

us from *tribulum* a species of flail used by the old pagan Romans, to separate the corn from the husks, the process of separation being called *tributio*. But the early Christian writers, knowing full well, that suffering and sorrow in this life, are divinely appointed means of gaining an eternity of happiness, by separating in man that which is trivial and vile from the pure and solid virtues, have given to this word its deeper religious meaning. This is but one example of the many words upon which Christianity has left her impress, by elevating, purifying and ennobling them. All are acquainted with the word *pagan* as meaning a worshipper of false gods, but how few recognize in its present signification the great work of the early Christian church! *Pagan* meant nothing more than a village, the inhabitants of which were called *pagani*, but these being the last to be visited, by the soldiers of Christ, for the large towns and cities of the immense Roman Empire were first besieged, were therefore the last to embrace the true religion. Hence *pagani* instead of meaning villagers came to be applied to all believers in heathen superstitions and idolatries. *Heathen* too has run a similar course, for the inhabitants of the wild German heaths, like the Roman *pagani*, were deprived of the light of Christian doctrine, till long after the rest of Germany had been converted. From the words explained and from many more of a like nature, bearing the indelible stamp of Christianity, Archbishop Trench draws two very practical conclusions, namely:—

- 1st. That the Church first planted itself in the haunts of learning and intelligence.
- 2nd. That it did not shun discussion, feared not to encounter the wit and wisdom of this world, nor to expose its claims to the searching examination of educated men, but on the contrary had its claims first recognized by them, and in the great cities of the world made first a complete victory over all opposing powers.

We said at the outset, following the definition of Dr. Johnson, that language is the "pedigree of nations." This we will endeavor to show to be true. History may be false, inspired by prejudice, written in ignorance or with carelessness, but the language of a people can never deceive. It is a monument older than

books, more lasting than nations. "Genus dicendi," says Seneca, "imitatur publicos mores." As the disordered mind and corrupted heart, are betrayed by speech, in the case of the individual, so also national degradation is proclaimed by its language. It is a moral barometer, marking with precision the rise and fall of national life. As our condition, whether moral or material, changes, as our seats of learning, whether public or private, advance or recede, all is necessarily portrayed in our language. Circumstances and needs are the ruling forces of a nation's language. How many of the words familiar to us in this age of telegraphs, telephones, phonographs and electricity, would be totally unintelligible even to the most learned man of a century ago, were he to arise from his grave and live among us! But notwithstanding the fact, that the language of every nation has its own organic growth, its own characteristic ideas and opinions, which have more or less molded its constitution and modes of religious worship, still Prof. Marsh would have us to believe that the hopeless depravity of a people must not be inferred from the baseness of a tongue they have inherited, not chosen. This may be true to a limited extent of a language ruthlessly forced upon a people, but which by constant employment has succeeded in dragging its unwilling users to its own mear level. But it would be folly to excuse the immorality of a nation on the ground of an inherited language, even though they had not chosen it. True it is that bad language easily runs into bad deeds. Converse familiarly and carelessly on any vice, however mean and sensual, and your moral sense is sure to suffer. You lose the horror you once felt at the mere thought of such a crime, and should temptation ever assail you to commit such an act, you will find resistance difficult, if not impossible. With Shakespeare me might say:—

"How oft the sight of means to do ill deeds,
make ill deeds done."

Many a man, without ever thinking of the future results, has talked himself into sensuality, crime and ruin. But setting aside the language so characteristic of the decidedly vulgar, and which of necessity leads those who embrace it to moral depravity, there is in society a growing