

THE CARBONEAR STAR,

AND CONCEPTION BAY JOURNAL.

Vol. I.

WEDNESDAY, OCTOBER 2, 1833.

No. 40.

NOTICES.

NORA CREINA.



PACKET-BOAT BETWEEN CARBONEAR AND PORTUGAL COVE.

JAMES DOYLE, in returning his best thanks to the Public for the patronage and support he has uniformly received, begs to solicit a continuation of the same favours in future, having purchased the above new and commodious Packet-Boat, to ply between *Carbonear* and *Portugal Cove*, and, at considerable expense, fitting up her Cabin in superior style, with Four Sleeping-berths, &c.—DOYLE will also keep constantly on board, for the accommodation of Passengers, Spirits, Wines, Refreshments, &c. of the best quality.

The *NORA CREINA* will, until further notice start from *Carbonear* on the Mornings of MONDAY, WEDNESDAY, and FRIDAY, positively at 9 o'Clock; and the Packet-Man will leave *St. John's* on the Mornings of TUESDAY, THURSDAY, and SATURDAY, at 8 o'Clock, in order that the Boat may sail from the Cove at 12 o'Clock on each of those days.

TERMS AS USUAL.

Letters, Packages, &c. will be received at the *Newfoundlander Office*.

Carbonear April 10, 1833.



DESIRABLE CONVEYANCE TO AND FROM HARBOUR-GRACE.

THE Public are respectfully informed that the Packet Boat EXPRESS, has just commenced her usual trips between *HARBOUR-GRACE* and *PORTUGAL COVE*, leaving the former place every MONDAY, WEDNESDAY, and FRIDAY Mornings at 9 o'Clock, and *PORTUGAL COVE* the succeeding Days at Noon, Sundays excepted, wind and weather permitting.

FARES,

Cabin Passengers	10s.
Steerage Ditto	5s.
Single Letters	6d.
Double Ditto	1s.
Parcels (not containing Letters) in proportion to their weight.	

The Public are also respectfully notified that no accounts can be kept for Passages or Postages; nor will the Proprietors be accountable for any Specie or other Monies which may be put on board.

Letters left at the Offices of the Subscribers, will be regularly transmitted.

A. DRYSDALE,

Agent, Harbour-Grace.

PERCHARD & BOAG,

Agents, St. John's

Harbour-Grace, April 5, 1833.

BLANKS of every description for sale at the Office of this Paper.

(From the Saturday Penny Magazine)

RICH AND POOR.

Besides those who work for their living, some at a higher rate and some at a lower, there are others who do not live by their labour at all, but are rich enough to subsist on what they, or their fathers, have laid up.—There are many of these rich men, indeed, who do hold laborious offices, as magistrates and members of parliament. But this is at their own choice. They do not labour for their subsistence, but live on their property. There can be but few of such persons, compared with those who are obliged to

work for their living. But though there can be no country where all, or the greater part, are rich enough to live without labour, there are several countries where all are poor; and in those countries where all are forced to live by their labour, the people are much worse off than most of the labourers are in this country. In savage nations, almost every one is half-starved at times, and generally half-naked. But in any country in which property is secure, and the people industrious, the wealth of that country will increase; and those who are the most industrious and frugal, will gain more than such as are idle and extravagant, and will lay by something for their children; who will thus be born to a good property.

Young people who make good use of their time, are quick at learning, and grow up industrious and steady, may, perhaps, be able to earn more than enough for their support, and so have the satisfaction of leaving some property to their children; and if they, again, should, instead of spending this property, increase it by honest diligence, prudence, and frugality, they may, in time, raise themselves to wealth. Several of the richest families in the country have risen in this manner from a low station. It is, of course, not to be expected that many poor men should become rich; nor ought any man to set his heart on being so: but it is allowable, and a cheering thought, that no one is shut out from the hope of bettering his condition, and providing for his children.

And would you not think it hard that a man should not be allowed to lay by his savings for his children? But this is the case in some countries, where property is so insecure that a man is liable to have all his savings forced from him, or seized upon at his death; and there all the people are miserably poor, because no one thinks it worth his while to attempt saving any thing.

