The truth is that we are the dying ones. We are ourselves dying to Shakespeare as we have died to Chaucer, and as we shall soon die to Pope and Bunyan. Englishmen are growing, as Italians have grown, dead to the speech of their forefathers; and what is the dialect for the sake of which they are deadening themselves to that speech? a dialect in which such words as 'resurrection' take the place of such words as 'ærist,' or 'again-rising,' a language of mostly huge words, each a hollow phrase, a rumble of many syllables not understood, suggesting remembrance of one idea, like a long sentence addressed to a dog, and heard by him as a single word of command; or like this sentence from the mouth of a parrot, 'It is a sultry day, and I think that we shall have rain,' uttered as a remembered expression of what, at the approach of his mistress, he means to say 'Well met.' Of such languages not fit for thinking beings the sooner that the world is unloaded in exchange for the Greek of Thucydides the better. But we must not thus despair of being able to carry out in the most complete manner the great work of restoring our own grand English. This work will be done, and

it will be begun as I have described by ourselves in this generation. It will be begun at once, and it will be done thoroughly.

When by us and our children all this work shall have been done, and done thus well; when the present headlong downfall of our beautiful speech shall have been arrested; when many of its lost words shall, in consequence of an extension of education in it throughout the land, have been recovered; when Englishmen shall have learnt to be true to themselves, and shall have ceased to borrow the words of strangers; when all those good and exquisitely beautiful words which are now piled in darkness as, at best, curiosities within England's lumber-room of literature, up in the garret of time, each encased in the repelling dust and cobwebs of obsoleteness, shall have been acknowledged by Englishmen with pride as worthy to embellish the table-talk of their gilded halls; when all those children of Englishmen who are privileged to speak her honoured tongue shall have recovered for it its life and its wholeness, shall have won for it its true pronunciation and spelling, shall have formed its grammar and shall have reformed its dictionary and its literature—then, then that language, the fullest of energy, strength, and nerve, the tersest and simplest with which God's providence ever endowed one of the most manly races who ever trod this earth—a language meet for that race of workers whose strife for a thousand years has ever been with inertness and evil—a language meet for that race of warriors who for a thousand years have been permitted by God to hold with His strength the sword of His Word unsheathed from the scabbard

of the Hebrew and Greek Holy Scriptures, and have been so permitted to hold as theirs by that unsheathed sword the excelling purity of their faith—a language meet for that race of warriors who have in God's strength, and under His blessing, won by the sword of earthly war their freedom and large empire, as they have so won by the sword of earthly justice the peace and order under which they have won their wealth—a language whose every word is the beautiful body of the thought and deed which lives within it—that language will be worthy to be what we hope and think that by God's gracious favour it will hereafter be, the international language of the world.

APPENDICES.

APPENDIX I.

'LOCHLÊRE'S' LANGUAGE.

I DESIRE to make a brief allusion to my unfortunate poem of 'Lochlêre' with the purpose of shielding my essay from damage by it. I have not in the essay complained of the rejection of my poem; I have only complained that most undeservedly the question of language which was interwoven with it was put away in that rejection, or was at best not received to a full and earnest consideration. I freely admit, with reference to those old English words which I revived in 'Lochlêre,' that, in employing them not only wherever it was necessary for the purity of its diction to use them, but also wherever it was possible to use them for the display of old English, I overdid the work designed by me in my employment of them at all, which work was to set them off advantageously before my countrymen, and to recommend their future use. The fault which I have thus admitted, as well as other faults proper to the poetry itself of 'Lochlêre,' I hope to correct in a later edition. In the meantime, whilst I think that candid critics of the essay, to which this explanation is appended, may be perchance interested in my adventurous poem, albeit imperfect, I trust that, after this admission which I have now made, they will even to their own judgment as it sits on the bench of

criticism forbear to quote any unfortunate passage in the poem as evidence against the great cause which the essay advocates,—I also trust, however, that even in unfavourably criticising such an unfortunate passage they will remember that early English words, which are now uncouth to ourselves, would, if our children were at once taught them, be not uncouth to our grandchildren, and that it is possible that for *their* reading they could not be too often or too thickly inserted into poetry. Those crowded provincialisms which, in the poetry of Burns, are mere stumbling-blocks to us Southrons, are by the Scots prized as exquisitely carved beacons guiding them intelligibly along the path of thought. But how inferior are such provincialisms to that purer, and therefore plainer, English of our præ-Norman forefathers which I attempted to revive in 'Lochlêre.'

APPENDIX II.

THE QUESTION IN THE ESSAY.

THE question of the restoration of præ-Norman English words is, as I cannot too much persist in saying, a question of their intrinsic worth, and not a question of their couthness to the present generation of Englishmen. To those, however, of my readers who object to this statement of the question I present a list of Anglo-Latin and Anglo-Greek words, which, though living in our modern dictionaries, by reason of their couthness to a past generation of Englishmen, are, by reason of their lack of worth, dead in our present speech and uncouth to ourselves:—aberuncate, ablactate, ablaqueation, ablation, ablegate, abodement, abscission, absinthiated, absist, absonant, absterse, absume, accension, accompanable, accubation, acervation, acroamatical, aculeate, acuminated, adacted, addulse, ademption, adhibit, adiaphory, adscititious, advenient, adventine, adventive, adversable, adunation, aduncity, adunque, adure, adustible, affabrous, affuse, aggeneration, agitable, agnation, agnition, agnize, alexipharmick, alexiterick, algific, alible, alimonious, alkahest, alliciency, alligation, allision, allodial, alogy, amandation, amaritude, ambages, ambiloquous, amorist, amort, amphibology, amphibolous, ampliation, analeptick, ancientry, anfractuousness, anteriority, antre, apertion, apodictical, aposem, appose, appulse, aquose, araneous, aration, arbuscle, arefaction, arenose, arenaceous, argillacious, argute, armillary, arrivance, artuate, ascriptitious, asperate, assuasive, asterism, atramental, atrabilarian, austrine, avulsion, baroscope, biferous, bifidated, bombulation, breviat, brumal, bullition, cacochymy, cacophony, cacuminate, calefactory, calidity, caligation, caligenous, campestral, canicular, captation, cassate, catachrestical, cataclysm, cataphract, catenation, cautelous, cautionary,

cecity, centesimal, centuriator, cerulifick, chalcography, chirography, ciliary, cineritious, clausure, coecervate, coagment, coetaneous, cognation, colliquate, commentitious, compart, compellation, complot, concamerate, concinnity, confabulation, configure, conglaciate, connaturally, conquassation, consension, contabulate, contemperation, convictive, convive, coriaceous, crescive, crispation, cynanthropy, debellate, decollation, decrement, dedentition, defeature, deflagrability, dehortation, delapsed, delation, delete, deligation, deoppilate, denigrate, depilous, deprehend, deraign, desistive, desume, diaphanous, direption, discarnate, discous, dispassion, edulcoration, elide, elixation, elutriate, empassion, empyrosis, endemial, enodation, eruginous, esurine, etiology, exantlate, exceptious, exceptless, excuss, exenterate, exesion, exestuation, exuccous, exustion.

