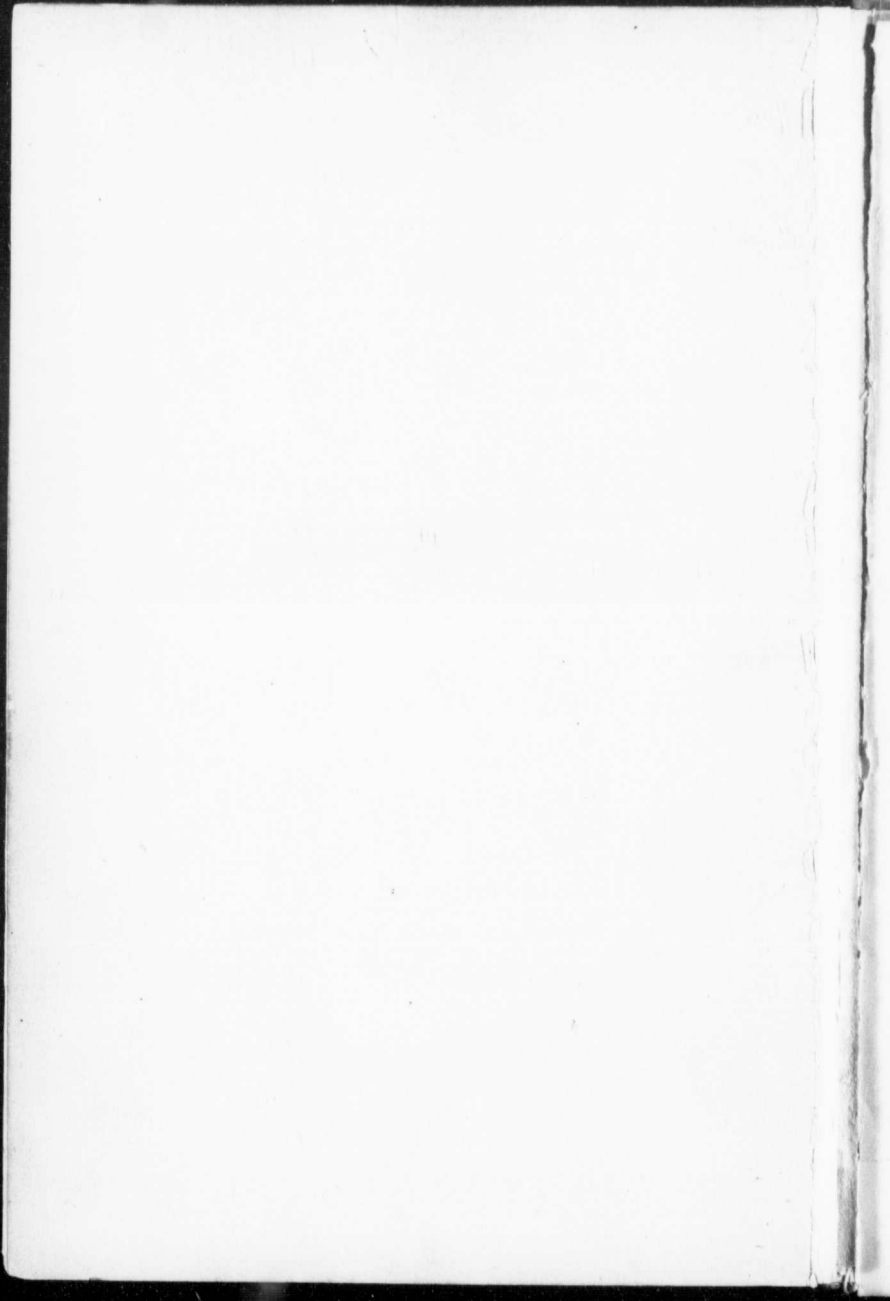


Pen Pictures
OF
Early Pioneer Life
IN
Upper Canada

By A "CANUCK"



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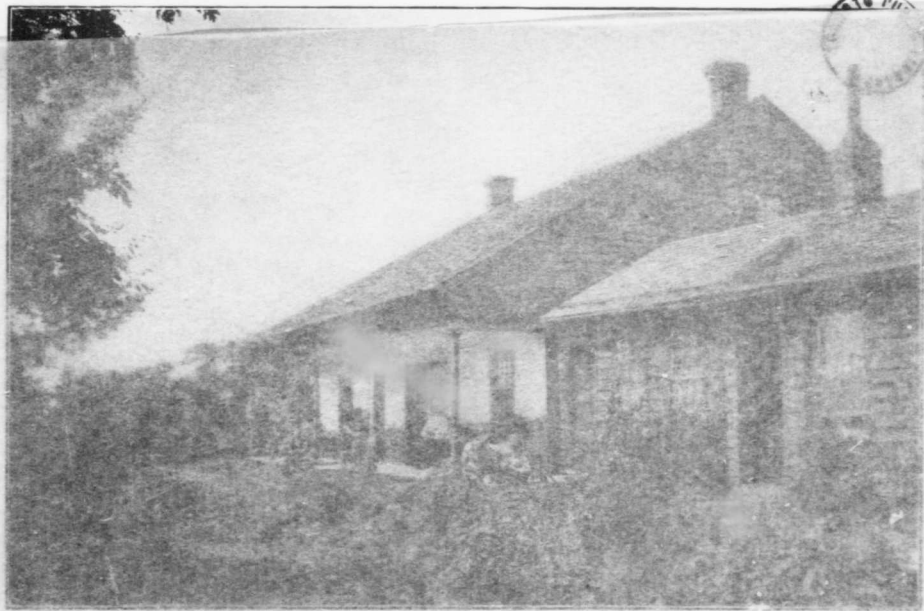
An Old Homestead on the Niagara—Built 1810.

PEN PICTURES OF
EARLY PIONEER LIFE IN
UPPER CANADA

BY
A "CANUCK"
(OF THE FIFTH GENERATION)

PROFUSELY ILLUSTRATED

TORONTO
WILLIAM BRIGGS
1905



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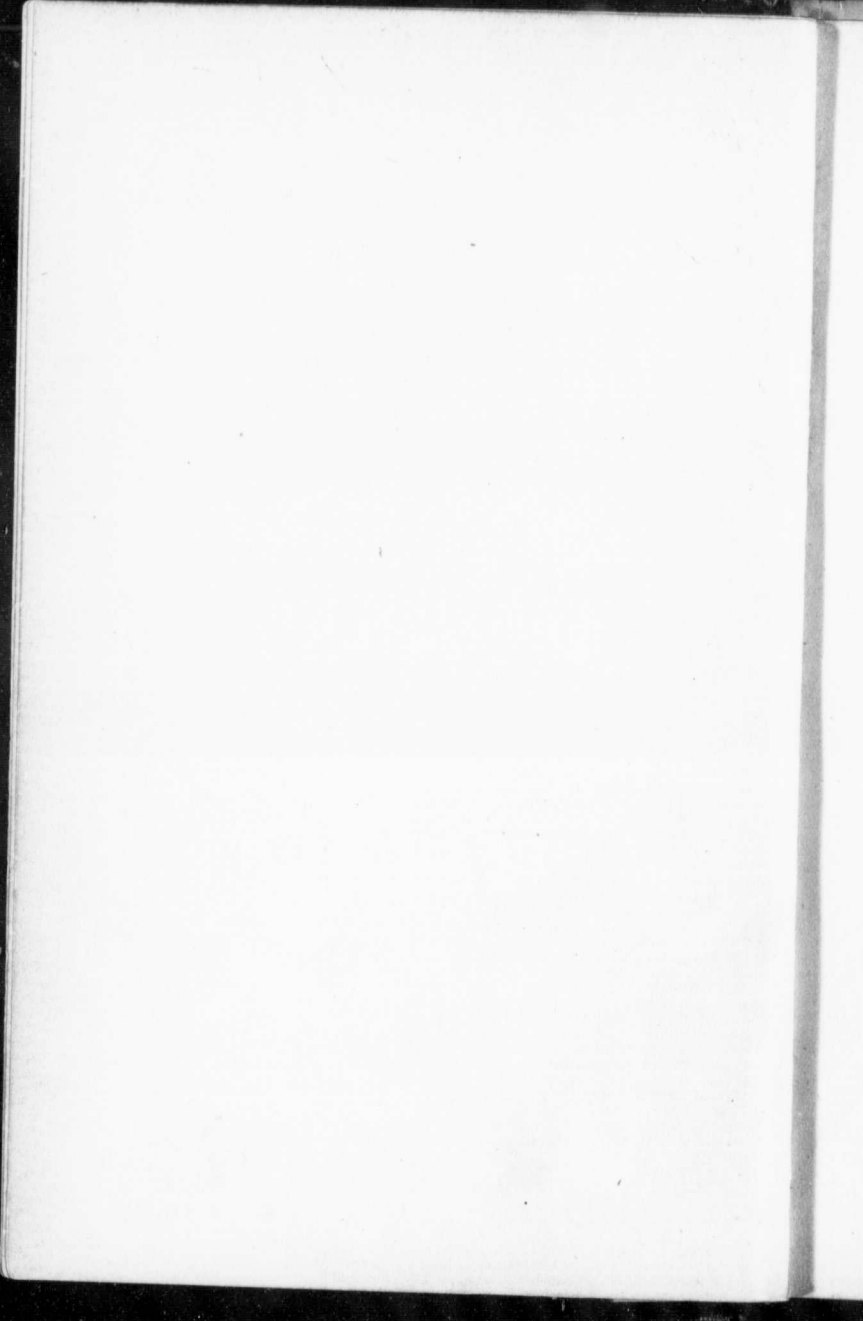
TO THE
Boys and Girls of Canada,
AND ESPECIALLY
TO THOSE BOYS AND GIRLS, OLD AND YOUNG,
WHO ARE
DESCENDANTS OF THE EARLY PIONEERS,
THIS BOOK IS
RESPECTFULLY DEDICATED.



INTRODUCTION



THE main object of the author in putting together the scattered pages forming this humble volume has been to give glimpses of life—of real homely life—among the early pioneers. He lays no claim to any other merit than that of telling his simple story. His means of information have been of a more than ordinary character, and these he has endeavored to improve by personal enquiry and visiting the localities, so far as possible, where the scenes are laid and depicted. There is, as will be seen, a large amount of information supplied, which he would fain hope may be found useful in adding to the historic fund of other writers, who have already placed themselves on record on the same subject as historians of early pioneer life in Canada. Real and homely as his tale has been told, there will still be found no lack of romantic incidents and chapters of much interest to the general reader. The book, in a word, is the author's humble contribution to the history of the early days of his native province. Access to old manuscripts and records of family events retained in both his father's and mother's families for a century and more, has helped him to a very great extent in carrying out the design which he had in view when he first commenced what, to him, was a labor of love.



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NOTE.—All the illustrations in this book are from photographs taken expressly for it, most of them by Mr. E. F. Walker, of Toronto.

PEN PICTURES OF EARLY PIONEER LIFE IN UPPER CANADA.

I.

THE FIRST SETTLEMENTS.

WHO THE EARLY SETTLERS WERE—THE UNITED EMPIRE LOYALISTS—BUTLER'S RANGERS—THE MENNONITES AND TUNKERS.



LARGE proportion of the people who settled on the frontier of Canada during the earlier days of settlement were United Empire Loyalists, those who came from the neighboring States of the American Union at the close of the Revolutionary War of 1776. The first settlement of any note was that made at Adolphustown, on the Bay of Quinte, in June, 1784. After that date, settlements grew up on the St. Lawrence Niagara and Detroit Rivers, and at Long Point, on Lake Erie. The impression is general that there were but a few squatters previous to that time. Provincial Government affairs, however, being at that period in an unorganized condition, such records as are at hand have only the

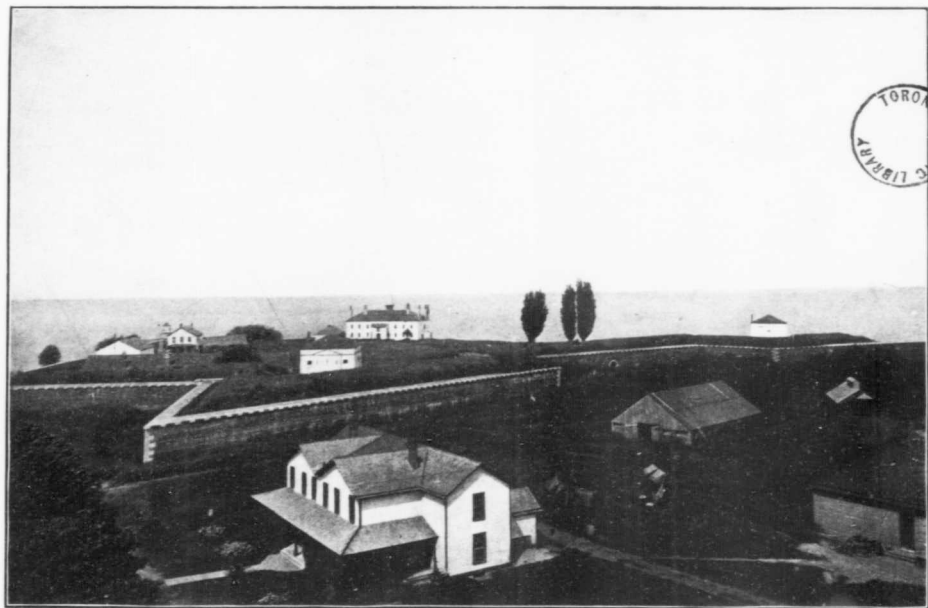
reliability of tradition. A number of the first settlers were persons who had naturally sought refuge in the vicinity of Fort Niagara and other border forts, then in the possession of England, from the relentless persecution that was waged against British sympathizers intending to return home when peace was concluded, as they fully expected it would be, in favor of Britain; but, finding the result to be contrary to their expectations, they crossed the border and took up land on the Canadian side. Colonel Butler and his Rangers were granted a large tract of land in the vicinity of what is now the town of Niagara.

The first settlers were a mixed stock of English, Irish, Scotch and German, many of whose ancestors had settled in the United States, then British territory, a century or more previous, some of them probably coming to America on the *Mayflower*, in 1620. This class of settlers, who came mostly from New York, New Jersey and Pennsylvania, brought with them the customs, habits and style of living of their American forefathers. Being of a Conservative type, they preferred a monarchical to a republican form of government. After these settlers came a large number of Yankees, attracted by the fertile lands of Canada; and, although they were not British in sentiment, many of them afterwards became loyal subjects of the country, and fought for Britain in the War of

1812. There were whole settlements of "Pennsylvania Dutch" (properly called German), adherents of the Mennonite and Tunker faiths, whose descendants to this day make up a large part of the population of Welland, Lincoln, Waterloo and York Counties. There were also large settlements of Quakers, particularly in the vicinity of Font Hill, near St. Catharines, and along the Bay of Quinte, who, like the Mennonites, left the States, fearing the Government might insist on their bearing arms. The feeling against British sympathizers being so strong, there was some talk of compelling all, irrespective of their religious belief, to take part in military affairs. Many of the Mennonites and Quakers, having been granted the religious freedom they desired under British rule, were not in sympathy with the Revolutionary party. This brought down the wrath of the new Government upon them, and, although they threatened to enact measures that would curtail the freedom of these sects, they never carried their threats into execution. There were also a few settlers from the British Isles and from Germany, but the larger number of this class came later on. Many of the British soldiers who had taken part in the Revolutionary War and the War of 1812, having been given free grants of land by the Government, after receiving their discharge, settled in the country.

The United Empire Loyalists.

If honor is a mark of nobility, then the old United Empire Loyalists can truly be classed among the first aristocracy of Canada, for a more honorable class of people never settled in the Province. Steadfast in character, true to their principles, loyal to their king, they chose to leave their homes and property in the United States and come and hew out new homes for themselves in the Canadian backwoods rather than remain under a government so antagonistic and bitter towards the Mother Country they loved. Many of them had considerable property, but they preferred to sacrifice it all rather than become citizens of a hostile government. To be sure the British Government gave them grants of land, and furnished many things necessary for beginning life in a new country so far away from the older settled parts; still it did not begin to repay them for the hardships and privations they endured in the early days of their settlement. Many of them sundered family ties that they might remain true to their convictions and allegiance. As an instance, the writer has in mind one family where the mother remained in Pennsylvania with several of her children, while the father came to Canada with the remaining two, and although the mother followed the waggon conveying her husband and children away, weeping, and trying to



Fort Niagara, from the Lighthouse.

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prevail on them to remain, it was of no avail. Possibly he had good reasons for leaving the country; for the Whigs had burned his house, and all there was in it, because he sympathized with the Royalist party.

A sequel to the above took place several summers ago, when a party of the descendants of the Pennsylvania branch of the family visited their Canadian cousins, exchanging fraternal greetings, renewing acquaintance, and endeavoring to perpetuate the love and friendship existing between the two branches of the family which, though differing in nationality, are yet one in blood.

Mr. Kirby, in his "Annals of Niagara," says that "every one of the U. E. Loyalists had a military bearing, an air of dignity, and a kindly spirit of comradeship, derived from dangers and hardships which they had shared together." The wealth and aristocracy of the Colonies, as a rule, were arrayed on the side of the Royalist party, while many of the rebels were persons having no great interest at stake. The defeat of their party meant no great loss to them, while on the other side it meant the loss of all, especially if they had been active partisans, or were not willing to swear allegiance to the new government. Can we wonder at the staunch conservative principles of their children and grandchildren who were our parents? To this adherence to the principles of

monarchical government, as an American author has said, "was due the sterling character and dignity of these people." They believed in a principle and they fought for it. The old U. E. Loyalists never got over their bitterness towards the United States. This antagonism was inherited by their descendants for several generations. It was more of a national than an individual hatred, however. The women were equally as patriotic and loyal as the men, and you could not offend one of them more than by saying anything against their country. It is told of one of the women in the early days that she would not eat at the same table with a Yankee. Her reason for being so bitter was that her husband had been shot in cold blood by the rebels during the Revolutionary War. Many of these women displayed their patriotism and loyalty during the war of 1812 by looking after the crops while their husbands were away fighting for their country.

The firmness and dignity of the old U. E. Loyalists and their descendants were due to a great extent, no doubt, to their military training, for in the fore part of the nineteenth century all men between a certain age were enrolled in the militia.

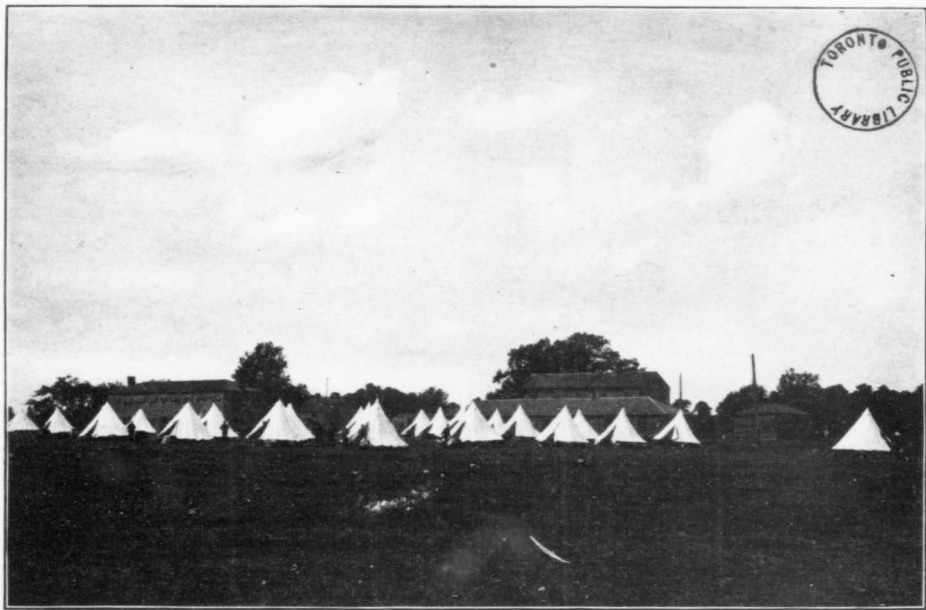
Butler's Rangers.

Many of the United Empire Loyalists were military men who had taken part in the Revolutionary War. A large number of those who settled in the vicinity of

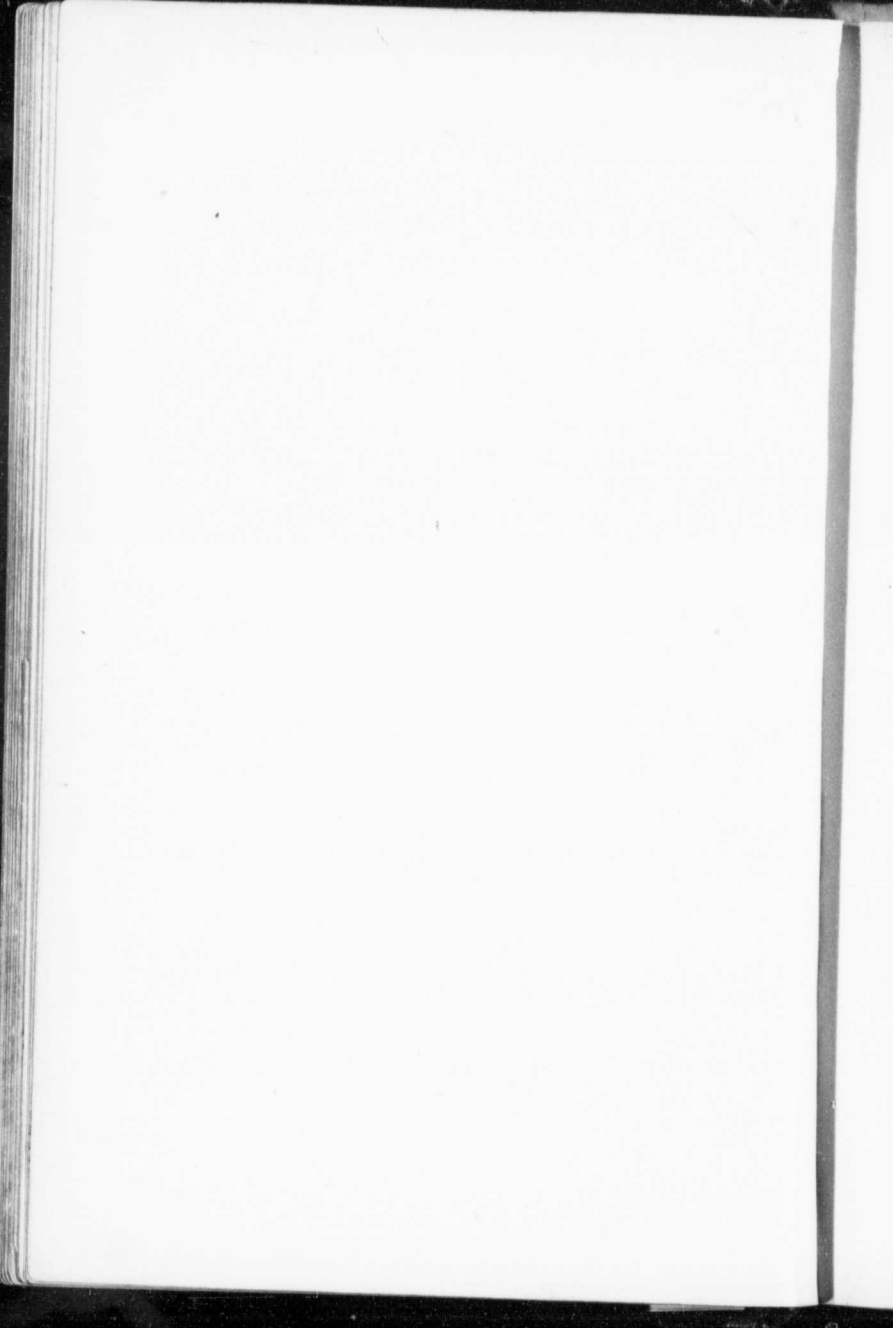
Niagara and in other parts of the Niagara Peninsula had formerly belonged to Butler's Rangers, a regiment of cavalry who carried on a guerilla warfare against the revolutionary party of the United States, their operations being confined principally to the eastern parts of the States of New York and Pennsylvania. They were accused of laying waste the country, destroying property, and burning buildings. Many atrocities were laid to their charge, however, which were quite unsupported by the facts, and where offences were committed the actual facts were greatly exaggerated. It is true that war at any time is cruel and relentless, and many things are done that at another period would be considered barbarous. Most of the Indian tribes of New York State sided with Great Britain and made frequent raids on the American settlements. It is possible that the onus of their evil work may have been placed upon Butler's Rangers. In their raids the Rangers were associated with Indian allies. It is quite probable that many of the atrocities attributed to the Rangers were perpetrated by the Indians connected with them, and whose well-known ferocity when on the war-path the Rangers themselves were unable to restrain.

The Indians, it is true, may have been assisted by some few cruel white men, fiends in human form, who unfortunately got a footing amongst Butler's Rangers; but the general opinion has been long since arrived at that most of these stories were gotten up by the Ameri-

cans in order to excite the American people to revenge. General Sullivan, who was sent by the United States Government to make raids on the Loyalist settlements of New York State, is reported to have been guilty of just as much cruelty as the Rangers were ever charged with. A Ranger descendant told the writer that his father always said the stories of the cruelty of Butler's Rangers were at first manufactured and afterwards adopted as American history; yet we well know that in American history there has been a great deal of falsification of the actual facts when relating to anything pertaining to Canada, and they even now admit some of the mistakes themselves. When war is being waged there is a great tendency to exaggerate and falsify, anyway. Take, for instance, the reports sent out by the Boers during the late Boer-British War in South Africa. It is not denied that some of those who had belonged to Butler's Rangers were a rough class—there are always such who follow the fortunes of war—and were known to boast of the cruelties they had committed; but how do we know that they were always telling the truth? They may have told these stories to excite the awe and terror of the children of the people among whom they lived. We all know the proneness of such characters to exaggeration. The poet Campbell has given a pathetic description of the descent of the Rangers into the Valley of Wyoming, in his poem entitled "Gertrude of Wyoming." It was proved to him



In Camp at Niagara—Butler's Barracks at Rear.



afterwards, however, that the facts upon which he based his poem were quite baseless and without foundation. Just how much truth there was in the stories of the alleged cruelties of these Rangers may never be fully known; but the fact remains, and can be fully vouched for by some of the old people still living, that horrid stories concerning them, such as the killing of innocent women and children, the burning of their homes, dangling infant children on their bayonets over the fire, and other equally revolting fireside anecdotes of admitted doubtful veracity, were common talk among the old settlers, both Loyalist and otherwise, in every section of the country, and talked and told over and over again, just for talk's sake.

The common saying that none of the Rangers were known to die a natural death was but one amongst the many other exaggerations as we know from ocular proof to the contrary. As has just been said, it is admitted that some of the Rangers were of a low type of men. But one black sheep or two should not be accepted as true representatives of a hardy, courageous and enterprising type of guerilla soldiers. Here is an instance that will explain our meaning: One of the old Rangers, who lived alone on the Niagara, was the dread of the women and children in the neighborhood on account of the frightful stories he told. When he died, it is said, the coffin would not stay in the ground, but one end kept

coming to the surface. The superstitious people in the neighborhood attributed this fact to his wickedness, whereas the real cause was quicksand! Some few of the Loyalists, on account of the hardship and ill-treatment they were subjected to by the rebel party, were filled with the spirit of resentment. And who can scarcely wonder at this? It was the result of despair.

In one instance, known to the writer, the American soldiers came to the house, and demanded the young men of the family; when told they were away they shot the old father of the family, without any provocation, on his own threshold. And other cases of this kind, equally barbarous and unjustifiable, might be given. One thing must ever remain to the credit of the Rangers—their adherence to principle.

“ Their loyalty was still the same
Whether they lost or won the game.”

When talking over facts of history that occurred during war time a century and a quarter ago, we must remember that military discipline and martial law were very severe then, much more so than at the present day. At that time, even during peace, persons were hung for forgery and sheep stealing. Men had no heart or “bowels of compassion”; victory must be gained at all hazards, and no matter at what sacrifice. It is said that the military men who settled at Niagara were of a stern

character, and had no conscience when it came to carrying out military discipline and stratagem. This was the class of men Col. Murray took with him for the attack on Fort Niagara, on the night of December 19th, 1813. The orders were that not a soul should live between the landing-place and the fort. This was to prevent anyone from notifying the garrison of the fort of the approach of the enemy. The attack on Fort Niagara was said to have been in retaliation for the burning of Niagara by the Americans. The inhabitants were only given half an hour's notice by the American general, and that on a bitter cold December day. It can safely be said of the descendants of most of these old soldiers of the Revolution, however, that they have proved an honorable and honest class of men in every relation of life.

The Mennonites and Tunkers.

The Mennonites were among the earliest settlers in Upper Canada. Many of them settled in Welland and Lincoln counties previous to 1800, and in that year their settlement in Waterloo County began, Waterloo Township being bought by a company of these people. Markham, Vaughan, and Whitechurch townships, in York County, were settled largely by members of this sect. Through marriage and social intercourse with English-speaking people their language and pecu-

liar customs are fast disappearing, and it looks as if in the course of a very few years there would be nothing left but their family name and their religion, which some of them still adhere to, to distinguish them from other people.

The early Mennonite settlers must not be classed, however, with the Russian Mennonites who settled in Manitoba more than a quarter of a century ago, although originally of the same stock. Although being like the Quakers, a non-fighting class of people, we think the early settlers of this class might properly be called United Empire Loyalists. Their sympathies in the Revolutionary War were certainly with Great Britain, although, in consonance with their religious belief, they refused to bear arms for either party. They were honest, God-fearing, industrious people, many of whom left Pennsylvania and came to Canada for the reason that the British Government granted them exemption from military service, and allowed them to make an affirmation instead of taking an oath or making an affidavit in the courts, which privilege they were not sure of being able to retain under the government of the United States.

Their religion was opposed to war and going to law. In this respect they resembled the Quakers. Their ancestors emigrated from Switzerland and the Palatinate along the Rhine early in the eighteenth century, and

settled in the commonwealths of Pennsylvania and Maryland. Many of their descendants are to be found yet in those states, some of them still retaining the language, religion, style of dress, habits and customs of their German ancestors, although for the last fifty years there has been a gradual breaking away from the primitive customs which their forefathers brought with them from the fatherland and maintained so well for more than a hundred years.

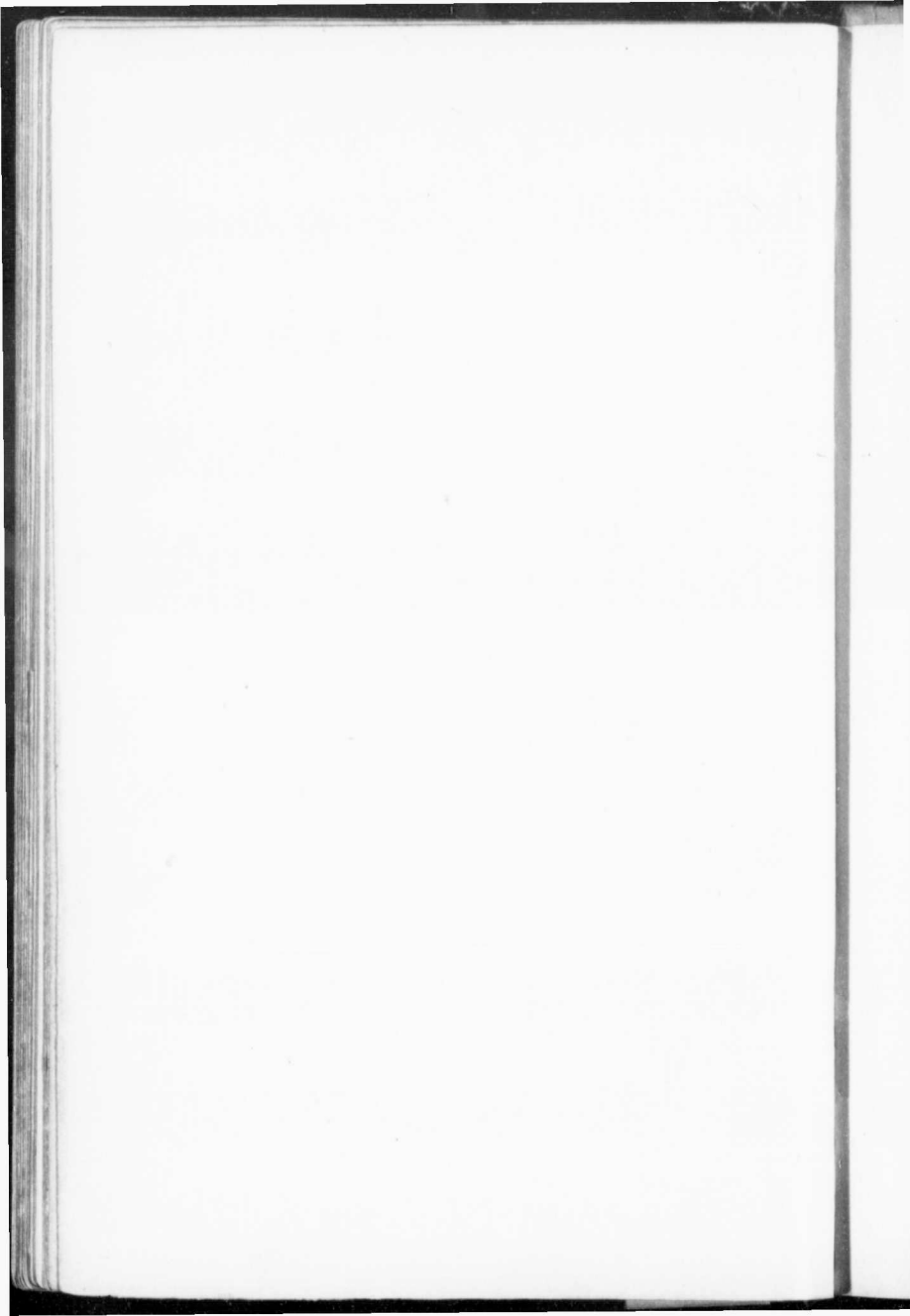
It is no longer considered wrong for their children to marry English-speaking people of other faiths. At one time if one of the family married outside of their own people they were sure to incur the anger and estrangement of their parents. It was no uncommon thing to find young people who had never entered any church but that of their own denomination. Although not by any means an ignorant class of people, they were a simple-minded folk; all the education that was considered necessary among them being a good understanding of the three R's: "Reading, 'Riting, and 'Rithmetic." Many of them were great readers; their reading, however, being confined to books of a religious character. Although not deeply versed in learning, they were and are a thinking class of people. As is quite apparent from the thrifty manner in which they conduct their business, which was and is chiefly in the agricultural line.

The Tunkers (or Brethren) belonged to the same race of people and spoke the same language as the Mennonites, most of them in the early days being converts from the faith of the latter. Their customs and habits of living were similar. Their style of dress, however, was somewhat different. In religion they differed chiefly in the form of worship and tenets of their faith.





Military Relics—Niagara Historical Society.



II.

EARLY EXPERIENCES OF THE SETTLERS.

HOW THE EMIGRANTS FROM THE STATES REACHED CANADA—
APPEARANCE OF THE COUNTRY—THE INDIANS—THE WILD
ANIMALS.



AS we all know, a hundred years ago there were no railway or steamboat lines on which to travel. Between the Canadian border and the frontier settlements in the States stretched two, three and four hundred miles of dense forest, inhabited by wandering tribes of Indians and infested by ferocious wild animals in great abundance. It was the practice of the emigrants from the States to pack all their belongings, or at least all of them they could take with them, in canvas-covered wagons, similar to those used by gypsies at the present day. In these conveyances they lived while on their long and dangerous journey. Among the "Pennsylvania Dutch" the "Conestoga wagon" was used; its box was oval or boat shaped. This style of wagon has long since become obsolete. Indeed it was only in general use among these people. The wagon was usually drawn by a yoke of oxen, for

horses were not suited for such travel. Many of the early settlers, however, made the journey on horseback.

There being no public roads through the forest, the emigrant was obliged to follow Indian trails, the course of rivers, or "blazes" (marks on the trees), made by some previous traveller. Later on, after roads had been constructed (the government frequently sending men out to slash down the trees on the routes surveyed for the leading roads and clear the way for the wagon track), the emigrants came with horse teams, four horses being usually attached to a wagon. As may well be imagined the journey was not only full of danger at every step, but was also tiresome in the extreme. The women and young children suffered most, but they courageously encountered all the hardships of the way to reach the "promised land," where they would be permitted to live free and peacefully. It was a lonesome and melancholy sight to watch the wagons slowly wend their way between the logs and stumps of the newly-cut wagon road on their way to Canada. These journeys occupied three and four and sometimes eight and ten weeks. The passage through the unbroken forest, over the mountains and through the passes, being so slow and tedious, the journey necessarily lasted all the longer.

Usually several, sometimes quite a number, of families came in company, and thus by mutual help got over difficulties which otherwise might have been unsur-

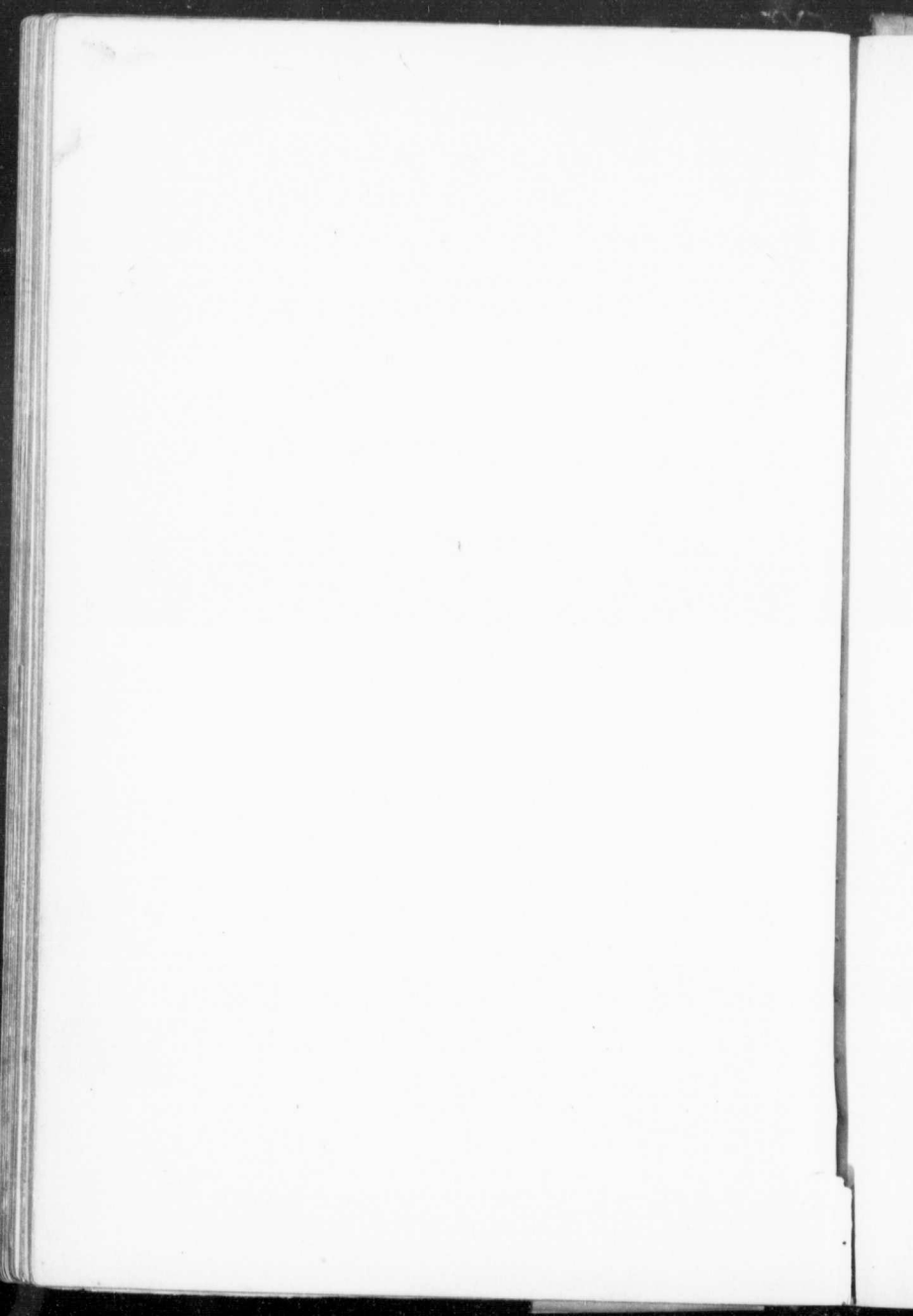
mountable. The emigrants generally took a cow or two with them to help them begin life in the new country, as well as to furnish milk and even butter on the way. The milk in some cases was hung in a leather bag at the back of the wagon, and it is said that the motion of the wagon would frequently churn it into butter. Chickens, too, were also taken in numbers, and these supplied them with welcome eggs, so that the weary emigrants were not obliged to be without their customary meal of ham and eggs. At the dawn of day, in their encampment in the woods, could be heard the crowing of chanticler as he made the welkin ring in depths of wood with the familiar notes of welcome to the opening dawn.

The journey from Southern Pennsylvania led through the Alleghany Mountains. At one point the pass was so narrow that only one team could go through at a time. When two teams happened to meet one of the wagons had to be taken apart and carried past the other on men's shoulders. When they came to streams which could not be forded, if a scow to cross was not obtainable, trees were quickly cut down and a raft constructed for conveying them over the stream. As the stream of emigrants increased, ferries were placed and attended to by persons living in the vicinity of these crossing-places. Some of the old ferry boats were flat-bottomed boats propelled by horse-power, the horse

having to walk on a tread-mill, or to walk round and revolve a post which connected with machinery, and which kept the paddle wheels in motion. The rope and capstan was also used in the early days for crossing the rivers and small lakes. The rope, attached to a revolving post on board, was run out and fastened to a tree or post on shore, or attached to a heavy anchor and carried forward by a small boat the length of the rope and then dropped to the bottom. The post on board was then turned by a horse or by hand power, which caused the boat to be pulled ahead as the rope was coiled around the capstan.

Another method of propulsion, in certain places, was by stretching a rope tightly across a stream and fastening it to a post or tree on both sides. A pole or stem with a roller on the end stood on the prow of the boat, the boat being pushed out from the shore. The force of the stream caused the roller to revolve and thus carried the boat across. Still another form of power was by running the rope through a hole at each end of the boat and pulling the boat across by hand. Along the Niagara River, Niagara, Queenston and Fort Erie were the principal crossing places. Buffalo, a century ago, consisted only of a few huts. The locality being low and marshy was considered undesirable for farming purposes.

In coasting or travelling up the large lakes and rivers large canoes and bateaux, long flat-bottomed boats with



pointed ends, propelled by oars and sails, and in rapids and shallow places by long poles, were made use of. The Durham and Schenectady boats used on the St. Lawrence before the days of the steamboat, were only a form of bateaux. The canoes used for transporting merchandise were quite large, some of them being fourteen or fifteen feet long and three or four feet wide. It required four or five men to paddle these canoes when laden with goods. It was by means of large canoes, also called bateaux, that the French in the early days of Canada transported their furs and merchandise from one place to another, in many cases hundreds of miles. When the streams did not intersect, or falls and rapids occurred, portages were made at the most convenient places, when the canoes and bateaux and their cargoes were dragged or carried overland and again launched. If the portage was a long one, as for instance that between Queenston and Chippewa, when the traffic became large, the goods were conveyed overland in wagons, people living in the vicinity of the portage owning a large number of wagons and doing a lucrative business. The lakes and rivers of the country formed a waterway which was found very convenient in the early days when the country was covered with swamp and forest; they formed the only real public highways. They afforded a speedy means of transit for the time, much preferable to the slow and perilous traffic over-

land, where rivers had to be crossed and other dangers encountered. Before the days of steamboats and railways the bateaux were towed up the St. Lawrence and along the shores of Lake Ontario by horses and cattle when bringing emigrants and merchandise from Montreal and Quebec. It was usual for the merchants to visit these places in the spring and buy goods and supplies sufficient to last them till the following year.

Appearance of the Country.

A solitude of unbroken, silent woods and bush were the chief features of the new country out of which the settlers felt that they had to carve homes and build shelters for themselves and their families, and bravely did they face the stern and repulsive realities, which meant a lifetime of unwearied toil now before them. The level stretches were much broken and intersected by rivers, creeks and lakes, hills and slopes, low swamps and marshes. Much of the latter features have disappeared and given place to well-tilled fields, smiling pasture land, fruitful orchards, and comfortable, happy homes, through the hard toil of the settler. Timber encumbered the ground, the difficulty of the settler being how to get rid of it. The kinds of timber varied according to the locality and soil—in the low places being found the cedar, swamp elm, black ash, willow and tamarack, and in the dry, elevated locali-

ties the birch, beech, maple, oak, pine, spruce, hemlock walnut, etc.

A considerable portion of the country along the Niagara, and between Lakes Erie and Ontario is low and level. When first settled it consisted largely of marsh land, in fact, some of it remained in that condition until recent years, when large draining works were put through by the Government for utilizing tracts which formerly were of no value except for growing huckleberries, people coming for miles around to get their yearly supply on the marshes. These low places were also at that time great breeding-places for rattlesnakes. To avoid the swampy land as much as possible, the early settlers selected land bordering on the lakes, rivers and creeks, where it could be conveniently drained. The creeks being fed by the swamps and marshes were much larger than they are to-day—the clearing up of the country having caused many of them to become dry.

Much of the land lying farther back in the country, on account of its swampy condition and liability to frost, remained unsettled for many years. Since it has been settled and drained it has turned out to be the best of soil for farming purposes. The condition described above applied to many other sections of Canada as well, for even in the oldest-settled parts, fifty years ago, there was a great deal of uncleared land, the earliest settlers even then having considerable bush at the back of their

farms. The low price of farm produce in the early days did not encourage the farmer to hurry up the clearing of his land, so that he could raise grain and fatten cattle for the foreign market as he does now so profitably.

The Indians.

The Indians never gave much trouble to the early settlers of Canada, for the British Government always treated them fairly. Being of a nomadic nature it was customary for them to wander around the country and barter with the people, exchanging their baskets, bead-work, etc., for provisions and clothing. Here and there through the woods would frequently be found a bark wigwam and the marks of an Indian camp. The early settlers would often allow them to come into their houses and stay all night, lying on the floor before the fire wrapped up in their blankets. If they were hungry they would be made welcome and have food, etc., given them. It was quite a novel sight to watch them seated around a big dish of porridge or soup, all eating out of the same dish.

The Indians, as has just been said, were well treated by the early settlers, and it is characteristic of the Indian that he will remain a true friend to those who deal honestly and fairly by him. It was quite common for an Indian chief to bestow a belt of wampum upon a

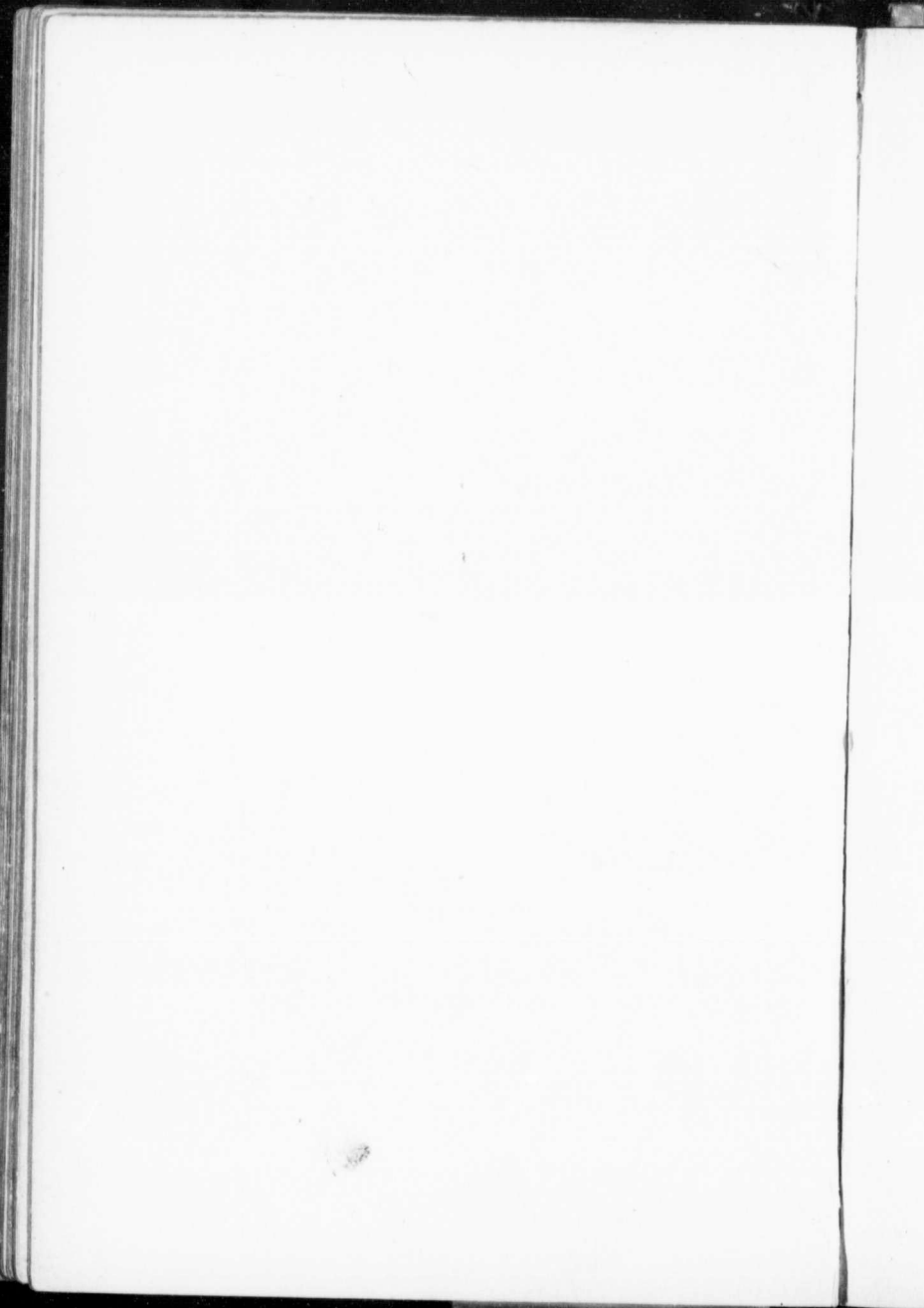
white man for favors received. This belt, if hung in an exposed place, served as a protection to the settler's house; for if any members of that tribe happened to be on a marauding excursion they would do no harm to the house in which the belt of wampum was hung as a token of peace and friendship. In the early days the Indian always carried his blanket with him wrapped around his body. In travelling they walked one after the other in Indian file. Sometimes as many as forty or fifty of them would be seen in a line. They paddled over the lakes and rivers in canoes made of birch bark. Their customs, habits, mode of living, dwellings, etc., varied according to the tribe and the locality in which they located. Basket-making and bead-work were their chief industries. As a rule most of this work was done by the squaws, the men only exerting themselves when fishing and hunting. Seated on the ground before the camp-fire, with their legs crossed one over the other and a bundle of green splints beside them, the Indians could be seen making baskets. They would take the splints one by one from the bundle and weave them into a mat to form the bottom of the basket, sufficient length of the splint being left to bend sharply at the edge and turn up to help form the sides and ends; between these were woven more splints until the framework was finished in the shape desired. A heavy splint or gunwale was put on the inside at the top to form the rim of the basket.

Around this the ends of the upright splints were wrapped. A heavy splint was placed on the outside of the rim, and lashed with a lighter splint to keep it in place. Some of the splints before being used were soaked in a solution of Indian berries, the solution staining them blue or red, the two principal colors used, according to the strength obtained by boiling. Sumach bobs or blossoms were sometimes added to the solution to obtain a drab color. The wood out of which the splints were made was rim ash (second growth ash) usually five or six inches in diameter, cut into lengths about six feet long, first soaked in water (thrown into a creek or brook), after which it was taken out and pounded or hammered with a big wooden maul until the fibre of the wood became loose, when it was easily peeled off and cut into strips of various widths.

The Indians were expert at making moccasins out of deerskin. The skin, after being cut the size required, was sewed with strings or thongs made of finer leather, and ornamented with colored porcupine quills, and sometimes with beads. Their beads and colored cloths, of which they made their fancy work, were obtained from the Indian traders. Their work of this kind was varied, and oftentimes displayed taste and skill. There had been a Government depot at Niagara for years for distributing supplies among the Indians. Here they brought their furs and exchanged them for merchandise.



Crown Land Seal—1801.



Previous to the advent of the settler many of the Indians had fields of corn. They ground the grain in rude stone bowls into a coarse meal, which they made into cakes and baked in the hot ashes. They also raised beans and pumpkins, but they lived chiefly by the spoils of fishing and hunting.

In certain Indian resorts are found pieces of pottery, which, though rude in design, show that they knew something of the art of making vessels out of clay. They were expert in the use of the arrow, the heads of which were tipped with pieces of flint carved out of stone.

The Indian language is very expressive, one word conveying a great deal of meaning. Their grunt of approval is "Nee." They applaud their speakers by exclaiming, "Ho! ho! Ho! ho!"

The primitive red men tattooed their bodies and faces, and when on the war path smeared themselves with different colored pigments. Their hair they tied in a knot on the top of their heads; into this bunch of hair was stuck feathers, which gave them a wild and fierce look. The noble red man, as we see him to-day, is certainly a different individual to what his ancestors were a century or two ago, and it can scarcely be claimed that he has been improved by the white man's civilization.

The Wild Animals.

In some localities wild animals were quite numerous in the early days of settlement. As the country became more thickly settled, however, they gradually disappeared. Deer were frequently seen stalking through the woods, and every now and then a bear might be seen crossing the path of the settler. The grandmother of the writer used to say that frequently at night they could hear the wolves gnawing and crunching the bones that had been thrown outside. A friend related to the writer that sixty years ago, when his father-in-law and mother-in-law with their baby child were driving through the woods, not far from Toronto, on a visit to a friend, they were surrounded by wolves. They were obliged to drive furiously to get away from the pack, throwing out the buffalo robes and blankets for the wolves to tear up, and so delay their oncoming. They were followed right up to the door of their friend's house by the animals.

The sheep had to be gathered into folds at night to keep them from the wolves, and occasionally bruin would get into the pig pen and carry off one of the pigs. It is told that sometimes the early settlers carried torches through the woods at night to frighten the wild animals away.

In order to help rid the country of these pests the government granted a bounty, *i.e.*, so much per head for the scalps of all wolves that had been killed. Their pelts could often be seen nailed up, flesh side out, to the sides of the old log houses, or salted, stretched on boards, and hung up to be dried and cured by the sun.

Besides the wild animals above mentioned there were many others. The wild cat, which made its home in the dark woods and swamps, was the dread of the settler. Porcupines were quite common, and occasionally the house-dog would come home after an encounter with one of these animals with his mouth full of quills, which it required pincers to draw out. The squirrels, red, gray and black, were to be found in abundance. Snakes in some places were very unpleasantly plentiful, among them being the rattler, which still makes its home in the crevices of the rocks lining the Niagara gorge. Snapping turtles were numerous in certain localities. Foxes were also quite common, their bark being heard nightly in the clearings. The racoons infested the swamps and in the fall of the year made annoying raids on the corn fields. The skunk and weasel depopulated the chicken roosts. Rabbits and hares were very plentiful and helped out many an enjoyable meal. The otter and beaver were also to be found in many of their favorite haunts along the small creeks; even now are sometimes found small cleared spots,

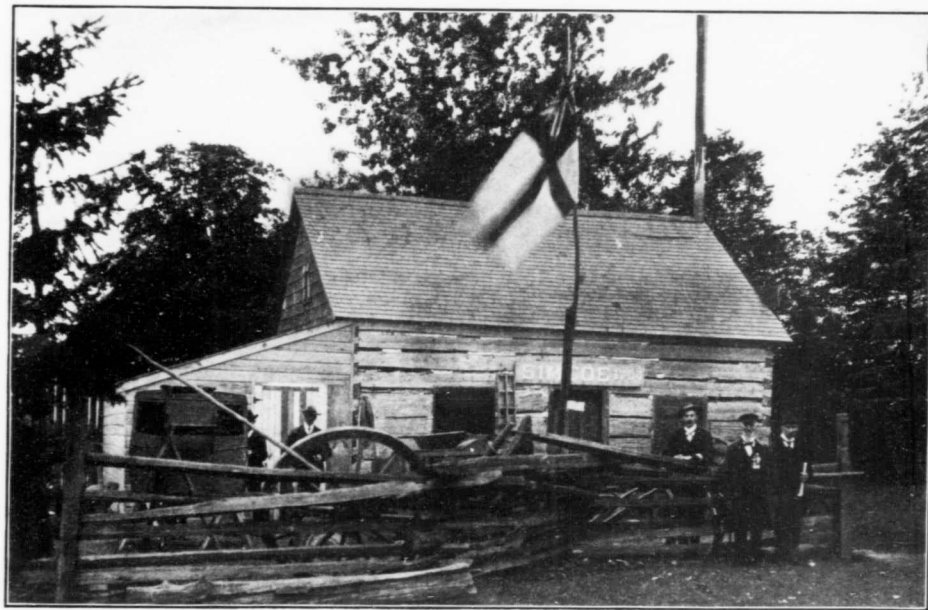
called beaver meadows, where these animals formerly cut down the trees and built a dam.

