

## A FERGUSON RE-UNION

Saturday June 28, proved an ideal day for the Ferguson Re-union, held in an ideal setting at the home of Mrs. Rose Ferguson. The commodious lawn, sheltered by a beautiful hedge, with the waters of the lagoon gleaming through the trees, and the vine covered veranday presented an ideal spot for the gathering; and the clan forgathered, to the number of at least two hundred, and there were many absentees, who were much missed. They arrived during the forenoon, by bus from Toronto, by scores of autos from Shelburne, Stayner, Avonbank, and the neighborhood of St. Marys. At noon one hundred sat down to dinner. In the evening around two hundred enjoyed the sumptuous picnic supper.

The gathering was graced by the presence of a piper, a real piper, in the Charles Stuart Tartan and full regalia. Piper Smith of the 48th Highlanders, who stirred any highland blood in our veins and made the feet beat time to the music. A few essayed a try at the Highland Fling, or Reel or whatever it was. It was at least a surprising change on the program.

An interesting program was given. Rev. J. Stewart Ferguson, yesterday of Pickering, today of Carleton Place, as chairman. Rev. Mr. Lang of Mallorytown, who had entered the clan by marriage, gave his impressions of the Fergusons. Rev. Bev. Ferguson of Seattle, U.S.A., gave a stirring address. Mr. Alex F. Burrows of Vandorf gave a violin solo. Sir. Wm. Mulock was delightful in a short speech, and Mr. Milton followed in a happy appreciative mood. W. S. Ferguson, C.A., of Toronto, concluded the program in a humorous speech.

The gathering was graced by the presence of Canada's Grand Old Man, Chief Justice, Sir Wm. Mulock, and by that of Mr. Wm. P. Mulock, and Mrs. Mulock. A rousing cheer was given for the hostess Mrs. R. Ferguson.

We are not in the possession of the register, but a few of the nearest of kin were those representing the Fergusons of Hornings Mills. Mr. T. A. Ferguson, his wife and members of his family, his brother Rev. Ben Ferguson of Seattle, Washington Terr., who had attended the International Convention of The Religious Education Council. His sisters, Mrs. Purves, of Shelburne, Mrs. Rev. Lang, of Mallorytown, Mrs. Taylor and Mrs. Torrence of Toronto, with members of their families. From Avonbank and neighborhood of St. Marys--descendants of the late Hugh Ferguson-- Mr. and Mrs. Crago and Alvin, Mr. and Mrs. Hugh Oliver and little daughter, Mr. and Mrs. Albert P. Ferguson, Margaret and Arthur, Miss Margaret Ferguson, Mr. and Mrs. Thos. Ferguson of Russeldale, and the Misses Grant of St. Marys, and Miss Oliver of St. Marys.--From Syracuse, New York, came descendants of Mr. John Ferguson--Mr. and Mrs. F. Burrows of Stayner, and Mr. and Mrs. Geo. Davidson of Creemore, Mr. Alex Burrows and Miss Mary Burrows of Vandorf. Mr. Walter Scott, Mrs Scott and daughter of Richmond Hill, Mrs. Mary Scott, and Miss Webster of Aurora, Mrs. John Ferguson, Miss Sadie Ferguson, mack Ferguson, his wife and two sons, Mr. and Mrs. Stone of Aurora, of the descendants of the late Thos. Ferguson; the immediate family of our hostess.

Miss Bertha, Mrs. Harris and family, George and Harry, Elmer, wife and family, from Stouffville. Mrs. Robt. Gellatly, Miss Jessie, Walter and Ernest, Mrs. Bennington of Newmarket, Mr. Bennington and sons, also her sister from Syracuse, and members of her family. Wellington Travis, Mrs. Travis, Ernest and Dora from Newmarket. T. J. Ferguson was present with his family complete. Rev. J. Stewart, Mrs. Ferguson, Charlie and Dorothy, Mrs. Payne, Mr. Payne, and family Peter E., Mrs. Ferguson and sons, Lincoln and Mack of Aurora. Miss Myrtle Ferguson, and her sisters Annie and Eva with their husbands and children.

