

which is the interpretation accepted by those who ought to know it best.

General Adlai Ewing Stevenson's mother is still alive; and though aged 83, is vigorous and bright. She is a devout Presbyterian and ought to be familiar with the Bible. Here is a dispatch from Bloomington written immediately after the family had been interviewed:

"Bloomington, Ill., June 25.—General Stevenson, Democratic candidate for the Vice-Presidency of the United States, gets his first name, Adlai, from the Bible. If you will turn to Chron. I., xxvii, 29, you will find something about Adlai. The word means 'The Just.'"

"It is an unusual name, and the Stevenson and Ewing families have had a monopoly of it for several generations."

The *Tribune* of yesterday with much abuse of the News and perfect disregard of even the most rudimentary rules of Hebrew grammar, derives the word from *Ahlai* and says it means "my witness." How the *H* in *Ahlai* came to be *D* in *Adlai* does not seem to be a conundrum to the great oriental scholar of the *Tribune*. Nor does it strike him that he is sadly mixed when he gives the form *Adullam* as the plural of *Ahlai* and translates it "their testimony," as if "testimony" were plural on account of being preceded by a plural pronoun. The whole effort is more than usually idiotic, surpassing even the ridiculous attempt, some time ago, to explain "Deseret" as a diminutive of "desert."

Concerning the meaning of the word *Adlai*, opinions differ. Under the circumstances it is safe to refer to cognate languages and particularly to the Arabic which is still a living tongue, with an abundance of words and derivatives. The three radical letters in *Adlai* are A (ayen), D and L.

This word is found in Arabic (*adal*), and its meaning is "to do justly," "to act rightly." It has numerous derivatives, in almost all of which this meaning is prominent. The noun *adl* is formed from it, and means "justice," "equity," "rectitude." This ought to be considered in fixing the true meaning of the Hebrew word in dispute with which the Arabic is so near akin. It shows that the *DESERET NEWS* in interpreting it as "the just" has strong facts to stand upon. The word *adal* is further very likely retained in the Latin *adalingus*, old German *adaltine*, and the Anglo-Saxon *ædhel*, all of which convey the meaning of "noble," since one of the characteristics of nobility was supposed to be to meet out impartial justice. The Anglo-Saxon *ædhel* is found in names like Ethelwolf, Ethelbert, etc., and in several modern names. The German *edel* and Swedish *adel* are undoubtedly from the same source.

The profound scholar of the *Tribune* has found it necessary to make a few explanatory remarks regarding his first confused statements about the meaning of the word *Adlai*. The explanations are evidently made, not to throw any new light upon the subject, but to give the writer another opportunity of indulging in his favorite pastime—abuse of his opponents. But, in so doing, he displays his utter ignorance of the word he has pretended to explain, and the language and class of languages to which these words belong. The effort is significant, because

it shows how unreliable the journal is in everything it undertakes to discuss.

The question of the meaning of the word *Adlai* would not seem important enough to again refer to in these columns, but for the fact that it is the first name of the Democratic candidate for the Vice-Presidency of the United States, and that the *Tribune*, with its usual want of amiability, deemed it necessary to attempt to assault him by referring to him as "The Spoilsman"—or robber, we suppose—and then justify this by an alleged interpretation of his name. The public who take any interest at all in the discussion should know that there is no ground whatever for the "Liberal" organ's interpretation of the word.

The first statement of the *Tribune*, which we are accused of wilfully perverting, was that *Adlai* or *Adalatah* came from *Ahlai* and means a "witness" or "prey." *Adullam* was given as the plural—as near as we could make it out—of *Ahlai* and translated "their testimony," "their prey." We pointed out the absurdity of deriving *Adlai*, the second radical of which is *d* from a word with *h* as the second radical, and called the attention to the fact that, if, as the *Tribune* pretends to know, *Adullam* is a plural word it ought to be so translated.

Cornered in these particulars, the writer tells us that we pervert his statements. Well, here are his statements verbatim:

"ADLAI, or ADALATAH, or the kindred from AHLAI, mean primarily a witness or prey; thus, ADLAI, my witness, my sign or ornament (as to deeds done); ADALATAH, one that draws water; AHLAI, beseeching, sorrowing, expecting. The plural form, ADULLAM, their testimony, their prey, etc., is also found in the Scriptures, but as the name of a place, not of a person."