The whole country, it may be said, was at that period a hunter's paradise. The settler did not have to go far to bag game for the dinner table. He could drop his axe, stroll off into the woods with his gun over his shoulder, and soon return with a supply of fresh meat for dinner. Birds of all kinds were very numerous; the eagle could often be seen flying over the tops of the highest trees; the caw, caw, caw of the crow was always a familiar sound. The turkeys, ducks, partridges and pheasants were also very plentiful in places.

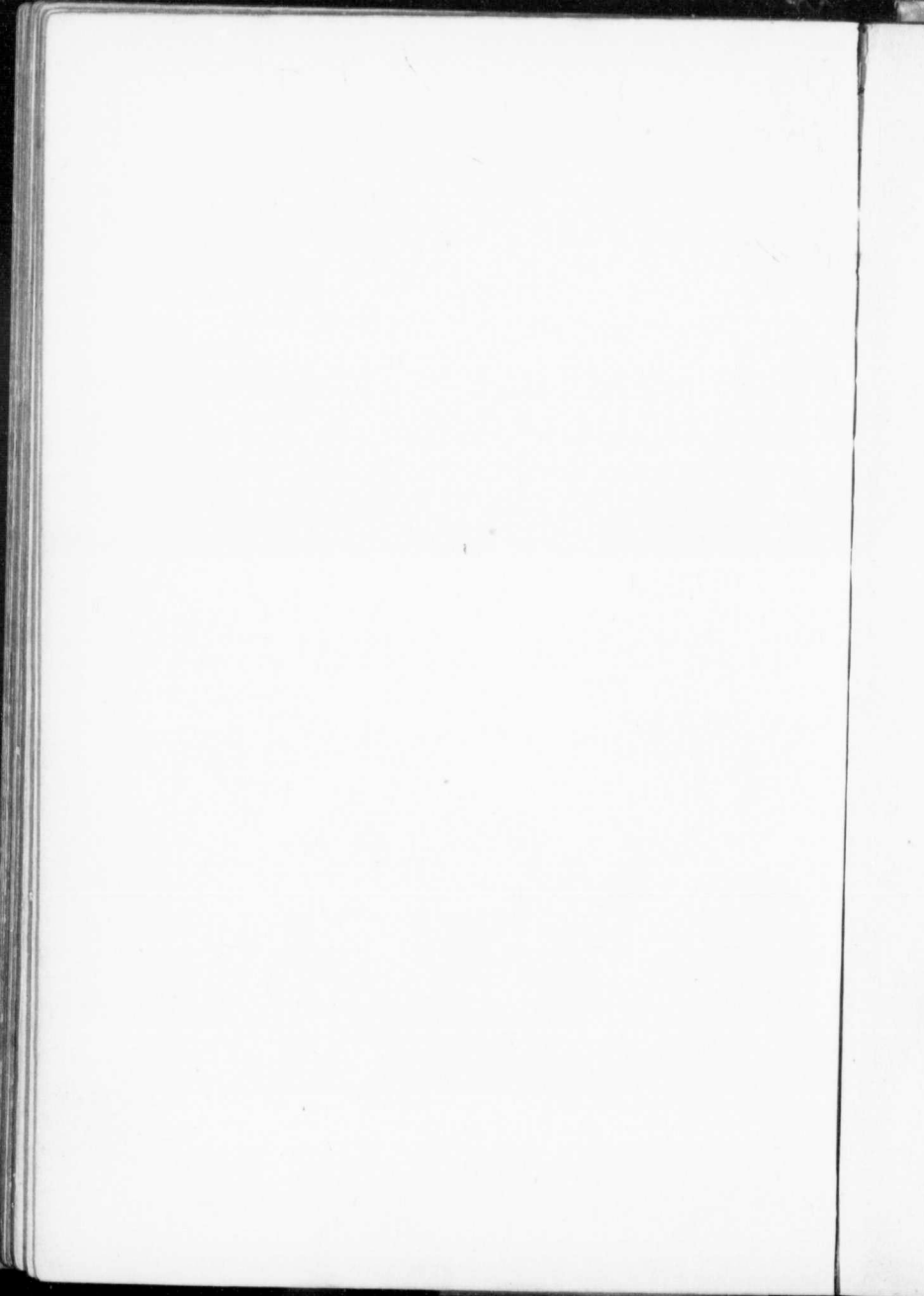
It is said that deer were so numerous that they could sometimes be seen pasturing with the cattle, and had been known to come home with them at night.

The settlers were frequently obliged to make fires at night near the house to scare the wolves away, so badly did their nightly howling frighten the women and children of the family. A snow-storm could invariably be foretold by the howling of the wolves, which at such times became louder and more prolonged.





York Pioneers' Cabin, Exhibition Grounds, Toronto.



III.

PREPARATORY WORK OF THE SETTLER.

THE OLD LOG HOUSES AND BARNs—THE FIREPLACES—THE
FELLING OF THE TREES—THE STUMPING.



THE first houses and barns of the settlers were built of logs. When a new settler came into a neighborhood, the neighbors, if there were any within a convenient distance, would assemble at the "raising" and help the newcomer to rear his domicile. Some of these houses were substantially built, but the first put up, being often erected in a hurry and without any assistance, were only temporary structures or cabins, twelve to sixteen feet square, one story high, built shanty style, *i.e.*, with the roof sloping one way and covered with bark or small hollowed basswood logs, laid in tile fashion. A small window, containing six or eight lights of glass (sometimes oiled paper), furnished light, although square holes closed by a shutter were sometimes made to take the place of windows. The chimneys were built of sticks and clay, bricks not being procurable, and lumber being scarce, the doors were made by split-

ting pieces of timber into rough boards, and in some cases the hinges and latch were made of wood. The floor was made of split logs,* and sometimes the earth, packed down hard, served as a floor. There is a tradition in the writer's family that in the pioneer house of his paternal great-grandfather, built in 1800, a big stump, hewn flat on top, standing in the centre of the house, was used as a table; rough benches served as seats, and there being no chimney for the first few months after occupation, the smoke escaped through a hole in the bark roof. The logs comprising the walls of the old log houses were notched so as to fit into each other at the corners of the building, with the ends of the logs left projecting a foot or two. After the building was completed, these logs were usually sawn off. The cracks between the logs were chinked, *i.e.*, filled with wedge-shaped pieces of wood and plastered with clay, moss often being stuffed in temporarily to keep out the cold. Many of these primitive houses contained only one room, one end being occupied by the fireplace and the other by the beds of the family. In the two-storey houses, in many cases, the upper storey or loft was reached by a ladder, sometimes from the outside.

These old log houses were quite comfortable, and some of the old settlers made shift in them for years

* Called puncheons, three or four inches in thickness, hewn smooth on one side by the broadaxe.

when they might have had better. Fifty years ago even, many of them were still to be seen standing in the oldest settled parts. This tardiness in doing away with the old log houses was due partly to the fact that they were exempt from the taxation that was imposed upon stone, frame and brick structures.

The furniture in these primitive houses was very rude and plain, and did not consist of much more than a bedstead, chairs, or stools, and a table, all home-made, with shelves on pegs in the wall for holding the dishes.

The Fireplaces.

A conspicuous part of the old farm house was the large red brick chimney containing the fireplaces, one or two on each floor, built up from the ground, the lower part being of stone. Very often they were built on the outside, but against the house at the end. A crane, with a number of hooks for hanging the kettles on, swung back and forth in the kitchen fireplace. Here was done all the cooking for the family, and although not to be compared with stoves as a means of heating, our forefathers enjoyed the comfort of the old fireplace. It was, indeed, a cheerful sight during the long winter evenings to see the family seated around the fire, with the light from the burning logs illuminating their beaming, healthy, happy and satisfied countenances,—the men-folks smoking or reading, the women

knitting or sewing, the children listening to stories of bygone days, which were being told them by their mother or father, or the aged grandmother, grandfather or perhaps by some stranger, who might be, for the occasion, enjoying the hospitality of their home. The social life of the fireplace days has disappeared. Newspapers and books have taken the place of the family chat of the fireside. The old folks do not take the same interest in telling of the days gone by, or in relating folk-lore, or the children in listening as they did when sitting around the old fireplace. Our brilliant means of illuminating our houses has now, it may be said, turned night into day, so that the people do not give their evenings up to rest and social intercourse as much as they did in the days of the candle and hearth fire. The appurtenances of a well-equipped fireplace were the hand-bellows for blowing the embers into a flame, the tongs, the long-handled shovel, the poker, the spit, for roasting fowl over the hot fire, the fire irons or andirons (sometimes called fire dogs), for placing the sticks of wood on, so that they would burn more easily, and the fender in front of the fireplace. On the mantel over the fireplace were placed the brass candlesticks and some of the family ornaments and bric-a-brac. In the summer time the crickets got into the fireplace and broke the monotony of the evening by their chirping; sometimes they would venture out of their hiding-places on to the

hearth, when the playful kittens would gambol around them and stealthily grab some of them up.

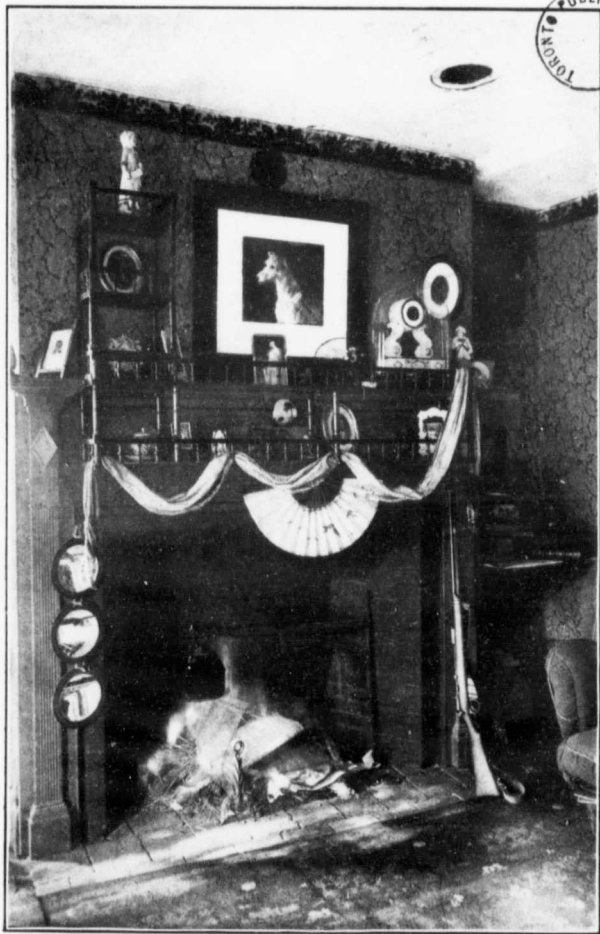
Great chunks of wood were burnt in the fireplace, the largest, called the "back log," being placed behind. The back log was sometimes so large that in some of the primitive houses it was drawn into the house by a horse. About the large kitchen chimneys, in winter, hung squashes to keep them from frost, and guns, to keep them from rust. In front of the chimney, on poles suspended from the ceiling by cords, hung chunks of beef and venison, and strings of apples to dry. Sometimes pieces of meat were hung up to dry inside the capacious chimney itself, far enough away from the fire to prevent them from being roasted, and yet not far enough for them to become blackened by the smoke.

The first chimneys were built of sticks and clay, as bricks were not then procurable. A framework of sticks was well plastered on the outside and inside with clay mixed with straw, which, in time, by the heat from the fire, became almost as hard as stone. These chimneys were always built on the outside, probably to render them safer from fire. In a song sung by the young folks years ago in one of their games this chimney was referred to thus:—

" Sticks and clay will wash away,
March on, my ladies, on ! "

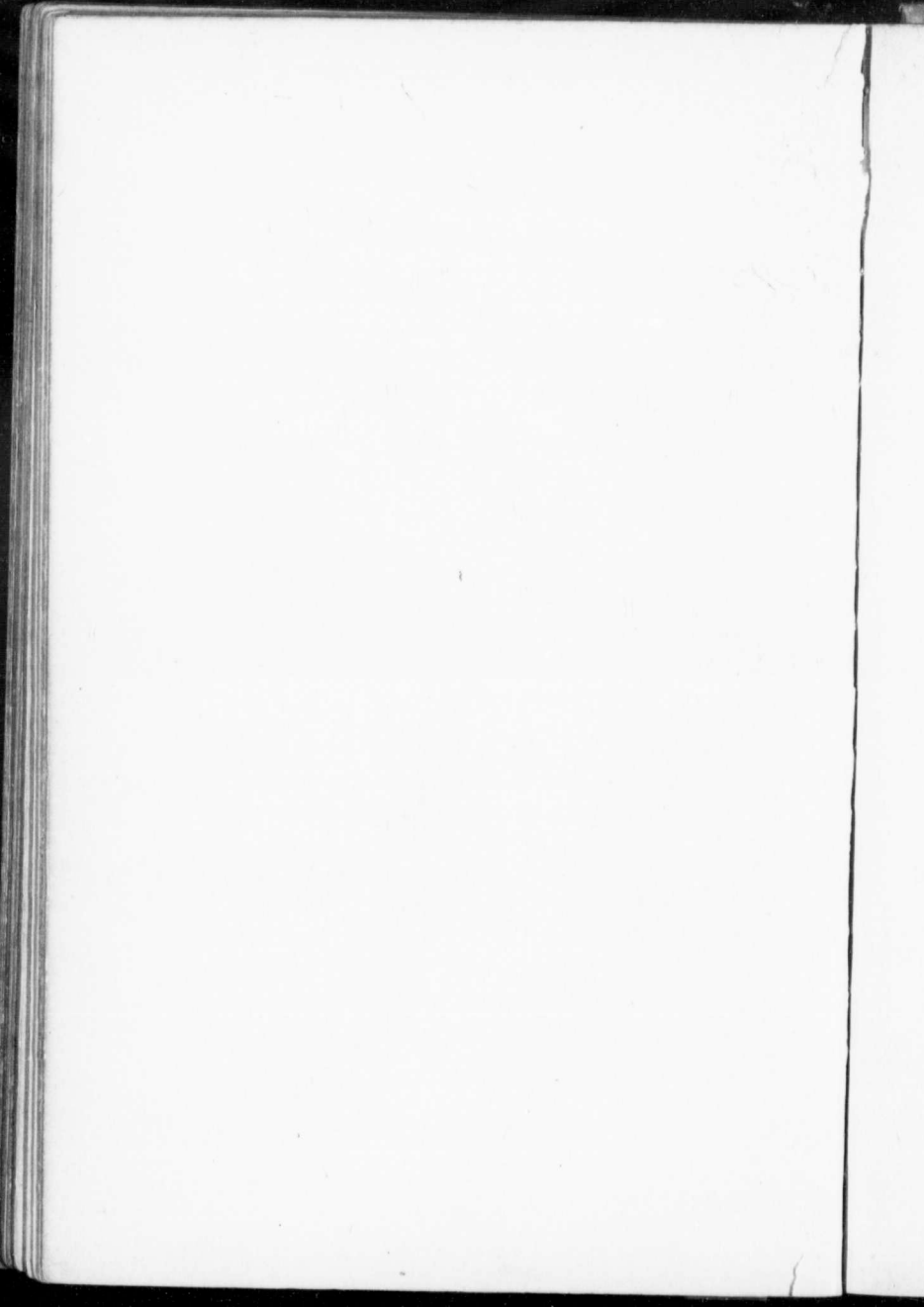
The Felling of the Trees.

Considerable of the time in the winter was spent by the pioneer in felling the trees, preparatory to clearing the land. The sound of the chopping and the crashing noise made by the falling trees, as they yielded to the sturdy strokes of the woodman's axe, could be heard in all directions. In the fall of the year, previous to this, the "underbrushing" was done. This consisted in cutting down the small trees and bushes and throwing them together into piles, so that they would not be in the way of the chopper. The trees were chopped so that they fell in a pile or "winrow." During a dry spell in summer, a day was set for the "burn," when the piles in the "fallow" were set on fire. After this, what remained was cut into logging lengths, a logging bee made, and these lengths drawn together by oxen, and again made into piles and burnt. The chunks which remained after this second burning were collected by the farmer and his men (the women folks and children often assisting at the "chunking") into little piles, and once more set fire to and kept burning by heaping up the burning fragments and pieces of log until they were all reduced to ashes. The brush, consisting of the limbs and branches, was collected into separate piles and burnt. In order to hasten the clearing of the land, and save labor the farmer would often convert part of his



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An Old Fireplace Modernized.



woods into a "slashing," by chopping the trees down, and allowing them to remain for a few years in this fallen condition, to be acted upon by decay. Sometimes he would "girdle the trees," *i.e.*, cut off a ring of bark around the tree, so as to prevent the return of the sap from the branches to the roots in the fall of the year. In consequence of this the trees would die and fall to the ground in the course of a year or two. What had not fallen in three years' time were cut down. To save the time and labor of cutting the fallen trees into lengths suitable for being drawn together by the oxen, they were often "niggered," *i.e.*, burnt in two, by placing small pieces of wood across the larger logs and setting them on fire.

The Stumping.

After the land was cleared of the timber, the only obstacle remaining was the stumps. They did not prevent the farmer from cropping the land, however, the three-cornered drag being made as a means of harrowing up the land between the stumps, and the grub hoe or mattock * for getting out the roots, although after the first crop the ground was usually allowed to remain in an uncultivated state until after many of the stumps had been removed. The hardwood stumps usually rotted out in the course of three, four or five

* A mattock was a hoe and axe combined.

years, or became loose so that they could be easily pulled out by the oxen, the larger ones being burnt out by piling brush around them and setting them on fire. The pine stumps were not got rid of nearly so easily, but would remain undecayed in the ground for twenty years or more, the pitch in the wood acting as a preservative and preventing decay. The pine trees were not usually as close together as the other trees, and very frequently were found growing among trees of other kinds. To get rid of these almost everlasting pine stumps it was necessary to resort to something besides decay and fire. To dig them out would take too long, although that was frequently done. Sometimes blasting was resorted to. Holes were bored in the stump with an auger, powder was placed in these holes and exploded by means of a fuse. This was a better plan than digging, although not suited for decayed stumps. After the blasting the roots near the surface had to be dug out and cut off.

The best device for ridding the land of pine stumps was the stumping machine. This took the stump out almost intact. All that had to be done by way of preparation was the cutting off of some of the larger roots. The first appliance for pulling out the stumps consisted only of a good strong logging chain, and a pole from twelve to fifteen feet in length and six to eight inches in diameter. The chain was fastened around the stump, but slack enough to permit of the end of the pole or

lever being inserted between it and the stump. To the other end of the pole was hitched a yoke of oxen, which, on being driven ahead, twisted or upset the stump from its place in the ground. This plan of pulling stumps was only suited to the smaller ones. It was the stumping machine that pulled out all sizes, by means of a screw fastened to a framework placed over the stump, and attached to a chain placed around it. Above the machine was a long pole fastened to the screw. A horse hitched to the other end of the pole was driven round the machine and elevated screw, stump and all. After the pine stumps were taken out, they were either made into piles and burnt or placed in rows and made to serve as fences. When properly made, these stump fences were as secure a fence as could be got, and were very lasting. In sections of the country where there was considerable pine timber these fences might be seen extending for miles.



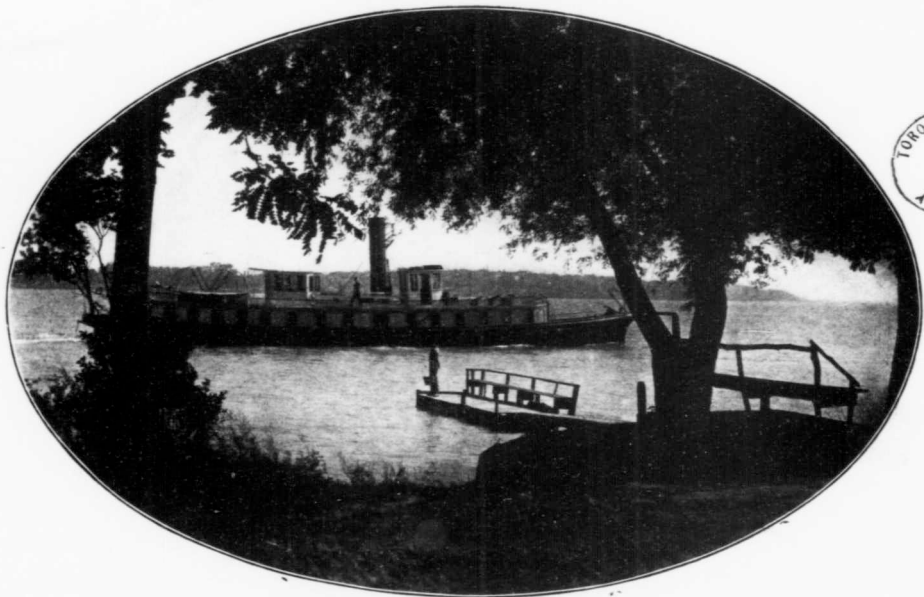
IV.

TRAVELLING CONVENIENCES.

AN OLD MILITARY ROAD—THE WAYSIDE TAVERN—THE CORDUROY AND OTHER ROADS—THE OLD STAGE COACH—HORSE-BACK RIDING.



WHEN making a settlement the first settlers usually selected the best land situated on the borders of the rivers and lakes. The Niagara River being a narrow body of water, many of the emigrants from the States crossed the frontier at some point along this river, and made choice of locations along its banks, so that it was not long before a line of settlement extended from Niagara to Fort Erie. As so many rods along the banks of a large stream is a government reserve, the old road along the river might be called a government road. It facilitated the transportation or conveyance of troops from Fort Erie to Fort George, a necessity in itself in those troublous times succeeding the Revolutionary War, and although it followed the windings of the river, it became the main highway for travel for many years. Of late years more direct roads have been made further back in the



A View of the Niagara, with Grand Island in the Distance.



country, but in picturesqueness and beauty they are not to be compared with the old river road, although it has been getting so very much narrower in places caused by the constant washing away of its banks. Indeed, it is now likely to soon lose its quaint beauty, for a line of electric cars is being talked of to run from the village of Fort Erie to the Falls.

For years, and within the recollection of a few of the oldest inhabitants, this old road was the route for a line of stage coaches running from Niagara town to Fort Erie village. At that time there was a number of hotels scattered along the river, but since the stage coaches have been done away with most of these have also disappeared.

Within the memory of the writer's mother, who was born in 1828, much of the bank along the river has been washed away, and in many places the military road of a hundred years ago now lies under water. To prevent the bank from washing away in front of his farm the writer's grandfather planted a row of willow trees close together along the edge of the water. The river road is rendered very pretty in places by the tall alders and maples planted by our forefathers fifty and a hundred years ago. Familiar to the writer is the old maple tree in front of the old homestead, which was a good-sized tree three-quarters of a century ago, and

still blossoms in beauty and strength. It tempts him to exclaim :

“ Woodman, spare that tree,
Touch not a single bough ;
In youth, it sheltered me,
And I'll protect it now.

“ 'Twas my forefather's hand
That placed it in this spot,
So woodman, let it stand,
Thy axe shall harm it not.”

Long may its fine spreading branches be protected from the depredations of the despoiler. In the early days it was a great hindrance to the lumbermen, when towing their rafts of logs up the river from Chippawa, as they were obliged to unhitch their horses in order to get around it.

The Wayside Tavern.

Situated here and there, at convenient distances along the leading roads, were to be seen the country taverns. Some of them were fine, imposing edifices, although in the earlier days many of them were built of logs. They did not partake of the nature of saloons as much as the country taverns of the present day, but were built expressly for furnishing accommodation and shelter for man and beast, as well as refreshment, for in those days,

there being no railways, all the traffic was over the public roads. Everything had to be conveyed overland by wagons; a great many farmers had to team their produce many miles to the nearest market town. These country hotels, or inns, were patronized largely by the immigrants coming into the country, of which there was at that time a constant stream. The innkeeper did not always depend on the inn for his living, many of them having farms in connection therewith. Liquor in the early days was considered more of a necessity by the people than it is now. The temperance agitation not having commenced, it was the custom for all to drink. Even prominent members of churches "kept tavern" and religious services were frequently held there. Most of the people kept liquor in their houses, and many of them served it at their table, but strange to say, there was no more (perhaps less) drunkenness than there is now. Possibly one reason was because the people were obliged to work hard and had little time for leisure, and less money to spend, for after they became better circumstanced the drinking custom became more alarming. It is true some people drank to excess, but as long as they attended to their business it was not considered wrong. The art of adulterating liquor being then unknown, the same harm did not seem to result from drinking to excess as in later days. It was not considered necessary to adulterate whiskey in those early days, for the pure

article could be obtained at a trifling cost, say, from fifteen to fifty cents a gallon. There was no Internal Revenue tax imposed upon its manufacture as at present. In some localities the people were very temperate, very few people drinking to excess, those who did so being considered as lacking in sense.

In the early times the tavern was the centre of social life in the neighborhood. The men would congregate there and acquaint themselves with the latest news of the day, talk politics, have a few glasses of grog, and even if they did become a little tipsy it was thought nothing of.

Over the driving-shed, in connection with many of these country hotels, there was usually a large hall, in which the annual ball was held. It was also engaged by travelling theatrical troupes, lecturers, phrenologists, etc., and was often used for local public and political meetings, and even, as already remarked, for Sabbath service.

The stage coaches running between the different towns made these hotels their stopping-places. It was here they let off and took on their passengers and luggage. Somewhere on the walls of the hotel shed were posted colored bills of the coming circus. These pictures of animals, clowns, actors, etc., filled the small boy with wonder, and gave him something to think and talk about for days, as was only naturally to be expected.

The Corduroy and Other Roads.

Some of the first roads in the country were not much more than paths through the woods, with a piece of bark cut off the sides of the trees here and there to point out the way.* After a while a few trees were cut down along the road, and the strip of sky showing between the tree-tops on each side of the road would indicate the route, for the marks made by the wheels of the occasional waggon were soon grown over with grass. In swampy, marshy places, the roads were bridged over with corduroy. This was done by laying logs of cedar, or some other wood, six or eight inches in diameter, close together, across the road. Sometimes these corduroy roads would extend for as much as a couple of miles, where the nature of the causeway required. They fairly jolted the life out of one with the constant bump, bump, bump, they gave when driving over them. In the course of a few years they were usually covered over with ground, which helped to make them a little more passable. Some of the first main roads running through the country were made of plank; sleepers were put down, and four to six-inch plank nailed on them.† Macadamized roads were afterwards introduced, but as they were

* Blazed.

† A plank road ran between Trenton and Belleville, a distance of twelve miles. One of the first macadamized roads was that between Napanee and Kingston.

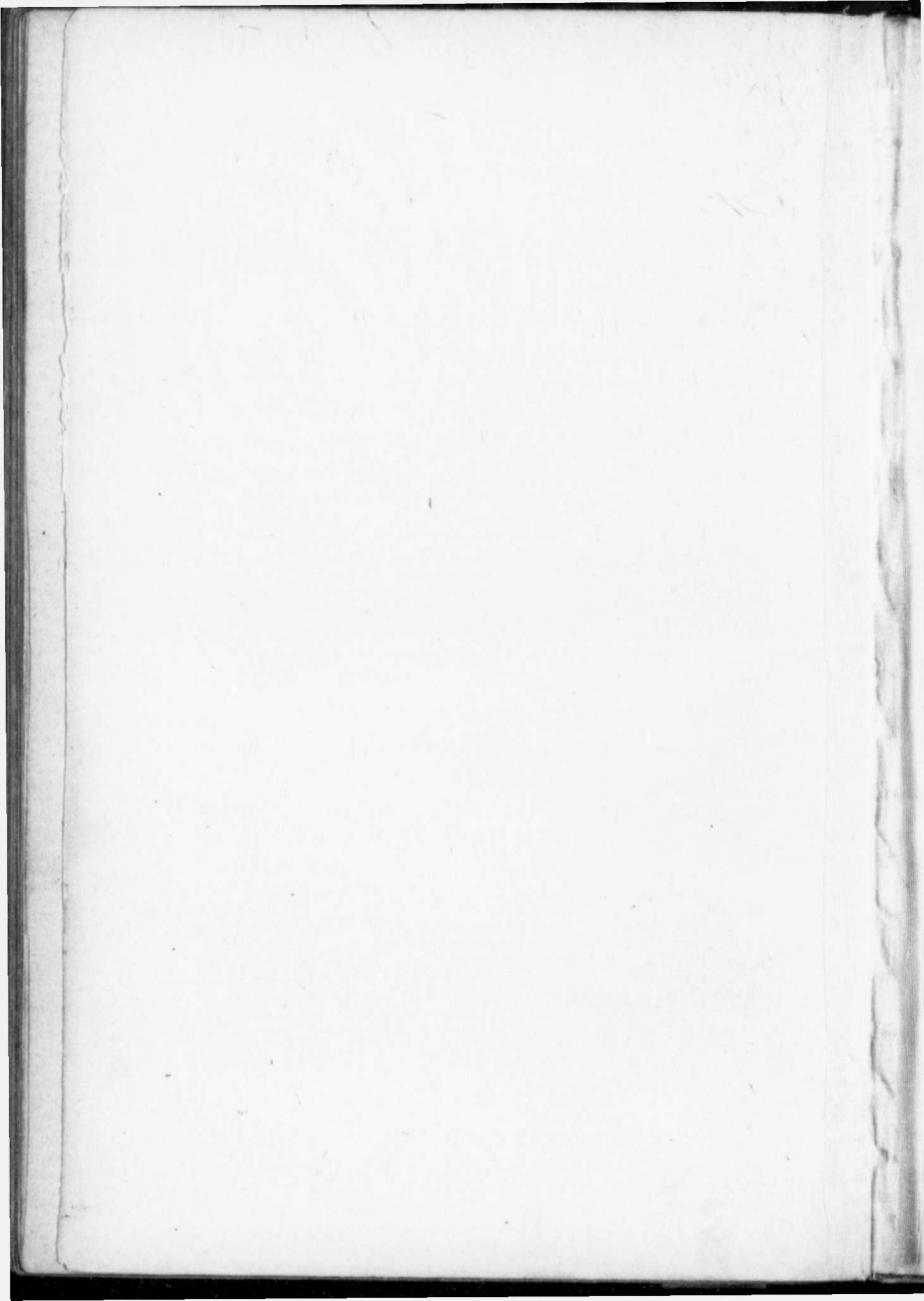
expensive roads to build, the right of building and operating them was granted to private companies, who were allowed the privilege of erecting toll gates and levying toll on all teams passing through. In this way they earned a dividend on the money invested, and paid the running expenses of the road. In the early days, before the era of railroads, when there was so much overland traffic over the public highways, this may have been a good way of securing good roads, but nowadays it would seem like an imposition, and we are pleased to know that of late years the toll-gate nuisance has been gradually done away with, so that now there are very few toll-gates left in the country.

The Old Stage Coach.

Before the era of railroads the general public travelled by means of stage coaches, regular lines of coaches running between the different frontier towns. The coaches being heavy and cumbersome, and the roads frequently very bad, especially in the spring and fall, they were usually drawn by four horses, a change or relay of horses being made at certain places along the route. They were obliged to travel fast to make good time, in order to connect with other lines at the various junctions, and, if mail coaches, to fulfil their contract with the Government for carrying the mails. The trunks and valises, or carpet bags, were piled on top or



Laura Secord's Monument.



on a rack behind. It must have been a very tedious way of travelling. How much we, who live in an age of steam and electricity, with our rapid modes of transit, finely lighted and comfortably heated cars, have to be thankful for; and yet many of us have yet to learn how to properly appreciate and enjoy the privileges we have. An aged Toronto gentleman told the writer that he remembered when it took eight days to travel from Montreal to Kingston by stage, a distance of 180 miles. The stages often got stuck in mudholes, and the passengers were then obliged to alight and help pry the coach out with fence-rails and wooden levers.

Horseback Riding.

Horseback riding was quite common among persons of both sexes in the early days. It formed one of the chief diversions of the young people.* A number of them would frequently gather at a friend's house and go out together for a ride. Every farmer kept a saddle or two for the men, and a side-saddle for the ladies to use. Horseback riding was the most convenient means of travelling through the pathless woods. Some of the old settlers, when visiting their friends so far away as Pennsylvania, used to travel back and forth in this manner. The early Methodist minister, or circuit rider, with his saddle-bags containing his Bible and hymn-book, a valise

* Called riding parties.

with his clothing and an umbrella tied on the pommel, was quite a familiar figure on the roads. The roads, in consequence of poor drainage, were very bad in the early days, and for that reason travelling on horseback was the easiest and quickest means of transit. It was not until about sixty or seventy years ago that steel-spring buggies first came into use. The first vehicles of that class were very heavy and cumbersome, and it was some time after their introduction before they became popular. The "buckboard," a species of buggy, was at one time in considerable favor among the people. Being light and strongly made, it could well withstand the jolting over the rough country roads. Saddles were made of hog's leather, or pigskin, the old settler frequently having skins tanned for this purpose. It is quite common, even now, to see a saddle as a sign in front of a harness shop and the name "Harness-maker and Saddler" over the door, but the name saddler has largely lost its significance.



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WAYS AND MEANS OF COMMUNICATION.

THE MAILS—THE NEWSPAPERS—POSTAGE STAMPS AND ENVELOPES
—THE QUILL PENS—THE OLD CURRENCY.

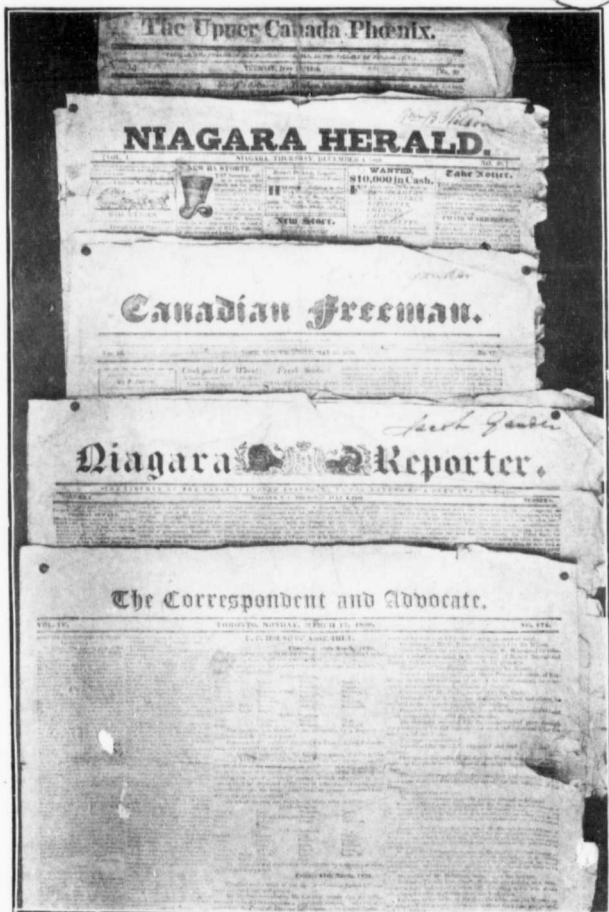


IN the early days the mail was carried between the different offices in the outlying districts by post-boys on horseback. On the leading or post roads this work was done by the stage-coach, a shrill blast from the horn which the driver carried giving notice of its approach. The coaches engaged by the Government for this purpose bore the name, "Royal Mail," and most of them had the British coat-of-arms emblazoned on their sides. The post-offices were confined mostly to the towns and villages. These being few and far between, many of the people in the country districts had to go miles for their mail. As, however, there were but few newspapers sent through the mails at that time, and comparatively few letters written, it was not necessary to go to the office very often. When anyone in a neighborhood called at the office for their mail, they generally got the mail for the whole neighborhood.

Postal rates were very high in the early days, the charge at one time being according to the distance sent, the cost of sending a letter to a far-off place often amounted to as much as half a dollar. Fifty years ago it cost seven cents to send a letter anywhere in Canada, and a York shilling or more to the Old Country. You may depend upon it, when people had to pay so much for sending a letter by mail, they did not write or trouble the mails more than they could help. Letters were frequently sent by travellers from one place to another. Again, people living long distances apart made a practice of visiting each other periodically, and in that way kept track of each other, or word was brought to them of their friends by others. The writer was told that in one place in the country, where the post-office was in a private house, if the post-boy left mail for any of the neighbors a flag was hung up to notify them.

The Newspapers.

Although the printing press was invented centuries ago, it is only within the last one hundred years or less that the spread of the newspaper has become universal. Now there is scarcely a home among intelligent people that the daily or weekly paper does not enter. This has been due to many favorable causes—popular education, the railways, cheap postage, improvements in the printing press, etc. Popular education has given everyone a chance to learn to read and write, and in fact education



A Group of Old Newspapers.



has been made compulsory. The railways furnish quick and cheap means of transportation. The telegraph flashes news from remote parts, cheap postage has made it possible for the poorest in the land to have all the reading matter they want sent to them at a trifling cost, and the improvements in the printing press have reduced the cost of printing wonderfully. In the early days any paper or magazine that came into the house was treasured, read and re-read, and then given to the neighbors to read. The first post-offices being few and scattered, and the postal rates high, the newspaper was usually distributed by the publisher, who sent a man around on horseback to deliver the paper to the subscribers. Oftentimes a box was nailed to a post or the fence near the road, into which the paper was dropped. To save expense, sometimes six or seven neighbors would club together and subscribe for a paper, the subscriber living on the main road receiving it first, and who, after reading it, passed it on to one of the others. Sometimes it was left with persons along the route appointed as agents.

Postage Stamps and Envelopes.

Those of us living at the present day often wonder why it is that we enjoy so many privileges that our forefathers did not possess. We do not claim superior intelligence. The only explanation we can offer is that they lived in the conservative period of the world's

history, when changes by many were considered wrong and of the devil, while we live in a period when progress of any kind is welcomed. Sixty years ago, even, the people in Canada did not have stamps and envelopes. They wrote their letters on one side (sometimes three sides) of a sheet of letter paper, folded the paper, then wrote the address on the unwritten side and fastened it with sealing wax. People did not write so many letters in those days—in fact, there were any number of people who could not even write their own names, as shewn by the number of marks that are to be seen attached to such documents as wills, deeds, etc. Then, again, it cost considerable to send a letter by mail. We are indebted to Rowland Hill, of England, for introducing cheap postage. His attention was called to the matter by seeing a servant girl take a letter from the postman, carefully look it over, and then return it, on the plea of not being able to pay the postage. The letter was from a brother of hers in a distant place. By the postmark, and certain other marks on the outside of the letter, she knew where her brother was and how he was situated. Rowland Hill, in spite of her protest, paid the postage and handed her the letter. After the postman had departed she told Mr. Hill of the understanding between her brother and herself. This incident led to the establishment of the postal system of England on a new basis and the issuing of the first postage stamps, in

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January, 1840, a penny carrying a letter to any part of the British Isles. This system was soon adopted by all the colonies, as well as other countries, the first postage stamp being issued in Canada, in 1851.

The Quill Pens.

Steel pens are a comparatively modern invention. It is not much more than seventy-five years or so since they were introduced. Previous to that time the writing was all done with the quill pen made from the quills or large feathers taken from the wing of the goose. People usually kept a bundle of these on hand for use in making pens. Sometimes they would be taken out when plucking the geese, but usually they were gathered when the geese shed their feathers, the quills being found scattered around the yard. They were then boiled in water to remove the oil and make them hard and pliable.

All that was necessary in making a quill pen was a good sharp pen-knife, in fact this was how the name pen-knife originated. Many persons in the olden time were quite expert penmen and some of them who had always been accustomed to use quill pens preferred to still use them even after the invention of the steel pen. Until quite recently, points made from quills were kept for sale in some of the stationery stores. The ink the old folks used was made at home in various ways. One

kind was made by boiling the inner bark of the soft maple in water and adding a little copperas to the solution. Nut galls and copperas were also frequently made use of for making ink. These old-fashioned, home-made inks were good and durable, the writing in some of the old letters and documents written a century ago being as distinct to-day as when first written. Before the days of blotting paper it was customary, especially among students and professional men, to keep a box of fine sand* on the desk before them, to dust on the paper after it had been written on, so as to dry up the ink quickly. The ink-well always had small holes in it for inserting the quill pens in when not in use. It may not be inappropriate here to introduce the words of a famous riddle on the

THE QUILL PEN.

“ In youth exalted, high in air,
Or bathing in the waters fair,
Nature to form me took delight,
And clad my body all in white.
My person tall and slender waist,
On either side with fringes graced,
'Till me that tyrant, man, espied
And dragged me from my mother's side !
No wonder now I look so thin ;
The tyrant stripped me to the skin,—

* The sand-box usually had a top like a pepper-box.

My skin he flayed, and hair he cropped,
And head and feet my body lopped,
And with a heart more hard than stone
He picked the marrow from my bone !
To vex me more he took a freak
To split my tongue and make me speak ;
Riddle me this before next week !”

The Old Currency.

The first official currency in Upper Canada was the Halifax currency (£ s. d.), the decimal system not being adopted till 1858. In the United States the decimal system was authorized by the Federal Government in 1793. Previous to that time there was what was called the Colonial currency, each State having a money system of its own, adopted when it was a colony of Great Britain. It was some time after the authorization of the Federal currency, or dollars and cents, however, that its use became universal, the old currency to which the people were accustomed being still employed to a greater or less extent in ordinary transactions. A person travelling from Boston to New York a century and a quarter ago was obliged to compute in the currency of the different States through which he passed. Among the people of Canada living along the border, as well as among the emigrants from the United States settled in other parts of the province, the New York currency (N.Y.C.) was used consider-

ably in the fore part of the century and in some places until the middle of the century. The dollar was also made use of quite frequently, it being customary to reckon so many York shillings ($12\frac{1}{2}$ cents) to the dollar. The penny of the New York currency was equivalent to our present cent, but the name "copper" was generally used then instead of cent. It was not until 1820 that the Halifax, or Provincial currency, became at all general, private and store accounts being mostly kept in New York currency previous to that time, public and school accounts only in Halifax currency. In Halifax currency the pound was equivalent to \$4.00 and the shilling to 20 cents. In New York currency the pound was equivalent to \$2.50, and the shilling to $12\frac{1}{2}$ cents. Much of the trading in the early days was done by barter, *i.e.*, by exchanging farm produce for store goods. Logs were exchanged for shingles, and lumber and whiskey for grain, for money was generally in scant circulation. Previous to Confederation there was no silver coinage in Canada. The silver in circulation was British and foreign (British mostly). The British coins most common were the six-pence and shilling pieces. Considerable United States silver was also in circulation. There were also a few Mexican, Spanish and French coins. The present Canadian cent was preceded by the Canadian Bank penny and half-penny tokens, usually called "coppers," as well as the British penny and half-penny piece.



1813 Christian Hoop account		Pa. 7
March	3 1 calf skin to tan on shares paid	
	3 1 yearling skin paid	
	3 1 calf skin tan	
	3 1 Cow hide	2
	3 1 Calf skin paid	
July 6/14	3 1 sheep skin paid	
	3 1 bark to Allman for Run 8/-	1 8
	3 1 bark to Elisabet Blair for cream 16/-	0 16
	3 1 ox hide 75 lb & sheep hide 55 lb.	
	3 1 sheep skin paid	1 3
	3 paid Betty for weaving	2 10
	3 1 Buff wool lock 32/- paid	1 12
Nov 11	lights glass 2/6	
1	3 3/4 Dymal lime 16/-	1 7 6
	3 1 hog skin to Tann	2 16 0
1818	3 1 Good Tann Bark	1 12 0
no number	3 1 horse hide & 3 sheep skins	
December 7 th	3 1 three year old sheep hide to tan on harness	1 12
1816	the 25 3 1 half Hen & Sheep skin (Japan)	
the 25	3 1 ox hide 80 lb	2 11 0
May the 1st	3 1 Bull hide & 1 goat	
the 20	3 1 man to horse	
agust	3 1 hide seal leather in lead of 49 hides above 75 & 85	
	3 1 Cow hide to tan of the Black Cow 60 lb of the 85	1 18 4
	3 1 Lamb skin for Elias paid	
October	3 2 Sheep skin the waffle hollow paid	
the 25	3 1 the large Bull hide 80 lb	2 8
29	3 1 half year 1 hide 40 lb for leather of the horse	
1817	3 1 sheep skin all paid previous to his date	
Jan 12	3 1 paid your tax to be to you 1817 1 16 2	1 16 2
1818		
March	3 1 100 1 sheep hide that Boche his neck	
1821	3 1 8 Long pins loose 16/-	14
1824	3 1 1 dog went making leather of	6
March	3 1 dog going to the forge for cartage	8

Leaf from an Old Account Book.

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VI.

SOCIAL AND INDUSTRIAL CONDITIONS.

THE INDUSTRY OF THE PEOPLE—THE HOSPITALITY OF THE PEOPLE—THE AMUSEMENTS OF THE PEOPLE—THE SCHOOLS—THE SCHOOL-HOUSES—THE CHURCHES.



DEBITS of industry were inherited by the old pioneers. The people who emigrated from the New England States and from New York and New Jersey necessarily belonged to an industrious race. Their ancestors had cut down the primeval forests in these States, and had gone through experiences and privations similar to those which our forefathers had gone through in this country.

The thrift and industry of the "Pennsylvania Dutch," many of whom settled in Canada, are proverbial, their farm houses and farms being almost everywhere models of neatness and order. While the early settler was clearing his land, sowing, planting and reaping his crops, his industrious spouse was kept equally busy with matters pertaining to household affairs, and yet she was not above going out on the farm and giving her husband

a hand if occasion required it. We can see her picking up sticks and chunks in the logging field, helping to cut (with the sickle) and bind the sheaves of wheat; at work in the sugar bush and hoeing and planting in the garden.

The women folks wove the woollen blankets and linen sheets for the beds, cloth for their clothing and carpets* for the floor. When they grew old and feeble they spent their time in knitting, sewing carpet rags, plaiting straw for hats and darning stockings. The writer can well remember grandmother's work-basket, which stood on the sitting-room table, with its spools, scissors, twist, piece of wax, thimble, spectacles, and the stocking she was knitting. Happy, quiet days!

In studying the times of our forefathers, we see

* Carpets did not come into general use among all classes in the country until about sixty years ago. They were a luxury. The people could not afford the time to make them. Some of the religious sects in the early days considered it an indication of luxury and pride to have such things. Some of them were so narrow-minded, bigoted and ignorant that they would not own a buggy that had steel springs. It is remembered that a certain bishop of one of these sects, on putting on a new suit of home-made clothes, went to the barn and stood behind the fanning mill, which was being operated, and so covered himself with dust in order to show his humility. The Methodists, even, in the early days were opposed to finery in clothing, and their ministers often disciplined the members for wearing jewellery, etc. Even the Presbyterians, until late years, did not allow the use of organs in their churches. These prejudices, as a result of education, have mostly disappeared, and these people now take advantage of all the latest conveniences and inventions, even to having telephones and electric lights in their barns.

clearly illustrated the truth of the old saying, "Necessity is the mother of invention," for, in order to have the conveniences and luxuries of life, outside of a few store goods, they were obliged to produce them themselves, as most manufactured articles had to be imported from the Old Country, and for that reason were very expensive. They were very ingenious, however, and whatever they made was well made and not loosely put together in a frail manner, as such things are now. Many articles of furniture then made by them still defy the lapse of time, and are preserved by some of their descendants, giving strong evidence that they were made to last.

The Hospitality of the People.

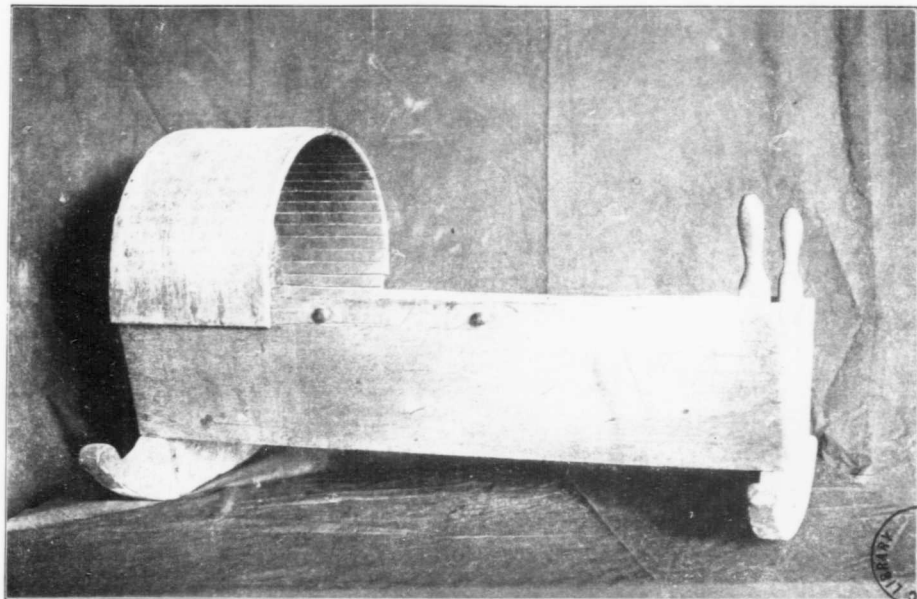
Among the old settlers it was not necessary to lock the entrance door, the latch string* being frequently left hanging outside, so that anyone could enter that wished. It is said that oftentimes when the folks got up in the morning they would find several Indians lying before the fire. The old settlers never turned a stranger from the door; in fact, they were always glad to have someone come along and partake of their hospitality. This was one way they kept themselves informed of the goings-

* The latch, in most cases in the old houses, was lifted from the outside by a string which ran through a hole in the door. At night, when they wished to lock up, they simply drew in the string.

on in the outside world, for there were very few newspapers at that time, and the news in those they received was weeks and months old before reaching them, and did not contain anything like the amount of reading matter in the newspapers of the present day.

There generally seems to be more of a feeling of social equality in the backwoods—anyway, all are comparatively poor and, therefore, on the same level. As the land gets cleared up and this one and that one gets a new house or barn, then the class distinction begins, and envy, jealousy and pride assert themselves. The houses of our forefathers were always welcome stopping-places for the emigrant from the States, and some romantic marriages were not infrequently the result of the acquaintanceship thus formed. The people, having to produce nearly everything themselves, were usually good providers, and their tables were beautifully supplied with good things to tempt the appetite of the visitor. The women folks were not behind the times in making mince pies, pumpkin pies, doughnuts, ginger snaps, etc., and the old-time sausage, head-cheese and "liver-wurst," were not to be excelled.

It was more customary in the early days for people living long distances apart to visit each other at certain set times, even if they were obliged to go on foot. People were known to travel back and forth from the States in this manner. Neighbors would frequently



An Old-Fashioned Cradle.





change work, and in that way were often thrown into each other's society. "Bees" of different sorts were the fashion. There were "bees" for logging, ploughing, sheep-shearing, wool-picking, quilting, apple-paring, corn-husking, etc. These gatherings all helped to bring the people together and encouraged sociability among them.

Smoking was quite an evening pastime among the people. Almost all the men smoked, and some of the old women even did not conceal the pleasure derived by them at being addicted to the practice. After the toils of the day were over, the men folk could be seen sitting around the fire-place smoking their pipes the whole evening long, and, of course, chatting with a neighbor crony who might drop in to have an evening's social enjoyment.

The Amusements of the People.

Even with all our so-called modern improvements and facilities for enjoying ourselves, it is doubtful whether the people of the present day enjoy themselves any better, if as much as, the people of fifty and one hundred years ago. Their amusements were simple, it is true, but they entered into them with a heartiness and freedom that gave to the social atmosphere a charm that could not be surpassed. Although their opportunities were limited the spirit of contentment seemed to thoroughly prevail

among them. They had varied amusements for every season of the year. The list included paring bees, husking bees, horseback riding (riding parties), skating, sleighing parties, taffy pulls, quilting bees, etc. These gatherings as a rule wound up with a dance, unless this amusement was interdicted by the religious society to which they belonged.

The Schools.

There was no system of public schools in the early days, schools partly supported by taxation not being introduced till near the close of the first quarter of the century. The usual way the people had of supplying their children with the means of education was for the different families in the neighborhood to club together and subscribe a certain sum towards the maintenance of a schoolmaster, each paying according to the number of children in the family. The pay the teacher received did not, as might be expected in such circumstances, amount to too much. He had, however, free board, the custom being to have the teacher board around among the people during his term of engagement. These schoolmasters, as a rule, were not over-learned graduates in their profession. Many of them were discharged British soldiers, and others came from the ranks of worn-out tailors, shoemakers, etc. It was not necessary to hold a diploma in those days in order to be allowed to teach

school. There were some few of these teachers, no doubt, who had the advantage of a superior education, but the great majority of them had no regular training, and were wholly unfit for the work. Their primary efforts did undeniably good service in the case of beginners, but the smart pupils soon outstripped the master. The reference here is, of course, confined to the schools in the country districts. In the towns there were private schools and boarding schools, which offered superior facilities for getting a liberal education, although very few of the people in the farming community were able to avail themselves of these advantages for their children. Notwithstanding that the chances for obtaining a higher education were limited, all the people were not by any means illiterate. In fact, many of them, being great readers, were what might be called self-educated men, whose education extended even to a high range of subjects and various branches of knowledge. It has been alleged that early in the century a large percentage of the people could not read or write, and such was probably the case; but it has to be remembered that people of this class were mostly immigrants and foreigners from the Old Country and from European nations. The settlers being so widely scattered over large areas, many of them were prevented from giving their children the advantages of school training. Attendance at school not being compulsory, many of them who were not well educated them-

selves neglected the education of their children. They thought that because they had succeeded well enough without education their children should.

About the only subjects taught in the early schools were reading, writing and arithmetic. Many of the teachers themselves had very little knowledge of any other subjects. Of grammar many of them knew nothing. Their knowledge of arithmetic very seldom went beyond the Rule of Three. Of geography they were ignorant. The people in the early times having fewer books and papers to read, their memories generally retained what they did read. The knowledge they got of subjects other than those taught in the schools was mostly obtained by reading.

In regard to the discipline in the schools in the early days, it may be said that order was maintained in most cases by a liberal use of the "birch rod" or "blue beech." Nowadays a teacher who depended on corporal punishment for securing obedience would not be tolerated.

The public schools were at one time called "common" and "district" schools. The change in name and designation to that of public schools was more in accordance with the progressive spirit of the times, which gave the grammar school, the high school and the collegiate institute. †

The School-houses.

Before regular school-houses were built, it was customary to hold the school in private houses, one of the neighbors having a house large enough setting a room apart for this purpose. The first school-houses were built of logs, and had two rows of desks, one on each side, facing the windows, and placed against the walls, with two rows of benches or forms without backs for seats for the scholars, and were placed so high from the floor that the feet of the younger children dangled in the air. At one end of the room was the master's desk or table, and chair, and in the middle a big box stove, with a bench on each side, on which the children collected at recess or before school hours. There were no such things as blackboards, maps or globes, and quill pens were used exclusively for writing. Part of the master's work was to see that the children's pens were kept properly made and mended, his ability as a teacher being reckoned largely by his proficiency in this line in a time when to read, to write and to cipher were considered sufficient education for ordinary people.

