

The Lammonby Murder.—Shocking Depravity.

On Thursday and Friday, the 30th and 31st ult., at the lonely village of Lammonby, near Greystoke, and about eight miles and a half north-west of Penrith, in the county of Cumberland, a respectable jury was impanelled on the inquest held before Mr. W. Carrick of Brampton, one of the coroners for Cumberland, to investigate the circumstances attending the cruel murder of Sarah Ann Crosby, a fine little girl aged about seven years and a-half, who was burnt to death by her own mother, Jane, the wife of William Crosby, an industrious husbandman, and keeper of the small public house known by the sign of the Blue Miller, in the village of Lammonby. The investigation commenced a little after noon on the 30th ult., and was continued till midnight on Friday; when it was adjourned till Monday last, the 10th instant. From the evidence produced on the first and adjourned meetings of the inquest the following facts are deduced:—

William Crosby, the father of the murdered child, is a labourer in husbandry, and is only at home on the Saturday evenings and Sundays. He has a wife named Jane, and two daughters, namely Mary and Sarah Ann, aged respectively about twelve and seven years, the only issue of his marriage with his wife. Mrs. Crosby is a woman of most dissolute character, passionate, and greatly addicted to drinking spirituous liquors. The murdered child was the greater favourite of the father, and was in the habit of telling him on Saturday nights what her mother had done during the week; and on that account the mother, from time to time, manifested a most inveterate and inhuman dislike and hatred to her younger child. She frequently most cruelly beat her, and on several occasions threatened to put an end to the child's existence. In order to carry this barbarous and unnatural resolve into effect, on Tuesday evening, the 28th ultimo, she made up a large fire in the kitchen of her own house, with the determination of sacrificing her child in the flames prepared by her own hands. For reasons only known to this wretched woman herself, she stripped off all the child's clothes and hid them in a hole behind the manner door and in the ash-midden, and having done so, took the child by its legs and arms and literally roasted it to death. One side of the face was much burnt and the eye nearly out, and its breast, and neck, and back were most shockingly burnt. It appears that the child, on being held over the fire, had turned its head on one side, and thrust it forward, and by doing so, one side of the face was more burnt than the other, and that she had thrust her breast against the red-hot bar, which accounts for the severe burn on that part of the body. The wretched woman then took the child off the fire, and held her on her knee by the fireside till life was nearly extinct, the little innocent faintly asking her other sister for a drink of water. On calling in the neighbours, she said that Sarah Ann (the deceased) had set herself on fire while she (the mother) was absent at a farm house about two miles off, and made other incredible excuses. A person was sent to the farm house to inquire if Jane Crosby had been there that day or evening, when it was ascertained that the tale was a fabrication. Mr Carrick, the surgeon, was sent for; but on his arrival he found the child in a state beyond the reach of medical aid, and the poor child died about two o'clock next morning."

Fourteen witnesses having been examined, the Jury retired, and shortly afterwards returned a verdict of "Wilful murder." The wretched woman was committed to Carlisle jail to take her trial at the next assizes, which commence on the 22d inst. This shocking tragedy has given rise to the greatest excitement at Lammonby and the surrounding neighbourhood, and indeed, throughout the whole of Cumberland.—*Border Watch.*

WEST INDIES.

From the National Temperance Chronicle.

NEW AMSTERDAM, BERBICE, February 15th 1841.

SIR.—In few places, I believe, has teetotalism achieved greater triumphs than in this hot and distant land. To know something of the rise and progress of the good cause amongst us, will, I doubt not, interest the friends at home.

You are probably aware that Berbice is a field of labour chiefly occupied by the Missionaries of the London Society, and that the mass of the population consists of recently emancipated negroes. The success of the gospel amongst these sons and daughters of Africa, both before and after their emancipation, astonished and delighted the friends of Missions. Many, however, rejoiced in this

success with trembling; they were afraid it would be succeeded by a period of defection and apostasy. Two or three years after freedom passed away, and the dreaded apostasy did not come. The people continued remarkably steadfast, and religion amongst them was gradually and safely advancing.

Up to this period, though allowances of rum were given to the labourers on estates, still no taverns nor grog-shops existed in the land, and drunkenness was by no means a common crime. But in an evil hour our wise and patriotic government determined to take the grog under their own patronage, and make it, as in the mother country, a source of revenue. In 1811, licenses for the retail of strong drinks were instituted and grog-shops were set up on every hand. The sequel may be imagined. Conviviality was now added to drinking; and these shops became the sources and centres of untold evils.

"The enemy came in" to our churches "like a flood;" and the fair prospects of the Mission were likely to be blasted. In the church in town of which I am a pastor, the evil prevailed to an alarming extent. Almost every male member was a sot. Not a month passed by without the expulsion of three or four, or sometimes half a dozen men for drunkenness, whilst much of my ordinary time was taken up trying to settle quarrels between husbands and wives; for here they have an idea, that the minister who marries a couple, is in some way responsible for their future peace and harmony. What was to be done? How was the plague to be stayed? Teetotalism was evidently the remedy. But then I had hitherto been an *anti-teetotaler*. I believed the old silly story that was whispered in my ear on every hand, "you may do without it at home! but in this hot country you *must* take a little." However, after a great conflict of feeling, I resolved to abstain, even if it cost me my life. I felt it my duty if needs be, to sacrifice that life, rather than witness the destruction of my people. Accordingly about two years ago, I called a public meeting in the chapel, and in the face of the congregation, and, (as I then thought) in the spirit of a martyr, I signed the pledge of Total Abstinence. Several of my best people soon followed my example. The plague was stayed; and now I am the pastor of what may be called a teetotal church of upwards of 400 members! Yes, that church, which two years ago was nearly filled with sots and drunkards, is now almost entirely composed of total abstainers from all intoxicating drinks. Of course, such a change as this could not take place without collateral benefits too numerous to be now described.

The other missionaries, with the exception of one, are all teetotalers, and are full of zeal and activity in the good cause. In our own persons we have demonstrated that the European constitution can stand better in this deadly climate without any intoxicating drinks whatever. There are now in Berbice about 2000 staunch teetotalers, and every day is adding to the number. We have already shut up several grog-shops, and many more will ere long be closed. But in our warfare, we labour under great disadvantage for want of ammunition. Tracts and other publications we have scarcely any. We have to diffuse our information entirely by the living voice. The friends at home would render the cause a most important service, if they could, now and then, send us a package of papers on the subject. We should also be very happy to connect ourselves with your Society, or any other kindred Society, so as to derive all the advantages of union. You perceive that we have been driven to teetotalism in this distant land; consequently, we are for the most part novices, destitute of practical skill acquired by friends at home. Counsels and directions we should be very happy to receive. Anything for us that could not be sent by post, might be sent, directed to me, through the Mission house, Bloomfield-street, London.

Pray think of us, and send us whatever you suppose would be desirable. We are so ignorant of the operations of teetotalers at home that we know not what you have. Information about medals, clubs, insurances,—anything and everything connected with teetotalism, we should be glad to get. Are there not transparencies and magic Lanterns used. I remain, Sir, yours very faithfully.

E DAVIS.

PROGRESS OF THE CAUSE.

MARTINTOWN, April 1, 1845.—Our winter campaign against king alcohol being now terminated, we beg to acquaint you with the result. In this neighbourhood we have, during the last three