

THE SABBATH LEASANT HOURS

A PAPER FOR OUR YOUNG FOLK

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DRAWING IN THE NETS AT EARLY DAWN.

The nets used for catching fish are about one hundred and twenty feet long and seven or eight feet broad. They are buoyed with pieces of light wood and weighted with stones, so as to remain upright when let down into the water.

They are set and allowed to remain in the water until morning, for as long as it is daylight the fish see the net, and avoid it, even though it be four hundred feet deep, but at night, they rush blindly along and are caught in its meshes, from which there is no escape.

The picture shows the men at early dawn drawing in the nets. They first empty them into a sieve-like basket, so that the boat will be kept free from water, and the heavy fish are struck with an iron hook, as soon as brought to the surface and flung into the boat or else they would undoubtedly tear the meshes. The effect of the rising sun on the fleecy clouds and on the sails seen through the mist is very fine.

HOW OUR ANCESTORS ATE.

A THOUSAND years ago, when the dinner was ready to be served, the first thing brought into the great hall was the table. Movable trestles were brought, on which were placed boards; and all were carried away again at the close of the meal.

Upon this was laid the table-cloth, which in some of the old pictures is represented as having a handsome, embroidered border. (There is an old Latin riddle of the eighth century, in which the table says, "I feed people with many kinds of food. First, I am a quadruped, and am adorned with handsome clothing; then I am robbed of my apparel, and lose my legs also.")

The food of the Anglo-Saxon was largely bread. This is hinted in the fact that a domestic is called a "loaf-eater," and the lady of the house was the "loaf-giver." The bread was baked in round, flat cakes, which the superstition of the cook marked with a cross to preserve them from the perils of the fire. Milk, butter, and cheese were also eaten. The principal meat was bacon, as the acorns of the large oak forests, which then covered a large part of England, supported numerous droves of swine.

Our Anglo-Saxon forefathers were not only hearty eaters, but, unfortunately, deep drinkers. The drinking horns were at first literally horns, and so must be immediately emptied when filled.

Later, when the primitive horn had been replaced by a glass cup it retained a tradition of its rude predecessor in its shape; for it had a flaring top while tapering towards the base, so that it too had to be emptied at a draught.

Each guest was furnished with a spoon, while his knife he always carried in a belt. As for forks, who dreamed of them when

the whole household gathered, my lord and lady and their family and guests being at one end, and their retainers and servants at the other. So one's position in regard to the salt was a test of rank—the gentlefolks sitting "above the salt" and the yeomanry below it. In the houses of the great nobles dinner was served with much ceremony. At the hour a stately procession entered the hall. First came several musicians, followed by the steward bearing his rod of office; and then came a long line of servants carrying different dishes. Some idea of the variety and pro-

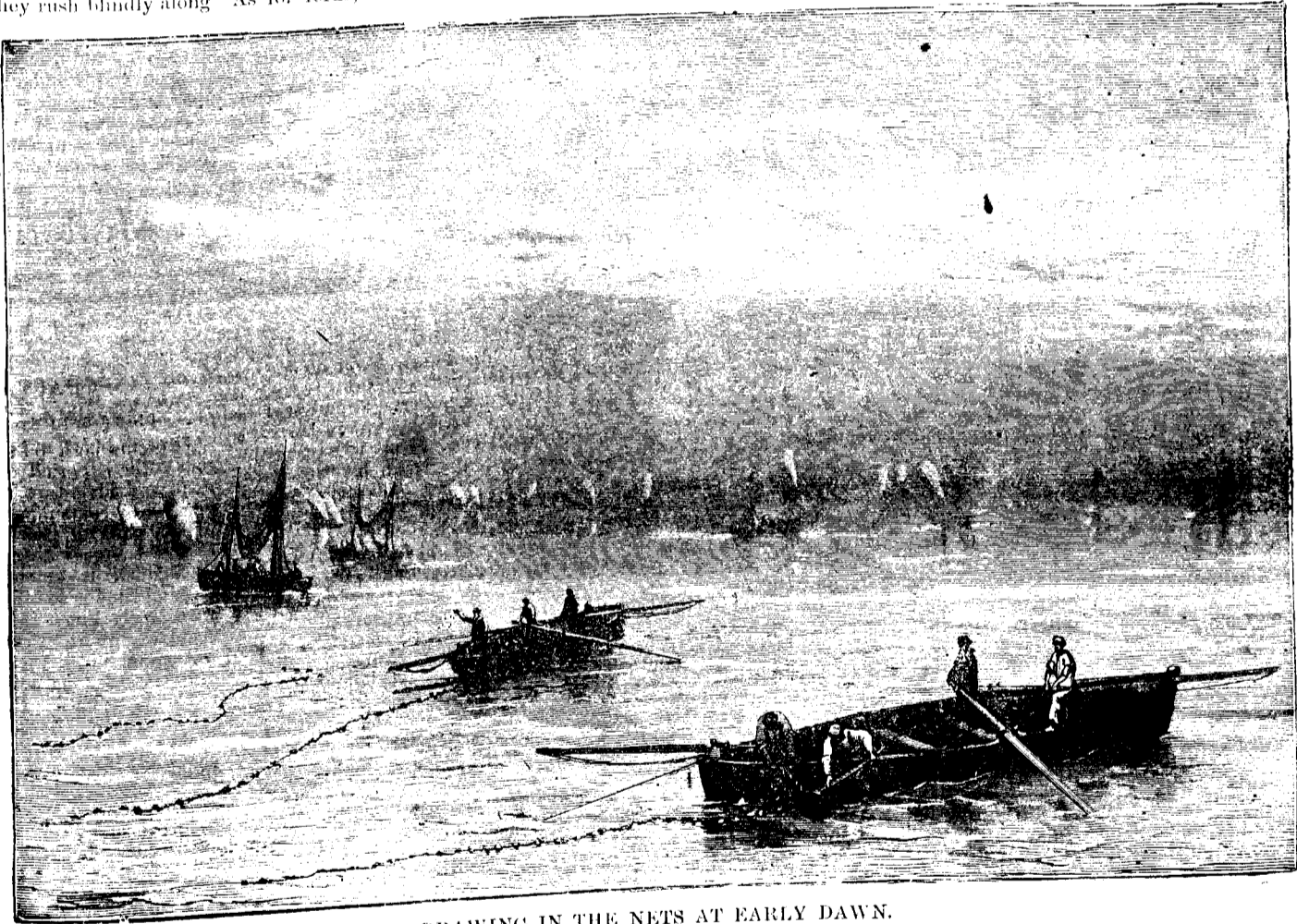
THE TOBACCO NUISANCE.