These words, found in Walker's Dictionary under the headings of its first five letters, and selected from amongst many other words like them, form a list which includes very few of such scientific terms as are little else than names. I do not like the look of the list. Englishmen some two or three hundred years ago would have liked it, yet it is now a mere register of the Uncouth and of the Dead; and, so, Englishmen of this day like and constantly utter ten thousand words such as are in that list, yet a list of these words, were it made, would be doomed to become a similar fatal register,—not because these words are at this day uncouth, but because they are worthless, and part of their worthlessness consists in their looseness. They are dead stocks fixed on the tree of language by rusty nails, whilst pure English words are, as I have said, boughs attached to it by living fibres and live securely fastened, although many of them lie buried under the rubble of centuries of oppression. The question of the restoration of English words is not to be begged out by an opponent of the restoration as a question of their couthness, but is to be fought out as a question of their worth.

Spottiswoode & Co., Printers, New-street Square, London.

AUGUST 1878.

GENERAL LISTS OF NEW WORKS

PUBLISHED BY

MESSRS. LONGMANS, GREEN & CO.

PATERNOSTER ROW, LONDON.

HISTORY, POLITICS, HISTORICAL MEMOIRS &c.

Armitage's Childhood of the English Nation. Fcp. 8vo. 2*s.* 6*d.*
Arnold's Lectures on Modern History. 8vo. 7*s.* 6*d.*
Buckle's History of Civilisation. 3 vols. crown 8vo. 24*s.*
Chesney's Indian Polity. 8vo. 21*s.*
— Waterloo Lectures. 8vo. 10*s.* 6*d.*
Digby's Famine Campaign in India. 2 vols. 8vo. 32*s.*
Epochs of Ancient History:—
Beesly's Gracchi, Marius, and Sulla, 2*s.* 6*d.*
Capes's Age of the Antonines, 2*s.* 6*d.*
— Early Roman Empire, 2*s.* 6*d.*
Cox's Athenian Empire, 2*s.* 6*d.*
— Greeks and Persians, 2*s.* 6*d.*
Curteis's Rise of the Macedonian Empire, 2*s.* 6*d.*
Ihne's Rome to its Capture by the Gauls, 2*s.* 6*d.*
Merivale's Roman Triumvirates, 2*s.* 6*d.*
Sankey's Spartan and Theban Supremacies, 2*s.* 6*d.*
Epochs of English History:—
Browning's Modern England, 1820–1875, 9*d.*
Cordery's Struggle against Absolute Monarchy, 1603–1688, 9*d.*
Creighton's (Mrs.) England a Continental Power, 1066–1216, 9*d.*
Creighton's (Rev. M.) Tudors and the Reformation, 1485–1603, 9*d.*
Rowley's Rise of the People, 1215–1485, 9*d.*
Rowley's Settlement of the Constitution, 1688–1778, 9*d.*
Tancock's England during the American & European Wars, 1778–1820, 9*d.*
York-Powell's Early England to the Conquest, 1*s.*
Epochs of Modern History:—
Church's Beginning of the Middle Ages, 2*s.* 6*d.*
Cox's Crusades, 2*s.* 6*d.*
Creighton's Age of Elizabeth, 2*s.* 6*d.*
Gairdner's Houses of Lancaster and York, 2*s.* 6*d.*
Gardiner's Puritan Revolution, 2*s.* 6*d.*
— Thirty Years' War, 2*s.* 6*d.*
Hale's Fall of the Stuarts, 2*s.* 6*d.*
Johnson's Normans in Europe, 2*s.* 6*d.*

Epochs of Modern History—*continued.*

Ludlow's War of American Independence, 2*s.* 6*d.*
Morris's Age of Queen Anne, 2*s.* 6*d.*
Seebohm's Protestant Revolution, 2*s.* 6*d.*
Stubbs's Early Plantagenets, 2*s.* 6*d.*
Warburton's Edward III., 2*s.* 6*d.*

Froude's English in Ireland in the 18th Century. 3 vols. 8vo. 48*s.*
— History of England. 12 vols. 8vo. £8. 18*s.* 12 vols. crown 8vo. 72*s.*
Gairdner's Richard III. and Perkin Warbeck. Crown 8vo. 10*s.* 6*d.*
Gardiner's England under Buckingham and Charles I., 1624–1628. 2 vols. 8vo. 24*s.*
— Personal Government of Charles I., 1628–1637. 2 vols. 8vo. 24*s.*
Greville's Journal of the Reigns of George IV. & William IV. 3 vols. 8vo. 36*s.*
Howorth's History of the Mongols. Vol. I. Royal 8vo. 28*s.*
Ihne's History of Rome. 3 vols. 8vo. 45*s.*
Lecky's History of England. Vols. I. & II., 1700-1760. 8vo. 36*s.*
— — — European Morals. 2 vols. crown 8vo. 16*s.*
— Spirit of Rationalism in Europe. 2 vols. crown 8vo. 16*s.*
Lewes's History of Philosophy. 2 vols. 8vo. 32*s.*
Longman's Lectures on the History of England. 8vo. 15*s.*
— Life and Times of Edward III. 2 vols. 8vo. 28*s.*
Macaulay's Complete Works. 8 vols. 8vo. £5. 5*s.*
— History of England:—

Student's Edition. 2 vols. cr. 8vo. 12*s.*	Cabinet Edition. 8 vols. post 8vo. 48*s.*
People's Edition. 4 vols. cr. 8vo. 16*s.*	Library Edition. 5 vols. 8vo. £4.

Macaulay's Critical and Historical Essays. Cheap Edition. Crown 8vo. 3*s.* 6*d.*

Cabinet Edition. 4 vols. post 8vo. 24*s.*	Library Edition. 3 vols. 8vo. 36*s.*
People's Edition. 2 vols. cr. 8vo. 8*s.*	Student's Edition. 1 vol. cr. 8vo. 6*s.*

May's Constitutional History of England. 3 vols. crown 8vo. 18*s.*
— Democracy in Europe. 2 vols. 8vo. 32*s.*
Merivale's Fall of the Roman Republic. 12mo. 7*s.* 6*d.*
— General History of Rome, B.C. 753—A.D. 476. Crown 8vo. 7*s.* 6d.
— History of the Romans under the Empire. 8 vols. post 8vo. 48*s.*
Prothero's Life of Simon de Montfort. Crown 8vo. 9*s.*
Rawlinson's Seventh Great Oriental Monarchy—The Sassanians. 8vo. 28*s.*
— Sixth Oriental Monarchy—Parthia. 8vo. 16*s.*
Seebohm's Oxford Reformers—Colet, Erasmus, & More. 8vo. 14*s.*
Sewell's Popular History of France. Crown 8vo. 7*s.* 6*d.*
Short's History of the Church of England. Crown 8vo. 7*s.* 6*d.*
Smith's Carthage and the Carthaginians. Crown 8vo. 10*s.* 6*d.*
Taylor's Manual of the History of India. Crown 8vo. 7*s.* 6*d.*
Todd's Parliamentary Government in England. 2 vols. 8vo. 37*s.*
Trench's Realities of Irish Life. Crown 8vo. 2*s.* 6*d.*
Walpole's History of England. Vols. I. & II. 8vo. (*In October.*)

BIOGRAPHICAL WORKS.