In localities where there were no churches, the school-houses were often used for divine worship on Sunday, as well as for singing schools, lectures, political meetings and polling places at the elections.

The scholars' hats and dinner pails were hung on

wooden pegs driven into the logs, or into a piece of board at the back end of the school-room. The benches were made of boards with legs of wood driven into auger holes at each end. When the writer first went to school stone ink bottles were the fashion. Every scholar was obliged to furnish his own ink. On cold, frosty mornings in the winter, it was customary for the scholars to place these bottles on the stove to thaw out the ink. Occasionally some mischievous boy would leave the cork in the bottle; the result would be an explosion and a large black spot on the ceiling of the room. ↵

The Churches.

Churches in the country places were few and far between, most of the people having to travel miles to the place of worship, and yet the people, if anything, were more devoutly religious than they are now. In many places, if there was no church convenient, religious services were held in school-houses, in private houses, and even in barns; and although the ministers' as a rule, were not a highly educated class of men, the people were always glad to listen to anyone who felt himself "called of the Lord" to preach to them the gospel of Christ. Many of these preachers were noble men and endured hardships and privations that they might carry the good tidings to the remote settlements. They were always made welcome guests and were

generally on hand to console the people in times of grief and trouble. In the towns and villages there was usually an English or Presbyterian church, or both. The ministers of these churches, aside from the magistrates, were the only persons authorized to marry. The Presbyterian minister could only marry when at least one of the contracting parties was a member of his congregation, magistrates only when the parties wishing to be married lived more than eighteen miles from a fully authorized minister. It was not until 1831 that a law was passed allowing ministers of any denomination to marry. In the very earliest days, before even magistrates and parsons had been appointed, in garrison towns, like Niagara, it is said the ceremony was occasionally performed by army officers. To make the contract more binding, the parties to it would sometimes have a minister go through the ceremony afterwards. Marriages of this kind were performed in St. Mark's parish, Niagara (see church register of Mr. Addison, the first minister).



VII.

SOME PHASES OF EARLY COUNTRY LIFE.

THE COUNTRY STORE—THE WAYSIDE BLACKSMITH—THE COUNTRY
PEDDLAR—THE ITINERANT SHOEMAKER—THE COUNTRY SQUIRE
—TRAMPS.



THE country store was in many respects a departmental store on a small scale, for a well-equipped store contained a little of everything. On one side were to be seen shelves well filled with groceries, crockery-ware, and a few patent medicines, such as blood purifiers, painkillers and liniments; on the other side, a well assorted stock of dry goods, including prints, woollens, muslins, calico, cottons, etc. At the back, a lot of hardware, comprising nails, paints, oils, putty, glass, and garden tools, as well as an assortment of boots and shoes—from the tiny copper-toe to the farmer's big cowhide. In the back room, at the rear end of the store, were to be found barrels of sugar and New Orleans molasses, crates of eggs, and tubs of butter and lard. With this miscellaneous mixture—tea, coffee, dry goods, codfish, and boots and shoes—the odor of the country store was truly a composite one, and trying to the olfactory organs of the

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visitor. The country merchant was usually a man in good circumstances, for he was obliged in most cases to give a year's credit, the farmers paying their bills in the fall of the year, after the "threshing" or the "killing"; their only source of revenue at any other time being from butter and eggs, which their wives took to the country store, usually once a week, and exchanged for store goods. Perhaps there was no more popular place of meeting than the country store. After the day's work was over, it was customary for many of the men in the neighborhood, especially the farmers' hired men, who had no other place of amusement to go to, to gather here. Even if they did not have occasion to buy anything, they would drop in for a few minutes to while away the time; have a chat, see someone they wished, hear politics discussed, and generally learn all the latest news. The society of the country store had a peculiar fascination for many of them, for there generally happened to be some one there who was gifted with the faculty of cracking jokes, telling funny yarns, or interesting stories; besides it was a comfortable place, especially on the long winter evenings, when they would gather around the big box stove, lounge on the counters, sit on the boxes and barrels, puff away at their pipes, chew tobacco, and chaff one another to their heart's content. I am sorry to say many of them were as uncouth as their habits, and language was often used that was

neither polite nor edifying; still this can be said to their credit, they generally managed to show a respectful air if a lady or clergyman entered. Occasionally there would be heard a loud "whoa!" at the door; soon after which some big, burly farmer might be seen entering, with a long riding whip in his hand, pants tucked into his boots, and long coat reaching to his heels. While he asked for a pound of tea or a plug of tobacco, some rustic from behind the stove would call out, "Good morning, Sam! How are the roads up your way?" and sundry other questions pertaining to the neighborhood.

Usually the post-office was located in the country store, and this brought a still greater diversity of people together. They would flock in about the time the mail was expected to arrive, wait patiently until it was distributed, and then file out one by one. In the early days, before the temperance movement began, whiskey being cheap, it was common for country stores, who also sold it, to keep a barrel of it, with a faucet attached, and a glass for the free use of customers.

The Wayside Blacksmith.

The wayside blacksmith was a useful personage in the olden time, his services frequently being called into requisition, for besides having to shoe the horses and to make the iron part of the rude farm implements, he

made nails for the carpenter's use, made and repaired the logging chains, made the garden and other tools, such as hoes, rakes, spades, axes, hammers, etc., and did sundry other odd jobs for the farmers. Travellers frequently sought him out to have a lost shoe replaced on their horses or to have breakages to their vehicles mended. His shop was located at some prominent point, usually the county crossroads. Here would collect on rainy days the farmers to get their odd jobs done. Meeting so many people from near and far, he was usually well posted on the news of the surrounding country and district, and the farmers knew if they wanted to find out what was going on in the country roundabout they were pretty likely to find it out in the shop of this son of Vulcan. On the soot-begrined walls of his place of business were posted bills announcing an auction sale, a bailiff's sale, or a notice of some breechy steer that was lost, strayed or stolen.

The Country Peddlar.

The peddlar, with a pack on his back, was a frequent visitor to the backwoods settlements in the early days. His display of goods was the only sight many of the children got of the stock of a store. Their imagination led them to believe that he was a very rich man to own such a valuable lot of goods, and really it was surprising what a vast number of articles he could get into his

pack. When he displayed his goods he would cover the table and chairs around him with his stock. There were needles and pins, horn combs, hooks and eyes, spools of thread, buttons, handkerchiefs, ribbons and tapes, as well as a few toys and picture books. The children would look on this display with wondering eyes and would beg their good mother to buy something for them. Usually something was wanted, after which this itinerant merchant would gather his stock of sundries together and pass on to another house.*

The Itinerant Shoemaker.

In the early days the families were usually large, it being a common thing to find fourteen or fifteen children in one family. The reader can imagine what it would cost to clothe such a family according to modern methods. In those early days, however, people were trained to be economical—in fact, they were obliged to carefully exercise that virtue. To be sure leather was cheaper then than it is now, and shoes were made to wear longer. To save expense, it was customary to buy a hide, or get a hide of leather tanned and engage a shoemaker to come to the house to mend and make up shoes for the entire family. In fact, there were what might be called itinerant shoemakers, who made it their busi-

*Many of these peddlars on the frontier in the early days were Yankees and it is said some of them became quite wealthy.

ness to go round among the people periodically, usually in the fall of the year, and do this kind of work. Some few of the farmers tanned their own leather* and made their own shoes and those of their children. Many of them could not afford to provide more than one pair of shoes in a year for each member of their family. It was customary in the rural districts for the children to go barefooted from early in the spring till late in the fall, and occasionally men might be found who did the same. Amongst the early German settlers one hundred years ago wooden shoes or clogs were worn more or less. Specimens of these shoes are to be found now among the people, kept as curiosities.

The Country Squire.

The magistrate, or justice of the peace, upon whom it devolved to settle disputes among the people in the country districts was usually called "squire" and was known by that title for miles around. He was quite an important personage in the community in the olden time. It was quite a common sight to find the yard in front of his house filled with people attending a trial. If he found that the case to be tried was of too serious a

* Those who did their own tanning kept a trough hollowed out of a log for this purpose. Troughs made in this way were used for different purposes instead of tubs, coopers being scarce, besides they were inexpensive, any farmer being able to make them. Such troughs were also used for salting down venison and other meats.

nature for him to pass judgment upon, he would have the case remanded to a higher tribunal. At these rustic magistrate courts were to be found all sorts and conditions of men. As might well be surmised, it required considerable judgment and tact to deal with so many conflicting cases and classes, especially with the foreign element, many of whom understood the English language very imperfectly. In the early days the squire was also the conveyancer and the petty lawyer of the neighborhood. He drew up the wills, deeds, etc., for the people. Many of them also went to him to be married, when a minister authorized to marry did not live convenient in the neighborhood. For many years the magistrates of the district met every three months at the "quarter sessions," and with one of their number as chairman performed the judicial work of the district. At the quarter sessions they granted the privilege of marrying, kept the peace of the district and sometimes even had a jury for trying cases.

Tramps.

The modern nuisance, the professional tramp, said to be the outcome of the American civil war, presumably by the soldiers thrown out of employment looking for work, and the hard times succeeding, was unknown in the early days of settlement. There was then work enough for all, and therefore no necessity for going far from home to obtain it. There were very few beggars

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and consequently no need for county poor houses; the people who were sometimes compelled to beg being cripples and old people of both sexes, who had no homes and were unable to work. There were very few of these, and they were nearly always strangers. Occasionally men with sticks over their backs and bundles on the end, might be seen going along the road, but they were usually people on a journey (for many people travelled on foot in those days, there being no railways and few public conveyances), or perhaps they might be foreigners recently landed in the country looking for work among the farmers. During haying and harvest time men from the new settlements could be seen going by on foot to the older settled parts of the province to work, and in that way earn money to maintain their families until they could raise sufficient on their own uncleared farms to keep them. Occasionally there might be found persons who made their living by begging. It is said there was a man in Waterloo county years ago who begged enough to buy a farm. The people in the early days, being more hospitable and unsuspecting, may have been more easily imposed upon than the people are now, for if a stranger came to their houses in the evening he was given a night's lodging and breakfast, for which they would not think of taking money, even if the guest were able to pay. To be sure there were not the vagabonds in the shape of tinkers and umbrella menders then as now.

VIII.

SOME PHASES OF EARLY SOCIAL LIFE.

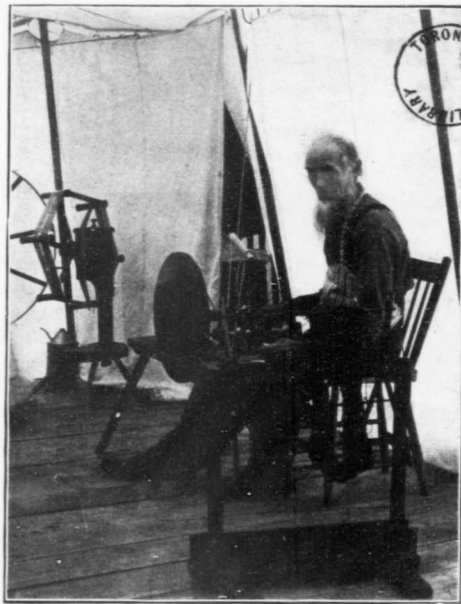
THE OLD-TIME CAMP-MEETING—THE OLD-TIME FUNERALS—THE SUPERSTITIONS OF THE PEOPLE—GHOSTS, HOBGOBLINS AND WILL-O'-THE-WISPS—THE LIGHTNING BUG OR FIREFLY—IN TIME OF SICKNESS—SAVING HABITS OF GRANDFATHER—NURSERY RHYMES AND LULLABIES.



THE camp-meetings of the present day are to a large extent social gatherings, with religion and fashion mixed up together, but in the olden time they were times of spiritual outpouring. It was only among the Methodists they were held. Their churches being few and scattered, this was one way they had chosen for getting the people together in the summer time for special revival services, and some of the results were truly wonderful. The zeal of the early Methodist was untiring. He was sincere and earnest, and when these two qualities are combined great results are sure to follow. The camp-meetings usually lasted from one to two weeks. Crowds of people came from near and far to attend them. A great many were attracted out of curiosity. Many that went there to "scoff remained to



Spinning Flax in the Early Days.



Weaver Filling His Quills.

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pray." Some remained on the ground living in tents and cabins made of boards. Provisions were sold on the ground.

People were frequently overcome by the "Power," as it was called, and would lie prostrate on the ground for some time. We are inclined to think that this was only the reaction from the nervous frenzy that they had worked themselves into. Meetings were held nearly every hour of the day. There were mass meetings for all, and prayer and praise meetings in the different tents. The voice of prayer could be heard in all parts of the ground. No doubt great good came of these meetings.

The following description of a camp-meeting held in Northumberland County over fifty years ago, as given me by a friend who attended it, may be of interest to the reader: "The camp was situated in the woods, and consisted of board shanties sufficient to accommodate 500 people. In the centre of the ground was a square space large enough to seat the crowds of people who gathered there for the Sunday service. At each of the four corners, raised on posts, was a platform covered with earth, on which pine knots were burned for giving light at the nightly meetings. At one end of the ground was the preacher's stand, in front of which was a space covered with straw, and roped off for the penitents to assemble. The public meeting was announced by a horn from the preacher's cabin."

The Old-Time Funerals.

There were no regular undertakers in the pioneer times, all the work connected with a burial, from the laying out of the body to the digging of the grave, being done by the neighbors and friends. A carpenter or handy man was employed to make the coffin. Usually it was made out of pine and stained with lamp-black; but it was very frequently made out of good cherry or oak, nicely planed and varnished, and looked almost as imposing as the modern coffin or casket with its drapery and silver mountings. It was the practice with some of the old settlers to select lumber and lay it away years beforehand for the making of their coffins. It is said that the coffin of one of the old pioneers in Norfolk County was hewed out of a walnut log. The style or shape of the coffin was somewhat different to that of to-day. The cover was raised in the centre, the upper part being on hinges, so that it could be turned back.

On the day set for the funeral the friends would assemble at the house and follow the remains to their last resting-place, perhaps in the family plot on the farm. After the obsequies were all over many of them would return to the house, where refreshments were served to all, and the will (if any) read. There being no hearse then available, the coffin was conveyed to the cemetery in a farmer's wagon or sleigh, a blanket or quilt being thrown over it in the winter time to keep

off the snow. In the settlements where the neighbors were few and far between, a man was sent around on horseback to notify the people of a death and invite them to the funeral. In the early days, if the cemetery was any distance from the residence of the deceased, the funeral procession would consist of a line of farm wagons, the more fashionable "democrat" and buggy being seldom seen; indeed, a farmer who had one was thought to be getting up in the world.

The Superstitions of the People.

The people of fifty and one hundred years ago were more superstitious than they are now, the great advances in education having rid the minds of the people of many of the superstitious beliefs held by the majority of the people years ago. Science has helped to explain away and make ridiculous many of the ideas of the supernatural indulged in by our forefathers, and yet we cannot blame our ancestors for their erroneous theories and practices; they were trained to them. These things were fostered by people of all classes. The people of New England believed in witches, ghosts, etc., and we find the German settlers bringing similar notions from the Fatherland. The old settlers always butchered their hogs, made their soap, sowed their grain, plucked their geese in a certain time of the moon. We do not deny that the moon has a great influence over the earth, but

the old settlers certainly carried this idea of the moon's influence too far, imagination in most cases having more influence than the moon. The old almanac always hung by a nail to the wall, and was often consulted by the old folks. When grandmother wished to wean the baby she was very particular in what sign of the zodiac she did it. Such phenomena of nature as thunder, lightning, etc., which are now known to be the result of natural causes, were at one time by many ascribed to the wrath of an angry God. Scientific men, however, by giving an explanation of these disturbances, have helped to divest society of much of its former superstition.

Ghosts, Hobgoblins and Will-o'-the-Wisps.

Among the early settlers a belief in the existence of ghosts and hobgoblins was more traditional than real. Occasionally there might be found a man who claimed to have seen a ghost, but such stories were usually matters of hearsay. As the people became better informed they utterly repudiated such ideas. Although the old folks may not as a rule have believed in such things, they took delight in talking about them, and as all children have listening ears they heard these stories and were filled with fear, in consequence of which they were afraid to go into a dark room alone, and there was always a certain amount of dread of having to go by a cemetery after night. Although people may be



A View of the Canadian Side, from the Gate of Fort Niagara.

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skeptical regarding ghosts and apparitions, it is oftentimes hard to eradicate the idea of such things from their minds. We have no way of investigating and finding out the cause of the many wonderful things that occurred in the past, but a belief in such things is gradually wearing away. We hear less of them every year; this of itself shows that they were the creatures of fancy and a superstitious mind, as well as the inventions of certain designing and wicked persons for the purpose of deceiving the people, in order to gain some unworthy object they had in view. Most of these superstitious beliefs originated in the Old Country, and many of them could be traced back to the Middle Ages. Certain parts of Europe, a century or two ago, were infested with robbers and smugglers, who made their living by plundering the people. They had their hiding-places in lonely and unfrequented spots and sometimes in old abandoned churches and graveyards, from which they would issue dressed in the form of ghosts and hobgoblins to frighten the people away. No doubt the woman in white with streaming hair, and the headless man on horseback, were the invention of such men, for people nowadays do not see such things. Sometimes the people associated such fancies with the place where someone had been murdered, and oftentimes the houses where such wicked deeds had been committed were supposed to be haunted by the spirit of the murdered

person, strange sights being seen in them and strange sounds being heard issuing from them at times. The father of the writer often used to relate a story about a drunken man that might throw light on some of the graveyard stories. A man passing by a cemetery after night heard strange noises issuing from it. Not being satisfied to go by without investigating, he entered the cemetery. Following in the direction the sound proceeded from, he came to a freshly-dug grave in which a drunken man had fallen, and who, no doubt, thinking the Day of Judgment had come, and being unable to extricate himself, lay there groaning in terror. The will-o'-the-wisp, or jack-o'-lantern, as it is sometimes called, is nothing more than a certain kind of gas which issues from the decaying vegetation in marshy places, and very frequently in Ireland from the bogs, which, as it comes into contact with the outer air, ignites and floats around in the air for a time like a ball of fire. This was supposed by some people to be the spirit of some departed person let loose to frighten folks. Punk, a fungus growth in decaying wood, when wet, will sometimes emit a phosphorescent light. This is called "fox fire."

We will not attempt to denounce or utterly repudiate all belief in mysterious powers, for in mesmerism, mind-reading, etc., we see manifestations of an unknown force; but just what that force is we are unable to say,

although our limited knowledge of such things would lead us to believe that it does not emanate from any person or place outside of the material world.

The Lightning Bug or Firefly.

There are very few people but have experienced a peculiar creepy feeling when seeing the fireflies darting around on the edge of a wood in the dusk of the evening, this feeling generally being more acute if in the vicinity of some old deserted building. Along with the croaking of the frogs, the chirping of the crickets and the hooting of the night owl, they made the silence of the evening very weird and doleful, and to a person of superstitious mind (and most of us were so inclined as children) suggestive of ghosts, spooks, etc., and helped the imagination to conjure up images of such; a white horse or cow, sheep or pig, often being transformed into a phantom creature, and, unless circumstances afterwards explained the mystery, were always believed to be such by the beholder.

In Time of Sickness.

Doctors were not obliged to hold diplomas in the early days in order to be allowed to practise medicine, the law requiring registration not coming into force till many years afterwards. There were, to be sure, a few educated medical men, but there was a larger

number of quacks and herb-doctors, some of whom had the reputation of being quite skilful. Many of the old women made excellent midwives, their services being often called into requisition in the absence of a qualified doctor or a trained nurse, either of which it was sometimes impossible to obtain. There were also "witch-doctors" and persons who had "charms," people sometimes going miles to visit such persons. An old gentleman told the father of the writer that, when a young man, he was sent on horseback over to Pennsylvania by one of the old settlers to consult a certain witch-doctor.

Our grandmothers always kept a collection of herbs on hand for treating the simple ailments of the family. These herbs were collected at certain times, tied into bundles and hung up to the rafters and walls of the house to dry. Vaccination, blood-letting and cupping were commonly practised, there generally being some one in the neighborhood with skill in performing these operations, to whom the neighbors would go when requiring such treatment. Blood-letting was at the time the great panacea among the people in doctoring. People were bled for nearly every ill. The practice of medicine has indeed undergone a wonderful transformation within the last fifty years, and will not likely undergo as great a process of progression in the coming fifty.

We said the progress was wonderful; might we not add, as still more to be wondered at, that so many patients

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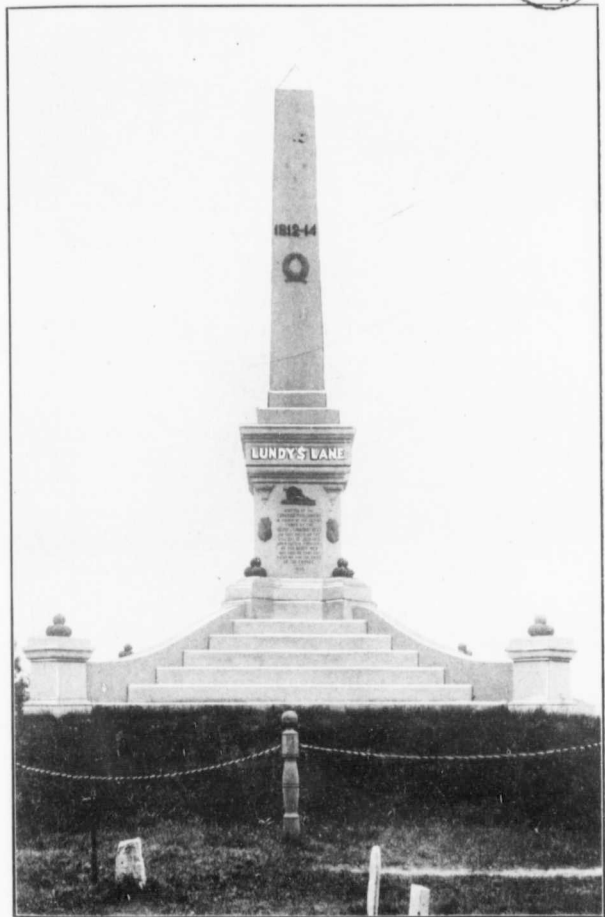
survived the medical treatment in vogue half a century ago! Many a man who has had the lancet applied to his arm and the life-blood taken away from him, succumbed to the operation, who otherwise and with proper treatment might have lived to a long and useful life. Cold water was strictly forbidden anyone suffering from a fever, it being stupidly supposed that it would cause immediate death. The doors and windows were kept securely closed to prevent any cold air from coming into contact with the patient. During the cholera times, men who were supposed to be dead and had been removed to outhouses, were brought back to consciousness and recovered by the invigorating action of the pure cold air.

Notwithstanding their ignorance of the practice of medicine and of principles of sanitary science, however, there was apparently less sickness among the people years ago than there is now. No doubt the plain fare of the people, coupled with much exercise in the shape of hard work, as well as the wholesome ventilation furnished by the big chimneys in the living rooms, helped to make people healthier and hardier than the people of the present day. They were, however, not immune from epidemics, such as diphtheria, scarlet fever, typhoid fever, small-pox, etc., and when these made their appearance in a community they sometimes made great ravages.

The healthfulness of the people in the early days was attested by their vigorous old age; many of them, notwithstanding their life of toil, living to be ninety and one hundred years old. Their diet of fried pork and food fried in grease was apparently rendered harmless by their life of hard work in the open air.

Saving Habits of Grandfather.

Then, as now, extravagance was a sin, economy a virtue, but economy seems to have been practised more generally by the people in the early times than at present. In the early days everything was made by hand nowadays nearly everything is produced by machinery, which has reduced the price accordingly. Imported goods were so high-priced as to be beyond the reach of the limited means of the struggling settler in the backwoods, in those days of scarcity of money and low prices for farm produce. High ocean freights, added to the cost of conveyance to long distances inland, more than doubled the first cost price of the imported article. Besides, the settlers in the rural districts felt more comfortable in their substantial and inexpensive home-made clothing. And they also knew too well the value of their independence to run into debt for what they could well afford to do without. In this respect it is not too much to say that they were no less happier nor less wise than some of their descendants of the present day, who cut a dash in expensive imported garments obtained on



Soldiers' Monument—Lundy's Lane.

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credit. Our forefathers wasted nothing. Every scrap of iron was thrown in a barrel or heap in a corner of the shed, every old piece of furniture was stowed away in the garret or workshop connected with most houses, even the old letters, newspapers and magazines were bundled up and packed in boxes and chests. It is to this characteristic saving of our thrifty ancestors of fifty and one hundred years ago that the relic-hunter is able to unearth mines of wealth of this character in some of the old farmhouses.*

Nursery Rhymes and Lullabies.

Mothers sang their children to sleep in the pioneer times, the same as they do now, but they did not dose them with paregoric or Mrs. Winslow's Soothing Syrup, or other drugs to keep them quiet; and no doubt the babies were just as well off. About the only medicine given to baby was castor oil or catnip tea. We can imagine we see our grandmothers leaving their work and catching up the baby to lull it to sleep, and perhaps singing to it some of the old-fashioned lullaby songs, or, if it were too cross or troublesome, telling it that if it would not be a good baby the bears would come and take it away. The old-fashioned rocker cradles had strings tied across the top over the cover to keep the baby in, so that the women folks could get their work

* It is only in farmhouses that have remained in the family for three and four generations that any great collection of furniture, etc., of bygone days is to be found.

done; and many a mother in the backwoods has rocked her baby to sleep in a sap-trough and it is said that one mother used a cannon-ball box as a cradle. It must have been quite an honor to be rocked in such a cradle. The Indian mother would strap her baby or papoose to a board and lean it up against a tree; when travelling she would put the baby, board and all on her back. Some think this accounts for the Indian being so straight and upright in his physique. In the early days of New England the mothers are said to have placed their babies in baskets and hung them on the trees; this is said to be the origin of the Mother Goose nursery song:

“Rock-a-bye baby on the tree top;
When the wind blows the cradle will rock;
When the bough bends the cradle will fall,
And down comes cradle, baby and all!”

Among the nursery rhymes and lullabies recited and sung by our grandmothers were the following:

“Hush, my child, lie still and slumber,” “Trot, trot to Boston,” “Patty cake, patty cake, baker’s man,” “Bah! bah! black sheep!” “Once there was a little boy who lived by himself,” “Shoe the horse, and shoe the mare, and let the filly colt go bare,” etc.

One of the German ones went thus:

“Trot, trot, trille,
Der bauer hat ein fille,
Fille springt aveck,
Und das kind felt in der dreck.”



IX.

HOME SURROUNDINGS.

THE OLD HOMESTEAD—THE ORCHARDS AND VINEYARDS—THE
OLD-TIME GARDEN—THE OLD-TIME WELLS—THE FAMILY
CEMETERY—THE RAIL FENCE.

“How dear to my heart
Are the scenes of my childhood.”

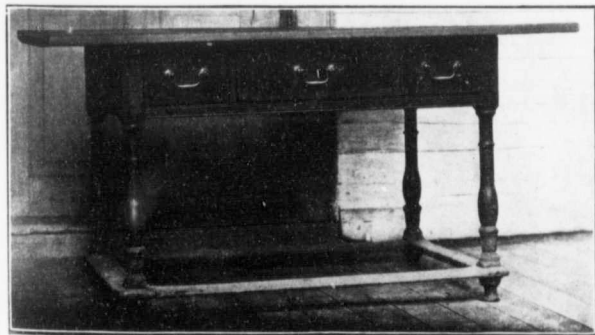


It is not every one that has an old homestead to visit, and those who have enjoy a privilege worth possessing and to be thankful for. In these days of change the majority of people move around continually and travel much in the course of a lifetime, and very few in the new provinces can be said to have a permanent place of absolutely settled home residence, descending from generation to generation. The province of Quebec is an exception where the French-Canadians remain fixtures. But comparatively new as our country is, there are yet some of us Canadians who can lay claim to old homes that have been in the family for more than a hundred years, and although they may not be as grand as the stately homes of England or New England, many happy memories are associated with them. Every foot of the land

is familiar ground. Here, as barefooted boys and girls, romped and played three or four generations of the same family. Every tree and almost every stone were landmarks which had their own story, if trees and stones could speak and tell of the secret meetings, where lovers sat, and walked, and wooed, and won, and how the names, still remaining in evidence, came to be cut into the trees long years ago. The old house still remains, standing nestled in among the trees and shrubbery by which it is surrounded, the tall red brick chimney at the end marking out its location, the big poplars and maples along the roadside making the place conspicuous at quite a distance for miles around. There still was the once fruitful, smiling, large orchard adjoining, in which grew luscious fruit of all kinds, from the early harvest apple to the rich and juicy pear. No fruit seemed to taste so good as grandfather's; there was a peculiar flavor to it which made it taste different from anybody else's; perhaps it was on account of the sense of ownership that was attached to it. You felt that because it was grandfather's it was yours. The garden and yard were full of flowering plants and shrubs, where monster bouquets were to be got, and when we returned to our own home after a visit to grandfather's we always carried some with us. They reminded us for days, by their beauty and fragrance, of the enjoyment of our recent holiday. How



The Old Homestead.



An Old Family Table.

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grandfather and grandmother, when they became advanced in years, enjoyed gathering around them their children and grandchildren. The old home was a meeting-place not only for the immediate family, but also for all the relations and friends. They were always sure of a hearty welcome here. Although scattered far and wide, their affections lingered more or less around the old homestead, the early home of their fathers and forefathers. Many relatives came from long distances, and sometimes we had not seen them for years. How pleasant it must be for those who have been successful in life to return, after years spent in business pursuits, to the old homestead! How longingly, when children, we looked forward to summer holiday time when we could visit grandfather's! We had the freedom of the place by birthright. About our only work was to be sent after the cows and to bring in wood and water. The barn and stable, too, were our familiar haunts. We enjoyed riding the horses to water; going with our uncles to the fields; following in the furrow after the plough; watching the men at work in harvest time; going with grandfather to feed the pigs, or with our aunts when they went to the barnyard to milk the cows, or to gather the eggs. Although the house was old-fashioned, we all loved it. There was the old fireplace, which had been used for cooking as well as heating before stoves came into use; the garret, full of old books, papers and

furniture, old flint-lock muskets, spinning and flax wheels, etc., where we would steal away unnoticed and spend an hour in turning over the old cast-offs. Then there was the old style furniture of the house; the old-fashioned splint-bottomed chairs, and the old box stove, which had been in use for nearly a hundred years (we can, in imagination, still see grandfather stirring up the coals and putting in a big "chunk" of wood before retiring for the night). Nor should the great kitchen table, also in use for a hundred years or more, be forgotten. It was around that hospitable board the children of several generations had met and had grown up. How we did enjoy sitting around it and eating "bread and milk" prepared for us by grandmother! It always seems to me like desecration to see an old building that has stood the storms of years torn down. Imagination pictures the spirits of the men and women who once inhabited the house—now, alas! long since dead—

"Gone to that bourne whence no traveller returns"—

still hovering around its precincts, and that it is only when it is destroyed they leave the locality.

The Orchards and Vineyards.

The old settlers were a thoughtful and far-seeing lot of people. One of the first things they did after locating on their farms was to set out orchards. Some of them even brought apple trees with them. The

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writer remembers seeing, several summers ago, an apple tree still living and bearing fruit that was brought by an early settler to Canada more than a hundred years ago. It is said that one of the early settlers from Pennsylvania brought with him a peck of apple seeds, got from the pulp of a cider press, with which to start an orchard. The trees which grew from these seeds produced what is called "natural fruit," an inferior quality; but superior grades were afterwards got from the parent stock by grafting and budding.

Fruit trees thrived wonderfully in the soil of Canada, and in the Niagara peninsula, as we know, fruit culture is one of the staple industries. Years ago every farmer had a number of grape-vines or a vineyard, a certain part of the fruit being set apart for the making of wine.

Temperance sentiment not being the fashion seventy-five years ago, the thrifty farmer prided himself on the quality of the wine he could produce. When his friends came to visit him it was the custom for him to bring out a bottle of his choicest brand to treat them with.

The Old-Time Garden.

The gardens of our forefathers were models of neatness and order as well as pictures of beauty. Among the Pennsylvania Dutch settled in Canada, the garden plot stood close by the house and was surrounded by a picket or board fence to keep out the poultry, pigs and

other animals that would soon make havoc of the flower and vegetable beds, if accidentally allowed to enter. A path ran round the sides of the garden and one or two paths through the centre. The bed enclosed by the centre-walks was usually devoted to flowers and the rest of the garden to vegetables, herbs, etc. One could not help wondering how our busy grandmothers found time to devote to such work, but their gardens were apparently their pride, and they spent a good deal of time working in them. It was the custom always to take visitors out and shew them through the garden before leaving. We can see the women now, with perhaps a white handkerchief or an apron tied over their heads, strolling through the garden and yard, interested in looking at the flowers. In the spring of the year our grandmothers would bring out the boxes in which were stored the seeds collected the previous fall, each kind of seed being wrapped up in a separate parcel, some in folds of newspaper, some in pieces of brown paper, some in cloth, some in paper bags, all carefully marked and pinned up or tied with a piece of string or tape. Together with the flower seeds there were also all the common vegetable seeds, as lettuce, cabbage, onions, beets, beans and cucumbers. In the flower-beds plants were to be seen blooming the whole summer through, commencing early in the spring with the crocuses, tulips and daffodils, and ending in the fall with the dahlias, phlox and asters. There

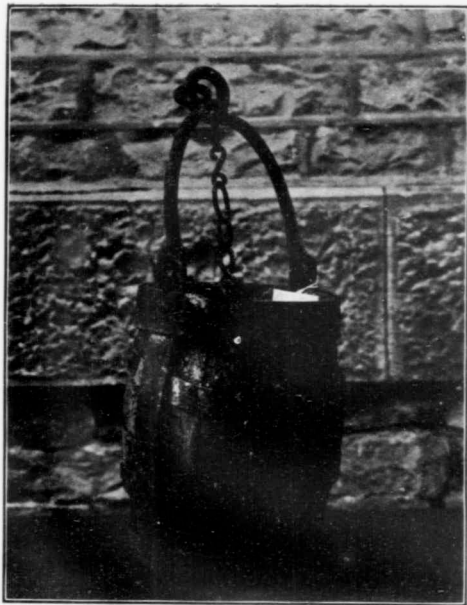
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was generally a border of daisies and amaranthus (called in German Schissel Blume, because the shape of a dish, or rather cup and saucer) and in the centre hyacinths, marigolds, Cæsar's crowns, bachelor's buttons, carnations (called pinks in the early days), primroses, sweet Williams, four o'clocks, pansies, sweet peas, mignonette, a choice rose bush here and there, peony, white-scented and red (called Gichter rose by the Germans, because its roots were supposed to be a cure for fits), and a tomato stalk with its red fruit, called love apples sixty years ago, and cultivated only as an ornament, as its fruit was not thought to be fit to eat. In a corner of the garden was to be found a bush of "Old Man" and one of live-for-ever, used in bouquets. A grape arbor or trellis was to be seen in the garden or yard and a hop-pole or two in one of the corners. Then there were beds for vegetables of all kinds and a bed for the herbs used for medicinal and culinary purposes, such as rue, thyme, sage (Ger., *solvein*), sweet savory, fennel, carraway, loveage (Ger., *liebsteckley*), wormwood, pennyroyal and catnip. In the fall of the year these herbs were collected and dried for winter use. Along the garden fence, on the inside, were to be seen holly hocks and gooseberry and currant bushes, and on the outside, in the yard or lawn, a few beds of daffodils (smoke pipes), always yellow and white, peony and fleur-de-lis. Scattered through the yard were to be found a variety of shrubbery, such as rose bushes,

lilacs, syringias and snow balls; against a lattice near the house a honeysuckle vine, and around the back door the familiar sunflower.

The Old-Time Wells.

Many of the people living along the old Niagara River, with their houses in close proximity to the bank, got their drinking water out of the river. This custom still prevails. The farmers build wharves extending out into the stream, so that they can dip up the clear running water, but on a windy day it is all riley enough. Any one who has been in the habit of drinking this water can never forget its peculiar flavor, although it tastes good when you are thirsty. Further back from the river they have always had wells, only they have had different ways of drawing the water. Before the days of the pump, and even since, if the water was close to the surface, a well, say ten or twelve feet deep, was dug in the ground and lined with stone. A curbing or box arrangement was put around the top to prevent any one from falling in. A pole, with a crook at one end for hanging the pail on, was used for pressing the pail down into the water and then drawing it up. Deep wells had a rope and windlass, with a heavy pail, usually left hanging to the rope, for drawing up the water. This is the kind of well which has been immortalized by that old song, "The Old Oaken Bucket that Hangs in the



The Old Oaken Bucket.



Another View of the Old Homestead.

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Well." Another kind of well was generally called a "sweep." A post with a crotch in the top was placed near the well ; in this swung a pole with one end much heavier than the other ; the light or upper end had a pole attached to it long enough to reach down into the well. On the end of this was placed the bucket, which, after being filled, was lifted by the weight of the heavy end of the pole which extended over the top of the post. Most of these wells, although still to be seen in remote places, have been supplanted by the more modern pump. The first pump to be used was the sucker pump. This was made by boring a hole lengthwise through a tamarac or pine log. A rod ran down through this, at the lower end of which was a sucker made of leather, in which was a valve which opened as the pump handle was raised and allowed the water to flow through, and closed as the handle was lowered, bringing the water up. Another kind of pump, which is very common in some localities, is the chain pump. It is not as ancient a pump as the sucker pump. A chain runs down and up through a pipe, and as the crank is turned the buttons, placed here and there along the chain, bring the water up. In connection with wells it might not be out-of-place to mention the "divining rod," which was used, and is still used in some places, for locating a place to dig a well. Whether there is any real virtue in it is a question, although there are intelligent people even now who have great faith in its effi

caey. In the opinion of the writer it is one of the myths which future developments in science and psychology will explain away. The operator, or "dowser," with a forked stick made of witch hazel, holding a prong in each hand, and with the crotch pointing upwards, walks over the ground until he reaches a point where water is to be found, when the crotch turns in his hand and points downwards. A recent paper states that in parts of Pennsylvania, where the practice was quite common, and in consequence of which many wells were dug in out-of-the-way places on the farm, it has been entirely abandoned, as water can be found just as well without it. The following memoranda, showing the antiquity of the sucker pump, was found in an old account book :

J— C—, Esq., Dr. to

J— B— and J— G—.

To one pump auger and apparatus you borrowed several years ago and did not return. Said apparatus cost when new twelve and a half dollars (currency, £3 2s. 6d.).
Willoughby, April 10th, 1837.

The Family Cemetery.

There being few public cemeteries, many of the old settlers had burying-grounds of their own on their farms. Here are to be found now head-stones marking the last resting-places of three or four generations of the family. When possible, some secluded place on the

farm was usually selected as the place of interment, perhaps on the side of a hill, or near a creek or gully, and surrounded by willow trees and a picket, stone or board fence, to keep out intruders in the shape of cattle which might be grazing in the adjacent fields. After the people commenced to build churches they usually had cemeteries, or graveyards, as they were then called, in connection.

It is to be regretted that many of these old cemeteries have been allowed to go to ruin. The fences in many cases have fallen down and the tombstones been broken and scattered by the cattle. This has been due, in most cases, to the land passing into the hands of strangers, who take no interest in these resting-places of the dead, with whom they are not connected by any blood relationship.

The Rail Fence.

The picturesque old rail, snake, worm or stake and rider fence, on account of the scarcity of timber, is gradually being done away with. In a very few years it will be a thing of the past. It is fast being superseded by the barb-wire fence, and in localities where municipal laws have been framed to prevent animals running at large, many farmers do not build any fences at all after their old rail fences have been taken down. It required considerable time and labor to fence off a

farm and divide it up into fields, but it was done, little by little, as the farmer cleared his land. Some of the farmers, after their fences commenced to rot away would take out the poorer rails and use them for summer firewood. They often supplied him with this kind of wood for years, until all the old fences were torn down. It was a familiar sight to see a pile of rails in the back yard, and it was the farmer's job at meal time, while waiting for his dinner, to cut up the wood. If he did not get enough cut you might often see his wife out breaking up rails, gathering the small pieces into her apron and carrying them into the house to make a fire with which to cook her husband's supper.

The following anecdote is related of the late President Lincoln.—A wag once accosted him with: "Mr. Lincoln, I understand you were once a rail-splitter." "Yes," said Mr. Lincoln, "and if you had been a rail-splitter, you would be one still." Some of the old settlers were expert rail-splitters and could cut and split as many as one thousand rails in a day.

The tools used were the axe, maul or beetle and wedges, both iron and wooden. The timber chiefly used for this purpose was cedar, oak, ash, chestnut, although other woods, as basswood, elm, hickory and even walnut, were sometimes made use of. The old rail fences, if properly taken care of, lasted many years

In later years a rail fence was a very expensive fence



An Old Family Cemetery.

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to build. At one time it was reckoned that it cost sixty dollars to fence off an acre of ground. The usual length of the rails was eleven or twelve feet. Two lengths of eleven-foot rails when laid were said to make a rod of fence. It served as a measure for the land, however, and was very convenient for the farmer when putting in his crops.

The fences were generally eight or nine rails high (seven or eight feet), the municipal by-laws, as a rule, requiring a certain height. In fact one of the municipal offices at one time was that of fence viewer. The rail placed above where the stakes were crossed was called the "rider."

When clearing off their land the settlers, to keep out the cattle, would temporarily build fences of brush, stumps or logs. They would chop down trees, so that they fell in a line. Around these they would pile brush; when they were ready to build a rail fence they would set fire to the brush fence and burn it up.



X.

HOME SURROUNDINGS—(Continued).

THE BAKE-OVENS—THE SMOKE-HOUSES—THE OLD WORKSHOP—
THE OLD GRINDSTONE—THE CORN CRIB.



THE families, including the hired help, being usually large, it was necessary to bake large batches of bread. The earliest contrivance for this purpose was the "bake-kettle," an iron kettle, with long legs usually. The dough was placed in this kettle, after which the kettle was set on a bed of coals; more live coals were then drawn over the cover and around the sides of the kettle, a fresh supply being raked on when those first put on had cooled, until the bread was baked sufficiently. In the absence of a bake-kettle, the bread was sometimes baked in the hot ashes. After the bake-kettle came the "Reflector," called by some the "Dutch Oven." This appliance was mostly used for pastry-baking and for roasting meat. It was made of tin, the open side facing the hot fire, the top and back sloping so as to reflect the heat from the fire on whatever was being baked in it. Later on, large ovens, built of brick, similar

to those used by bakers, were built outside in the yard or in an outhouse. Sometimes they were built in the house, beside the fireplace and connected with the chimney, and opened out into one of the living rooms. Many of them held two or three dozen loaves of bread. A fire was built in the oven, and, after it had been properly heated, the burning wood was removed, the oven cleaned out with a scraper and broom, and the lumps of dough placed on the brick floor. It was necessary to allow the oven to cool to a certain temperature before putting in the dough. To ascertain the right temperature some such rule as this was observed: The housewife would place her hand in the oven, and if she could hold it there while she counted twenty, the oven was considered in fit condition for baking in. A few of these old ovens are still to be found in connection with some of the old houses, but the modern range, on account of its convenience, has entirely supplanted the primitive oven. These brick ovens were sometimes also used for roasting meat and for drying apples and berries.

Among the Pennsylvania Dutch, the bread, when being raised, was placed in conical-shaped straw baskets. After it had risen sufficiently, it was turned over on a big wooden shovel and put into the oven. This same shovel was also used for taking out the bread after being baked.

The Smoke-Houses.

The hams and pieces of beef, after the butchering, were salted down in big casks or tubs kept for the purpose. In the spring of the year, generally about the first of April, the hams were taken out of the brine or pickle, washed off and hung up in the smoke-house. The smoke-house usually stood in the yard close by the brick bake-oven. Its walls were covered with grease, and had a strong odor about them of beechwood creosote. The smudge for making the smoke was got by burning beech or maple wood—a certain amount of oil of smoke was distilled from this confined smoke, which gave the peculiar smell to the place and flavor to the hams, besides, by its antiseptic properties, acting as a preservative to the meat.

When better classes of houses were built by the settlers, these smoke-houses were then built of brick or stone, which made them safer from being destroyed by fire.

The Old Workshop.

Our grandfathers were also practical men with their other good qualities. They always kept a collection of tools on hand for doing any repairing necessary, as well as other kinds of work, while nowadays a skilled mechanic has to be employed to do the same class of work. In the old workshop was to be found a carpen-

ter's bench, with vise, saws, planes, chisels, turning lathe, etc., as well as the old shaving horse, used for shaping shingles and pieces of wood for other purposes, which wooden horse, when children, we were fond of riding. Here in the workshop in rainy weather, or during the long winter days, our industrious grandfathers might be seen busily engaged in making a whiffle-tree, fashioning a plough-handle, repairing their grain cradles, making ox yokes and axe helms, shaping shingles and doing sundry other odd jobs, while our grandmothers were toiling at the loom and spinning-wheel. In many cases part of the workshop was set apart for the weaving and the spinning. Here could be heard all day long the hum of the spinning-wheel and the rattle of the loom.

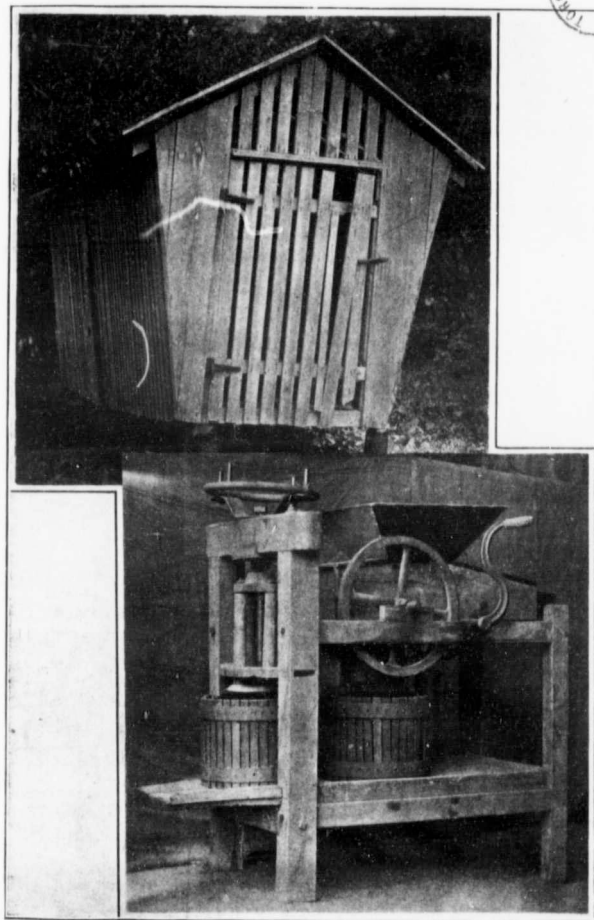
The Old Grindstone.

Somewhere on the premises, conveniently situated, stood the old grindstone. It was a veritable instrument of torture to smaller male members of the family, for when the axes, scythes, etc., required grinding, it generally devolved upon the "small boy" to do the turning. If he saw one of the men appearing with a tool in one hand and a basin of water in the other, he knew he was in for a half hour's hard labor. How eagerly he watched, as the edge of the tool was being examined, to see whether it was sharp enough for the work to be

given that would release him from the tiresome duty. How his arms did ache as he turned, first with one hand and then with the other, putting forth an extra effort when the tool was being pressed more firmly on the stone, and what a sense of relief and freedom he felt when the job was finished and he could run away and play.

The Corn Crib.

A pen picture of the farm buildings and their surroundings would not be complete without mention being made of the corn crib, which usually stood somewhere on the premises in an exposed place. It was placed on posts, which raised it up from the ground several feet, so that the air could circulate freely underneath. These posts were usually covered with tin or sheet iron, or had an old tin basin or pail turned upside down on the top, so as to prevent the rats and mice from getting at the corn. The sides and ends were made of slats placed several inches apart, so that the wind might have freedom to pass through, and so prevent the corn from heating and getting mouldy, which it is liable to do when kept in a pile. The ears of corn, after being husked, were placed in this crib, and allowed to remain there until needed for use, for feeding the pigs and fattening the poultry for market. The more primitive crib was made by boring holes in the foundation logs



An Old Corn Crib—An Old Cider Press.

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several inches apart, and placing stakes in them, on top of which was put a rail, to which the stakes were withed, and sometimes withes were put across the bin to prevent it from spreading. The top was thatched with straw, or covered with boards or hollowed bass-wood logs.



A TYPICAL SAW-MILL.

XI.

HOUSEHOLD APPURTENANCES.

THE FIRST STOVES—THE OLD CORNER CUPBOARD—THE GRAND-FATHER'S CLOCK—THE OLD FLINT-LOCK MUSKET—THE DINNER HORN—THE OLD DASH CHURN.



THE first settlers did all their cooking and warmed their houses by means of fireplaces. Until chimneys were built, they were obliged in some cases to let the smoke escape by a hole in the roof. A pole was run up from the ground through this hole, and it is said the smoke would circle around it, and so find its way out. It was necessary, of course, to keep a door or window open in order to get a draught. It was not until about seventy or eighty years ago that cooking stoves first came into use, and since then their use has changed things considerably, and so have the stoves, too, in style and shape. It was some time after their introduction, however, before their use became universal, as even fifty years ago many of the farmers in the country still did all their cooking in the old fireplaces. Among the first styles of cooking stoves in Upper Canada were the old "King" stove, with its elevated oven, the hollow

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place underneath the back part of the stove being usually kept filled with kindling and other wood to keep it dry, the "Burr" and "Davy Crockett," all familiar to many of the old folks, and reminders of the happy days gone by.* Big heavy box stoves, for heating purposes, were introduced at the beginning of the century, but being expensive, the families who owned them were few and far between, some could not afford them, and others were slow in taking up with new-fangled ideas. One of these old stoves is still in the possession of the family of a descendant of one of the old pioneers. It has been in constant use since before the War of 1812-14. The writer's great-grandmother, being afraid that someone might steal or destroy it at a time during the war when she fled with her children for safety back into the country, had it sunk in the creek at the back of the farm, where it lay all one winter.† To this day it carries the marks of that bath, for the rust ate into its surface, although not enough to

*It is said that years ago it was customary for men to make a business of peddling cooking stoves among the people; they drove around with a load of stoves the same as is done with fanning-mills and sewing machines at the present day.

†It was not always the soldiers who did the plundering of the old houses when they were deserted during war time, but evil-disposed people living in the country. The writer's great-grandfather's house, on the Niagara, which was a first-class house for the time, was stripped of everything valuable, such as locks, doors, etc., while the family were away.

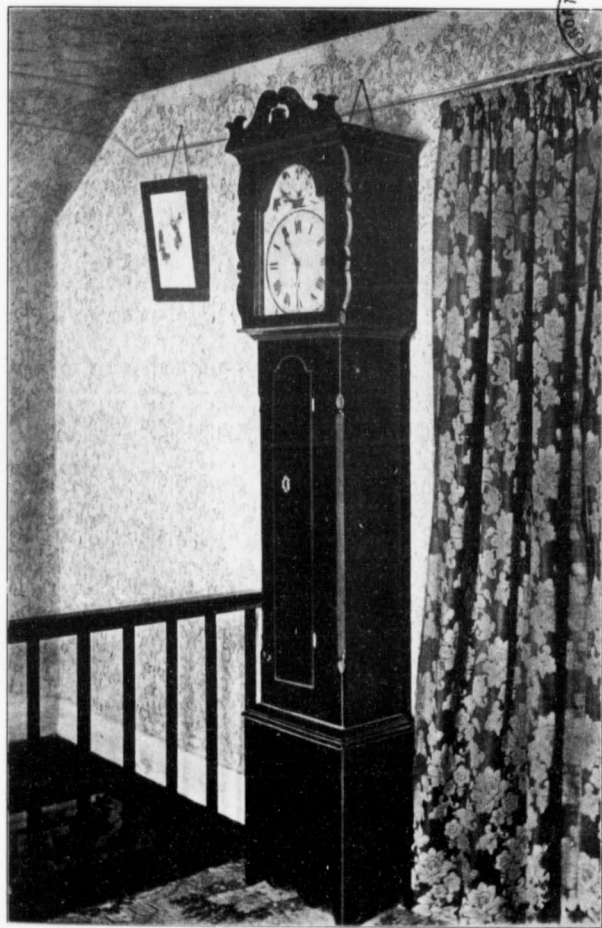
destroy the figures. It is a two-storey box stove, made of cast-iron plates, so arranged that it can be taken apart in the summer time and laid away.

In the homes of a few of the well-to-do families was to be seen years ago the "Franklin" stove, said to be the invention of Benjamin Franklin. It was, in the way of heating, perhaps, the first remove from the fireplace, which it was certainly an improvement upon, as it had a stovepipe attached, and so prevented a great deal of the heat of the fire from passing up the chimney, a fault with the old fireplace. It had, like the fireplace, however, an open front with fire-dogs. After a while folks saw that by closing the front the fire burned just as well, and better; this fact led to the invention of the box stove, and later on the cooking stove.

Most of us, who have always been accustomed to modern conveniences, can hardly imagine just what the simple, primitive life of our forefathers was like. Life in the backwoods to-day is different to what it was in the early days of settlement.

The Old Corner Cupboard.

In a corner of the dining or sitting-room was generally to be found the old corner cupboard, with its glass doors, behind which were placed the porcelain, china and glass-ware, the dishes covered with blue or red-colored pictures of Chinese pagodas, of landscapes, of men, women,



Grandfather's Clock.

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animals and birds. The plates were usually set on edge around the sides of the cupboard and the nested cups and saucers in the centre. Below the dishes were several drawers for keeping the knives, forks and spoons in. In the bottom part of the cupboard, behind wooden doors, were usually kept handy such articles of food as bread, butter, sauce, a jug of milk, etc. When the children, after romping in the orchard, around the barn and stables and over the farm, came in tired and hungry, their kind-hearted aunt would go to the corner cupboard and spread them a thick slice of bread and butter, with a good liberal coating of apple sauce or "schmier kase," or perhaps give them a bowl of bread and milk. How very good things tasted when taken out of that old corner cupboard, with the appetite whetted by the active exercise of youth! What epicurean dish could be manufactured to give equal enjoyment?

The Grandfather's Clock.

In another prominent corner of one of the living rooms usually stood the grandfather's clock. Mostly it hung on the wall, with the weights by which it was wound dangling in the air; or perhaps the works were fittingly enclosed in a suitable case. With its flowered dial, highly polished case and large pendulum, it was quite an imposing piece of furniture, and the sound it made as it struck the hours solemnly broke the stillness

of the midnight air. With descendants of some of the old families may still be found one of these old clocks that has come down to them after a couple of hundred years! Generations come and go, but still the old clock wags on, a monument of bygone days. What a pleasant reminder of the old song:

“ My grandfather's clock was too long for the shelf,
So it stood ninety years on the floor ;
It was taller by half than the old man himself,
Though it weighed not a pennyweight more.”

How interested we were in seeing grandfather wind up the clock! When there was no one around, we would sometimes stealthily open the door and peer curiously in at the works. In many of the old clocks the wheels were made of wood, and not a few of the more expensive kind had music boxes attached, which served to make them still more attractive. In the early days peddlars (usually Yankees) went around among the people introducing these clocks. After buying one, the farmer would engage a carpenter to make a case for it. Occasionally there would be found a house among the poorer class of settlers in which there was no clock, the time being told by the sunlight reaching a certain mark on the floor. On cloudy days the time for getting dinner had to be guessed. Sun-dials were also introduced and did the duty in some of the houses of indicating the time.

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The Old Flint-Lock Musket.

The only gun in use, by the military as well as the people, seventy-five years ago or more was the old flint-lock musket. Breech-loading firearms were unknown. Even still, among the descendants of some of the old settlers, are to be found some of these old guns that did service perhaps in the War of 1812-14 and the Rebellion of 1837-38, handed down as family heirlooms.

