

struggled for religious liberty in the mother country, but their sons in New England claimed civil liberty as their birth-right. We, too, expect that in addition to religious freedom the courts of justice shall be administered with as much liberty to the individual as in the most favored land; that we shall have the right to come together in town meetings to discuss the affairs of the Province, and that every facility shall be given to obtain for our children a fair and reasonable education. If we come to this Province it must be to transplant our free system of Church government, and of schools, town meetings, and militia organizations."

"And without these, what then?"

"Without them, we will stay in our own Provinces, where we are now guaranteed the exercise of our undoubted rights and privileges."

A meeting of Council was summoned, and the application of the New England delegation taken into consideration, as well as the requirements of permanent guarantees of civil and religious liberty.

The questions were of a weighty character, and time for deliberation was required. The delegates returned to their homes, and awaited the result.

At length their application was complied with, and the celebrated document, known in Haliburton's history as "*THE CHARTER OF NOVA SCOTIA*," was issued. This Charter, after making provision for civil liberty, guaranteed the freedom of religious worship to Protestants of all denominations, who were to have "*FULL LIBERTY OF CONSCIENCE*," and were permitted thereby "*TO ERECT AND BUILD MEETING HOUSES for public worship*," and, said the Charter, "*MAY CHOOSE AND ELECT ministers for the carrying on of divine service, and the administration of the sacrament, according to their several opinions, and all contracts made between their ministers and congregations for the support of the ministry are hereby declared valid, and shall have their full force and effect, according to the tenor and conditions thereof; and all such dissenters shall be excused from any rates or taxes to be made or levied for the support of the Established Church.*"

This charter, while it would not stand the test of public opinion at the present day, and failed to give full liberty to all, was a great advance at that time, and, like England's charter, was a guarantee of still further advance.

Much fault has been found by American and other writers with the administration of Gov. Lawrence; but this closing act of his, in pressing for and obtaining authority to issue this important paper, sheds a lustre on his name that cannot be effaced. President Belcher endeavored to carry out the guarantees of the charter, and labored faithfully to reconcile all differences arising at that exciting and transition period.

In the year 1760 the first instalment of the Puritan settlers sailed from New England; 100 persons sailed from Boston; four schooners with 100 settlers from Rhode Island; 100 emigrants from New London; 180 from Plymouth, and others followed from time to time. They were, so far as can be ascertained, mostly descendants of those who had crossed the sea for their liberties. They came from the townships which were early settled by the refugees from civil and religious despotism. Haliburton says of the farmers, that they were of a substantial class. Some of them settled upon the lands once occupied by the French Acadians, at Grand Pré, Cornwallis, Horton, and Falmouth. Part of the emigrants settled at Chebogue, Liverpool, Chester, Granville, Onslow, and Annapolis. Lands were also surveyed at Mangerville, on the St. John River, where a considerable number of Puritan settlers arrived two or three years later.

The New England emigrants, as soon as they settled down in Nova Scotia, established their own peculiar institutions. The greater part of them being Congregationalists, several churches of that faith and order were organized, three of which, viz., the Congregational Churches of Chebogue and Liverpool in Nova Scotia, and Sheffield in New Brunswick, are now in existence.

These settlers organized schools after the New England fashion, but had not sufficient influence to establish the Free School system in Nova Scotia, as they de-