Burke's Vicissitudes of Families. 2 vols. crown 8vo. 21*s.*
Cates's Dictionary of General Biography. Medium 8vo. 25*s.*
Gleig's Life of the Duke of Wellington. Crown 8vo. 6*s.*

Jerrold's Life of Napoleon III. Vols. I. to III. 8vo. price 18*s.* each.
Jones's Life of Admiral Frobisher. Crown 8vo. 6*s.*
Lecky's Leaders of Public Opinion in Ireland. Crown 8vo. 7*s.* 6*d.*
Life (The) of Sir William Fairbairn. Crown 8vo. 2*s.* 6*d.*
Life (The) of Bishop Frampton. Crown 8vo. 10*s.* 6*d.*
Life (The) and Letters of Lord Macaulay. By his Nephew, G. Otto Trevelyan, M.P. Cabinet Edition, 2 vols. post 8vo. 12*s.* Library Edition, 2 vols. 8vo. 36*s.*
Maguire's Pope Pius IX. Crown 8vo. 6*s.* Post 8vo. 2*s.* 6*d.*
Marshman's Memoirs of Havelock. Crown 8vo. 3*s.* 6*d.*
Memorials of Charlotte Williams-Wynn. Crown 8vo. 10*s.* 6*d.*
Mendelssohn's Letters. Translated by Lady Wallace. 2 vols. cr. 8vo. 5*s.* each.
Mill's (John Stuart) Autobiography. 8vo. 7*s.* 6*d.*
Newman's Apologia pro Vita Sua. Crown 8vo. 6*s.*
Nohl's Life of Mozart. Translated by Lady Wallace. 2 vols. crown 8vo. 21*s.*
Pattison's Life of Casaubon. 8vo. 18*s.*
Spedding's Letters and Life of Francis Bacon. 7 vols. 8vo. £4. 4*s.*
Stephen's Essays in Ecclesiastical Biography. Crown 8vo. 7*s.* 6*d.*
Stigand's Life, Works, &c. of Heinrich Heine. 2 vols. 8vo. 28*s.*
Zimmern's Life and Philosophy of Schopenhauer. Post 8vo. 7*s.* 6*d.*
— — — Works of Lessing. Crown 8vo. 10*s.* 6*d.*

CRITICISM, PHILOSOPHY, POLITY &c.

Amos's View of the Science of Jurisprudence. 8vo. 18*s.*
— Primer of the English Constitution. Crown 8vo. 6*s.*
Arnold's Manual of English Literature. Crown 8vo. 7*s.* 6*d.*
Bacon's Essays, with Annotations by Whately. 8vo. 10*s.* 6*d.*
— Works, edited by Spedding. 7 vols. 8vo. 73*s.* 6*d.*
Bain's Logic, Deductive and Inductive. Crown 8vo. 10*s.* 6*d.*
PART I. Deduction, 4*s.* | PART II. Induction, 6*s.* 6*d.*
Blackley's German and English Dictionary. Post 8vo. 7*s.* 6*d.*
Bolland & Lang's Aristotle's Politics. Crown 8vo. 7*s.* 6*d.*
Bullinger's Lexicon and Concordance to the New Testament. Medium 8vo. 30*s.*
Comte's System of Positive Polity, or Treatise upon Sociology, translated:—
VOL. I. General View of Positivism and its Introductory Principles. 8vo. 21*s.*
VOL. II. Social Statics, or the Abstract Laws of Human Order. 14*s.*
VOL. III. Social Dynamics, or General Laws of Human Progress. 21*s.*
VOL. IV. Theory of the Future of Man; with Early Essays. 24*s.*
Congreve's Politics of Aristotle; Greek Text, English Notes. 8vo. 18*s.*
Contanseau's Practical French & English Dictionary. Post 8vo. 7*s.* 6*d.*
— Pocket French and English Dictionary. Square 18mo. 3*s.* 6*d.*
Dowell's Sketch of Taxes in England. VOL. I. to 1642. 8vo. 10*s.* 6*d.*
Farrar's Language and Languages. Crown 8vo. 6*s.*
Grant's Ethics of Aristotle, Greek Text, English Notes. 2 vols. 8vo. 32*s.*
Hodgson's Philosophy of Reflection. 2 vols. 8vo. 21*s.*
Kalisch's Historical and Critical Commentary on the Old Testament; with a New Translation. Vol. I. *Genesis*, 8vo. 18*s.* or adapted for the General Reader, 12*s.* Vol. II. *Exodus*, 15*s.* or adapted for the General Reader, 12*s.* Vol. III. *Leviticus*, Part I. 15*s.* or adapted for the General Reader, 8*s.* Vol. IV. *Leviticus*, Part II. 15*s.* or adapted for the General Reader, 8*s.*

