

26	S	Septuagesima Sunday.	35	51
27	M	Dragoons Parade Day. Duke of Sussex (sex born 1773).	35	52
28	T		34	52
29	W		34	53
30	T	2d Dec Pkt due here. [Qr. 9h 8m P.M.]	34	53
31	F	Trial of Criminal Slaves. Moon Last.	34	54
FEBRUARY XXVIII DAYS.				
1	S		34	55

WEEKLY NOTICES

FROM 21ST TO THE 28TH INST.
Sitting Magistrate—JAMES SCOTLAND, JUNR. Esq.
Magistrate for the ensuing Week—Honorable ROBERT HORSFORD.
Half Bit LOAF—Eleven Ounces and one Quarter.
Dog LOAF—Three Ounces and three Quarters.

Exchange... 100 Stg... Private Bills
£215..477 dolls 77 cts. to £220..489 dolls. 89 cts.

TO THE LABOURERS OF ANTIGUA.

The first of August, (that is the end of crop,) will come in the course of about six months. The Council and Assembly are every week busy making laws that every body may draw a benefit from the freedom which is to begin at that time, and the Clergymen are giving advice about future conduct, that all will be the happier for observing, it seems to me, that the printers of newspapers should also come forward and try to instruct the lower classes as much as they can to fit them to act well, when the time comes for them to be free. But it is difficult for Printers to know exactly what would be the best knowledge to give to labourers, because never having been actually workmen, they do not know, they can only believe, what would be the best advice. Thinking in this manner I should have only been able to wish to serve you, without perhaps having the power to do so. By good luck however I have found among my books one written to teach the work-people of England how to make bread and to raise stock &c., and as the Gentleman who wrote it was born a laborer, (his father was a carter,) I thought he would better know than I could what advice would be good for laborers. And as laborers in all parts of the world are in circumstances very like each other, what is good for them in England will be good for those in Antigua. So I took the book and reading over what I thought would fit you and be of service to yourselves your wives and children, I have marked it and had it printed in the Herald. I was very glad to do this because Mr. Cobbett, the gentleman from whose book I have copied, tho' born, as I have told you, the Son of a Carter, and serving as a common Soldier when a young man, is a very clever industrious and sober person, and has raised himself from the low condition in which he was born to be a member of Parliament—that is in the Assembly of England—having said this I shall have done, only adding that what comes after this with these two little marks " before, is taken from the book I have been speaking of, it is called *COTTAGE ECONOMY*.

2. The word *Economy*, like a great many others, has, in its application, been very much abused. It is generally used as if it meant parsimony, stinginess, or niggardliness; and, at best, merely the refraining from expending money. Hence misers and close-fisted men disguise their propensity and conduct under the name of *Economy*; whereas the most liberal disposition, a disposition precisely the contrary of that of the miser, is perfectly consistent with economy.

3. *Economy* means, *management*, and nothing more; and it is generally applied to the affairs of a house and family, which affairs are an object of the greatest importance, whether as relating to individuals or to a country.

4. In every view of the matter it is desirable, that the families of which a country consists should be happily off; and, as this depends, in a great degree, upon the *management* of their concerns, the present work is intended to convey to the families of the *Labouring Classes* in particular, such information as I think may be useful with regard to that management.

5. I lay it down as a maxim, that, for a family to be happy, they must be well supplied with *food and raiment*. It is a sorry effort that people make to persuade others, or to persuade themselves, that they can be happy in a state of *want* of the necessities of life. The doctrines, which fanaticism preaches, and which teach men to be content with *poverty*, have a very pernicious tendency. To live well, to enjoy all things that make life pleasant, is the right of every man who constantly uses his strength judiciously and lawfully. It is to blaspheme God to suppose, that he created men to be miserable, to hunger, thirst, and perish with cold, in the midst of that abundance which is the fruit of their own labour. Instead, therefore, of applauding "*happy poverty*," which applause is so much the fashion of the present day, I despise the man that is *poor and contented*; for, such content is a certain proof of a base disposition, a disposition which is the enemy of all industry, all exertion, all love of independence.

6. Let it be understood, however, that, by *poverty*, I mean *real want*, a real insufficiency of the food and raiment and lodging necessary to health and decency; and not that imaginary poverty, of which some persons complain. The man, who, by his own and his family's labour, can provide a sufficiency of food and raiment and a comfortable dwelling place, is not a *poor man*. There must be different ranks and degrees in every civil society, and, indeed, so it is even amongst the savage tribes. There must be different degrees of wealth; some must have more than others; and the richest must be a great deal richer than the least rich. But, it is necessary to the very existence of a people, that nine out of ten should live wholly by the sweat of their brow.

