

property stolen by criminals—no man could gauge it; it still continued to increase with the progress of population and the advancement of crime. There was another consideration—the cost of the life and property destroyed by agrarian outrages, superinduced by the artificial and pressing system under which they were suffering in this country. And what was the remedy for all this? He turned at once to the four millions of square miles of territory under the Queen's sceptre on the continent of North America, with its noble rivers, fertile soil, exhaustless fisheries and valuable mines; and he asked, would they allow this vast territory to continue a howling wilderness? Many persons had an idea that large emigration would empty England.—Empty England! Why, the idea was preposterous. He did not believe that either an Englishman, an Irishman, or a Scotchman, would live out of Great Britain if they could live in it. No man would voluntarily choose to leave this land, which was a garden from shore to shore, and exchange it for a comparative wilderness. None would leave the land of their fathers, with all its historical associations, unless driven out by poverty or stimulated by high enterprise. He next referred to the extension of commerce which must take place consequent on an enlarged emigration, and noticed the Wakefield theory of emigration, which he contended, however, suited to the Eastern Colonies, could never relieve the mother country to any great extent. Australia or New Zealand was 13,000 or 14,000 miles away; North America was 2,500. This made an immense difference in the waste of time and cost of food for the voyage. By the old fashioned sailing vessels they were from 40 to 60 days in going to North America but with steamers the voyage was now made in ten days. These were advantages which no theory could ever overcome. The passage to Australia cost £20; to North America it seldom exceeded £3 10s., and if large steamers were employed to carry the poor, it would be reduced to £2 10s. or £2. Any person going to one of the eastern colonies had to waste one hundred and thirty or 150 days at sea, and then had to pay £100 for 100 acres of land; it could not be procured for less than £1 an acre, and in the Canterbury settlements not under £3. What did they pay per acre in North America? In Western Canada which was, in natural capability and climate, equal to the best parts of the State of New York, they could buy in the most fertile districts 100 acres for £40; and in the lower provinces for £20. In New Brunswick where they still had eleven millions of ungranted acres in the possession of the government, 100 acres could be obtained for £12 10s.; and in Nova Scotia 100 acres of the best land could be had for £10. But he was met at every corner, by the argument that a man in Australia did not merely pay for his land, but for civilisation—for roads, schools, religious ordinances, and education, without which land was of no value. He certainly was not sure whether they were very highly civilised in North America, but he would just explain the position of Nova Scotia, and let the audience judge for themselves. It was divided into seventeen counties, and every county had its Sheriff, Magistrates, gaols, court house, and two terms of the Supreme court, in which the common and statute law of England was administered. Every county was divided into townships, and each township had its shiretown, and in those towns there were places of worship for the Episcopalian, the Methodist, the Baptist, the Presbyterian, the Catholic, the Independent, and the various modifications of religious opinion which divided the inhabitants of these islands.

Every county had from fifty to an hundred public schools. There was scarce a house in Nova Scotia without a Bible, and hardly a native of the Province who would not be ashamed to be unable to read it. That was the "barbarous" state of the North American Provinces, for Nova Scotia was but the type of them all. They would be extremely glad to give all these blessings, this civilisation, such as it was, to every Englishman, Irishman or Scotchman, who chose to come into the Province, and one hundred acres of land besides for ten pounds. (Mr Howe then referred to the relative number of emigrants to Australia, and New Zealand, and to the United States of America, and contended that great superiority must accrue to British commerce, by those who emigrated to our own colonies using British manufactures, whilst those who went to the United States of America were entrenched behind a hostile tariff, which imposed duties ranging from twenty to an hundred per cent. on English Manufactures.) They heard a great deal of talk continually about keeping up the balance of power on the continent of Europe, and much debate and strong contests were continually taking place about it. The people of North America in their simplicity were sometimes apt to think that if half the trouble was taken about the territories that belonged to us, that was wasted on those which did not, their British Brethren might be nearly as well employed. But did any one in England ever stop to enquire whether the balance of power in America was worth preserving. He was no alarmist, but there appeared to be many. Supposing France or Russia were to combine their forces with those of the United States to attack England, he did not doubt what the end would be.

