

The Bee.

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NO. 8.

ADVERSITY.

Written for THE BEE.
Should failure meet fond expectation
With disappointment sore,
And thwart the brightest calculation
All prospects trample o'er.
O sink not down in deep depression
Of spirit sad and low,
But use the means in thy possession
And bravely bend the bow.
Enter life's battle field right bravely,
Though features fiercely frown,
Watch every movement wisely, gravely,
And battle for a crown.
The faint heart wins but very rarely,
Though it may point and plead,
With courage press thy purpose fairly,
Determined to succeed.
In the hour of keen adversity
Lean on the "Mighty Arm,"
The solace in sad perplexity,
And comfort in alarm.
Though humble be thy present calling,
Whine not so hopelessly,
Nor dream of future days appalling,
Which thou may'st never see.
Cheer up! Cheer up! be persevering,
And faithful still remain,
A brighter day may fast be nearing,
Take courage: "Try again."
THOS. E. HAMMOND.
Monkton, March 3rd, 1890.

Words of Encouragement.

The following letter, received from Rev. G. J. Dingman, of Belleville, will doubtless be of interest to the patrons and well-wishers of THE BEE, and, with the permission of the writer, we give publicity to it in our columns.
DEAR SIR:—You have had the kindness to send me several copies of your beautiful weekly—THE BEE, and it comes to me to acknowledge your thoughtful generosity. A tone of sobriety, candour, virtue, public spirit, and patriotism mark its bright and thoughtful pages. How you have culled so many bright and beautiful things for the edification and delight of your readers surprises me when I remember your youth and limited experience. For sound, wholesome reading your weekly journal would be a credit to any city in Canada. In fact I know of more than one large town where your paper eclipses all their weeklies. It is a shame to many of our dailies and weeklies how they stoop to giving publicity to questionable and vicious things for the sake of filthy lucre, and an equally reprehensible thing for any journal to be so blinded by political party as to defend the basest things because they are in the interests of "our party." Any editor who is in the market for the highest bidder is unworthy a place among the educating journals of the day. "Cannot be bought, cannot be bribed" I trust is engraved upon the lintel and posts of your door. Such a craze for newspapers have the mass of the people preached that there is a temptation, mighty indeed, presented to editors to fan the lower passions and stimulate the depraved appetite for the sake of gain. Therefore the greater responsibility to publish and only to attract what creates noble aspirations and fits all for virtue and glory.
Yours, &c.,
G. J. DINGMAN.
Belleville, March 4, 1890.

Huron County Notes.

The number of persons committed to Huron county jail for drunkenness in the several years, were as follows:—1876, 24; 1877, 29; 1878, 22; 1879, 15; 1880, 22; 1881, 18; 1882, 8; 1883, 5; 1884, 4; 1885, 4; 1886, 4; '87, none; '88, 4; '89, 2.
The debate in Maple Leaf lodge, I. O. G. T., Blyth, on Friday night of last week, was an exciting affair, and lasted about an hour. Subject—"Resolved that the pulpit has done more for the benefit of man than the printing press." The affirmative was championed by W. Tamam, W. H. Stewart and A. M. Moffat. The negative by F. Bryant, J. Hamilton, R. Walden, W. J. Sims and Ella A. McKinnon; judgement was rendered in favor of the negative.
The following are the salaries received by some of the Post Masters in Huron county as shown by the report of Post Master General for 1889: Auburn, \$90; Bayfield, \$215; Bluevale, \$170; Blyth, \$450; Brussels, \$730; Clinton, \$1,284; Dunganon, \$162; Egmondville, \$25; Fordwich, \$230; Goderich, \$1,700; Hensall, \$276; Kippen, \$105; Seaforth, \$1,240; Varna, \$222; Wingham, \$1,000; Wroxeter, \$10; Zurich, \$20.
The gross postal revenue of the principal offices is as follows: Goderich, \$5,508; Seaforth, \$5,289; Clinton, \$4,745; Wingham, \$4,010; Brussels, \$2,601; Blyth, \$1,529.
VITAL STATISTICS.—The returns of births, marriages and deaths, for the Province, for the year 1888, have just been issued, and the following particulars are gathered therefrom. Number of births in Huron in 1888, 1,476, a decrease of 95 less than the previous year. The number of marriages, 440, an increase of 52. The number of deaths, 632, a decrease of 47. The death rate per 1000 of population, was 7.5 in Huron, there being only four counties in the province with a lower rate. Four pair of twins were born in Huron, and March claims the largest number of births, there being 134 in that month. In marriages the religious denominations represented were:—Methodists, 365; Presbyterians, 277; Episcopalians, 106; Roman Catholics, 39; Baptists, 20. Of the deaths, 306 were females, and 326 male.

