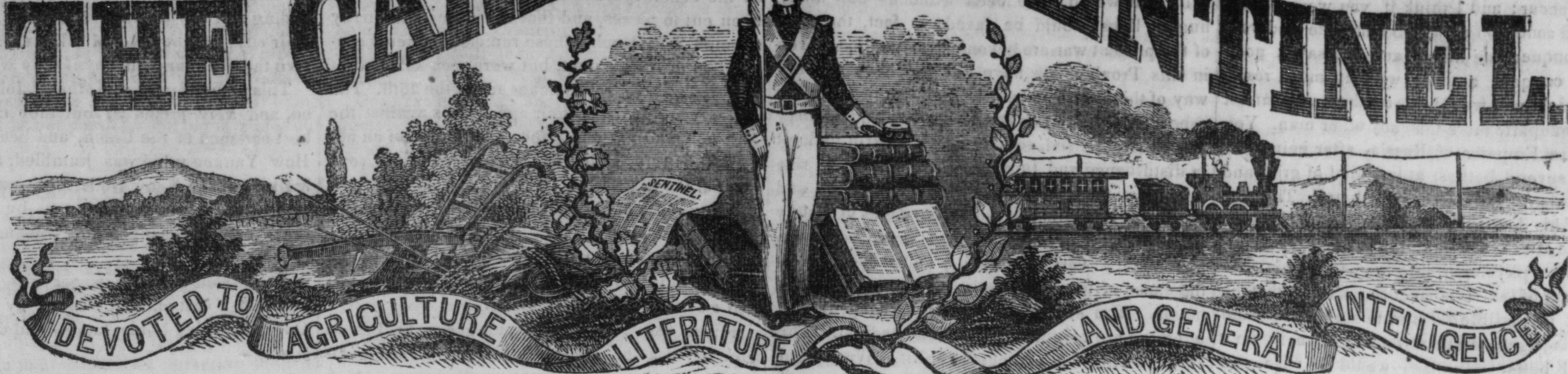


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By James McLauchlan

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ORIGINAL POETRY.

"No Place like Home."

Yes, there's one place like Home, 'tis at God's holy shrine,
Where high thoughts are kindled and feelings divine;
Where the anthems of praise so melodiously roll,
There's the home of devotion—the home of the soul.

As weary and sad through this lone vale of tears,
Our steps we pursue filled with doubts and with fears,
How the Spirits' sweet breathing's calm peace can impart,
In this home of devotion—this home of the heart.

Though sadness and gloom o'ershadow our path,
And the world's blighting tempest comes on in its wrath;
Yet on Jesus' kind breast we repose all our care,
In this home of devotion—this sweet home of prayer.

As the Sabbath's calm hours we delightfully spend,
In holding high converse with Jesus our friend;
Though often our thoughts to absent friends roam,
Yet we feel that God's house, is the Christians' own home.

And trusting in Jesus Almighty to save,
We rob death of its sting, of its victory, the grave;
All honour and glory, and praise shall be given,
While we sing the glad song in our better home heaven.

MARIE.

ENGLAND AND AMERICA.

The tenor of certain articles which have of late made their appearance in the Times, would seem to indicate that there exists across the Atlantic, in the breasts of our near relations, the inhabitants of the United States of America, a feeling of hostility to us, our institutions and undertakings, and a feeling of sympathy with our Russian antagonists.—We do not believe it; but, on the contrary, we believe that blood is thicker than water, or in this case we might say thicker than oil—that though the Yankees might have no objections to have a shot at us themselves, they wish no other people in the world to do so with success—that republican liberty can never sympathise with despotism—enlightened intelligence with hopeless ignorance—progress with obstruction—that the antagonism of qualities and races and institutions between Russia and the United States is a gulf too stormy to be passed, and that the ties of kindred blood and kindred sentiments between the States and Great Britain are too strong to be easily or lightly severed. Should it ever be otherwise; should it ever unfortunately come to pass that this country shall be placed in a hostile position to America; or should we even witness the untoward events of American sympathy with our opponents, or its absence from ourselves, we cannot imagine a consummation more unpropitious, or more calculated to damage our influence and our cause in the eyes of the whole civilised world.—*Caledonian Mercury.*

THERE is no greater fallacy than is involved in the common phrase. "He is no man's enemy but his own." Every bad man is the enemy of his wife, his children, his family at large, the church his country and his kind; nor does any rank he may hold in society invalidate the truth of this remark, nor diminish the responsibility of the transgressor.

