

the earth, and the wider extension of civilisation, it seems to be both useful and proper; and if it cannot be proved that governments are bound actively to encourage it, it is not only strikingly unjust, but in the highest degree impolitic in them to prevent it. There are no fears so totally ill-grounded as the fears of depopulation from emigration. The *vis inertiae* of the great body of the people, and their attachment to their homes, are qualities so strong in general that we may rest assured they will not emigrate unless from political discontents, or extreme poverty; that they are in such a state as will make it as much for the advantage of their country as to themselves that they should go out of it. The complaints of high wages in consequence of emigration are, of all others, the most unreasonable, and ought the least to be attended to. If the wages of labour in any country be such as to enable the lower classes of people to live with tolerable comfort, we may be quite certain that they will not emigrate, and if they be not such, it is cruelty and injustice to detain them."

We take up the question, then—as Malthus has it—as one of temporary expediency, and with a view to the "more general cultivation of the earth, and the extension of civilisation;" and we say that with the very extensive and almost boundless territorial possessions pertaining to Great Britain, which are neither cultivated nor civilised, it should be esteemed a high privilege that such emigrating facilities are open to her.

Great Britain contains, in many of her districts, an inconveniently crowded population—a population whose exigencies oftentimes press heavily on their means of subsistence, and that not only in extremely isolated cases, but on repeated and multiplied occasions since the general peace of Europe. Why, as has been frequently asked, not spare great numbers of this surplus population to cultivate and civilise the uncultivated and uncivilised countries over which we exercise jurisdiction?

When the Creator of mankind pronounced his benediction, after the Deluge in the days of Noah, and before the re-peopling of the world, the mandate went forth—"Be fruitful and multiply, and replenish the earth." The injunction is still in force—it may be esteemed as binding, now, as it was upwards of 4,000 years ago, when the opportunity and the power is presented to us.

England may be said to possess both at this crisis. She has jurisdiction over many of the most fruitful countries of the world. Her settlements are already planted on some of the rich islands of the vast Indian Archipelago and the Pacific, whose soils, first made known to the civilised world by that illustrious but ill-requited discoverer, Captain Cook, are capable, under due culture, of yielding prodigious returns to Great Britain.

But England might plant other settlements on other soils not appropriated or cultivated—or at best only inhabited by tribes of barbarians; or she might greatly extend those she has already formed. She, assuredly, has not done enough in the way of colonising the earth, and the eastern part of it especially, when her facilities for doing so are taken into consideration. In Keppel's "Expedition to Borneo," we meet with the following spirited passage, extracted from the journal of James Brooke, Esq., Agent for the British Government in that important island:—"The voyage I made to China," says this enterprising man, "opened an entirely new scene, and showed what I had never seen before—savage life and savage nature. I inquired and I read, and I became more and more assured that there was a large field of discovery