

Carleton Place

VOL. XXII

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THE BRIDE OF THE PLUGH.

A song to the plough, the brave old plough,
That hath sown the wide world o'er,
For life and good fare on his strong steel
Share.
Shall depend for evermore
The strength in his beam, as the tolling
team
Turns the furrow so long and deep:
While it mellowed the soil, we have trust in
God.
That His promise He will surely keep.
Then a health to the plough, the brave old
plough,
Who hath fed the nations gone,
And glory as now to the brave old plough,
When a thousand years have flown.
Then last seen the time when no pealing
chime
Was heard the wide world through;
When the King's broad hall and the cottage
share
Of a Christmas never knew,
And many a day along the highway
Have hundreds striving life.
They are dead, they are gone to earth's
bosom home,
But the plough it still draws on,
Then God speed the plough, the brave old
plough,
Who hath fed the nations gone,
And glory as now to the brave old plough,
When a thousand years have flown.

THE LITTLE PEOPLE.

A dreary place this earth,
Where there is little people in,
The song of life would lose its mirth,
Were there no children to begin it.
No little men, like birds to grow,
And make the admiring heart surrender.
No little hands on breast and brow,
To keep the thrilling love-cords tender.
The sternest souls would grow more stern,
Unfeeling nature more inhuman,
And man to stone coldness turns,
And woman would lose her woman.
Life's song, indeed, would lose its charm,
Were there no babes to begin it.
A dreary place this earth would be,
Were there no little people in.—W.H.

YOUNG AMERICA—FEMININE.

BY THE REV. J. HALL, D. D., NEW YORK.

There are some subjects which it is impossible to see or show until the clouds that overhang them have been gathered into one place. The subject of this kind, and this present column is introductory.

There are various ideas of woman's place; and her training is naturally viewed according to the estimate formed of her.

I. There is the Harem idea. It is allied to the doctrine that denies woman a soul. It makes account only of her body. She is to be fed, nursed, decorated, as a possession of man. With this idea is allied that which sanctions being bought and sold. This is the respect for her in out of the question. Equality with man is not thought of. Taking women on this estimate, a man may well enough scorn the idea of one woman owning him. He is the equal of an ass or a dog. The idea of woman having feelings that ought to be considered, and rights that ought to be respected, is incompatible with the Harem notion. Woman is a convenience; an adjunct of man; a luxury; a plaything; sometimes amusing; sometimes annoying; but not to be trusted. The idea of woman having feelings that ought to be considered, and rights that ought to be respected, is incompatible with the Harem notion. Woman is a convenience; an adjunct of man; a luxury; a plaything; sometimes amusing; sometimes annoying; but not to be trusted.

II. There is the feudal idea. Society is stratified from the king or king upward, and the layers keep well apart. High degree and low degree do not mix. Casts are inviolate. In modern times the classification runs—royalty, nobility, gentry, and "common people." There are, of course, various forms, and some subdivisions of the strata. It is fair to say that both sexes were affected by this plan, but women the most. From various causes. When commerce grows it is hard to preserve these distinctions. Retail sells into wholesale, and wholesale approaches gentry, especially if it goes into banking, and "rich city fellows" penetrate the stratum above. But there is generally a protest, more or less emphatic. According to the feudal idea, a gentleman is to get a gentleman's education, and a farmer's daughter, to be trained for a farmer's wife—"only that, and nothing more." I would not give so long an extract as the following in illustration of this view, with good will, but it is the "opposite extreme." If it were not readable in itself, and if it had not the honor of coming from the pen of an Archbishop. Thus a farmer complains:

THE FARMER COMPLAINS.
Once I loved a dainty lass as ever eye did
see,
But now she is too much in the fashion for
me,
Scornful she rejects all my kindness with disdain,
'Cause I'm a farmer lad so lonely and so plain.
She likes a scented cocoon, she says I'm
poor;
But she won't to hearing school, Oh! I was
her lover.
We played at blindman's buff, all round a
Christmas tree;
Now she's a lady fine, I hardly dare go
nigh her.
She plays upon the piano, and draws like
an angel;
And dances it to be a partner for a king;
She says too low to be a peasant, and she
says she is a lady fine, she says she is a
lady fine.
She wears French and Italian, and so much
more she knows,
She wants to go to Paris, she wants to
go to Paris;
Yet knows not how to milk a cow, or make
an apple cake.
Oh! such a farmer's wife, I'm sure would
break my heart.

THE DEAD ALIVE.

My duty as first mate being finished,
I had partly subsided to sleep on the
light of the Smiling Lucy, out of
Bristol for south and wharves, anchored
at latitude 72° 40' N. (St. John's
Brook, master), when I was roused by
a tremendous thud on deck. I sprang
up, and saw the body of a man extended
on the deck. A tiny stream of blood
trickled from his forehead, and his face
I recognized as the man who had
been killed by the crew of the Smiling
Lucy. The man had evidently fallen from
the cross-tree while asleep, and was
wardly dead, as I supposed his head
with my arm. The crew had now
gathered around, and our captain ordered
poor Jack Boudier to be placed in the
surgery's hands, who was instructed to
do his utmost to resuscitate the unfor-
tunate tar; for Boudier was a good har-
pooner, and many whale had been
brought to the ship by his steady arm
and practiced eye.

Those not on immediate duty were
clustered about the bunk wherein lay
the boatwain, pronounced to be dead
by the surgeon; and some old eyes
were getting dim and some rough hearts
were melting for poor Jack, when a stentorian
voice, seemingly from the clouds, but
in reality from the crew's nest, roared, "All
hands ahoy! There she blows, a star-
board!"

Our defunct mate was forgotten
in an instant. We rushed excitedly on
deck, and, in a twinkling, of swung the
boats from the davits, out came the
harpoons for whales, and the rifles for
seals; and, in exactly five minutes, away
swept the three boats under the alighting
stroke of the long whale. Ares.
The crew was beautiful, as if in agony,
the light of the weird Polar Sea was in-
cipient, the pale rays of the sinking sun
slanted over the crystal horizon and fell
softly upon the huge bergs—these
taunted floating castles of the deep green
man degraded without payment of
the penalty they had incurred. The
harpoon line the Western nations never
received. The feudal notion was cast
off as the conception of American re-
publican independence grew, and for
both men and women the sternest
respect for woman which co-existed
with feudal ways if it did not belong to
them has a solid basis in the Biblical
principle; and if it is disappearing any-
where among us, let us be sure it is not
from our growing religiousness, but from
a quite different set of causes.

Now, then, if "all men" and women
"are free and equal," and if we under-
stand equality as not necessarily identity
or even similarity, we are prepared to
see what Young America thinks of
man, his place, his rights, and his
duties. The subject of this kind, and this
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Nor do these principles work against
the highest culture of all woman's mental
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