-Of Mark L. Ferguson's family--Rev. J. Albert, Mrs. Ferguson and Scott of Richmond Hill, W. S. Ferguson C.A. and Mrs. Ferguson, Toronto, T.A. and A.A., at Scots 'Wha Hae', King. Mr. George Ferguson, Mrs. Ferguson, Mr. and Mrs. Geo. Rumble and family, Mr. Thos. Lawson, and family.

There were many others, whose married names or children's names are not remembered, the list is already long, but it was a great get together, and much enjoyed by all.

A group photograph was taken.

HOUSEKEEPER'S GUIDE

One pint of butter equals a pound.

One quart of sifted flour equals a pound.

One large pint of sugar equals a pound.

A pint of graham, seven and three-fourths ounces.

A pint of cornmeal, ten and one-fourth ounces.

A pint of rice, fifteen ounces.

A pint of samp or coarse hominy, thirteen ounces.

A pint of tapioca, twelve ounces.

A pint of breadcrumbs, eight and three-quarter ounces.

A pint of raisins, nine ounces, lightly measured.

A pint of currants, ten ounces.

A pint of brown sugar, thirteen ounces.

A pint of maple sugar broken into crumbly pieces, equals one pound and four ounces.

An ounce of butter, two level tablespoonfuls.

An ounce of flour, four level tablespoonfuls.

An ounce of cornstarch, three tablespoonfuls. (level)

An ounce of granulated sugar, two level tablespoonfuls.

An ounce of ground coffee, five level tablespoonfuls.

An ounce of grated chocolate, three level tablespoonfuls.

An ounce of pepper, four level tablespoonfuls.

An ounce of salt, two level tablespoonfuls.

An ounce of cinamon, four and a half level teaspoonfuls.

An ounce of cloves, four level tablespoonfuls.

An ounce of mace, four level tablespoonfuls.

An ounce of curry, four level tablespoonfuls.

An ounce of mustard, four level tablespoonfuls.

An ounce of thyme, eight level tablespoonfuls.

## 'YESTERDAY AND TO-DAY'

A PAPER PREPARED BY ALICE FERGUSON

We might begin our study even farther back than yesterday and call it "The Day Before Yesterday". "Yesterday and To-Day". This will embrace the time of three or four generations, and represents the Pioneer Days, the days of our parents' childhood, or to some of us of our grandparents' childhood, and 'To-day', the present generation.

When our forefathers crossed the Atlantic in either a sailing vessel, or in one of the wonderful new steamers, the voyage occupying several weeks, they found the country forest-clad, rough and unsettled. The desire of each heart was to carve out a home, to own land, and to be independent.

A brave heart was necessary to meet the new conditions, and every ounce of will-power, of brain and brawn was called into action. Work must be done by main force, for there were few labor-saving devices in those days, to lighten labor. There were few implements with which to work, and those were of the rudest. An axe was the first necessity. Soon a small clearing was made, and a small log cabin built of unhewn logs; the cracks and chinks were filled in with moss and clay. The furniture was scant and rude. The packing boxes and chests containing their personal effects did duty as table or settee; blocks of wood made substantial seats, and soon rude benches were made, but the manufacture of lumber was slow, as a whip saw was needed. Gradually these articles of furniture were added to, especially during the winter, and a few comforts of this kind soon made home more homey.

There was little variety in the way of food. Potatoes, turnips and other vegetables were grown among the stumps in the little clearing, and corn, oats and wheat were grown as fast as land could be cleared for the crop. It was slow work, and hard, few of "To-day" would care to try it under the same conditions. There was abundance of game, deer, wild fowl, fish in the streams, and bears in the woods. But ammunition was scarce and had to be husbanded carefully, to protect the family from wolves, bears and other enemies.. The maple trees provided almost the only sugar used, and maple sugar was used in sweetening their tea, preserving the wild fruit and as a confection.

