


GILLET'S LYE

The Standard Lye of Canada. Has many imitations but no equal

CLEANS AND DISINFECTS

100% PURE



SYMINGTON'S SOUPS

are unrivalled in flavour, food-value, and purity. They are more healthfully stimulating than any similar preparation; much more sustaining than 'Extracts,' Beef Tea, or Bouillon. Fresh, fragrant, appetising—made in a minute—perfect for all purposes of home or travel.

Give each a Trial!

Mulligatawny, Green Pea, Lentil, Pea, Celery, Onion, Ox Tail, Scotch Broth, Tomato, White Vegetable, Mock Turtle.

Canadian Agents:
Scott Bathgate & Co., 149 Notre Dame St. Winnipeg

W. SYMINGTON & CO., LTD., BOWDEN STEAM MILLS, MARKET HARBOUR, ENGLAND.




CLARK'S PORK & BEANS

The value of BEANS as a strength-producing food needs no demonstration. Their preparation in appetizing form is, however, a matter entailing considerable labour in the ordinary kitchen.

CLARK'S PORK & BEANS save you the time and the trouble. They are prepared only from the finest beans combined with delicate sauces, made from the purest ingredients, in a factory equipped with the most modern appliances.

THEY ARE COOKED READY—SIMPLY WARM UP THE CAN BEFORE OPENING


W. Clark Montreal



BRIGGER'S Pure Jams and Orange Marmalade

Put up in 16 oz. glass jars and in 5 lb. sanitary double-top gold lined tin pails.

Brigger's Pure Jams are made from clean, sound Niagara grown Fruit and Granulated Sugar and are guaranteed Absolutely Pure.



And now the family surround the table, when one realizes that the solemn words of Governor Simcoe were true, "that the spirit of the young country seemed to be in favor of men who dined in common with their servants!" Poor Simcoe, and he trying to plant a modified aristocracy in the land by appointing military officers to government positions!

These early century menus sometimes meant sacrifice and cost, when the settler had to carry his limited store of wheat a hundred miles or more to the nearest mill in order to bring back a precious supply of flour. Nature, however, was often prodigal in her gifts of food when the wild fruits were in abundance, and game and fish abounded. But there was not always a full pantry. Terrible must have been the experiences of the Hungry Year of 1788 in Canada, when the frogs saved many a life from starvation, and the newly-planted potato had to be dug up and eaten. There were times, too, when the wheat froze in the head and wheat bread was in consequence an absent article of diet. On other occasions the government supply trains were overtaken by the winter and frozen up, as a result of which the settlers who were depending upon the expected stock were compelled to have recourse to the buds of basswood trees, and beef bones were loaned from neighbor to neighbor as stock for soup. Both the white men and the Indian relied much upon the animal and fish life. The waters teemed with fish as the air with birds, and the woods with small game as well as deer and moose. There was no limit to the wild ducks, especially along the water stretches of the Quinte shore. Famous sport had our grandfathers when they were young, shooting black squirrels, trapping wild pigeons, spearing salmon, or scooping them up in prodigious numbers. The skilful red man was wont to spear the fish by torchlight as he stood alert in the prow of his canoe. The hunting of the larger game and the attempt to exterminate the wolves also led to many an exciting adventure in the depths of a Canadian forest.

Eating has ever gone with drinking, and the toddy ladle we saw in the cabin home forces the further truth to be chronicled that in the beginning days of Canada's life whisky drinking was not unknown; when, in fact, it was consumed by the bowl full, and when a man's standard of capacity was placed at two quarts. At twenty-five cents per quart the cost was not excessive. For years there was but one distillery between York and Kingston, and as an accessory to the stronger liquid, as soon as orchards began to bear, the cider jug was a feature of the capacious cellars, along with the barrels of winter apples and the bins of roots and vegetables.

Drinking was a feature of the various "bees." On the occasion of a barn raising a man would mount the top plate of the skeleton structure, swing a bottle three times around his head and throw it in the air. If it fell unbroken it meant good luck, evidencing one of the many superstitions prevalent in the early times. Other forms of superstitions were the supposed sight of a winding sheet in a candle flame, or that the howling of a dog at the moon meant trouble for the inmates of the house, or when a sudden shudder came over one it foretold that an enemy was walking over the spot which would later be one's grave. May was regarded as an unlucky month in which to be married, and it was equally unlucky to kill hogs in the wane of the moon.

