

wood on hand would not last till Monday morning, and unless an additional supply were furnished the kiln would be ruined. He thereupon sent his teams to draw the wood, thus saving a valuable property from destruction. Frost was an active and energetic citizen, a prominent member of the church to which he belonged, and while he had many friends he had some enemies and this apparent breach of the Sabbath was hailed by the latter as a means by which their personal spleen might be gratified. An information was at once laid before a justice, but by a man to whom the community would not naturally look as a model of Christian ethics, and the impression became general that he was merely an instrument in the hands of others. In accordance with the information, a summons was issued commanding Frost to appear at a certain time and place to answer to the charges against him. At the time appointed the magistrates of the town turned out in full force, the general public also being well represented. The defendant admitted having furnished the wood as stated and pleaded justification, on the ground that the work was to save property from destruction. Some members of the court strove hard for a conviction. They did not claim that the work was in itself illegal but that the danger to the property was caused by the neglect and carelessness of the defendant. The late W. A. Stephens occupied a seat on the bench. He defended Frost's action in the premises, taking the ground that if he believed the property was in danger of being lost for the want of wood, it was his duty to see that the wood was supplied, and personally assist if he felt that his services were needed; and that with regard to his carelessness being urged as a reason why he should be fined, (even if there were evidence to substantiate such a plea,) one might as well talk of fining a man for attempting to save his house from burning on Sun-

day because it had taken fire through his own neglect or carelessness. With this view the majority of the court concurred, and consequently the case was dismissed. The matter however was not allowed to end at that. The magistrates were denounced as defenders of Sabbath-breakers, and violators of their oath of office, all manner of righteous indignation being, by tongue and pen, poured upon their devoted heads. Frost was not overlooked in the dispensation of the invectives, but received his full share, and was eventually brought before the church. How the affair was finally disposed of I never learned. To an on-looker like myself it seemed like an organized system of persecution, and I know that Frost so regarded it, and that it tended in no small degree to shorten his days, there can be no doubt. Having lived in the same community with Mr. Frost for over twenty years I could not be a stranger to his character. I knew him to have faults but he made no claim to perfection and if his accusers were qualified to cast stones at him it is all the better for them; I decline to be a judge in such matters.

After this long digression I return to my record of 1843. About midsummer our stock of flour began to run out and I was sent to Barrie for a supply. I left home on a Saturday morning and walked as far as Whitelaw's that day. There I remained until the next evening, when, having been told that a settler had lately erected a shanty in the valley of the Beaver River, some eight miles distant, I started out again in time to reach that point before nightfall. As the day was drawing to a close I heard the sound of axes and soon after came in sight of an old man and a boy busy underbrushing. I asked them if that were the way they kept Sunday. The old man replied "we haint got no ammanac here and can't tell when Sunday comes." This man became known as "Dad Eaton," and was the first, and at