In the hammer of the flint-lock gun was fixed a piece of flint, which struck a piece of steel near the flash-pan when the trigger was pulled. This threw up the cover of the pan, flashed a spark into it, and so ignited the powder. If the gun had not been loaded so as to properly fill the vent hole which connected the flash-pan and the barrel with powder, there would be a "flash in the pan" but no discharge. The clumsy old horse pistols were made on the same principle as the guns, there being no revolvers then.

Sometimes it was difficult to get these old flint-lock guns to go off. If the powder happened to get the least bit damp it would not ignite. For this reason it was necessary to protect the gun from the wet, so as to have it in readiness. It is said the expression, "Trust in God and keep your powder dry," was first made use of by a certain general in the army many years ago, in the days of the flint-lock gun, when addressing his men previous to an engagement. After the heavy and cumbersome

flint-lock gun came the gun with the percussion pill lock. A small percussion pill was placed over the vent hole of the gun perhaps smeared over with a little tallow to keep it in place and free from moisture when the gun was ready for being discharged. After the percussion pill came the percussion cap lock. Small copper percussion caps were placed on a nipple through which the vent hole passed.

The percussion lock was an improvement and more convenient in every way than the flint lock, for it did not require "priming," *i.e.*, putting powder into the flash-pan when loading. The percussion lock was also a "muzzle loader," *i.e.*, the ammunition had to be put into the end of the barrel and pounded down with the ramrod carried in connection with the gun. It was loaded as follows: first the powder was poured in, then a piece of wadding (generally tow, although paper was sometimes used) was well rammed down, so that it would be sure to fill the vent hole with the powder. On this was poured the shot, after which another piece of wadding was shoved in to keep it down.

If not properly loaded the gun was liable to burst and injure the marksman, perhaps blow off a hand or an arm, or even fatally wound him. Accidents of this kind happened occasionally. The old-fashioned flint-lock gun served both as a shot-gun and rifle, shot being used for killing wild fowl and small animals and bullets for larger game. Nowadays we have rifles with a special

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bore in the barrel for bullets only, as well as guns for shot. Hunting was a favorite pastime among the young men in the early days, many of them being "good shots." When not in use the old gun stood in the corner, or hung on the wall over the door, or against the chimney above the fireplace, where it was kept free from rust, besides being out of reach of the children. In the pioneer times it was used to kill bears, wolves and other wild animals, also crows, hawks, pigeons, etc., which were so plentiful that they were pests to the farmer, often doing considerable damage to his crops, and not infrequently it served as a protection against marauding bands of Indians. The hunter always carried a powder horn attached to a string slung around his body. In addition to this he carried a bullet or shot pouch fastened to his belt. His bullets he made by pouring melted lead into moulds of different sizes kept for the purpose. Soldiers carried cartridges in their pouches. When loading, they bit off the end of the cartridge, poured a little of the powder out of the cartridge into the flash-pan, and the remainder into the barrel after which the paper wrapper and the bullet which was fastened to one end of the cartridge were shoved down with the ramrod.

The Dinner Horn.

At most of the farmers' houses a tin horn several feet long was kept for calling the men from their work in the fields, woods and barn to their meals. If there was

no horn many of them would hang a white cloth on a pole where the men could see it. Often the hollow tinkle of an old cow-bell served the purpose and might be heard hoarsely reverberating over the fields and clearings. Sometimes an old worn-out cross-cut saw, a big steel triangle, or the used-up mould board of a plough were hung up to a tree and hammered on, to notify the workers that dinner was ready.

One of the writer's great-grandfathers had a horn made of a sea-shell, a couch, which is still in use in the family. Later on, some of the farmers had a bell placed on the roof of the house to call the men in from their work. Its melodious tones were never an unwelcome sound to the weary worker as he toiled in the harvest field, in the logging field, or at the plough. It announced a glad respite from labor, and the hungry laborer went towards the house with an appetite for dinner few city people know anything about. To a really hungry man everything tastes good ; he does not have to pamper his appetite with this and that dainty condiment, in order to be able to eat enough to properly nourish his body.

It is said that even the horses well knew the sound of the dinner bell and would sometimes stop in the middle of the furrow and refuse to go any further until after they were fed.



Reflector, Lantern, Bake Kettle, Tinder Box and Kettle.

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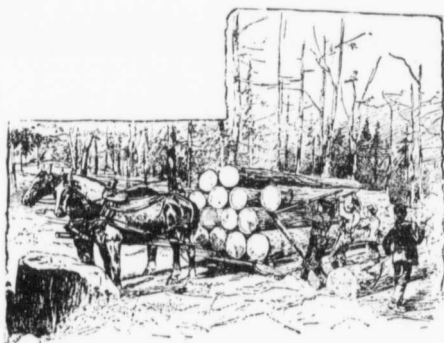
The Old Dash Churn.

The first churn in use was the old dash churn. It has not as yet been altogether superseded, although newer styles, that are much easier to operate, have to a very large extent taken its place. It is doubtful, however, whether any of the new-fangled kinds make the butter taste any sweeter and richer than that made in the old-fashioned way. Possibly this was because of the labor required to produce it. How patiently did the women, with their capacious calico or linen aprons tied around them, stand beside the old-fashioned churn, and stomp away at the cream until the oily globules were gathered into a mass of golden butter.

The first indications that the butter was coming was the heavy sound the cream made as it thickened, and the ring of butter which gathered around the hole in the cover through which the handle of the dasher passed. When the cover was raised, to see how the churning was progressing, you could see the dasher and sides of the churn covered with cream and flecked with little pieces of butter. Sometimes hot water was poured into the churn to raise the temperature and make the butter come more speedily. When the cover was removed for the last time and the butter taken out with the big wooden ladle, the children could be seen gathering round with cups for a refreshing drink of buttermilk.

When the women were too busy to attend to all the dairy matters themselves, they would place a big apron around one of the small boys or girls, stand them on a stool and get them to do the churning. This was labor to us children, and the time would drag wearily until aunt came, examined the milk, and pronounced the churning finished. Our weariness was soon dispelled, however, by a thick slice of fresh bread and butter.

So much for such homely work and its rewards, which, perhaps, the critical reader may not consider worthy the time bestowed upon describing. But it must be recorded, as we have undertaken to be the faithful chroniclers of the times and of the doings and manners of the people of whom we write, the early pioneers of Canada.

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XII.

HOUSEHOLD APPURTENANCES—(Continued).

EARLY HOUSEHOLD UTENSILS AND ARTICLES OF FURNITURE—
PEWTER AND CROCKERY WARE—CANDLES AND CANDLESTICKS
—TEA AND COFFEE, AND THEIR SUBSTITUTES—LIGHTING
THE FIRE.



ANY of the household utensils in use from fifty to one hundred years ago were very rude and plain, compared the machine-made articles in use at the present day. We will describe a few of the more common. Perhaps the rudest of the household utensils was the old-fashioned splint broom, corn-top brooms not being in use three-quarters of a century ago. It was sometimes called the Indian broom, as it was, no doubt, first used by the Indians. They made them and peddled them around among the people. Many of the early settlers made such brooms themselves, fine ones being made for sweeping the house and coarser ones for scrubbing and for use around the barn and stables. Sometimes a bunch of blue beech twigs or hemlock boughs, tied together at the end of a stick, was made to serve as a kitchen broom.

The splint broom was made in the following manner : A stick of green wood, usually hickory, birch or blue beech, one and a half or two inches in diameter, was first selected. After the bark had been removed the stick was splintered up for eight or ten inches with a sharp knife, commencing at the bottom, until enough splints had been made to form the centre of the broom, the part of that end of the stick remaining being cut off. The stick was then splintered for a certain distance from above, the splints being bent over so that they covered and reached to the bottom of the first lot of splints. The whole were then bound into a round bundle forming the broom, the part of the stick remaining, after being shaved down to the proper thickness, serving as a handle. When corn-top brooms came into use many of the farmers made their own, a patch of broom corn being raised for this purpose.

Gourds were hollowed out and used for dipping water, soft soap, etc., as tinware was then more expensive than it is now. For dusting off the hearth the wing of a fowl, usually that of a turkey or goose, was used. When not in use it hung on a nail beside the fireplace.

The old wooden boot-jack was always handy for the farmer to pull off his long cowhide boots after coming in from his work. It was to be seen hanging in a convenient place. A common chair was the old-fashioned home-made splint-bottomed chair. Sometimes the bot-



A Group of Old Family Relics.

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tom was made of strands of elm or willow-bark, and again of rushes. Like all the old furniture, though plain, it was strong and made to last.

In the sleeping apartments of the family was to be seen the old family bedstead, with a high wooden framework on top enclosed by damask curtains, and with a white linen curtain or valance around the bottom of the bedstead, as well as the low trundle-bed, on wooden castors or rollers, in which the children of the family slept in the same room with their parents, often until they were twelve or fourteen years of age, and which in the daytime was shoved underneath the large bed. When the farmer was short of bedroom space there was to be seen in the dining-room or kitchen the old-fashioned bunk, which served as a seat or bench in the day-time and a bed at night, the lower part being in the shape of a box, which, when opened up, disclosed a quantity of bedclothing, and made a comfortable place for sleeping. Among the more fashionable articles of furniture were the big high bureau, the two-drawer stand, and the fall-leaf table. Nor must the important cheese-tub be omitted from this category. Our grandmothers used it for making cheese, and also the dye-tub for dyeing cloth or yarn. For cooking in the fire-place there was the long-handled frying-pan, the long-handled skimmer and long-handled ladle. The handles of these utensils were made three or four feet in length, so that

the cook could stand away from the heat of the fire. A rest usually stood in front of the fire-place for placing the handle on when the cook happened to be busy with other work.

Many kept a fire-box, with handle attached, for carrying live coals from one room to another when making a fire before the days of matches. In some houses was to be seen the warming pan, with cover and long handle. It was not connected with cooking operations, as many might suppose from its shape, but was filled with live coals and passed underneath the bed-clothes to warm them up on cold winter nights.

For making pancakes they had a griddle with an iron bail made fast to it for hanging it to the crane. The waffle irons also deserve mention. They were filled with batter and buried in the coals. They also had toasters for setting before the fire.

Pewter and Crockeryware.

In the early days, china, porcelain and glassware being very expensive, as all articles of that character had to be imported from the Old Country, pewter and crockeryware were quite common among the people. Occasionally there might be seen a few pieces of china, as, for instance, a sugar bowl, cream pitcher, or teapot, ornamenting the mantel, which were kept as cherished heirlooms in the family, and perhaps were owned by

some great-grandmother who lived in the colonial times of New England, or belonged to some remote ancestor in the Old Country, who lived 150 or 200 years before.

Fifty and seventy-five years ago, even, there was not nearly as much porcelain ware to be seen among the common people as now, many of the dishes, cups and spoons being made of pewter. Although most of the farmers had a set of earthenware dishes, yet, for fear they should get broken, many of them supplied their children with pewter cups and plates; and if we went far enough back to the scant days of the early pioneer times, when dishes of any kind were still scarce, we might occasionally see some of the children all eating out of the same dish of soup or porridge set up in the centre of the table, and no doubt it tasted just as good as if each one had had a portion in a separate bowl. Milk and water pitchers and the six-penny and shilling (York) crocks for holding the milk were made of crockery ware. A few horn spoons were to be seen, especially among the Scotch settlers, who used them for their porridge. Spoons and plates made of wood were also brought into requisition. Pewter ware was not easily broken, and was, therefore, the most economical kind to use. If the hunter happened to be out of bullets he would often take the broken spoons, etc., melt them in an iron vessel and pour them into the bullet moulds.

Candles and Candlesticks.

We can scarcely realize that it is little more than fifty years since coal gas was introduced, coal oil * within the last half a century, and incandescent and electric lights within the last twenty-five years. Before the introduction of coal oil lamps the common method of lighting was by tallow candles, Dutch lamps, the tallow dip, and pine knots, and many an ambitious youth in those days read and studied by no other light than that obtained from the burning logs in the fire-place. Although the candle does not give the amount of light that is to be obtained from coal oil, gas, or electricity, the old settlers loved its flickering, mellow light, and even after the introduction of modern methods of lighting, many of them continued to prefer the use of candles. Candles were made in tin moulds. The cotton wick was stretched through the mould, tied in a knot at the pointed end, and attached to a stick at the large end. The mould was then filled with melted tallow and set away for the tallow to cool and harden, after which the candles were drawn out and put away in the candle-box for future use.

The candlesticks for holding the candles were of all kinds and sizes, from the most expensive silver, brass, china and crystal, down to the ordinary tin candlestick,

* Coal oil, called "kerosene," when first introduced, being poorly refined, had a bad odor.

with the bottom in the form of a tray for holding the snuffers and burnt matches. The snuffers were a specially-prepared kind of scissors for cutting off the charred part of the wick, so that the candle would burn brighter. The extinguisher was a small, cone-shaped article, attached to the candlestick by a chain, and used for placing over the flame of the candle when you wished to extinguish it. Dutch lamps were flat, urn-shaped vessels made of iron, brass and copper. They were filled with lard oil, the wick protruding from the side by a nose. A chain attached, with a hook to it, was used for hanging the lamp up. The hook was also used for drawing out the wick when it burned low. This lamp was introduced into the country by the Dutch and German settlers.

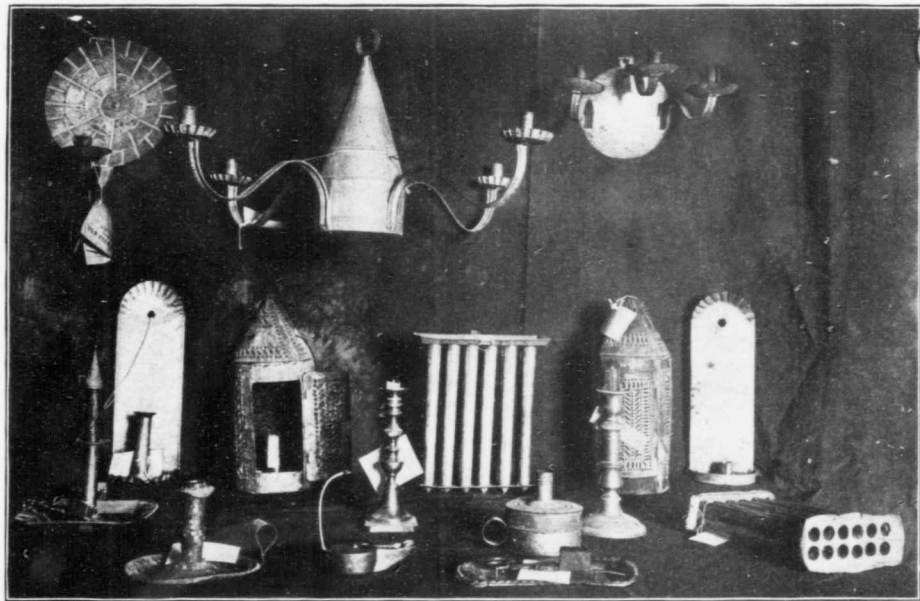
The tallow-dip was made by twisting strands of cotton twine, attaching a number of them to a stick and dipping them into melted tallow, repeating the operation as soon as the tallow had hardened, until proper-sized candles were obtained. After the introduction of the tin mould for making candles this operation was discarded by most people.

For use around the barn and stables there was the old-fashioned tin lantern, without any glass, but perforated with holes for the light to shine through, and with a tallow candle inside. After this came the lanterns with glass sides. Many of the old settlers soaked the rush tops in oil and used them for lighting purposes.

The "Witch" was made by putting a coil of cotton rag into a saucer of tallow or other grease, the burning end being allowed to hang over the edge of the saucer. In the public halls and churches, to light up the assemblages, there were the "sconces," *i.e.*, candlesticks made of tin for hanging to a nail in the wall, the high back of the sconce serving as a reflector, besides a candlestick or two sitting on the pulpit or desk for the speaker to see by. These lighting arrangements showed up the room very dimly compared to our present brilliant means of lighting by gas and electricity. Frequently people, and generally at the singing-schools, took their own candles with them to see to sing and read by. These were truly old-fashioned times, but their simplicity and spirit of industry made them all the more enjoyable. When we pause for a moment to picture to ourselves our grandfathers and grandmothers moving around in the hazy light of the tallow candle and the fire-place, we are impelled to exclaim, "Truly, what great changes the past century has wrought!"

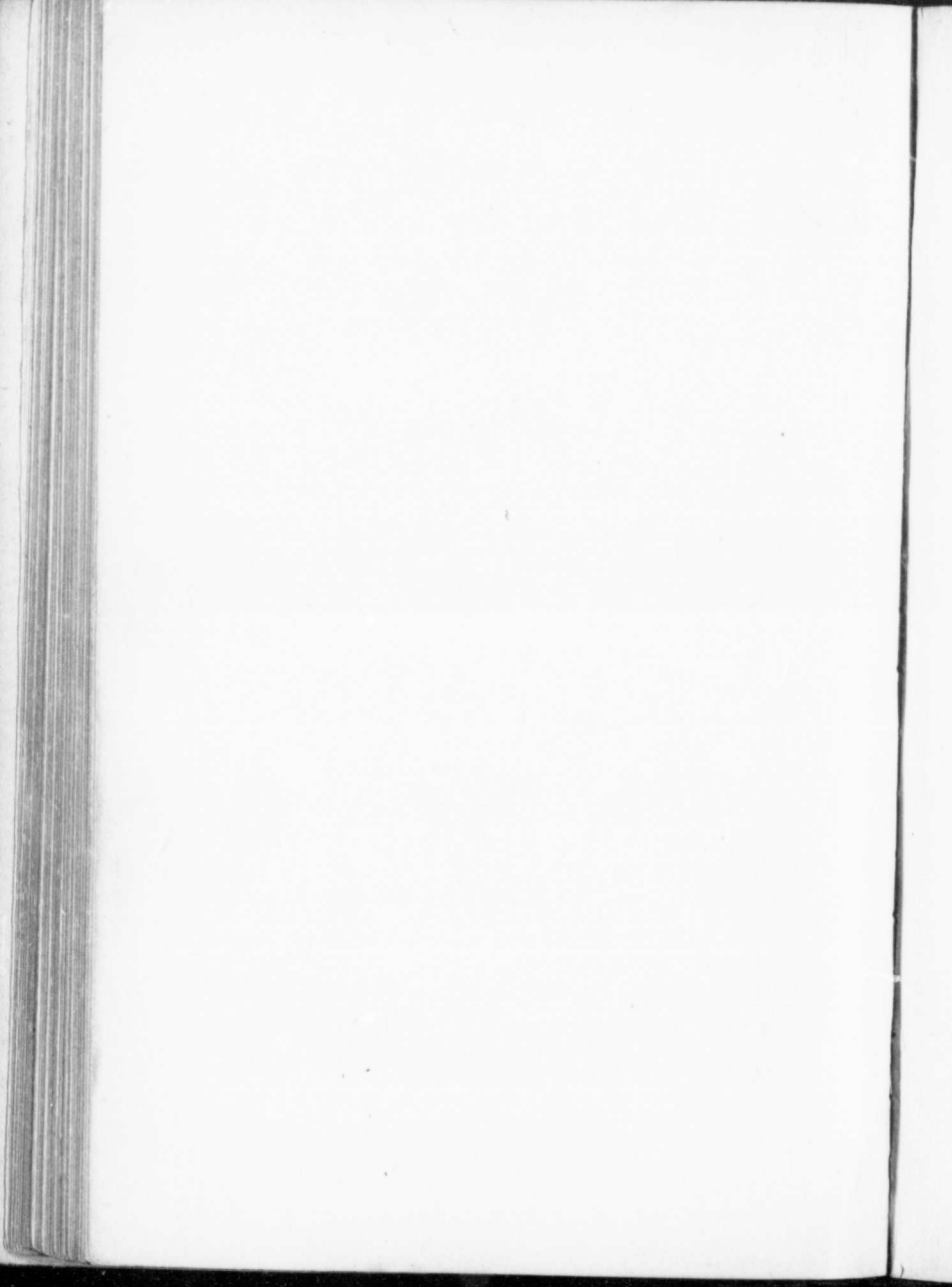
Tea and Coffee and Their Substitutes.

Such luxuries as tea and coffee were much more expensive in the early times than they are now, on account of the greater cost of carriage and the heavy duties then imposed upon them. Our economical forefathers, however, knew how to adjust themselves to



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Old-Time Lighting Utensils.



circumstances, and when they could not afford the genuine article they always had something to take its place. As a substitute for tea they used decoctions of such herbs and barks as sage, thyme, chocolate root, spice wood, hemlock boughs and sassafras, and for coffee they roasted peas and barley, acorns and dandelion roots, rye and carrots, or they toasted bread and made a decoction of the crust. When the genuine coffee became cheaper, its use was quite common among the people generally, only that they bought it green and roasted and ground it themselves. The familiar sound of the coffee-mill, as the housewife ground up the roasted bean previous to preparing the favorite breakfast beverage, as well as the aroma from the kitchen that followed it, were intimations to the tardy riser that it was time to get up. The original hand coffee-mill was round or square, and made of iron or wood. Later on came the kind that was fastened by screws to the mantel over the fire-place or the window-jamb. These hand coffee-mills were sometimes used for grinding wheat for porridge, as well as pepper and other spices for seasoning purposes.

Lighting the Fire.

Lucifer or friction matches are a comparatively recent invention. It is not much more than fifty years since Congrieve brought out his self-lighting or phosphorus-tipped

match. The first matches of this kind were made in blocks, and were so imperfect that it was some years after their invention, however, before their use became general. In the early days, and well on into the middle of the nineteenth century, fire was got by means of the flint and tinder-box. When fire was so difficult to obtain people were very careful not to let their fires go out, and it was no uncommon sight to see persons going a mile or two through the snow to their nearest neighbor's to get a few coals to start the fire on a cold winter's morning. It was the custom to cover up the bed of coals with ashes at night before retiring, so that there would be some left with which to start the fire in the morning, all that was necessary being to add kindling wood and blow the embers into a flame with the hand bellows.

The following amusing incident is told by a descendant of one of the old pioneers: One morning, the fire on the hearth having gone out, one of the daughters cut up a handful of cotton cloth and placed it in the fireplace, while one of the sons loaded the gun with a wadding of cotton and discharged it into the bundle of rags, so as to set them on fire. The father of the family, who was still sleeping, was awakened by the report of the gun, and came hurriedly downstairs, thinking something terrible had happened, but was well contented when he found a blazing fire the result.

When matches were first introduced they were not,

as now, tipped with phosphorus, but were simply pieces of stick dipped in melted sulphur. These sulphur sticks, or matches, as they were called, were lighted by placing them in contact with live coals or the flame of a candle.

When we stop to consider, we have reason to be startled by the fact that we now enjoy so many privileges and means of comfort that were unknown fifty years ago even. We are led to conclude that the past century has seen more progress than any previous century of which we have any record in the world's history.

The tinder-box was a tin box with a tight-fitting cover, used for making and preserving the tinder, which was made by holding finely-cut cotton or linen rags over the uncovered box, setting them on fire and, after they were all in a blaze, allowing them to drop into the box beneath, then replacing the cover and smothering the fire. The charred remains formed the tinder. To get a light all that was necessary was to strike the flint and steel together over the opened box, so that the sparks would fall into it and ignite the tinder, after which it was touched with a sulphur stick and the fire applied to the kindling-wood in the fire-place. This was the English way.

Among most of the early settlers punk—a fungus growth in decaying wood, thoroughly dried—frequently took the place of the tinder. The flints* they used were

*The flints used were sometimes taken from the old flint-lock muskets.

often Indian arrow-heads, which were found in many places when ploughing. By placing a piece of punk on the flint, held in the left hand, and striking the flint with a piece of steel (usually the back of the steel blade of a pocket-knife *) held in the right hand, the sparks would fly on to the punk and ignite it, after which it was placed in the fire-place, kindling-wood added and blown into a flame.

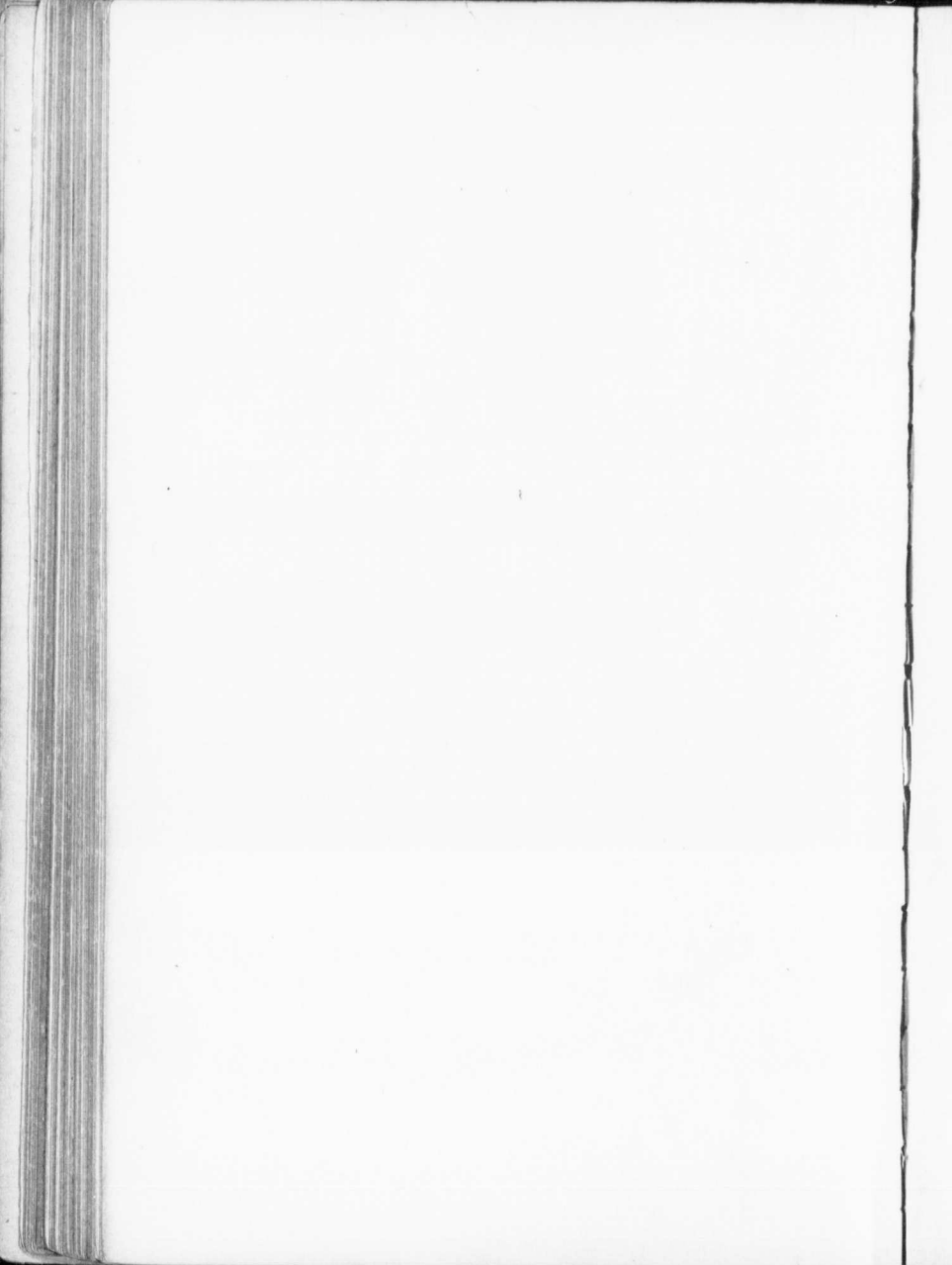
Some used the old flint-lock gun for starting a fire. Some such combustible material as tow or linen cloth cut fine was placed in the flash pan of the gun. The trigger being pulled, sparks would fly into the pan and cause ignition. Once, when an uncle of the writer was getting fire in this way, the gun happened to be loaded. The steel ramrod, which was in the gun at the time, was driven into the board ceiling of the room, where it was allowed to remain for some time as a reminder of the incident.

These were slow and tedious ways of obtaining fire, but they were the only means known (with the exception of the sun glass) to our grandfathers.

* Some knives had a special blade for this purpose, and some men carried a small pocket steel made for striking a light. It is said that the knife blades were frequently deeply indented by constant use on the flint.



Pewter Ware and Old Utensils.



XIII.

CLOTHING AND DRESS.

THE CLOTHING OF THE PEOPLE—THE FASHIONS IN DRESS—OUR
GRANDMOTHERS' WHITE CAPS.



BROADCLOTH was not unknown in the early days, but the wearing of such clothing was restricted to weddings and special holiday occasions, the ordinary clothing of the people being made from what was called "homespun." The wool was carded, dyed, and spun by the good housewife or some of the female members of the family, and in many cases woven by them or by some neighbor who had a loom, after which it was fulled to prevent it from shrinking. An itinerant tailor, when he could be had, was engaged to come to the house to mend and make up clothing for the whole family. Stockings in abundance were knit for the family by the old grandmother or aunt, etc. Many of us, brought up in such households, can imagine we hear the click of her needles or see the elderly dame glancing over the top of her spectacles to observe what was going on, or to make some necessary remark.

A favorite cloth for women's dresses was the "linsey-woolsey," a mixture of linen and woolen. It made a very pretty dress, the cloth being woven in stripes of several colors. The yarn was colored previous to weaving, our grandmothers keeping a special tub for this purpose. The dyes used were most of them homemade. Indigo was used for dying blue, madder for red, butternut husks or sumach blossoms for brown, onion skins, wax-wood or golden rod for yellow and beech tree bark for drab.

The Fashions in Dress.

The fashions in dress in the early days were many and diverse, many of the religious denominations having a style of dress peculiar to themselves. Some of them dressed very plainly, it being considered an indication of pride to dress at all gaudy. As at present, the styles varied from time to time; certain innovations and changes in style coming in and going out, changing with the seasons of the year. In the first half of the century the prevailing style of dress coat was the frock coat, similar in appearance to the present Prince Albert, but longer. The large and roomy box-coat, with big pockets in the sides and brass and horn buttons, so common in the eighteenth century, was worn by some of the older men. Later on came the cutaway, now called the morning coat. Among the Mennonites and Tunkers

many wore the swallow-tail or shad-belly coat, similar in shape to the present full dress coat, only the collars were straight, *i.e.*, made to stand up instead of to lie down. At the beginning of the century, among the English people, and the New Englanders, knee breeches and long stockings were worn by the men, but we have no knowledge that this custom prevailed in Canada to any great extent, trousers or pantaloons being the style. The old English style must have been in vogue in Canada amongst certain classes for a time at least after the Revolutionary War, for Mr. Kirby, in his "Annals of Niagara," in describing the meeting of the first Parliament of Upper Canada, in 1792, says that at that gathering "the people were in their best holiday attire. The men, in the fashion of the times, in long stockings, garters and shoes, with their hair in queues, surmounted by three-cornered hats; the women in dresses high-waisted, with tight sleeves and bunched up behind over elaborate petticoats." Among the women there was to be seen at various times the poke bonnet, the cottage bonnet, the Quaker scoop and numerous other styles of head-dress, the more stylish ones being made of beaver, Leghorn or straw. They did their hair up in plaits, waterfalls, curls, or in a coil behind, but with no bangs. Hoops held sway for quite a time, but even they were more sensible than the modern corset, which gives shape and figure to a woman at the expense of health, for, no

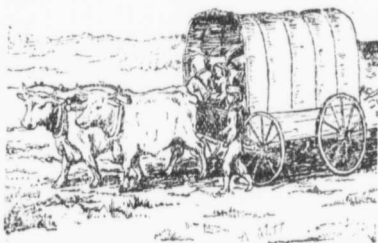
doubt, they are the cause of much of the headaches and other diseases, as well as premature deaths, so unhappily prevalent among the ladies.* The plug or silk hat (at one time made of beaver skin with the fur side out) has always, with its many changes in shape, been more or less fashionable among professional men, not excepting the old time dandy or the young man who wished to cut a dash among the ladies.

Our Grandmothers' White Caps.

It was the custom in the early days for all the old women to wear white caps. Among certain religious denominations, such as the Mennonites, Tunkers and Quakers, even the young women, as soon as they were enrolled as members, were obliged to comply with the rules of the society and don the conventional white cap. White caps were worn night and day, only the night cap, worn while sleeping, being plainer than that worn in the daytime. These caps, no doubt, may have detracted from the beauty of the wearer somewhat, yet for all that, the women looked well in their quaint attire. They always kept themselves so prim and nice, great pains being taken in ironing and starching the frills on the borders of their caps, and the strings or ribbons that fell down the fair

*Ear-rings were at one time quite the fashion among the ladies. Very few of the belles of the day were seen without them.

rosy cheeks and were tied in a bow knot underneath the chin. We have handed down to us from the times of our grandmothers odd-shaped irons for ironing and fixing these frills, and mangles (made something like wringers with wooden rollers) for smoothing the caps.



XIV.

DOMESTIC INDUSTRIES.

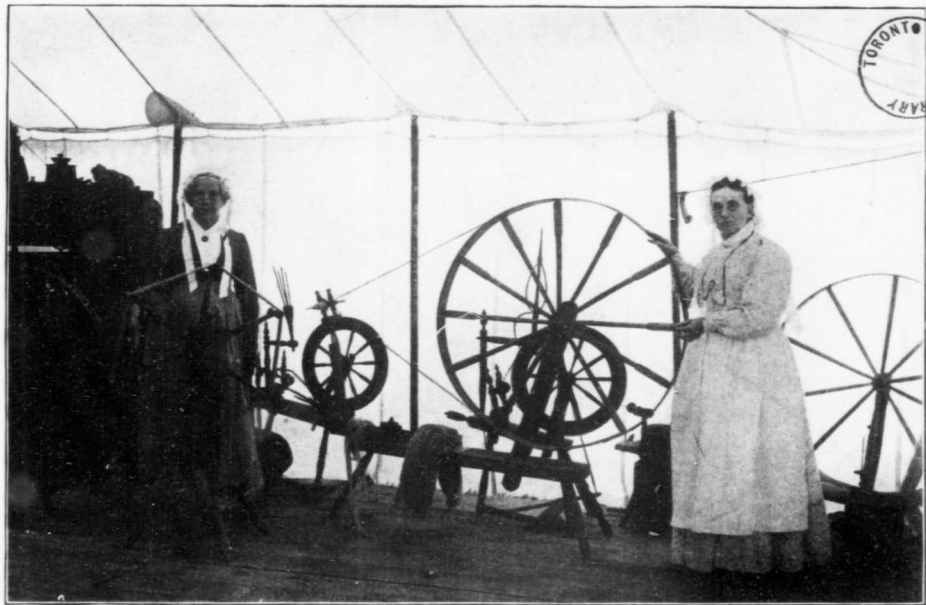
SPINNING YARN—STRAW WORKING—MILKING TIME—PLUCKING
GEESE—SOAP MAKING—CHEESE MAKING—HOW SAUER KRAUT
WAS MADE.



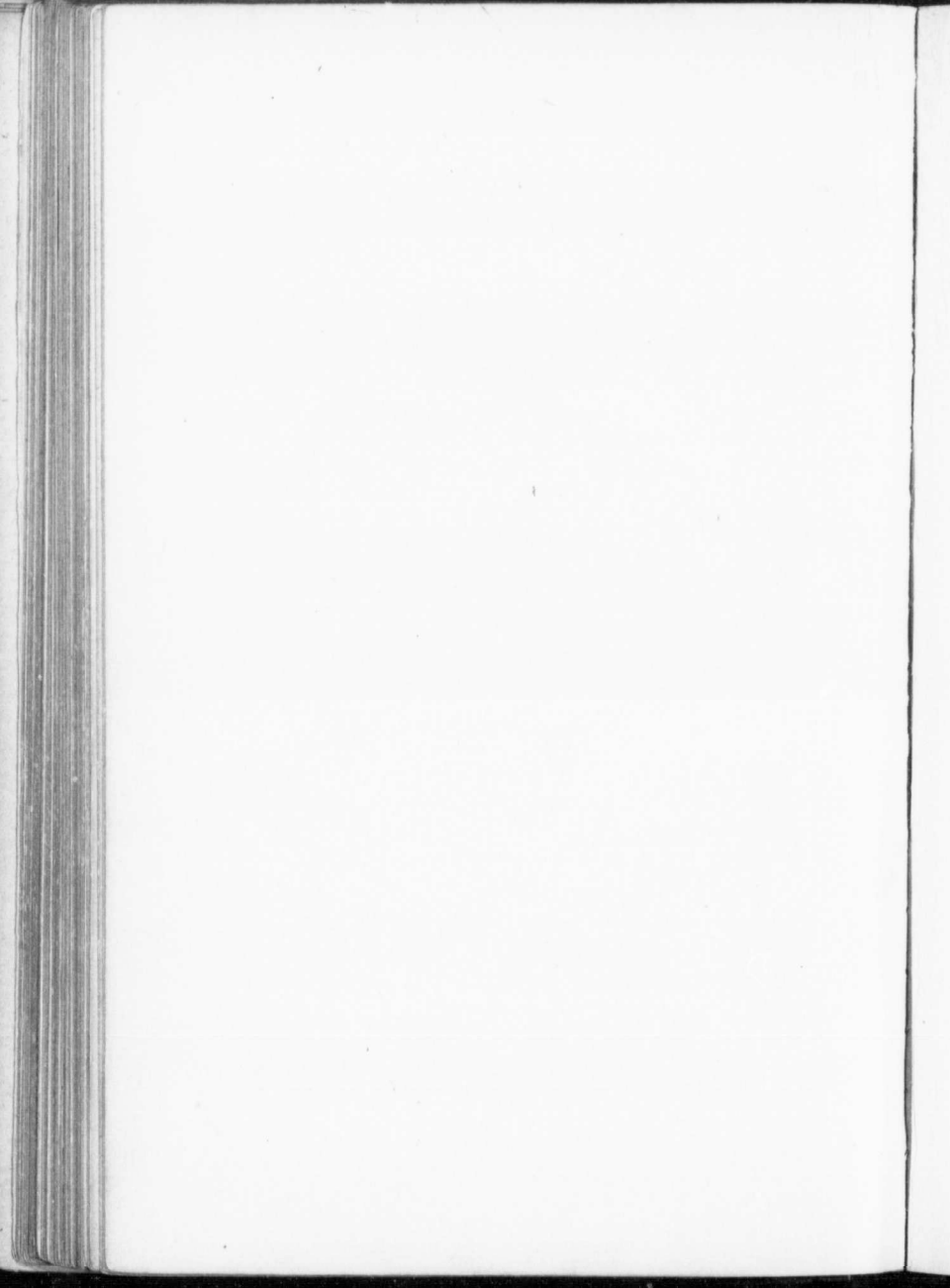
IN imagination we can see the industrious aunt walking back and forth beside the spinning-wheel, attaching a length of carded wool to the spindle, then twirling the monster wheel* and drawing the wool out into yarn, stopping now and then to examine the thread and singing to herself as she marches back and forth over the floor. Day in and day out she keeps at it. After she has a spindle full of yarn it is wound on the reel into skeins, a peculiar clock-work contrivance attached to the machine, making a click every time a knot is wound on. After enough knots had been wound on to make a skein, they were tied together and hung up. Four skeins of fourteen knots each was considered a good day's work.† A machine called "The Swift" was

* To turn the large wheel some spinners held in the right hand a small forked stick.

† A certain number of skeins was called by some "a run."



Spinning and Reeling Yarn.



used for unwinding the skeins when the yarn was being wound into balls.

For spinning flax a smaller wheel was used. It was kept in motion by a treadle worked by the foot, the operator sitting down while spinning. A bunch of flax was fastened on to the distaff, a forked stick at the front end of the wheel. The white flax was pulled off the distaff, attached to the spindle by the spinner, and lengthened out into linen thread, which was tied into bundles called "hanks."

The high wheel for spinning wool, it appears, was used by most of the descendants of the settlers from the United States, and was probably the kind used by the people of New England, New York, New Jersey and Pennsylvania. The low wheel was used mostly by the settlers from England, Ireland, Scotland and Germany.

Straw Working.

One of the many domestic industries of the early time was the straw working. The stalks of grain for this purpose, in order to prevent them from becoming too brittle, were usually cut before the grain had thoroughly ripened and put away in sheaves until wanted. Oat, wheat and rye straw (preferably rye, as it was long and pliable) were the kinds mostly used, although the straw of the wild rice, which grew in swales and swampy places, was considered superior.

The straw was first plaited into strands and then sewed together into hats for both men and women, and for boys and girls. The hats were bleached by exposure to the fumes of sulphur burnt in a covered box or barrel. This kind of hat is still worn among the farmers. There are, however, but comparatively few of the women nowadays who understand how to make them, this work being generally done in hat factories. The straw beehives were quite common fifty and sixty years ago. A strand of straw was twisted into a coarse rope, which, as it lengthened out, was coiled (commencing at the top) into a conical-shaped hive. The coils were bound together, as the hive took shape, with cords or strips of elm bark. This kind of hive, although light, was lasting and made a warm home for the bees during the long winter months.* Baskets of all sizes were made of straw on the same principle at the farm houses. Such straw work was both strong and durable and, if well made, would outlast the Indian or splint baskets. Among the Pennsylvania Dutch conical-shaped baskets made of straw were used for raising their bread in.

* It is said the bees sealed up the holes in the hives, so as to make them proof against frost and cold.

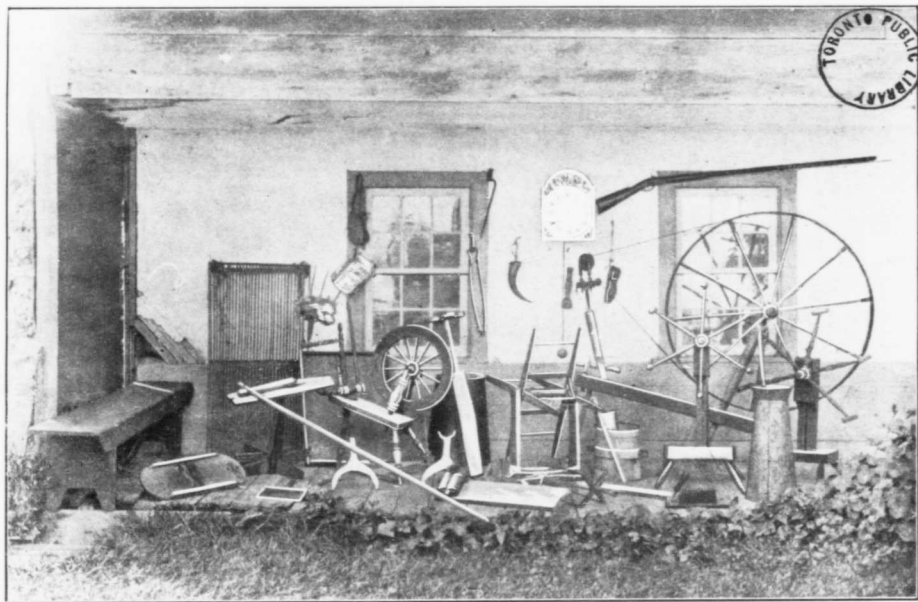
Milking Time.

Nowadays on the farm hired men mostly do the milking, the women usually having enough to do in the house, but years ago it was as much a woman's work, if not more so than a man's, to do the milking. About milking time might be seen the housewife with a sun-bonnet or a colored handkerchief tied over her head and several pails in her hand hieing away to the barnyard to milk the cows. After the milk had been emptied out of the pails, the latter were washed out and placed upside down on the pickets of the garden fence to dry. We can see now, in imagination, the grandmother, as she sat on the three-legged stool milking, and, as Brindle switched her tail or moved her leg to shake off some offending fly, nearly putting her foot into the pail or upsetting it, we can hear grandmother saying, "So, bossie, so." Each milker had certain cows to milk, it being thought that a cow would not yield its milk so readily to a strange milker. It was the small boy's work to bring the cows from the pasture field in the evening and take them back again in the morning before going to school. He was generally accompanied back and forth by the farm-house dog. The cows could be seen moving slowly toward the bars in response to the familiar call of "Co, boss; co, boss; co, co, co," those that lagged behind being brought up by the dog.

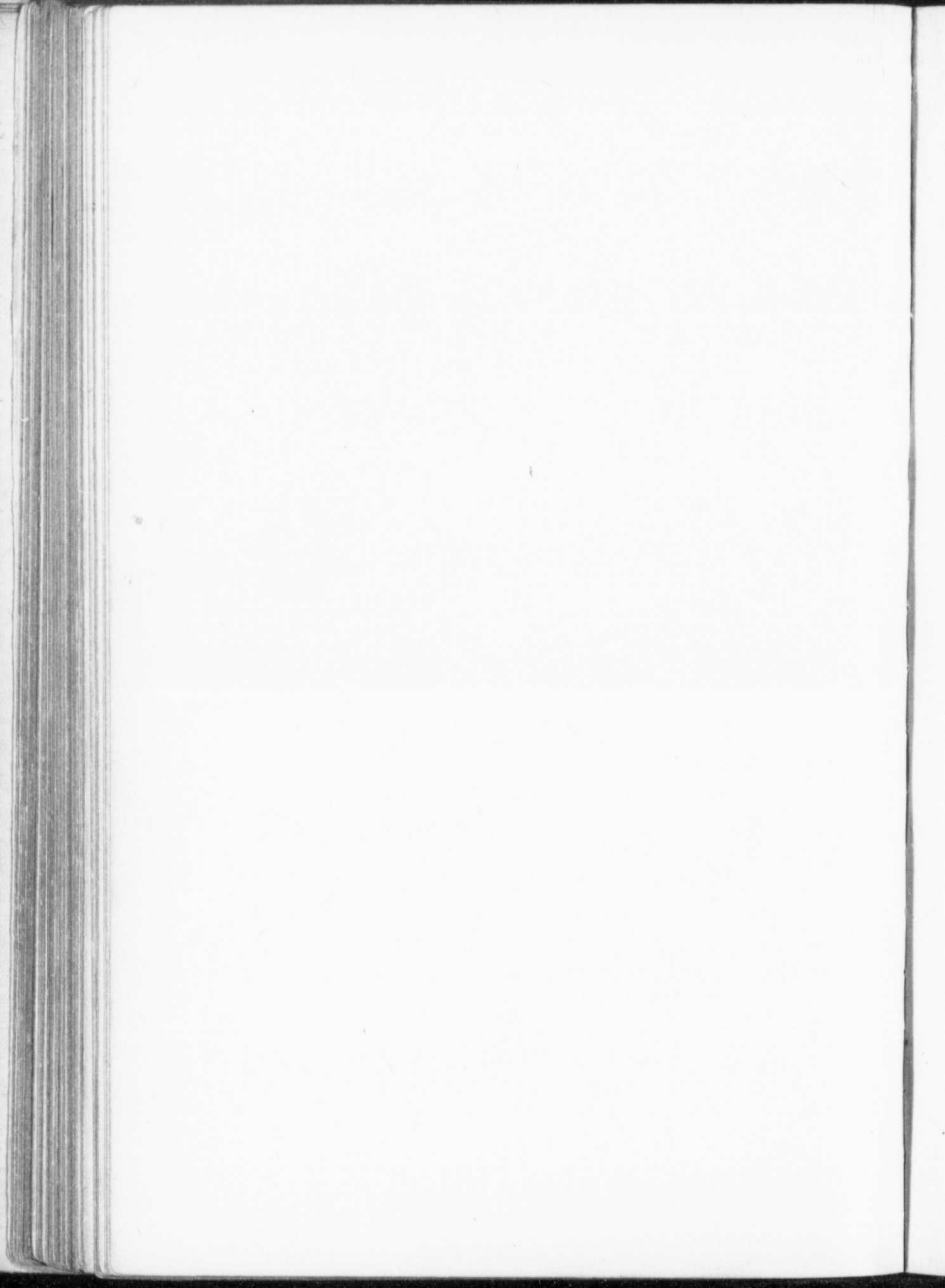
Plucking Geese.

The geese were generally plucked three or four times during the year, or once in every seven weeks, commencing in the month of June. In some places the practice is contrary to law, it being considered as cruelty to animals, but in the early days it was very common, every farmer keeping a flock of geese for this purpose. The plucking was done by the women,* the down being made into pillows and feather ticks. Among the Germans and Pennsylvania Dutch it was the custom, as a matter of economy and comfort in the winter time, to have a feather tick on top instead of quilts. To most of us, however, the greatest luxury in the way of a bed was the old cord-bottomed bedstead, with its snugly-filled straw ticks, woollen blankets and "patchwork" quilts. It was about as comfortable as the modern spring mattress, although it had a tendency to sag in the centre after it had been used a while. It was quite a feat for the small children to clamber up the high sides of the tick when freshly filled with straw. How father would stretch and strain as he tugged at the cords, or with a stick or hammer handle twisted the round sides of the bed, in order to screw it into the posts and so tighten the ropes attached to the knobs on the outside of the rail when putting up the beds.

* Bees were often made for plucking the geese. Grandmother would put a stocking over the head of the goose when plucking it. This was done to keep the goose from biting.



Relics of Bygone Days



Soap Making.

We have previously mentioned that in our grandfather's time nothing was wasted—everything was utilized. All scraps of grease, fat, pork, rinds, etc., were thrown together in a box or barrel until sufficient had been collected for making a batch of soap. This had to be made in the right time of the moon, otherwise the soap would shrink and not be so bulky, at least so our superstitious forefathers thought. The lye used in making soap was obtained in plenty from hardwood ashes. The ash leach was usually a permanent fixture in some out-of-the-way corner of the back yard. Sometimes it was made out of a length of a hollow basswood log, and also by knocking the bottom out of a barrel and setting it on a board raised up from the ground several feet, and tilted so as to carry off the lye, by a groove in the board, into a crock or pail placed underneath. In the leach was placed, first, a layer of straw, then a quantity of lime, and on that the ashes. Water was next poured on, which, as it soaked through, dissolved the alkaline salt (caustic potash). The making of a batch of soap usually occupied a whole day, from early morn till late at night. A pole was hung on several crotched sticks placed in the ground a few feet apart; on this the large iron kettle full of lye and grease was placed and a brisk fire built underneath.

There were two kinds of soap—hard and soft. If hard soap was to be made it required more boiling than for soft, besides the addition of a little salt and resin.

In regard to the superstition as to the time of the moon in which the soap had to be made, we might say it is doubtful whether there is really anything in it, notwithstanding that many people still hold to the belief. A soap manufacturer of many years' experience told the writer that he paid no attention whatever to the moon when making soap. This ought to be proof enough that the old idea is a fallacy.

Potash.

Among the settlers the making of potash was quite an industry, as it is yet in some of the backwoods settlements. The ashes of the hardwood logs, after the log-heaps had been burnt up, were gathered together and put into large wooden leaches. The lye which was obtained was evaporated by boiling to obtain the residue, which was crude potash. Great heat was necessary to boil down the lye. The potash industry was quite a source of revenue to the pioneers. Quantities were shipped to Montreal, where a fair price was obtained.

Cheese Making.

Nowadays, here and there through the country, we find cheese factories. A wagon is sent round every morning to collect the big cans of milk, which are filled

after milking and left standing on platforms by the roadside at the front of the farm. In the early days there were no cheese factories, and therefore the farmers had to make their own cheese. Usually this work was done by the women. The ordinary or English cheese was made in the following manner: First, a calf was killed, the stomach was taken out, rinsed off, and dried for the sake of the rennet (pepsin) which it contained. The sweet milk was brought to blood-heat, and a solution, made from small pieces of the rennet, added, when the curd formed would separate. The whey was then drained off, the curd cut up fine, seasoned with salt, and put in a lever-press (afterwards screw), which removed the balance of the whey and pressed the curd into a solid block of cheese. A cloth was then placed around each cheese, after which it was set away until it was cured enough to be ready for use.

Among the German settlers it was customary to make the sour milk into different kinds of cheese. One of the most common kinds was the "schmier kase," or sour curd cheese, made by taking sour milk after it had become thick, subjecting it to moderate heat, or scalding it slightly, when the solid part of the milk would separate from the whey; it was then put into a cloth bag and hung up to drain. This kind of cheese, introduced by the Pennsylvania German settlers, became popular among all classes living in the vicinity of the

German settlements. It is a wholesome and delicious article of diet. Usually cream was added when made ready for the table.

The "hand kase," or ball cheese, was made by taking the same cheese, seasoning it with salt and butter, and then rolling it by the hand into balls, and laying it away to ripen or cure.

The pot cheese was made by taking the sour curd cheese, packing it in a crock after seasoning, and setting it away in a warm place to decay or ripen. Among the Germans it was greatly relished. The odor from it was not unlike that of the famous "Limburger," and to a person unaccustomed to it was rather offensive.

How Sauer Kraut was Made.

A certain medical writer has called sauer kraut "rotten cabbage." Even though it may be cabbage in a somewhat putrid or fermented state, and unfit food for persons with weak digestion, it certainly served a helpful purpose on the bill of fare of the early settler, especially in the winter time, when green vegetables and fresh meats were scarce. It was rightly considered a preventative of scurvy, and for that reason is generally laid in stock by sailors and soldiers who expect to have to subsist for any length of time on salted provisions. The Germans are credited with being the originators of this article of diet, and even now among

them its use is more common than among other classes of people.

The usual method of preparing sauer kraut by our forefathers was as follows: In the afternoon the cabbage was gathered and brought into the house, and in the evening it was trimmed of its outer leaves and cut fine. Some would use a bright clean spade for cutting it up, but most folks had a board with knives fitted in, the sharp edge of the knives projecting slightly as in a plane. On this a box without a bottom, raised up above the knives by cleats at the sides of the board, was placed. The board being placed over the top of an empty barrel, the box was filled with cabbage, and as it was run back and forth over the board the cabbage was cut into shreds and dropped into the barrel beneath. The cabbage was arranged in the barrel in layers, with a goodly quantity of salt between each layer. After the barrel was filled the cabbage was stomped down with a wooden stomper, then covered with boards, on which were placed heavy stones, when it was left for several weeks or a month to ferment or become sour, when it was ready for use. In order to keep the sauer kraut from spoiling, the brine which formed was always supposed to cover the cabbage. Among the Old Country Germans it is said (although the veracity of the statement has never been vouched for) that the cabbage was stomped down with the bare feet. This should be

no detriment to the cabbage, provided the feet were clean.

In pressing the grape in the wine countries of Europe the help of the naked feet is resorted to, and the wine is none the worse of the process. But still the weight of evidence is against the belief that this practice has ever been adopted in preparing cabbage for sauer kraut.

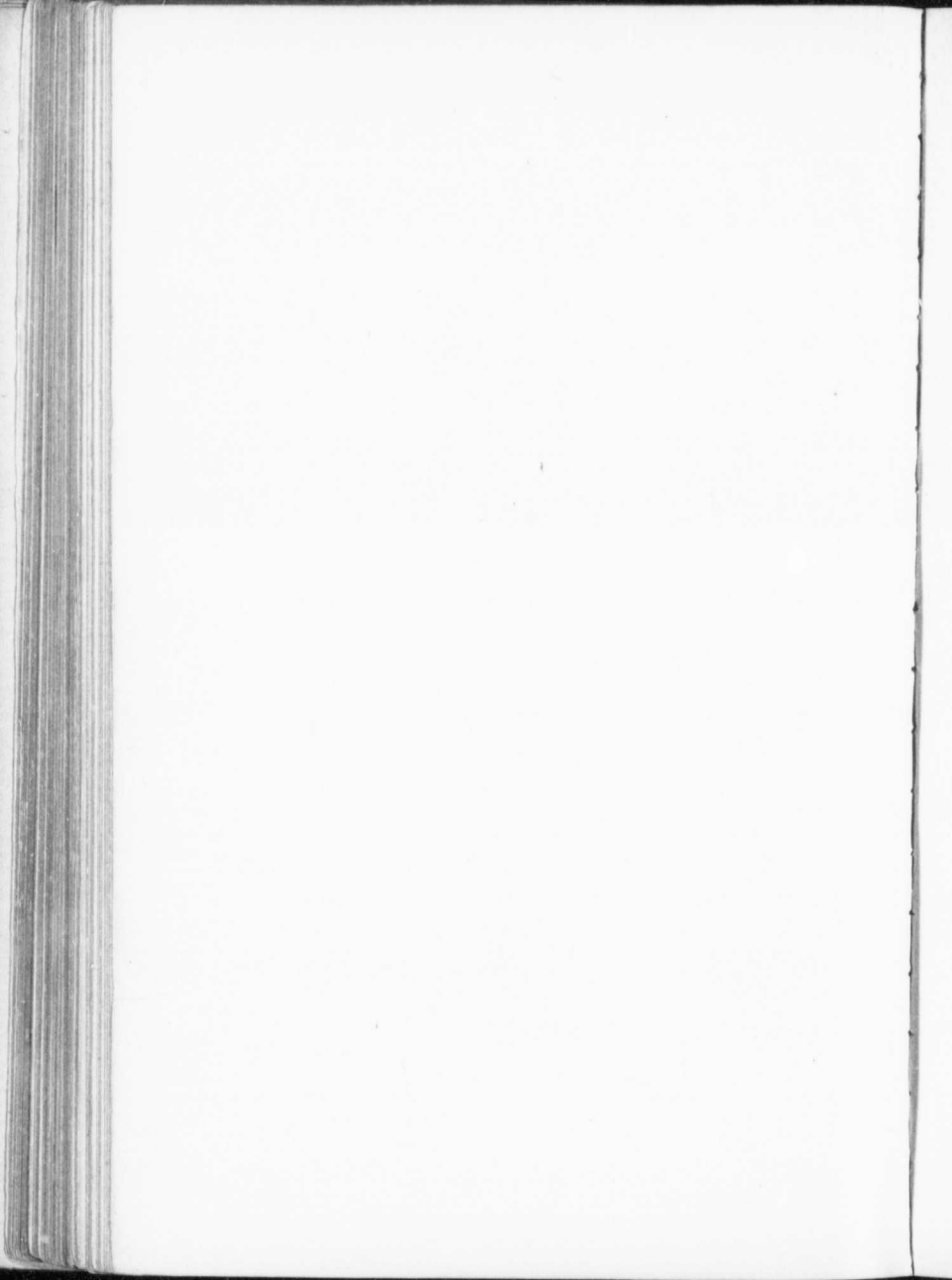
NOTE.—It was principally among the German settlers, or those of German descent, that sauer kraut was an article of diet.