Latham's Handbook of the English Language. Crown 8vo. 6*s.*
— English Dictionary. 1 vol. medium 8vo. 24*s.* 4 vols. 4to. £7.
Lewis on Authority in Matters of Opinion. 8vo. 14*s.*
Liddell & Scott's Greek-English Lexicon. Crown 4to. 36*s.*
— — — Abridged Greek-English Lexicon. Square 12mo. 7*s.* 6*d.*
Longman's Pocket German and English Dictionary. 18mo. 5*s.*
Macaulay's Speeches corrected by Himself. Crown 8vo. 3*s.* 6*d.*
Macleod's Economical Philosophy. Vol. I. 8vo. 15*s.* Vol. II. Part I. 12*s.*
Mill on Representative Government. Crown 8vo. 2*s.*
— — Liberty. Post 8vo. 7*s.* 6*d.* Crown 8vo. 1*s.* 4*d.*
Mill's Dissertations and Discussions. 4 vols. 8vo. 46*s.* 6*d.*
— Essays on Unsettled Questions of Political Economy. 8vo. 6*s.* 6*d.*
— Examination of Hamilton's Philosophy. 8vo. 16*s.*
— Logic, Ratiocinative and Inductive. 2 vols. 8vo. 25*s.*
— Phenomena of the Human Mind. 2 vols. 8vo. 28*s.*
— Principles of Political Economy. 2 vols. 8vo. 30*s.* 1 vol. cr. 8vo. 5*s.*
— Utilitarianism. 8vo. 5*s.*
Müller's (Max) Lectures on the Science of Language. 2 vols. crown 8vo. 16*s.*
Rich's Dictionary of Roman and Greek Antiquities. Crown 8vo. 7*s.* 6*d.*
Roget's Thesaurus of English Words and Phrases. Crown 8vo. 10*s.* 6*d.*
Sandars's Institutes of Justinian, with English Notes. 8vo. 18*s.*
Swinbourne's Picture Logic. Post 8vo. 5*s.*
Thomson's Outline of Necessary Laws of Thought. Crown 8vo. 6*s.*
Tocqueville's Democracy in America, translated by Reeve. 2 vols. crown 8vo. 16*s.*
Twiss's Law of Nations, 8vo. in Time of Peace, 12*s.* in Time of War, 21*s.*
Whately's Elements of Logic. 8vo. 10*s.* 6*d.* Crown 8vo. 4*s.* 6*d.*
— — — Rhetoric. 8vo. 10*s.* 6*d.* Crown 8vo. 4*s.* 6*d.*
— English Synonymes. Fcp. 8vo. 3*s.*
White & Riddle's Large Latin-English Dictionary. 4to. 28*s.*
White's College Latin-English Dictionary. Medium 8vo. 15*s.*
— Junior Student's Complete Latin-English and English-Latin Dictionary. Square 12mo. 12*s.*

Separately { The English-Latin Dictionary, 5*s.* 6*d.*
The Latin-English Dictionary, 7*s.* 6*d.*

White's Middle-Class Latin-English Dictionary. Fcp. 8vo. 3*s.*
Williams's Nicomachean Ethics of Aristotle translated. Crown 8vo. 7*s.* 6*d*
Yonge's Abridged English-Greek Lexicon. Square 12mo. 8*s.* 6*d.*
— Large English-Greek Lexicon. 4to. 21*s.*
Zeller's Socrates and the Socratic Schools. Crown 8vo. 10*s.* 6*d.*
— Stoics, Epicureans, and Sceptics. Crown 8vo. 14*s.*
— Plato and the Older Academy. Crown 8vo. 18*s.*

MISCELLANEOUS WORKS & POPULAR METAPHYSICS.

Arnold's (Dr. Thomas) Miscellaneous Works. 8vo. 7*s.* 6*d.*
Bain's Emotions and the Will. 8vo. 15*s.*
— Mental and Moral Science. Crown 8vo. 10*s.* 6*d.* Or separately: Part I. Mental Science, 6*s.* 6*d.* Part II. Moral Science, 4*s.* 6*d.*
— Senses and the Intellect. 8vo. 15*s.*

Buckle's Miscellaneous and Posthumous Works. 3 vols. 8vo. 52*s.* 6*d.*
Carpenter on Mesmerism, Spiritualism, &c. Crown 8vo. 5*s.*
Conington's Miscellaneous Writings. 2 vols. 8vo. 28*s.*
Froude's Short Studies on Great Subjects. 3 vols. crown 8vo. 18*s.*
German Home Life; reprinted from *Fraser's Magazine*. Crown 8vo. 6*s.*
Hume's Essays, edited by Greene & Grose. 2 vols. 8vo. 28*s.*
— Treatise of Human Nature, edited by Green & Grose. 2 vols. 8vo. 28*s.*
Macaulay's Miscellaneous Writings. 2 vols. 8vo. 21*s.* 1 vol. crown 8vo. 4*s.* 6*d.*
— Writings and Speeches. Crown 8vo. 6*s.*
Mill's Analysis of the Phenomena of the Human Mind. 2 vols. 8vo. 28*s.*
— Subjection of Women. Crown 8vo. 6*s.*
Müller's (Max) Chips from a German Workshop. 4 vols. 8vo. 58*s.*
Mullinger's Schools of Charles the Great. 8vo. 7*s.* 6*d.*
Owen's Evenings with the Skeptics. Crown 8vo. [*Just ready.*
Rogers's Defence of the Eclipse of Faith Fcp. 8vo. 3*s.* 6*d.*
— Eclipse of Faith. Fcp. 8vo. 5*s.*
Selections from the Writings of Lord Macaulay. Crown 8vo. 6*s.*
Sydney Smith's Miscellaneous Works. Crown 8vo. 6*s.*
The Essays and Contributions of A. K. H. B. Crown 8vo.

Autumn Holidays of a Country Parson. 3*s.* 6*d.*
Changed Aspects of Unchanged Truths. 3*s.* 6*d.*
Common-place Philosopher in Town and Country. 3*s.* 6*d.*
Counsel and Comfort spoken from a City Pulpit. 3*s.* 6*d.*
Critical Essays of a Country Parson. 3*s.* 6*d.*
Graver Thoughts of a Country Parson. Three Series, 3*s.* 6*d.* each.
Landscapes, Churches, and Moralities. 3*s.* 6*d.*
Leisure Hours in Town. 3*s.* 6*d.*
Lessons of Middle Age. 3*s.* 6*d.*
Present-day Thoughts. 3*s.* 6*d.*
Recreations of a Country Parson. Three Series, 3*s.* 6*d.* each.
Seaside Musings on Sundays and Week-Days. 3*s.* 6*d.*
Sunday Afternoons in the Parish Church of a University City. 3*s.* 6*d.*

Wit and Wisdom of the Rev. Sydney Smith. 16mo. 3*s.* 6*d.*

ASTRONOMY, METEOROLOGY, POPULAR GEOGRAPHY &c.

Dove's Law of Storms, translated by Scott. 8vo. 10*s.* 6*d.*
Hartley's Air and its Relations to Life. Small 8vo. 6*s.*
Herschel's Outlines of Astronomy. Square crown 8vo. 12*s.*
Keith Johnston's Dictionary of Geography, or Gazetter. 8vo. 42*s.*
Nelson's Work on the Moon. Medium 8vo. 31*s.* 6*d.*
Proctor's Essays on Astronomy. 8vo. 12*s.*
— Larger Star Atlas. Folio, 15*s.* or Maps only, 12*s.* 6*d.*
— Moon. Crown 8vo. 10*s.* 6*d.*
— New Star Atlas. Crown 8vo. 5*s.*
— Orbs Around Us. Crown 8vo. 7*s.* 6*d.*
— Other Worlds than Ours. Crown 8vo. 10*s.* 6*d.*
— Saturn and its System. 8vo. 14*s.*
— Sun. Crown 8vo. 14*s.*
— Transits of Venus, Past and Coming. Crown 8vo. 8*s.* 6*d.*
— Treatise on the Cycloid and Cycloidal Curves. Crown 8vo. 10*s.* 6*d.*

Proctor's Universe of Stars. 8vo. 10*s.* 6*d.*
Schellen's Spectrum Analysis. 8vo. 28*s.*
Smith's Air and Rain. 8vo. 24*s.*
The Public Schools Atlas of Ancient Geography. Imperial 8vo. 7*s.* 6d.
— — — Atlas of Modern Geography. Imperial 8vo. 5*s.*
Webb's Celestial Objects for Common Telescopes. New Edition in the press.