Is it not time to call a halt in smoking upon the public streets? This act, now so common, was once (and not without reason) punished with a fine. Now, this filthy, poisonous, pre-eminently selfish habit, largely increased by the accession of foreign population, has become so common, that gentlemen to whom this habit is a serious annoyance—yes, even an insult, and also to refined ladies—seem to have no rights, apparently, to walk unmolested on the public streets by this supremely selfish class.

No man would be allowed to carry a dead animal or mass of carrion along our streets, for a single block without an immediate arrest by the guardian of the public peace. Yet, men calling themselves gentlemen, and who would take it in "high dudgeon" if they were not accounted as gentlemen in public and private estimation, will march along the street, and puff and puff this foul tobacco smoke from their more foul and diseased mouths, and allow this to blow back, directly into the faces and throats of ladies and gentlemen who may be following them, and who have a legal right to open their mouths to converse as they walk, and to be protected by law from such annoyance and insults.

The writing of this communication is impelled by the witnessing, a few days ago, of an insult to a lady, who received such a volume of tobacco smoke as obliged her to stop, and almost made her ill. Now the party who caused his offence and discomfort might not under any consideration have perpetrated so ungentlemanly an act to a lady one or two steps in front of him, but is he not equally as guilty and ungentlemanly and responsible for his act for the first and second step in the rear as for the first and second step in front? And for the results, certainly in law he is so holden.

A MERCHANT may sell goods successfully without piety. A farmer may obtain golden harvests without godliness. The lawyer may gain his case without prayer. The physician may become eminent without faith in Christ. The mechanic may do good work without the witness of the Spirit. But the Christian worker can accomplish nothing unless he be endued with energy which is divine.



DRAWING IN THE NETS AT EARLY DAWN.

nature had given men ten fingers? But you will see why a servant with a basin of water and a towel always presented himself to each guest before dinner was served and after it was ended. Roasted meat was served on the spit or rod on which it was cooked; and the guest cut off or tore off a piece to suit himself. Boiled meat was laid on the cakes of bread, or later on thick slices of bread called "trenchers," from a Norman word meaning "to cut," as these were to carve the meat on, thus preserving the table cloth from the knife. At first the trencher was eaten or thrown upon the stone floor for the dogs that crouched at their masters' feet. At a later date it was put into a basket and given to the poor who gathered at the manor gate.

During the latter part of the middle ages the most conspicuous object on the table was the salt-cellar. This was generally of silver in the form of a ship. It was placed in the centre of the long table, at which

fusion may be gained from the provision made by King Henry III. for his household at Christmas, 1254. This included "thirty-one oxen, one hundred pigs, three hundred and fifty fowls, twenty-nine hares, fifty-nine rabbits, nine pheasants, fifty-six partridges, sixty-eight woodcock, thirty-nine plovers, and three thousand eggs."

Many of our favourite dishes have descended to us from the middle ages. Macaroons have served as desert since the days of Chaucer. Our favourite winter breakfast, griddle cakes, has come down to us from the far-away Britons of Wales, while boys have lunched on gingerbread and girls on pickles and jollies since the time of Edward II., more than five hundred years ago.

WHATEVER is worth being done, is worth being done well.