

What Emigration Is.

The emigrant's pocket companion

Robert Maudie,

1832

To J.E. BICHENO, Esq. F.R.S.

DEAR SIR,

Although you are in no wise responsible for any opinions advanced, or any facts stated in the following pages, yet it would be unjust to let those pages go abroad to the world without an acknowledgment that the idea of the work originated with you, and that I have had the pleasure of repeatedly and freely discussing along with you many of the points on which it touches. I wish that I had been able to make the execution more in accordance with the advantage which I thus enjoyed. As it is, I have endeavoured to make it strictly honest, and to comprise in it as much useful matter as possible ; and, from your general knowledge, as well as your particular knowledge of the subject and the country to which it relates, if the book meets with your approbation I shall have little to apprehend from any candid and properly-informed criticism.

I am, dear Sir,
Very faithfully yours,
ROBERT MAUDIE.

Kew, April 16, 1832.

PREFACE.

EMIGRATION is proposed in so many forms, and as a remedy for so many evils, that in the multitude of words there is about it, plain people are in some danger of altogether losing sight of what it means. So many places are proposed too, as situations to which, above all others, it is desirable to emigrate ; and those propositions have so often failed, when brought to the trial, as to prove that, though they have been made in probably a commendable spirit of mercantile projection, yet they have been made in utter ignorance of the resources of the places to which they referred, and of the means by which those resources could be made available to the interests of emigrants. There is no need of referring to particular cases ; because in those projected and, as they pretend to be, systematic emigrations, failure has been the rule, and success the exception—Ay, and a rare exception it has been.

The object of this little book, is to clear away some of the mist that has thus been suffered to gather, or which has probably in some cases, been intentionally gathered around the question of emigration ; and though the limits to which it must be restricted, in consequence of the class of persons for whose information chiefly it is intended, have necessarily prevented that full investigation of almost every point, which a philosophic view of the subject would demand ; yet it has been the constant aim of the author, and he hopes not altogether without success, to embrace, at least a summary of all the leading points, and to place them in an aspect as clear, and as consistent with truth and common sense, as the limits of this little work would admit.

There is no question that one cause why emigration has failed in producing the good anticipated from it, is the want of information on the two great leading points of “ What emigration can do,” and “ How that which it can do is to be accomplished.” Every one knows what bungling, people make in common matters, when they go about to do that of which they have no knowledge ; and one would naturally think that common sense might ere now have sufficiently demonstrated the truth, that if ignorance necessarily produces error in ordinary matters, where part at least, may belong to former experience, much more must it produce error in the great matter of emigration, where every thing is new.

Here it would be unjust to conceal the fact, that ignorance begins at the very fountain head, and contaminates the whole matter, down to the employment of the humblest settler. It is always found that, when lines of road or canal have to be made, the ground has to be purchased at double its value ; and the public interest is sacrificed for that of private individuals. To do, and then to consider what should have been done ; to sell, and then to survey, is the system : but the agent gets his place, as a reward for something or nothing, and that reward is the office fee on the mere sale. Accurate surveying is, no doubt, both a difficult and costly matter, even in an old country, and it must be much more so in a new one ; but it is an expense which if laid out at the first, would be saved a hundred fold in the end. It would not be amiss that we should, in those regions from which we drive the savages of America, imitate the example of the Romans, when they drove the demi-savages of Europe before them :—they made a road across the country, and when they came to the river, they builded a bridge. We make a map, and write a book ; but leave the country as we found it.

MIGRATION is shifting about from one place to another, as we say of those birds that come to England from warmer countries in the Spring, and return again to those countries in Autumn ; EMIGRATION is leaving, or going out of one country, not with the intention of returning to it again, but of remaining permanently in another country ; and IMMIGRATION is coming into a country with a view of residing permanently in it. So that when any person removes from one country to become a permanent inhabitant of another, that person is an *Emigrant* in respect of the country left, and an *Immigrant* in respect of the country come to.

Whether any individual should emigrate or not, is a question that should be settled by that person, from his own conviction, with the most intimate knowledge, and after the most calm, careful, and dispassionate consideration. All that information and caution are necessary, because the question is really one of the most important that any man can consider. Poor men have become rich, and miserable men have become happy in consequence of having-emigrated ; and on the other hand emigration has made rich men poor, and happy men miserable. From these considerations it is plain that the good or the evil is not in the mere emigration—in the changing of one country for another ; but in the circumstances under which the change is made, and also in the persons who make it.

