

a few score of trout, &c., of some pound or more each,—or you must milk your cows yourself—and then no society. What society have farmers with us? The truth is, your time, during summer, is continually employed on your farm—you have your family for society, and when winter sets in, you may travel over half the provinces in a few weeks, visiting and being visited. In the house or fields, all are stirring, from the oldest to the youngest, and it is in such cases that may be observed the comparative utility of a woman skilled in domestic affairs, and one who has never washed any thing but her hands; who could entertain a stranger with an Overture of Weber's, but can get no music out of a frying-pan or a hen-roost.

If we might be excused in wandering in a manner from the subject before us, we would unhesitatingly affirm, that emigration to such a country, is most likely to lead to a grand *moral* change in society, such as is anticipated, and, no doubt, will come to pass, when, as Mr. Combe would say, the people will be directed by the principles of BENEVOLENCE, rather than by those of JUSTICE. The Colonies named, offer a complete contrast to the present, as well as the probable future moral state of such a Colony as New South Wales. In the first, the settlers are composed of persons, most of whom have felt acutely the troubles and anxieties of this life in their native country—they abandon it—some with a determination never to return—and many, acquiring such new, attractive, or compulsory associations, as to withdraw all desire to do so. They, to be sure, place themselves in a position, in a manner, such as the patriarchs of old and their descendants occupied. But, instead of being ruled by AUTHO-