NATURAL HISTORY & POPULAR SCIENCE.

Arnott's Elements of Physics or Natural Philosophy. Crown 8vo. 12*s.* 6*d.*
Brande's Dictionary of Science, Literature, and Art. 3 vols. medium 8vo. 63*s.*
Decaisne and Le Maout's General System of Botany. Imperial 8vo. 31*s.* 6*d.*
Evans's Ancient Stone Implements of Great Britain. 8vo. 28*s.*
Ganot's Elementary Treatise on Physics, by Atkinson. Large crown 8vo. 15*s.*
— Natural Philosophy, by Atkinson. Crown 8vo. 7*s.* 6*d.*
Gore's Art of Scientific Discovery. Crown 8vo. [*In the press.*
Grove's Correlation of Physical Forces. 8vo. 15*s.*
Hartwig's Aerial World. 8vo. 10*s.* 6*d.*
— Polar World. 8vo. 10*s.* 6*d.*
— Sea and its Living Wonders. 8vo. 10*s.* 6*d.*
— Subterranean World. 8vo. 10*s.* 6*d.*
— Tropical World. 8vo. 10*s.* 6*d.*
Haughton's Principles of Animal Mechanics. 8vo. 21*s.*
Heer's Primæval World of Switzerland. 2 vols. 8vo. 28*s.*
Helmholtz's Lectures on Scientific Subjects. 8vo. 12*s.* 6*d.*
Helmholtz on the Sensations of Tone, by Ellis. 8vo. 36*s.*
Hemsley's Handbook of Trees, Shrubs, & Herbaceous Plants. Medium 8vo. 12*s.*
Hullah's Lectures on the History of Modern Music. 8vo. 8*s.* 6*d.*
— Transition Period of Musical History. 8vo. 10*s.* 6*d.*
Keller's Lake Dwellings of Switzerland, by Lee. 2 vols. royal 8vo. 42*s.*
Kirby and Spence's Introduction to Entomology. Crown 8vo. 5*s.*
Lloyd's Treatise on Magnetism. 8vo. 10*s.* 6*d.*
— — on the Wave-Theory of Light. 8vo. 10*s.* 6*d.*
Loudon's Encyclopædia of Plants. 8vo. 42*s.*
Lubbock on the Origin of Civilisation & Primitive Condition of Man. 8vo. 18*s.*
Nicols' Puzzle of Life. Crown 8vo. 3*s.* 6*d.*
Owen's Comparative Anatomy and Physiology of the Vertebrate Animals. 3 vols. 8vo. 73*s.* 6*d.*
Proctor's Light Science for Leisure Hours. 2 vols. crown 8vo. 7*s.* 6*d.* each.
Rivers's Rose Amateur's Guide. Fcp. 8vo. 4*s.* 6*d.*
Stanley's Familiar History of Birds. Fcp. 8vo. 3*s.* 6*d.*
Text-Books of Science, Mechanical and Physical.
Abney's Photography, small 8vo. 3*s.* 6*d.*
Anderson's Strength of Materials, 3*s.* 6*d.*
Armstrong's Organic Chemistry, 3*s.* 6*d.*
Barry's Railway Appliances, 3*s.* 6*d.*
Bloxam's Metals, 3*s.* 6*d.*
Goodeve's Elements of Mechanism, 3*s.* 6*d.*
— Principles of Mechanics, 3*s.* 6*d.*
Gore's Electro-Metallurgy, 6*s.*
Griffin's Algebra and Trigonometry, 3*s.* 6*d.*

Text-Books of Science—*continued.*

Jenkin's Electricity and Magnetism, 3*s.* 6*d.*
Maxwell's Theory of Heat, 3*s.* 6*d.*
Merrifield's Technical Arithmetic and Mensuration, 3*s.* 6*d.*
Miller's Inorganic Chemistry, 3*s.* 6*d.*
Preece & Sivewright's Telegraphy, 3*s.* 6*d.*
Shelley's Workshop Appliances, 3*s.* 6*d.*
Thomé's Structural and Physiological Botany, 6*s.*
Thorpe's Quantitative Chemical Analysis, 4*s.* 6*d.*
Thorpe & Muir's Qualitative Analysis, 3*s.* 6*d.*
Tilden's Chemical Philosophy, 3*s.* 6*d.*
Unwin's Machine Design, 3*s.* 6*d.*
Watson's Plane and Solid Geometry, 3*s.* 6*d.*

Tyndall on Sound. Crown 8vo. 10*s.* 6*d.*
— Contributions to Molecular Physics. 8vo. 16*s.*
— Fragments of Science. Crown 8vo.
— Heat a Mode of Motion. Crown 8vo.
— Lectures on Electrical Phenomena. Crown 8vo. 1*s.* sewed, 1*s.* 6*d.* cloth.
— Lectures on Light. Crown 8vo. 1*s.* sewed, 1*s.* 6*d.* cloth.
— Lectures on Light delivered in America. Crown 8vo. 7*s.* 6*d.*
— Lessons in Electricity. Crown 8vo. 2*s.* 6*d.*

Von Cotta on Rocks, by Lawrence. Post 8vo. 14*s.*
Woodward's Geology of England and Wales. Crown 8vo. 14*s.*
Wood's Bible Animals. With 112 Vignettes. 8vo. 14*s.*
— Homes Without Hands. 8vo. 14*s.*
— Insects Abroad. 8vo. 14*s.*
— Insects at Home. With 700 Illustrations. 8vo. 14*s.*
— Out of Doors, or Articles on Natural History. Crown 8vo. 7*s.* 6*d.*
— Strange Dwellings. With 60 Woodcuts. Crown 8vo. 7*s.* 6*d.*

CHEMISTRY & PHYSIOLOGY.