Sensible people never leave their parish, or their village, or even their house, unless in the hope that the change is to be of some advantage to them ; for if there be no hope of advantage, the mere love of change is folly, and as a removal, even for a short distance, cannot be made without some expense and loss of time, changing for the sake of change is almost certain to make folks worse than they were before. That makes them wish to change again ; and thus they get a wandering and unsettled habit, under which hardly any body can expect to do good. That, however, is no general argument against changing one’s residence ; it is only an argument against changing it without due knowledge and consideration. Remaining doggedly in the same place, and refusing to leave it when there are plain and good reasons for doing so, proves as unwise as shifting without reason ; and may of course be productive of equal, if not greater mischief.

Changing a house, a village, a parish, or even a county, is but a trifling matter. The manners of the people, and the employment to be entered upon, are not very different ; so that there is not much either to forget or to learn : and as neither the distance nor the expense is very great, shifting back again is always possible, and generally not very costly. It must be kept in mind, however, that a return of that kind is always attended with some disadvantages. Those who return do so with the character of wanderers ; and if they belong to any of those classes of persons that have to earn their bread by their own exertions, the chance is that their place will have been filled up in their absence, and that they will be in a worse condition than before their first removal.

Changing from country to country is a far more serious matter than changing from one part of the same country to another ; and thus it needs both stronger inducements and more thought. The climates of no two countries are exactly the same ; the soils are not the same ; the productions are not the same ; the methods of growing those productions are not quite the same ; the manners of the people are not the same ; and the laws and regulations are not quite the same. So that, in all those respects there is something to be learned, and something already known that will not come altogether into use. The new comer is thus, to some extent at least, a less efficient man than he was in the country which he left ; and with the same natural abilities, the same bodily strength, and the same skill, he is inferior to those who have been for some time in the country, and are acquainted with the nature of it, and the habits of the people.

All those disadvantages will of course be modified by the differences of the two countries and their inhabitants. If the difference be great, the disadvantage will be correspondingly great ; and if the difference be small, the disadvantage will be correspondingly small : these disadvantages are of a temporary nature only, and may be overcome by care, but the overcoming of them is a loss of time.

The expense and total waste of time in passing from the one country to the other, must of course depend on the distance that they are apart, and the kind and cost of communication between them. But as they are much more considerable than in the case of migration, or change from one place of the same country to another, and as the return is more difficult, tends more to give a character for restlessness, and doubles both the expense and the loss of time, it is a matter that requires consideration.

There are certain other considerations which, though the value of them cannot be expressed in money, or in time which, to those who live by their labour, is of the same value as money, are yet of too much importance for being altogether overlooked. There are the different feelings that go to the formation of what is called “ love of country.” Those feelings are natural, perhaps inseparable from human beings, more especially if they and their ancestors have been long in the same place. Even the humblest man loves to linger by the green sod that covers the last resting place of his father ; and not only that, but there is a companionship in the very fields and trees with which we are familiar by long acquaintance. There are also the remaining play-fellows of our youth and the associates of our manhood, how laborious soever may have been the hours that we have spent together, and how homely soever may have been our common fare. The most lowly of mankind, when their manners are pure and uncorrupted, have those feelings ; and they are creditable to them, and useful to their country. The love of country lightens the burden of the country to the man that has to bear it without honour and distinction in the bearing; and therefore the feeling is one that deserves to be cherished ; though no man should be so applauded for it as to induce him to love his country to his own injury.

That people take pleasure in it, and that the poor, when they are intelligent, take more pleasure in it than the wealthy, and take it because their range of pleasures is much more limited, is in all probability true ; and though, in deciding upon the question of emigration mere feeling is not a subject to which very much value should be attached ; yet it is not possible, and would not be fair if possible, to take away the pleasure even of this feeling without offering something as an equivalent. The new country has no equivalent in kind to offer ; and therefore the equivalent of personal advantage should be somewhat increased as a compensation for the loss. For if a man goes to one country with a feeling of regret that he is not in another, the irritation of that feeling must, to a certain extent, weaken his exertions.

These are some of the considerations against which the emigrant has to measure his expectations of benefiting himself by the change. They may not amount to the half, or even the hundredth part of that expectation ; but it would not be well to put them out of consideration, at the time that the question “ Emigrate, or not emigrate,” is under consideration, because if they should come afterwards they would appear of far greater importance than they really are. If we have to estimate the value of any thing, we should always do it when that thing is in our possession, or at all events within our reach ; for if we delay till after it has ceased to be in our possession, or accessible, we may depend upon it that the remembrance will appear to be of far more value than the reality.