They are making excellent fuel in England out of refuse, coal-dust. The process adopted is merely heating and pressing this dust into molds of bricks, when the fuel is found quite equal in all respects to the coal from which it is produced.

ORIGINAL DIALOGUE.

We have much pleasure in giving place to the following Original Dialogue, on a very important and interesting enquiry, viz:—"Is war necessary or unnecessary?" It was prepared by, and is, we are assured, the composition of two young gentlemen, pupils of Mr. McCoy for a short time, viz:—Masters David Wolhaupter, and Gideon Y. Freeman; and was delivered at the recent Examination of the Grammar School in this place. It may be sufficient to disarm any unkind or ungenerous criticisms by stating that the young gentlemen alluded to have only been a few months under the instructions of their excellent teacher; and we think that our readers will agree with us, that germs of genius and intellect are sufficiently developed in the sentiments of the respective speakers, to show that with maturer years and more extensive reading, the young disputants may occupy a prominent position in the annals of their country.

IS WAR NECESSARY OR UNNECESSARY?

MASTER WOLHAUPTER—War is the foundation of our liberty. If it were not for it we should not enjoy the many privileges that we do. The Americans would not enjoy the liberty that they do if it were not for war; they were forced into a defence of their own rights. The powerful nations of the earth that are now engaged in war, do you suppose they would have launched out in such an undertaking without duly considering the justice and importance of their cause? and what injury would be done to the world should the Russians be allowed to prevail over the Turks? They would in a short time probably bring the greater part of Europe into slavery, or totally annihilate them. But when war gives to nations liberty and freedom, and the privilege of reading their Bibles, why should it not be proceeded with until every despot is brought down? How did the Mexicans gain their liberty? They gained it by war—they fought for it. Then if war will give liberty and freedom, war is right. My voice is for war. Which is it better to choose, slavery or death? Let us rise up, gird on our swords; and fight as long as there is breath in us, before we submit to be governed by a tyrant. The Bible shows us war is right. For instance, when Edgar, the son of Aaron, stood before the Lord and said, "shall I yet again go out to battle against the children of Benjamin, my brother, or shall I cease?" And the Lord said "Go up, for to-morrow I will deliver them into thine hands." Do you suppose the Lord would have told them to go on with the war if it was no right? I say, no! Do not the Scriptures plainly show us that war is right? And if the English and other nations had not joined the Turks in battle against the Russians, it is most likely ere this the Turks would have been annihilated or bound in slavery. Then if war will give nation liberty and freedom, it is right. If a nation wishes to enjoy liberty and freedom, it has to fight for it; and I say fight, and even die, before we submit to be governed by a tyrant. Some nations hate the English on account of their love of freedom; but this envy amounts to nothing so long as they worship God aright. He will always fight their battles, and put their foes to flight. Then war will give liberty and freedom, war is just an right. Turn over the earliest pages of History and you will see war was practised, and in fact it was the only means of restoring liberty and freedom. Since there is so much good arises from war—say war, and let their be war till the earth be set at liberty. And in fact we may see the day that we will have to fight for our liberty as our forefathers did before us. But there is no use to paley or talk, whether war is right or not; but if we

are compelled to fight, let us fight; and if we die for the freedom of our land, we die in a good cause. War, and even death, before dishonour!

MASTER FREEMAN:—I say war is not necessary; and it might be avoided if sovereigns and nations would conduct themselves with propriety and moderation. There are many facts in history which prove this to be true. For instance, when the English were involved in war with the French, their resources were exhausted, and the lives of thousands sacrificed, without conferring advantage on either sides. A peace was concluded at Amiens in the year of our Lord 1802, which cannot be better described than by the words of an eminent statesman, "It was a peace at which everybody rejoiced but of which nobody could be proud."—But Bonaparte was not satisfied with peace for war was his delight, though it was at the loss of thousands of his subjects; and instead of conducting himself with propriety and moderation he recommenced hostilities by insulting the English Ambassador, which involved all Europe in a second war. Again in the year 1812, the ambition of Napoleon hurried him into a war with Russia, which though successful in the outset ended in his ruin. The French army advanced in spite of every resistance to Moscow, the ancient capital of the Kingdom, but there their triumphs ended. The Russians set fire to the city, the invaders deprived of quarters were forced to retreat. A severe winter set in, cold and famine destroyed them by thousands, and only a miserable remnant of the finest army that ever was assembled in Europe, escaped across the frontiers. Thus we see that by the covetous and ambitious desires of this great warrior who, when he had been raised to great wealth and power, was not satisfied, but was the very cause of bringing many thousands to a miserable and suffering death. Of all the evils that tend to sacrifice the lives of the human family, to depress and impoverish a nation, war is the worst, and in fact it is the scourge of every nation.