Auerbach's Anthracen, translated by W. Crookes, F.R.S. 8vo. 12*s.*
Buckton's Health in the House; Lectures on Elementary Physiology. Fcp. 8vo. 2*s.*
Crookes's Handbook of Dyeing and Calico Printing. 8vo. 42*s.*
— Select Methods in Chemical Analysis. Crown 8vo. 12*s.* 6*d.*
Kingzett's Animal Chemistry. 8vo. [*In the press.*
— History, Products and Processes of the Alkali Trade. 8vo. 12*s.*
Miller's Elements of Chemistry, Theoretical and Practical. 3 vols. 8vo. Part I. Chemical Physics, 16*s.* Part II. Inorganic Chemistry, 24*s.* Part III. Organic Chemistry, New Edition in the press.
Watts's Dictionary of Chemistry. 7 vols. medium 8vo. £10. 16*s.* 6*d.*

THE FINE ARTS & ILLUSTRATED EDITIONS.

Doyle's Fairyland; Pictures from the Elf-World. Folio, 15*s.*
Jameson's Sacred and Legendary Art. 6 vols. square crown 8vo.
Legends of the Madonna. 1 vol. 21*s.*
— — — Monastic Orders. 1 vol. 21*s.*
— — — Saints and Martyrs. 2 vols. 31*s.* 6*d.*
— — — Saviour. Completed by Lady Eastlake. 2 vols. 42*s.*

Longman's Three Cathedrals Dedicated to St. Paul. Square crown 8vo. 21*s.*
Macaulay's Lays of Ancient Rome. With 90 Illustrations. Fcp. 4to. 21*s.*
Macfarren's Lectures on Harmony. 8vo. 12*s.*
Miniature Edition of Macaulay's Lays of Ancient Rome. Imp. 16mo. 10*s.* 6*d.*
Moore's Irish Melodies. With 161 Plates by D. Maclise, R.A. Super-royal 8vo. 21*s.*
— Lalla Rookh. Tenniel's Edition. With 68 Illustrations. Fcp. 4to. 21*s.*
Redgrave's Dictionary of Artists of the English School. 8vo. 16*s.*

THE USEFUL ARTS, MANUFACTURES &c.

Bourne's Catechism of the Steam Engine. Fcp. 8vo. 6*s.*
— Handbook of the Steam Engine. Fcp. 8vo. 9*s.*
— Recent Improvements in the Steam Engine. Fcp. 8vo. 6*s.*
— Treatise on the Steam Engine. 4to. 42*s.*
Cresy's Encyclopædia of Civil Engineering. 8vo. 42*s.*
Culley's Handbook of Practical Telegraphy. 8vo. 16*s.*
Eastlake's Household Taste in Furniture, &c. Square crown 8vo. 14*s.*
Fairbairn's Useful Information for Engineers. 3 vols. crown 8vo. 31*s.* 6*d.*
— Applications of Cast and Wrought Iron. 8vo. 16*s.*
Gwilt's Encyclopædia of Architecture. 8vo. 52*s.* 6*d.*
Hobson's Amateur Mechanics Practical Handbook. Crown 8vo. 2*s.* 6*d.*
Hoskold's Engineer's Valuing Assistant. 8vo. 31*s.* 6*d.*
Kerl's Metallurgy, adapted by Crookes and Röhrig. 3 vols. 8vo. £4. 19*s.*
Loudon's Encyclopædia of Agriculture. 8vo. 21*s.*
— — — Gardening. 8vo. 21*s.*
Mitchell's Manual of Practical Assaying. 8vo. 31*s.* 6*d.*
Northcott's Lathes and Turning. 8vo. 18*s.*
Payen's Industrial Chemistry, translated from Stohmann and Engler's German Edition, by Dr. J. D. Barry. Edited by B. H. Paul, Ph.D. 8vo. 42*s.*
Stoney's Theory of Strains in Girders. Roy. 8vo. 36*s.*
Ure's Dictionary of Arts, Manufactures, & Mines. 4 vols. medium 8vo. £7. 7*s.*

RELIGIOUS & MORAL WORKS.

Arnold's (Rev. Dr. Thomas) Sermons. 6 vols. crown 8vo. 5*s.* each.
Bishop Jeremy Taylor's Entire Works. With Life by Bishop Heber. Edited by the Rev. C. P. Eden. 10 vols. 8vo. £5. 5*s.*
Boultbee's Commentary on the 39 Articles. Crown 8vo. 6*s.*
Browne's (Bishop) Exposition of the 39 Articles. 8vo. 16*s.*
Colenso on the Pentateuch and Book of Joshua. Crown 8vo. 6*s.*
Colenso's Lectures on the Pentateuch and the Moabite Stone. 8vo. 12*s.*
Conybeare & Howson's Life and Letters of St. Paul :—
Library Edition, with all the Original Illustrations, Maps, Landscapes on Steel, Woodcuts, &c. 2 vols. 4to. 42*s.*
Intermediate Edition, with a Selection of Maps, Plates, and Woodcuts. 2 vols. square crown 8vo. 21*s.*
Student's Edition, revised and condensed, with 46 Illustrations and Maps. 1 vol. crown 8vo. 9*s.*
D'Aubigné's Reformation in Europe in the Time of Calvin. 8 vols. 8vo. £6. 12*s.*
Drummond's Jewish Messiah. 8vo. 15*s.*

Ellicott's (Bishop) Commentary on St. Paul's Epistles. 8vo. Galatians, 8*s.* 6*d.* Ephesians, 8*s.* 6*d.* Pastoral Epistles, 10*s.* 6*d.* Philippians, Colossians, and Philemon, 10*s.* 6*d.* Thessalonians, 7*s.* 6*d.*

Ellicott's Lectures on the Life of our Lord. 8vo. 12*s.*

Ewald's History of Israel, translated by Carpenter. 5 vols. 8vo. 63*s.*

— Antiquities of Israel, translated by Solly. 8vo. 12*s.* 6*d.*

Goldziher's Mythology among the Hebrews. 8vo. 16*s.*

Jukes's Types of Genesis. Crown 8vo. 7*s.* 6*d.*

— Second Death and the Restitution of all Things. Crown 8vo. 3*s.* 6*d.*

Kalisch's Bible Studies. PART I. the Prophecies of Balaam. 8vo. 10*s.* 6*d.*

— — — PART II. the Book of Jonah. 8vo. 10*s.* 6*d.*

Keith's Evidence of the Truth of the Christian Religion derived from the Fulfilment of Prophecy. Square 8vo. 12*s.* 6*d.* Post 8vo. 6*s.*

Kuenen on the Prophets and Prophecy in Israel. 8vo. 21*s.*

Lyra Germanica. Hymns translated by Miss Winkworth. Fcp. 8vo. 5*s.*

Manning's Temporal Mission of the Holy Ghost. 8vo. 8*s.* 6*d.*

Martineau's Endeavours after the Christian Life. Crown 8vo. 7*s.* 6*d.*

— Hymns of Praise and Prayer. Crown 8vo. 4*s.* 6*d.* 32mo. 1*s.* 6*d.*

— Sermons; Hours of Thought on Sacred Things. Crown 8vo. 7*s.* 6*d.*

Mill's Three Essays on Religion. 8vo. 10*s.* 6*d.*

Monsell's Spiritual Songs for Sundays and Holidays. Fcp. 8vo. 5*s.* 18mo. 2*s.*

Müller's (Max) Lectures on the Science of Religion. Crown 8vo. 10*s.* 6*d.*

O'Conor's New Testament Commentaries. Crown 8vo. Epistle to the Romans, 3*s.* 6*d.* Epistle to the Hebrews, 4*s.* 6*d.* St. John's Gospel, 10*s.* 6*d.*

