

manly and honest ambition, than is to be found in any other British Colony. And in a foreign country, there are circumstances, which are calculated to damp very much any such laudable aspirations. The settler, such as we have described, finds himself surrounded by numerous circumstances, which if he will but look at them in a liberal spirit, cannot fail to excite his warm sympathies and most praiseworthy ambition. He finds, that although many thousand miles from his birth-place, the facilities for communication with home, are many times greater than those enjoyed by the people of any other colony of the empire,—that, except for the actual distance, he can almost imagine himself in England,—the people by whom he is surrounded are, with few exceptions, his countrymen,—the language is his own,—the habits of life are similar,—the climate, the soil, (when once the stumps are out of it), the productions of the earth—all these are, as nearly as possible, those of the old country. And he has to own allegiance to no foreign flag; but, while, to all men, of all creeds and colours, he finds the same British laws affording protection, he sees that all this is under the sway of the same monarch that he has been taught to honour from his childhood.

Yet the communities which spring up in the new settlements, are such, as to offer a wide field for social improvement. The neighbours are nearly all adventurers, of one kind or other, and many of them far from well-informed. The influence, in these new settlements, of the educated men, ought to be of much importance. They may be well expected to display a spirit above the mere consideration of their potato crops. They can readily become popular, if they exhibit ordinary courtesy towards their neighbours, and having become so, their advice and assistance are sought in all matters affecting the improvement of the settlement. They can be very instrumental in preventing those feuds which will arise, in places where people from different parts of the old country, perhaps from rival counties, are brought into collision,—in promoting the establishment of schools,—in assisting in public improvements,—and, above all, in aiding in the good work of providing for the religious instruction of the people,—in striving for the establishment of the means of public worship,—the erection and endowment of churches, where, in the most important respect, all may feel that their removal from “home,” has not been such an exile, after all, for, after the manner of their fathers, they may still meet and solemnize the worship of their God. In short, there are most glorious opportu-

nities, if men would but seize them, of making themselves thoroughly useful.

We know there are many who look upon manual labour, as something almost degrading, and measure a man's progress in life, by the successful efforts he may make to get away from the plough. We do not allude to the men who entertain old-fashioned aristocratic ideas about position, and so forth: those will generally listen to reason; but we have in our mind, one of the classes of the new school of social dogmas. A set of talkers and writers does exist, who are everlastingly maudling about “intellectual advancement,” as opposed to the earning of honest livelihoods, by plain two-handed work. These would be horrified at the idea of men, who had been sent to school in their boyhood, turning themselves into hard-fisted yeomen in after years. They would soon preach us a sermon about the “development of the mind,” and the degenerating influences of “unreasoning labour,” and the lack of ambition which is displayed by a man, who, with “higher powers,” has submitted to become a mere “hewer of wood and drawer of water.”

We are not quite certain, that a few months' active logging would not be a wholesome thing enough for these “new light” preachers.

It is absurd to say, that hard work is an “unreasoning” occupation, as we have seen it called. It is a time-honoured employment, and has been much in vogue, even in “pretty well-informed circles,” ever since the days of Adam, and the “intellectual capacity,” which these modern philosophers are so fond of talking about, was not at all dimmed, in the first preachers of our faith, by the bodily labour which they performed, to obtain the “daily bread,” which was given to them.

It must be recollected that we are speaking of men who have come to the woods, because their bodily strength and aptitude for out-of-door exercise fits them for the work, while all their tastes and habits of mind, have been such as to prevent their applying themselves to business or intellectual avocations. There are thousands of such men, and not without a fine manly turn of mind either, such as renders them fully as far above a mean thought or action, as the most acute and reputable merchant, or most brilliant star of any learned profession. To such men, and to nearly all descriptions of men, in fact, labour, and especially farm-work, is a healthy occupation to the mind as well as the body. In plain English, it keeps men out of mischief; and when straightforward, sensible *thinking*, on practicable subjects, is required, give us the “*mens sains in corpore sano*.” Commend us to the man whose