He believed that England would come out of the struggle successfully and gloriously, but for a time they would be subjected to a harassing and costly contest. But supposing the territories of the Republic were to be extended to Hudson's Bay—that the spirit which two wars generated, and which a word—an

act—so readily revives, pervaded the entire continent—that England was left without a port on the Atlantic or Pacific Oceans, without a ton of coal or a spar to repair a ship. Fancy the five thousand swift vessels that the northern Provinces now own added to the enemy's fleet, and the four hundred thousand men with which they now could arm were added to their army, the balance of power in Europe would then be disturbed, because England had not maintained the balance of power in America. He only referred to these things to show the necessity there was for England turning her attention to these matters, if she wished these Provinces to be strengthened and retained. What, then, did he offer as the remedy? The plan of colonization and emigration which he proposed was exceedingly simple. It combined ocean steamers for the poor—the preparation of wild land for the settlers by the colonial governments—the promotion of public works of acknowledged national utility, within the Provinces, by the aid of imperial credit, which would be at once profitable to the Governments which formed them, and afford the means of labor to the poor. (Mr Howe then cited a mass of statistics, culled from the Emigration Commissioners' Report for 1847, to show the fearful amount of sickness and mortality amongst emigrants, the enormous number of 17,445 dying during one year, or 16.35 per cent. of the whole number who emigrated. And in addition to this there were many evils not reported, which had occurred in Nova Scotia, under his own eye, resulting from the present badly-conducted system of emigration, which were exposed by the honorable gentleman.) He was anxious to establish cheap steamships for the poor, by which emigrants could be carried across, from Southampton and other ports in ten days, thus freeing them from long exposure to the dangers of the sea, illness, consumption of food, and the numerous hardships which resulted from fraud and misdirection under the present very imperfect system. He did not ask the Government to pay the passage-money for people by these steamers; he only asked them to provide the cheap boats, and the people would then be able to pay their own passage. There would be a vast saving of time, money, and what was more important than all, life, by the establishment of these cheap steam vessels, which would not only enable Britons to go out to the Colonies, but would also enable their descendants again to revisit their native land. In conclusion, he would say, that he would be most happy to co-operate with the people of Southampton in carrying out these objects, by every means in his power. The representations he had made to the government on the subject, had been received in the fairest possible spirit. He believed that they were desirous, if the practicability of the plan could be clearly shewn to them, to assist in relieving the burthens of this country, and strengthening the North American Provinces. But he need scarcely tell them that no Government could do anything in these islands but what the people willed. The responsibility in this, as in all other important measures, rested on the people; let them assume the desire of the Government and act upon it. Let them stimulate the Executive if that were required. Before the American revolution an old philosopher came over to this country, on a mission in which he failed; the Government of the day treated him coldly, but he forgot to appeal to the people. He (Mr Howe) believed that if the people of this country had understood the question then as they did now, much bloodshed and expenditure would have been saved. "I," said Mr Howe in conclusion, "anticipate no coldness from the Government, and certainly have received nothing but courtesy and kindness from those members of it with whom I have been brought into communication."

In the British people I have an abiding faith. I should regret it if it were otherwise, for I have an hereditary interest in these questions. During the old times of persecution, four brothers bearing my name, left the southern counties of England, and settled in four of the old New England States. Their descendants number thousands, and are scattered from Maine to California. My father was the only descendant of that stock who, at the Revolution, adhered to the side of England. His bones rest in the Halifax Churchyard. I am his only surviving son; and, whatever the future may have in store, I want, when I stand beside his grave, to feel that I have done my best to preserve the connection he valued that the British flag may wave above the soil in which he sleeps."

The honorable gentleman then resumed his seat amidst loud and long continued cheers, after an address which extended over upwards of an hour and a half in its delivery, and which we have reluctantly, but necessarily, been obliged to curtail to its present length.

Major Carmichael Smyth having also addressed the meeting upon the same subject,—

It was moved by Mr Councillor Stebbing, seconded by Mr Alderman Lankster, and carried unanimously—

That this meeting is of opinion that the public interests require the adoption of an enlarged system of Voluntary Emigration, and that the Government should be induced to lend further aid to the promotion of the same, as a great national question, by which the alarming amount of relief to able-bodied persons may be very much reduced, the pressing claims for employment gradually lessened in the mother country, and the evils of an excessive competition, arising from a rapidly increasing population, without the prospect of an adequate occupation, avoided.

