

**EMIGRANT LABOURERS.**—We had much pleasure in advertising on Thursday for twenty emigrants, to work on the Property of Captain W. F. W. Owen, of Campo Bello, in making improvements in drainage, &c. The terms offered are liberal—the *Cash* being payable every *Saturday night*, with an ample supply of wholesome and substantial provisions. Soon after the notice was printed, the number, and more than the number required, were at the office of the Emigrant Agent, accepting the gallant and patriotic Captain's terms. Mr. Wedderburn says they are the most explicit and satisfactory instructions ever put into his hands, and requests us to intimate to gentlemen of property at a distance to follow a like specific course, and their wishes will be promptly responded to by him, and the emigrants despatched according to their directions and agreement.

We have been requested to say that the *Herald* of yesterday was incautiously premature in stating that the Emigrant Labourers advertised for by Mr. Wedderburn were wanted for Government work, such it seems not being the case. On the contrary, all emigrants are publicly and officially informed by a Government notice in the *Royal Gazette*—"That there are at present no means at the disposal of Government, enabling it to hold out any public employment to them!"

We are also made aware that a very good plan has been organizing by the Emigration Society, whereby Settlers may receive assistance from their employers (the Farmers) in stock and other aids in improving lands—every proportion of the wages for their labour being payable in stock, in provisions, and money, which will facilitate the settlement of industrious people in the Province.—*1b.*

AN ACCOUNT of the Constitutional English Policy of Congressional Courts, and more particularly of the great annual Court of the People, called *The View of Frankpledge*; wherein the whole body of the Nation were arranged into regular divisions of tithings, hundreds, &c., with two Tracts on Colonization, by the late GRANVILLE SHARP, Esquire.—(See Advertisement.)

#### INTRODUCTION,

BY J. I. BURN, AUTHOR OF "LETTERS ON EMIGRATION," &c.

I have undertaken the task of an Editor with great satisfaction, for the subjects are of vital importance to the well being of Society. The just foundation of our ancient and invaluable institutions is so fully and clearly set forth by the excellent author, that I have had little more to do than to transcribe his text, with such additions incorporated therein, occasionally, as he had more voluminously introduced in his notes. I have omitted, also, what is now inapplicable in reference to parliamentary reform. This appeared to me more likely to gratify the general reader, and better adapted to the present time. There is no omission of authority; but the details, as given in the notes, overloaded the work, and made it, consequently, so much less readable and interesting. The narrative, too, if it may be so called, was too much broken; the attention too much diverted, and the subject thereby not so clearly comprehended.

The structure of Society, founded on such principles, can never decline. It is in the departure from them that the social edifice has been defaced, its harmony in many cases destroyed, its beauty injured. Like the sacred ruin of a mighty temple, covered with ivy, the delicacy and just proportion of the parts are unseen; and decay is advancing, by the very covering that appears to protect it. The venerable edifice can hardly be traced through the mass of foliage, or verbiage, to drop the simile, by which it has been overlaid.

It is indeed surprising and gratifying to the contemplative mind, to find so much of perfect wisdom in the institutions of Alfred, and the ready and constant application of them to every condition of society. Beginning as our author does with the principles therein settled, he goes on with them through all changes, and with increasing advantage, as civilization advances. Like that universal and never to be altered rule, that "whatsoever ye would that men should do unto you, do ye so to them," the rich fountain of the common law is of universal application. The most learned, the most unlearned, are embraced with equal propriety in its wide provisions. Whatever new relations the progress of manners and their changes may create, none can arise to elude its vigilance, its vigour, or its use—that is, if the solid and true principles wherein it is founded be not first departed from. The light of it is ever clear, the value ever increasing; the benefits, in consequence, ever new, and never failing.

I am perfectly aware that grievous inroads have been made upon these unquestionable principles; but equally convinced that these are more useful as warnings of danger than as guides to safety.

I need not go far to satisfy the attentive reader that hasty and ill-digested legislation creates oftentimes as much evil as it professes to redress. What is more familiar to us than the constant amendments of statutes already passed, by others that ere long are in the same predicament? Why, by departing from, or not strictly adhering to those constitutional principles so ably set forth in the text. In the pure source of the principles of the common law there is an inexhaustible stream of practical good. It is, as I have said, of never failing application. No case has ever arisen, no case can ever arise, which has eluded, or can elude, its authority. Like the precept quoted in the gospel, the most barbarous and the most refined

equally share in its advantages. It grows with the growth of society. It expands with the expanded relations of commerce. It is suited to every state, and useful to all. This is the case, indeed, with every principle drawn from the infallible source of Scripture. Happy for our times and country if this little work shall excite the inquiring mind to recur at once to those solid foundations for civil government so happily begun by Alfred, and still so well adapted for use.