There is another matter that requires consideration in the case of emigration ; and that is the opinions that are afloat on the subject. It is a subject on Avhich there are very many opinions, and as many motives for the holding of those opinions. In the first place there are persons who have an interest in emigration—who expect to make a profit of emigrants, without any or much reference to what may be the fate of those emigrants in the country to which they are invited. From the mere circumstance of having an interest, it does not follow that that interest is selfish, and so altogether different from the interests of the emigrants ; but still the reasonings of those that have an interest must be listened to with caution.

A second set of opinions which must be carefully examined, and not acted upon unless they are confirmed by other evidence, are those of parties who hold out emigration as a certain means of relief to the country at home. As a political question, that is far from settled, and probably it never will be settled, because the arguments used by those who take the opposite sides of it do not meet each other. It is, however, a question with which those who are considering whether they shall emigrate or not have little more to do than to avoid being misled by either party.

It is certainly desirable that persons leaving one country, in order to settle permanently in another, should not go, or resolve upon going, under the influence of anger or dislike, either toward the country generally, or toward any particular individuals in it. The step which they are taking, or deliberating on taking, is by much too important for being thought of under the influence of passion of any kind, and especially under the influence of passions that are so strong, and so apt to prevent people from taking clear views of a subject, and forming a sound judgment upon it, as anger and disgust. On far more trifling subjects, indeed upon almost every subject, people are almost sure to repent, when they become cool, of the resolutions they have made and the steps they have taken under the influence of passion ; and if one were to emigrate merely because one is offended with something or somebody at home, there are few who would not emigrate at some time or other.

But, on the other hand it would be foolish, because contrary to the common feelings and principles of action among human beings, to suppose that any one would emigrate from love

to the country which he was to leave for ever. That would be acting from passion, just as much as leaving the country in anger or disgust would be ; and on that account it could no more be done with sound judgment, or after clear views of the matter. In some respects, it would be even less safe than the other ; for while it would be equally a matter of passion and not of reason, it would be an unnatural application of the passion.

The natural desire that arises out of love of country, whether that love of country be, as it sometimes is, a mere passion or feeling, or, as it always is among sensible folks, a conviction that the country deserves to be loved, is a desire to live in the country, and not to leave it. The more rational, the more founded upon knowledge and conviction, that the love of country is, the stronger will be the desire to live in it, even at a personal sacrifice. Therefore when any one speaks about emigrating for the good of the country—leaving it because he likes it, he speaks that which is unnatural and inconsistent ; and therefore, whatever may be his feeling about it, it cannot be substantially true.

People must not therefore put their resolutions to emigrate upon what are called patriotic grounds, that is, upon the plea of thereby benefiting their country. It may happen that their departure may be a benefit, and it may happen that it may be the reverse ; but whether it be the one or the other does not in any way depend on love of country, or indeed on any feeling whatever, but on the facts of the case. Indeed, unless it be under very particular circumstances, the departure of an emigrant is a loss to the country. If a person is not good for something, he is not fit for emigrating, and as he must have been fed and reared at the expense of the country which he leaves, the departure of a man always is in itself a loss.

It may, as has been said, happen, from the particular circumstances of the country, that the departure of a number of the people may be an advantage to it ; but that is a point upon which politicians are not agreed, and appear to have but little chance of agreeing ; and therefore it is not one that the intending emigrant should try to settle, or even to discuss at all ; for truly he has no interest in it. When he emigrates, the country ceases to be his country ; and though he ought to part with it on good terms, it is more for his own interest than for that of the country that he should do so ; and to carry with him any such feeling for its interests as he had when he thought it was to be his for life, or as those have who remain in it, would be an embarrassment to him in the country to which he goes.

The only proper love by which a man deliberating about emigrating should have, or can exercise rationally and safely, is the love of himself, of those who are to accompany him or follow him, or of those whom he expects to meet in the country to which he is going. The only interests that he has to consider, and, if he is a sensible man, the only interests that he will consider, are his own and theirs,—or perhaps they may be as accurately, as well as more shortly expressed, by considering them all as his own interests.

The question thus becomes a very simple one ; and though it is not so easy as one would be apt to suppose to get correct answers to all the parts of it, yet it is pleasant to have an important question put in so plain and simple a form as that any body can understand it. “ Shall I better myself, or shall I not ?” is the general question that the man who is deliberating about emigrating should propose ; and he ought not to make up his mind, one way or the other, without clear and satisfactory answers to it, in every point of view in which it can present itself.

He must even clear himself very carefully of prejudice before he enter upon it. When juries are empaneled for the purpose of hearing evidence and deciding upon matters of fact, of often much less importance than the question of emigration is to the man who is to try the

question whether he shall emigrate or not, they are “purged of malice,” in order that they may see the truth, and the truth only, in all the testimony that may come before them. The man who has to try the question of emigration, is a sort of juror in his own case ; and like other jurors he should attend only to the facts, and give each of them its full weight and no more.