8. The times, are approaching when the labourer will obtain that hire of which he will be worthy; and, therefore, this appears to me to be the time to press upon him the *duty* of using his best exertions for the rearing of his family in a manner that must give him the best security for happiness to himself, his wife and

children, and to make him better in all respects, than his forefathers were.

9. If the Labourer have his fair wages; if there be no false weights and measures, whether of money or of goods, by which he is defrauded; if the laws be equal in their effect on all men; if he be called upon for no more than his due share of the expenses necessary to support the government and defend the country, he has no reason to complain. If the largeness of his family demand extraordinary labour and care, these are due from him to it. He is the cause of the existence of that family; and, therefore, he is not, except in cases of accidental calamity, to throw upon others the burden of supporting it. Besides, "little children are as arrows in the hands of the giant, and blessed is the man that hath his quiver full of them." That is to say, children, if they bring their *cares*, bring also their *pleasures* and *solid advantages*. They become, very soon, so many assistants and prows to the parents, who, when old age comes on, are amply repaid for all the toils and all the cares that children have occasioned in their infancy. To be without sure and safe friends in the world makes life not worth having; and whom can we be so sure of as of our children? Brothers and sisters are a mutual support. We see them, in almost every case, grow up into prosperity, when they act the part that the impulses of nature prescribe. When cordially united, a father and sons, or a family of brothers and sisters, may, in almost any state of life, set what is called *misfortune* at defiance.

10. These considerations are much more than enough to sweeten the toils and cares of parents, and to make them regard every additional child as an additional blessing. But, that children may be a blessing and not a curse, care must be taken of their *education*. This word has, of late years, been so perverted, so corrupted, so abused, in its application, that I am almost afraid to use it here. Yet I must use it; but, not without clearly saying what I mean.

11. *Education* means *breeding up*, *bringing up*, or *rearing up*; and nothing more. This includes every thing with regard to the *mind* as well as the *body* of the child; but, of late years, it has been so used as to have no sense applied to it but that of *book-learning*, with which, nine times out of ten, it has nothing at all to do. It is, indeed, proper, and it is the duty of all parents, to teach, or cause to be taught, their children as much as they can of books, *after*, and not before, all the measures are safely taken for enabling them to get their living by labour, or, for *providing them a living without labour*, and that, too, out of the means obtained and secured by the parents out of their own income.

12. — But, I am wholly against children wasting their time in the idleness of what is called *education*; and particularly in schools over which the parents have no control.

13. The *education* that I have in view is, therefore, of a very different kind. You should bear constantly in mind, that nine-tenths of us are, from the very nature and necessities of the world, born to gain our livelihood by the sweat of our brow. What reason have we, then, to presume, that our children are not to do the same? If they be, as now and then one will be, endued with extraordinary powers of mind, those powers may have an opportunity of developing themselves; and, if they never have that opportunity, the harm is not very great to us or to them. Nor does it hence follow, that the descendants of labourers are *always* to be labourers. The path upwards is steep and long, to be sure. Industry, care, skill, excellence, in the present parent lays the foundation of a *rise*, under more favourable circumstances, for his children. The children of these take *another rise*; and, by and by, the descendants of the present labourer become gentlemen.

14. This is the natural progress. It is by attempting to reach the top at a *single leap* that so much misery is produced in the world; and the propensity to make such attempts has been cherished and encouraged by the strange projects that we have witnessed of late years for making the labourers *virtuous* and *happy* by giving them what is called *education*. The *education* which I speak of consists in bringing children up to labour with *steadiness*, with *care*, and with *skill*; to show them how to do as many useful things as possible; to teach them to do them all in the best manner; to set them an example in industry, sobriety, cleanliness and neatness; to make all these *habituall* to them, so that they never shall be liable to fall into the contrary; to let them always see a *good living* proceeding from *labour*, and thus to remove from them the temptation to get at the goods of others by violent or fraudulent means, and to keep far from their minds all the inducements to hypocrisy and deceit.

15. And, bear in mind, that if the state of the labourer has its disadvantages when compared with other callings and conditions of life, it has also its advantages. It is free from the torments of ambition, and from a great part of the causes of ill-health, for which not all the riches in the world and all the circumstances of high rank are a compensation. The able and prudent labourer is always *safe*, at the least; and that is what few men are who are lifted above him. They have losses and crosses to fear, the very thought of which never enters his mind, if he act well his part towards himself, his family and his neighbours.