It is possible that we did not understand what he meant to convey in this miserable jumble of words, and it is very doubtful whether anybody else, including himself, does.

The explanation volunteered by the *Tribune* does not help it out at all. It involves the writer still deeper. He says:

"The News returned last night to its silly definition of 'The Just' for the name Adlai. It is far less positive, however, than before, which is a sign that it sees the untenableness of its ground, and that is well, for that definition has nothing to do with the word or name Adlai. The News further says that we derived a plural form, Adullam, from Ahlai, which is a wilful perversion. We said Adullam was the plural form of Adlai, not of Ahlai, and spoke of Ahlai not as the primary word under consideration, but as a word of kinship."

Now for the facts in the case.

The word *Adal*, to commence with, to which *Adlai* and *Adullam* are traced, is a root not found in the ancient Hebrew records, but, as we formerly pointed out, is still used in Arabic and means "to be just," "equitable." From this root the words *Adlai* and *Adullam* are formed.

The "Liberal" organ thinks *Adlai* means "my witness" as if the final *i* were the pronominal suffix. This is a blunder. The word is compound, from *Adal* (justice) and *J* which is a common abbreviation of *Jah*, or *Jehovah*, the correct meaning of *Adlai* therefore being "The Justice of God."

Our cotemporary next thinks that *Adullam* is the plural of *adlai*; that the ending *am* is the plural pronominal suffix of the third person. This is another blunder. Gesenius holds that *Adullam* is composed of *Adal* and *am*, people, meaning therefore "the justice of the people." Another eminent Hebrew scholar, Simonis, takes a different view and considers it composed of *ad* (corresponding to the Arabic *adun*) "a place," and *alam*, "to hide," giving the meaning of a hiding place or resting place. The translators of the *Septuagint* wrote the word *odollam*.

Every one of these statements are based on Gesenius' Hebrew and Chaldaic dictionary, and if there is any greater authority on Hebrew in this city, we should like to know it.

Further, the word *Ahlai*, on which the great *Tribune* scholar relies so much, is not found at all in Gesenius. The word he gives for ornament is *Adah*, the root of which means among other things "to put on ornaments," equivalent to the German "Anziehen," "ueberziehen." But this *Adah* has no relationship to *Adlai* and of course not to the *Tribune* Hebrew *Ahlai*.

We have established by the highest authority that the meaning of *Adlai* is "the justice of God" and that the *Tribune* edition is nothing but the clumsiest effort of shining in borrowed feathers, and we may now perhaps be permitted to ask, who is silly anyhow? Who is the "esel?"

The *Tribune* further says, "The Arabic is but a slight, uncertain guide to ancient Hebrew," and it sneers at our reference to Arabic in this matter. We believe that the learned scholar of our cotemporary has every reason to consider Arabic of very small value to him in determining the meaning of a word in any language. Nobody can use to advantage what he knows nothing about. Billingsgate would be more useful to him than Arabic, but alas! that is of no value in philology and so his resources are necessarily limited.

Scholars, however, consider Arabic in another light. But we will quote a few lines on this subject from the eminent English theologian, Dr. Joseph Angue. After having mentioned various languages cognate to the Hebrew he says in his *Bible Handbook*:

"Of all the languages yet named, the Arabic has by far the richest modern literature and next to the Hebrew it is the most important of the Shemitish tongues. All these languages are of value in guiding the student of the Old Testament, to an accurate knowledge of the original tongue, and no Hebrew lexicon can be regarded as a satisfactory authority, unless compiled with a constant reference to the meaning of the roots of Hebrew words in the cognate tongues. It is upon the knowledge and the use of these tongues that the superiority of modern lexicographers chiefly depends."

Does the *Tribune* want any more authority for the correctness of our position on the question under discussion.

THE BOARD OF EDUCATION.

Some of the members of the Board of Education yesterday afternoon listened to the arguments of certain local musicians favoring the introduction of the Tonic-sol-fa system into the public schools.