

any day to buy a whip to lash the rabble, sooner than a sou to win their applause! I would not give a red herring for the good opinion of all Quebec!"

"They say, in France, Colonel," replied La Corne de St. Luc, scornfully, "that 'King's chaff is better than other people's corn, and that fish in the market is cheaper than fish in the sea!' I believe it, and can prove it to any gentleman who maintains the contrary!"

There was a laugh at La Corne's allusion to the Marquise de Pompadour, whose original name of Jeanne Poisson, gave rise to infinite jests and sarcasms among the people of low and high degree.

Colonel Leboeuf, choleric as he was, refrained from pressing the quarrel with La Corne St. Luc. He sat sulkily smothering his wrath—longing to leave the hall and go to the relief of the Intendant, but kept against his will by the command of the Governor.

The drums of the main guard beat the assembly. The clash of arms and the tramp of many feet resounded from the courtyard of the Chateau. The members of the Council looked out of the windows as the troops formed in column, and headed by Colonel St. Remy, defiled out of the Castle gate, the thunder of their drums drowning every other sound, and making the windows shake as they marched through the narrow streets to the scene of disturbance.

(To be continued.)

The Roundabout Club

Our Literary Society.

Rabbi Ben Ezra.
STUDY II.

In examining the papers submitted on Study of Rabbi Ben Ezra II., a few surprises were encountered: (1) That some of those who took among the lowest marks in the first study had made a surprising advance, having apparently entered into the spirit of the poem much better than last time. (2) That a few of those who began the study of the poem, had dropped out. (3) That several who had not attempted Study I. at all, had begun with Study II.

This last fact was exceedingly gratifying, showing as it did, an increasing interest on the part of our readers, and a spirit of studying for the studying's sake.

We have also the pleasure of informing Milla that she has at least one avowed disciple among the members of our Round Table.

This member writes as follows:

Editor "Literary Dept.":

May I have the pleasure of expressing my admiration of your contributor, "Milla," and may many of us follow her glorious example.

I am, myself, a new reader of "The Farmer's Advocate," and am also well advanced in years. Lately I have been resolving that I would revive my old studies, of which I used to be so fond, and started in to follow my daughter's college course—to the scornful amusement of some of my acquaintances, I fear—who no doubt thought I'd be better employed mending the boys' clothes. I have already greatly enjoyed "Rabbi Ben Ezra," and have quite given up hopes of prize-winning, after seeing the work of my (friendly) rivals, but intend to finish the course if all's well—i. e., if the boys' don't get measles or some such catastrophe.

Yours very sincerely,

"FAIR, THO' FORTY."

One of the staff who read the above, also the papers submitted by the same correspondent, writes as follows:

"Trust 'Fair, Tho' Forty' not to neglect the boys' clothes! Bright women such as she, are the very ones who know enough not to neglect any necessity, and who also know enough not to waste time on superfluities. No doubt she realizes this. She shows that she does by the sly way in which she pokes fun at more narrow and less progressive neighbors.

The time was, when, in the rural districts, reading or studying on the part of those out of school (a very elementary school at that, perhaps) was looked upon as something akin to the "seven dead-

ly sins." In those days a woman was contented to cut bits of calico into a thousand pieces and laboriously sew them all up again into a "rising-sun" quilt. In those days, also, her daughter was equally contented to manufacture yards and yards of crochet lace at an hour a point, or to perpetrate "tidies" galore to daub on the back of every chair. But read a book!—Never! Study a poem!!—Insanity!!!

This old idea is, however, passing away along with a good deal of other clutter. Our girls and women are realizing that, to find life interesting, they must "know something," and that the more they know the more interesting they find it. They are also realizing that time must be divided rationally, if opportunity is to be given to keep must and rust and cobwebs out of the brain, as well as out of the house. No doubt some women with families of small children can find no time for reading or study, but the most progressive of them look forward to a day in the future which may give the coveted opportunity.

Surely this is the right track. The brightest women mentally, have the brightest children—that is one of nature's laws—and the brightest children are likely to make the most intelligent, most useful citizens. If, then, the race is to be highly intellectual, much of the onus rests on the women.

It is all right to keep a clean house—yet surely such superfluities should be cut out as may make room for the mental training that every human being needs.

Would it not be interesting if "Milla" and "Fair, Tho' Forty" were to give us their opinions on this subject? They might be able to give a few valuable hints as to how, on a farm, the necessary time can be obtained.

Sincerely,

X. Y. Z.

Answers, Study II.

The following answers have been selected from among the best. It will be understood that considerations of space prevent the publishing of a greater number:

I. "A paradox is a proposition that is apparently absurd, yet true in fact. The paradox here is that life succeeds in spite of seeming to fail. To some, it would be absurd to say that such a life was successful, nevertheless, measured by God's standard, it is so."

II. Several interpretations were given for lines 1-3, St. VIII. Of these, three are plausible, and it would be impossible to say that Browning did not mean any one of them. See below, as expressed by our students:

"What . . . play?"—a rhetorical question meaning that the human being who makes his mind the servant of his physical self and rises no higher than the material things of earth, is akin to the lower animals.

"A man is but a brute, who thinks and works for nothing higher than the perfecting of his physical nature."

"Man and brute are akin, in so far as each is an animal with a body of flesh. They differ in that man has a spark of the divine, an immortal soul, while the brute has nothing but instinct to guide him. When man's chief aim is a life of pleasure, he drops to the level of the brute, and his soul exactly suits his animal body. Then, the poet says: 'His spirit works lest arms and legs want play.'—that is he is chiefly concerned lest he lack amusement."

"In the line 'whose . . . play?' I take 'work' to have the meaning 'sours' or 'spoils.' In this man is very like the brute, whose physical comfort determines its moods."—This is original.

"In St. IV., the poet denounced sensual satisfaction, here he assails the worship of mere mental ability and artistic culture. The Greeks devoted their souls to the perfection of the body, and the cultivation of the intellect—they sneered at the Israelites as barbarians and enthusiasts—but from the despised race came the salvation of the world. Wellington used to declare that Waterloo was won upon the cricket grounds of the public schools. Kipling scathes the "flannelled fools at the wickets." It is the same game, the difference lies in motive and results."

"We rather like this interpretation. Browning is trying to show that character, the character that comes of nearness to God, is the chief thing worth while. In St. IV., he describes the merely bestial man, the dull, contented "clod"; in St. VIII., he deals with the



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