But he must first clearly understand what is the point at issue. The *words are " Shall I better myself, or shall I not ?" and the point to be understood is, the proper meaning of the words “ better myself.” These words are few, but they are very important ; and the whole question depends on their being rightly understood.

When a man speaks about “ bettering himself,” what does he mean ? Does he mean that he shall be better in fact, or that he shall feel himself better ? The first of these—being better in fact—is really the point, but it cannot always be separated from the other without a very great deal of care. The time when a man is most likely to think about emigrating, is when matters are not going very well with him where he is. He is dissatisfied with his condition, and wishes to change it : he is dissatisfied with his country, and wishes to leave it. There may be good and sufficient reasons for both his dissatisfactions, and there may be wisdom in both his wishes ; but still those dissatisfactions and wishes are the very prejudices from which, if his mind is not cleared before he enters upon the question of emigration, he is in the utmost danger of coming to a wrong decision, and repenting of it ever after.

A man who, right or wrong, is dissatisfied with his condition, is in no fit mood for changing it to the best advantage. He is not capable of making a fair comparison of the condition that he is in, with the new one in which he wishes to be. To make that in perfect fairness, and of course to turn the result of it most to his advantage, he should have precisely the same feeling toward the two conditions. He should not dislike or desire the one more than the other. Indeed he should have no like or dislike to the one or the other, until a careful examination of the evidence—a perfectly dispassionate estimate of the advantages and disadvantages of both sides, has furnished him with a reason.

But when a man is dissatisfied with his present condition, the case is in a great measure decided before he comes to the consideration of the evidence at all ; and thus, the decision that he comes to ultimately is founded on ignorance as well as prejudice.

Besides there is another inequality in the comparison. The man's present condition is known and felt ; and the change that he contemplates is only imagined ; and thus he has a real feeling of that which he dislikes, and only a fancy of that which he desires. Under these circumstances it is not possible properly to make the estimate on any one point, or to balance all the little advantages and disadvantages, the sum of which is to make the change a good or a bad one. If, therefore, any man is rationally to consider whether he had better emigrate or not, he must do so at a time when he is not dissatisfied with his present condition ; because if he feels dissatisfaction, that is sure to put him wrong, in spite of any care that he may take when under its influence.

At the same time, persons who are very much and very habitually satisfied with their present condition, are not those who are the most likely to emigrate ; because a man that is quite happy as he is never thinks of changing, and he would be a fool if he did so. But there is a feeling, and a very creditable feeling, which, though it differs essentially from dissatisfaction with one's present condition, has yet a considerable resemblance to it ; and that is the desire of bettering one's condition. Persons may have that desire, although there is nothing in their present condition that they dislike, or can have any reason to dislike. And it is

often strongest in those who not only have the greatest reason to be pleased with their present condition, but who actually are the best pleased with it.

That feeling is the honest desire of rising in the world, and the more that a man thrives, and feels that he is thriving by his own exertions, the stronger does it become, and the more good it is likely to do him. Those who are always grumbling and dissatisfied, and are never in temper to form their plans well, and who consequently fail in the execution of them, are very apt to lose the honest desire of bettering their condition, and to seek merely for an escape from present misery and irritation by changing it, they care not, and they never inquire for what, so that it is a change of any kind. Persons of that habit are neither fit for deciding the question of emigrating or not emigrating, nor are they very fit for becoming emigrants, although somebody else should decide that question for them. An emigrant, whatever else he may have, must have cool possession of himself, and a mind not easily disturbed by trifles, because his fate will be different from that of the majority of emigrants, even of those who have emigrated very much to their ultimate advantage, if he does not meet with unforeseen difficulties of no trifling nature.

The man who has every reason to be pleased with his condition as to comfort in it, and as to his own conduct in it, but who still wishes for change from a feeling that he is honestly deserving of a higher and better condition, and could conduct himself creditably and profitably in such a condition, is the only man fit for deciding whether he should emigrate or not. Such a man, too, is the one most likely to be benefited by emigration, most likely to meet its contingencies, and most able to shift his conduct, if that which he has chalked out for himself beforehand, and of course from less perfect evidence than that of his own senses, should not be found the best fitted for the situation he had chosen.