16. But, the basis of good to him, is, *steady and skilful labour*. Is it not much more rational for parents to be employed in teaching their children how to cultivate a garden, to feed and rear animals, to make bread, beer, bacon, butter, and cheese, and to be able to do these things for themselves, or for others, than to leave them to prow about the lanes and commons, or to mope at the heels of some crafty,

sleek-headed pretended saint, who while he extracts the last penny from their pockets, bids them be contented with their misery, and promises them, in exchange for their pence, everlasting glory in the world to come? It is upon the hungry and the wretched that the fanatic works. The dejected and forlorn are his prey. As ailing carcass engenders vermin, a pauperized community engenders teachers of fanaticism, the very foundation of whose doctrines is, that we are to care nothing about this world, and that all our labours and exertions are in vain.

17. The man, who is doing well, who is in good health, who has a blooming and dutiful and cheerful and happy family about him, and who passes his day of rest amongst them, is not to be made to believe, that he was born to be miserable, and that poverty, the natural and just reward of laziness, is to secure him a crown of glory. Far be it from me to recommend a disregard of even outward observances as to matters of religion; but, can it be *religion*, to believe, that God has made us to be wretched and dejected? Can it be *religion* to regard, as marks of his grace, the poverty and misery that almost invariably attend our neglect to use the means of obtaining a competence in worldly things? Can it be *religion* to regard as blessings those things, those very things, which God expressly numbers amongst his curses? Poverty never finds a place amongst the *blessings* promised by God. His blessings are of a directly opposite description: flocks, herds, corn, wine and oil; a smiling land; a rejoicing people; abundance for the body and gladness of the heart: these are the blessings which God promises to the industrious, the sober, the careful, and the upright. Let no man, then, believe, that, to be poor and wretched is a mark of God's favour; and let no man remain in that state, if he, by any honest means, can rescue himself from it.

18. Poverty leads to all sorts of evil consequences. *Want*, horrid want, is the great parent of crime. To have a dutiful family, the father's principle of rule must be *love not fear*. His sway must be gentle, or he will have only an unwilling and short-lived obedience. But, it is given to but few men to be gentle and good humoured amidst the various torments attendant on pinching poverty. A competence is, therefore, the first thing to be thought of; it is the foundation of all good in the labourer's dwelling; without it little but misery can be expected. "*Health, peace, and competence*," one of the wisest of men regards as the only things needful to man: but the two former are scarcely to be had without the latter. *Competence* is the foundation of happiness and of exertion. Beseet with wants, having a mind continually harassed with fears of starvation, who can act with energy, who can calmly think? To provide a *good living*, therefore, for himself and family, is the *very first duty* of every man. "Two things," says AGUR, "have I asked; deny me them not before I die: remove *far* from me vanity and lies; give me neither *poverty nor riches*: feed me with food convenient for me: lest I be full and deny thee; or *lest I be poor and steal*."

19. A *good living*, therefore, a *competence*, is the first thing to be desired and to be sought after; and, if I can aid only a small portion of the Labouring Classes in securing that competence, it will afford great gratification to their friend."

THOMAS SHIRLEY WARNER,
Editor of the Herald.

HERALD AND GAZETTE.

ST. JOHN, JANUARY 25, 1834.

Colonial Legislature,

HOUSE OF ASSEMBLY, 23RD JAN. 1834.

At twelve o'clock the Speaker took the chair. The Minutes of the two preceding meetings were read and confirmed.

THE TREASURER brought to the notice of the House a great existing scarcity of that peculiar species of money (doubloons) which is required by the mercantile portion of the community for the payment of duties at the Custom-house—he stated that as he was, under the express direction of the House, to put the English silver money into circulation, he had not considered himself authorized to issue gold, which had thereby accumulated in the Treasury to the amount of sixteen hundred pounds sterling, and that there was besides in the Custom-house, to be paid over into his hands, not less than six hundred pounds sterling. The House might, if it saw fit so to do, address his Excellency for the purpose of getting him to authorize the Collector to receive the currency of the Country in payment of the duties. No possible reason could be assigned why such a mode should not be adopted, as the duties were paid over quarterly into the Treasurer's hands, except the positive orders from the department at home, to which the Collector was subject, and from which he dare not swerve but under the commands of the Governor. Or it might order the Treasurer to issue doubloons in payment to the public creditor at a certain premium say three per cent. which would be one per cent. under what is now the prevailing rate. At all events if an issue at a premium were ordered, he prayed the House to take the responsibility of fixing the rate, at which the issue should take place.