Flour mills were very few and scattered. It was quite a usual thing for a farmer to take a bag of wheat on horseback, and make a journey to a distant grist mill, returning with his quota of white flour, too precious for ordinary fare, the journey occupying some days. Grain for porridge, and bannocks and oatcakes, was crushed in a hominy-stump. The centre was burned out of a hardwood stump, the grain was placed in this hollow, and crushed by a 'beetle' or a plumper, which was a stone attached to a 'sweep' and which was plumped up and down crushing the grain into meal.

A man was well off, who owned a horse, or a team of oxen, a cow, or a few sheep and pigs;

pasture was plentiful enough, as the woods were unfenced, and afforded food and shelter to the animals. The tinkle of the cow-bell was listened for as milking time drew near.

The clothing brought with them from the 'Old Country', had to be replaced in time, and the wool of the sheep was washed, carded, by hand cards, spun on the tiny spinning wheels, either brought out with them, or modelled after their fashion, and many a home had its own hand-loom, and wove the cloth for the garments. Good wearing material too, was this homespun, and warm; no need to be particular about the feel of wool against the skin. The only alternative was linen, for in the 'Old Country', flax was grown and put through the many processes to make it into linen, and when a corner could be sown in flax, linen could be manufactured by the family. Store goods were for best only.

Methods of transportation were few. The streams and lakes were used wherever possible; the canoe of the Indian, the hollowed log, or later the clumsy flat bottomed boat carried many a load. The roads were mere bridle paths through the forest, with blazed trails to show the way. There were no railways, and stage coaches were a rarity to be found in only the long settled sections.

Neighbours were far apart, churches and schools were few and far between, but in many a humble pioneer home, the Bible was used regularly and reverently as the great Comforter and Guide. Sacred associations with God's word and God's house were maintained, and the very hardships and loneliness, and trials of the pioneer life, built up a sturdy Christian manhood, and womanhood, for which we have every reason to thank God; for they were our ancestors, and we are largely what we are because of what they were.

In those days the fireplace occupied one end of the log cabin and it was the bright spot in the home. Matches for lighting fires were unknown a century ago, or at least unknown in useable quantities. The fire was covered at night, but sometimes it was out in the morning. There it was--"Johnnie, the fire has gone out, get up and dress as fast as you can, and run over to our nearest neighbours for a pan of coals to start another fire, or if that were not possible, fire was obtained by rubbing a flint with steel, and catching the spark, blowing it into a flame among shavings, or birch bark, or punk. Imagine the slowness of the process, should we be forced to get fire in that way! Tallow candles of home manufacture were used, firelighters of shavings being used in place of lucifers. The pitch pine knots often afforded the only light. Hence there was little to tempt late retiring, so our forefathers laid foundations for good institutions for future generations by retiring early and rising early.

Yet in the absence of many things which we would consider necessary for happiness or jollity, there were many gay times among the pioneers. Fiddles or bagpipes, came over the sea with their owners, and if a community owned one of these musical instruments, there was sure to be some jolly evenings, when a few neighbours could get together. Alas! there were whiskey stills in plenty also, pure whiskey home distilled, not poisoned by drugs and poisons, yet containing

the Devil in liquid form, and was dispensed as a necessary part of hospitality.

### YESTERDAY

There is no exact dividing line between "Yesterday" and the "Day Before", no midnight stroke of the clock, which tells us that one day is done, and another begun. The two merge into each other and overlap. Yet there is a distinct difference between a century ago and half a century ago, as there is between that time and To-day. The farms of Yesterday were largely cleared, but each with its forest reservation and many a natural tree bearing its harvest of fruit.

Life was easier than in the old pioneer days. The country was fast being cleared. Great piles of logs were burned to facilitate the clearing of the land. The stumps--great pine fellows--were dragged in ragged rows to serve the double duty of fences and an easy way to get rid of them. Great piles of pine logs were covered over with earth and burned or baked into charcoal for the use of the blacksmith. Great sacrifice of splendid timber was made, as there was little sale for it, nor proper methods of transportation. Corduroy roads were built, taking the place of the old trails, these helped to use up the logs, and made a firmer road-bed, though often rather bumpy. During Governor Simcoe's time, Yonge and Dundas streets were opened up and broken stone and later gravel used to keep them in repair. The system of toll-gates was doubtless copied from the 'Old Country', and those who used the roads paid their toll, as their share in keeping up the road.