Well then, we are to suppose that the man is in a fit condition and temper of mind for entering upon the examination of the question,—we are to suppose that he has no dislike of a passionate nature to the country he is in, that he is not actuated by a merely blind fondness for change ; but that his sole aim is to better his own condition, without any fanciful belief that his emigrating will be either the better or the worse for the country that he is to leave, or that in which he is to settle. In short, he is to consider the emigration as his own matter altogether, and not to disturb himself with a single consideration as to what effect his emigrating may have on any body else ; because if he goes out as a private emigrant, and not in some official capacity, (and if he goes in such a capacity, the office and not the emigration is the cause of his going,) the effect upon any body else, and the trouble that any body else would give themselves about it, will be very small, unless they see some prospect that they shall thereby serve some purpose of their own. The next view to be taken of the matter, in order to get at a good and safe conclusion, is, that the consideration must be wholly one's own, and that it is not very safe to take any body's advice upon it, unless both the person and the advice be thoroughly understood, and then of course the advice goes as so much common evidence. Nobody can properly settle for another the question as to whether that other should or should not emigrate, because nobody knows a man's capacities, feelings, and disposition so well as he knows them himself. There is another advantage of self-decision in cases of that important kind, which is, that if the event turn out ill, there is nobody to blame but the party himself ; and as a man has less tendency to blame himself when he goes wrong of his own accord, than to blame others when he has even the power of thinking that they have misled him, having the blame on himself takes away one source of irritation and grumbling. It has another good effect : there are no lessons so well remembered, or so likely to be useful in the way of warning, as those which a man gives to himself; and, the more sharply that the event reproves him for having acted without due knowledge, the less likely is he to be inconsiderate again.

When the question has been cleared of all those matters, the points to be settled are *those in which* the man is to be better.

FIRST. He may be better in respect of the use to which he may be able to put the abilities and talents, whatever they are that he possesses, by employing them more profitably. That is, the same exertions may procure him more comforts, or he may be able to occupy himself more fully or more successfully—may live as well, compared with the average of society, and at the same time save more, either against the evil day, or for the purpose of rising in the world.

The determining of that in a proper manner involves a good many considerations :—

1. He must have a very correct knowledge of his own capabilities,—a subject on which people are very apt to have mistaken notions ; and, except in the cases of those whose spirits have been broken by misfortune, those mistakes all lean toward an over-favourable opinion.

The state of a person's health, and the degree of his strength, are first and important considerations. If he is to emigrate, the first should be good, in order that he may be able to bear changes and vicissitudes ; and the second should be considerable, in order that he may be always able to help himself. It is a good view for an emigrant to take, that, for some time at least, he is to be “ a man alone,” in his new habitation ; and he should be so well acquainted with, and have so full confidence in himself, as to feel that that would be no privation or inconvenience.

What he can turn his hand to, is another very important consideration ; and the evidence must be that he has succeeded, not that he has never failed because he never tried, like the Highlandman with playing on the fiddle. A man that can do only one thing, however well he may do that, is not fit for an emigrant, especially for an emigrant to a new country. One very valuable means of judging is the readiness with which he has found that he can turn his hand to the doing of what he never did before.

A third personal consideration is temper. A man who is easily put out of his way, and loses his temper when he finds that things are not as he wishes them to be, is by no means well fitted for becoming an emigrant. No man can find out before hand all that he may chance to meet with in a new country ; and therefore the best tempered man for emigration is he who has been in the habit of taking matters as they come. At the same time it must not be in the spirit of indifference and laziness ; he must take them with the steady and active purpose of making the best of them.

2. He must have correct notions of the place that he intends to leave ; so that he may understand all those circumstances which, without any fault on his part, have prevented him from getting on to the same extent that he feels he would have got on had there been more scope for his abilities. This is a part of the subject that demands the utmost care. There must be nothing of a political nature, and no envy of those that have succeeded better than himself, taken into the account ; farther than that, if those who have succeeded better than he, have done so only from patronage or connexion of any kind, that is an argument in favour of his emigration. Indeed, every case in which he finds that the reasons why others have succeeded better than he have been, not their own personal abilities and application, but the influence of others, that is an encouragement to him ; and wherever he finds that he has been beaten by individual exertion, that is an argument on the other side.

On this branch of the subject there is another consideration : Whether the means of rising which he seeks might not be found in some other part of the country at home, with less cost and loss of time than must be suffered in the case of emigration. That requires a good deal of care, and probably more local knowledge than many of those who are disposed to emigrate may be supposed to possess ; but still it is very necessary, and if it cannot be absolutely ascertained, the nearest possible guess should be made at it.