It was moved by Mr Sheriff Payne, second-

ed by Mr Alderman Tucker, and carried unanimously—

That in the opinion of this meeting it is highly desirable to encourage emigration to the British Colonies, nearer home than the Cape, Australia, or New Zealand; and that Newfoundland, Nova Scotia, Prince Edward's Island, New Brunswick, and Canada offer great inducements to emigrants, and that more attention should be paid to those Provinces, as far preferable to the stream of British Agriculturalists and Artisans directed to foreign independent States, to the serious injury of our own colonies, where labor is so much required, in an equally fertile and healthy climate.

It was moved by Mr Councillor Clark, seconded by Mr Councillor Douglas, and carried unanimously—

That the removal of the objection of families to long voyages, by selecting near ports of arrival for emigrants, and affording, if possible, some economical steam communication, would be calculated to promote and facilitate emigration to a very great degree.

It was moved by Mr Timothy Falvey, seconded by Mr Alderman Laisley, and carried unanimously—

That the best thanks of this meeting be given to the Honorable Joseph Howe, of Nova Scotia, and Major Carmichael Smyth, for the important and interesting information which they have given relative to the advantages afforded to emigrants by the soil, climate, productions, and geographical position of our North American Provinces, and the desirability of bringing them, by means of increased steam communication, into closer proximity with the mother country.

It was moved by I. I. Iselin, Esq., seconded by T. L. Harman, Esq., and carried unanimously—

That the Trade Committee be requested to draw up a petition to Parliament, and to the Lords of the Treasury, embracing those points, and calling attention to the advantages of Southampton as an emigration port, praying it may be adopted in any new arrangements, and that it lay for signature at the Town Hall, and the Members for the Borough be requested to present the same.

Communications.

PROOFS OF PHRENOLOGY.

Being the first of two Lectures delivered by JOHN M. JOHNSON, Jun., Esq., before the Miramichi Mechanics' Institute, January 16th and 23rd, 1851.

That talents are natural, not created by education—and that while man may improve upon he cannot create Genius, may be proved by numberless instances. I give a few.

Mozart began to compose at the age of 4 years. Handel almost as soon as he could speak. Colburn at six performed intricate arithmetical calculations. Pope at 12 wrote the ode on solitude. Wren at 13 formed a machine representing the course of the stars. Pascal at 16 published a work on conic sections. Michael Angelo at 16 executed works compared with those of antiquity. Newton at 25 completed some of his most brilliant discoveries, and originated all he ever made. Pollok the author of the Course of Time, died at the age of 27. Henry Kirke White died at the age of 21, and surely the latter poet and Akenside, were made so by nature, and not by early associations, being both sons of butchers, and we can truly say, "*Poeta nascitur non fit*."

If the brain be a single organ, how could a man be insane upon one point and at the same time exceedingly talented on others. Not possessing good reasoning faculties, yet skilful as a painter, or arithmetician; or how could the common saying have arisen, that "all men are more or less insane on some points," for instance—an inordinate love of fame, or money, or music, or even of the horrible. Now Phrenology would explain all this, by pointing to an inordinate or over-excited organ—of approbation, acquisitiveness, tune, or destructiveness; but no other theory could explain it. For if the brain were a single organ, and were inordinate in size or over excited, all its manifestations upon all subjects would necessarily be inordinate and extravagant. The man would of course be sane or insane upon all subjects alike.

Try another argument. If the brain was single, it must be asleep or awake at a given time, and dreaming could not happen; but if the organs are separate, one might be partially awake or active, and the others dormant. Again, if a single organ, and wearied by one kind of action, it could not rest, or be relieved by another occupation, unless indeed, Dr. Johnson would prove that a man who had tired himself out by walking east could rest himself by simply walking west; or that a man who had become wearied by throwing stones out of a field would rest himself by throwing them back again. But the mind is relieved by change of occupation, and for the same reason that a man who has fatigued one hand may rest it while using the other; or as a man who is tired walking down hill will experience relief by walking on a level, or even up hill; because different muscles are brought into action, and as different mental faculties are required in different studies or pursuits, one organ of mind is relieved by exercising another in its stead, or while it rests.

