

these people are out of their dire distress, a comprehensive system of colonization has not been initiated by either or both of the Governments of Great Britain and Dominion of Canada.

Our idea of a properly organized system of emigration and colonization would include the laying out of townships or smaller areas, in the most favourable parts available in the country, by the Government of the Dominion, the opening of roads through them, and the construction of temporary huts to shelter the emigrants, as also depots of provisions for their use during, at least, eighteen months. These duties and the care of the provisions being entrusted to qualified and responsible persons the next proceeding would be to ascertain through the clergyman of each parish in Ireland the names of families willing to try their fortunes in the Dominion, to appoint a committee—including a clergyman and a medical doctor amongst its members—to inspect the ships to be provided by the Imperial Government for conveyance of the emigrants, so as to take precautions against overcrowding and the consequent outbreak of disease, and to ensure due comfort and convenience during the voyage. The two professional gentlemen should accompany the passengers, and with the shipowners be held responsible for the carrying out of necessary arrangements. Arrived in the Dominion, accommodation should be in readiness to afford a few days' rest and refreshment to the emigrants, after which—still under the guidance of their clergyman and doctor, aided by a staff of assistants—they would proceed to the end of their journey.

On reaching the scene of their future labours, they would find food and shelter already provided; they would have trained assistants—natives of this country—to instruct them in the use of the axe, in the most approved methods of clearing land, building shanties, and bringing their wilderness under cultivation. A building however rude in which to celebrate divine service should be an indispensable adjunct of the settlement; their priest or their parson (as the case might be) should be in their midst as their friend, their guide, their adviser. All this would show the newcomers that there was somebody who cared for them; that they had not been driven from their homes in Ireland and put into a ship to float no one cared whither. Doubtless it would be done at great cost, but it would result in great gain. The Little Island would be greatly relieved, and in time the Big Wilderness would be greatly enriched. *Saxon.*

PROFANE LANGUAGE.

If disease located itself, it would be easy to prevent contagion, but it rises here, spreads there, in spite of every effort. It fastens upon its victims irrespective of rank, time or place, yet its virulence is comparatively nothing since it has been dealt with by scientific hands. Where once it reigned supreme, its progress now is arrested, often stamped out at its first appearance in a community, because knowledge has quickened into action. Where volumes once were written upon this or that disease, practical minds take hold of it, sure that safety lies in prevention, awaiting not further development to test skill, but more skilfully proving arrest to be the stepping-stone to conquest. But there are diseases of mind more difficult to deal with than some relating to the body, and yet few do more than lament that such should be; but it is time for each and all to ask the question: Can I do anything to stamp out a blot, a dark blot, upon the present age,—the common blot of swearing, the constant use of the name that ought to be held in reverence?

In going through our streets it is appalling to hear the profane language on the lips of boys so young in years, so old in blasphemy. "Gutter children!" says one, scornfully. Pity is very often felt for such, for truly can it be said of them they know not what they say; but it is the knowledge that upon every man's threshold, be he rich or poor, the enemy stands and in too many cases has a foothold, and is doing his fatal destroying work. Once let our boys accustom themselves to profanity in any form, and the downward course has become less difficult than it would otherwise have been. Can any one aver that the young of the present day are not more guilty in this respect than in former years? Putting aside the sin, it was not thought respectable to use language commonly used in the lowest and most degraded haunts; people averse to public schools make a handle of this to turn their prejudice upon. Possibly there may be a truism in the supposition that the bringing together of all ranks has made a muddy stream, and if this be so, our school-boards ought to be as active in the removal of this as they would be if some contagious disease had broken out amongst the pupils.

No need to reiterate a fact everyone is cognizant of, that early habits cling through life, and the boy who accustoms himself to one or more expressions of profanity, continues such as long as life lasts, never failing to bequeath the legacy to his family and whoever comes into contact with him; and it is time everyone who has influence where the young are concerned should make a determined effort to wipe out a disgrace to a people claiming to be refined, intellectual, and God-fearing. Every school ought to have a fine or punishment for using language unbefitting a gentleman, whenever the pupils indulge in it—the time for recreation not excepted—in order to stamp it out there must be no half-measures, sure and severe must be the penalty. How thankfully, anxious mothers will bless the means taken for the saving of their boys.