3. The intending emigrant must have accurate information respecting the country in which he proposes to take up his residence. For the purpose of determining his choice, his foreign information, as we may call it, should not be confined to any one country, but should extend to all that are open to him—to all to which he may go if he chooses ; and the differences in distance, expense, and other respects, are to be taken among the particulars from the comparison of which he has to find out which country deserves the preference. On this part of the subject it is not necessary to go into all particulars, but into only as many of the leading ones as will give a just and reasonable ground of preference.

After that preference is decided, the inquiry as to the country chosen must be much more minute. It should, indeed, go to every point. To climate, as it affects the growth of plants, and the qualities of those products that are useful ; and as it affects the health of animals, especially the more valuable domestic animals ; but above all as it respects a healthy and vigorous state of the human body, and reasonable length of life. The succession of the seasons, too, must be known, and their variations from each other, with regard to heat and cold, and to dryness and moisture. So also must the weather be examined, whether it be variable or run in long trains, and whether the changes be great or small, rapid or gradual. These circumstances are of the utmost consequence, inasmuch as, in countries that are comparatively new and have few inhabitants, they affect more the natural value of the country both as to life itself, and to the obtaining of the means of life, than any other causes whatever.

Next after the general consideration of climate, seasons, and weather, the surface and soil merit attention. One question is, Whether that surface be flat or hilly ? If flat, highness and lowness, and also the composition of the subsoil are points of great consequence. Upland flats, except in very warm countries, are usually bleak and barren as compared with the slopes of hills of equal altitude. On the other hand very low plains are almost sure to be marshy, and however fertile they may be, they are unhealthy until they have been long under culture, and drained at great expense. The subsoil of extensive plains is very seldom rock, but consists of alluvial or accumulated matters, varying in their consistency from loose sand and gravel through which the water that falls on the surface makes its escape as if through a sieve, to clays of so stiff and retentive a consistency that not a drop of water will pass through them. Both kinds will in general be destitute of stone fit for building; and both will contain few springs and rivulets. They will also suffer in the dry season, the gravelly soil by burning up and becoming powdery, and the clay soil by binding and champing like brick-bats. If the gravel is not very deep and lies upon a retentive bottom, water may always be found by sinking wells ; but in a clay soil that mode of procuring water will be less successful, because less of it gets into the soil, and what does get in is reached with greater difficulty. If however there is a gravelly stratum under the clay, water may be advantageously obtained by boring, and when that operation is skilfully performed, the hydrostatic pressure will convert the bore into a spring, or even a fountain, which will certainly not act the less powerfully in consequence of being deep. When rain does fall, the surface of the clay plain will be much more inundated than that of the gravel ; the water-courses will be more filled ; the surface will be much longer in drying ; and the climate will at such times be rendered colder and less wholesome.

If the surface be hilly, and the hills abrupt and steep, there is almost a certainty of finding stone ; and as it rains more in hilly countries than in flat ones, supposing the climates in other respects equal, and as the water, whether on the surface or in the soil, is carried more to the hollows and through the fissures of the rocky strata, such countries abound in springs and rivulets. These are advantageous, as well for common domestic use, as for driving mills and other contrivances for lightening labour. On plains, these latter must be driven by the wind, or worked by the power of man, animals, or steam-engines ; and man and animals may be more profitably employed in a new country, while steam-engines, which are so advantageous in old and crowded countries, could not be introduced in a new country without great and constant loss.

Comparing them with each other, it may be stated generally that the hilly country is the more healthful and pleasant if it is not so elevated as to be too bleak. It affords the finest situations, and admits of the most varied culture, though the plain may be preferable for grain crops, and also for the pasturage and feeding of cattle ; but sheep thrive better on the uplands and cannot be profitably introduced in flat clayey countries.

There are many other considerations such as communication between one place and another, by means of roads, or by water, in rivers or artificial canals. Lines of road are of course most easily laid out in level countries, but in these clays especially are bad, unless paved with bricks under a light coating of sand or gravel, as is the case in Holland, and that can be done only in a country which is thickly inhabited. Distance from the sea, as a medium of communication with other countries, is also of consequence, though, as it is rather a mercantile consideration, it is an after one with the intending emigrants ; and too much importance should not be attached to it. It is one of the considerations which Britons, or any other persons who depend greatly on the sea and on trade, are very likely to overrate ; and therefore its very secondary nature should be kept in mind, by the man who is judging of the question of emigration. The trade and commerce, and their necessary tendency to accumulate wealth in masses, while the great body of the people have comparatively little, and thus to render the majority mere handworkers, without any or much voice in the matter as to what their hands are to be employed in doing, and therefore without any means of determining whether that be what they are best adapted for, are the very causes that render it desirable for individuals to emigrate ; and therefore, of how much advantage soever they may be to the country which the intending emigrant thinks of leaving, they ought to be looked upon as evils rather than advantages in the country to which he thinks of going.

