

NOTICE TO AGRICULTURISTS. A few copies of the present half-year of the Genesee Farmer can be had at this office, for three shillings a copy. The Farmer is a monthly publication, devoted to Agriculture, Husbandry, Horticulture, Stock Raising, Rural and Domestic Economy, &c., and is full of practical information for all engaged in these pursuits. The 1s. 10d. will purchase six numbers of this excellent work, from July to December inclusive. Those desirous of getting a copy had better apply immediately. Journal Office, Sept. 15.

LAST WORD TO DELINQUENT SUBSCRIBERS. Having given those of our subscribers who were two years in arrears on the 7th instant (yesterday) timely notice of the means which we should adopt to collect the sums which they owe us, those who have disregarded the warning will have to take the consequences. To-day a large number of accounts will be placed in the hands of a magistrate; and we will continue to hand them over to him as fast as is found convenient. Journal Office, Sept. 8.

The Journal. Thursday, October 13, 1859. Free Discussion.

WHILE we readily give insertion to the letter of "A Subscriber,"—except a few lines, which containing an attack upon private character are inadmissible,—and tender him our thanks for advice which we believe was well and kindly meant, we think it best without delay, hesitation or circumlocution to let him, and those who think with him in this matter, know that which we regret to find that three years' perusal of the JOURNAL under its present management has not taught them.

If our correspondent supposes that we admitted the letter of "A Free Inquirer" without consideration, and without reflection upon the probable consequences of such a step, he is in error. We admitted the letter fully knowing what we were about, fully aware of the responsibility which we were accepting, not ignorant of the storm which might be raised in certain quarters, and with a strong conviction that we were discharging our duty as a public journalist according to the light which we possessed.

"A Subscriber" is wrong in saying that we "endorse" the letter of "A Free Inquirer" by giving it insertion. We no more endorse his statements and opinions by admitting them to our columns than we would the arant nonsense frequently uttered upon the hustings of this County by furnishing a report of it to our readers, or than we do the opinions of "A Subscriber" himself. The newspaper should be the channel of communication between the private individual and the public. It may and should have opinions of its own; but it should not make conformity to these opinions the test for the admission of communicated articles.

Let us see fairly and clearly before us that about which "A Subscriber" and ourselves differ. Here are the words which contain the substance of his charge:

"You are surely very far from promoting the cause of truth when you publish to the world such a flippant and blasphemous denial of what all good men and wise men have believed and will continue to believe, viz.: The existence of a God—the divinity of our Saviour Jesus Christ, and the truth of God's holy word."

Before proceeding to the principal question let us briefly say that we cannot see in the letter of "A Free Inquirer" the denial of the existence of a God; that we are by no means satisfied of the truth of the reckless assertion that ALL good and wise men have believed exactly what is here stated; and that in so positively affirming what all good and wise

men will continue to believe our correspondent takes up an oracular position which men who are wise as well as good are generally loath to assume. But we drop these matters without further comment, and proceed to the main question at issue.