In the other parts of our Author's writings on the principles of Colonization, I shall take leave to make some remarks adapted more particularly to present times. Not that his principles are ill-founded, but rather as elucidating them by evidence furnished since he wrote. To begin a new colony with the refuse population of the mother country is certainly the very worst policy that can be pursued. The materials for a new settlement thus degraded and defiled are sure to operate disadvantageously. The very germ and seed of depravity is sown, to produce with fatal certainty its proper fruit of crime and insubordination. When is this foul leaven likely to be wrought out? When can it be predicated that effects of a more beneficial character shall arise, to qualify or turn the polluted current into a more wholesome channel? Every obstacle is at the threshold thrown in its way; every discouragement given to a better grade of society. Lord Bacon says, we should plant with carpenters, masons, &c.

A colony ought, in fact, to go out with all the requirements of a civilized community, and according to the circumstances of the country, whether it be to an unreclaimed wilderness or to a peopled country, but always carrying out the Bible, and the common law founded upon it, as the only secure basis of the structure. Now, on these firm foundations there can be no failure; on any other, no permanent success. But the good sense of the settlers is still required to locate themselves to the best advantage. On this part of the subject a safer guide can scarcely be followed than that of the allotment system, so fully set forth by the Labourers' Friend Society in this country. The principles of the allotment system are applicable to all cultivators, whether of large or small farms, and following in the proper limitation proved by the Society, are sure also to be attended in the colony with equal security and advantage. On this very important subject I would extend my remarks a little, and prove as I go on, by evidence, that they are well founded. Labour being, in truth, the basis of all societies, old or new, mother countries or colonies must ever be in exercise. Labour combines in it all that constitutes the comforts, and even luxuries of life. It first produces all the capital of the world, and when expended reproduces it again. What it first creates, then, it again repairs and sustains. Every want of man is thus supplied—every evil incident to humanity, labour tends to lesson or destroy. Without labour, constant and unremitting, of some human beings, the whole mass of society, themselves included, would soon crumble to pieces, and be reduced to wretchedness and destitution; so soon, indeed, that one single year of perfect idleness of all now engaged in useful labour would probably more than one-half thin the ranks of mankind. All would be consumers, none producers. What a hideous—what a frightful prospect! A populous town in a state of siege, and without supplies, but faintly prefigures such a scene.

To find out and keep up a market for labour, then, appears to be the first and also the last duty of civil government, on which the safety, peace, and welfare of every state depends, and without which none can ever stand secure.

Colonization is one mode of doing this with great advantage when well conducted, and it is with regard to colonization that these remarks are made; for an equally certain market exists at home, with quite as happy, if not happier, results to the mother country. The only capital of the labourer is his labour; he has no other; he needs no other, if the fair opportunity be given him to use it, as he is entitled to do, for his own advantage.

This opportunity is readily afforded in a new country to which he is taken, and wherein he is set to work. Now, to a man so circumstanced, it may be asked, what is to be the size of his farm, and what is he to pay for it? Why, it is clear that more than he could cultivate would be to much at first, even if it were rent free; but some return he could make in produce, if not in money, and in a short time and on agreed terms, probably be able to buy the land. He would have the best natural right to it, as occupant, and be best able to keep it, as cultivator. If he afterwards, and by degrees, could cultivate more, he should be entitled to more. If his family increased to assist him, the sphere of his labour should consequently be enlarged. To elucidate this more clearly, let us take, for an example, a labourer here, who has an allotment for which he pays thirty shillings rent, and which he can fully cultivate, and that he could get more land for forty shillings, which he could not fully cultivate; in other words, that he could only do justice to himself and his landlord on three-fourths of his allotment or farm; would he not then be paying ten shillings more rent than he could meet by produce? for produce must always pay the rent, and keep the farmer too. I do not say the labourer might not do this, but it would be improvident and useless. Would he not gain more by adhering to the smaller allotment, in which every part would be fully cultivated? Would he not clearly save the ten shillings extra rent paid, in truth, for nothing? Now, this applies to the farmer or the settler, just as well, and on just the same grounds, as it does to the labourer or smaller farmer. If he (the farmer) take one hundred acres, having the capital, and no more than the capital, to buy labour for eighty