Washington Letter.

(From Our Regular Correspondent.)
WASHINGTON, Feb. 24, 1890.
Two hundred general appropriation pension bills have already been referred to the House Pension Committee, and 2,048 special bills, the general bills embracing all conceivable forms of pension legislation. Most important of the general bills, as reaching the larger number of soldiers and requiring a great expenditure of money, is the service pension bill. There are several bills introduced pertaining to this one subject, the most liberal one of which proposes to place all old soldiers on the pension roll at a minimum of \$8 per month pension, with the addition of one cent per month for each day's service, over 800 days, this pension to be paid to all old soldiers, regardless as to whether they are now receiving pensions or not. The friends of this bill estimate that it would cost \$146,000,000 per annum. There are other service pension bills which place only those soldiers on the roll who are receiving \$8 per month, which would materially reduce the cost. The most moderate of these bills would probably cost from \$90,000,000 to \$100,000,000 per year.

A great deal of the time of the committee has been consumed by the friends of these different measures desiring hearings in behalf of their propositions. The friends of the service pension have occupied some five or six meetings of the committee, to the total exclusion of all other business. The maimed and disabled soldiers, the deaf soldiers, and several other classes have also been heard by the committee. The committee have been unremitting in their endeavors to obtain statistics as to the number of living soldiers and the death-rate since the close of the war. To their great surprise, they find that the death-rate has been much less than was generally supposed. Tables soon to be completed will show that the deaths in Grand Army ranks last year were only 5,000 out of 40,000, and among pensioners they were about the same. There is a unanimous sentiment in the committee in favor of liberal legislation for soldiers, but all are agreed that it will be simply impossible to pass all of the proposed measures at this session of Congress, and they are investigating the subject to determine which is the most meritorious and the most practicable. A Democratic member of the committee has seriously suggested that, as these pension bills call for so many millions, the Government issue bonds to the extent of half a billion of dollars and apply the proceeds to paying pensions. There is no doubt but that the committee in a quandary over the pension bills, especially when it is understood that the regular appropriations bills will leave no surplus, and that some provision will have to be made if pension bills are to be passed which appropriate millions.

Among those who profess to know, it is generally believed that the committee on ways and means, in its endeavors to adjust tariff taxations in accordance with the pledges given by the Republican party, has encountered unforeseen difficulties. The original program of Republican leaders, and, as a consequence, that of the ways and means committee, was to abolish the internal revenue tax on whisky "used in the arts and manufactures," also the tobacco yielding \$30,000,000 and to put sugar on the free list. But to many Western Republicans the tobacco tax seems just as being a tax upon a luxury, such as is embraced under all fiscal systems. The free whisky scheme having been previously abandoned, nothing in the program was left to abolish but the sugar duties, the surrender of which would mean a loss to the revenue of \$60,000,000. To compensate our sugar producers for the loss of protection, they were to receive from the Treasury a direct bounty, but to the sugar-beet raisers of California or the sorghum-producers of Kansas this plan is unsatisfactory.

The situation is embarrassing, for free whisky will antagonize the moral masses of the country, free tobacco will arouse the hostility in the West, and free sugar will be opposed in California and Kansas. These are the dilemmas, and it is difficult to predict what solution the committee will be able to find.

The Senate proceeds in its solemn way to not find how its secrets get out. The executive session is a farce, but it is small circumstance compared with the inquisition into the manner in which Senators reveal its inmost workings. The employees are suspected without reason and even the senseless four-foot walls are supposed to be in iniquitous league with the newspaper reporters and correspondents, who are expelled from their gallery on the bare suspicion of accomplishing the impossible. All this is intended to have some mysterious effect on the office communicative Sen-very height of watchfulness. The Senators, however, who divulge are not frightened by the measures taken, and the public know the only thing settled is the necessity for the abolition of the secret executive session, except possibly in the occasional consideration of certain treaties, the discussion of which before the world might embarrass the nation in its relation with foreign powers.