"A Subscriber" in effect calls the letter of "A Free Inquirer" blasphemous. If he can make good that charge then is his censure of the JOURNAL for its publication just and well deserved. But we fear that in making such a grave accusation "A Subscriber" has allowed his zeal to run away with his discretion. To blaspheme is to "speak impiously against God." To express a disbelief in any certain system of theology is not to blaspheme. To assert a belief in Arianism is not to blaspheme; to doubt the Christian theology is not to blaspheme: nor is a Mohammedan, or a Jew, or a Hindu necessarily a blasphemer. We fear that "A Subscriber" in the warmth of his zeal has done what very many well-meaning but inconsiderate men have done before him, confounded blasphemy with heterodoxy: there are many persons who do not hold to the Christian theology would shrink from speaking impiously against God as much as would the most evangelical sectarian. Nothing is more easy than to hurl these charges of blasphemy and the like against those who dare to express religious or other opinions differing from our own; it is the mode of argument to which many men,—indeed we might say most men,—naturally resort. Some persons have a way of refuting your arguments by giving you a black eye, or throwing a brick-bat at your head. Others, equally bellicose and equally reasonable, but less athletic, when posed by your arguments, or annoyed at your expressing an opinion differing from theirs, fling at you the terms, "Radical," "Socialist," "Infidel," or even "Blasphemer," as the case may be. This kind of logic belongs to a class in which are included, among other powerful arguments, the dungeon, the stake, the rack, the thumbscrew, and that delightful instrument which Macaulay describes as the favorite argument of James the Second for the conversion of obstinate Scottish non-conformists, the 'boot'. There was a time in this world when, even in its most enlightened regions, this logic was the sole resort of rulers, lay and clerical, in their dealings with those of their subjects who were so unreasonably as to have opinions of their own; when in states which led the van of civilization there rose up to God from the dungeon and the stake the wails of those who suffered all things for conscience sake,—cries of bitterness not unheard by Him without whose knowledge not even a sparrow may fall to the ground. That long, long night of darkness and wretchedness has broken into a dawn of nobler and more benign principles: Christendom has come to profess, and to some extent to practise, a kinder, a truer, and a more heavenly creed. Still the old logic has not entirely disappeared, even in the brightest places of the world; if the giant cannot issue from his cave as of old to slay poor pilgrims, he can at least sit at its mouth, grinding his teeth and muttering curses. We have the remnants of the system in such charges as those to which we have already alluded; if men cannot burn their fellows at the stake, or flay them alive, or stone them to death, or cut off their ears and noses, in the name of religion and conscience, they can at least call them ugly names, "blasphemers," for instance. Even in the nineteenth century, and in Chris-

tendom, and in a Protestant country, and in the British dominions to boot it is too much for a man to expect that he can differ in religion from the majority of his fellows with impunity.

The system of religion which "A Free Inquirer" seems to attack is the system believed in by the great majority of the wise and good of all enlightened countries. Therefore, even from those who doubt it, it is entitled to respect. Its opponents have a right to hold their own opinions, to preach them, to disseminate them, to discuss Christianity, to prove it false if they can. So long as they do this with decency and propriety they are entitled to all the rights of disputants, to a fair hearing and a dispassionate judgment. They are no more blasphemers than are the advocates of Christianity themselves. Indeed in the very Bible itself we find their warrant expressed in language of admirable force and clearness. "Whatsoever thy hand findeth to do, do it with thy might," is as much a principle and a precept for the Deist as for the Christian, for the Swedenborgian as for the Materialist, for the Unitarian as for the Trinitarian. The man who having a conviction fears to express it is a coward, and a traitor to his God. The man who would deprive his neighbor of the free expression of his sincere conviction is, in plain language, a tyrant.

We think, then, that "A Subscriber" in accusing us of publishing blasphemy, has spoken without book, and has done us a grievous injury in making a most unwarrantable charge. In the letter of "A Free Inquirer" there are a few objectionable words which in the hurry of business escaped our observation. Had we noticed them we should have insisted upon their being altered or expanded. Otherwise "A Free Inquirer" is as free,—we do not say welcome,—to our columns as the most evangelical divine in the land. Our own opinions on all matters which we think it from time to time desirable to discuss are to be found under the editorial head. Our department of correspondence is open to all who discuss calmly and properly such questions as they may choose, so long as these questions are within the bounds of decency. They are open to all sects, denominations, creeds; they are just as much open to the advocates of Mohammedanism, or Judaism, or Buddhism as to the advocates of any other system. We are here to aid in the expression of opinion, not to put the gag upon it. We are here to promote the cause of Truth, not by giving ONE SIDE of a question but by giving ALL SIDES. We are here to assert, and to uphold, and so far as we can, to secure, FREE DISCUSSION as the unalienable right and the undoubted duty of every man, as the safeguard of society, as the noblest and most potent friend of Truth, as the bulwark of Liberty, Order, and Progress. The JOURNAL is the progeny of independence of thought and of action in this County. A second paper was called into existence in Woodstock solely because free discussion could not exist without it. The JOURNAL is a living protest against the system of the gag. Doubtless there are many who rejoiced at its establishment, and who supported it in its political course, and so long as it advocated their own opinions, who will not bear that it shall go beyond them in its devotion to freedom. Those men, who support it as an opponent to one species of intolerance, would make it the means of another intolerance no less odious and grinding. They

