

from his dairy and sell 500 barrels of apples. It is evident that the farmers in the western counties have money, and wherever there is wealth it will appear in some form. The buildings are often patterns of excellence and beauty, their rooms are richly furnished, and fully equal to the merchants of the last generation. The freeholders ride in carriages with long springs, which remind us of country Squires in other lands. Their daughters are plumed and feathered, with faces as fair as the daughters of Job, such as Linneus would like to paint, and black eyes that could do great execution when good game is in view. There are surely advantages in the Western Counties which they have not in the Eastern.

Pious boasts of its independence as a bread county, and this is no doubt a capital point; yet many would rather work with their hands for a living in the West, than share their humble fare, in some sections of the East for nothing. The beauties of the Basin of Annapolis would repay the toils of a long journey to see it, and it would remind the traveller of the beautiful Loch Lomond in Stirlingshire. Digby has many fine buildings, and the coasting trade on the River employs more than 100 vessels. The whole country seems to be prosperous; but prosperity has its dangers.—We had good times during the war and yet the farmers got in debt and mortgaged their farms, and they would have been utterly ruined, unless bad times had returned to teach them industry and economy. There are twenty religious buildings between Bridgetown and Annapolis. This shews that they are not without religious feelings, for infidels and unbelievers never build churches. The national clergy are allied to the aristocracy of the country, and this constitutes their strength. Those who are less wealthy, have rushed to an opposite extreme, and are seeking instruction from teachers of their own choosing. The first settlers after the French were Presbyterians or rather congregationalists, who brought their good pastors with them. I have found ruins of their churches, traditions of their history, and memorials of their piety in Chester, Liverpool, Shelburne, Barrington, Yarmouth, Digby, and Bridgetown. They appear to have been gentlemen and christians; but the country was too poor to sustain them. They died, or left the Colony, their hearers were scattered, and many of them fell into the ranks of high churchmen or low non-conformists. There are still fractions of the Presbyterian family, like broken suns, scattered over the Western Counties. Ministers are not insensible to their spiritual wants and are making vigorous efforts to supply them.—The Rev. Mr. Sommerville, Rev. Mr. Stuart, and the Rev. Mr. Struthers, are entitled to all due credit for their honest exertions to extend the kingdom of our Redeemer and uphold the venerable institutions of our church. The Presbyterian Synod has watch-towers at Shelburne, Yarmouth, and Annapolis, and seem inclined to fill the wells which their forefathers dug. They have no design to molest other Churches, but rather to supply the wants of their own people and chiefly to gather the exiles of their Scottish Judah into their own fold. They think there is room for a fresh class of labourers between the high and unbending claims of Episcopacy, and the floating and flickering lights of half educated religious adventurers. Presbyterians may have the world for the winning like other denominations. A phalanx of well trained native preachers would catch the affections of an audience faster than

emigrants, unaccustomed to the climate, ignorant of their habits and tastes, and little sympathy with their feelings. The most efficient and successful reformers are usually natives of the soil. Luther reformed Germany, Calvin reformed Geneva, and Knox reformed Scotland, Nova Scotia must ultimately depend upon herself for all the branches of knowledge. I travelled the same road 35 years ago, I recollect little of it except dark forests, bad roads and hospitable patriarchs, sitting by the way side to entertain strangers. I was surprised at the change which the labours of one generation had effected on the country. Churches, hotels and villages had sprung up with a rapidity that resembles the fabled productions of magic, rather than the slow operations of man.—The human family had partaken of the change, and patriarchs of that day sleep with their fathers, yet I met with some old friends without a new face. I made some new friends whom I hope to meet in the better land, and then we shall have a long day to talk over the good and ill which we have seen in this life.

JOHN SPROTT.

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