There are some countries which were formerly very productive and populous, but which now, under the tyrannical government of the Turks, or other such people, have become almost deserts. In former times Barbary produced silk; but now most of the mulberry-trees (on whose leaves the silk-worms are fed) are decayed; and no one thinks of planting fresh trees, because he has no security that he shall be allowed to enjoy the produce.

Can it be supposed that the poor would be better off if all the property of the rich were taken away and divided among them, and no one allowed to become rich for the future? The poor would then be much worse off than they are now; they would still have to work for their living as they do now; for food and clothes cannot be had without somebody's labour. But they would not work near so profitably as they do now; because no one would be able to keep up a large manufactory or farm, well stocked, and to advance wages to workmen, as is done now, for work which does not bring in any return for, perhaps, a year or two. Every one would live, as the saying is, "from hand to mouth," just tilling his own little patch of ground enough to keep him alive, and not daring to lay by any thing, because if he were supposed to be rich, he would be in danger of having his property taken away and divided.

And if a bad crop, or a sickly family, brought any one into distress, which would soon be the case with many, what could he do after he had spent his little property?—He would be willing to work for hire; but no one could afford to employ him except in something that would bring in a very speedy return. For even those few who might have saved a little money would be afraid to have it known, for fear of being forced to part with it. They would hide it somewhere in a hole in the ground, which used formerly to be a common practice in this country, and still is in some others, where property is very scarce. Under such a state of things the whole country would become poorer and poorer every year. For each man would labour no more than just enough for his immediate supply; and would also employ his labour less profitably than now, for want of a proper division of labour; and no one would attempt to lay by any thing, because he would not be sure of being

allowed to keep it. In consequence of all this, the whole produce of the land, and labour of the country would become much less than it is now; and we should soon be reduced to the same general wretchedness and distress which prevails in many half-savage countries. The rich, indeed, would have become poor; but the poor instead of improving their condition, would be much worse off than before. All would soon be as miserably poor as the most destitute beggars are now. Indeed, so far worse, that there would be nobody to beg of.

It is best for all parties, the rich, the poor, and the middling, that property should be secure, and that every one should be allowed to possess what is his own, and to gain whatever he can by honest means, and to keep it or spend it, as he thinks fit.—provided he does no one injury. Some rich men, indeed, make a much better use of their fortune than others; but one who is ever so selfish in his disposition can hardly help spending it on his neighbours. If a man has an income of 5000*l.* a-year, some people might think, at first sight, that if his estate were divided among one hundred poor families, which would give each of them 50*l.* a-year, there would thus be, by such a division, one hundred poor families the more enabled to subsist in the country. But this is quite a mistake. Such would indeed be the case if the rich man had been used to eat as much food as one hundred poor families, and to wear out as much clothing as all of them.

—But we know this is not the case. He pays away his income to servants, and labourers, and tradesmen, and manufacturers of different articles, who lay out the money in food and clothing for their families. So that in reality, the same sort of division of it is made as if it had been taken away from him. He may, perhaps, if he be a selfish man, care nothing for the maintaining of all these families; but still he does maintain them. For if he should choose to spend a 1000*l.* a-year in fine pictures, the painters who are employed in those pictures are as well maintained as if he had made them a present of the money, and left them to sit idle. The only difference is, that they feel they are honestly earning their living, instead of subsisting on charity; but the total quantity of food and clothing in the country is neither the greater nor the less in the one case than in the other. But if a rich man instead of spending all his income, saves a great part of it, this saving will almost always be the means of maintaining a still greater number of industrious people. For a man who saves, hardly ever, in these days at least, hoards up gold and silver in a box, but lends it out on good security, that he may receive interest upon it. Suppose, instead of spending 1000*l.* a-year on paintings, he saves that sum every year. Then this money is generally borrowed by farmers or manufacturers, or merchants, who can make a profit by it in the way of their business over and above the interest they pay for the use of it. And in order to do this, they lay it out in employing labourers to till the ground, or to manufacture cloth and other articles, or to import foreign goods: by which means the corn, and cloth, and other commodities of the country are increased.