Mr. ELDRIDGE said that while other money was put into circulation at 12½ per cent. above par it was idle to suppose that doubloons could be passed without demanding a premium. The average premium for the last six months had been two per cent.; sometimes it had been as

high as four per cent. which was the case at present, at other times they had been current without any advance. But such was at this time the dearth of that species of currency in consequence of the large quantity withdrawn from commerce into the coffer of the treasurer that the *Strathmore* from Norfolk, could not come yesterday to entry for want of a sufficient number of doubloons to pay the duties, the whole town being only able to furnish seventeen pieces of that peculiar coin at any premium whatever. He likewise pointed out that the difference between the present high premium and the average rate for the last six months would only make a difference of forty two pounds sterling, for which comparatively trifling sum the whole mercantile body was suffering great inconvenience and the commerce was actually restricted.

THE TREASURER observed that one object which he had in view in retaining doubloons, was to keep a sufficient fund of that coin to be ready to pay over to the Commissariat Department in case Government should accede to the proposal of a local coinage that had been submitted to them. For it was useless to expect that, if the doubloons were paid out, they must necessarily return to the treasury. It was well known that American cargoes were paid for in doubloons and that therefore it was but natural to suppose they would go entirely out of the country.

Mr. EDWARDS saw no reason why the treasury should not put out the doubloons at the premium which was obtainable, any more than that it should dabble in exchange which it was now under the orders of the Assembly to do, whenever it could be profitably done. He believed it had proved a very good business.

THE SPEAKER observed, that it seemed to be beneath the dignity of the Legislature to be making a trifling profit by the premium. It would perhaps be better to issue the Doubloons at the rate at which they had been received, to supply the wants of the commercial body. As to the idea of the disappearance of the coin, that circumstance could never long exist while the King insisted on receiving his duties in that peculiar specie, the merchants would import it for the purpose unless the whole trade of the island was to come to a standstill, and commerce to be wholly put an end to. And in reference to the expected payment into the Commissariat chest, in the first place it was not certain that government would accede to the proposal made, and even if it did, it by no means necessarily followed that the payment would be directed to be made to that department in this island. Government might prefer the money to be paid through Messrs COURTS in London or by some other mode which would necessitate the purchase of Bills of Exchange here. But at all events if the doubloons were issued, an equal value of sterling coin would remain in the Treasurers' hands to meet the engagement to Government in any shape which it might deem best. He therefore thought the doubloons had better be circulated as they were received.

Mr. OSBORN vehemently opposed the issue of doubloons from the Treasury.

Mr. PELL said that when he looked at the public Papers and saw a long string of houses levied on for Taxes, the tenants of which were to be thrust forth without any other shelter than such as the canopy of Heaven afforded; he thought it high time for the public to practice rigid economy in every way that was possible. He could by no means consider forty two pounds sterling as a trivial saving, under the present state of the country, and he therefore thought that the Treasurer should make what profit he could by the sale of the doubloons in the public chest.

The TREASURER entered into some explanation about the difference between public and private economy.

Mr. ELDRIDGE spoke in explanation respecting the sum which he had denominated trifling.

Mr. MUSGRAVE moved, that the Treasurer be authorized to dispose of, or to pay away, doubloons at a premium of two per cent. This was seconded and adopted:—The Council concurred with the addition of the words "or more."

THE TREASURER rose and notified to the House, that the contract for public printing had expired. Dr. Peddie moved that the contract be thrown open to public competition, which motion having passed without remark, the Mover, Mr. Musgrave, and Mr. Turner were named by the Speaker, and The Honorable Richard W. Nanton was appointed by the Council to form a Committee to receive tenders and submit them to the Houses for selection and approval.

Mr. H. EDWARDS after pointing out a great evil arising from the constant passage of the privates of the guard of honor into the jail-yard, in consequence of their supply of water being obtained from that place—moved, that they should be removed to the old hospital which has lately undergone thorough repair and is furnished with a cistern of its own. The motion was carried but the board of Council declined acceding to the measure.—It was understood, in some conversation which took place, that the circumstance had not escaped the vigilant observation of the executive, but that he wishes to retain the old hospital in perfect readiness to receive troops in case any emergency should render requisite their appearance in town. And he greatly objects to the actual introduction of them into St. John's itself, as injurious to their health and discipline.

THE SPEAKER read a petition to the Governor from the non-commissioned officers and privates belonging to the first regiment of militia, who reside in Falmouth and the vicinity—stating many real and truly onerous hardships, which obedience to the present militia-law inflicts upon them, and praying for a parade ground in their