

home and engraft upon their own speech the base coinage. Not only is there need of being guarded against falling into the use of words that pass current among men, but have no rightful place in the vocabulary, but we should try to watch over ourselves in familiar conversation. It is only by the strictest care that correct speaking can be preserved. A man is known by the language he uses, as well as "by the company he keeps." It is always to be regretted when young or old allow themselves to fall into the habit of using slang words, yet we find very many who wish to be considered intelligent, and who have had fair opportunities for education, constantly making use of words of this character, and carelessly infringing the simplest rules of grammar. In a state of society, where class distinctions are absolute, the standard of correct speaking is maintained, but in a condition of social life, where the chances of fortune rather than culture and good breeding open the way for respectability and position, it is more difficult to guard against the infection. If we reflect upon the greatness of the gift of language, and what an inestimable blessing it is to be able to communicate our thoughts and ideas to one another, we shall hold it to be our bounden duty to maintain the intercourse of speech in its highest and best expression. Our speech ought to be the index of that from which it springs. If we would be regarded as possessing a fair amount of education the words of our lips should give the token. The breeding is stamped by what the speech betrayeth, and it is of the utmost importance that language shall be preserved in its true and legitimate use. We must have scholars to weed and prune the rude speech of the masses, that it may be handed down clear, concise and simple, conveying the thought uttered in chaste and expressive words, and carrying the mind along the pure and perfect way that allows no form of expression unworthy a true and noble life. I

cannot do better than close with the words of another on this subject: "A man should love and venerate his native language as the first of benefactors, as the awakener and stirrer of all his thoughts the frame and mould and rule of his spiritual being, as the great bond and medium of intercourse with his fellows, as the mirror in which he sees his own nature, and without which he could not even commune with himself, as the image in which the wisdom of God has chosen to reveal itself to him. Now, how is language to be guarded and cultivated? By the thoughtful and conscientious use of it by every one who speaks it. It is not by authors alone, but by each man and woman to whom it is the mother tongue, that language is to be preserved in its purity and power, by each one in his sphere and according to his opportunities. This is a duty, and the fulfillment of it is of deeper moment than most people are aware of. It is not enough considered that accuracy of speech is near akin to veracity and truthful habits of mind, and to sincerity and earnestness of character."

MARCH.

Shall Thor with his hammer beat on the mountains,
As on an anvil, a shackle and fetter?
Shall the lame Vulcan shout as he swingeth
God-like his hammer, and forge thee a fetter?
Shall Jove, the thunderer, twine his swift
lightnings
With his loud thunders, and forge thee a
shackle?
"No," shouts the Titar, the young lion-
throated;
"Thor, Vulcan, nor Jove, cannot shackle and
bind me."
Tell what will bind thee, thou young world-
shaker,
Up vault our oceans, down fall our forests.
Shipmasts and pillars stagger and tremble,
Like reeds by the margins of swift running
waters.
Men's hearts at thy roaring quiver like hare-
bells
Smitten by hailstones, smitten and shaken,
"O sages and wise men! O bird-hearted
tremblers!
Come, I will show ye a shackle to bind me.