Speaking of weddings reminds one that there was marrying and giving in marriage in the same pioneer times. The courting was sometimes carried on in Indian fashion, when the fair Hebe would run through the forest in a pretended effort to escape the pursuing lover, who invariably caught his victim. A kiss was the sign of victory, and the wedding soon after closed the romantic chapter.

There were difficulties innumerable in the way of these trusty hearts of old. For years there were scarce half a score of clergymen of the established church in Upper Canada authorized to perform the marriage ceremony. A few magistrates held the same power. Today all that a modern lover needs is a two-dollar bill for a license—and a girl! But in 1800 and

thereabouts the happy couples were sometimes compelled to travel long distances on foot or on horseback to wait on minister or magistrate. An interesting tale of early Canadian life records the fact that rings were as scarce as clergymen or magistrates. One official, rather than turn away an ardent couple that had walked twenty miles to his settlement, found on a primitive pair of skates a rough steel ring. Though a homely substitute the bride was told she must perform wear it to make the ceremony binding, and wear it she did for many a long year thereafter, and the trophy is a highly-prized heirloom among her descendants to-day.

It is interesting to read in this connection of the dowries of our grandmothers. A generous one was a piece of land, a colt, a heifer, a yoke of steers, two sheep, some pigs, a linen chest with bed and bedding and feather ticks, crockery and cutlery and some hand-made furniture. The wedding fee stood for a long time at one dollar.

All the furniture of the time was performed hand-made, such as chairs with elm-back seats, tables of rough hewn boards, and bedsteads—four posters—cut from the native lumber. Sometimes the baby's cradle was the sap trough of the sugar season, but lined with blankets and resting on rockers, our pioneer babies slept soundly and never did the trough hold a sweeter burden.

Practically all the implements were hand-made—the reels for winding yarn, the hand looms, the trunks made of bark and the beehives of plaited straw, the plows with wooden frames and wrought iron mould boards, the primitive harrows made of the butt end of a tree which the oxen hauled around the stumps in the process of "bushing in." Scythes, cradles and flails were the precursors of mowers, reapers and threshing machines. The wheat was sometimes ground at home by pounding or crushing it in the burnt-out hollow of a stump, a block of wood attached to a springing pole acting as a pestle in the mortar cavity.

The ways our grandfathers travelled is in interesting contrast with modern methods. The horseback way was for years the only means of covering long distances through the bush, with the oats in the saddle bags, a gun or tomahawk for weapons, and provision for camping out if night overtook the traveller. Journeying by water was in bateaux or flat-bottomed Durham boats. After a time, along with better roads, came the springless waggons with boxes resting directly on the axles and chairs for the use of the passengers in the body-racking journey. A writer describes the old waggons and stage coaches "as rolling and tumbling along a detestable road, pitching like a scow among the breakers of a lake storm, with road knee-deep in mud and an impenetrable forest on either side." It of necessity took weeks of time to cover the distance, for example, between York and Kingston and Niagara.

The market prices for commodities also throw a suggestive light on the days of our grandfathers. An ancient price list of 1804, quoted by Canniff Haight, reads as follows: A gimlet 50 cents, a padlock \$1.50, a jack knife, \$1, calico, \$1.50 per yard; tea, eight to ten shillings a pound, Halifax currency; needles, a penny each; ball of cotton, 7d.; board of pigs, \$1 a week; an axe, \$2.50; salt, 6d. a lb.

The early store was a departmental store in miniature, and bartering was the chief feature of trade. An old lady of my acquaintance has told of buying a farm with a saddle, and a yoke of oxen in another case was traded for 200 acres of land. Butter, cheese, homespun clothing, lumber, pork, ox hides, molasses, shingles and potash were a widely varied list of articles used in trading. In the Talbot Settlement in 1817 it took eighteen bushels of wheat to buy a barrel of salt and one bushel of wheat for a yard of cotton. The first clocks were \$40 each. Before the clock days a line was cut in the floor, and when the sun's rays reached the meridian height they were cast along this mark through a crack in the door to indicate the noon hour.

Pens cost thirty cents each, but the easily secured quill long held its supremacy. Postage was payable according to distance—not exceeding sixty miles, 4d.; 100 miles, 7d.; 200 miles, 9d. and greater distances in proportion.

One should not forget in this picture of pioneer life the first church, with men and women sitting on opposite sides, when the circuit rider made his infrequent