A SETTLER'S HUT.



The Ruins of Fort Erie.



DOMESTIC AND FARM WORK.

CIDER AND CIDER MILLS—MAKING APPLE BUTTER—HONEY GATHERING, STRAW HIVES AND SUPERSTITIONS ABOUT BEES—SHINGLE MAKING—FLAX CULTURE—TANNING LEATHER.



FTER the orchards which the first settlers planted out had matured (which for apples generally took about twenty-five years), they had fruit in abundance. Large quantities of apples were shipped away to the new settlements, where the settlers had none. The balance was either packed away for winter use, or made into cider and apple-sauce, or apple-butter, as some still call it. We cannot say just where the custom of making apple-sauce originated, but apparently our forefathers brought the custom with them from their former homes in the States. It is probable that it was introduced by their ancestors when they came from Europe, where the custom also prevailed. The windfalls, *i.e.*, apples which had been blown down by the wind, along with apples of a poorer grade were heaped up in a waggon-box and taken to a cider mill, which some person in the neighborhood was sure to possess, one mill sufficing for a

number of families, although cider-making was a business of itself, and was a source of profit to any one owning a mill.

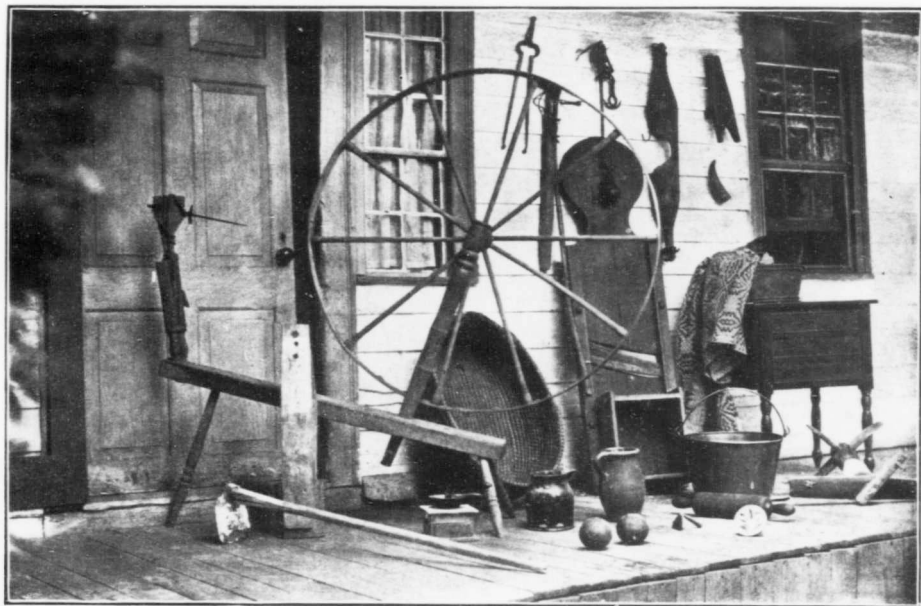
Cider was generally made out of the sour apples, the sweet apples being kept for thickening the cider after it had been boiled into syrup. In the early days the apples were not wormy, and, therefore, did not require any more attention than a slight washing, and sometimes not even that, before being sent to the mill. The cider mill and press were usually kept in an outhouse erected for the purpose. The apples were first ground up in the mill. The cider mill consisted of two solid wooden cylinders, from two and a half to three feet in length, and one and a half feet in diameter, placed close together, horizontally, in a framework of wood. The surface of the cylinders was ribbed or fluted, so that the flutings of the one cylinder fitted in exactly between the flutings of the other, like the cogs of two wheels. The apples being poured into a hopper were drawn in between these wooden wheels, which crushed them into a pulp. One of the cylinders was longer and reached above the other. To the top of this long cylinder was fastened a pole; a horse was hitched to this pole and driven around the mill, causing the cylinder to revolve. After the apples had been put through the cider mill, the pulp thus formed was placed in the press and the juice squeezed out. The first press was a clumsy affair,

the hand or screw press coming later on. A square box arrangement, made of hardwood slats, was placed on a heavy beam; this beam had an upright piece of timber fastened to the end of it; another beam, say about thirty feet long, with one end mortised in this upright piece, extended over the box and had another box weighted with stones attached to the end, so arranged that by turning a wooden screw that fastened into the beam the box and beam could be raised or lowered so as to bring the weight of both down on the apple pulp which had been placed in the first box. In the bottom of the slat box was placed a layer of straw. The ground up apples were put into a cloth and placed on top of this, and on the top of the whole was placed a number of wooden blocks, which extended above the top of the box for the beam to rest upon, and so squeeze out the juice. Cider was mostly used for making apple-sauce, but a few barrels, called by some rack cider, were kept for drinking purposes, for the different bees, and harvest time, and social gatherings. After temperance sentiments gained ascendancy the custom was abolished, for, after the cider had been kept a while, it became "hard." Hard cider, because it contained a percentage of alcohol, was very intoxicating. It was sometimes called "Apple Jack." Cider was also made into vinegar, and of the best quality; by being left exposed to the air, *i.e.*, not corked up, it became vinegar in a few months' time.

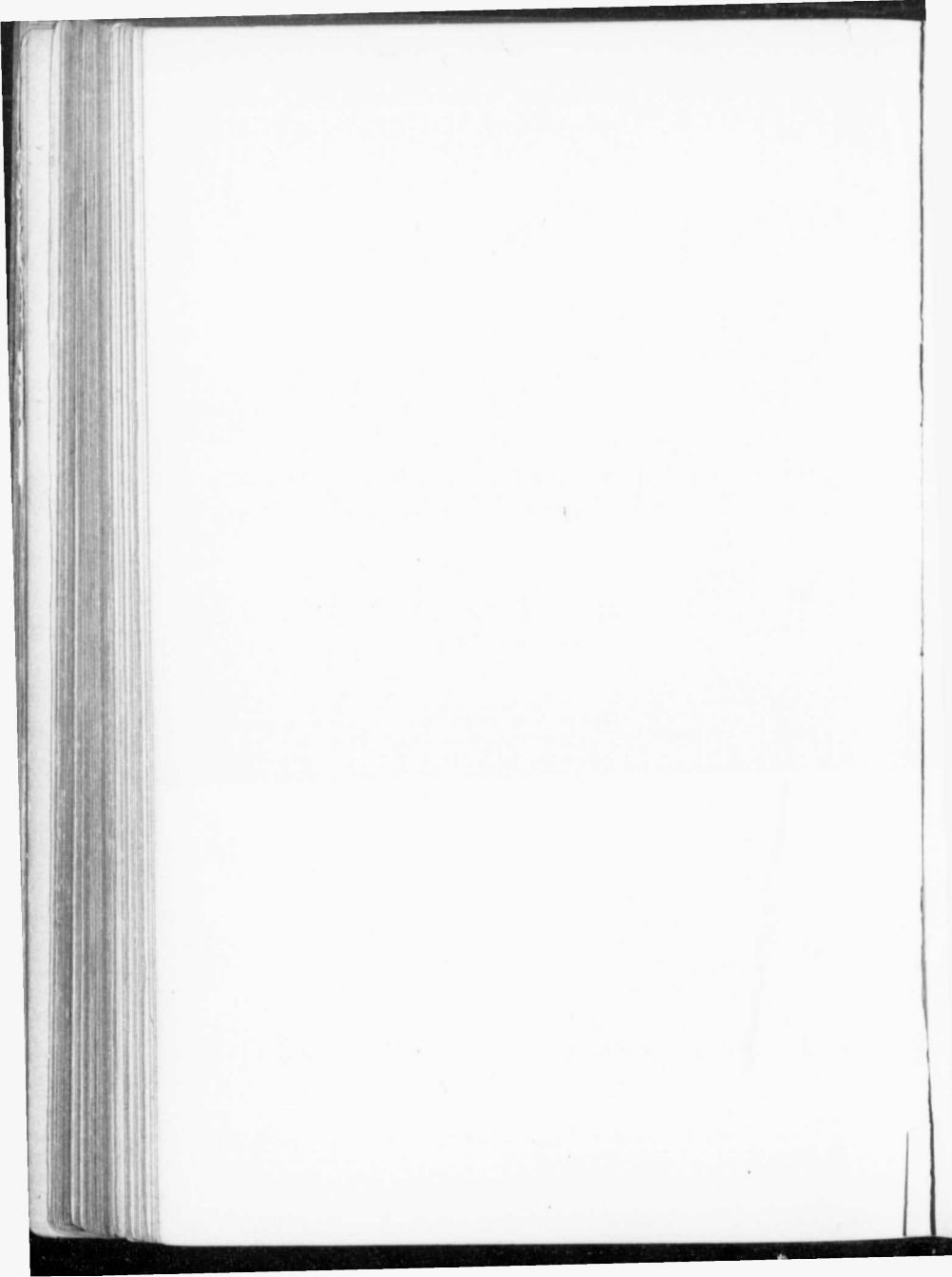
Among people who had no orchards it was customary to make pumpkin sauce. In appearance it was much like apple-sauce, but had, of course, a different flavor. Some of the pumpkins were boiled, and the juice squeezed out. The juice obtained was put into a kettle over the fire, sliced pumpkins and sometimes sliced apples being added, and the whole then made into a sauce.

Making Apple Butter.

The boiling down of the cider into sauce or apple butter, as it was called by some, was a job which required a good deal of time and labor. On the morning of the day set for the work, the big copper, or brass kettle kept for the purpose, and very often holding a barrel of cider, was brought out, scoured, and after being hung on a pole placed over crotched sticks fixed in the ground a few feet apart, it was filled with cider and a brisk fire built underneath. The boiling down of the cider to a syrupy consistence was commenced early in the morning; about three or four o'clock in the afternoon the apples (preferably sweet), which had been previously pared, cored and sliced, were added. After three or four more hours' boiling over a slow fire, so that the same would not burn, and constant stirring with a short board or paddle full of holes fastened to the end of a long pole, or an appliance fitted with paddles and placed in the kettle to prevent the apples from settling to the bottom and



Spinning Wheel and Household Utensils.



burning, the sauce was finished. It was then flavored to suit the taste, with either cinnamon, allspice, nutmegs, sassafras or other spices, put in crocks and stored away for future use. The keeping qualities of the sauce depended largely on the amount of boiling given it. Why it was called "apple butter" we do not know. It may have been because it was so often spread on the bread like butter, or it may have been because when kept very long it would sometimes get solid and could be cut with a knife like butter. The name was not inappropriate.

Honey Gathering, Straw Hives, and Superstitions about Bees.

Sitting around the garden walks were to be seen the conical-shaped straw hives. When the season for honey gathering was over, the bees were suffocated with smoke, or by the fumes of burning brimstone, and the honey taken from the hive, a few hives being reserved for breeding purposes the following year. Some peculiar superstitions, too, prevailed regarding bees. If there happened to be a death in the family, the duty devolved on some one of tapping on the hive and notifying the bees, else it was believed the bees would die also.

When the bees swarmed and were taking their flight all hands would get out and hammer on tin basins and pails, and it was the custom to flood sunlight into their

midst by the use of a mirror. The noisy sound made was supposed to represent thunder and the flash of light lightning, so as to give the bees the impression that a thunder storm was coming up and so cause them to alight near home. This practice can not exactly be called a superstition, and whether or not it was of any value in preventing the bees from getting away out of reach is doubtful. It was considered unlucky to sell a hive of bees. If it were known that a man had more hives or "skips" of bees than he wanted, any person wishing to get a hive would simply go to this man's place and carry away one of his hives. He would not pay for it in person, but would leave an equivalent in money lying around where it could easily be seen.

A fermented liquor called "methigelum" was made by some of the people from honey. After most of the honey had been drained from the comb, the residue, partly honey and partly wax, was put into a vessel and covered with water; after a few days it fermented and became quite intoxicating. It was an imitation of the ancient "mead."

Shingle Making.

When the first houses were built in the backwoods, the settlers could not afford the time to make shingles. The practice was to cover the roofs of their houses with bark or hollowed basswood logs, fitted one over the other in tile fashion. The first shingles used were very

long (three feet) and very heavy, being split out of cedar, pine, ash, or oak blocks by the frow (sometimes the axe), but were not shaved. They served the double purpose of shingles and sheeting. There being but few and far between sawmills, lumber was not to be easily had for placing on the pole rafters. Long pieces of split cedar, three or four inches wide, placed a foot or two apart, were put up lengthwise with the house across the rafters. The shingles were fastened on these by wooden pins, each row being lapped over the one preceding it. It is true, also, that even after the people commenced to use the short (eighteen-inch and less) shingles they did not always use sheeting. Strips of lath, three or four inches apart, were laid across the rafters, to which the shingles were nailed. This was thought to preserve the shingles, as it allowed the air to circulate underneath the roof and kept the shingles dry. The shingles in use now, when they first came out were not sawn, but were rived out of blocks of cedar or pine. The instrument used was the frow. The blocks cut the required length were split by the frow into thin pieces of board which were afterwards shaved smooth and thin and shaped by the drawing knife.

Flax Culture.

One hundred years ago the cotton industry in the Southern States was only in its infancy, the introduction of the spinning jenny and of machinery for cleaning the cotton

wool and for weaving it into cloth having since caused it to grow to enormous proportions, and has resulted in the reduction of the price of cotton cloth to a very low price, within the reach of the poorest. The cost of linen goods in the early days was beyond the ability of the people of small means to purchase, so they were compelled to raise flax and make their own linen cloth. The making of the flax into linen cloth was quite an interesting and intricate process. To get the flax ready for the weaver required a good deal of preparation. When the plant had reached its growth it had to be carefully pulled by hand and tied into small sheaves. These were set up to dry and for the seeds to fully ripen and harden. Then one of the sheaves would be held in the left hand and with a heavy stick the seed balls would be beaten till all the seeds would drop. Perhaps about the last of September the flax would be spread in thin layers on sod or wheat fields. The object of this was to cure the flax, *i.e.*, to partially rot the pith, after which the fibre would readily come off. As soon as the flax was cured, on some fine day when it was quite dry, it would be taken and put away for winter. The next step was to use what was called a "broke." This consisted of two sets of long wooden knives, probably four or five feet long. These knives were fastened into wooden blocks and the lower set set upon legs. The upper set of knives was placed upon the lower set, each

knife fitting in between two of the knives of its companion. The two were carefully hinged together by a wooden pin at the back. There was also a wooden rod on the top of the upper set about as long as the knives. This preparation was for the "breaking" of the flax. The operator would take a bunch of the flax in his left hand, lift the upper part of the breake with his right hand and bring it down with a good deal of force on the bunch which he held in his left hand. It required some minutes of pounding to break up the pith inside the fibre of the flax, and it was none of the easiest kind of work. Often it was done out of doors and a large fire would be kept up near the large bundles of flax. The next step in the process of preparation was the *swingle board. The swingle board was about four feet long, placed upright and nailed at the bottom to a heavy wooden block. The top was in the shape of a hand with the index finger extended and the others closed. The top end was sharpened. Upon this sharpened end a bunch of the broken flax was placed and held by the left hand, and with the right hand the operator would dress the flax with a long wooden sword sharpened on both sides. The steady, well-directed strokes of the sword removed the "shives" or loose pith. To do this meant work, besides being very unhealthy on account of

*The swingle board was called by some the scutching machine and the sword used the scutching knife.

the dust. The last step to prepare the flax for spinning was the drawing it through what was called a hackle or flax comb (Ger., *hechel*). This consisted of a board about eight inches long by four inches wide, full of rows of long steel spikes. Bunches of flax were drawn through this comb, which removed all the coarse fibres; what was left was soft and silky and was made into cloth for the finer linen goods.

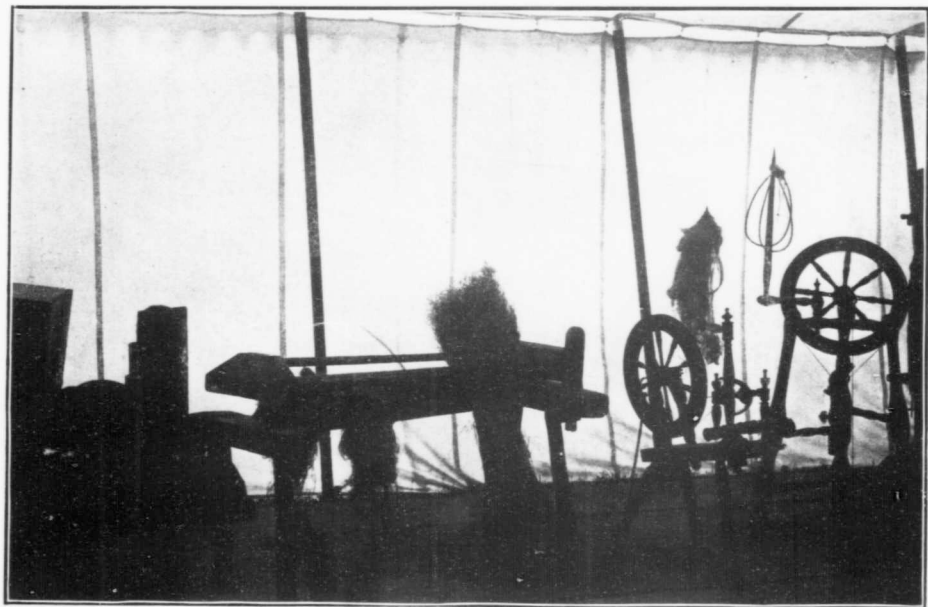
The coarse fibre was called tow and was used for various purposes. Ropes and coarse cloth for grain bags and men's working pants were made out of it.

The linen cloth after it came from the weaver was spread on the grass and sprinkled with water a number of times each day for several weeks, to shrink and bleach it.

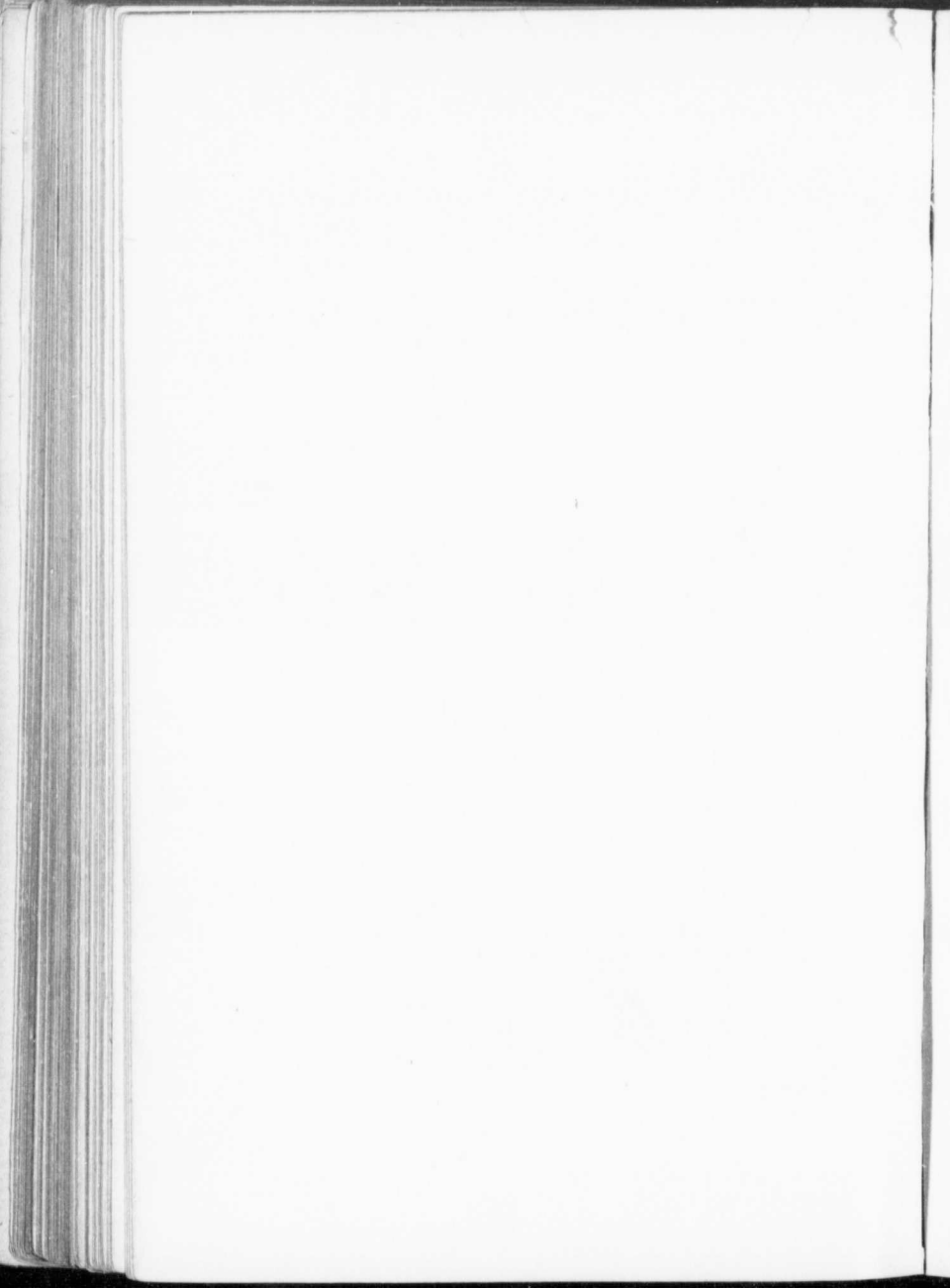
The home-made linen cloth was very hard and stiff and after being washed, before rinsing, it was generally folded together, placed over a block and pounded with a stick to soften up the goods. The father and mother of the writer have occasion to remember such work.

Tanning Leather.

The Indian mode of tanning was to take the ashes left from the camp fire, and make a solution of them in water. The skins were placed in this solution and left for about three weeks, when the hair and bits of flesh adhering would readily come off, leaving nothing but



Implements Used in Preparing Flax for Weaving.



the clear skin or "raw hide," as it was called. This was then worked with the hands or rubbed with sticks to make it soft and pliable, when it was ready to be tanned. This was done by putting it in a solution of hemlock or oak bark, and leaving it in this solution for about three months until all the oil and fatty matter was exhausted. After this it was again rubbed and worked with the hands to further soften it up. This method of tanning is not nearly so injurious to the skin as the modern method in which chemicals of various kinds are used.

The Indian mode of tanning was adopted by some of the early settlers, who were compelled to do their own tanning. They had a tanning-tub or a trough hollowed out of a log of wood for soaking the skin in. Later on, every neighborhood had its tanner, who did the tanning for the farmers. This kind of work, like many others, was usually done on shares—the tanner keeping part of the hide for his work and returning the balance to the owner.



XVI.

FARM WORK

EARLY FARM IMPLEMENTS—THE SICKLE OR REAPING HOOK—
SOWING THE GRAIN — CRADLING GRAIN — THE REAPING
MACHINE—SHEEP WASHING AND SHEARING.



ALL the farm implements in the early days were made by hand, the wooden part being made by the farmer himself, and the iron part by the wayside blacksmith, although some of the farmers had forges of their own and were ingenious enough to do their own blacksmithing. The implements used by the pioneers were few and simple compared with those used by the farmers of the present day. The chief farming implements were the plough, harrow, cradle, sickle, rake, scythe and roller.

Many improvements have been made in the plough of recent years. The first plough was made of wood (usually a piece of bent oak), and covered with iron. Some very rude ones were made out of a natural crook, as the root of a tree; others had wooden mould boards and iron points.

The first harrow used in the backwoods clearings was

the "three-cornered drag," a V-shaped framework of wood, with cross-pieces and fitted with iron teeth. It was often made out of the crotch of a tree, holes being bored for the iron teeth.* This kind of harrow was particularly well adapted for working up the soil in the stumpy ground, as, on account of its shape, it did not catch on to the stumps so easily as the square harrow.

The "brush" or "bush" harrow, made of a bunch of brushwood, was sometimes made to answer the purpose of a harrow in the loose soil of the new ground, which very often did not require any ploughing at all the first time cropped. In the cleared ground, the square harrows, made of wood with iron teeth, were used. These were afterwards made in two parts and hinged together. This kind of harrow has been almost entirely superseded by the harrow made of steel.

The only kind of rake was the wooden hand-rake; later on, the wooden lift-rake, and the wooden dump-rake, drawn by a horse, came into existence. The farmer walked behind and held the handles until sufficient hay had been collected, when he would lift or dump it in rows. These rakes were followed by the sulky-rake now in use.

For levelling off the lumpy ground the farmer had a roller, made out of a heavy log of wood, with a tongue attached to it, to hitch the horses to.

* Sometimes the teeth were made of hardwood.

The minor farm implements were the long-handled shovel and spade and the pitchfork, the hoe and garden rake, all very heavy and clumsily made of iron, while nowadays such implements are made of steel, and consequently much lighter and better finished. There were wooden forks for pitching straw. The manure forks were generally made with broad tines and very heavy.

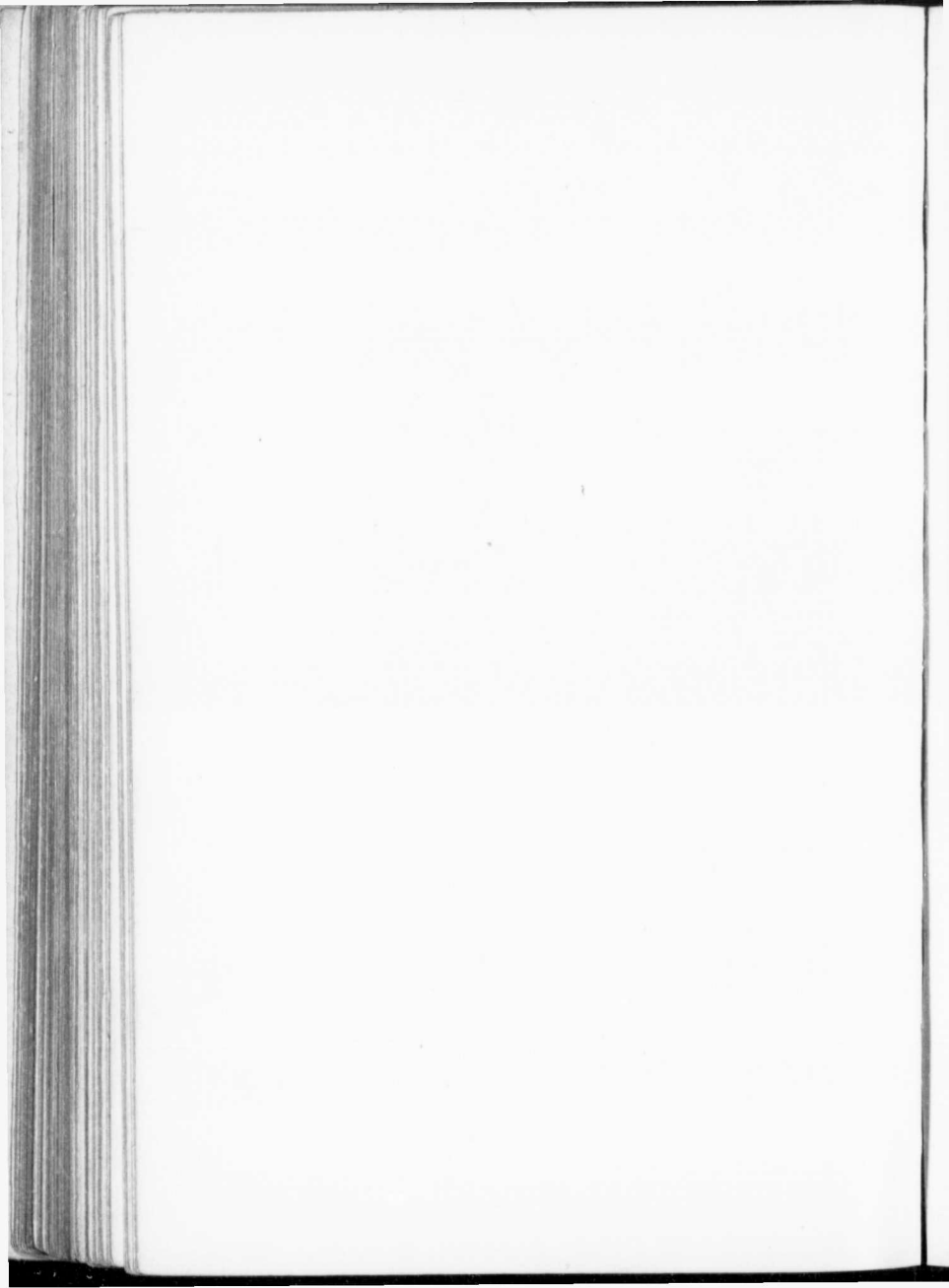
The old farm wagon had wooden axles* with a strip of iron above and below, to prevent the wood from wearing away. They were greased with tar, made from the pitch got from the pine trees, and mixed with lard in the winter time, to prevent it from becoming too thick. The tar was kept for the purpose in a special bucket, which was hung underneath the back of the wagon when on a long journey.

The wheels of the old "lumber" wagon were kept in place by lynch-pins, which were dropped through a hole in the end of the axle, but as they did not secure the wheel very tightly when the wagon was in motion, they made a rattling noise, which could be heard for quite a distance away. There being no iron wagon springs, the seat was perched on the end of two poles with the ends fastened in the wagon box. This "spring-pole" wagon-seat, although high up in the air, was the most comfortable one known.

* Made of maple wood.



Soap Kettle, Sauce Kettle, Shaving Horse, Etc.



The Sickle and Reaping Hook.

In the early days of the country all the grain was cut by means of the sickle,* a curved knife a couple of feet long, with indented teeth. This was the only kind of harvest instrument the farmer had for years for cutting grain, the cradle being then unknown. To cut a field of grain with it must have been a slow and tedious as well as a very tiring process. With all hands on the farm to help, however, both male and female, the harvesting was soon accomplished. It is interesting to hear some of the old folks tell how first the grain was sown, cut, threshed and got ready for the mill. It was frequently planted in the stumpy ground with a hoe or rake. When ripe it was cut with the sickle, bound in sheaves, and taken on the jumper† to the threshing-floor, which was often no better than a big flat stone, sometimes a floor of boards, and sometimes even the bare ground, tramped hard and smooth, where, by means of the flail, or "poverty-stick" (two pieces of hardwood united by leather), the heads were pounded until the grain was all threshed out. It was then "winnowed," or cleaned, by pouring

* Although the sickle and reaping-hook were practically the same thing, there was a slight difference between them. The sickle was the older of the two, and had a serrated or indented edge, which did not require to be sharpened. The reaping-hook had a sharp edge and had to be sharpened like a scythe.

† The jumper was a rough, home-made, one-horse sleigh, whose shafts were a continuation of the pole runners.

from one vessel to another in the wind, until it was free of the chaff, after which several bags were put across a horse's back and sent to the mill—often fourteen or fifteen miles or more distant—to be ground into flour, the farmer having to wait patiently his turn for this to be done, and which sometimes kept him from home for several days together. It was not an uncommon thing for some of the old settlers who had no horses to have to carry the bags of wheat to the mill on their backs for long distances of fifteen or twenty miles. The first mills were situated on some stream or creek, where water-power could be obtained, as there were, of course, no steam mills then in the country. These water-power mills were scarce, even, people sometimes going forty and fifty miles to get their grists ground.* Hand mills for grinding wheat were furnished by the Government to the U. E. Loyalists, and those who did not have these hand-mills would burn a hole in the top of a white oak stump; into this hollow, when well scraped out, they would place the wheat or corn and grind it into a coarse meal with a pestle made out of a piece of hard wood. This was probably in imitation of the Indian method of grinding their corn in stone cups or bowls. To facilitate the operation the pestle was some-

* It is said the people sometimes came from the Long Point country to Street's Mill at the Falls, a distance of 75 or 85 miles, to get their grists ground.

times fastened to the end of a spring pole extended over a forked stick stuck in the ground. The first crop of the settlers usually consisted of a field of wheat and peas, with a small patch of potatoes, pumpkins and corn.

Sowing the Grain.

Formerly the farmer in sowing his grain had a sack* tied around his body and as he walked over the ground he scattered the seed with a sweep of his hand. With measured step he strode forward and did his work carefully and manfully. This method of sowing grain was common for centuries. Our Saviour speaks of it in His parable of the sower. Since the seed drills were introduced, forty or fifty years ago, the old-fashioned way of sowing has gradually been discarded, until now there is scarcely a farm that is not equipped with a seed drill.

Cradling Grain.

Following the sickle came the cradle, which consisted of a framework or "rigging" of wood for gathering the grain together as it was being cut, fixed to the scythe, an instrument which previous to this time had only been used for cutting grass. The farmer, with a sweeping stroke of his brawny arms, would cut down a "swath" of from four to six feet in width. The binders

* Some farmers used a box instead of a bag and sowed with both hands.

(men and women) would follow with their rakes and, after raking enough together for a sheaf, would twist a handful of the stalks into a strand and bind up the bundle. An expert cradler could cut as much as three or four acres of good standing grain in a day, about as much as three or four men could bind. After the grain had been bound it was gathered together and stood on end, two sheaves in a pair, in "stooks" or "shocks" of ten or twelve sheaves, to dry.

The Reaping Machine.

The cradle was superseded by the reaping machine, which has been the subject of many improvements up to the present time, since its introduction in 1831, when a man walked behind and raked the grain off the table as it was being cut. In 1845 a seat was made for this man at the rear of the machine, and in 1863 a self-raking attachment was added, until now we have machines which not only cut the grain but also bind it into sheaves as well. The advent of the reaping machine is a striking illustration of the truth of the old saying, "Necessity is the mother of invention." The inventor, who lived in the Western States, saw the need of a machine that would cut the grain in the big fields of the western country just opening up to settlement more rapidly than it could be done by the old methods. This idea of saving labor has been carried out with all kinds

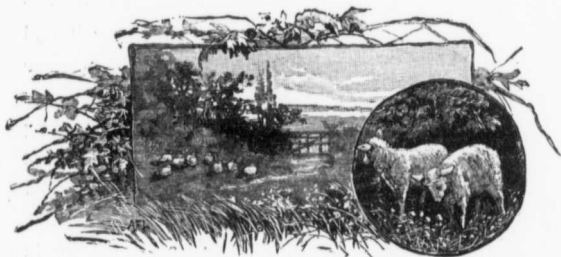
of work, until now there is scarcely any department of labor in which machinery does not do the bulk of the work.

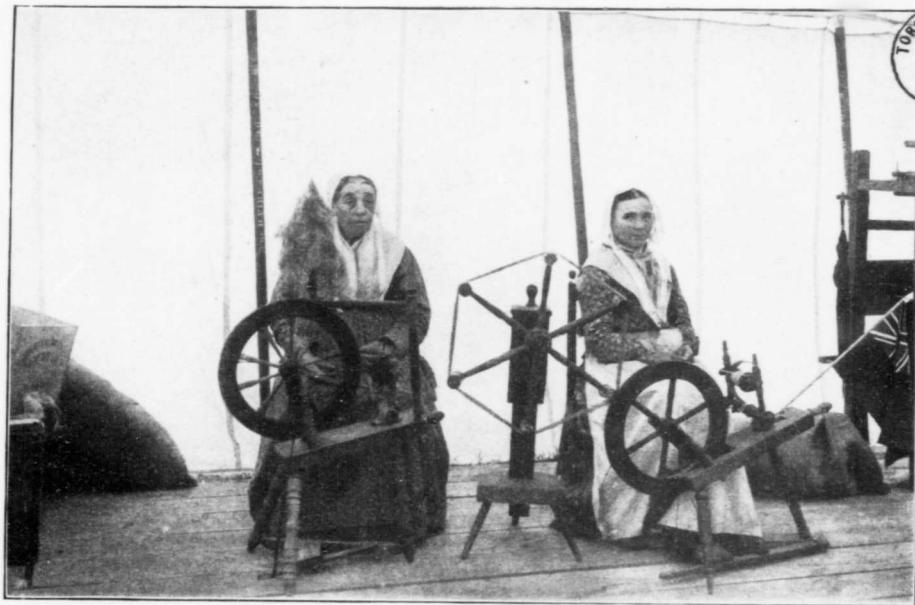
Sheep Washing and Shearing.

In the spring of the year, generally the last of May or the first of June, the sheep were driven into an enclosure beside some stream, and one by one taken by the farmer and his men and washed in the stream, so as to get their wool clean and white. After a day or two of drying the sheep were shorn of their fleeces. The wool was then picked over by the women and girls, to get out any burs or lumps of dirt that might have adhered to it, "picking" bees being frequently made for this purpose. After the picking, in order to make the wool soft and pliable, it was spread out on the floor and greased by sprinkling melted lard over it and next whipped with a rod, after which it was bundled up in big woollen blankets, pinned together with a thorn from a hawthorn bush and sent away to the carding mill to be carded into rolls for spinning. Many of the farmers, when carding mills were not convenient, did their own carding with the old-fashioned hand cards. If the farmer had a large number of sheep he would often make a bee for the washing and the shearing. If the sheep were afflicted with "tick" or vermin a solution of tobacco leaves was made and applied to the skin of the sheep.

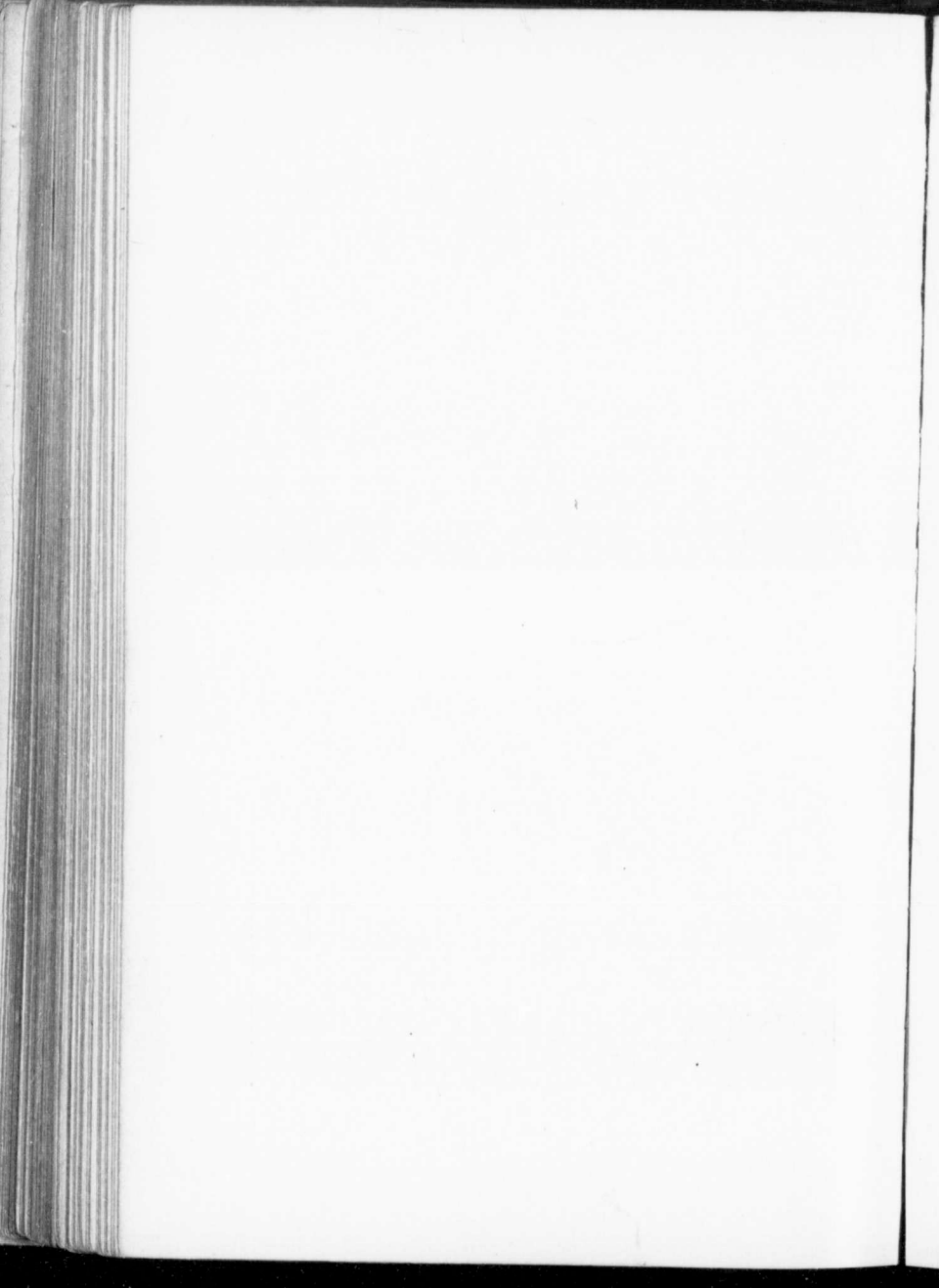
A flock of sheep after being sheared were and are quite a lean and awkward-looking sight; pitiable, shivering, starving-looking creatures, seeming different animals altogether from the well-wooled sheep that gave good promise of fat mutton.

NOTE.—Nowadays many farmers do not pay much attention to sheep raising; they buy their clothing from the merchant and the butcher makes his rounds through the country and supplies them with fresh meat, but in our grandfather's time they were obliged to keep a good-sized flock of sheep. The wool of the sheep they made into clothing, and when fresh meat was required for family use and for the threshings, etc., the flock was robbed of one of its most promising-looking members. Years ago there was no market in the towns and villages for mutton and other meats. What the farmer raised he raised for his own use principally, as there was no foreign market as there is now.





Spinning Flax—The Reel—Spinning Wool.



XVII.

FARM WORK—(Continued).

THE THRESHING—THE LOGGING BEE—THE RAISING BEE—MAPLE
SUGAR MAKING TIME.



THE "threshings" are in many respects much the same now as they have been for years back, yet in the last one hundred years they have undergone a complete transformation. The early settlers threshed most of their grain with the flail. Sometimes, with certain kinds of grain, such as oats and peas, they would cover the barn floor with the sheaves or stalks and drive the horses and cattle over it until the grain was all tramped out. We can imagine now we hear the thud, thud, thud of the flail on the threshing floor, as the farmer bent to his work. Now and again he stopped to wipe the coursing perspiration from his brow, or to examine the heads of the wheat-stalks, to see whether or not they were threshed clean. The first threshing-machine did not come out until about seventy-five years ago, and it was a small affair, with a narrow cylinder, fitted with iron spikes, the rapid revolution of which, as the grain passed through between these spikes and the spikes

in a half cylinder or concave, shook out the grains of wheat. There being no separators (screens or sieves) for separating the grain from the chaff, or carriers for conveying away the straw, everything went out in a heap at the rear of the machine. The straw was raked, shaken and pitched away, leaving the grain and chaff on the floor. It gave considerable work to the men and boys with the fanning-mill to separate the grain from the chaff, for it had to be put through the mill at least twice. Nowadays it usually comes out of the threshing-machine cleaned and ready for market.

It required at least eight men to operate one of the old threshing-machines—one man to drive the horses, one man to cut the bands of the sheaves, one to feed, one to take away the straw and to pass it on to three or four more men, who pitched it into the mow or on to the straw-stack in the yard. With all this work the first machines could not thresh more than fifty or seventy-five bushels a day, while now they can thresh as many bushels in an hour. What a mighty difference to the farmer, in time and labor saving.

The "horse-power" stood in the yard at some distance, and was connected with the threshing-machine by a belt and a tumbling rod or shaft, which kept the machine in motion. The driver stood (sometimes sat) on a table or platform in the centre of the horse-power and flourished his long-lashed whip in the air as he touched up the

lagging horses of the four or five teams hitched to the power. Scarcely anything could be heard above the buzz of the machinery but the crack of the driver's whip and his strident voice as in stentorian tones he called out to the horses, "G'ap there," "Go on," "Get up there, Bill," "G'long," "Whoa."

One kind of the primitive threshing-machines was operated by tread-mills, the horses having to walk on rollers. At the present day the horse-power has been almost entirely done away with, the steam thresher (happily for the farmer) having taken its place.

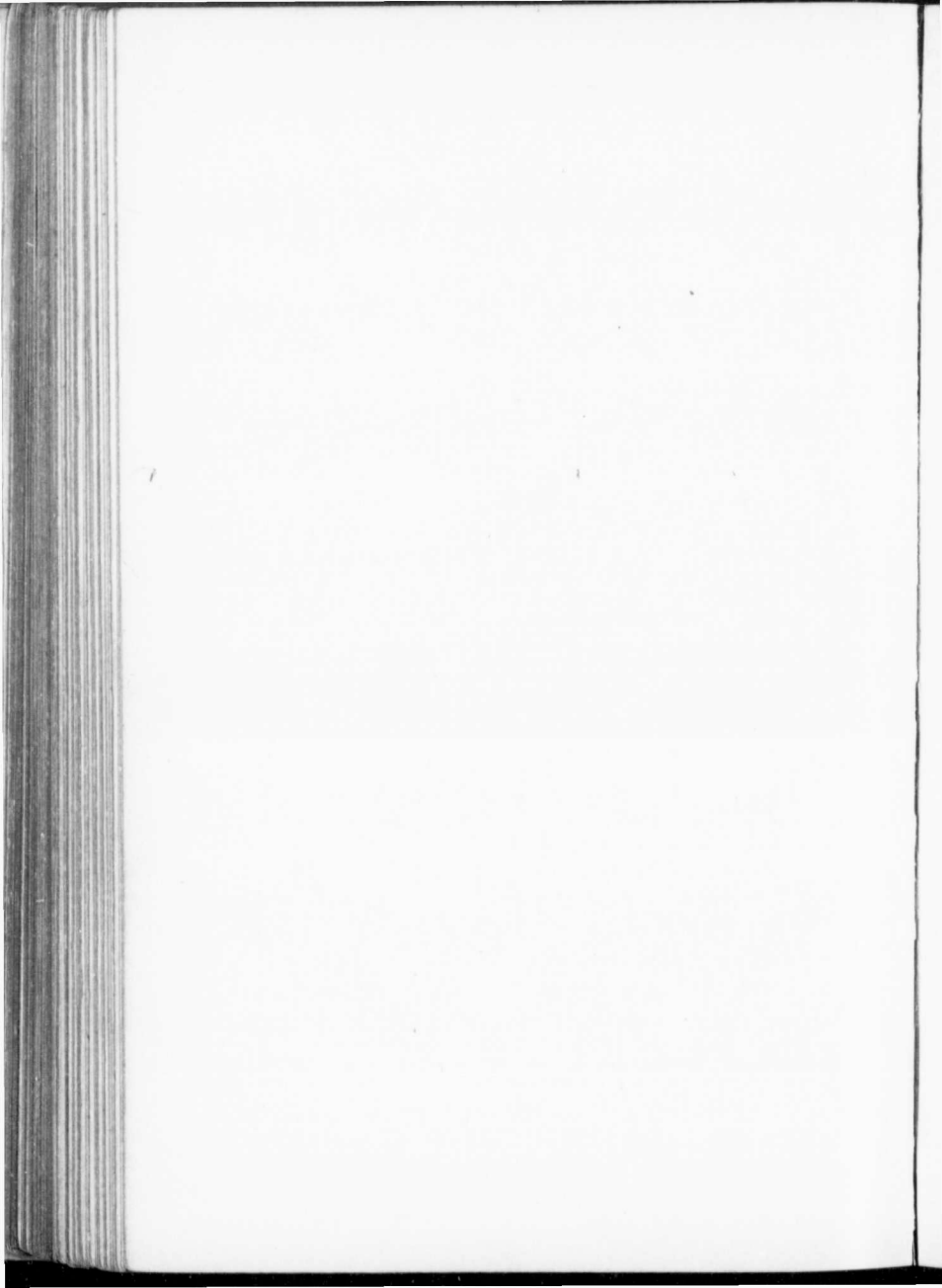
The Logging Bee.

All the men in the neighborhood were invited to the logging bee. The oxen, with a big chain dragging behind them, could be seen coming from different directions along the side-roads and concessions, and as many as a dozen yoke of oxen at a time might sometimes be seen at a "logging." The farmer would prepare the iron-wood handspikes a day or so beforehand. There was always a jug of whiskey ready for the occasion. A logging bee without whiskey would be considered a dry affair indeed. After placing the chain around the end of one of the big logs the driver would crack his whip and the log would begin to move and be "snaked," or dragged in a serpentine direction between the stumps and piles until it reached the spot where it was to be

deposited. The "Gee!" "Haw!" "Buck!" "Bright!" of the driver, as he encouraged and urged on his oxen, could be heard distinctly resounding through the clearing. Besides the driver of the oxen there were always three or four more men, with handspikes in their hands, ready to lift the logs on top of each other. After all had inserted their handspikes in different places along the log, someone would call out, "Ready, boys!" and the log would be raised from its place on the ground, and with considerable grunting and straining, and "Now, boys!" and "Yo-he!" "Yo-he-heave!" in concert from the men, and an extra effort, the log was finally placed on top of the pile. Skidways made of heavy poles were placed against the lower logs for running the topmost logs on the pile. Some of these log-heaps were three or four logs high, and sometimes as many as seven or eight. A rough piece of land at night, after the logging was over, would look almost as neat and tidy as a barn floor, after it had been swept and cleaned. After a day's work among a lot of dirty black logs the men looked more like a lot of negroes from the south than free-born Canadian citizens. The sight of the burning log heaps here and there, at night, looked quite picturesque and weird, and reminded one of the picture of hades in Dante's "Inferno." In the early autumn evenings the boys would gather around these log-heaps, roast ears of green corn, tell stories and crack jokes. In the



Old Dress, Bonnets and Panama Hat.



evening, after the wind-up of the logging, amongst certain classes of people, there would be a spree and a dance lasting till three or four o'clock in the morning. Night after night the farmer could be seen going around the log-heaps, poking up the fires, throwing chunks together, for strange to say, the log-heaps burned best at night.

When there was a big field to be logged, to create rivalry and get through with the work quickly, the logging bee took the form of a race, with a jug of whiskey or a new yoke as a prize. The field was staked out in lots, so many rods wide, with a yoke of oxen and a gang of four men to each lot. Great excitement prevailed as the different gangs strove to get through with their part of the work first. As the work went on, the "Grog Boss" with his jug could be seen moving around among the different gangs of men, dealing out to them their several allowances of whiskey.

The Raising Bee.

The "raising" was quite an important event in the neighborhood and for miles around. The people liked the excitement of such an occasion. If the barn or house was of any size, a large number of men (perhaps fifty or one hundred) would have to be invited to take part. The housewife would be kept more than fully occupied for days beforehand getting provisions ready of all

kinds to feast the visitors and helpers. And in the olden time it was never forgotten to supply plenty of good Canadian whiskey, as was then the universal custom. This latter custom has, by degrees, been dropped, tea, coffee, and temperance beverages having taken the place of the once all-popular mountain dew.* The first raising bees, no doubt, originated with the raising of the old log-houses and barns. If a new settler came into the neighborhood, the other settlers would gather and help him to build his house. After a number of trees had been felled and cut up into lengths they were drawn together by oxen and rolled up by the men on "skids" or heavy poles to their place in the walls of the house until the house was of the required height, a man stationed at the corners (the "corner man") making a notch or saddle in the log, so that it would fit over the log underneath it, hewed into a triangular shape at the end, to receive it. For the most part the logs were left projecting a foot or two at the corners and afterwards they were cut off, which added to the appearance of the building. After a few years of life in these early log cabins the settlers would build larger and better dwellings. The first frame houses were built of heavy timber; when the balloon frame houses, made of scantling, first came into use the people laughed at them, for

* It is said that in some instances it was impossible to get sufficient men to come to a raising unless whiskey was promised.

they imagined they would blow down. It is true they are not as substantial as the old-fashioned "frame" houses. When a farmer decided on building, say a large barn, he would engage a carpenter, who had experience in that line, and who would go out into the farmer's woods and commence operations by preparing the timbers for the frame. Pine was preferred, but if it was scarce with the farmer, other suitable woods, such as oak, elm, tamarac, hemlock, etc., were used. The trees, which had previously been felled and cut into required lengths, were placed on blocks which raised them up from the ground several feet, so that they could the more easily be gotten into shape. The first part of the work consisted in "scoring" the log. After a portion of the bark had been removed from one side, a chalk line was drawn along the log, after which it was chopped into as far as this line every few inches. The wood which had been loosened by the scoring was then hewed off by the broad axe. After the four sides of the log had been treated in this manner, with the exception of the timbers used for the sleepers of the house or barn, which only required hewing on one or two sides, the timbers were removed to the site of the future building and hewed into more perfect squares, with mortise and tenon, so that they would be ready to fit into each other when raising day came.

Pike-poles, ten or fifteen feet long, with sharpened

pieces of iron fitted into the end, were got ready for the men who were to take part in the raising. On raising day, after heavy timbers or sills had been placed on posts fixed in the ground, or on foundations of stonemason work, the sleepers were placed across and all was ready for the raising. The frame consisted of what was called "bents," one at each end, and two or more in between, according to the length of the building. These bents consisted of two upright timbers or posts and one or two cross-beams, according to the height required. They were framed and laid together on the foundation timbers and raised in rotation. A man was stationed with a bar in his hand at the hole mortised in the foundation timber for receiving the upright post, and as the bent was raised, he saw that the post went into the socket made for it. The master-builder directed affairs, attention being given to everything he said, none of the other men uttering a word, and with pike-poles in the hands of the men on one side to raise and on the other side to steady, the heavy timbers were lifted into place. The man who did the calling off was usually a man of powerful voice and he could be heard half a mile away, as he called out, "Now, boys," "Altogether, now," "Lift," "Yo-heave," "Steady," throwing up his arms as he called out. After the first bent had been raised it was stayed or braced with boards until united by "girts" to the other bents. After the bents had all been raised,

two "plates," one on each side of the barn, for receiving the rafters, were placed on top of the posts. After that the "purloin" plates, for giving support to the roof, were placed on top of short posts, which stood on the cross-beams. Last of all, the rafters, made of poles hewed on one side, were run up and put in position, when the frame was ready for the siding and the sheeting. No iron was used in the framing, the timbers being fastened with wooden pins, big wooden "commanders," or mallets, being used for driving the pins into their places. The raising was often a dangerous job, and for that reason everything had to be done with care and caution. Sometimes there would be a hitch, and occasionally men would lose their lives at these bees. If everything had been properly arranged and the timbers numbered, etc., the raising could all be done in two or three hours' time. In order to get up an interest and have the job finished in a hurry, very frequently captains were appointed and sides chosen, the right of first choice of men and of location being obtained by the tossing up of a coin, or a piece of bark marked on both sides, and a guess being made as to which side would turn up, as black or white, wet or dry, head or tail. The race usually began at the putting up of the plates and rafters, although in some instances they raced from the start, each gang of men working at different ends of the building. The race was to see who could get their part of the work done first.