Sometimes, however, fears break out into pitiful wondering of what the bright lads may become if this is allowed to grow. The usual quietus is accepted, that, as they grow older and mix with society, it will drop from them as naturally as the rain from the cloud. Fathers! mothers! is this true? Has the curly-haired lad, on becoming the daintily-dressed young man, put aside this vice with his school-books and slate? You have but to mix in a select (?) crowd of the rising generation to know that years have but multiplied the forms of this special mode of carrying on argument or conversation, and whatever may have been forgotten pertaining to school lore, this part of the education has been zealously cared for and practically adhered to.

It has been said, and truly, that a really refined man cannot bring his tongue to this degradation; any one, no matter whatever his station, so indulging, is lacking the sensibilities required to make up the "true" gentleman; there must be a vein of coarseness in the composition, whatever the surroundings may be, of one who interlards his conversation or remarks with habitual phrases common amongst the lowest of the low,—therefore to save the boys ought to be the earnest effort of all. There are sons who never heard a profane expression from parental lips, yet are using such from contamination with companions who have well learned at home this lesson, and have gone forth to school to teach this more efficiently than they will ever learn those of the schoolmaster—so this pestilential vice keeps spreading, gathering strength as time goes on, with but a few feeble hands trying to stop its destructive element. It degrades the man in his own eyes, when he stops to think, to pollute his lips with obscene expressions, blasphemous adjurations, sinful invectives—well might the angels weep, if tears belong to the heavenly world, to look upon this, to hear for one day only, the business man at his desk, the aged one at home or abroad, the young rejoicing in his strength, the boy at his game—all alike calling upon *their* King whom *they* approach with covered face, the bargaining, the garrulous recital, the boasting of personal suppositious glories, the questioning as to fair play, all alike carried on with thoughtless defiant appeals to the Deity. If not ignored they would dread the consequences plainly marked out by One who, whilst loving mankind from the beginning to the end, yet gave the command, "Swear not at all." Can the breaker of that emphatic command hope to escape from the consequences of his own heedless sin? Let the question then be asked earnestly, What can I do to help the lads keep this law, and become such as He would approve?

THE F. F.'S.

(From *The Queen*.)

No. I.

People of real good sterling birth and position are one thing, and the F. F.'s—vocal shorthand for the First Families—are another. The former are content to be what they are without going out of their way to assert or proclaim; the latter are never easy unless they are ticketed back and front, so that all the world shall know them to be F. F.'s in their own domain, standing a foot higher than anyone else and having the right to wear that purple robe with which the original mud-coloured corduroy peeping beneath contrasts so oddly! For the F. F.'s can never quite cover up that original garment of mud-coloured corduroy. And it is this inability, indeed, which makes them flourish their brand-new shining purple velvet with such persistent vigour in the eyes of the watching multitude; others beside the Spanish *toro* being diverted from the pursuit of one thing by the parade of another, and when dazzled by glitter at a distance rendered unable to see the real substance near at hand.

In country places the F. F.'s consecrate themselves to the task of offering a social breakwater standing firm against the rude tides of democratic equality. They know the exact line to which the encroaching high-water mark may reach, and they suffer no further overflow. They block out the visiting map into divisions and subdivisions, mathematically precise, and would as soon commit a moral offence as pass from one camping ground to another. Mixing up the inhabitants of the various social Hundreds into one general classification would be to them as impossible as felony for the one part, or forgetting to give an earl his proper title for the other; and those whom they have decided on relegating to the second set have no more chance of recognition from them than have the sons of Eblis the chance of the companionship of Houris. They often wonder vaguely what those poor things in the second set are like; what they do, how they amuse themselves, and how odd it is to see them on the outside so much like their betters! They laugh when they hear that one of the exiles plays like a professor and sings like an angel. If she is newly married and lately come to the place, they suppose she has been a governess; if she is a daughter born in their midst and unmarried, they say the best thing her parents can do with her is to make her a music teacher or let her go on the stage. She is in the second set, so that the sacredness of her home life does not count, and her modesty and diffidence are mere words without meaning. When croquet turned the heads and exercised the hands of all the F. F.'s in a bunch, the click of the balls on the lawns of the second set made them curiously indignant at the presumption of inferiors treading so closely on the heels of their leaders. And lawn tennis, with its quaint costumes and flirting gymnastics, is in like