One Hundred Holy Songs, &c. Square fcp. 8vo. 2*s.* 6*d.*

Passing Thoughts on Religion. By Miss Sewell. Fcp. 8vo. 3*s.* 6*d.*

Sewell's (Miss) Preparation for the Holy Communion. 32mo. 3*s.*

Shipley's Ritual of the Altar. Imperial 8vo. 42*s.*

Supernatural Religion. 3 vols. 8vo. 38*s.*

Thoughts for the Age. By Miss Sewell. Fcp. 8vo. 3*s.* 6*d.*

Vaughan's Trident, Crescent, and Cross; the Religious History of India. 8vo. 9*s.* 6*d.*

Whately's Lessons on the Christian Evidences. 18mo. 6*d.*

White's Four Gospels in Greek, with Greek-English Lexicon. 32mo. 5*s.*

TRAVELS, VOYAGES &c.

Ball's Alpine Guide. 3 vols. post 8vo. with Maps and Illustrations:—I. Western Alps, 6*s.* 6*d.* II. Central Alps, 7*s.* 6*d.* III. Eastern Alps, 10*s.* 6*d.* Or in Ten Parts, 2*s.* 6*d.* each.

Ball on Alpine Travelling, and on the Geology of the Alps, 1*s.* Each of the Three Volumes of the *Alpine Guide* may be had with this Introduction prefixed, price 1*s.* extra.

Baker's Rifle and the Hound in Ceylon. Crown 8vo. 7*s.* 6*d.*

— Eight Years in Ceylon. Crown 8vo. 7*s.* 6*d.*

Brassey's Voyage in the Yacht 'Sunbeam.' 8vo. 21*s.*

Edwards's (A. B.) Thousand Miles up the Nile. Imperial 8vo. 42*s.*

Edwards's (M. B.) Year in Western France. Crown 8vo. 10*s.* 6*d.*

Evans's Through Bosnia and Herzegovina during the Insurrection. 8vo. 18*s.*

— Illyrian Letters. Post 8vo. 7*s.* 6*d.*

Grohman's Tyrol and the Tyrolese. Crown 8vo. 6*s.*

Hinchliff's Over the Sea and Far Away. Medium 8vo. 21*s.*

Indian Alps (The). By a Lady Pioneer. Imperial 8vo. 42*s.*

Lefroy's Discovery and Early Settlement of the Bermuda Islands. Vol. I. Royal 8vo. 30*s.*

Noble's Cape and South Africa. Fcp. 8vo. 3*s.* 6*d.*

Packe's Guide to the Pyrenees, for Mountaineers. Crown 8vo. 7*s.* 6*d.*

The Alpine Club Map of Switzerland. In four sheets. 42*s.*

Wood's Discoveries at Ephesus. Imperial 8vo. 63*s.*

WORKS OF FICTION.

Becker's Charicles; Private Life among the Ancient Greeks. Post 8vo. 7*s.* 6*d.*

— Gallus; Roman Scenes of the Time of Augustus. Post 8vo. 7*s.* 6*d.*

Cabinet Edition of Stories and Tales by Miss Sewell:—

Amy Herbert, 2*s.* 6*d.*
Cleve Hall, 2*s.* 6*d.*
The Earl's Daughter, 2*s.* 6*d.*
Experience of Life, 2*s.* 6*d.*
Gertrude, 2*s.* 6*d.*
Ivors, 2*s.* 6*d.*
Katharine Ashton, 2*s.* 6*d.*
Laneton Parsonage, 3*s.* 6*d.*
Margaret Percival, 3*s.* 6*d.*
Ursula, 3*s.* 6*d.*

Novels and Tales by the Right Hon. the Earl of Beaconsfield. Cabinet Edition, complete in Ten Volumes, crown 8vo. price £3.

Lothair, 6*s.*
Coningsby, 6*s.*
Sybil, 6*s.*
Tancred, 6*s.*
Venetia, 6*s.*
Henrietta Temple, 6*s.*
Contarini Fleming, 6*s.*
Alroy, Ixion, &c. 6*s.*
The Young Duke, &c. 6*s.*
Vivian Grey, 6*s.*

The Atelier du Lys; or, an Art Student in the Reign of Terror. By the Author of 'Mademoiselle Mori.' Crown 8vo. 6*s.*

The Modern Novelist's Library. Each Work in crown 8vo. A Single Volume, complete in itself, price 2*s.* boards, or 2*s.* 6*d.* cloth:—

By Lord Beaconsfield.
Lothair.
Coningsby.
Sybil.
Tancred.
Venetia.
Henrietta Temple.
Contarini Fleming.
Alroy, Ixion, &c.
The Young Duke, &c.
Vivian Grey.

By Anthony Trollope.
Barchester Towers.
The Warden.

By the Author of 'the Rose Garden.'
Unawares.

By Major Whyte-Melville.
Digby Grand.
General Bounce.
Kate Coventry.
The Gladiators.
Good for Nothing.
Holmby House.
The Interpreter.
The Queen's Maries.

By the Author of 'the Atelier du Lys.'
Mademoiselle Mori.

By Various Writers.
Atherstone Priory.
The Burgomaster's Family.
Elsa and her Vulture.
The Six Sisters of the Valley.

Lord Beaconsfield's Novels and Tales. 10 vols. cloth extra, gilt edges, 30*s.*

Whispers from Fairy Land. By the Right Hon. E. H. Knatchbull-Hugessen M.P. With Nine Illustrations. Crown 8vo. 3*s.* 6*d.*

Higgledy-Piggledy; or, Stories for Everybody and Everybody's Children. By the Right Hon. E. M. Knatchbull-Hugessen, M.P. With Nine Illustrations from Designs by R. Doyle. Crown 8vo. 3*s.* 6*d.*

POETRY & THE DRAMA.