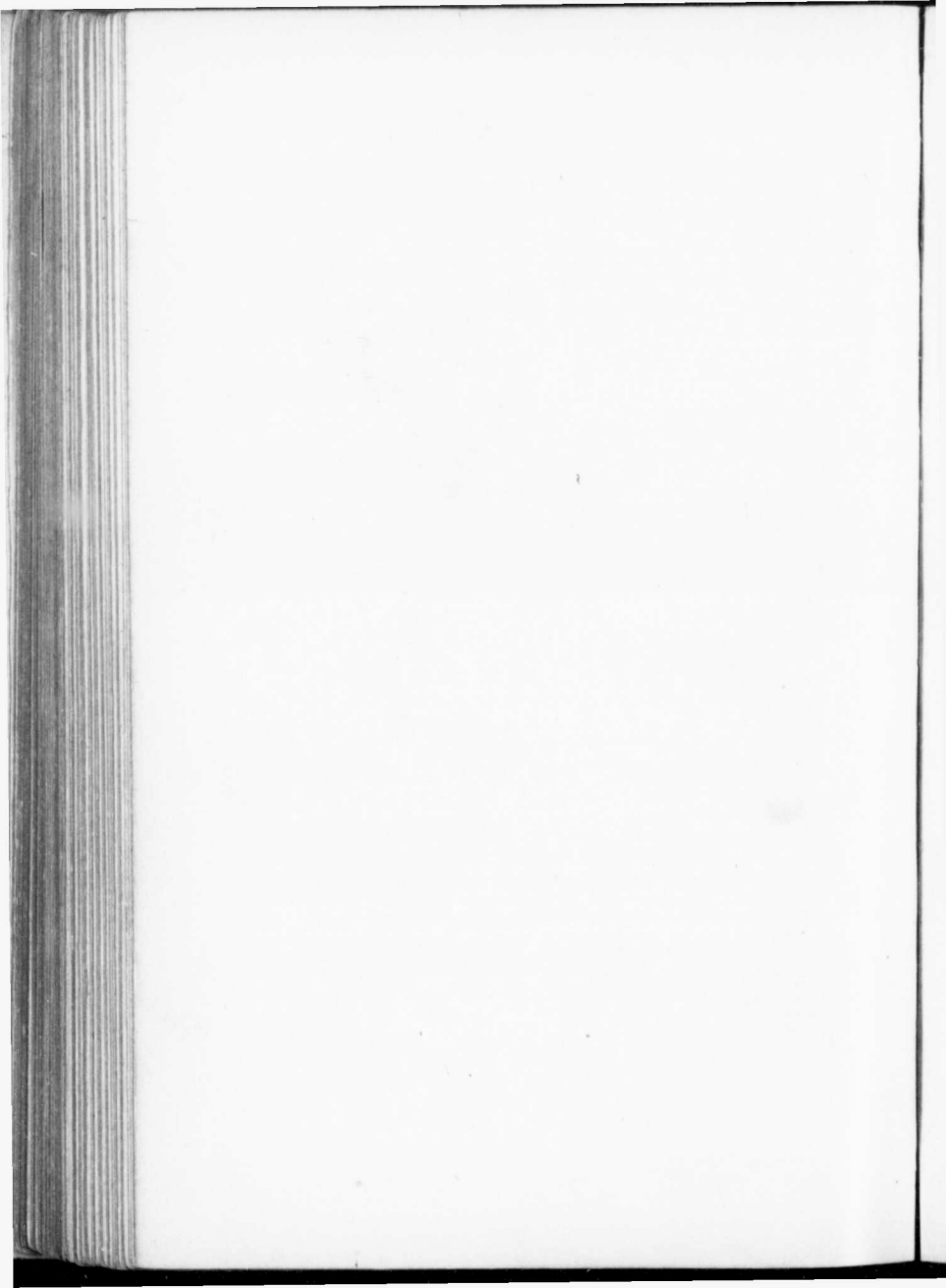
The winning side would always raise a lusty cheer over their success. With the hooting and shouting that sometimes took place when the race was going on, the excitement was intense and began at the very commencement and continued with increasing intensity until the last rafter was in place. Men sometimes lost their heads at these bees in their anxiety to get ahead of the opposite side, and ill consequences were the result. A friend mentioned to the writer that he once saw a man—by mistake, of course—saw off the log on which he was sitting, in his haste to overcome his antagonists on the other side. Some of the men who were accustomed to such jobs would climb over the beams and plates, as lively as a lot of squirrels, and oftentimes the captain would ride the cross-beam of the bent as it was being raised. Those on the winning side were given the privilege of going to supper first. Usually in the evening, after the raising was over, there would be a dance on the floor of the newly-raised barn.

Maple Sugar Making Time.

During the latter part of February and the first of March vegetation begins to awaken from its long rest, and again prepares to put on its mantle of green. The sap commences to flow back from the roots of the trees to the branches. It is aided in this by the heat and light of the sun, for the flow is generally greatest in the



Some Old-Time Articles.



daytime, and particularly so on a mild, sunny day following a frosty night. The early settlers took advantage of this passing up of the sap to obtain their year's supply of maple sugar. Often it was the only kind they could obtain. Maple sugar making time was to them one of the busiest and most romantic seasons of the year, and during this season they spent considerable of their time in the "sugar bush." The sap was boiled down in big iron kettles, three or four kettles being required for one boiling. The sap in the first kettle, after it had been evaporated down to a syrupy consistence, was poured into the second, and so on, to make room for a fresh supply of sap.* Sitting on logs out in the woods beside the boiling kettles, the watchers had often a weary wait until into the night for the time to "sugar off." There was nothing to break the stillness but, perhaps, the hooting of the owls in the pines or the dreaded howling of the wolves in the distance.

The children always looked forward to this season of the year with pleasure, for they knew they could then get their full of nature's delicious nectar without money and without price. It frequently brought the young folks together in gatherings called "taffy pulls." Following closely on St. Valentine's Day, when the birds are supposed to mate and when Cupid's darts go straight

* A piece of fat pork was often thrown in to prevent the syrup from boiling over.

to the mark, many matches were the result of these happy gatherings of the young people. Just before the boiling liquid reached the point when the sugaring off was done, a portion of it was taken out of the kettle and spread on the snow or a piece of ice, when it would harden into taffy, clear as crystal and with a flavor like nectar, fit for the gods. After the sap had been boiled down to a syrupy consistence, a portion of it was removed for use as molasses. And how the old folks, as well as the young, did enjoy this maple syrup along with their "buckwheat pancakes" and "griddle cakes!"

The sugar was moulded into cakes of various sizes and shapes, from the big loaf weighing ten or fifteen pounds down to the little cakes made in the crinkled patty-pans for the children.*

Speaking of sugar making time recalls to mind an old song that was sung years ago, with a chorus something as follows:

" Oh ! it's bubble, bubble, bubble, bubble, bubble goes the pan,
Furnish better music for the season if you can ;
See the golden billows, watch their ebb and flow,
Oh ! is not it the jolliest fun the sugar makers know ? "

The gathering of the sap was, perhaps, the most arduous part of the work. Holes had to be bored into the trees with an auger, and into these wooden spouts, or

* The tins were first greased to prevent the sugar from sticking fast to them.

"spiles," for running off the sap were inserted. In early pioneer times a slanting notch was made in the tree with a hatchet; beneath this notch was made a hole with a semi-circular iron gouge, the spiles which were driven into these holes being split out of a block of pine or cedar wood with the same instrument. Troughs, hollowed out of short lengths of basswood, pine or ash logs, were placed at the base of the tree to catch the sap. Later on, wooden pails, made for the purpose, oftentimes by the farmer himself if he had any notion for coopering, took the place of these troughs. When the sap troughs or "buckets" became full, the sap was collected and poured into barrels or into big wooden troughs hollowed out of a log of wood. With a wooden yoke placed over his shoulders and a pail attached to a rope at each end, one of the men helpers would go around among the trees gathering the sap. Sometimes a horse and sleigh, or jumper (home-made sleigh), with a barrel on, was driven around through the woods to collect the sap, for the snow used to generally lie deep in the woods in those days.

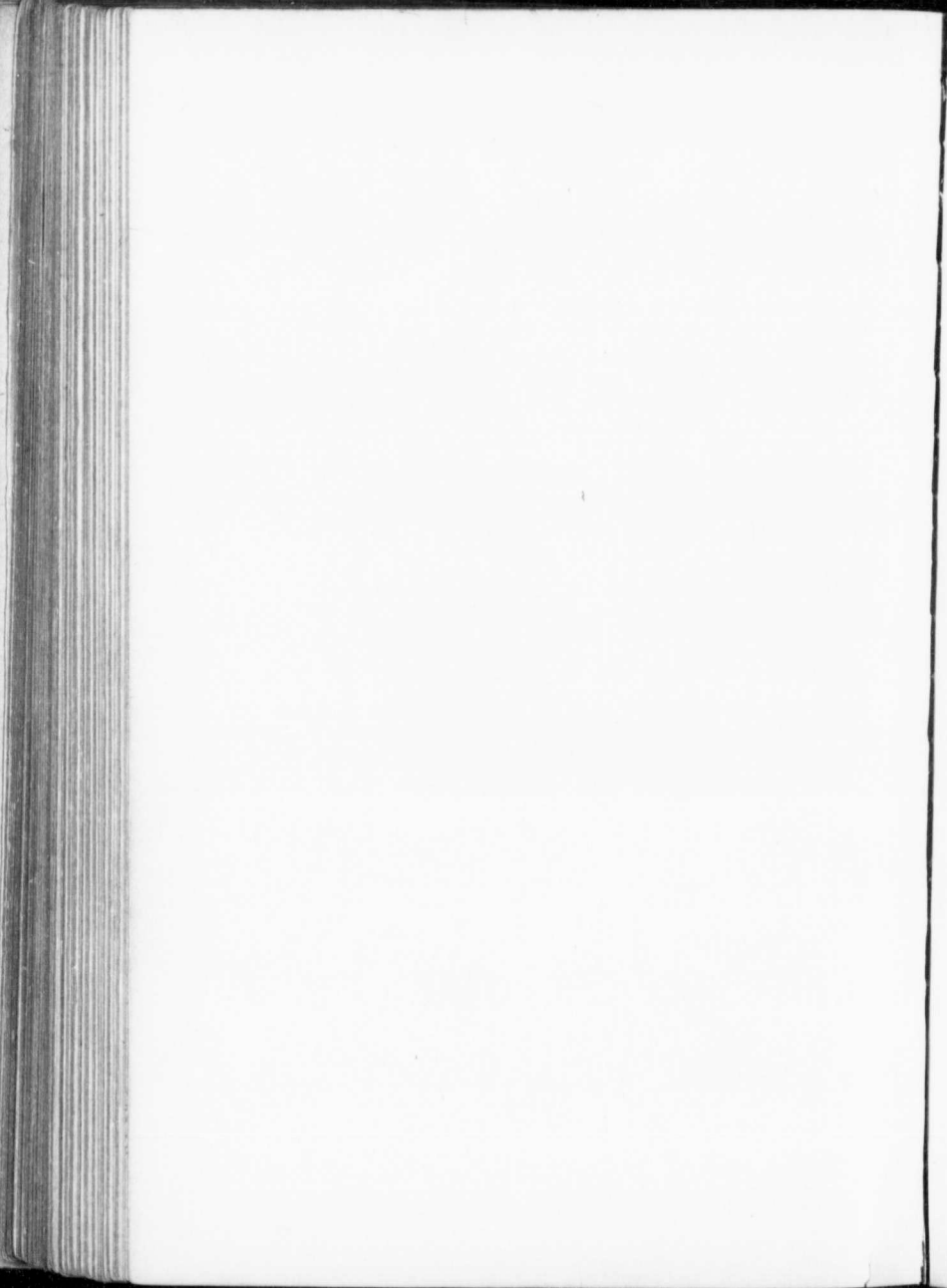
Maple sugar making is still quite an industry at the present day, but in the modern "sugar camp" things are much more convenient than formerly. In the early days a rough shed, open on one side and covered with brush and boughs, was made out in the woods to shelter the watchers, and there they sat and watched when the

weather was cold and rough. Nowadays an arch of brick is built; on this is placed an evaporating pan, and over all is built a shed, which not only protects the sugar makers from the inclemency of the weather, but also prevents the dead leaves and twigs from getting into the kettle. There are many other additional conveniences as well, which make the making of sugar much easier at the present day than formerly.

Of the many different species of maple there is only one species from which sugar can be obtained. It is commonly known as the sugar, rock, or hard maple. The average yield of a healthy sugar tree would be about a gallon of syrup in a season. A gallon of syrup makes seven pounds of sugar, although, if the syrup be very thick, it may make as much as ten pounds. Two pails of sap is supposed to make a pound of sugar, although the strength of the sap varies according to the season and the locality. It is well understood that the earliest sap which rises is the strongest and makes the lightest colored sugar and the sweetest and nicest flavored molasses. Before the sugar became hard it was sometimes stirred with a stick. This crumbled it up so that it resembled the light brown muscovada sugar of commerce, which it was often made to take the place of. The sap which is obtained just before the buds on the trees are about to burst is often made into vinegar.



Arsenal in Fort George.



XVIII.

CO-OPERATIVE GATHERINGS.

THE PARING BEE—THE QUILTING BEE—THE HUSKING BEE—
BUTCHERING DAY, OR "THE KILLING."



LIFE, to a large extent, was co-operative in the early days; the people helped one another. It would, indeed, have been very dull in the backwoods and remote country places if it had not been for their frequent social gatherings. Work and play were combined. One of the chief gatherings of this kind was the paring bee. In the fall of the year, in order to get his apples pared and cored for drying and making apple-sauce, and to prevent them from spoiling, the farmer would invite his neighbors, young and old, to his house to assist him. After a sufficient quantity of apples had been prepared, the guests were regaled with a plentiful luncheon of cake, pie, cider, etc., and then, if there was time, the young folks would spend an hour or so in games of various sorts, and perhaps a dance.

It was the regular thing to see a big burly young fellow dutifully assisting Peggy, or Sarah Jane, or Sally Ann, or Polly, in paring a lapful of apples—sitting as close to her

as possible, or we can, in our mind's eye, see some handsome girl throwing a length of apple parings over some bashful Tom or Dick, and laugh to see him blush in confusion at the compliment. Considerable amusement was got by carefully paring an apple so that the peeling would come off in one long piece, then, holding one end of it in the hand and twirling it around the head, when it was let fall on the floor. The letter of the alphabet which it resembled, as it lay on the floor, was supposed to be the initial of the name of the future husband or wife of the party paring it. At first the paring was all done by hand, but, later on, machines were introduced, which considerably shortened the process of paring and coring.

The Quilting Bee.

A number of the ladies, both married and single, would gather at a friend's house where the bee was to be held, mostly early in the afternoon, to do the quilting. The husbands and young men were invited to tea, after which the time was spent in social conversation and popular diversions, the young folks engaging in the various games and amusements which were then the fashion in those times. Cupid was just as busy and active with his bow and quiver as he is now and has ever and always been, and the young men were not one whit behind the young men of to-day in paying their devoirs to the pretty girls of the company. The so-

called kissing games were quite popular, as might be expected. It was the custom at these bees for the girls to throw the quilt when finished over one of the young men and laugh to see him extricate himself from its folds. Sometimes they would succeed in getting one of the party enveloped in the quilt, when, with strong hands at each corner, they would toss them high in the air. This added greatly to the mirth and jollification of the occasion.

The Husking Bee.

Husking bees were quite common among the farmers in the early days. In the fall of the year, after the corn had been stripped off of the stalks in the field, it was loaded on to a waggon, drawn into the barn and piled up on one side of the big barn floor. The men, women, boys and girls in the neighborhood who had been invited to the "husking" would assemble about six or seven o'clock, and spend the evening in stripping the husks off of the ears of corn. The ears, after being husked, were thrown into piles on the opposite side of the barn floor, the husks being placed in front of the huskers and removed from time to time as they accumulated. The old-fashioned tin lanterns, with candles inside, were hung around the barn to furnish light. These gatherings would break up about ten o'clock, after which all hands would adjourn to the

house to partake of refreshments provided by the hostess before going home. Sometimes the remainder of the evening was spent in playing games and in dancing.

Butchering Day, or "The Killing."

Butchering day was quite an important and busy day in the early times of our pioneer grandfathers. The farmer generally arranged to complete the job in one day. From the killing of the six or eight pigs and the "beef," to the making of the sausages, all had to be completed without rest or adjournment. All hands on the farm took part in the work—men, women and children. If the farmer did not have sufficient help of his own, he could always depend upon getting the necessary assistance from his neighbors. Some handy man in the neighborhood who had a special "knack" for butchering, was usually engaged to act as "chief factotum." The farmer would rise early in the morning and put the large kettles of water on the fire out in the backyard, and with his smock coat buttoned around him and, perhaps, his pipe in his mouth, would get the knives sharpened for the butchering.

The first part of the work was to catch the pigs. The farmer would enter the pig-sty, catch one of the animals by the legs* and drag it out of the pen, and

* Other devices were sometimes made use of.

the pig would be held down while the chief butcher plunged his ready knife into the animal's neck, which soon finished the poor hog. The carcase was then removed to a raised platform, against which leaned a barrel filled with hot water, into which it was plunged and allowed to remain for a few minutes, or until the bristles became so loose that they could be easily scraped off.* After the hair had all been removed the carcase was hung up by the gambrel, a stick which was run through between the cords of the hind legs, to a bar at the top of a post, or to a tree, washed and wiped off with a cloth, a slit or opening made the whole length of the body, and the entrails removed and taken to the house, where the women help would turn them inside out and clean them, so that they might be ready for the sausage-making. The women were very careful in removing all the fat adhering and rendering it into lard; the liver was cooked and made into "liver-wurst," and the meat around the bones of the head and feet chopped fine and made into "head-cheese." The operation we have been describing was gone through successively until all the carcasses were seen dangling from the posts in the yard, forming a far from unpleasing sight for the farmer. The fatted steer or cow was next brought around and held fast while a

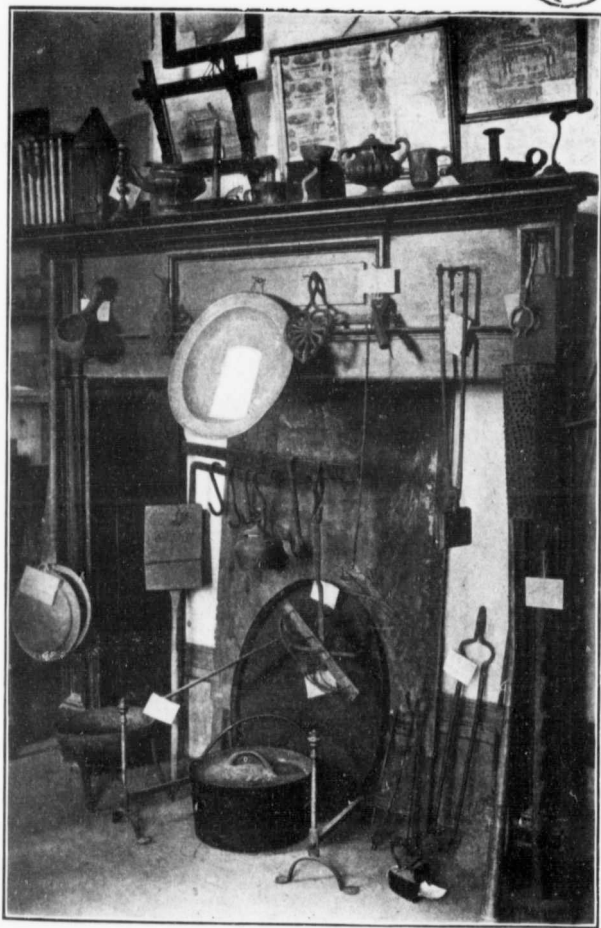
* A handful of hardwood ashes was sometimes added to help loosen the bristles.

swinging blow of the axe on the forehead, wielded by one of the strongest and most expert of the men, would bring the animal down on its haunches, when the knife in the hands of the butcher on the watch was immediately plunged into its neck. After the stream of blood had ceased to flow the carcase was hung up, the hide removed* and the entrails taken out, after which the beef was allowed to hang for a few hours before being quartered and put away.† In the afternoon the carcasses of the hogs were taken down one by one, placed on the table and cut up. In the evening the men and women helpers would finish the job, which consisted in grinding the meat for sausages and stuffing it into the "caseing." This part of the work took considerable time, and it was generally two or three o'clock in the morning before they got through, after which there was usually a meal of sausage served before retiring.

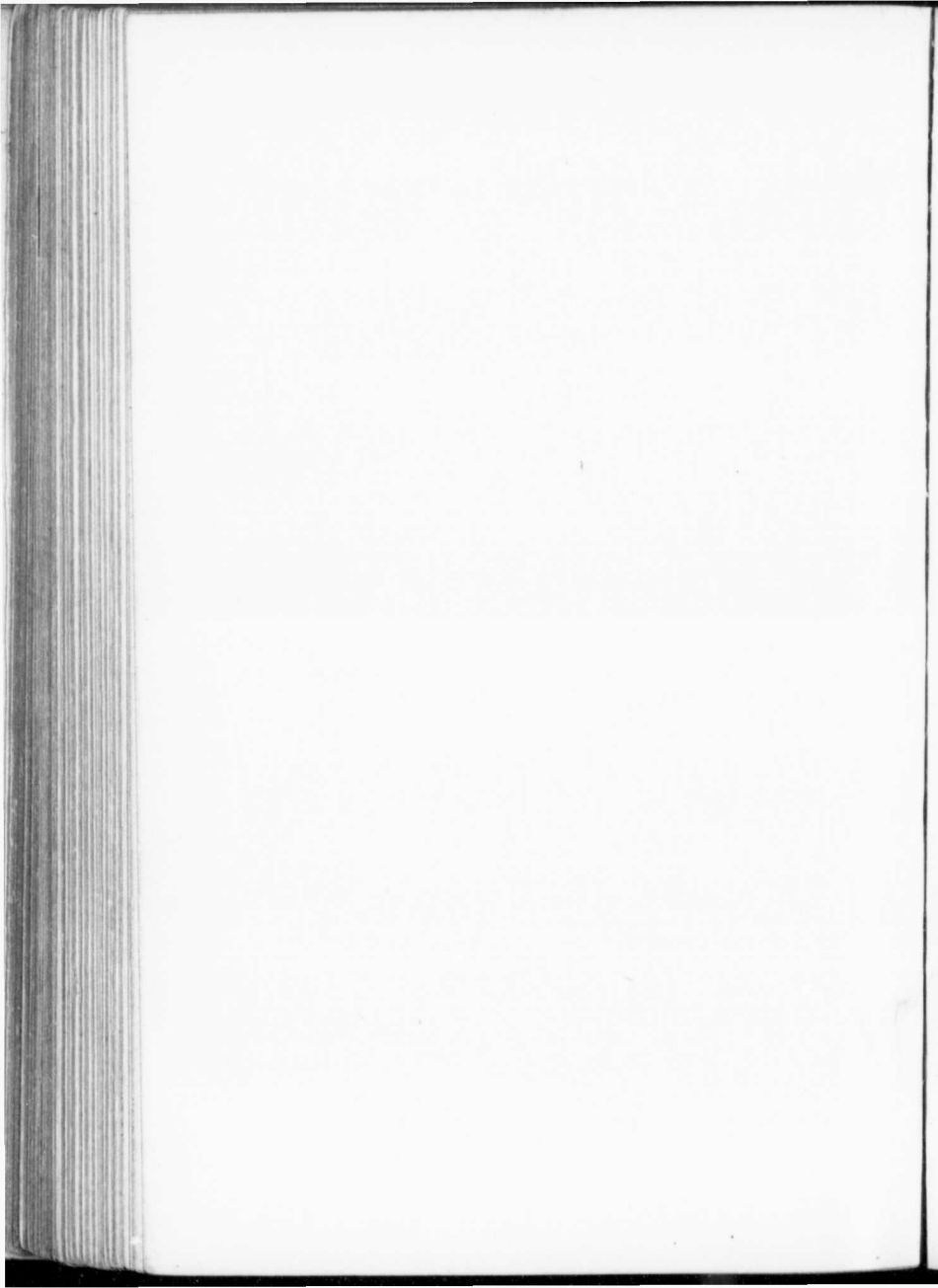
* Small, sharpened, wedge-shaped stones or pieces of hardwood were sometimes used instead of knives for removing the hide.

† Packed in tubs or casks with a plentiful supply of salt between each layer.





Fireplace with Old Utensils--Niagara Historical Society.



XIX.

EARLY PASTIMES.

RACCOON HUNTING—HUNTING FOR BEES—HUNTING AND TRAPPING
—FISHING IN THE RIVER—THE WILD PIGEONS AND WILD
GEESE.



IN the fall of the year, when the corn was beginning to harden in the ear, the raccoons, which usually inhabited the hollow trees and logs in the woods and swamps, would make frequent raids on the corn patch, and if not stopped would destroy large quantities of corn. In order to prevent these depredations the farmers and farmers' sons would organize into bands, and on a clear frosty night in October, with their dogs trained for the purpose, and, armed with old guns, would go out to the corn fields. They would quietly remain on the outskirts of the field with their dogs until they heard the cry or whistle of the coons in the field, or the noise they made as they broke off the ears of corn, when the dogs, which had been waiting impatiently for the fray, were allowed to plunge into the corn patch after the coons. The men would follow with

their guns and sticks, and as the coons and dogs attacked each other, they would strike and kill the coons with their sticks and clubs. If the coons were "treed," *i.e.*, obliged to flee and climb into a tree for shelter, the men and boys would remain underneath, so as to prevent the animals from escaping, until daylight dawned, when they could see to shoot them. Sometimes they would build a fire underneath the tree, to enable them to see the coon, and sometimes they would chop the tree down, so that they could get at him. The raccoon is, like the bear, a hibernating animal, and lies dormant in the winter time. They were quite numerous in the backwoods settlements, and were found frequently in the older settled parts. They live chiefly on nuts and green vegetation, such as corn, clover, etc. They are harmless and rather cowardly animals, unless cornered, when they will fight desperately, and frequently came out victors in their fights with the dogs, when the farmer was not close at hand to help his dogs. They are sharp, cunning, quick-scented, and keen of eye, and will cry to imitate a child, and whistle sharply, apparently for the purpose of calling or answering one another. If a number of them happen together and are pursued, they will take to the nearest tree and get out on the furthest branches, or hide in the crotches, where they have been found after being shot. Their fur is handsomely marked, and is valuable for making into

garments and leather. The leather is one of the strongest to be got, and is very useful for making laces for shoes and belting.

Hunting for Bees.

In the woods were to be found numerous hollow trees where escaped swarms of bees had taken up their abode. It was quite a profitable business at one time to locate these wild rustic hives and rob the bees of their honey. This was usually done in the fall of the year when the flower season was nearly over, and after the bees had laid in their winter's supply of food. The bee hunter would place some honey as a bait in a small box, and perhaps burn some comb to make an odor to attract the bees. On a bright sunshiny day he would go out to the woods to "course the bees."* A good place to commence from was the vicinity of a stream, where the bees were generally to be found in large numbers, having come there in quest of water. The bee hunter would wait patiently until some bee, flying around in the sunlight, was attracted by the odor of the burnt comb, and would fly into the trap prepared for it. After it had gorged itself with honey it was allowed to wend its way homeward, the direction it took being carefully noted. The trap was then moved a few rods further on, in which position it was kept until other bees, which had

* A magnifying glass was sometimes used for "coursing the bees."

possibly been informed by bee No. 1 of its find, would fly into the trap. The direction they took as they were let out of the trap in turn was noticed and the trap moved further on, as before. This would be repeated until the bee hunter arrived in the vicinity of the hive. Sometimes cross scents would enable him to find several bee trees in which the wild honey was stored at the same time. The spot where the bee tree was located was marked and the bees allowed to remain unmolested until late in the fall. On some cold day, when the bees, being chilled by the cold, were not so liable to sting, the tree was chopped down and the honey taken away. If the season was a good one the hunter was often well rewarded for his labors and took away honey by the pail, and even tubful. It is said that bears were fond of honey and, when possible, would rob the log bee hives.

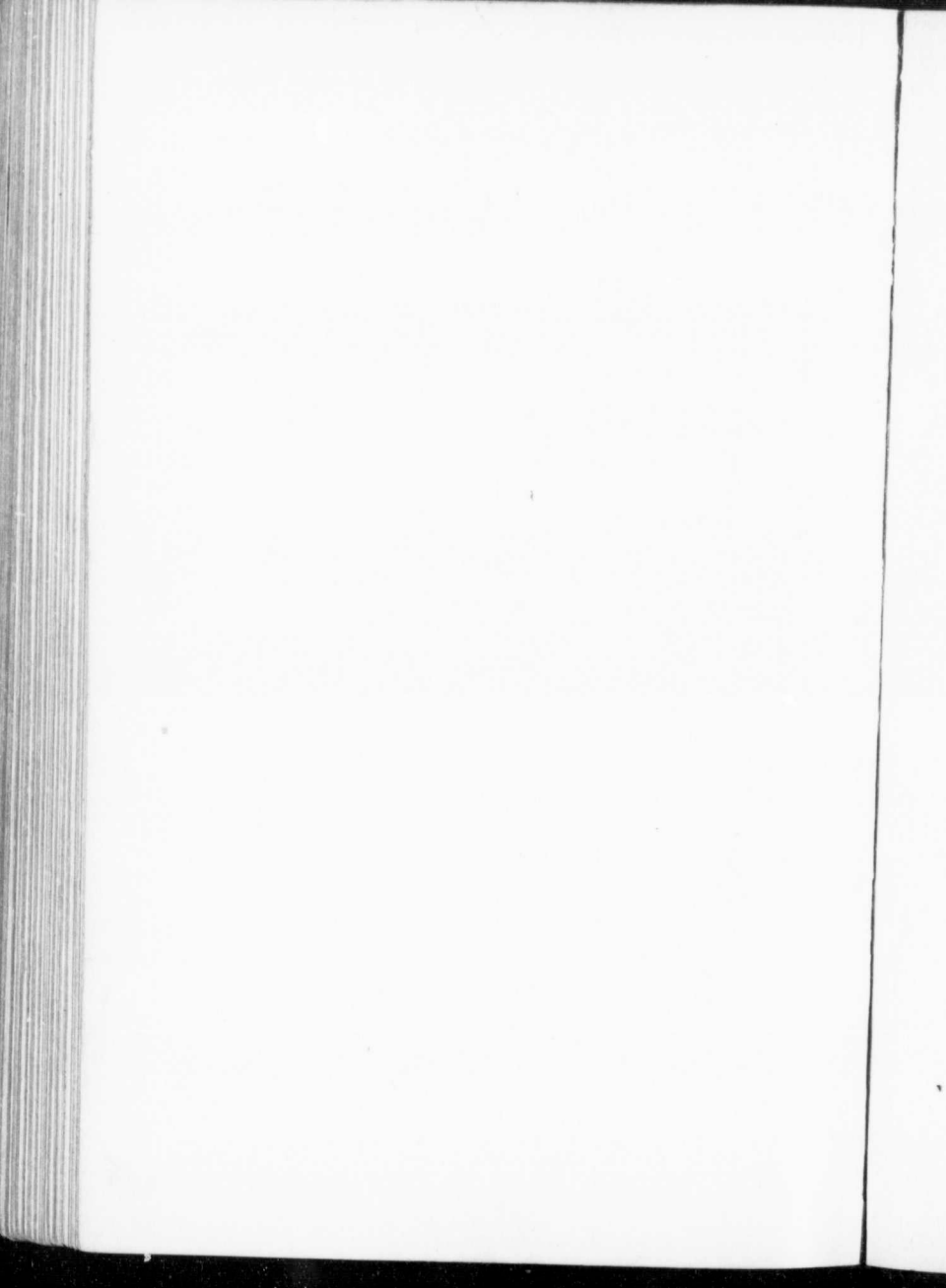
Every country school boy has had the experience of robbing a bumble bee's nest. How diligently he would work up the sod and ground where a nest was supposed to be until he came upon the cone-shaped sacs full of the sweetest honey. What mattered a few stings, so long as he found a good supply of nature's luscious nectar. It is said the bumble bees, when they found they were about to be robbed, would at once commence to fill themselves with honey and would often leave very little for the boys. It might be well in this connection to



Account of Supplies taken by and given of the Garrison
 Militia during the late war by the British Troops
 as follows

June	1 Cow taken away by wire	1	11	-
	3 large hogs by wire	6		
	3 acres of corn land destroyed by troops	12	15	-
	40 Buckells Potatoes	5/-	10	-
	40 Bushels Road from that is slanted	6		
	30 Bushels Potatoes	7/6	11	5
	5000 feet Pine Lumber & some Boards	15	15	-
	2000-27 inch Hinges	25/-	2	10
	20 lbs. India Rubber	34/-	10	4
	1 Barrel vinegar 56 gallons	5/-	9	-
	1 Spade & 1 Shovel	7/6	15	-
	100 Buckells Pine	7/6	37	10
	20 Buckells Walnut	10/-	10	-
	30 Buckells Oak	5/-	7	10
	15 Tensons Straw	40/-	30	45
	1 Huffer taken away by troops		4	-
	a quantity of Black Walnut & Cherry Boards & Scantling		12	10
	6 Bushels Potatoes	5/-	1	10
	12 Flour Potatoes	2/6	1	10
	1 Flux Broke & 1 Hammer Bar & knife		15	-
	1 Sleep from Shed		3	-
	2 Two Bed & 1 Canvas bag		1	10
	2 Pitch forks	3/6		
	a quantity raw Flux destroyed by troops		2	10
	1 new ax & Chain & 1 single iron from Shed		1	10
	1 large Water Barrow & spade		1	-
	2 Tinning bag 18 Dollars		9	-
	50 use of large house occupied by a detachment of Militia Commanded by Capt Campbell 6 months		18	-
	10 bush wood - Capt Campbell receipt		5	-

List of War Losses, 1812.



mention how the expression "bee line" originated. When the bees have filled themselves with honey they fly up into the air to a certain height and then make a straight line for home.

NOTE.—It must be remembered that it was only in cleared or partially cleared sections of the country that bee-hunting was carried on, as all of the wild swarms had a domesticated ancestry. Many of the farmyards years ago were dotted with bee hives. If not carefully watched when swarming time came the new swarms were sure to get away and find a home for themselves in the neighboring woods.

Hunting and Trapping.

Birds and animals of all kinds were very numerous at the first settlement of the province. Settlers were then experts in the use of the gun. Part of the day's toil was the search for and killing of game, which was looked to as a necessary and regular means of replenishing the larder, which for the first few years after settlement was not always any too well supplied. Along the lakes, rivers and creeks, wild fowl, such as ducks, etc., were to be found in great abundance. In some localities wild turkeys were very plentiful and venison and bear meat frequently took the place of beef and pork. The wild geese when flying by would stop to feed and it was common for some of them to be bagged in numbers by the pioneer hunter. The peculiar drumming sound made by the partidge could be heard any day in the woods. Snares were set for rabbits and other animals.

Many animals were killed for their fur. When not easily secured by the rifle-ball and shot they were trapped. The common trap was the steel trap with jaws, which was of different sizes. A very large one was called the deer gin. Muskrats were caught by small traps of this kind. Bears were often caught by means of a dead-fall, or bear-pen. The bear-pen was built of logs, about eight feet long, four feet wide, and five feet high. The cover or log roof was made so that it could be raised at one end high enough to admit Mr. Bruin. One of the logs was made longer than the rest and when the roof was raised it extended behind the pen to the ground, where it was lightly fastened. To this end of the log was attached a cord, which had a piece of meat fixed to the other end of the cord in the pen. The bear attracted by the bait would walk around the pen a number of times, snuffing as he went, and finally, not being able to resist the temptation any longer, he would make a leap into the pen, and pull at the bait, when suddenly down comes the roof, making him a prisoner and placing him at the mercy of the settler, who soon dispatched poor bruin with his rifle.

The dead-fall for catching bears and large animals was made in the following manner: An enclosure was built of logs, an opening being left on one side to admit the animal. In this opening were fixed several logs, one

on the other, the upper one being raised at one end, leaving space enough for the victim to crawl through. It was so fastened that when the animal got part way in and when he pulled at the bait the log came down upon him and held him fast.

Fishing in the River.

The rivers and lakes teemed with fish, chief among which were the whitefish, trout, salmon trout, pickerel and pike. In the Niagara River there were large numbers of sturgeon, some of them measuring as much as five or six feet in length and weighing sixty or seventy pounds. The larger fish were caught by trolling and spearing as well as by nets. To catch pike the fishermen would shoot over the water, when the fish would come to the surface belly upwards, apparently stunned by the sound. They would remain in this state for a time, when they were picked out of the water by hand.

On a fine day, a small boat with several men in it might be seen remaining almost motionless, except for a slight movement of the oars, out in the middle of the stream, when all at once one of the men could be seen moving his hands quickly in the act of drawing in a line, shortly after which a silvery fish would appear at the surface of the water and be quickly drawn into the boat.

Frequently on a dark night a light could be seen

moving along the river, which might be mistaken for one of the lights on the opposite bank only for the dropping into the water of the sparks from the "Jack-light," and the reflection of the light on the faces of the men as they moved around, spear in hand, ready to thrust it into the body of the first fish that made its appearance. The Jack-light was made of fat pine knots (knots full of pitch), or hickory bark placed in a basket made of hoop iron hung up to a pole at one end of the boat. The fish were attracted by this light and would quickly come to the surface, when the fisherman could sight them and speedily gather them in. In the winter-time the settlers would cut holes in the ice, through which they would catch the fish. The fish would gather around the opening in the ice, where they became easy victims of the hook and the spear. In the spring of the year the sucker (so called from the shape of its mouth) would swim up the rivers and creeks to spawn in the shallow running water. Being stopped in their course by the dams, which they could not get over,* the people would set nets for them at this point and catch large quantities, enough to supply the whole country round. Another arrangement they had for catching the fish in the small streams was the "weir," a framework made of stakes placed close together.

*The suckers have been known to jump five or six feet higher in order to get over the dams.

This was put across the stream from bank to bank so as to intercept the fish on their way up, when they would catch them in great numbers. This was the Indian plan. The throwing into the water of the sawdust from the mills situated along the banks of the rivers and lakes has proven most destructive to the fish, so much so that they are not nearly as plentiful as they were at one time. The sawdust settled to the bottom and prevented the fish from spawning and procuring their food. Since the government has prohibited the throwing of the sawdust into the streams, in places where a few years ago there was scarcely a fish to be found they are again becoming plentiful, helped on by the present fishery regulations and the restocking of the denuded waters.

The Wild Pigeons and Wild Geese.

Every spring and fall the country was visited by immense flocks of wild pigeons and wild geese; in the fall, on their way to the south, and in the spring, on their way to their breeding places in the forests of the north, although in the early days, when the country was nearly all bush, they frequently selected a suitable place for hatching out their young, and remained in the locality all summer. The wild geese were headed by a goose called the "leader," and flew so high in the air that you might not notice them except for the cackling noise they made in their flight. The wild pigeons were very

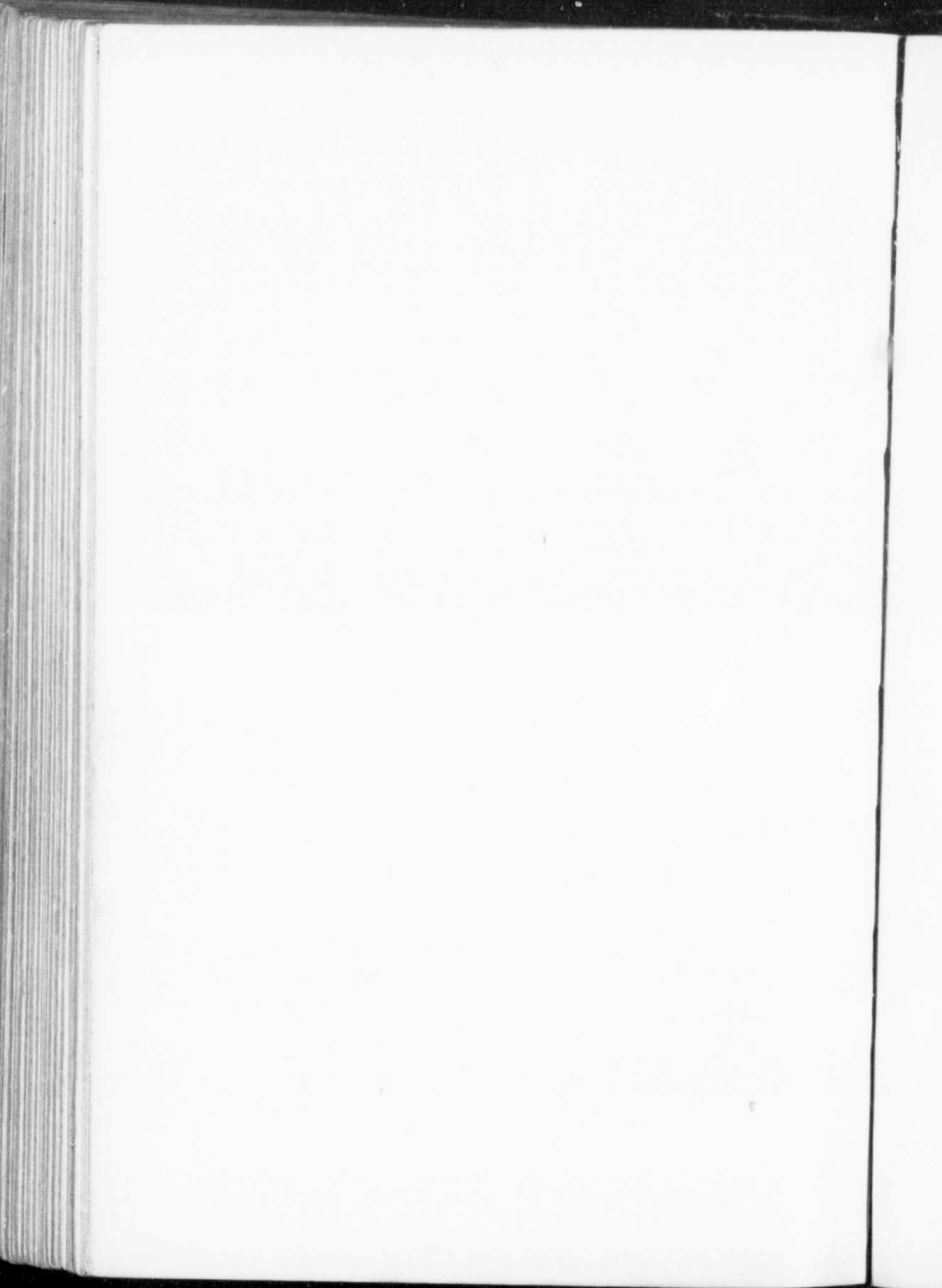
plentiful, and were then one of the pests which the farmer had to contend with, for he was obliged to keep them off his grain fields, as they were very destructive to the crops. They were so thickly numerous and packed when they were flying by that sometimes they fairly darkened the air (some may doubt this, but it is said to be a fact by some of the old settlers). Oftentimes they would locate their rookeries or breeding places near the settlements; then there was lots of pigeon pie to be had, for the people would go out to these breeding places and bring away pigeons by the bagful, which it was the custom to make into pigeon pie. They were so thick sometimes that frequently all that was necessary was to knock them down with sticks. Sometimes the branches on which they rested would break with their weight, and kill a number of the pigeons.

Different devices were used for catching the pigeons when they came around the farm. One of the most simple and ingenious of these was the figure 4 trap. Three sticks were cut the required size and notched so that when put together they resembled the figure 4. The grain for bait was placed on the ground underneath the long stick. The cage was placed over this, with one end resting on the top of the figure 4, and holding it in position. As the pigeons came underneath and brushed against the long stick down came the cage, making them prisoners.



	1 Large house occupied by a detachment of the 6 th Regiment 5 months	15	
	Damages done to 60 houses	89	
	Damages done to Barns	16	10
	Damages done on the farms in 3000 the troops destroying 3 acres of good ground to 15 Farms by at 15 Dollars & c.	50	50
1812	By the Enemy as follows		
1/2	1 Great Coat & Bucked Campaign	7	10
	1 Horse	20	
	8 Barrells Flour 812	24	
	400 lb. Flax Cloam	27	
	1 Saddle	5	
	1 new Rifle & accoutrements	7	10
	600 lbs grain bag destroyed by General Harrison's troops	5	
	1 new Blanket	1	
	4 Bushells Potatoes 5/-	1	
	6 30 apples	1	
	1 Large Canoe	2	
	1 horse & Bridle	15	
	4 Large Hogs	7	
	1 Lythe and rigging	15	
	1 Flannel Blanket	1	8
	30 Bushells Potatoes 5/-	7	10
	2 Sheep	1	10

List of War Losses, 1812—Continued.



COUNTRY AMUSEMENTS.

THE OLD-FASHIONED COUNTRY DANCE—THE CHARIVARI (SHIVAREE)—THE OLD "SORREL"—THE SPELLING SCHOOL—THE SINGING SCHOOL—POP CORN, NUTS AND APPLES.



THE old-fashioned country dance was a very friendly means of amusement, everyone present being of the same social standing. It almost invariably took place in the evening, after the wind-up of a logging bee, a raising bee, a husking bee, or a wedding, and usually lasted till the break of day. Often surprise parties were gotten up, the young folks going in sleigh-loads distances of five or ten miles to some friend's house, where they knew they would be made welcome, to have a dance. Nowadays the young people are generally dressed in their best attire, but in the olden time the folks were not so particular about their appearance, the men from the logging field often dancing in their shirt sleeves with the country lasses in their linsey-woolsey or striped woollen dresses. These dances in the olden time were usually called "sprees," and well

they might be, for whiskey, wine and cider being freely supplied by the host, the young men very frequently became over merry from its effects. Often a dance was held in houses where there was only space enough to move around, but, as there were no carpets to take up, the furniture was soon put to one side to make room. After the people became better circumstanced and more stylish, there was an annual ball held in the ballroom, over the driving-shed of the country tavern. This was usually a "swell" affair. In the olden time, just the same as now, the girls indulged in petty coquetries and the gentlemen in flirtations, and between the dances the couples could be seen sitting around in the shady places exchanging loving glances and whispered nothings, the girl, perhaps, sitting on her sweetheart's knee, for they made no show of affectation, everything being done in the spirit of true rustic simplicity. Music was furnished by some noted local musician, who generally played the fiddle by ear, a collection being taken up among the young men to pay him for his services.* Above the noise of the dancing and the scraping sound of the fiddle could be heard the voice of the caller-off, as he shouted out: "Salute your partners," "Grand

* When a musical instrument of any kind was not obtainable, some one present would whistle, lilt or sing a tune for the dancing. In the backwoods settlements many of the young folks were quite expert at such humble means of supplying harmonious sounds, which served for the time the devotees of Terpsichore.

chain," "Promenade all," etc. Waltzing not being popular, was very little known in the early days, the square dances being most in vogue, and amongst them being such dances as "The Soldier's Joy," "Money Musk," "Old Dan Tucker," "Pop Goes the Weasel," etc., many of which are still popular. The different kind of reels were the fashion, viz., the Scotch reel, the Irish reel, the four-hand reel, the eight-hand reel, etc., also jigs and hornpipes. Fagan, the poet, describes the different kinds of dances as follows:

"With decent Irish jigs we beat the floor,
And practised hands would dance the old French four.
With jig and reel we made the shanty ring,
And those who could not dance would lilt or sing.
The name of polka then was never heard,
And only Jews would wear a lengthy beard.
But times are changed, and every year is worse,
And beardless boys, like Irish jigs, are scarce."

The Charivari (Shivaree).

Usually, when one of the boys in the neighborhood got married, a number of the young men would gather of an evening and serenade the young married couple. The musical instruments used were tin horns, strings of horse-bells, cow-bells, the horse-fiddle, tin pans, copper kettles, and anything and everything else they could find that would make noise enough. They would keep quite still until they got close up to the house, when all of a sudden the most unearthly music would strike on the ear of the guests.

There would be heard the shooting of guns, the grating of the horse-fiddle, the ringing of bells, the beating of tin pans and copper kettles, etc., together making the most discordant possible noise. They would keep up this horrible din till late in the night, unless the bridegroom came forth and gave them money or invited them in to partake of refreshments.

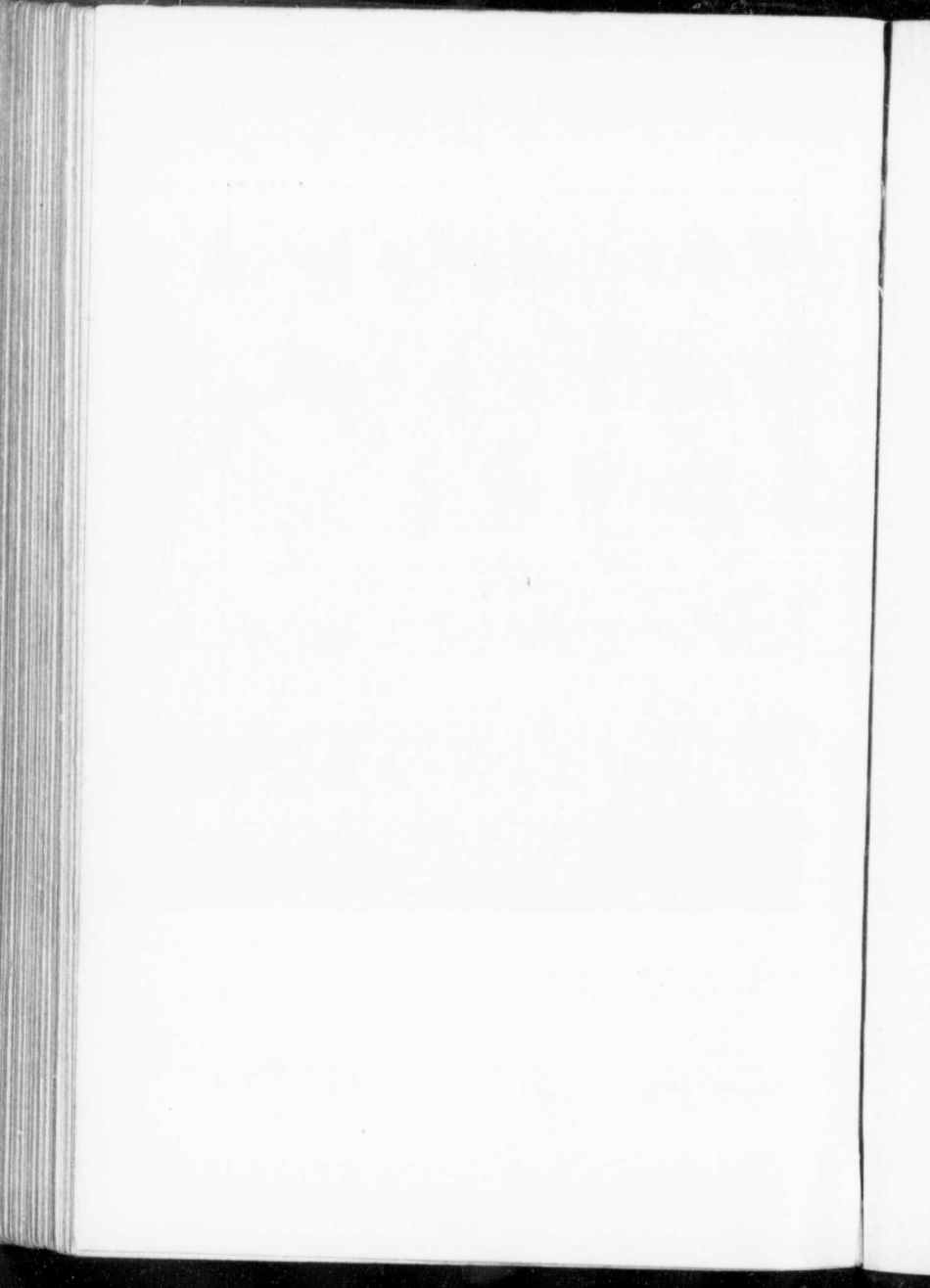
If the wedding party refused to treat them, they would often keep up the racket for three or four nights in succession. Occasionally some of the wedding party would resist the intrusion, and altercations would take place, which not unfrequently resulted fatally. In such cases the crime was generally condoned, nothing was done to the perpetrator, the law considering that a man who was killed at a charivari was a wanton trespasser who deserved his fate.

If the match happened to be an extremely objectionable one in the estimation of the neighbors, as, for instance, the marriage of an old man of eighty to a girl of sixteen, the boys would sometimes carry their depredations further than a mere serenade. They have been known to get on the roof of the house, place a board over the chimney, and smoke the wedding party out.

If they carried their depredations too far, information was often laid against them by the offended party, and they were summonsed before the country squire, who usually imposed a fine on them by way of punishment.



Village of Queenston and Brock's Monument.



Although the charivari was a rough game, it was one of the social diversions of the young people in the early days, and without these diversions it was considered that life would have been dreary indeed. This form of sport has, however, almost died out, law-abiding people nowadays being opposed to such unlawful proceedings.

A description of the horse-fiddle might be interesting and instructive, as it is known only to the young people of the present day by name. A wooden wheel, three or four inches in diameter, with a number of slanting teeth cut into it, was placed between two pieces of board held in place by a wooden rod, which went through a hole through the wheel and boards, and extending a foot or two on both sides, served as a handle for twirling it. Another piece of flexible board was fitted in between the two boards in such a way that as the end which touched the cogs of the wheel was displaced by the turning of the wheel it made a rattling noise which could be heard half a mile away.

NOTE.—Mrs. Moody says the charivari originated among the French of Lower Canada.

The "Old Sorrel."

The enforcement of the moral law was very strictly insisted upon in the olden times. Those found guilty of infringement of the law had quick, summary justice dealt out to them by the people themselves, without the

aid of judge or jury. The usual way of disposing of offending persons was to give them a rough ride on the "old sorrel," or, in other words, to give them a coating of tar and feathers and set them astride of a fence rail. Usually, once was sufficient, for, after plucking out the feathers and making himself presentable, the culprit would quickly decamp for parts unknown. This was the way they treated some of the Mormon apostles who went through the country fifty or sixty years ago trying to get converts to a system of religion which advocated polygamy, or a plurality of wives. The "tarring and feathering" process consisted in divesting the culprit of his clothing and covering him all over with tar made from the pitch got from the pine trees, and then rolling him in feathers, which made him resemble a bird more than a human being.

NOTE.—The term, "Old Sorrel," was not used by the people generally.

The Spelling School.

Spelling schools were very common in the early days. The young people in the different school sections would meet on certain appointed evenings in the winter to have a match. Sometimes the match would be between different schools. Great throngs would gather to witness the contest, which always created a great deal of rivalry. The old people as well as the young took a

great interest in these matches. It certainly was a good way to teach the young people the art of spelling, for, besides the gain in educational advantages, it afforded the means of enlightened amusement and diversion.

A captain was invariably chosen for each side, and he selected the spellers in turn, according to his knowledge of their proficiency. Many of the young folks, as a result of these matches, became expert spellers, and could often correct college-bred men in their orthography. The lists of words in the old spelling-books were almost as familiar to some of the boys and girls as were the letters of the alphabet. In order to spell down opponents it was necessary to hunt up the most obsolete and difficult words possible, and even then some of the spellers were almost invulnerable, unless they became worried or excited and forgot themselves for the time being. When they did misspell a word, they usually recognized their mistake as soon as they had made it and acknowledged the correction.

The Singing School.