Farmer's implements were still of the rudest. The grain was cut with the cradle, and bound by hand. Probably this method was the only one possible, when the farms were so covered with stumps and stones, but later a reaper reached the colony, and was a wonderful, lumbering thing, one man sat on it to drive, another stood behind, shoving off the sheaves. The heavy iron plows were welded by hand by the local blacksmith, and were at least durable and suitable for their heavy work among the roots and rocks. Oxen were still used, though horses were becoming more common. Help was plentiful both for outdoor and indoor work, and as the work was not eased by labor savers, more hired help was needed. Those were the days of jolly big families, and a neighbour usually could lend a girl or two to help out another in need. Wages were low, yet probably the purchasing power of money was as great as now. Men worked hard from sun-rise till sun-set, at ditching, cradling, binding, or logging, at the sum of fifty cents per day.

Many a farm had two, three or even four houses built on its area. A little log hut with a few apple or plum trees, or a lilac bush in front, showed where some squatter had made a home, gaining permission from the owner to cut down trees and build a small shack.

The woods were not always fenced in, and people who were mere squatters, kept a cow or cows, a few pigs and sheep, which ran at large in the woods, during the summer, and the cows and sheep, browsed at some farmer's strawstack during the winter while master 'Piggywig', provided the meat to go with the potatoes and vegetables, for the winter's food. Stores and shops were few and

far between. There was little competition and each had a monopoly of trade. Butter sold at a few cents the pound; eggs as low as eight cents per dozen, while poultry,--good and fat--sold at five and six cents per pound, and chickens at thirty cents to forty cents per pair.

Churches were far apart, Mrs. Burrows, my grandmother, sometimes walked seven miles from King to Richmond Hill, to church, and carried a baby, and walked back again! And the hills were not cut down as they are now, nor the roads as smooth. Often the farm wagon, drawn by oxen, or horses carried the family to service, and the blessing received was greater because of hardship overcome to be present. The House of God was appreciated, and the services were long drawn out. When Communion season came, there were services on Thursday, Friday and Sunday and Monday. People brought baskets and solemnly picknicked under the trees between services. There was much preparation of heart, and these seasons were times of refreshing and upbuilding. People came long distances for the 'fast day' and sat patiently during the long sermons, had their dinner and sat again for another service. The preachers gave deep discourses on the fundamentals, preaching the certainty of a hell as well as of a heaven, and tracing the road by sure sign-posts to either place.

The school houses were small log structures, with the desk along the wall, and faced by the backless bench on which sat the pupils, from mere infants to mustached young men, or girls in long skirts. The teacher sat at his desk and 'heard' classes, and disciplined with the cane, or cat-of-nine-tails, or the blue-beach rod, while the majority of pupils received a mere rudimentary education, usually a 'star scholar' would gain distinction, and enter the larger world to be a credit to the community and teacher.

Gradually conditions were altering, log houses were being replaced by frame or more ambitious brick, or stone. Stoves were replacing gradually the fireplaces, and with the passing of the cheery old fireplace, with its welcoming blaze, and its musical heavy iron tea-kettle, its crane and tongs, its bellows and its backlog, there passed away the homiest atmosphere of contentment and good cheer. Better furniture was finding its way into the settlements, a melodian or even an organ was a piece of rare good fortune. The new houses were often built over a cellar, though often an outside cellar or cave was the only cellar for house use. The outside ovens still baked the very sweetest bread, and the smokehouse was just as necessary for 'smoking' the hams and bacon.

Churches were multiplying to meet the needs of the different creeds. Soon better schools were built. Railways were projected and canals made to overcome the rapids or falls in the rivers. When the first engine on the G. T. R., Northern Division, came as far as the third of King, a crowd of people gathered to see the terrible monster and children shrank back in terror or hid, lest the terrible engine should run after them, and kill them.