SECONDLY. After the intending emigrant has carefully weighed all the advantages and disadvantages of the particular country to which to emigrate ; and whether, as respects himself personally, it is desirable to emigrate or not, there still remains the consideration of his family. This consideration ought not to be omitted, even by those who may not have families at the time when they deliberate on the question ; and it is especially essential to a man who has a family, and such a man makes probably the best of all emigrants, because there is nothing that so soon turns to account in a new country as a healthy and industrious family ; and there is nothing that sweetens what otherwise would be the solitude of a new situation, so much as the domestic attentions of a family.

The consideration, Whether a man should or should not emigrate for the benefit of his family, is therefore a very necessary and important one. As it is desirable that he should not be separated from them, but that for their mutual assistance they should all go and share together, the removal of his family, which will in every case greatly increase the expense, must be taken into the estimate. The principal subject for consideration is, however, their

future destination and condition. Whatever public men may do for fame, the private man is always most in the line of duty when his exertions are made for his family. The attentions, which, in our early years, we receive from our parents, we can never wholly repay to them, for they are gone before us. We do not therefore deal fairly by society, if we do not repay to the generation that is to follow us, what we received from the generation that went before ; and in this, the feelings of all persons of right feeling go hand-in-hand with their duties.

Now it very often happens in old countries that, even where a man is able to provide for his children when they are young, he knows not what to do with them when they grow up, as every place and occupation is overstocked. An unemployed family is certain ruin to the father, and highly injurious to the children ; and there cannot be a more painful feeling to a man who has toiled all his life long for bare subsistence, than that in the case of casualty his children must beg, and may follow worse courses ; or that, if he should reach the years of decrepitude, he and they must go to the workhouse together ; and that in the days of his last decline, when he needs attention the most, he should not only have the least of it, but should have perhaps to bear the taunts of those whom his labour may in part have contributed to render independent.

There can be no more rational and even praiseworthy ground of emigrating than that ; and he who can clearly act upon it,—who sees how those children, who are a burden to him in the country where he is, may be wealth and comfort to him in the country to which he is going, —and that their joint labour will not fail to place all who are dear to him in independence and even in affluence, when he shall be taken from them,—should by all means emigrate.

As that is the most justifiable ground of emigration, so also is it the most frequent one. The tendency of a country like England, where even capital cannot be profitably employed unless when it is in great masses, and machinery which works cheaper, and in merely mechanical matters better than human beings, can be employed of the best construction and on the most extensive scale, is to throw people out of employment. By men and machines together there is as much work regularly done in England, as would take the labour of at least twenty times the whole population if done simply by the hand, or even with common hand tools. If the returns of that were to be shared among twenty times as many as at present, the average share would not support life. So that if an attempt were made to destroy the machines and substitute human labour for them, that would only make the average condition worse.

In all that machinery can do, men cannot compete with it, and it would be vain to try. The whole people in a parish could not break in a month a stone which a few ounces of gun-powder can break in a minute ; and if they had no other way than to grind it between stones with their hands, half the people in England would be constantly employed in grinding flour for their bread.

It would be vain to attempt competing with these machines, and it would be ruin to attempt their abolition. They make commodities of all kinds cheap ; and a working man of the present day, if skilful and constantly employed, can and does live as well as a king lived long ago. But as so much has been done by human skill, there is less to do by human labour. Skill has therefore become the valuable commodity, and labour is proportionably out of demand. The skill of one man in that way, does as much for the maintenance of twenty as they could do with their own hands ; but the one man who has the command of the skill necessarily has the control of all that that skill produces, and will not part with it without a fair marketable equivalent. All the twenty have not that equivalent to give ; for one man can make the machine, and another keep it in order ; and thus the eighteen are left destitute, and must either be supported by charity, or go to a place where they can support themselves by their own labour.

Whether this diminution of the demand for human labour be altogether a necessary result of the introduction of mechanical contrivances and more skilful modes of operation,—whether it be that the skill of the heads of the few has, when properly put in execution, a tendency, and the whole tendency to render the hands of the many less valuable and marketable, or whether a certain portion of the evil, at least, be not owing to regulations which have been made by those who were in ignorance of that which they attempted to regulate,—is a question which the emigrant is not called upon to decide ; and it is one of which the decision is by no means easy. The fact is however open to every man's observation ; and no man who observes can help noticing that the decreasing demand for human labour, in proportion to the number of people able and willing to labour, is progressive, and independent of any contingency of seasons, fluctuations of business, or any thing else. It appears indeed to augment the more, the more that the country is prospering : and while the towns are extending rapidly over the neighbouring fields, manufactories are being established in all parts of the country, improvements in public works are carrying on to an extent that is quite unprecedented, still greater and greater numbers of the people are out of employment. If that were owing to any temporary cause, there might be some hope of supporting them till that cause ceased to operate, and a better state of things came round ; but as experience shows that it is not contingent, but that the privations to which that portion of the people are subjected are intimately connected with and have been inseparable from the accumulation of large fortunes by the other part of the society, it is vain for any one to wait in the hope that those privations will be lessened by any change which such a state of things can undergo.