An epidemic in Para has reduced the supply of rubber, and an advance of 15 per cent in its price by the manufacturers of rubber boots and shoes is contemplated on the 5th March.

FORCE OF HABIT.

Written for THE BEE.
Habit is a man's best friend or his worst enemy. It can lift him from misery to the highest pinnacle of virtue, honor or happiness, or sink him from rank and affluence to the lowest depths of vice and shame. We can form habits of honesty or knavery; of truth or falsehood; of industry or idleness; of kindness or of cruelty. In short there is not a virtue nor a vice, not an act of body nor of mind to which we may not be chained down by the power of habit, in the commencement of life. Therefore, it is of great moment that we should begin well, for it is in the beginning of life that that system of conduct we adopted which soon assumes the force of habit. Begin well and persevere in any undertaking or thought and the habit of doing well will become quite easy and natural. Many young men have irretrievably injured themselves by false steps at the commencement of life. One wrong act follows another until the freedom of action or thought is overthrown and the victim of habit is dragged through life, miserable himself and a cause of sorrow to others. Most of the habits which govern us are formed in youth but although formed in early life, it is not until middle life or old age that we can fully see their complete controlling power. If old age we eat at a certain hour, take exercise at a certain hour, all by the direction of habit, not only so but a particular seat, table and bed comes to be essential and these cannot be contradicted without uneasiness. If evil habits we formed they must be conquered or they will conquer us, and destroy our peace and happiness and such is their power that all man's virtue and strengthened to be vigorous resistance is exercised each successive encounter makes victory more easily achieved. Coleridge, one of the subtlest intellects and finest poets of his time, battled for twenty years before he could emancipate himself from his tyrant opium. He went into voluntary imprisonment. He hired a man to watch him day and night to keep him free from tasting the pernicious drug. He formed resolution after resolution, yet during all the best years of his life he wasted his substance and his health, neglected his family and lived degraded and accursed because he had not resolution to abstain. He would lay plans to cheat the very man whom he had paid to keep the drug from him and bribed the gaoler to whom he had voluntarily submitted himself. Terrible indeed is the power of a bad habit. The case of Coleridge is an extreme one of course. But there are many to day who are as truly the slaves of perverted appetite as he. Their despot may be opium, tobacco, drink, or worse, but they are so completely under the dominion of their master that nothing short of a moral war all their own strength and all they could borrow from others, would suffice to drive them. Few people form habits of wrongdoing as a matter of choice willfully, but little by little the habit grows and before they are aware of any danger the habit is confirmed. The young man, who is influenced by custom or vicious companions takes his first glass from the bar little dreams that the first link in a long chain of habit is being formed and while he can then boast of freedom by being able to indulge or abstain as he chooses, each glass assists in making him a confirmed victim or slave to drink. All the wrecks of humanity to-day, the result of the drinking habit, once laughed at the endeavors and fears of those from the slavery of drink. In this lies the danger of the deceptive powers of drink, veil the danger until the appetite is formed and this appetite is powerful. It is a raging storm sweeping over the whole being, a maddening of the brain, a corrosive gnawing—and this storm-fire as it rolls along, thralls the will, sweeps down every motive, silences reason, stifles conscience until the poor wreck with crazed brain and blasted nerves and throbbing heart, belled, hope, reputation, wife, family, Heaven, body and Christ for drink. How have men of intellectual power and noble instincts and true hearts and amiable characters plunged into such depths? Everybody knows that the only way by which a man may become such a hopeless drunkard is by a continued use of drink, the habit forming more and more, the frequent becoming the habitual until at last he finds the habit a disease, a passion, a devouring flood, and overwhelmed by it he cries out, O my God! too late! too late! Drink is one of the surest of the devil's way to man and of man's way to the devil. Intemperance violates both tables of the law and with hands polluted with blood pursues its destructive work. Booth had to stiffen his nerves with brandy before he could fire the pistol shot into the brain of the kindly Lincoln. There is no vice, disease or disorder that has not its frequent rise in the public house. This scourge has reached all homes, all places, all hearts and when conscience and reason tells us that this beverage cannot be trifled with, its evils reaching into a dark and hopeless eternity our motto should be:—"Touch not, taste not, handle not." Young men become a pledged abstainer. It may cost you a jest and bring upon you an occasional sneer, but you take the right side, the manly side and you expose a glorious cause—a cause that will soon triumph. Therefore to all the advocates of hurt-

ful social customs or the banterings of comrades to taste this mocker and thus expose yourself to the dangers of the drinking habit in the name of health, wealth, honor, everything dear in this life—in the name of your immortal soul, in the name of heaven say NO. Thus far we have been dealing with vicious habits and in some degree their consequences; much more might be said but suffice it to say that no chains bind so hard, no fetters are so heavy as those habits which bind us to this world and lives dependent to it for its short lived pleasures and joys, or in other words becoming the world's slave; but habits of right doing make us independent of the world, give us satisfaction with ourselves and leads to a freedom, the possessors of which are free indeed.