Bailey's Festus, a Poem. Crown 8vo. 12*s.* 6*d.*
Bowdler's Family Shakspeare. Medium 8vo. 14*s.* 6 vols. fcp. 8vo. 21*s.*
Conington's Æneid of Virgil, translated into English Verse. Crown 8vo. 9*s.*
Cayley's Iliad of Homer, Homometrically translated. 8vo. 12*s.* 6*d.*
Ingelow's Poems. First Series. Illustrated Edition. Fcp. 4to. 21*s.*
Macaulay's Lays of Ancient Rome, with Ivry and the Armada. 16mo. 3*s.* 6*d.*
Poems. By Jean Ingelow. 2 vols. fcp. 8vo. 10*s.*
First Series. 'Divided,' 'The Star's Monument,' &c. 5*s.*
Second Series. 'A Story of Doom,' 'Gladys and her Island,' &c. 5*s.*
Southey's Poetical Works. Medium 8vo. 14*s.*
Yonge's Horatii Opera, Library Edition. 8vo. 21*s.*

RURAL SPORTS, HORSE & CATTLE MANAGEMENT &c.

Blaine's Encyclopædia of Rural Sports. 8vo. 21*s.*
Dobson on the Ox, his Diseases and their Treatment. Crown 8vo. 7*s.* 6*d.*
Fitzwygram's Horses and Stables. 8vo. 10*s.* 6*d.*
Francis's Book on Angling, or Treatise on Fishing. Post 8vo. 15*s.*
Malet's Annals of the Road, and Nimrod's Essays on the Road. Medium 8vo. 21*s.*
Miles's Horse's Foot, and How to Keep it Sound. Imperial 8vo. 12*s.* 6*d.*
— Plain Treatise on Horse-Shoeing. Post 8vo. 2*s.* 6*d.*
— Stables and Stable-Fittings. Imperial 8vo. 15*s.*
— Remarks on Horses' Teeth. Post 8vo. 1*s.* 6*d.*
Nevile's Horses and Riding. Crown 8vo. 6*s.*
Reynardson's Down the Road. Medium 8vo. 21*s.*
Ronalds's Fly-Fisher's Entomology. 8vo. 14*s.*
Stonehenge's Dog in Health and Disease. Square crown 8vo. 7*s.* 6*d.*
— Greyhound. Square crown 8vo. 15*s.*
Youatt's Work on the Dog. 8vo. 12*s.* 6*d.*
— — — — Horse. 8vo. 6*s.*
Wilcocks's Sea-Fisherman. Post 8vo. 12*s.* 6*d.*

WORKS OF UTILITY & GENERAL INFORMATION.

Acton's Modern Cookery for Private Families. Fcp. 8vo. 6s.
Black's Practical Treatise on Brewing. 8vo. 10*s.* 6*d.*
Bull on the Maternal Management of Children. Fcp. 8vo. 2*s.* 6*d.*
Bull's Hints to Mothers on the Management of their Health during the Pregnancy and in the Lying-in Room. Fcp. 8vo. 2*s.* 6*d.*
Campbell-Walker's Correct Card, or How to Play at Whist. 32mo. 2*s.* 6*d.*
Crump's English Manual of Banking. 8vo. 15*s.*
Cunningham's Conditions of Social Well-Being. 8vo. 10*s.* 6*d.*
Handbook of Gold and Silver, by an Indian Official. 8vo. 12*s.* 6*d.*
Longman's Chess Openings. Fcp. 8vo. 2*s.* 6*d.*

Macleod's Economics for Beginners. Small crown 8vo. 2*s.* 6*d.*
— Theory and Practice of Banking. 2 vols. 8vo. 26*s.*
— Elements of Banking. Crown 8vo. 7*s.* 6*d.*
M'Culloch's Dictionary of Commerce and Commercial Navigation. 8vo. 63*s.*
Maunder's Biographical Treasury. Fcp. 8vo. 6*s.*
— Historical Treasury. Fcp. 8vo. 6*s.*
— Scientific and Literary Treasury. Fcp. 8vo. 6*s.*
— Treasury of Bible Knowledge. Edited by the Rev. J. Ayre, M.A. Fcp. 8vo. 6*s.*
— Treasury of Botany. Edited by J. Lindley, F.R.S. and T. Moore, F.L.S. Two Parts, fcp. 8vo. 12*s.*
— Treasury of Geography. Fcp. 8vo. 6*s.*
— Treasury of Knowledge and Library of Reference. Fcp. 8vo. 6*s.*
— Treasury of Natural History. Fcp. 8vo. 6*s.*
Pewtner's Comprehensive Specifier; Building-Artificers' Work. Conditions and Agreements. Crown 8vo. 6*s.*
Pierce's Three Hundred Chess Problems and Studies. Fcp. 8vo. 7*s.* 6*d.*
Pole's Theory of the Modern Scientific Game of Whist. Fcp. 8vo. 2*s.* 6*d.*
The Cabinet Lawyer; a Popular Digest of the Laws of England. Fcp. 8vo. 9*s.*
Willich's Popular Tables for ascertaining the Value of Property. Post 8vo. 10*s.*
Wilson's Resources of Modern Countries 2 vols. 8vo. 24*s.*

MUSICAL WORKS BY JOHN HULLAH, LL.D.

Chromatic Scale, with the Inflected Syllables, on Large Sheet. 1*s.* 6*d.*
Card of Chromatic Scale. 1*d.*
Exercises for the Cultivation of the Voice. For Soprano or Tenor, 2*s.* 6*d.*
Grammar of Musical Harmony. Royal 8vo. 2 Parts, each 1*s.* 6*d.*
Exercises to Grammar of Musical Harmony. 1*s.*
Grammar of Counterpoint. Part I. super-royal 8vo. 2*s.* 6*d.*
Hullah's Manual of Singing. Parts I. & II. 2*s.* 6*d.*; or together, 5*s.*
Exercises and Figures contained in Parts I. and II. of the Manual. Books I. & II. each 8*d.*
Large Sheets, containing the Figures in Part I. of the Manual. Nos. 1 to 8 in a Parcel. 6*s.*
Large Sheets, containing the Exercises in Part I. of the Manual. Nos. 9 to 40, in Four Parcels of Eight Nos. each, per Parcel. 6*s.*
Large Sheets, the Figures in Part II. Nos. 41 to 52 in a Parcel, 9*s.*
Hymns for the Young, set to Music. Royal 8vo. 8*d.*
Infant School Songs. 6*d.*
Notation, the Musical Alphabet. Crown 8vo. 6*d.*
Old English Songs for Schools, Harmonised. 6*d.*
Rudiments of Musical Grammar. Royal 8vo. 3*s.*
School Songs for 2 and 3 Voices. 2 Books, 8vo. each 6*d.*
Time and Tune in the Elementary School. Crown 8vo. 2*s.* 6*d.*
Exercises and Figures in the same. Crown 8vo. 1*s.* or 2 Parts, 6*d* each.
Helmore's Catechism of Music, based by permission on Dr. Hullah's Method. Crown 8vo. 1*s.* sewed in paper; or 1*s.* 2*d.* sewed in canvas.

London, LONGMANS & CO.

Spottiswoode & Co., Printers, New-street Square, London.