Once more—if but one organ, an injury to any part would equally affect all the operations of mind—and this is clearly not the case; but the injury does produce an effect upon that mental faculty which phrenology has assigned to it, and this in a similar way

as injuries to the bodily organs. The organs of mind are double, and as one eye may be knocked out and yet the person see with the other; though he will for a time suffer much inconvenience. As one lung may be destroyed by disease, and yet life be supported by the remaining lung. Though it will not be with the same power; less oxygen will be supplied to the blood, and the whole man suffer in degree. So too, in injuries to the brain, we find though the whole suffers by sympathy during inflammation or disease or indirectly because a greater amount of nourishment, or renewing material is required to supply the wear and tear of the injured organ, as it would in case of a diseased or injured limb; yet where a part of the brain has been removed, and the wound healed, the healthy activity of the other parts has returned, just as when a diseased limb has been amputated, and the wound healed, the general health returns as before the loss. So too, as the loss of sight quickens the other senses; for instance, hearing. So may the want of activity in one organ of mind be followed by increased energy and even power of another, and the reason is the same in both cases. The blind man employs his ears with more assiduity from necessity, and perhaps the nervous fluid being no longer required by the optic nerve may be transferred to the acoustic, where increased activity calls for increased supply. Be this as it may, the fact is, the blind man can frequently distinguish by sound the approach of a friend much sooner than when he possessed vision; or in some cases even distinguish by feeling the primitive colours from the effect of the dyes upon the texture or surface of a body, and yet he could not in the one case tell whether his friend looked pale or ruddy, nor could he in the other (if born blind) give you any description of light and shade.

We find again, that man has been so constituted by the Creator, that all the functions of respiration, circulation, digestion, and secretion &c. may proceed at the same instant, and this could only be effected by a plurality of organs, unless indeed, (to quote Dr. Johnson's case again) a man could at the same instant of time be walking east and west.

Seeing is an effect produced upon the brain and so is hearing and feeling, and all these may take place at the same instant, and why? because the three organs of sense, are separate and independent in receiving; and the nerves which convey and impart the sensation to the brain are also separate and independent.

Suppose for instance—a person introduces himself as an old friend, and offers his hand; you see his face, and know its form, size, and color: you hear his name, and the organ of language and the memory of that organ is employed; you feel his hand, and distinguish its pressure by the organ of weight; and all this you do at the same instant, because for separate mental actions you employ separate mental organs, and each performs its office independent of the other.

But even the act of seeing employs separate organs of mind, viz: size, form, and color. Size consists in the distance from each other of the extremities of a body. Form in the direction which the extreme lines take with respect to each other; thus a body may be equally round or square, whether large or small; and colour depends upon neither of these, but upon the chemical composition of the body, which causes absorption and reflection of different rays of light, and therefore it is that Nature has assigned and Phrenology discovered separate organs of form, size, and colour, and therefore it is too that of three men who possess good eyes and healthy optic nerves, one may be a good judge of size, another of form, and another of colour, and a skilful practical Phrenologist will point out each individual by simply examining the organization. Now if these organs were not distinct, how could a man by looking at an object, be a judge of size, or form, or colour, and not of all of them in equal degree.

I feel that I am extending this argument to a tedious length, but the difficulty is where every instance in nature, and particularly in man's structure, becomes proof by analogy, how to select or where to stop. If with all these proofs Phrenology be not the true science of the mind, in the name of common sense what is it? Can any of its opponents furnish another?

Recapitulation. By the preceding argument, authorities, and illustrations, I have sought to prove three leading propositions.

First—That the Brain is the corporeal organization through which the mind manifests itself in this world.

Because to it proceed all the nerves of sensation, and from it all the nerves of volition.

Because by compressing the brain you destroy for the time, sensation and volition.

Because this doctrine accounts for derangements of mind without impugning the soul's immortality.

And for endless reasons not necessary to urge, when the doctrine is universally admitted by all Physiologists and anatomists.

The second proposition—That upon size, form, and the healthy state of the brain (*partes paribus*) depend the power, direction, and correct manifestation of mind—I contended:

Because upon size, form, and healthy condition, depend the power, direction, and correct or perfect action of all other parts of the human system.

Because all the ancients, artists and authors have by correctly delineating character, describing and representing personages, unwittingly proved it.

And because by examining formation in connection with known character, we find the doctrine universally supported, and standing the three tests of inductive reasoning.

The third proposition—That the brain is