The present war with Russia might have been avoided had that despotic Emperor Nicholas conducted himself in a more moderate and considerate manner, but in consequence of his tyrannical disposition, there arose a dispute between him and the Emperor of Turkey, and instead of settling their affairs quietly, they have taken up arms against each other; drawn other nations in with them, and thereby disturbed the peace of Europe. But this northern despot was soon brought to see that the armies he had to contend with belonged to powerful nations, and being defeated in various battles he at last died by grief and disappointment. Hence we see the evils that war produces. In fact the lamentable accounts so often reported, of so many brave men being cut to pieces is enough to make any one shudder. Only think how often the battle-field has been covered with the lifeless bodies of those for whom Parents, Wives, and relatives will mourn, but in vain, and there is no appearance of peace yet, for

"War has begun, and ere it will close,

Many a brave soldier must fall to his foes."

Can a nation that is involved in war and disturbance enjoy happiness? I say no! Can it not in time of peace? Yes! Is it not by war that Agriculture, Manufactures, and Commerce decrease? Yes, it is nothing else. Then if peace gives happiness to a nation and causes it to flourish, I say

Let wars and commotions end throughout the Kingdom;

And peace prevail throughout the land.

MASTER WOLHAUPTER—My Friend: You say that, 'of all the evils that tend to impoverish a nation, war is the worst.' But I say, not so. It is very often the means of letting light and liberty

shine, and giving people their freedom. Again, you say war is a great sacrifice of the human family; but, is it not better for a few lives to be sacrificed than all to be bound down in ignorance and slavery? Is it not better for a few to be slain, if it will be the means of getting a whole nation its liberty and freedom? Again, you assert 'a nation that enjoys peace will flourish,' but how is a nation to obtain this peace if they are bound down in ignorance and slavery? I say—war will very often give them peace. Then if war will give peace and liberty, why is it not right? why has it been practised so much except some good arises from it? Again, you say if nations get involved in war, their peace will soon decrease; it may for a short time, but if they gain their liberty they will enjoy more peace than they did before. You also state that many an affectionate husband and kind parent will be taken away from all that they hold dear on earth; but is it not better for a few wives to be made widows, and a few children fatherless, than a whole nation to be dishonoured and governed by a tyrannical government. You say that some might think that war could not be avoided: neither can it be avoided. The Bible says there shall be wars and rumours of wars, and that there shall be war till the earth is set at liberty. How could Turkey avoid the war? She could not: she was forced into it to gain her liberty. She would not submit to be governed by such a barbarous people as the Russians: and who would? If they could set themselves at liberty by war—better die than be dishonoured. Again, you say that if the ruling men of nations would submit to be governed by the laws of God; and, settle their affairs between themselves, that war could be very easily avoided; that is very true; but the thing is they will not do it. Therefore nothing will settle their affairs but war. You say that the rulers of these two great Empires quarrelled, and instead of settling their affairs have taken up arms against each other. So they have: but perhaps they could not settle it quietly. The Russian Emperor would impose on the Turkish Emperor, but he would not submit to him, but has risen up in arms against him to try to gain his rights and privileges; and why is it not right for him to do so? You say that they have drawn other nations in with them—so they have; but, for instance, suppose a man was going to kill you, and you saw another man standing beside you, would it not be very natural for you to ask that man's assistance, and also right for you to do so? Then, why is it not right for them to ask assistance from other nations? You ask, 'is it not war that makes Agriculture, Commerce, and Manufactures decrease?' To this I would answer, that I think war has done as much towards the increase of Agriculture, Commerce, and Manufactures as anything else. Again, you say that 'war is not necessary, and it might be avoided.' But I maintain war is necessary, and cannot be avoided so long as the world remains. You say it might be avoided if Sovereigns would conduct themselves with propriety; but I think it makes very little difference how they conduct themselves, for war will be and must be prosecuted so long as man exists. You say that peace was concluded at Amiens, but of what benefit was it? for in a year or two Bonaparte, by insulting the English Ambassador, involved all Europe in a second war: then if peace does not last any longer than this, there is no use to talk about peace; for when a nation is engaged in war, I think it would be less expense for them to continue until a final peace is established, than to prepare for war every year or two. You say that Bonaparte was not satisfied with peace, but war was his de-