Another valuable means of recreation and improvement was the singing school. The singing master was usually a young farmer, or some one selected from a near-by town, who, having had the benefit of some musical instruction, and being gifted with a good strong voice and a fair ear for music, took upon himself the

duty of teaching the young people in the rural districts the art of singing by note, and in that way adding to his income. He generally had a class for three or four evenings during the week, and drove around in a cutter to his different appointments in the school houses and churches of the district. His efforts in drilling the young men and maidens in the musical art were not as a rule productive of very great results, for the majority of his pupils at the end of his term of lessons knew very little more about principles of harmony and the reading of music by note than they did at the beginning. However, they had their money's worth in the fun and enjoyment of a not unhealthy employment of the mind. Usually these classes were patronized only by the younger class of people, and in the absence of the old folks the former made good use of their term of liberty, and although the singing master brought all the dignity and authority of his position to bear upon his work, he at times found it no easy matter to keep the young people under control. The singing master was quite usually a most imposing personage, as he stood on the platform and with a piece of chalk in hand, drew the musical staff on the blackboard, putting the notes here and there as he saw fit, with the necessary flats and sharps at the beginning, or bit his tuning fork, and listened to its vibrations as he sang out, "Do, re, mi, fa, sol," and started the choir of singers off on some

piece of music, flourishing his baton in the air as he beat time for the singers.

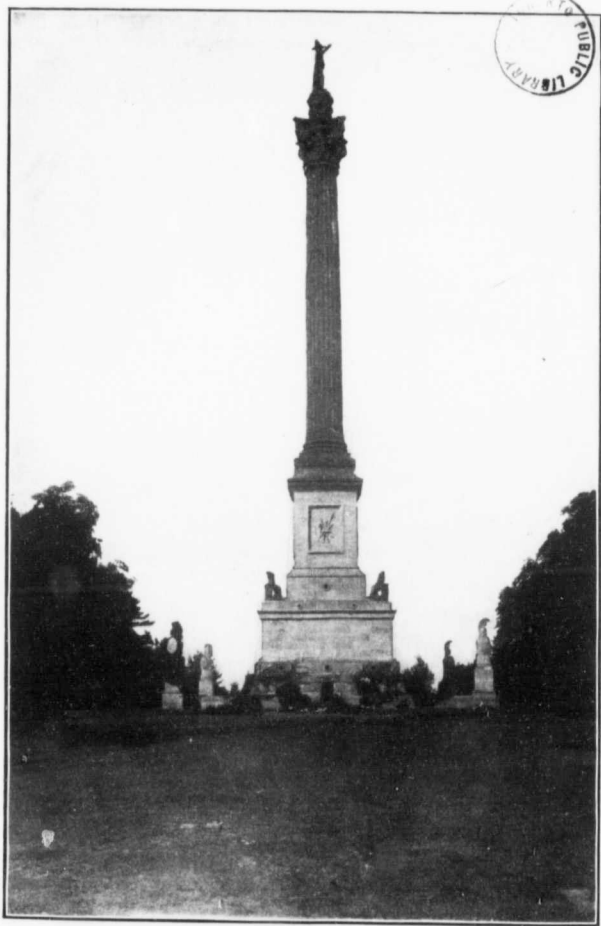
An entertainment was generally given at the end of his term of lessons, the receipts of which were handed to the singing master, the fees from the scholars not always being sufficient to remunerate him for his services. Fifty and sixty years ago, before the days of coal oil lamps, the young people carried candles and candlesticks with them to singing school, the girls vying with each other as to who could bring the prettiest candlestick.

Pop Corn, Nuts and Apples.

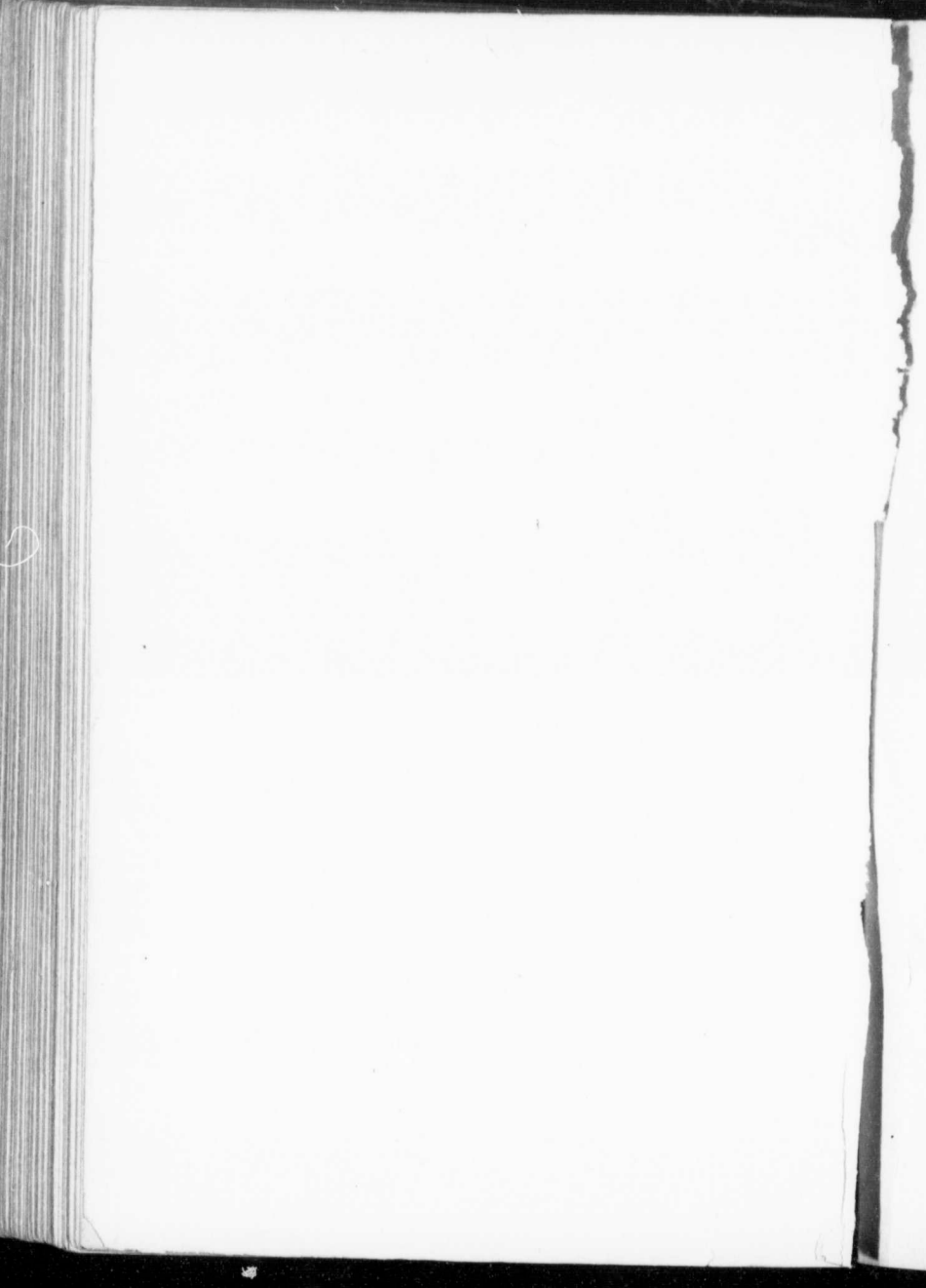
During the long winter evenings the children would frequently gather before the fireplace and amuse themselves by popping corn and cracking nuts. The "pop" corn is a variety of corn with a small ear and small kernel, and is raised only for the purpose of popping. In the fall of the year it is taken off of the stalk, the husks pulled back and tied in a loop at one end of the ear; a number of ears are then bundled together and hung up till winter to dry. A small handful of corn after being shelled is put into a frying pan or spider, covered up and held over the hot coals in the fireplace. After constant shaking for a minute or two, the kernels swell and burst and fill up the pan with white feathery particles. The nuts, which were gathered in the autumn

and spread out to dry in the shed or loft, are brought in. With hammers, flat-irons or stones they are divested of their shells and the meaty particles extracted and eaten. By way of variety there was always a pan or basket of apples for all to help themselves to—in fact, a basket of apples was generally left specially on the table for eating, it being a common custom to partake of some fruit before retiring for the night.





Brock's Monument.



COURTSHIP AND MARRIAGE.

EARLY COUNTRY COURTSHIP—THE COUNTRY WEDDING.



EVER since Adam fell a prey to the charms of Eve man has always sought for woman's favor. In the *salon* of the courtier and the cabin of the backwoods settler Cupid's fatal shafts have fallen alike. The more primitive the life, the more unaffected the courtship. In the early days of the country many opportunities were afforded the young people for becoming better acquainted; the frequent visits, especially in the winter time, the dances and the various bees in which they took part, threw the young people into each other's company and with the usual effect in such cases. When John became enamored of Mary he made frequent visits to her father's house and could be seen sitting with the family around the old fireplace, where, if his suit was favored by the parents, he was always a welcome guest. The folks being kept busy during the week, Sunday was the great day for courting, or "sparking," as it was commonly called. On pleasant Sunday afternoons

rustic couples might frequently be seen walking arm-in-arm along the country roads, the young man, perhaps, carrying his sweetheart's parasol. The country church was a common place of meeting. Many of the young men were attracted thither on this account, if from no higher religious motive, and each would wait patiently at the church door until his special enamorata appeared, when he would quietly walk up beside her and ask for the privilege of "seeing her home." Sometimes a coquettish girl would have several strings to her bow. This not only set the people to wondering which young man would come out first choice, but often resulted in a quarrel, and sometimes, perhaps, a fistic encounter between the aspirants for the young lady's favor. After a reasonable period of courtship, during which the girl's mother had helped her prepare a stock of clothing (the trousseau is the more fashionable word), etc., the couple would be, of course, happily married and would take up their residence in a home of their own, which, if the young man's relatives were well-to-do, was frequently the "back place," a farm of fifty or one hundred acres on the concession at the rear of the old homestead or close by, where the young man had likely previously erected a log house and made a small clearing. Here, with a table, a bedstead, several chairs and the young woman's outfit of bedclothing, dishes, etc., provided for her for housekeeping, they would commence their married life.

Such was about the usual course of events. Country courtship was not without its difficulties. Sometimes the neighborhood was startled by the announcement of a runaway marriage, the daughter of some well-to-do farmer eloping, perhaps, with her father's hired man, or with some other objectionable person of whom her parents disapproved. The old adage that "the course of true love never runs smooth," and that "love laughs at locksmiths," etc., was then as true in humble life in the bush as it has ever been in higher circles. Where suspicions were entertained of the young lady being likely to make an undesirable choice, a strict watch upon her movements was likely to result. But woman's wiles and cunning would conquer in the end. Where there was the will a way was found, even to the stealing out by the window and descending by a ladder or ropes, or by more primitive means, to meet her lover according to pre-arrangement. Forty or fifty years ago, across the border in the rural districts of New York State, runaway marriages were even quite fashionable. Even if the parents of the bride knew that she was engaged, she would often, unknown to her parents and friends, run away and get married and in that way give them a surprise. It is said that the poorer classes in New York State would frequently pay the magistrate for marrying them with a bushel of apples or a bag of turnips. Canadian law was not so favorable to elopements, for

the banns of marriage had to be published beforehand, and when licenses were issued the couple had to prove that they were of marriageable age. Yet, with all these precautions, the law was frequently evaded.

The Country Wedding.

One of the most interesting social events of the country neighborhood was the wedding. Among well-to-do people it was generally made the occasion of much merry-making, all the friends and acquaintances of the contracting parties being invited to the festivity. Old and young mingled together and greeted one another with smiling faces and pleasant how-d'ye-does. In the early days the young couple, accompanied by several of their friends, drove off in a wagon or sleigh to some magistrate's or clergyman's house to have the nuptial knot tied; at other times the minister would come to the house of the bride's parents to perform the ceremony, or possibly the couple went to the church, if it happened to be convenient, to have the ceremony performed. In some localities, when buggies became common, this proceeding was followed by an afternoon's drive around the country. A long line of buggies could be seen on the country road, the procession being led by the bridal couple (the bride being distinguished by the long white bridal veil which she wore), followed by the bridesmaid and groomsman, and after that by the

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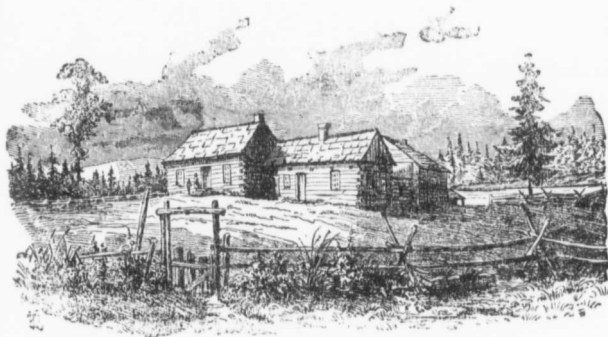
Where Brock Fell.



younger members of the wedding party, all coupled off. The groom generally tried to have the fastest horse in the party, for if he did not others would get ahead of him and secure the prize which was offered to the one who got back to the house first. On such occasions the mischief-loving boy put in his work, and it was by no means a strange thing to have the wedding party brought to a halt by a rope stretched across the road until a donation was made to the roysterers. This buggy jaunt was the forerunner of the wedding trip or tour of the present day. When leaving home the pair were generally followed by a fusillade of old boots: this was supposed to insure them good luck on their journey through life. Nowadays the Oriental custom of throwing rice has been added, and at one wedding known to the writer the event was announced by the bride's father firing off a gun three times. In the summer time, if there was not room enough in the house for the guests, the wedding dinner was partaken of outside; long tables being set out in the orchard or lawn, or on the threshing floor of the barn, loaded down with the delicacies of the season, the tables being ornamented with bouquets of flowers, and with a three or four storied frosted wedding cake in the centre, a piece of which the young ladies always carried home with them for placing under their pillows at night, in order that they might get a vision of their future husbands.

These weddings were not without their funny incidents, and occasionally the guests were placed in an embarrassing position by the lateness or non-appearance of the groom or, may be, the unwillingness of the bride at the last moment to consent to the ceremony, the confession being finally obtained from her that she had been married clandestinely to some secret lover. Sometimes the bashful country swain, in his awkwardness, would find, when asked for the ring, that he had mislaid it, in which event the clergyman has been known to marry the couple with the key of the door, the ring being found afterwards in the lining of the young man's coat. After the ceremony was over it was the custom for all the ladies in turn to kiss the bride, and sometimes the young men would try to secure the first kiss, the groomsman oftentimes managing to do this before the groom. It is told of one minister that he always made a practice of kissing the bride; the only time he was ever known to object was when the couple were colored. In the evening, after the wedding, the guests would assemble in loads for the all-night dance, a favorite trick of the driver of the sleigh in the winter time being to upset the young folks into a snow-bank. There would be considerable rivalry among the young men to get the second dance with the bride, the husband always being allowed the privilege of the first. One of the last things on the programme was the charivari,

which the young men in the neighborhood who had not been invited to the wedding got up for the entertainment of the guests, the discordant notes got by hammering on the mould-board of a plough, or from some equally crude musical instrument, disturbing the tranquillity of the midnight air. As a rule the charivari was gotten up to celebrate the wedding of an old bachelor or a widower, or some objectionable person that the boys thought would give them a good time or a five dollar note to spend at the country tavern.



XXII.

FARM SCENES.

THE FAMILY WATCH-DOG—A TRIP TO MARKET—AN AUCTION SALE
ON THE FARM.



EVERY farmer kept a watch-dog as a matter of course. The names of the different dogs on our grandfather's farm in the order of their lives were more familiar to us than the names of the kings of England or the presidents of the United States. Commencing with "Old Watch," then there was "Shep," "Jocko," "Skip" "Coley" and "Carlo." The dog seemed to be one of the individual characteristics of the place, and on our annual visit to the old farm, we were always glad to see him and make friends with him, and truth to tell, we imagined from the preposterous wagging of his bushy tail, that he was equally pleased to see us—at least, it took him but a short time to renew acquaintance with us—and he could soon be seen following us as we went from house to barn, and from barn to house. I doubt whether as much attention is paid to the farm house-dog as formerly; he is now kept outside for fear he may track the floor or soil the carpet. The moral to

be learned from this is that we should cultivate more regard for dumb brutes than we do, for, like ourselves, they are God's creatures, and some of them not much below the intelligence of some human beings. The family watch-dog has always served a useful purpose on the farm, a good dog easily earning his own living, for besides keeping the poultry out of the garden and the cows out of the meadow, he would accompany the farmer's boy every morning and evening when sent after the cows, and after the bars had been let down would run into the field, round up the cattle and chase them homeward, hurrying from one to another and starting them up as they lagged behind to browse the herbage along the way. The sagacity and faithfulness of the dog are as remarkable as they are well known and admired, and although only a dumb brute he seems to be gifted with more reason than most animals. Some may think it is instinct only; the writer believes that the dog can reason in a way of his own. He can be taught many useful tricks, and if properly trained soon gets to know what is expected of him. He is affectionate, and if well treated will see that no harm comes to his master's property. The children can safely be left in his charge. He is a sworn enemy of tramps and vagrants, and seems to know by the sense of smell whether a person is wanted on the premises or not. Some of the old pioneers had dogs trained to do the churning. They

were fastened to the treadmills which operated the churn and after the churning was done were rewarded with a piece of bread and butter. Some of them dreaded the work, as did the old turnspit dogs of Old Country kitchens of former days. When they saw preparations being made for churning or roasting, it is well known that the dogs would run off and hide themselves, necessitating oftentimes tying them up beforehand.

NOTE.—It is said that a good dog knew all the cows and horses, etc., on the farm, and if a stray animal came on the place would single it out and chase it away.

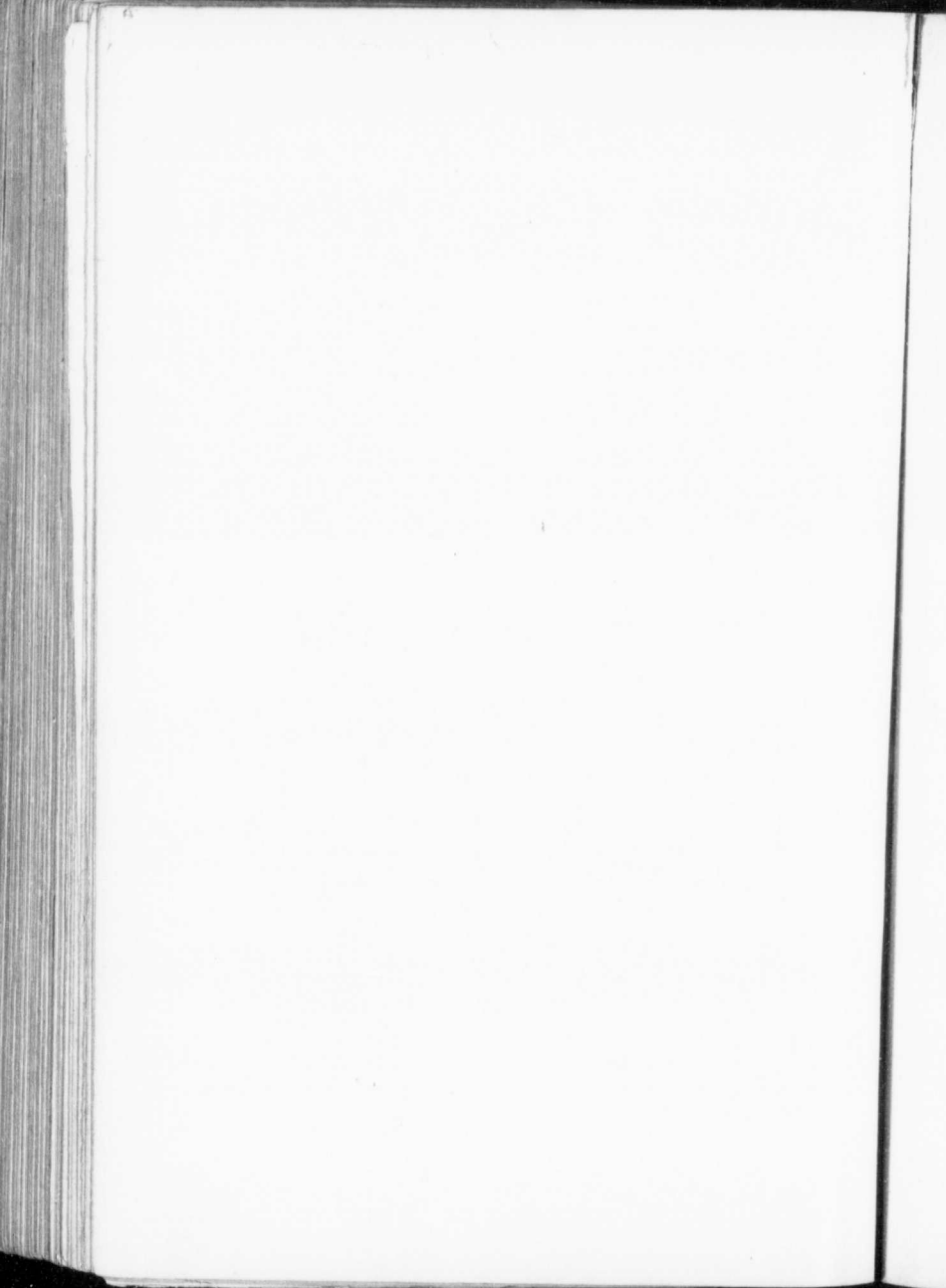
A Trip to Market.

Years ago a trip to market meant a long drive through the woods, over corduroy and muddy roads, for the market towns were then few and far between. About the only commodity the farmer raised that he could realize money for was wheat, and sixty years ago it sold for 35 and 40 cents a bushel. The towns did not have the population to demand much farm produce, and the facilities for transportation were poor, consequently the prices were low.

The writer's father remembers when butter sold for six and eight cents a pound, and eggs for four and five cents a dozen in trade, and sometimes merchants would not take his butter and eggs at any price. What the farmer raised was chiefly for his own use, for by barter



An Old Tread-Mill.



and by making what he needed in the way of clothing, implements, etc., he could live very well without outside assistance. Still he was always glad to avail himself of any means by which to get some cash.

As a rule, the pioneers, when they first located on their bush farms, did all their farm work with oxen, for they were cheaper and could be used to better advantage in logging and other rough farm work than horses. His trip to mill or market was usually made behind these primitive steeds. It was, to be sure, a slow way of travelling, but he was glad to possess such a team. Most of our prosperous farmers of that time began life in this way. If we could take a backward glance at Toronto even fifty or seventy-five years ago, we would, no doubt, see a great many ox teams around the market. Later on, as the land became cleared and the farmers more prosperous, horse teams became more common.

In order to reach market early, the farmers who had long distances to go, say from fifteen to thirty miles or more, were obliged to travel all night or to start very early in the morning, perhaps as early as two or three o'clock, on their journey. Of course, they traded off some of their produce, as butter and eggs, at the country store, but in order to get a fair price it was necessary to go to town. On his trip to market it was customary for the farmer's wife to accompany him, so as to get rid

of her share of the produce, viz., the butter and eggs, and to make purchases for their home. The ride, especially in the winter, was a cold one, but well wrapped up in blankets, buffalo robes, and quilts from the bed, they succeeded in making themselves comfortable. It was not unusual for them to travel on a cold frosty morning with hot bricks wrapped in cloth placed at their feet.

Preparations for the trip were always made the day beforehand—the butter and eggs packed, the grain bagged and placed in the wagon or sleigh box, or the hay loaded up on the rack. This trip to market was a pleasant change to the farmer and his wife from the daily drudgery and monotony of farm life; and with many it meant the uncorking of bottles and a temporary little jollification. As farmer met farmer they clinked their glasses together over the bar and talked of their cattle, sheep, calves, colts, etc. It was considered a necessary duty to call at the different inns on their way home, and while the good wife waited the farmer would have a glass of toddy to warm him and a talk with the tavern keeper.

An Auction Sale on the Farm.

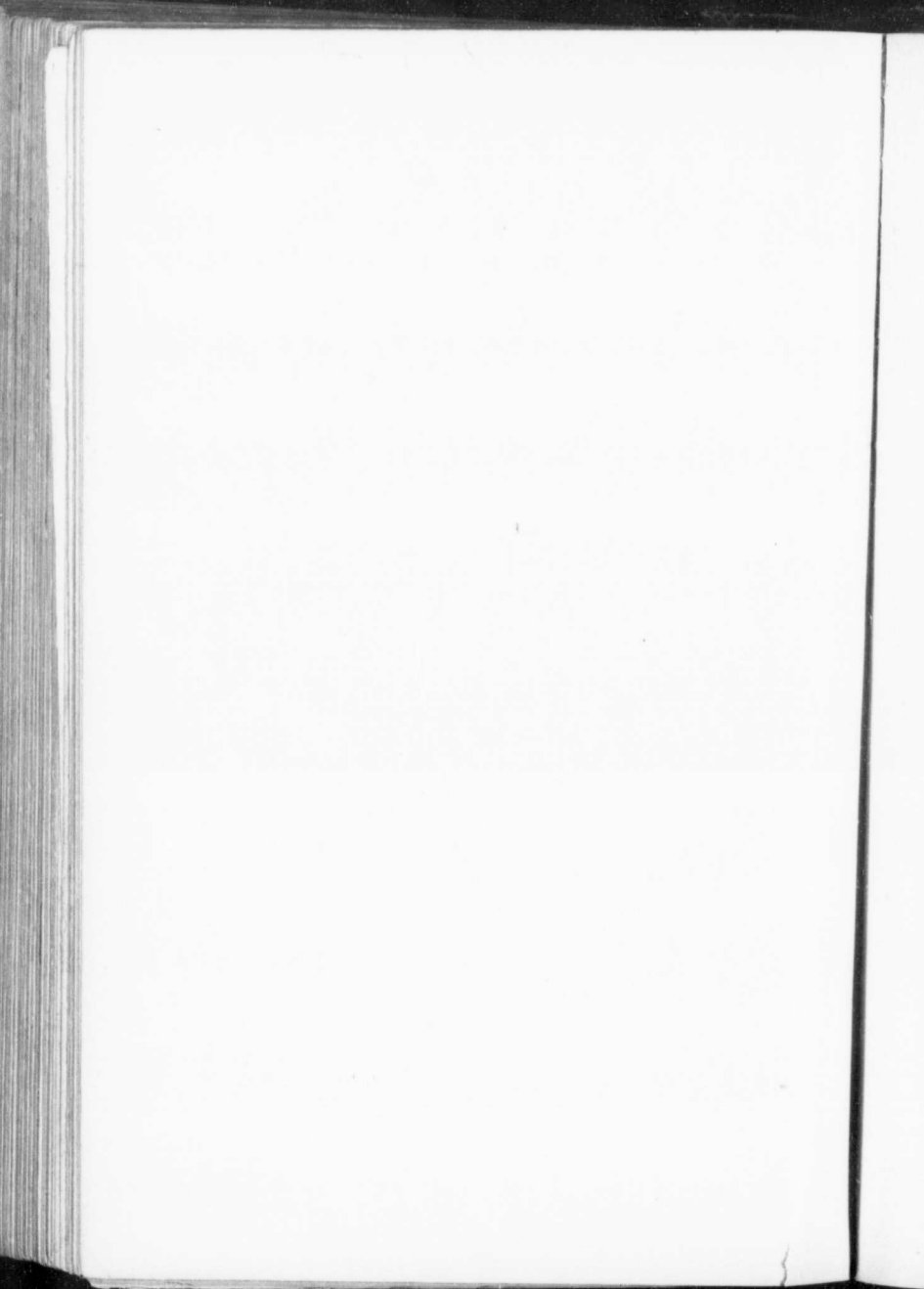
If a farmer wished to sell out and retire, or go to another part of the country, he would dispose of his stock and other property by auction. The sale was

advertised in the country town newspaper, if there was one, as well as by auction bills on the fences, in the bar-rooms of the hotels, blacksmith shops, stores and other conspicuous places. It was usually headed "Auction Sale," "on the farm of —, on the concession of —," in large type. Following this, in smaller type, was a list of the animals and articles to be sold, every article of any importance being enumerated, as, for instance, so many head of cattle, so many horses, sheep, pigs, etc.; also farm implements, such as wagons, ploughs, etc. After this came the terms of payment, which were usually joint note for nine months or a year, with so much percentage off for cash. The auctioneer had to be on the ground early to value the stuff. Besides being a good valuator, it was necessary for him to be good-natured and able to crack a joke. He usually had a stock of jokes for such occasions, and would spring them as required, for it was necessary to keep the crowd in good humor in order to get them to bid. He would take his stand on a box or barrel, or other elevated place, from which temporary rostrum he harangued the crowd. He usually started the sale with the smaller articles, such as hoes, rakes, etc., and left the most important articles until the last, so as to keep the crowd on the ground. As the different articles were put up by him, he could be heard calling out loudly something like this: "How much am I bid for this fine muley cow? Fifteen

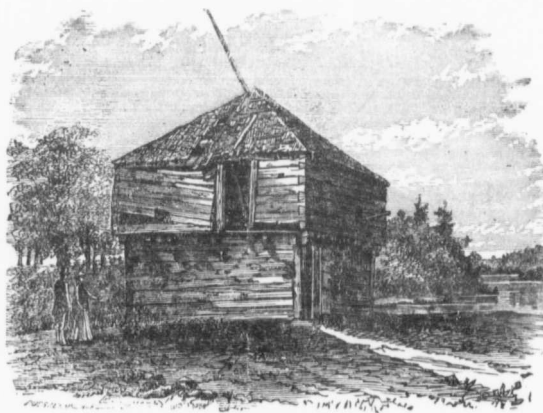
dollars, Mr. Smith. Fifteen, fifteen, fifteen; anybody bid sixteen? [A nod from some one in the crowd.] Sixteen! Mr. Jones. Sixteen, sixteen, sixteen. Surely you are not going to let this cow go for sixteen dollars? Seventeen dollars, do I hear? Seventeen, seventeen, seventeen. Going at seventeen. Sold to Mr. Brown for seventeen dollars." The farmers would come for miles around to attend an auction sale. And there was lots of fun at these sales, and even if they did not go to buy anything, they were sure to meet a number of their acquaintances there, and farmers, the same as other people, like a change now and then. At these sales were to be seen all sorts and conditions of men. There was the jolly fat man, the tall, slim man, the little man, the homely man, and the handsome man. They could be seen standing around in groups here and there, discussing politics, and municipal matters, talking over local news, such as the crops, the roads, examining the different articles offered for sale, and giving their opinion as to their merits. Liquor was generally plentifully supplied by the party having the sale. It was policy on his part to furnish it, for usually after the farmers became a little "merry," they would be likely to bid things up a smart figure and would also be more easily tempted to buy many things they could have done just as well without. Many of the farmers, by buying articles because they were cheap,



Beaver Dams Monument.



contracted debts they were not able to pay at maturity of the notes given and so ruined themselves. Experience has made the farmers wiser, they do not now buy useless stuff at auction sales as did some formerly. They have come to the proper and sensible conclusion that if an article is not needed it is dear at any price.



AN OLD BLOCKHOUSE.

XXIII.

COUNTRY SCENES.

THE OLD WATER WHEEL—THE OLD SAWMILLS—THE WINDMILLS—
THE OLD-TIME WINTER—VIEWS OF THE NIAGARA.



PREVIOUS to the introduction of the steam engine the saw and grist mills in the country were operated by water power, with the exception of a few grist mills run by wind and called windmills. (See page 237.) These mills, being situated on some running stream where water-power could be obtained, were widely separated on account of the scarcity of suitable locations and the expense of building and keeping up a dam. In some localities when the water was low the mill had to remain idle and unproductive for months. The water was conducted from the dam or pond by a race course and was carried by the "flume," a long wooden box, sometimes placed on trestle-work, to the "pen stock" over the wheel, where it was held by a gate or sluice, which could be raised or lowered as desired, so as to let the water fall into the buckets of the big wooden wheel, causing the wheel to revolve and

turning the shaft connected with the gearing of the mill. The larger the wheel the greater the power. Some of the old "overshot" wheels were as much as thirty-six feet in diameter and over ninety feet in circumference, with a shaft two or three feet through. The ordinary wheel had a diameter of from twelve to fifteen feet, the flow of water in many cases not being sufficient to operate a very large wheel. They were not left exposed, as they usually appear to have been in the Old Country according to pictures we see, but were built over or boxed in to protect them from the weather, the drouth of summer and the frost and snow of winter. Later on the "undershot" wheel was invented and was made to turn by having a stream of water, flowing underneath, strike the paddles of the wheel. It was not so large as the overshot wheel. It was, however, claimed that the undershot wheel required one-third less power than the overshot. Both these wheels were superseded about forty years ago by the iron turbine wheel, which gives far more power than either of the old-fashioned wheels, the water flowing to the centre or axle of the wheel. The turbine is smaller than either of the others. The mill-dams, usually built of logs, mud, plank and posts, often gave way in the spring and fall by the action of the frost and the force of the water during a freshet, and the repairing of them entailed a vast amount of labor and expense, as is also at present the case.

The Old Sawmills.

Here and there, where suitable locations could be obtained along the rivers and creeks, could be seen the old sawmill with its water wheel, flume, or race course, and dam for supplying water for power, and with heaps of saw-logs piled around ready to be converted into lumber for the settler. Usually, in the early days, when money was scarce the lumber was sawed on shares. When sawmills were not easy of access some of the pioneer settlers, from sixty to seventy-five years ago and earlier, sawed what lumber they needed with the "whip-saw." A hole was dug in the ground over which the log was rolled. The saw was drawn up and down by a man on top, the "top-sawyer," and a man or two below, with goggles or a veil on to keep the sawdust out of their eyes. This was a slow way of sawing lumber, but the settlers were compelled to resort to this method at times to get what lumber they needed. Sometimes a platform was built on the side of a hill and the log rolled on from above. In shipyards to this day lumber for certain parts of the ship is sawn in this way. Lumber was scarce in the early days, sawmills being, as before remarked, few and far between. The sawing had to be done in the fall, winter and spring, as in the summer the water was generally too low for the purpose.

The Windmills.

There were quite a few windmills in the country early in the century, and where they were to be found they formed one of the marked features of the landscape, the old windmills at Fort Erie, Niagara and Windmill Point, in Prescott, being historical landmarks. The windmill was one of the most conspicuous buildings then to be seen on the face of the country. In a picture of Toronto, probably a hundred years old, in the possession of the Canadian Institute, the old windmill stands out prominently. The windmills, being built on level ground or in elevated places could be seen from afar off, and with their spreading wooden fans looked like some huge butterfly against the sky. They are a very ancient form of power, and where water-power could not be easily obtained, before the days of steam-power, they came in very handy for grist-mill purposes. The old-fashioned windmills must not be confounded, however, with the windmills of the present day, with their iron fans, to be seen connected with so many up-to-date farm buildings, and which are used for grinding feed and drawing water for the stock.

The Old-Time Winter.

During the last hundred years careful observation goes to show that the climate has been changing considerably. Many attribute this to the cutting down of

the forests. The winters are not nearly as severe as formerly. In the olden time the snow was generally very deep, and often covered the ground from November to April. The farmers would go out with their teams (oxen and horses) the morning after a heavy fall of snow, and "break the roads." Oftentimes they would make a gap in a rail fence and allow the people to drive through the fields, or perhaps the journey would be made over the ice on the river until they arrived at a point where the road was passable.

What a comfortable picture on a frosty winter's day is a backwoodsman's log house situated in a clearing, white with snow, with the smoke from the chimney curling up through the tree tops, the cows standing around in the barn yard, the dog whisking around the door? It is, to the mind of the writer, a picture of comfort more perfect than that of a cold stone mansion on a palatial city street. It gives one an idea of a phase of life which might be described as living "near to nature's heart."

In the winter time the children would gather on the side of some hill, and with their home-made sleds, with runners made of natural crooks or of boards, and shod with pieces of hoop-iron or hickory, make the air resound with their shouts, as they joyfully sped down the hill and out over the ice on the pond or river. This was making "the welkin ring."



House Occupied by FitzGibbon at Beaver Dams.



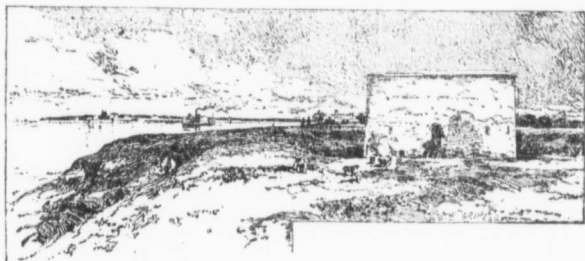
Skating was a common and healthy exercise, especially for those who lived near the shores of the lakes, rivers and creeks. It afforded a means of locomotion in the wintertime, which in summer was changed for the row-boat, canoe or dug-out, the latter hollowed out of a log.

Views of the Niagara.

Anyone that has been born and raised on the old Niagara or has spent part of his childhood days there, must love the old river, its sights and its sounds. To those living above the falls there is always the knowledge of the fact that the mighty cataract is below them, which they must use caution in avoiding. This, of itself, gives a certain feeling of excitement and apprehension when crossing the river above this point. There are also the many sights which the youth, unharassed by the world's anxieties and cares, cannot fail to enjoy, and which remain indelibly impressed upon his mind wherever he may roam. The wharves extending out into the river here and there, the poplar points showing themselves above the surrounding landscape, the tugs steaming back and forth on the river, the spires of the churches pointing heavenward, the pretty recreation houses and grounds on the American side of the river, frequented by the pleasure-seekers from Buffalo—all bring back fond recollections to his memory. He returned to find

that, after all his wanderings, the sun never shone any brighter, the air never felt more balmy in any spot than it used to in his childhood days on the old Niagara. A drive along the river road at sunrise, with the reflection of the morning sun on the waters, with the dark woods of Navy Island looming up in the distance, recalling the time when the rebels, in 1837, made it their rendezvous and fired their cannon balls towards the main shore, is an enjoyment not forgotten in a lifetime. The scene from the bank of the river on a fine moonlight night, the light from the moon shining on the rippling waters and causing them to sparkle like myriads of diamonds, the sound of merry voices from the water to the regular accompaniment and the movement of the oars, all so distinctly heard at times across the river, is another delight only to be felt at old Niagara. In the winter time, however, the river looks lonely and forsaken. An uncle of the writer, many years ago, came very nearly being swept over the falls. He was but a child of three or four years of age at the time. Unnoticed, he got into a boat moored on the bank of the river in front of his father's house. The boat became unfastened and was swept out into the middle of the stream. As the current bore it downward some of the family noticed the boy alone in the boat. It so happened that just then no other boat could be got to reach the boy. His father, however, followed him down the river bank

for several miles, but still could not find another boat. Finally, when about three miles from home and about the same distance from the falls, by calling loudly providentially he attracted the attention of a woman on the opposite shore, about three-quarters of a mile away. This good woman bade her son, who was painting a boat on the bank, right the boat he was painting and shove out into the stream to the rescue. Had the boat with the child floated much further down the stream it would have got into the strong current and been swiftly borne over the falls. It was a narrow escape, which gave the family much cause for thankfulness.



FORT MISSISSAUGA, NIAGARA.

XXIV.

FOREST LIFE.

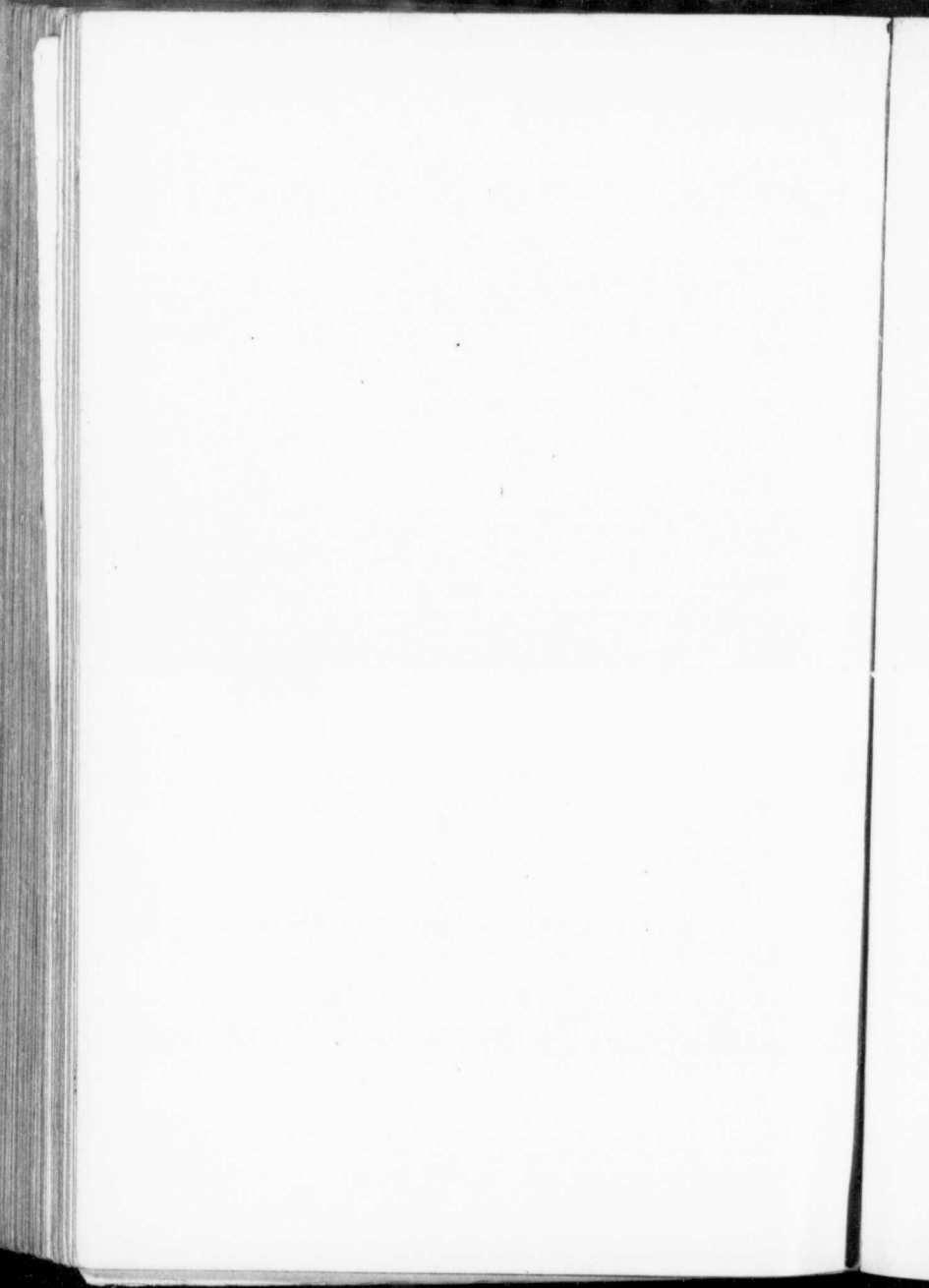
THE WILD FRUITS—THE FAMILIAR WILD FLOWERS—LOST IN THE
WOODS—FOREST FIRES—A PRIMITIVE CANADIAN BAND—
—MOSQUITOES AND BLACK FLIES.



THE woods were full of wild fruits and berries, many specimens of which have disappeared since the country became cleared. These fruits, such as wild plums, grapes, cherries and crab apples, were plentifully made use of by the settlers before the latter were able to raise cultivated fruits of their own. Some of our best varieties of domestic fruit were propagated from these wild fruit stocks. The best results are still got by grafting on wild stocks. Among the berries were the strawberry, blackberry, raspberry, huckleberry (blueberry), cranberry, gooseberry, red and black currants. Some of these berries were to be found in profusion in the woods, in the slashings and around the stumps and fences of the clearings. Berry picking was one of the necessary occupations of the women and children of the family in the summer time. The berries were dried and made into sauce and preserves for winter



Grandfather—A Typical U. E. L. Descendant.



use. Frequently, in pioneer times, the berry pickers would come upon bruin helping himself to his share of the crop of berries. Many of us later-day folks have some pleasant recollection of berry picking in our younger days. After a long tramp, we would sometimes return home famished for want of water, tired and hungry, and many times with empty pails, what few berries we did get being eaten to help satisfy the cravings of our empty stomachs.

The Familiar Wild Flowers.

So few people are familiar with the appearance of the common wild flowers, let alone their names, that it will be a surprise to many of them to be told that there are hundreds of varieties in Canada. We may take notice of flowers, perhaps, when we see them in gardens or hot-houses, but very few of us realize that the most beautiful of the flowers in nearly every case, unless it is a tropical one, has its original in the wild flowers of the woods. It is true cultivation and fertilization have made a great change in their appearance, both as to size and beauty, but a true student of nature can see plenty to interest him in the modest flowers along the road, on the hillsides and in the woods of our glorious Canadian land. To find the different kinds one must go to the localities where certain varieties are known to grow. In the early days, when the country was

covered with forest, he would not have far to travel, but nowadays he might have to trudge many a weary mile to secure a particular variety, for although it may not have become extinct altogether, it is now more difficult to find. But why should we not know something about our wild flowers of the forest? When once we have learned to recognize a flower and know its name, we can never forget it. It is not necessary for us to pull it to pieces to find out what flower it is—we leave that to the botanist—for when once known there is always some prominent distinguishing mark by which it is easily known. Flowers bloom in Canada from the time the snow leaves the ground in the spring till it comes again, but the month of June is the month of flowers, and it is in that month they are to be seen in their greatest variety and perfection. We will enumerate some of the more common occurring ones. Before the snow has entirely left the ground in the spring, in the open woods are to be found the hepaticas, pretty little flowers; then come the trilliums, purple and white, which look like silent sentinels in the not too densely shaded woods. The pretty columbine, with its scarlet hooded flowers and desiccated leaves, is to be seen here and there in some shady recess. The different varieties of ferns, stalwart cryptogams, the most prominent of which is the cinnamon or flowering fern, fill up the vacant spaces of the moist ground. On the hillsides

and open grassy plains grow the violets, modest little flowers half hidden by the grass; the ox-eye daisy, which in June and July dots the meadows like the stars in the sky; the wavy lupine, with its wealth of blue; the wild rose, with its delightful perfume, around whose stalk the bindweed climbs for support, mingling its white flowers with the delicate hue of the roses, and, last of all, the buttercup, which on account of its commonness is scarcely noticed.

Lost in the Woods.

Those of us living at the present day can scarcely realize what it meant to be lost in the woods in the early days, when the country was covered with primeval forest and in which abounded ferocious wild animals. We can imagine we see the look of anxiety on some fond mother's face, when she found out that one of her children was missing—lost in the woods! This was a terrible time of trial and anxiety, only relieved by the joy of having been found.

It was an easy matter for even grown persons to lose their bearings in the big stretches of bush, for in many cases the settlers lived three and four miles apart. Oftentimes children would get lost when sent after the cows, which were allowed to roam through the woods in search of pasture. Or, perhaps, when picking berries or looking for wild flowers, with which the woods were

filled, children would lose track of the familiar landmarks, and when they were ready to return home would not know which direction to take. In one instance known to the writer, a boy was lost for three or four days, and when found was so weak from want of food that he could scarcely walk.

It was dangerous to get lost in the woods in the early days, for besides the liability of starving to death, there was always the danger of being attacked by the wild beasts with which the forest abounded. Oftentimes men when travelling through the woods would be overtaken by darkness, and not being able to find their way, would have to remain out over night, perhaps perched in the branches of some tree, so as to be out of reach of the wolves and bears, and then there was danger of some treacherous wild-cat springing upon them. When it was reported that any one had been lost, the whole township would turn out to help hunt for the missing one, and would sometimes keep up the search for days. They would divide off in searching parties and would shoot off guns, blow horns and rattle tin pans to attract the attention of the missing party, as well as to let each other know where they were. When the missing one was found, a signal arranged beforehand, such as the shooting off of a gun three times, was given to let the other parties know, so that they could give up the search. Sometimes the searching party would form a line

through the woods, of, perhaps, a hundred or more persons, and reaching a couple of miles or more, not so far apart but that each person could see the person nearest to him. In that way they would march right through the settlement, the end men having horns to notify the others.

The following story is told of several men who lost their way in the woods of Upper Canada about fifty years ago. They were out for a stroll one afternoon, and although only a short distance from home were unable to find their way back. For two nights they were obliged to sleep on a bed of spruce boughs, and to subsist on beech-tree leaves.* One of them being a smoker had a supply of matches in his pocket, so they were able to make a fire at night to help keep them warm, and to drive away the mosquitoes. The third day, after wandering around in a fruitless endeavor to find the house, they heard a cow-bell,† and knew they must be near some human habitation, so when they reached the cow one of them caught hold of its tail while the other thrashed it with a stick. The cow, not

* It is said that beech-tree leaves contain considerable starchy matter and are, therefore, more nourishing than the leaves of other trees.

† When cows were allowed to pasture in the woods, one of the herd always carried a bell. The owner always knew by the sound of that particular bell where his cattle were feeding. If he could not hear the bell distinctly, it is said, he would lie down with his ear to the ground and in that way catch the sound.

liking this treatment, struck out for home, just as they expected she would do, taking the men with her and bringing them to a small clearing, with a hut and a patch of potatoes. They here found that they had wandered twenty miles from home.

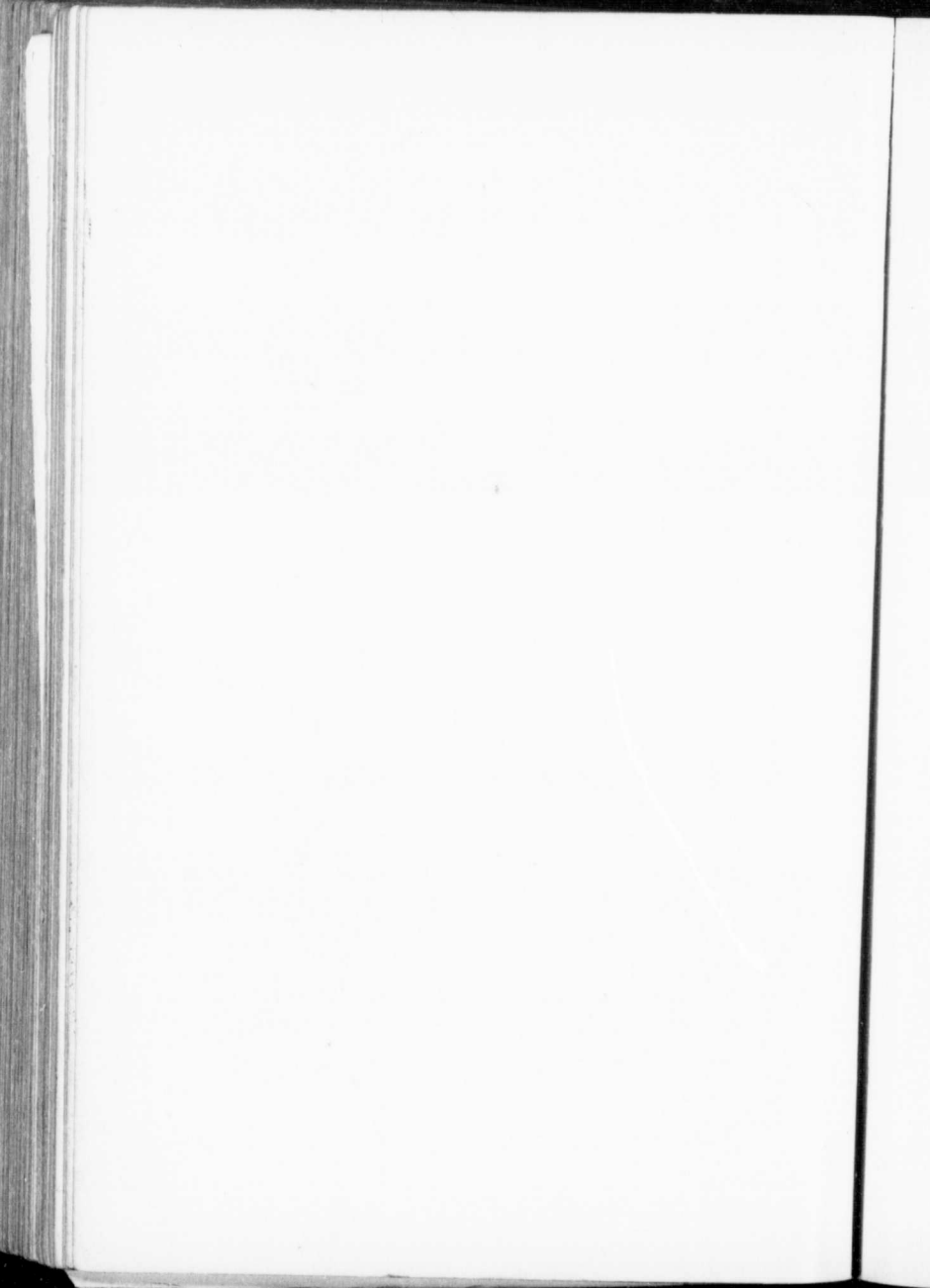
NOTE.—It is said that people when travelling through the woods can tell the direction they are going by noticing the moss on the trees, which always grows on the north side of a tree. Sugar makers take advantage of this fact, and generally tap the maple tree on the south or sunny side.

Forest Fires.

At times during seasons of drouth, in certain sections of the country, fires, would sweep through the woods and burn up large stretches of valuable timber land. These fires often originated in the choppings of the newly settled districts, when the settler was burning up his brush or log heaps, and sometimes from the Indian camp-fires. Being fed by the decaying logs and fallen timber in the surrounding bush, and fanned by the wind created by the intense heat, the flames would spread with great rapidity, killing and destroying the standing as well as burning up the fallen trees. For some time after a forest fire the country would look quite desolate until new growths of trees had taken the place of those which had been destroyed. The smoke created by these fires would darken the air for miles around and often necessitated lighting the candles early in the afternoon.



House at Stony Creek Occupied by American Soldiers in War of 1812.



The frightened deer and other wild animals could be seen running pell-mell to escape the conflagration. The settlers would often have to get out and fight the fire for days to prevent it from getting to their farm buildings; and oftentimes in spite of their efforts their barns and dwelling houses would be destroyed. One method of arresting the progress of the fire was by ploughing a number of furrows so as to prevent its creeping along the dry grass, but oftentimes the flames would leap over these barriers, as well as over streams of water and catch at the opposite side. When the fire got in the vicinity of their buildings the settlers would cover the roof and sides of the houses with blankets wet with water to prevent them from taking fire.

A Primitive Canadian Band.

