

PLEASANT HOURS

A PAPER FOR OUR YOUNG FOLK.

[No. 44]

TORONTO, NOVEMBER 2, 1895.

Vol. XV.]

THE DEAD SONGSTER.

ALL over the world, children are fond of pet animals. There are not many children who are cruel to them. If they continue to be cruel to defenceless creatures, they are not likely to turn out well. A person who inflicts needless pain on a dog or a cat or a bird, will be distrusted. Many of the best of people have been very fond of domestic animals. They respond warmly to human affection. The dog shows pleasure when he is caressed, the cat purrs its delight, and the bird chirrup its joy.

The engraving in this number of PLEASANT HOURS presents a scene that all readers will understand. It is German. Poor little Gretchen's pet canary was found dead in the morning. What a commotion its death caused in the house. The grief of the children was great. At length, accompanied by her brother, she went to see old Hans, the famous bird-stuffer. He could not bring the dead bird to life again, he could not restore its power of sweet song, but he could by his art preserve its beauty of form. Her brother carries the dead bird, while she carries the empty cage. He has to tell the pitiful story of their loss, while she cannot restrain her tears. Hans, surrounded by the instruments and the triumphs of his art, listens with kindly interest to the sorrowful tale, and will do the best he can for little Jacob and Gretchen.



THE DEAD SONGSTER.

ABOUT GLOVES.

THERE are some very curious circumstances attending the glove, independent of its relation to manufacturing industry. It has in various countries and at different periods been the pledge of friendship, of love and of safety, the symbol of hatred and defiance, of degradation and honour, the token of loyalty, the tenure by which estates have been, and are, held, and a customary offering on occasions both of sorrow and of joy. The first law relating to this subject is dated in the year 720, when Charlemagne granted a right of hunting to the abbot and monks of Sithin for the purpose of procuring skins for making gloves and girdles. The first commercial notice of the glove-trade is dated about the year 1462, and two years afterward armorial bearings were granted to the glovers by

Edward IV. At what prices gloves were valued in that reign does not appear. The ceremonial use of the glove in matters of investiture and tenure is illustrated in many ways. We may take as an instance the investment in the family of Dymocke, of the manor of Scryvesley, under the condition of the head of the family acting as champion at the coronation of the English sovereign at Westminster, in which the glove plays a conspicuous part in the ceremony. The glove has been deemed an emblem of firm possession. Thus the former kings of France used at their coronation to receive from the archbishop a pair of gloves, previously blessed, as an emblem of secure possession.

Both honour and degradation have been typified by the glove, according to the circumstances attending the particular occurrence. Challenge and defiance have been in various ages and countries conveyed by the glove. The presentation of gloves at weddings and funerals is another curious item in the catalogue. The presentation of gloves as a gift, with or without money inserted in them, is another curious custom which has passed through many gradations of society. James II., when at Woodstock, received a pair of gloves as a gift from the university. A lady, a suitor in chancery, whose cause had been favourably decided by Sir Thomas More, presented him with a pair of gloves containing a sum of money. His remark was, "I accept

there to commemorate the following historical fact:

When the provinces of the United Netherlands were struggling for their liberty, two beautiful daughters of a rich farmer, on their way to the town with milk, observed not far from their path several Spanish soldiers concealed behind some hedges. The patriotic maidens pretended not to have seen anything, pursued their journey, and as soon as they arrived in the city, insisted upon an admission to the burgomaster, who had not yet left his bed. They were admitted, and related what they had discovered. The news spread about. Not a moment was lost. The council were assembled; measures were immediately taken; the sluices were

the gloves—it would be against all good manners to refuse a lady's New Year's gift—but the lining you will be pleased to bestow elsewhere."

THE MILKMAIDS OF DORT.

Girls often declare that boys have all the fun. Well, they certainly do seem to get the larger share of it in a good many ways. Then, when they grow up, they are very apt, too, to carry off all the honours, the literary fame, the military glory, the professional success, while the girls are left at home to do worsted-work.

Now and then, however, the girls come to the front in art, in literature, in science and even war. You all know how Joan of Arc led the armies of France to victory, and how Moll Pitcher stood at the breech of her cannon, pouring confusion into the British ranks.

Not so great as these women of martial fame were the "Milkmaids of Dort," but still they have their place in history. If any of you ever go to Holland, the land of wadden dykes and windmills, it is quite possible that you may find yourselves some day in the ancient town of Dort, or Dordrecht. It is a grand old city. Here among these antiquated buildings, with their queer gables and great iron cranes, many an interesting historical event has taken place.

In the centre of the great market-place of Dort stands a fountain, and if you will look close you will see upon the tall pyramid a *relievo* representing a cow, and underneath, in sitting posture, a milkmaid. They are