

tendency to gloss over man's faults by giving them honorable names, or at least names which rob them of their iniquity. The use of ugly names for ugly actions and habits may be considered coarse, even impolite, but it were better far to designate vice, in every form, by names which bring out its loathsomeness and vileness than to palliate or excuse it by coined terms which poison the spring from which all must drink. Such devices, are decoys, cloaks for sin, the devil's vocabulary. We cannot estimate the injury done to society by robbing words of this kind of their natural sting.

Men never get *drunk* in our day. Oh, no! this word is too severe. They may be *tight* or *tipsy*, or *top-heavy* or even *glorious*, but never drunk. They still remain *gentlemen*. Oh, to what depths has this grand old word fallen! Webster himself were he with us now, would be puzzled to define it, so indiscriminately is it used. The most contemptible wretch that ever belied the human form divine, is styled in our good-natured age a gentleman. We have no such beings as rebels or traitors to frighten us, they are only *secessionists*. The most daring bank robbers are mere *defaulters*. Those who have read Dickens cannot forget Samuel Weller's definition of theft. "When a poor fellow takes a piece of goods from a shop, it is called *theft*, but, if a wealthy lady does the same thing it is called *monomania*." Even the Romans with their soft *fur* like name for him who steals, could not surpass this. But why multiply examples? Our language abounds with softened, varnished expressions for sinful deeds. Nor do we stand alone in this respect. Does the absence from the French language of any precise term with which to express our word *bribe*, prove that as a nation they are above anything so heinous as bribery? Is their "*celui qui écoute*" a proper equivalent for our word *listener*? As well might we say that the Greeks, the most arrogant and insolent of nations, were right in boasting that their language contained no such word as humility, while they felt no shame in possessing a word, which designated the pleasure that one man takes in the misfortunes and calamities of another. The practical conclusion to be drawn from all this is, that where vice exists we must have distinct and de-

finite words by which it may be known, and the greater the disgust and horror which such words excite within us the greater is the hope of avoiding the evils they represent. So far we have treated of the history and morality often bound up in the words of every day use. Let us now turn for a few moments to what Mathews would call "common words with curious derivations;" and the first we shall notice is *bankrupt*. This we have received from two Italian words, *banco rotto*, which means broken-bench, the custom being at one time among the Lombard merchants, who exposed their wares on benches, placed in the market, to seize upon and break the benches of their fellow-vendors who through mishap or negligence had failed. From the same source the French derive *bouqueroute*. *Saunterers* from "*la Sainte Terre*," reminds us of the pilgrimages, so frequently made in former days to the Holy Land. *Quandry* is a corrupted form of the French phrase "*qu'en dirai (je)*" or what shall I say of it. *Helter skelter* a colloquialism is from the Latin *hilariter et celeriter*—gaily and quickly. *Abominable* is not derived, as its present meaning would lead us to suppose, from *ab* and *homo*, but from *ab* and *omen*. The origin of *bumper* is still disputed, though most probably we receive it from the French *le bon père*, the custom being on former feast-days to drink the first toast to the Holy Father. *Humbug* a word which long remained on the threshold of our language before gaining admission, is most probably of Scotch origin, from Hume of the Bog, a laird of other days celebrated for his matchless skill in spinning out long yarns. *Salary* from the Latin *sal* meaning salt, accounts for a very common expression "he is not worth his salt." *Negotiate* is a compound from *ne ego otior* or I am not idle. *By-laws* is a hybrid, partly Danish and partly Anglo-Saxon, which at first were the laws of towns or villages as distinguished from national law. *Quiz* is derived from no language living or dead. It originated many years ago in Dublin, where a certain Mr. Daly, manager of a theatre, lay a wager, in true Irish fashion, with some of his friends, that before a certain hour next day, Sunday, he would have half the people of Dublin speaking a word never