One of the few things that helped to enliven the summer evenings in the backwoods settlements was the "Bull Frog Chorus." As soon as the frost had disappeared from the ground in the spring their nightly din could be heard and all were glad to hear it, for it was the welcome harbinger of warm weather. If the settler happened to wake up in the night he would hear through the open window the continuous racket made by these dwellers in the pools and ponds, accompanied by the chirp of the tree-toad, the hoot of the night owl, and the song of the katydid or whip-poor-will. This

swamp music was loudest in the spring, but died out somewhat late in the summer and fall, when the low places became dry. If surrounded by cheerful company the croaking of the frogs was not unpleasant, but if feeling sad or lonely, or if going through some wild swampy place alone at night it made everything appear dismal and forsaken. City people are sometimes glad to get away for a season to the backwoods, where they can quietly listen to the monotonous music of the frogs. The never-ceasing chr-r-r-r made by the millions of small frogs, lizards, or tree-toads, interspersed with such sounds as—croak, croak—cloog, cloog—chuck, chuck—bur-r-r, in various degrees of pitch, from the loud bass to the high alto and tenor, all giving a feeling of dreamy listlessness to the place that is a change from the noisy life of the city. When passing by a swamp at night, it would seem as if the whole place were alive, but on going close to the water the near-by noise ceases and save an occasional splash, as some big frog plunges into the water to get out of the way, all is quiet, with no sign of life, excepting perhaps here and there some solitary frog sitting on a root sticking up out of the water. Various amusing interpretations have been given to the noises of the frogs. They are generally of a local character and a take-off on some well-known individual in the place. We give the following story, related to the writer by a gentleman well acquainted with the men referred to, as

an illustration. On the shores of Lake Scugog is a large marsh, near which is situated the village of Port Perry. Some years ago three of the prominent men of the place were Mr. Thomas Paxton, formerly member for North Ontario, and afterwards sheriff of the County, who carried on a large sawmill business there; Mr. W. S. Sexton, once warden of the county, who was also engaged in the sawmill business on an extensive scale, and was a well-known man in the neighborhood, and Mr. Joseph Bigelow, who owned a store in the village and did a large business. The inhabitants of the village who listened to the nightly music in the marsh gave the refrain of the frogs the following interpretation :

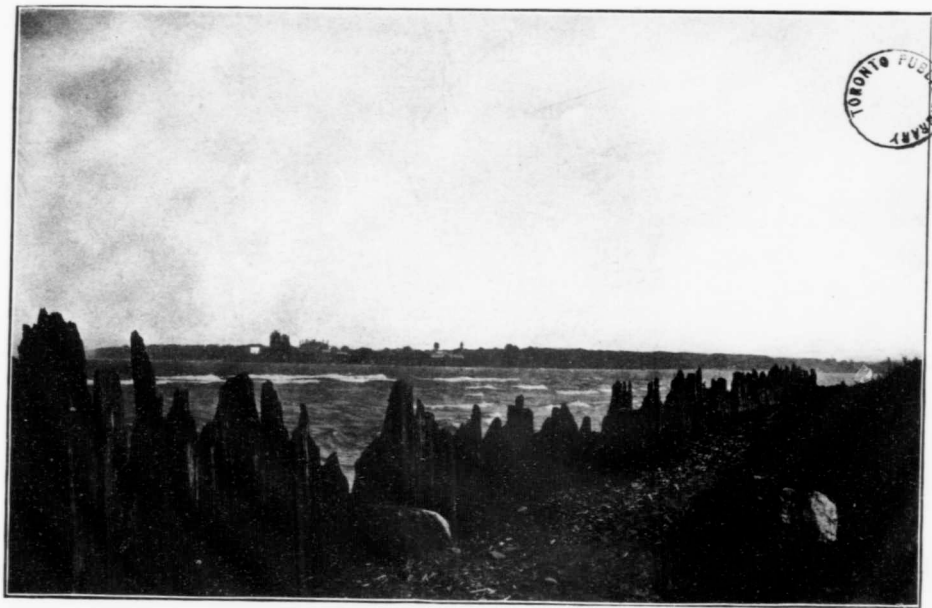
“ Old-Sax-ton !
Tom-Pax-ton !
Bigelow-too ! Bigelow-too ! ”*

Mosquitoes and Black Flies.

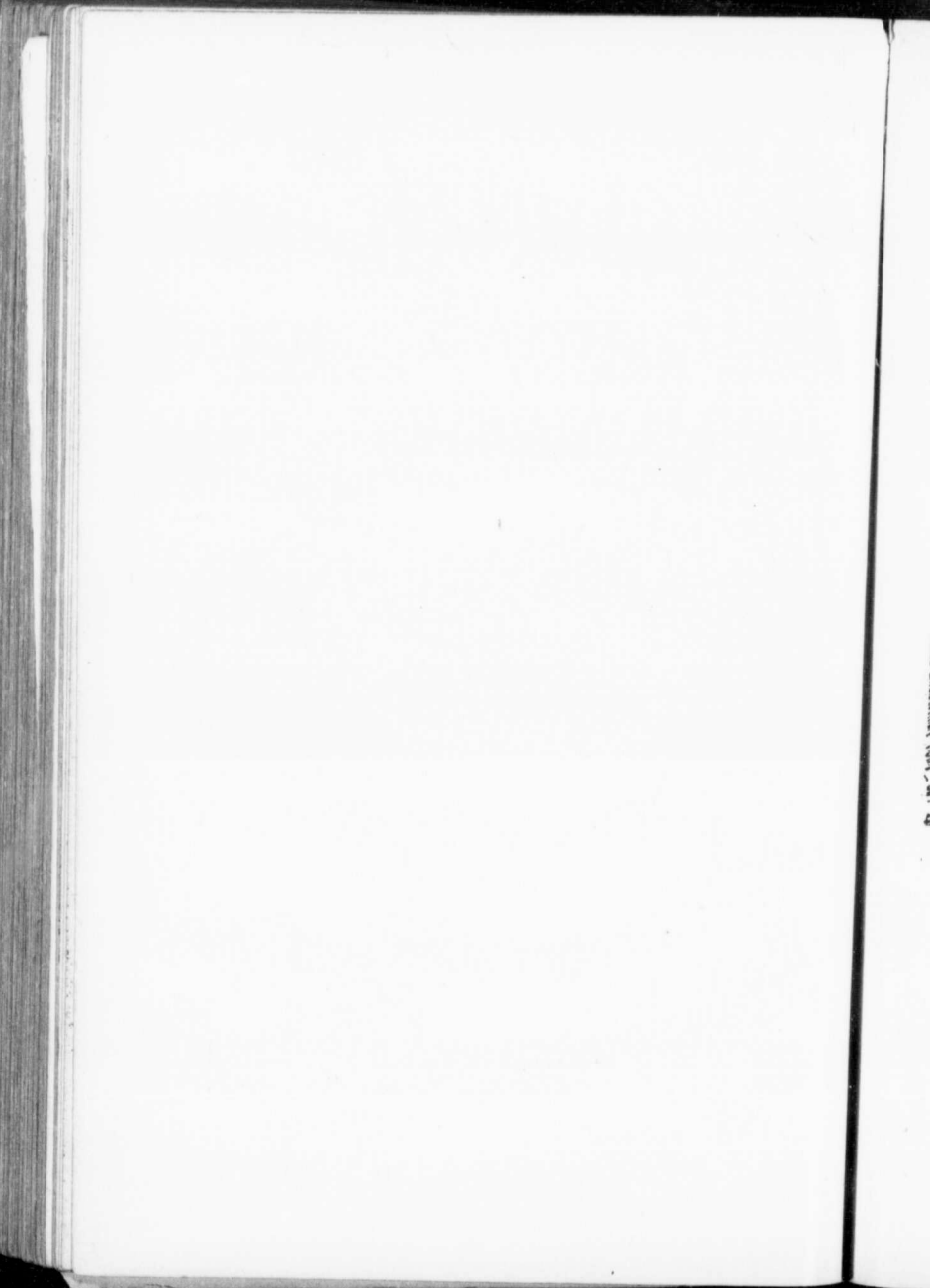
Two of the pests of the backwoodsman's life were the mosquitoes and black flies. They did not, like the wolves and bears, devour their victims, but they made life for man and beast during certain seasons of the year almost unbearable. The black fly time came in May and June. Their home was in the dense damp woods, but they were brought by the cattle out to the

*The first two lines were repeated slowly, with a short pause between each syllable ; the last one quickly.

clearings. They were a terrible torment, for, unlike the mosquitoes, they could not be kept away from the face by netting, they managed so to work their way in under the clothing. Their bite was very painful and poisonous, and caused the flesh to swell badly. The settlers sometimes smeared their faces with grease in order to prevent the flies from biting. As the clearings became larger these pests happily disappeared. The monotonous droning of the mosquito could be heard any night in the summer, a cessation of his song being usually followed by his alighting on some unprotected part of the body, and his presence being made known immediately after by an itching, sore feeling which followed the insertion of his proboscis underneath the skin. If there were an opening of any kind in the drapery of the bed, or in the netting of the bedroom window, Mr. and Mrs. Mosquito, and their uncles and aunts were sure to find their way in. They were as a rule worse before a rain-storm. The backwoods folks would make a smudge of chips to keep them out, but this itself was a torture, for the smoke was suffocating as well as irritating to the eyes. The settlers would often make a smudge for the cattle out of damp wood, as the cattle would frequently come home frantic from the bites of these pests. Deer have been known to get in among the cattle to get the benefit of the smudge. It is claimed by medical men now that in malarial regions malarial disorders are con-



Mouth of the Niagara, from Fort Mississauga.



tracted through the bite of the mosquito. After the country became cleared, so that the sun and wind could get in to dry up the moist low ground, their breeding places, this diminutive elephant became scarcer and was not seen, excepting in damp weather, or around the family rain barrel. The sand fly—bite-em-no-see-em, as the Indians call it—was also a great annoyance to the settlers. It also was worst in damp weather.



FOREST LIFE—(Continued).

THE SQUIRREL—THE FOX—RABBIT HUNTING.



QUIRRELS in the early days were very numerous. Of late years, however, their numbers have diminished considerably. There were about five varieties common to this section of the country, viz. the black, grey, red, flying, and ground squirrel, or chipmunk. The red and chipmunk are about the only two varieties that are at all common now in the older settled parts. The black squirrel, which at one time was so plentiful, is very rarely seen now, excepting in the newly settled districts. They were very fond of grain, and could often be seen in large numbers in the wheat fields when the wheat was ripening. They would bite off the head of the grain stalk and carry it away to their nests. Being large, they were much sought after by the hunter for their fur and their flesh, which latter, when cooked, is said to taste very much like that of a chicken. This fact, no doubt, had a great deal to do with their rapid extermination. The flying squirrel was never very

common, and it is only a few of the older people who remember seeing one in the wild state. Squirrels live in holes in the hollow trees, with the exception of the ground squirrel, which lives in holes in the fallen trees or logs, and the ground. They live principally on nuts and grain, of which they lay away great stores in their snugly-constructed homes, for supplying them with food during the long winter months. It was one of the amusements of the boys to chase the squirrels with sticks along the old rail fences. This meant death to the squirrel in most cases. When killed their tails were often placed in the boys' hats as trophies. If the boys saw a chipmunk running up a tree they would hammer on the trunk of the tree with a stick. This would bring Mr. Chipmunk down to the ground, where he was the more easily despatched.

For years back it has been the custom on Thanksgiving Day in November, in many of the country towns and villages, for the young men who practised gunning to choose sides and spend the day in hunting for game, the side bringing in the greater number of rabbits, birds' heads, squirrels' tails, etc., being free guests at the supper held in the evening and paid for by the losing side. Unknown to the others, some of the unprincipled young men would go out hunting days beforehand, thus stealing a march upon and meanly cheating their opponents. Of course, this was not fair sport, and the guilty

parties, when found out, were generally frowned down upon and their company avoided and dispensed with in future matches of any kind.

The Fox.

In some localities where there was considerable bush foxes were very plentiful. Their short, sharp bark, which resembled that of a dog, only sharper and not quite so loud, could be heard at night when they came out of their holes in search of food. They lived in holes they burrowed in the sand or loose soil, mostly on the side of a hill, near the woods.

A great deal has been said about the cunning of the fox, but it is only necessary to know of their habits to be convinced of the truth of the saying, for truly there is no animal more wily or crafty than he. Their fur is valuable if obtained at the right time of the year—any time from September to April—months with the letter *r* in the name. At any other time the fur is loose and poor in color. These animals are frequently poisoned, but great pains have to be taken in setting the bait. It must not come in contact with the hand, or Reynard will not touch it. Usually a hole is made in a piece of lard, strychnine is placed in this hole, after which it is plugged up. The lump of lard is then carried on the end of a stick to a place frequented by the fox. Strychnine is also placed in a piece of meat, with the

same precautions. It is almost impossible to catch foxes in a trap, but they are frequently shot. It is necessary when hunting them to take along a fox-hound, or some other dog trained for the work, as no other will answer. The best time to start out is early in the morning, when their tracks are fresh in the snow, as the hound can only scent a fresh track. As soon as the hound strikes a track he begins to howl, and keeps this up all the time as he follows the track, only howling the louder as he gets nearer the fox. The fox is a fleeter animal than the dog, who only helps to keep the hunter on the track. He will not take to his hole when being hunted unless he becomes very tired, but will keep up the chase for a whole day. When followed he runs round in a circle over his own tracks, unless he sees the hunter, and then he will strike out in a new direction. When possible, he will jump from the snow on to a piece of ground, so as to put the dog off his scent, as the scent is not so good on the ground, but he will not take to water. You cannot drown or smoke him out of his hole, as he will die first. But sometimes, when digging him out, smoke is blown in to find the other holes (he generally has two or more), and thus prevent his escape.

He lives on birds, rabbits, etc., and has been known to tackle lambs a couple of months old. In the early days he frequently attacked the hen roosts, so that it

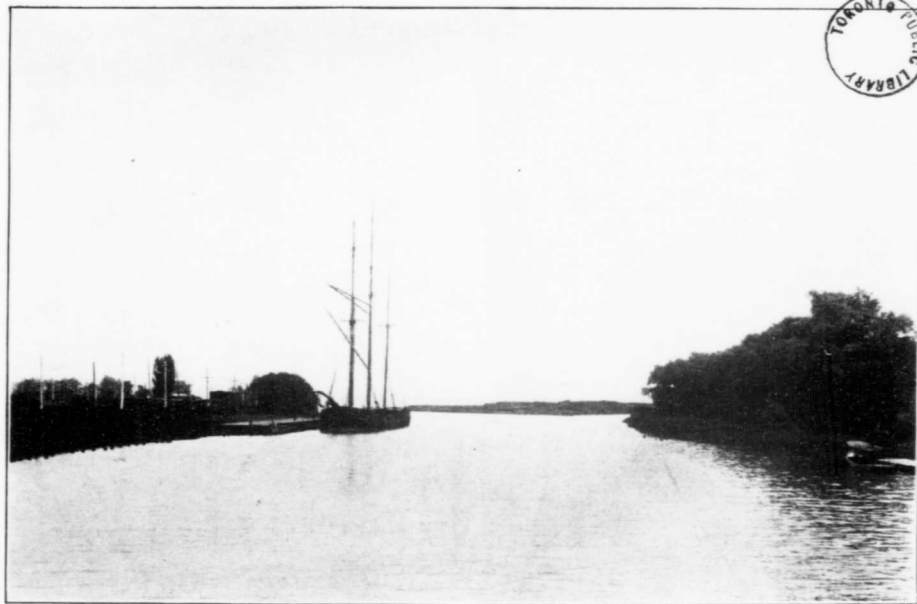
was necessary to pen up the fowl at night, so as to keep them from the depredations of Reynard. He would catch a goose by the neck, give it a sudden jerk to break it, throw the goose over his shoulder, and then away as fast as possible to his den.

NOTE.—Since the bush has become small the foxes have disappeared.

Rabbit Hunting.

Rabbits were more plentiful years ago than they are now. There were a number of varieties, viz., the gray, brown, black, and jack rabbit, but the kind that was the most common was the little gray or cotton tail. They live chiefly in the swamps, in holes or burrows in the ground, and subsist on cedar boughs, herbs, roots, clover, grain, etc. Their flesh is good to eat. Excellent for eating is a rabbit stew, being a dish fit for an epicure when properly cooked. They are frequently caught for their flesh, as well as for their fur and skin, which is made by tanners into leather for gloves.

The fox-hound was often used for hunting them, their tracks being easily discovered in the fresh snow. They were sometimes caught by the figure 4 trap, but more commonly by snares. The snares used for this purpose were made of brass wire. It is fastened to a tree, a loop or noose being made and set across their runways. When the rabbit runs through this noose it tightens around his neck and chokes him.



Mouth of the Chippawa.



APPENDICES.

APPENDIX A.

SHORT DESCRIPTIONS OF THE ILLUSTRATIONS.

AN OLD HOMESTEAD ON THE NIAGARA—BUILT 1810-- *Frontispiece.*

This old homestead is situated on the River road, six miles above the Falls. It is occupied by Wm. Miller, a grandson of the original owner.

FORT NIAGARA, FROM THE LIGHTHOUSE 18

The military history of Fort Niagara dates back to 1678, when a house defended by palisades was built here by LaSalle. Under French rule it was considered an important point for fostering and holding the fur trade and went through various changes and vicissitudes. Of the present buildings the large stone building called the Mess House, or Castle, was built by the Marquis de Vaudreuil in 1726. Report says the stone for building it was brought from Frontenac. It contains a dungeon called the Black Hole, where men were said to have been put to death. The well of the castle was located in this dungeon. The fort was finally taken from the French by the British in 1759, in whose possession it remained till 1796, when it was handed over to the United States. Many British refugees found shelter here during the Revolutionary War. The present walls are of comparatively modern construction.

IN CAMP AT NIAGARA—BUTLER'S BARRACKS AT REAR 22

The barracks at the rear are of historic interest.

MILITARY RELICS—(Niagara Historical Society) 28

The central figure of this collection is Brock's cocked hat. Strange to say, it was never worn by Brock, as it was on its way from England at the time of his death. It was placed on the coffin at his later burials. This fact gives it great historical value. Sergeant's sashes (1812); key of Fort Mississauga; Swords (1812)—second one at top is the one handed over by

the officer in charge of Fort Niagara when that fort was taken by the British from the United States in 1813; officer's epaulettes (1812); Captain Shaw's coat (1812); Joseph Brant's powder horn (at top of picture); 10th Royal (now Grenadiers) cap, same as was worn at Battle of Ridgeway; old cartridge pouches; horse pistol; canteens, etc.

CROWN LAND DEED (1799) 32

The original deed, of which this is a photograph, belonged to the writer's great-great-grandfather. It is 21 inches long by 14 inches wide. Notice the wording: "By the grace of God, Great Britain, France," etc. The word "France" was discarded shortly after this.

CROWN LAND SEAL (1801) 38

The "great" seals attached to the Crown Land deeds by a piece of tape were made of wax, 4½ inches in diameter and half an inch thick, and are certainly curiosities. The photo-engraving shows both sides of the seal.

YORK PIONEERS' CABIN, EXHIBITION GROUNDS, TORONTO . 42

This building is said to be a facsimile of the one occupied by Governor Simcoe in Toronto in 1794.

AN OLD FIREPLACE MODERNIZED 48

This picture was taken in a very old house near Queenston.

VIEW OF THE NIAGARA, WITH GRAND ISLAND IN THE DISTANCE 52

This view was taken in front of the old homestead.

LAURA SECORD'S MONUMENT 58

Monument erected to the memory of Laura Secord, the heroine of the War of 1812, in the cemetery on the Lundy's Lane battle ground, where she is buried.

A GROUP OF OLD NEWSPAPERS 62

These papers belonged to the writer's great-grandfather and were found in the old homestead.

LEAF FROM AN OLD ACCOUNT BOOK 68

The account book from which this was taken belonged to the writer's great-grandfather. The prices are given in New York Currency (N.Y.C.). This was the kind most generally used by the people along the Niagara for private and store accounts previous to 1820. (See page 67). Many of the entries, as will be seen, are for hides and leather, the account being against a community tanner. (Page 169).

- AN OLD-FASHIONED CRADLE—(Niagara Historical Society) . . . 72
 Notice the knobs at the side for tying baby in, and the handles for rocking the cradle. (See page 99.)
- BOX STOVE—In use for a hundred years 78
 (See page 121.)
- AN OLD-FASHIONED LOOM. 82
 In the early days many of the households owned a loom. It was the work of one of the thrifty daughters to do the weaving for the family. (See page 143.)
- SPINNING FLAX IN THE EARLY DAYS 88
 (See page 149.)
- WEAVER FILLING HIS QUILLS 88
 A familiar sight in the early days.
- A VIEW OF THE CANADIAN SIDE FROM THE GATE OF FORT NIAGARA 92
 The building seen in the picture is the Queen's Royal Hotel, a large summer hotel at Niagara-on-the-Lake.
- SOLDIERS' MONUMENT, LUNDY'S LANE 98
 Inscription—"Erected by the Canadian Parliament in honor of the victory gained by the British and Canadian forces on this field on the 28th day of July, 1814, and in grateful remembrance of the brave men who died on that day fighting for the unity of the Empire, 1895."
- THE OLD HOMESTEAD 102
 The birth place of the writer's mother and the one with which he has been associated more or less since early childhood and where he got many of his ideas of the early life and times of the country. (See page 101.)
- AN OLD FAMILY TABLE 102
 This old table belongs to the house and has been in use in the family for a hundred years. Family tradition says it was used by General Drummond when he occupied the house for a short time in the War of 1812. It is said he kept his papers in the drawers with the old brass pulls. (See page 104.)
- THE OLD OAKEN BUCKET—(Niagara Historical Society) . . . 108
 Many of our readers may not have had the privilege of seeing a real genuine old oaken bucket. This is certainly a picture of one.

- ANOTHER VIEW OF THE OLD HOMESTEAD 108
 This view of the old homestead is, in the mind of the writer, so pretty that he cannot resist the temptation to insert it.
- AN OLD FAMILY CEMETERY 112
 This old cemetery is on the Gonder homestead. It has been the burial ground of the family for seventy-five years. The writer's grandfather and grandmother and great-grandfather and great-grandmother are buried in it. There were many such cemeteries in the early days. (See page 110)
- AN OLD CORN CRIB—AN OLD CIDER PRESS 118
 (See pages 118 and 161.)
- GRANDFATHER'S CLOCK 122
 Owned by Mr. H. Zimmerman, Stevensville, Ont. It is a family heirloom. (See page 123).
- REFLECTOR, LANTERN, BAKE KETTLE, TINDER BOX AND KETTLE—(Niagara Historical Society) 128
 Reflector, page 114; lantern, p. 137; bake kettle, p. 114; tinder box, p. 141.
- A GROUP OF OLD FAMILY RELICS 132
 Peacock duster, candle mould, p. 136; wooden clog, p. 85; old bonnet, basket, bread tray, pewter dish, p. 134; basket, jug, sea shell (used as a dinner horn), glass candlesticks, whiskey decanter, brass candlestick, p. 136; old cradle, wooden lantern, straw beehive, p. 150; beaver plug hat, p. 146; family Bible, old stands, p. 133; fall leaf table, p. 133; old rocking chair (100 years old), etc.
- OLD-TIME LIGHTING UTENSILS—(Niagara Historical Society) 138
 1 branch sconse, p. 138; 4 branch hanging candelabra 3 branch sconse, p. 138; 2 long tin sconses, 2 lanterns, 2 candle moulds, 1 candlestick with extinguisher, p. 137; snuffers and tray, p. 137; 3 candlesticks, p. 136; 1 Dutch lamp, p. 137; 1 tinder box, p. 141; brass snuffers and tray.
- PEWTER WARE AND OLD UTENSILS 142
 Pewter teapot, sugar bowl and cups, wooden apple-paring machine, smoothing iron (hollow), straw basket for raising bread in, p. 115; brass knob lock, shaving box and mirror, wooden mortar and pestle for grinding spices in, wooden front of old door lock, iron coffee mill (minus crank), Laura Secord's tea caddy.
- SPINNING AND REELING YARN 148
 (See page 148.)

- RELICS OF BYGONE DAYS** 152
- Bench, kraut cutter, p. 157; apple sauce stirrer, p. 162; rack for drying apples; board for drying apples and berries; hand cards, p. 177; andirons, p. 46; flax wheel, p. 149; old almanacs, p. 92; bayonet, fire tongs, p. 46; powder horn, p. 127; clock, gun, potato masher, shoe last, high spinning wheel, p. 149; reels, p. 148; swift, p. 148; tin churn, flax hackle, p. 168; curd cutter, sausage stuffer; dash churn, p. 129.
- THE RUINS OF FORT ERIE** 158
- This fort stood on the Niagara River, Canada side, near Lake Erie. In the War of 1812 it was taken and occupied by the U. S. soldiers for a time. When pressed by the British they blew the fort up and retreated across the river. The fort was never rebuilt. The ruins of the fort are very imposing.
- SPINNING WHEEL AND HOUSEHOLD UTENSILS** 162
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- IMPLEMENTS USED IN PREPARING FLAX FOR WEAVING** . . . 168
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- SOAP KETTLE, SAUCE KETTLE, SHAVING HORSE, ETC.** . . . 172
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- SPINNING FLAX—THE REEL—SPINNING WOOL** 178
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- OLD DRESS, BONNETS AND PANAMA HAT—(Niagara Historical Society)** 182
- SOME OLD-TIME ARTICLES** 188
- Warming pan, p. 134; short sword, Crown Land seal, sword, Thomas Lunly's coat (1812), cannon balls (1812); flax wheel, hand cards, brass candlesticks, etc.

ARSENAL IN FORT GEORGE 192

The ruins of Fort George stand quite close to the river front in the town of Niagara. This old arsenal is hid away in one of the hollows in the fort. It is very strongly built of stone. The walls are five feet thick.

FIREPLACE WITH OLD UTENSILS—(Niagara Historical Society) 198

Candle mould, p. 136; old lantern, p. 137; candlesticks, p. 136; pewter teapot, sugar bowl, platter and mug, p. 134; tinder box, p. 141; coffee mill, p. 139; iron for fixing frills to cap, p. 147; warming pan, p. 134; gourd dipper, p. 132; stands for smoothing irons, toaster, waffle irons, p. 134; sugar tongs, horse radish grater, fire box, p. 134; pot hooks, p. 45; tea kettle, fire dogs, p. 46; bake kettle, p. 114; serving tray, fire tongs, p. 46; fire shovel, p. 46; dinner horn, p. 127; smoothing iron, stand for handles of pans, p. 134.

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LIST OF WAR LOSSES (1812)—*Continued* 208

The losses sustained by the writer's great-grandfather. Many of the war losses were not paid till many years after the war.

VILLAGE OF QUEENSTON AND BROCK'S MONUMENT 212

Taken on the hill just as you enter Queenston on the road from Niagara. The monument is perhaps a mile away.

BROCK'S MONUMENT. 218

This is the second monument, the first being destroyed in 1840. The present monument was completed in 1852. It is 185 feet high and stands on a commanding eminence overlooking the Niagara River and Lake Ontario. The inscription on the monument reads as follows: "The Legislature of Upper Canada has dedicated this monument to the very eminent Civil and Military Services of the late Sir Isaac Brock, Knight Commander of the most honorable Order of the Bath, Provisional Lieutenant-Governor and Major-General commanding the Forces in the Province, whose remains are deposited in the vault beneath; having expelled the North-Western Army of the United States, achieved its capture, received the surrender of the Fort of Detroit, and the Territory of Michigan, under circumstances which have rendered his name illustrious, he returned to the protection of the Frontier; and advancing with his small force to repel a second invasion of the enemy, then in possession of the Heights, he fell in action on the 13th of Oct., 1812, in the 43rd year of his age, honored and beloved by the people whom he governed, and deplored by his Sovereign, to whose service his life was devoted."

WHERE BROCK FELL 222

All who have taken the electric road from Queenston to the Falls have no doubt noticed this stone. It stands at the foot of the hill.

AN OLD TREAD MILL 228

Used considerably years ago for threshing and sawing wood.

BEAVER DAMS MONUMENT 232

This monument stands near the Welland Canal in the outskirts of the Town of Thorold and was placed here by John Brown, one of the contractors of the Welland Canal, who on excavating for the canal came across the remains of a number of U. S. soldiers. He had the remains placed here and this monument erected to mark the spot.

HOUSE OCCUPIED BY FITZGIBBON AT BEAVER DAMS . . . 238

This is said to be the house where Laura Secord went to inform Colonel FitzGibbon (then Lieutenant) of the intentions of Colonel Boerstler, the officer in command of the U. S. forces. (See inscription on monument, page 58). This act of Laura Secord deserves to go down in Canadian history, not only because it was the act of a brave and courageous woman, but because it caused the defeat of the Americans at a period in the War of 1812 when their success might have meant the loss of Canada to the British. The patriotic spirit she showed was the spirit of all the U. E. Loyalist women of that time. (See page 20).

GRANDFATHER—A TYPICAL U. E. L. DESCENDANT . . . 242

Captain Michael Dunn Gonder (1804-1886), the maternal grandfather of the author. Both Mr. Gonder's father and grandfather were Loyalists and came to Canada from Pennsylvania in 1789. Mr. Gonder was connected with the militia in the early days and was for many years a "country squire." He lived all his life on the old homestead (see photo of the old homestead) on the Niagara, eight miles above the Falls.

MOUTH OF THE NIAGARA, FROM FORT MISSISSAUGA . . . 248

This photograph was taken from behind the palisades in front of the fort.

HOUSE AT STONY CREEK, OCCUPIED BY THE AMERICAN SOLDIERS IN THE WAR OF 1812 252

This building is owned by the Wentworth County Ladies' Historical Society, and the historical collections of the Society are kept in it. It is said that in the War of 1812 the owner was taken prisoner and the family locked up in the cellar during the occupation.

MOUTH OF THE CHIPPAWA

258

The mouth of the Chippawa Creek, as the people in that locality call it (the geographies call it the Welland River), was the first southern outlet of the Welland Canal. At the left-hand side of the picture is the spot where old Fort Welland stood during the War of 1812. The old hulk which you see in the picture was run into the mouth of the creek some years ago by its owner, who was in debt, to get it out of the way of his creditors.

APPENDIX B.

HISTORIC FAMILY PAPERS.

These papers belonged to the author's great-grandfather and grandfather, Captains Jacob and Michael D. Gander (now spelled Gonder).

(Circular.)

FORT ERIE, 18th September, 1824.

SIR,—I am directed by order of His Excellency the Lieutenant-Governor to inform you that the remains of the late Major-General Sir Isaac Brock are to be removed to the monument on Queenston Heights on the 13th day of October next, and that it is the wish of His Excellency that the militia of the district should be present on that occasion. You will, therefore, order your company to assemble on that day at ten o'clock in the morning, with their arms and three rounds of blank cartridge, at John McFarland's, two miles above Fort George.

I have the honor to be, sir,

Your obedient servant,

J. WARREN,

Colonel Com'g 3 Reg't Lin. Militia.

TO LIEUTENANT JACOB GANDER.

NIAGARA FALLS, July 14th, 1840.

Chippawa.

SIR,—By a militia general order, dated Toronto, 30th June, 1840, His Excellency the Lieutenant-Governor is pleased to request a meeting of the officers of Militia, to assemble at Queenston Heights on Tuesday the 30th day of July, instant, at one o'clock p.m., in order to determine in the most public manner the best mode of reconstructing the monument erected by the people of this Province to the revered memory of the late Major-General Sir Isaac Brock, which has recently

been most wickedly attempted to be destroyed. Therefore, in compliance with the wishes of His Excellency the Lieutenant-Governor, the attendance of all officers of the 3d Lincoln is earnestly requested by

SAMUEL STREET,
Col. Com'd'g 3d L. M.

LIEUT. MICHAEL D. GANDER,
3d Lincoln Militia, Willoughby, Niagara River.

REGIMENTAL ORDER.

(Circular.)

NIAGARA FALLS, September 14th, 1840.
Chippawa.

In compliance with circular instructions from the Adjutant-General of Militia, bearing date the 20th August last, and in pursuance of resolutions which accompanied, passed at a meeting of the General Committee, held in the city of Toronto on the 17th preceding: It was among others unanimously *Resolved*—that "The Adjutant-General of Militia be requested to address a circular letter to the several officers in command of Militia Regiments or Corps throughout the Province, requesting and recommending that a muster of their Regiments and Corps should take place on the 13th October now next, being the anniversary of the Battle of Queenston (or such other day as may be most convenient), for the purpose of receiving subscriptions from the officers and men under their command for the construction of the Monument to the memory of the late Major-General Sir Isaac Brock on Queenston Heights." The Adjutant General is directed by His Excellency the Lieutenant-Governor to request an assemblage of the 3rd Lincoln for the purpose of inviting the participation in the national object of again raising a Monument upon the former site to the memory of the said late Major-General Sir Isaac Brock—officers commanding companies of the said 3d Lincoln are therefore hereby requested to call out the individuals of their several companies of the ages of 18 to 60 years for a General Meeting of the Regiment at Chippawa at 10 o'clock in the forenoon of the aforesaid anniversary—which comes on Tuesday the 13th day of October as aforesaid. In the meantime, without any more than necessary delay, the said officers, with the assistance of their subalterns and non-commissioned officers, are requested to circulate the accompanying subscription Lists (Two Lists for each Company) that any individual of their companies, Officers, Non-commissioned Officers and Privates—shall have an opportunity forthwith of subscribing in proportion to his Rank—a day's pay according to the scale of pay when in actual service, of which schedules accompany the subscriptions and to save time and confusion which will be likely to occur at the General Meeting if the subscriptions are deferred till that day.

Officers and Non-commissioned Officers will be pleased to bear in mind that the name of no person is to be admitted to the List unless he

be prepared at the same time to deposit the amount of subscription; and His Excellency desires that no means whatever shall be used to compel subscriptions—that the act must be purely voluntary—A copy of the resolutions referred to will be read on Parade at the General Meeting.

The subscription List may be presented to Aliens and other exempts—as well as Militia, but with the observance as before recited, that their subscriptions must be voluntary.

SAMUEL STREET,
Col. Comdg 3d L. M.

For the purpose of Conference all officers of the Left Wing are requested to meet the undersigned at the village of Crowland (Cook's Mills) on Friday, the 18th September instant, at 10 o'clock in the forenoon

and

all officers of the Right Wing to meet him at Lieut. Jacob Wilson's at the cross roads in the Township of Bertie on Saturday, 19th instant, the day following, at the same hour.

SAMUEL STREET,
Col. Comdg 3d L. M.

LIEUTENANT MICHAEL D. GANDER,
Commanding the late Capt. Edgworth Ussher's Company of 3d L. M.,
Willoughby.

SCHEDULE OF RATES OF PAY.

<i>Cavalry.</i>		Currency	<i>Infantry.</i>		Currency
	s	d		s	d
Captain.....	18	3	Colonel.....	25	0
Lieutenant.....	11	3	Lieutenant-Colonel.....	21	3
Cornet.....	10	0	Major.....	20	0
Troop Sergeant Major.....	3	9	Captain.....	14	6
Sergeant.....	2	9	Lieutenant.....	8	2
Corporal.....	2	1	Ensign.....	6	7
Trumpeter.....	2	0	Paymaster.....	15	8
Private.....	1	7	Adjutant.....	10	8
			Quartermaster.....	8	2
			Surgeon.....	16	3
			Assistant-Surgeon.....	9	5
			Sergeant-Major.....	3	9
			Quartermaster-Sergeant.....	3	2
			Colour Sergeant.....	2	11
			Sergeant.....	2	4
			Corporal.....	1	8
			Drummer or Bugler.....	1	5
			Private.....	1	3
<i>Artillery.</i>					
Captain.....	15	2			
First Lieutenant.....	8	7			
Second Lieutenant.....	7	0			
Company Sergeant.....	3	11			
Sergeant.....	3	1			
Corporal.....	2	9			
Bombardier.....	2	6			
Gunner (or Bugler).....	1	8			

Her

1. F

2. H

SUBSCRIPTION LIST

Of the late Captain Edgworth Usher's Company of 3d Regiment of Lincoln Militia, towards the General Fund for the reconstruction of the Monument on Queenston Heights to the memory of the late Major-General Sir Isaac Brock, 20th September to 13th October, 1840 :

No.	Rank.	NAMES	Amount Halifax Currency.		
			£	s.	d.
	Lieut...	Michael D. Gander	0	8	2
	Ensign..	Isaac S. Haun	0	6	7
	Sergt...	Thomas Need	0	2	4
	Private.	William Crysler	0	10	0
	Private.	James Crysler	0	10	0
	Private.	Joseph Wilson	0	1	3
		Apolonair Myers	0	1	3
	Private.	John Flett	0	1	3
	Private.	Samuel Pettit	0	1	3
	Private.	James Walker	0	1	3
		George White	0	1	3
		Robert Cumrings	0	2	6
		Ronald Chisholm	0	2	0
		Joel Lyons	0	1	3
		William Wallar	0	1	3
		James H. Lyons	0	2	6
		James Smith	0	1	3
		John D. Kinck	0	1	3
		Alexander Nicholson	0	1	3
		George Gander	0	1	3
		George Weaver	0	1	3
		Calvin Goodenough	0	1	3
		William Wintermute	0	1	3
		Henry Quess	0	1	3
		Henry Hudson	0	1	3
		William Grey	0	1	3

Her Majesty's Government, Canada,

To Michael D. Gander, Dr.

1. Furnishing quarters for forty men of the Gore Militia for fifteen days during the Navy Island campaign in December, 1837, and January, 1838, occupying the greater part of the house, and bedding £3 10s. 0l.
2. Half ton of hay used by the teamsters, in attendance upon the men and officers 1 0 0

3. Fifteen Bushels of Apples at 1/3 p. Bushel, and one barrel of cider taken and used by the same at ten shillings	1	8	0
4. Furnishing Stabling for Teamsters' Horses during the above period, Ten Shillings; also 3½ Bush. of Oats taken and used by the same while attending the said company at 1/3 p. Bush.....	0	14	4½
	<hr/>		
	£6	12	4½
5. To Damage done by a Detachment of Incorporated Militia under the Command of Lieutenant Gatchell, who came into my Orchard, set their Tents and remained there during the greater part of the summer of 1839, thereby doing much damage, having had no wood furnished for cooking, and occasionally used my fence rails for that; also that the men could not be prevented or hindered from using the best fruit of the orchard, so that I estimate the amount of damage at	7	10	
brought down	6	12	4½
	<hr/>		
	£14	2	4½

MICHAEL D. GANDER.

BROCK'S MONUMENT.

KINGSTON, 29th September, 1842.

At a meeting of the General Committee appointed for the reconstruction of Brock's Monument, held this day, at the residence of Colonel FitzGibbon, in Seaton Street, near the Parliament House,

Present.

Colonel Sir Allan McNab, 3rd Regiment, Gore, President.
 Colonel Richard Bullock, Adjutant-General Militia, Secretary.
 Colonel FitzGibbon, unattached.
 Colonel Honorable John Macaulay, 2nd Frontenac Regiment.
 Colonel J. B. Marks, 3rd Frontenac Regiment.
 Lieutenant-Colonel G. S. Boulton, 2nd Durham Regiment.
 Lieutenant-Colonel F. S. Jarvis, 2nd West York Regiment.
 Lieutenant-Colonel J. S. Cartwright, 2nd Lenox Regiment.
 Lieutenant-Colonel D. J. Smith, 1st Frontenac Regiment.
 Lieutenant-Colonel Honorable J. McDonald, 6th Leeds Regiment.
 Lieutenant-Colonel J. P. Bowers, 3rd Frontenac Regiment.
 Thomas G. Ridout, Esquire, Treasurer.

The minutes of the preceding meeting were read.

The Treasurer exhibited a statement of the Funds, showing a cash balance at credit of £428 17s. 3d. currency, and a memorandum of Debentures belonging to the same fund amounting to £2800, currency.

The following Resolutions were then proposed:

Moved by Lieutenant-Colonel Honorable J. McDonald, seconded by Lieutenant-Colonel Boulton, and resolved,

1st. That the thanks of this meeting are justly due and are hereby tendered to the Officers, Non-commissioned Officers and Men of the Militia of New Brunswick, for the amount subscribed by them in aid of the Brock fund, and that a copy of this Resolution be transmitted to the Honorable Lieutenant-Colonel Shore, Adjutant-General Militia of New Brunswick.

Moved by Lieutenant-Colonel Smith, seconded by Lieutenant-Colonel Bowers, and Resolved,

2nd. That the thanks of this meeting are justly due, and are hereby tendered to those Inhabitants of Montreal, who have subscribed towards the reconstruction of Brock's Monument, and that a copy of this Resolution be forwarded to Benjamin Holmes, Esquire, M.P.P., by whom the amount was transmitted.

Moved by Colonel FitzGibbon, seconded by Lieutenant-Colonel F. S. Jarvis, and resolved,

3rd. That a Petition be presented to the Governor-General, accompanied by a statement of the amount paid in, and praying that His Excellency may be pleased to recommend to the Provincial Legislature to grant a sum of money in aid of the Brock fund.

Moved by Lieutenant-Colonel Cartwright, seconded by Colonel Honorable John Macaulay, and resolved,

4th. That the Petition to His Excellency the Governor-General just read, be adopted.

Moved by Colonel J. B. Marks, seconded by Lieutenant-Colonel Smith, and resolved,

5th. That a deputation consisting of the following Officers, wait upon His Excellency the Governor-General, with the Petition :

Colonel Sir Allan N. McNab.
Colonel Richard Bullock.
Colonel Honorable Alexander Fraser.
Lieutenant-Colonel G. S. Boulton.
Lieutenant-Colonel F. S. Jarvis.
Lieutenant-Colonel Honorable J. McDonald.
Lieutenant-Colonel D. Jones.
Lieutenant-Colonel J. P. Bowers.
Thomas G. Ridout, Esquire.

Moved by Colonel FitzGibbon, seconded by Lieutenant-Colonel Honorable J. McDonald, and resolved,

6th. That the Secretary be requested to wait upon the Governor-General with a copy of the Petition, and to ascertain when His Excellency would be pleased to receive the deputation.

Ordered that the account of Mr. Henry Roswell, amounting to £3 9s. 10d., be paid by the Treasurer.

It was then moved and resolved unanimously, that the foregoing proceedings and Resolutions, together with a former vote of thanks to the Indian Tribes, passed at a meeting of the Committee held in Toronto, on the 19th February, 1841. be published in the *Canada Gazette*,—which vote of thanks was in the following words, viz :—

That the Committee for restoring the Monument erected to the memory of the late Sir Isaac Brock have received with the most lively

satisfaction a letter from the Chief Superintendent of Indian Affairs, written by desire of His Excellency Sir George Arthur, and communicating the Munificent Donations of the principal Chiefs and others, of the Chippawas of the upper reserve on the River St. Clair, the Chippawas of the lower reserve and Walpole Island on River St. Clair, the Hurons and Wyandotts of Amherstburg, the Chippawas of the River Thames, the Moravians of the River Thames, the Munsees of the River Thames.

The Oneidas of the River Thames, the Six Nations of the Grand River, the Mississagas of the River Credit, the Chippawas of the Saugeng River, Lake Huron; the Chippawas of the Township of Rama, Lake Simcoe; the Chippawas of Snake Inland, Lake Simcoe; the Mississagas of Alnwick, Rice Lake; the Mississagas of Rice Lake Village, in the Township of Otonabee, and of Mud and Balsam Lakes, and the Mohawks of the Bay of Quinte.

And that they have read with great interest the affecting Addresses in which the principal Chiefs have made known their wishes to the head of the Government.

The Committee have much pride in finding themselves associated with the brave and faithful Warriors of the Indian Nations in the design of doing honor to the memory of the lamented General who was loved and admired by all his followers, and it is their anxious wish that the Chief Superintendent of Indian Affairs should, under the direction of His Excellency, take the most effectual means of assuring the principal Chiefs that the Militia and other Inhabitants of Canada are very thankful for their kind assistance in the grand design.

That they feel the greatest respect for the loyalty and for the warm and friendly hearts of their Red Brethren; that they shall take care that their generous gift shall be made the best use of for the purpose they have resolved to join in; and that as long as the Monument shall stand, it shall tell their great Mother the Queen, and all their White Brethren, that the brave and grateful Indians have not forgotten their glorious leader and friend, who flew to their defence in the time of danger, and that they have helped to build the tomb over his grave.

KINGSTON, 30th September, 1842.

This day the Deputation from the Committee waited upon the Governor-General at the Government House, by appointment, at 12 o'clock, when the following Petition was read and handed, together with the Treasurer's Accounts, to His Excellency:

To His Excellency, The Right Honorable Sir Charles Bagot, G. C. B., Governor-General of British North America, Captain-General and Governor-in-Chief in and over the Provinces of Canada, Nova Scotia, New Brunswick, Prince Edward Island, and Vice-Admiral of the same, &c., &c., &c.:

The Petition of the Militia Officers and others of the General Committee, appointed for the reconstruction of Brock's Monument, most respectfully sheweth:

That in consequence of the destruction of the Monument erected on

Queenston Heights to the memory of the late Major-General Sir Isaac Brock, it was resolved at a meeting of the Militia and other Inhabitants of Upper Canada, held on the said Heights, on the 30th day of July, 1840, that an Obelisk should be erected instead of the ruined Monument, and upon the same site:

That your Petitioners have been enabled to procure, by voluntary subscriptions, and contributions from the Militia and Indian Warriors of Upper Canada, and from other sources, funds for the erection of the Obelisk to the amount of £3228 17s. 3d., as per the Treasurer's Account herewith delivered for your Excellency's information;

That from the best information your Petitioners have been able to obtain, it will require about £5000 to complete the said Monument, upon a scale worthy of the object;

That your Petitioners therefore humbly pray, that Your Excellency will be pleased to recommend to the Provincial Legislature to grant such a sum of money, in aid of the Brock Fund, as Your Excellency may see fit.

Which is humbly submitted.

ALLAN N. MACNAB,
President Brock Committee.

RICHARD BULLOCK,
Secretary Brock Committee.

His Excellency was then pleased to reply verbally to the following effect, "That he should feel very great pleasure in recommending it to the Legislature." The Deputation then withdrew.

RICHARD BULLOCK,
Secretary Brock Committee.

SUBSCRIPTION FOR SCHOOL AND MEETING-HOUSE.

WILLOUGHBY, AUGUST THE 30TH, 1824.

We, the Subscribers, agree and promise to pay the Several Items we have set down with our names, towards the Building of a School House, and Meeting house, or Public worship, in the Township of Willoughby, on the River between Black Creek & Chippawa.

	£	s.	d.
Jacob Gander, in Labour, 15 Dollars, paid	-	-	3 15 —
B. Shoup, ten dolers, In nals, paid	-	-	2 10 —
John Seegrist	-	-	paid 1 5 0
John Beam	-	-	paid 1 5 0
Thomas Mohr	-	-	paid 1 — —
Joseph Danner, Paid	-	-	2 10
Johannes Lauer, in Bord, Paid	-	-	1 10
Jacob Miller, in bord u Geld,* 4 Dollars	-	-	2 10 —
			paid in boards 1/13½
Jacob Whisler, five Dollars, Lauber and money	-	-	1 5
			Paid Cash 12/6

*German.

School, until the 30th day of April, 1827, at the rate of *Twelve Shillings, New York Currency*, per quarter, for each and every individual Scholar, the school to be subject to the same regulations as other provincial institutions of the same kind in the province, and under the control of the present managing Trustees, whose decision in all matters, if any disputes should arise between the employers and employed, shall be considered by both parties as final. No charge to be made for any Scholar except the time actually attending, an account of which shall be regularly kept in a book for the express purpose by the Teacher, liable to be sworn to if necessary. The employers to pay the said Grierson at the expiration of the three months, in the *current paper* or other money of the province, for his services duly performed. The inhabitants concerned further agree to board and lodge the said Teacher, during the time of his engagement, according to their respective proportion of Scholars, and also to contribute their quota of wood for the supply and comfort of the School. This list, as soon as completed, to be delivered up to one of the Trustees, in whose possession it is to be retained; that if necessary it may be forthcoming when called for.

It is clearly understood before signing that the said Grierson is not to make any demand for the time he taught previous to the 4th of December, and that he is to teach an Evening School two nights in each week without any expense to the parents or scholar during the present winter months.

ROB GRIERSON,
Teacher.

Time of entry.	Date.	SUBSCRIBERS' NAMES.	No. of Scholars.	REMARKS.
1826				
Dec	4	John Byer	1	
	"	George Harruss	1	
	"	Joseph Danner	3	
	"	Jacob Gander	4	
	"	John Graham	1	

SUNDAY SCHOOL SOCIETY.

Whereas, the united testimony of all Christians confirms the importance of instructing the rising generation in the first principles of Religion, as they are taught or contained in the Holy Scriptures, and as the most happy consequences have resulted from Sabbath Schools established in Great Britain and America, and wishing to see one of these excellent institutions brought into operation in this place, therefore we whose names are annexed to this paper do cheerfully

unite for the purpose of promoting this important object, and engage to adopt as its basis the following articles :

Art. 1.—A Committee of five or more suitable persons shall be chosen annually by the Subscribers, whose duty it shall be to appoint a Secretary and Treasurer, and provide for each School a Superintendent, good Teachers, and suitable Books. And this Committee shall collect and apply the funds, and transact all the necessary business of the Society, and report thereon, annually, in time to have anything interesting inserted in the Annual Report.

Art. 2.—Each person who may subscribe to these Rules, and annually pay two shillings and six pence towards forming a library, shall be a member of the Society, and shall have the liberty of taking out a book or tract every Sabbath.

Art. 3.—Every School and Bible Class which may be opened under the care of this Society shall be made accessible to all who may be disposed to attend and conform to the Rules and Regulations of this School, or such as may be adopted.

Art. 4.—The School shall be opened and concluded with prayer. The order of proceeding in the employment of the day shall be established by the Committee. But this pledge shall be given to the public, that no sectarian creeds or dogmas of human invention shall ever be taught in any School or class under this Society, for the grand design of this institution is to give the rising generation a correct knowledge of the Holy Scriptures.

Art. 5.—All who attend regularly, and behave well, and are able to read the Scriptures, will, as a reward, have the privilege of access to the library one week in four, or oftener, if the Committee shall think most expedient.

Art. 6.—The labour of the Committee and Teachers will be gratis, therefore, all that may be paid to the Treasurer will be applied towards the increasing of the library, and paying any necessary expenses which may occur. Donations in cash or books will be thankfully accepted.

Art. 7.—Any addition, alteration or amendment can be made to the above, by the concurrence of two-thirds of the members, at a regular meeting, which may be called by any two-thirds of the Board, after giving timely notice. A majority of the Committee must be present to constitute a quorum for business.

WILLOUGHBY LIBRARY, APRIL 23RD, 1826.

<i>Subscribers' Names—Female.</i>	£	s.	d.	<i>Subscribers' Names—Female</i>	£	s.	d.	
Mary Ann Gander	paid	0	2	6	Elisabeth Beam	paid	2	6
Catharine Miller	"	2	6	Maria Cowl	"	2	6	
Sarah Shoup	"	2	6	Sophia Moore	"	2	6	
Abigail Wait	"	2	6	Mary Webster	"	2	6	
Sarah Ann Wait	"	2	6	Elisabeth Haverland	"	2	6	
Veronica Miller	"	2	6	Hulda Yale	"	2	6	
Mary Miller	"	2	6	Elisabeth Miller	"	2	6	
Hannah Peck	"	2	6					

<i>Subscribers' Names—Male,</i>	<i>c s. d.</i>	<i>Subscribers' Names—Male,</i>	<i>c s. d.</i>
Jacob Gander paid	2 6	David Gander paid	2 6
Munson Peck "	2 6	Jacob Gander, jun. "	2 6
Samuel Wait "	2 6	David Young "	2 6
George Lutes "	2 6	Joseph Moore "	1 3
Adam Beam "	2 6	Alfred McCarty "	2 6
Michael D. Gander "	2 6	Urial Driggs "	2 6
Richard Tubbs "	2 6	William Burk "	2 6
Jeremiah Monroe "	2 6	Alexander Young "	2 6
Levi Wait "	2 6	Michael Lemon "	2 6
Daniel Case "	2 6	Joseph Lemon "	2 6
Andrew Miller, jun. "	2 6	Robert Trefry "	2 6
B. Shoup "	2 6	Martin Everett "	1 3
Samuel McAfee "	2 6	Lawrence Corson "	2 6
Reuben Wait "	2 6	Thomas Cartwright, jr. "	1 3
Joseph Messmore, paid 2 6			
and 1 6	4 0		

RESOLUTIONS OF THE COMMITTEE FOR SUNDAY SCHOOL.

August 27th, 1826.

The Committee of the Willoughby Library met for the purpose of making Rules and additional Regulations, appoint additional teachers, when the following persons were chosen :

*Teachers.*Sarah Ann Wait,
Levi Wait,Mary Gander,
David Gander.

1st. Resolved that the school commence at 10 o'clock and continue until 1 o'clock.

2nd. Resolved that Jacob Gander and Reuben Wait are appointed by the Committee to purchase books for the library and to bring a bill of the same.

*Committee Present.*Jacob Gander.
David Young.
Reuben Wait.
George Lutes.Adam Beam.
Michael Gander.
Veronica Miller.
David Gander.

The Committee of the Willoughby Library feel disposed to give every Indulgence in their Power according to the Size of the Library.

Sept. 9th, 1826.

The majority of the Committee made the following Rules and Regulations :

1st. Resolved that all who have subscribed and paid their subscription shall be at liberty to take out 1 book at a time and return the same unto the library after the time which the Committee prescribes, and any person who shall neglect returning at the expiration of said term shall be liable to such fine as the Committee may prescribe for

such neglect, and also for soiling or tearing a leaf and turning down corners of a leaf.

April 7th, 1827.

It is further voted that Mr. Rob. Grierson may become a teacher of Sabbath School.

BILL OF BOOKS FOR LIBRARY.

Messrs. Gander and Wait. Bot of Lovell and Francis :	
1 Set Moor's works	\$7 00
1 No. Fiction	1 25
1 Christian Guide	0 50
1 Porteus	0 37½
1 P— Piety	0 37½
1 Solomon's Temple	0 50
1 Watts on the Mind	1 00
	<hr/>
	\$11.00

Buffalo, Sept. 8, 1826.

Rec'd payment,

LOVELL & FRANCIS.

BOND SERVANT INDENTURE.

THIS INDENTURE witnesseth that — — of the Township of Willoughby, County of Lincoln, and Province of Upper Canada, hath, by his own consent, bound his son — — a child of the age of seven years, to Jacob Gander, of the Township of Willoughby, and County and Province aforesaid, as a servant to serve him from the day and date hereof, the full term of fourteen years from thence next ensuing, with him as a servant to dwell and continue unto the full end and term aforesaid, during which the said servant his said master well and faithfully shall serve, his secrets keep, his lawful commands everywhere willingly obey, the goods of his said master he shall not embezzle nor waste, or lend them without his consent to any, at any unlawful games he shall not play, nor frequent any places of public entertainments, fornication he shall not commit nor matrimony contract during said term, he shall not absent himself from his said master's service without leave, and in all things behave himself as a faithful servant ought to do during said term, and the said master shall and will find the said servant meat, drink, washing, lodging and apparel, and in all other necessities, in sickness and health, fitting for a servant during the term aforesaid, and at the expiration of said term shall and will give to his said servant (over and above his then clothing) one complete suit of clothing fitting for a servant, and likewise in said term his said master shall and will send the said servant to some good English school to be instructed in reading and writing and arithmetic (not to exceed one year schooling), and for the true performance of all and every the said covenants and agreements either of the said parties bind themselves unto the other by these presents.

In witness whereof they have hereunto set their hands and seals this tenth day of March, in the year of our Lord one thousand eight hundred and six.

Signed and sealed in presence of

her	
Betsy × Benger,	Jacob Gander. [SEAL]
mark	
Sam'l Street.	S—D— [SEAL]

ITEMIZED ACCOUNT OF A CAPTAIN'S OUTFIT.

CAPT. GANDER TO J. TODD, DR.

	£	s	d
Making military coat.....	2	0	0
Buttons for do.	1	10	0
Padding and canvas		5	0
White cassimere		3	9
Silk twist, thread, hook, etc.		3	0
Sleeve linings		1	9
	£4	3	6
Blue cloth for facing, etc., cotton		7	6
		4	11
Received in full for making and trimming.			
			J. TODD.
Niagara, U. C., April 21, 1825.			
Cloth and aplet, \$14	3	10	0
	£8	1	0
Silk sash		2	10
		10	11
Received payment for cloth and applet and sash.			
			J. WARREN.

ONE PENNY REWARD.

Ran away from the subscriber on the sixth of December a servant boy by the name of Elias ; about high; dark complexion; having on when he went away a short, homespun sailor jacket, a pair of homespun brown trousers.

This is therefore to forbid all persons harboring or trusting said boy on my account, as I will pay no debts of his contracting after this date.

N.B.—Whoever will return the above described runaway shall be entitled to the reward, but no charges paid.

JACOB GANDER.

WILLOUGHBY, 6th Dec'r, 1817.

Advertisement of a Stage Line, taken from *The Farmer's Journal and Welland Canal Intelligencer*, published at St. Catharines, U.C., April 18th, 1833 :

NEW DAILY LINE
OF
MAIL STAGES
BETWEEN
NIAGARA AND HAMILTON.

ARRANGEMENTS.

Leave Niagara every day at eight o'clock in the morning; pass through Queenston at 10, and arrive in Hamilton, *via* St. Catharines, &c., in time for passengers to take the Stage for York or Sandwich.

Returning—Leave Hamilton every night at 12 o'clock (or immediately after the arrival of the York Stage), and arrive at Niagara, *via* the same route, in time to take the steam boat for York the same day.

Passengers will be taken or left at their residences, when necessary, if within the limits of any of the towns or villages on the line, and it can be done without delaying the mail. *22* All baggage at the risk of the owners.

A General Stage Office is established at Hamilton, where seats may be taken for York, Niagara, Brantford or Sandwich or any of the intermediate places, and where every information will be given respecting the different lines of conveyance for Passengers throughout the province.

E. W. STEPHENSON.

St. Catharines, May 4, 1831.

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