

and dancing would begin immediately, as all had to go home early.

Such were our informal parties. There were others, for which great preparations were made. What would the housekeeper of to-day do, if she had to prepare for a social function in the manner we did? For our jellies and blanc manges we had to manufacture our own gelatine by boiling calves' feet. The wine jelly of those days was called "calves-foot jelly." Everything had to start from the foundation. No fowls or game were ever sold dressed. Coffee was purchased unroasted. In fact, everything was in its raw state. The drinks for our parties were mostly home-made, such as currant wine, cherry bounce, raspberry cordial, etc. Beside the preparation for the refreshments,— we believed in great suppers,— the house, if small, had to be re-arranged so as to admit the greatest number. There was always a room provided with cradles, and a nurse or person to stay with the babies and rock them as it proved necessary, while the mothers danced. Having no servants, we could not leave the small children at home.

These were the days of tallow candles. When the town offered sperm candles, not all of us could afford them.

The second year after entering our own home, the house was completed, and a wing was added for an office, which was large enough to dance in. Before this, we Bairds had been unable to have dancing parties, not having sufficient room.

Our home and surroundings now began to look attractive. My husband was a natural gardener, and had a large garden on the north side of the house. The row of maple trees, in the yard near the road, which stood there a few years ago, and may be standing yet, he planted.

Near the river, at the southwest corner of our lot, stood the wigwam of our hunter, where he and his wife and twin babies lived. Everyone who was not an Indian trader had to keep such a hunter. Wabagenese (White Swan) was a famous hunter, but was also a drunkard — so much so that he did not even own a gun. My husband would lend him