In our grandmother's day, there were fashions as there are now, though these were followed afar off, yet there were those who set the fashions in each community. See in your mind's eye, the picture of a demure young lady, in poke bonnet, voluminous skirt, low pointed bodice, with pantelett

showing below her short skirt. Those pantelettes were for ornament only, and were trimmed quite prettily, with ruffles or lace. The sewing which had been all done by hand, was made easier by the introduction of the sewing machine, which, while it facilitated the work of sewing, has made their fine needlework, at which our grandparents were so adept, a lost art.

In our mothers' young days, girls and boys went to school barefooted. Just as soon as a warm day came in spring, off went boots and stockings, and one of the trials of Sunday was that boots must go on again. It was quite a familiar sight to see grown up young women, with skirts tucked up, and bare feet, scrubbing the floors or doing other household tasks. In winter these legs were encased in good stockings of homespun wool, with finer "gross banded" wool for Sunday wear. The fleece of the sheep provided those splendid home woven blankets of which we are still proud. The homespun cloth for house dresses and undershirts, so rough but so warm and durable. The fulled cloth for mens wear--clumsy garments but such as turned the wind and kept out Jack Frost and his icy breath; good double wool mittens for the hands, and long warm mufflers for the neck, while the home tanned, skin of the fatted calf, or the sheep killed for the winter's meat, was often made into moccasins by the father or mother, or perhaps 'father' turned cobbler during the winter and made the family footwear; strong, heavy, but serviceable. These are the conditions under which our immediate forefathers lived, and these very conditions made them strong, honest, reliant, and gave to us a Godly, honorable name, which we are bound in honor to keep respectable, and for the sake of those whose names we bear.

#### TO-DAY

What of 'To-day'? There is a long call between the tedious uncomfortable sailing vessel in which our forefathers crossed the ocean, and those floating palaces with all modern conveniences and luxuries in which a hurried trip may be made to-day. It is a long call from the log cabin, in the woods, to the stately homes of 'To-day' equipped with bathroom, electric lighting, and all labor saving devices and luxuries. It is a long call from the matchless day of the tinder box, to the push button of the electric light, which is fast putting coal-oil lighting and gas out of business. It is a long call from the tedious 'stitch' of the hand needle to the sewing machine with its numerous attachments, for all kinds of ornamentation. It is a long call from the grain cradle to the self-binder with its sheaf carrier and knot cutter all in one. The country dotted with homes and squatters huts have shoved all unnecessary houses out of the way, and all that are not really needed on the farms are set down in better style in the village, town, or city. Instead of the backyard of forest, there are trim lawns, flower borders, and gardens. Instead of ox carts and carry-alls to carry the family to church, there are the covered carriages, and the automobiles. A balloon ascension would draw crowds together to view such a wonder--now we note carelessly that "Mr. So and So" has had an accident with his aeroplane while flying and was killed. We have talked all over our little world by telephone till its novelty has passed away. We are ready now for a new

sensation; what will it be?

Instead of good old fashioned paring bees and quilting parties, or an afternoon's visit with our apron and our knitting, we have our set day for receiving, and set phrases for talking, and set 'specials' for lunch, till formality is taking the place of good old time hospitality and friendliness. We have labor-saving devices--fireless cookers, vacuum cleaners, dustless brooms, self wringing mops, dumb waiters, electric irons, washers, toasters, and so on infanitem, yet we are over busy, overburdened, overtired. The pendulum of style has swung from the voluminous skirts, with their crinolins and hoops, to the scant hobble of to-day. (Where will it swing next?)

To-day is as far ahead of Yesterday as the heavens are higher than the earth, in the way of inventions, advances and wonderworkings. If we live at this rate, what a world this will be in fifty years to come! We cannot imagine to what heights we may rise, why have we accomplished such things? Because man has been working with God, finding out His secrets, and utilizing them. The same forces of electricity was present in the world in the pioneer days, but the secret of how to collect that power, to convey it to such places and in such ways that it could do such work, had to be learned slowly, and a little at a time. If only we can keep close to God, and learn more of the secrets He has enfolded in what we call nature,--Tomorrow may be even brighter than To-day.