It is indeed extremely doubtful whether this privation and distress, how painful soever they may be to those that are overtaken by them, are to be considered as amounting in themselves to an evil. It is only when men are in the lowest state of ignorance, when heads and thinking are nothing, and hands every thing, that men are upon any thing like an equality ; because it is then only that their relative values to themselves or to others depend on their mere animal strength and swiftness ; for, in proportion as their minds become informed, differences arise; and the man whose skill enables him to do what requires two or twenty without the skill, is twice as valuable in the one case, and twenty times as valuable in the other case, as any one of the unskilful. The skilful man requires no more food and clothing than the unskilful ; and therefore he is enabled to accumulate property where the unskilful can barely live. This makes a second distinction ; and the difference between the condition of one man and that of another becomes greater and greater ; not because there has been any falling off on the part of him who brings nothing but his hands into operation, but because the man who has also laboured with his head has become greatly superior to him. There is another advantage in the employment of the head, in which the hands cannot participate ; and that is, what we may call skill by hereditary descent. A man who can and does study any art or science, in which there is thought and knowledge, becomes heir to all the knowledge of those who have gone before him ; and as that kind of estate is never incumbered, he may improve it the very instant that he is in possession of it. But, on the other hand, a man who merely works with his own hands has nothing to inherit ; all the dexterity of these must be acquired. Thus while the thinking man succeeds to the thoughts of all who went before him, the merely operative man is heir to nobody. The distinction between the one and the other is therefore necessarily unavoidable, and if we suppose that justice is fairly done between them, the one has just as much title to complain of the other for being behind, as the other has to complain of him for being before.

But this difference is not only natural to, and inseparable from civilization,—it not only increases, as we perceive it to increase most rapidly in countries where the progress of improvement is most rapid, but it really appears to be, if rightly directed, one of the most

valuable results of those states of society. It is, as it were, the vital or productive power of civilization, which, after it has done its work in any one country, tends to issue forth of that country and diffuse itself over other countries, until its advantages shall be diffused over the globe ; and that it becomes an evil only when its natural course is prevented ; just in the same manner as those substances which must be discharged in order to a healthy state of the body, become poisons when they are retained it.

And those who know even a very little of the history of the world, cannot have failed to observe the good effects of this principle when it is allowed its proper scope. The civilized Romans extended civilization over all the southern and central parts of Europe as far as Britain. The civilized Saracens brought back knowledge into Spain, after what had been done by the Romans had been almost lost through the irruptions and wars of the Barbarians, and the civilization of modern Europe has changed a vast extent of country in America, which but a few centuries ago was a wild forest inhabited by a few hordes of savages in perpetual hostility with each other, to a country even now comparatively civilized, wealthy, and valuable.

All these things have been done without any very clear perception of the principle on which they worked. Some of the civilizers of those places have been sent there as a punishment for individual crimes, some for political reasons, and some by causes of a more private nature ; but that such settlement is a necessary consequence of civilization and a high degree of improvement in the arts, is a fact of comparatively recent discovery.

There need be no apprehension of an end to this advantage arising from the distribution of civilized men over the world, and the consequent improvement of those parts of it that are at present unprofitable wastes. The people who leave a country by well-directed emigration,—that is by emigration the sole object of which is their own good obtained by their own exertions, are always of far more service to the country that they leave than they would be were they remain in it. From Englishmen, or the descendants of Englishmen, who are now scattered over almost every quarter of the globe, England receives more stimulus to industry, and actually accumulates more wealth than it would have been possible for her ever to do if none of her population had gone out of the country. At the same time their going out has not been attended with any diminution of the number of people at home. On the contrary these have increased more rapidly ; and one of the principal causes is, that destructive periodical diseases have almost entirely disappeared. Emigration is therefore a necessary and a valuable result of great national prosperity.

The emigrant's pocket companion : containing, what emigration is, who should be emigrants, where emigrants should go ; a description of British North America, especially the Canadas ; and full instructions to intending emigrants (1832)

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