VELVET SNOW.
Berlin, March 10, 1890.

Atwood Monthly Fair.

A meeting of the committee appointed to attend to the monthly fair was held on March 12th. Members present, Wm. Forrest, L. Pelton, Wm. Wherry, Jas. Irwin, R. Brooks, and J. L. Mader. Moved by L. Pelton, seconded by R. Brooks that we hold our Horse and Cattle Fair on the Tuesday before the first Friday of each month, at the hour of 10 a.m. Carried.
Moved by Wm. Wherry, seconded by Wm. Forrest, that we hold the first fair in Wm. Dunn's lot, corner John and Queen streets, Atwood, on the 1st day of April. Carried. Meeting then adjourned.

Presbytery of Stratford.

The Presbytery of Stratford met in Knox church, Stratford, on Tuesday, March 11th, Rev. A. Grant, of St. Marys, Moderator, in the chair. Minutes of last meeting were read and sustained. The call from Marsden, Quebec, to Rev. Mr. Gordon, of Harrington, was set aside at Mr. Gordon's request. It was agreed that the Rev. R. Hamilton lay the matter of supplement of Harrington congregation before the central committee in Toronto. A minute in reference to the late Mr. Patton's death was placed on record. The report of the S. S. committee was submitted by Rev. Mr. McKibbin, convener, and adopted with thanks to Mr. McKibbin. The session records of Avonton and Carlingford were examined and attested as carefully and correctly kept. The Rev. G. Chrystal tendered his resignations of Avonton and Carlingford were cited to appear for their interests at the next meeting of Presbytery in May. Rev. Mr. Cameron presented the report on "Sabbath Observance." The report was received and adopted and Mr. Cameron thanked for his services. Millbank session presented a resolution from the congregation in reference to its financial ability. Rev. Mr. McKibbin addressed Presbytery on the matter and discussion ensued. It was finally agreed to appoint Messrs. Turnbull, Hamilton and Baird as a committee of Presbytery to meet with the congregation and report at next meeting. Commissioners to next meeting of General Assembly were appointed as follows:—Ministers, Messrs Turnbull, McKibbin, Cameron, Ferris and Pyke; Elders, Messrs. Chalmers, Taylor, Ramsey, Ross and Roy. Rev. Mr. Tully presented the report on "Temperance," and Rev. Mr. Pantan the reports on "State of Religion," and the convener thanked for their diligence. Rev. Mr. Pantan was appointed to prepare and read a paper on the "State of Religion" at next meeting of Presbytery, and the court adjourned to meet in Knox church, Mitchell, at 7.30 p. m., on Monday 12th day of May, next.

Elma.

John Clark sr., and family left for St. Paul, Minn., on Monday of this week. Success.
John Clark's sale, on the 10th con., was a decided success as regards prices and attendance. The prices received for stock, implements, etc., were very satisfactory—the cows averaging \$34. The farm was not sold, Alex. Morrison, our popular auctioneer, wielded the hammer. Mr. Morrison will doubtless get quite a number of sales in this locality this spring.

One by one the landmarks of this township are passing away. It is with regret we chronicle the death of an old and respectable citizen, Jesse Rowland, who died last Sunday, 9th inst., in his 87th year. He with his family came to this country in 1871, and has been a resident of Elma ever since. He leaves a wife and nine children, five boys and four daughters, to mourn the loss of a faithful husband and kind father. He was a Conservative in politics. The funeral was largely attended on Wednesday of this week.

NEWS OF THE DAY.

Influenza is an epidemic in Japan. The Russian navy is to be reorganized and strengthened.
Influenza is raging severely among the Stoney Indians in the North-West. One hundred years ago Sunday the first Methodist church was opened in Kingston.
The imperial naval estimates amount to £14,000,000, an increase of £1,000,000 over last year.
Major Rorke, M. P. P., has again been selected to carry the Conservative banner in County Grey.