want toleration for their own opinions; intolerance and persecution for those who differ from them. Such is the way of the world. But from such a stain we shall endeavor to preserve this paper pure. While we desire to see our own opinions and the opinions of those with whom we act, promulgated, we will refuse our columns to none; but remembering the time when we ourselves panted for a free discussion, and felt bitterly the tyranny of its refusal, we shall endeavor to square our conduct of the Journal with that glorious rule, Do unto others as you would wish them to do to you. If the event must ensue which is dimly shadowed in the threat with which "A Subscriber" concludes his letter, that the WOODSTOCK JOURNAL can prosper only by hauling down the flag of free discussion, it must prosper under some other management than ours. Christians and Deists, Trinitarians and Unitarians, Romanists and Protestants, Tories and Smashers, black and white, "Subscribers" and "Free Inquirers," may each and all rest assured that our hand will never be sullied in the cowardly task.

The "Canadian News."

Our attention has been attracted to a singular lack of thoughtfulness and good sense in the Government with respect to the newspaper in London which they have subsidized on behalf of the Province. It will be remembered that the Attorney General and Provincial Secretary during the discussions on immigration at last session stated that the Railway delegates while in England had made arrangements with the proprietors of the Canadian News, a weekly paper published in London in the interest of Canada, to have a certain portion of it devoted to matters pertaining to New Brunswick. There was to be a New Brunswick correspondent, and our Government were to take one hundred and fifty copies of the paper, one hundred and thirty of which were to be distributed throughout Great Britain and the remaining twenty sent to this Province. We presume that this arrangement has been carried out; but neither from our own observation nor the observation of any person with whom we have met can we ascertain the nature and amount of the matter in the New Brunswick department of the paper, nor, indeed, can we ascertain anything concerning it. We have never received one number of one copy out of the twenty copies of each weekly issue that are supposed to come to New Brunswick, nor have we heard of any one in Carleton County who has ever seen a number. What becomes of them? If the Government proceed upon the principle of sending them to their supporters only of course we cannot expect to receive one; but it is strange that we have not heard that any of our Smasher friends in Woodstock,—and we believe that we have not a few,—has seen this famous periodical. One would naturally expect that pains would be taken to send occasional numbers of the paper into every portion of the Province, and especially to men of intelligence and position, whose aid, countenance and advice it would be folly in any Government to spurn or neglect. There not a few men in Carleton well qualified by knowledge of the country, by interest in its prosperity, and by literary requirements, to furnish occasionally valuable and interesting articles for the Journal in question. That they would do so we thoroughly believe. Did the Government in its distribution of the twenty copies of the paper which come to the Province occasionally mail a number to these gentlemen they would soon begin to take an interest in its New Brunswick department, and would be stirred up to contribute to its columns. As it is they know nothing about the matter, and knowing nothing care little. It is a matter of very great surprise to us that in the distribution of this paper the New Brunswick press seems almost entirely forgotten; at least we scarcely ever see in any of our contemporaries a notice of the receipt of a number.

This may appear not to be a matter of

much importance; but we think it is an evidence of want of consideration and tact which we should not have expected from such common sense, practical men as form a majority of the present administration.

THE FIRST SNOW.—The good people of Woodstock were not a little astonished at waking on Sunday morning last to find the long absent snow flakes once more flying around the house tops, and the ground already covered with a fleecy robe. Snow in the beginning of October is a rarity even in this northern district. The fall of Sunday last commenced about three in the morning and lasted till near noon, covering the ground two or three inches deep. The stay of this precursor of winter was but short; it disappeared quickly from the streets, and more slowly from the fields; and in a few hours the former resumed their wonted dryness. Since Sunday we have enjoyed the most delightful Autumn weather that it is possible to conceive. We have not learned how far the snow storm extended.

THE RIVER.—The continued dryness of the weather has kept the River at the extremely low pitch which it attained in the summer. A large fall of rain will be required to raise it to steamboat pitch; and as yet we see no tokens of the needed freshet. Merchants and others bringing goods up the St. John will be much inconvenienced should the steamboats not run; but the tow-boats will reap a rich harvest. Owing to the lumbering prospects there are we presume greater quantities of goods to come up this Fall than for any of the several previous seasons.