The rich man, therefore, though he appears to have so much larger a share allotted to him, does not really consume it, but is only the channel through which it flows to others. And it is by this means much better distributed than it could have been otherwise.

The mistake of which I have been speaking, of supposing that the rich cause the poor to be the worse off, was exposed long ago in the fable of the stomach and the limbs:—

"Once on a time," says the fable, "all the other members of the body began to murmur against the stomach, for employing the labours of all the rest, and consuming all that they helped to provide, without doing any thing in return. So they all agreed to strike work, and refused to wait upon this idle stomach any longer. The feet refused to carry it about; the hands resolved to put no food into the mouth for it; the nose refused to smell for it, and the eyes to look out in its service; and the ears declared they

would not even listen to the dinner-bell; and so of all the rest. But after the stomach had been left empty for some time, all the members began to suffer. The legs and arms grew feeble; the eyes became dim, and all the body languid and exhausted.

"Oh, foolish members," said the stomach, "you now perceive that what you used to supply to me, was in reality supplied to yourselves. I did not consume for myself the food that was put into me, but digested it, and prepared it for being changed into blood, which was sent through various channels as a supply for each of you. If you are occupied in feeding me, it is by me in turn, that the blood-vessels which nourish you are fed."

You see then, that a rich man, even though he may care for no one but himself, can hardly avoid benefiting his neighbours.—But this is no merit of his, if he himself has no design or wish to benefit them. On the other hand, a rich man who seeks for deserving objects to relieve and assist, and is, as the Apostle expresses, "ready to give, and glad to distribute, is laying up in store for himself a good foundation for the time to come, that he may lay hold on eternal life." It is plain from this, and from many other such injunctions of the Apostles, that they did not intend to destroy the security of property among Christians, which leads to the distinction between the rich and the poor.—For, their exhortations to the rich, to be kind and charitable to the poor, would have been absurd if they had not allowed that any of their people should be rich. And there could be no such thing as charity in giving any thing to the poor, if it were not left to each man's free choice, to give, or spend, what is his own. Indeed, nothing can be called your own, which you are not left free to dispose of as you will. The very nature of charity implies, that it must be voluntary; for no one can be properly said to give any thing that he has no power to withhold. The Apostle Paul, indeed goes yet still farther, when he desires each man "to give according as he is disposed in his heart, and not grudgingly," because "God loveth a cheerful giver."

When men are thus left to their own inclinations, to make use of their money, each as he is disposed in his heart, we must expect to find that some will choose to spend it, merely on their own selfish enjoyments. Such men, although, as you have seen, they do contribute to maintain many industrious families without intending it, yet are themselves not the less selfish and odious. But still we are not the less forbidden to rob, or defraud, or annoy them. Scripture forbids us to "covet our neighbour's goods," not because he makes a right use of them, but because they are his.

When you see a rich man who is proud and selfish, perhaps you are tempted to think how much better a use you would make of wealth, if you were as rich as he. I hope you would: but the best proof that you can give that you would behave well if you were in another's place, is by behaving well in your own. God has appointed to each his own trials, and his own duties; and He will judge you, not according to what you think you would have done in some different station, but according to what you have done, in that station in which He has placed you.

Vidocq.—The trial of this terror of French thieves, for swindling upon his own account, took place before the Chamber of Correctional Police of Paris, on Saturday last. The appearance of one of the prisoners at the bar was that of a fat gentleman, dressed in full black, with a sharp eye, a huge mouth, and a bag of pastiles in his hand, which he used repeatedly. This was no other than *Sieur Vidocq*, of famous memory as ex-chief of the Secret Police. Beside him was a slender young man, *M. Lebas*, a riband merchant. From the accusation preferred against these individuals the following facts were elicited:—*Vidocq* wished to turn to the advantage of trade the experience which he had amassed during his long residence in the shops of the *Rue de Jerusalem*. He established, accordingly, an agency office, with an establishment of clerks, and here, for a small sum annually, all mer-