COMMUNICATION.

We wish it distinctly understood that we do not hold ourselves responsible for the opinions expressed by our correspondents.

Scriptural Meaning of Matthew VI:1-4.

To the Editor of THE BEE.

DEAR SIR:—A difference of opinion which has been publicly expressed, exists amongst some persons of this community, with regard to the meaning of the Scripture contained in Matthew vi: 1-4, and the context of which it is a part ending at verse 18, and the practical conduct of life arising out of the meaning attached to it. Will you kindly allow me a space in your paper for a little further discussion regarding the subject? For the sake of brevity in writing I hope your readers will take their New Testaments and turn to the passage and judge for themselves. It has been contended that when the in- tallible preacher of the sermon on the Mount said: "Take heed, that ye do not your alms (righteousness—revised version) before men, to be seen of them, &c." He laid special stress on the words to be seen of them, and that he meant that the motive of seeking men to notice approvingly is wrong, but it is not wrong to do the three acts of righteousness, specified in the context: before men. The three acts of righteousness specified are: 1st, alms-giving proper; 2nd, private or individual prayer; 3rd, fasting. See now, how does this view consist with the statement of the sermon. And, first, with regard to alms-giving? "When thou doest thine alms do not sound a trumpet before thee as the hypocrites do," &c. "But when thou doest alms, let not thy left hand know what thy right hand doeth." Why? "That thine alms may be in secret," no manner or extent of publicity being set in secret, what is unseen and unknown to others, "himself shall reward thee." No human reward either in the form of men's praise or gratitude, but the reward of thy Father himself. The motive alms—gives should not be actuated by is "to be seen of men"—"that they have glory of men"—a reward which which trumpet blowing hypocrites "have" or "have received." But on the other hand the right, or rather one of the right, motives which should actuate them is that "Thy Father who seeth in secret shall reward or recompense thee." Moses had respect to the recompense of the reward which the secret seeing Father will bestow; when the openly, publicly, before men and angels, rewarding time comes. A similar motive may rightfully actuate every alms-giving disciple of Jesus. But the great Teacher speaks not only of a motive which should not be operative and of another which should be operative but of a line of conduct in which the wrong motive cannot operate and the right one may. If secrecy be observed in giving alms then there is no hope or effort to obtain glory from men as men are kept ignorant of the giver if not of the gift. Hypocrisy—wearing a mask—pretending to be liberal and generous and yet in heart giving grudgingly—is what there is no temptation to. If Annanias and Sapphira had acted upon the plan of secret giving, they never would have been tempted to simulate a liberality which was to rival if not exceed that of Barnabas, and which was largely feigned; nor would they have been tempted to be either to men or to the Holy Ghost about the amount for which they sold their property, the proceeds of which sale they pretended to lay at the apostle's feet. This case from the history of the early church shows that it is possible (although the contrary has been asserted in Atwood) for a person to put his hand in his pocket and yet be a hypocrite. He who knew what was in his hand and how weak human hearts would prove, thought it necessary to warn of danger and to exhort "Take heed," "Beware of the leaven of the pharisees which is hypocrisy." His rules for our conduct should be obeyed as well as the motives be such as says are right which impel to action. To blow a trumpet before or to publish a hand bill after giving alms is equally contrary to the secrecy which he enjoins, and if the latter plan be persisted in, it cannot fail, with the diffusiveness of leaven to leaven the whole lump with the leaven of the pharisees, which is hypocrisy. If secrecy is enjoined by the words "enter into thy closet, and when thou hast shut thy door, pray," "anoint thine head and wash thy face: that thou appear not unto men to fast," then it is enjoined in connection with the subject we have been considering and vice versa.
Yours, &c.,
T. S.

Atwood, March 8, 1890.

During 1889 the Clinton post office issued money orders to the amount of \$16,541.12 and paid orders amounting to \$17,428.83; Exeter issued \$13,597.66 and paid \$11,157.48; Goderich issued \$29,887.02 and paid \$17,534.85; Seaforth issued \$21,428.12 and paid \$15,656.54; Wingham issued \$17,846.23 and paid \$12,267.32. Clinton is the only town in the county that received more money through the post office than it paid out. So far as money orders are an indication of prosperity Clinton has the inside track. A community that receives more money than it pays out must be doing a profitable business.