CORRESPONDENCE.—The communication of S. P. C., with accompanying note has been received. The glaring impropriety which is the subject of his letter we, of course, noticed; but we do not think that it would mend the matter to make it the subject of comment in our columns.

NEW MUSIC.—No. 45 of Our Musical Friend, price ten cents, contains Melodias from La Juive, by Halevy; Still in my Dreams thou'rt near, a Song by F. Hafl, March from the "Concert Stuck," by Weber; Rondino from the Trio in C major, by Mozart.

FIRE IN ANDOVER.—From a friend at Tobique we learn that on Wednesday that two barns belonging to a Mr. Joseph Murphy, of Andover, were burned. The loss is stated at one thousand dollars.

ANOTHER FIRE.—Fredericton, last Sunday, was again roused by the common alarm cry of fire, and at about the usual deadly hour—one o'clock in the morning. The fire—which is strongly suspected to have been the work of an incendiary—broke out in Messrs. Gilbert's premises (from the back buildings) and soon extended to the front two-storey double house on Queen Street, (then occupied by Mr. Masserall and Mr. Ellsworth) and soon communicated on the upper side with the two houses owned and occupied respectively by Messrs. Coulthard and Sweet, and on the lower side with the large store lately occupied by J. W. Badell, Esq., making a clean sweep of these four front buildings, with all the rear buildings attached. The morning was perfectly calm and clear at the first outbreak, but the wind rose as the fire progressed, and a smart shower of rain fell. The engines were promptly at work, No. 1 taking its station in King Street, in order to prevent the fire spreading in that direction. This engine, however, soon exhausted the well in King Street, and was then drawn to the river where Nos. 3 and 4 were worked in Queen Street, but the supply of water in the tank being scanty, No. 2 was also drawn off to the river. The firemen exerted themselves vigorously, and worked the brakes with little or no aid from volunteers till the fire was subdued. They undoubtedly prevented much wider destruction. Some of our citizens did first-rate volunteer service, but very few of the many who were attracted by the fire did any thing but loiter about, and some absolutely refused to lend their assistance. There was some insurance on the buildings destroyed, but not enough to cover the whole loss.—[Head Quarters.]

THE TRINITY. To the Editor of the Woodstock Journal. The church cannot see that Satan meanly for preaching that "it is not by bread and wine that we are saved." After a month's rest, appears in your columns favorite dogma—"The Trinity cannot see that even a nation has availed him much floundering in replying in your last issue about "Philothees" does not real question at issue—situation, untouched. "Philothees" further accomplished what he proved the reasonableness of "the Trinity," my ability to do so is rather it is rather amusing. "Philothees" but like the fable of the frogs, it is sport to you! If "Philothees" doctrine of "the Trinity" faction, I congratulate certainly not done so to anybody else. If he had what he undertook, "Philothees" newspaper article question which thousand ten by "scholarly division" explaining. He also must admit that it gladdens the spirit of Christ, and to discussing this with place, but it is not in "Philothees" doctrine reference to the Trinity being absurd, ridiculous and says— "That it is incomplete, admit, if it were not doubt its truthfulness. In other words the knows of a thing, the it. The sagacious and fined belief to be "the mind to an intellect. Ah! poor, deluded Jew lived in the days of "Philothees" had been taught the sary to know or understand to be fully assured that it is absurd or ridiculous to find any man what "men of undoubted first intellectual caliber is not likely to "unfortunately for the argu- thes," men of "undoubted always men of undoubted learning. Her thinks that Mr. the word ridiculous, ever incorrect, which should be termed ridiculous, "Philothees" "ridiculous," when that this doctrine is so far as "no opinion Deity being ridiculous the right ones are the burden of "met himself to the "celebrated quotes from him, "not understand the The exquisite sarcasm above remark seems ther lost upon "Philothees." So much by way "Philothees." But to be bigoted in his the tone of his art come to the consid with a desire to truth, I will endeavor with equal candor then, as I am aware chiefly on the follow "For there are t heaven, the Father, Holy Ghost; and And there are three earth, the spirit, a blood; and these 7. 8. There are of Trinitarians to see this has been sele the corner stone, or perverted to an of making it sup contain the doct Bagster (prettily it was admitted at the ingenuity and