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OUR OWN BLUNDERS.

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TAKING it for granted that everybody is prepared to admit the prime necessity which exists for those who call themselves educated persons to aim at the attainment of the very purest diction, and the choicest phraseology, it must appear evident to all that the class above every other, before whom this object should be kept in view, is the one to which we belong. As Teachers, it is our bounden duty to be speech-models to our pupils.

Perhaps the greater number of us have had few advantages when young in the way of mingling with those whose language was superior to our own—even the teachers some of us had may have been no whit better than ourselves, but this is only an additional reason for much care on our part now. That many of us are still several removes from perfect sanctification in our “walk and conversation” is too painfully clear.

The paltry plea is sometimes offered

by grievous grammatical sinners, that, “one can’t be always on the look-out,” and that “even the Rev’d. So-and-so makes mistakes now and again.” The answer to the first part of this excuse is, simply, that the habitually correct speaker does not need to be constantly upon his guard; and to the second, that there is no necessary connection between orthodox theology and orthodox phraseology. Only a few days ago, two “divines” of different denominations were discussing a point, one of whom declared that he “*done*” something, and, the other, that “such things as *that was* wrong.”

As the teacher cannot urge any want of connection between the performance of his duties and his turns of expression, the miserable excuse is frequently offered that, “when a person hears all the people in his section saying this or that, it is very hard to avoid a repetition of the vulgarisms.”

Difficult as such may be, and perhaps, *sometimes* is, the plea is worth nothing