

will accomplish all that your parents, friends and country have a right to expect.

East and West.—Some thirty days ago I was inquiring in Cincinnati for the West, and they said it was among "the Hoosiers" of Indiana, or "the Suckers" of Illinois; applicant names given the residents of these states. Some thirty-five days ago I was even there, and they said the West was off in Missouri, across the Father of Waters. I stopped some forty days ago on the borders of the Missouri, and there the West was in the Rocky Mountains, or among "the Snake Indians" or "the Smackchops" of the Oregon Territory. It was the work of a dozen years to find the West; and so in despair I hurried home to see where the East was. But where is the East? Even that was disputed. Ask a man in Washington where the "Down East" is, and he locates it in Boston. In Boston, it is in Portland. Here it is at Bangor, and Eastport is the end of the East, but there they say it is in Halifax, or Mirimichi or Labrador. The truth is, our country, of itself, without the Provinces, is of such immense extent, that the eye running over the map, taking all in at one view, cannot understand its vastness, and the unbounded variety of employments in which men are engaged. Let one see the villages and towns from the Passamaquoddy to the Mississippi, here, the millman sawing wood into all variety of forms, and there the sugar and rice planter gathering rich treasures from a bountiful soil, here the fisherman anchoring his little bark among our rocky islands, and there the boatman floating hundreds and hundreds of miles with his cargo of knicknackeries, let one see all this in a short time and shift rapidly from village to village, and he must feel that this of ours is no common land; whose destiny, if linked as one, even prophecy will dare not pre-announce.—*American paper.*

EXTRACT.—Men in general, are habitually indolent in mind, and sooner than exert their own understandings, would prefer to be guided by the understanding of others. Rather than taste their own intellectual faculties in analyzing and investigating the laws, whether physical, moral, or political, by which they are governed, would trust to chance, and abide the consequences. So long as the great body of the people choose to be mental idlers, so long they will remain mental and bodily bondmen—mere slaves to the more thinking and intellectual few. And unless they cultivate their understandings, and establish a system of severe mental discipline, they may complain in vain—in vain organize—in vain form Unions and associations.

There are none but would startle with horror at the reflection, that they resembled in form and face the ape or the elephant;

and yet, strange and paradoxical as it may appear, the majority of mankind, rather than task their mental powers, would prefer rather to live and die resembling in *mind and habits* the ox and the ass. Be stimulated then, my friends, by the reflection, that every acquisition of knowledge, if properly applied, elevates your character, augments your happiness, increases and strengthens your resemblance to your Creator. I would not have you understand, however, that the mere acquisition of knowledge, or what is generally called an education, is sufficient to render you either wise or virtuous.—Man is too apt to learn mechanically; and his knowledge, when mechanical, is of but little more service or utility to him, than is the faculty of articulating certain words to the parrot or jackdaw. Without severe mental training, and an assiduous cultivation of the just powers of thought, and the general but strict regulation of the faculties of the mind, the great purposes of education, are seldom if ever accomplished. He who has treasured up much information, regardless of system or method, is admirably described in the following couplet, by England's greatest didactic poet,—

"A bookful blockhead—ignorantly read,
With loads of learned lumber in his head."

The value of our acquirements depends, not so much upon their extent or variety, as upon the manner and capacity with which they are applied. When men learn how to think, they soon begin to think correctly. No precocity of genius—no expansion of native intellect—no acquisitions of knowledge, can render men wise and useful, without they know how to direct their powers and use their wisdom.

NOTHING MADE IN VAIN.—Ignorance only could ever have dictated the sentiment that anything was made in vain—that ignorance which leads its victim to believe that he is the only object on which the good gifts of Providence should have been lavished, and finding things in the universe which he can neither understand nor make use of, impiously to deem them useless, and made without a purpose. But he who considers the myriads of beings besides those of his own race, which are nourished by the hand of Providence, and the thousand purposes worked out in the great laboratory of nature, of the very existence of which, much more their need and means of fulfilment, he is ignorant, will never be hasty to conclude of anything, that it exists "in vain." It were strange indeed, if the Father of creation should reveal all his purposes to one of his feeble creatures, and teach his deepest mysteries to him, to whom his own existence is an inexplicable mystery. Science never fails to teach him who pursues it in the love of it, more and more to distrust himself; and the further onward he pursues its paths, the more insignificant he feels himself to be,

as he sees its interminable fields spreading wider before him, beyond the very borders of which he does not seem to have progressed.

HALIFAX, OCTOBER 7, 1836.

The Annual Meeting of the *Nova-Scotia Philanthropic Society*, was held on Monday Evening, and the sum of £52 was reported as the amount of the funds in hand. One of the Rules of this Society provides, that no money shall be given out for charitable purposes until the funds amount to £100, except any of the members should require assistance. As this is the case, the sooner the latter sum is made up the better, and there are certainly a sufficient number of *Novascotians*, who possess patriotism enough, leaving charity altogether out of the question, to lend the overplus of their incomes to relieve the distresses of their less fortunate countrymen. On these, this Society calls for assistance. Give to it ten shillings entrance money, and 2s. 6d. a quarter, and the committee will soon be enabled to relieve the poor. Mr. Joshua Lee, was chosen President; Mr. Gasper Roast, Vice-President; Mr. Wm. Caldwell, Treasurer; Mr. R. M. Barratt, Sec'y.; Mr. S. Caldwell, Asst. Sec'y.; Mr. R. Bigby, jun. Steward; and Messrs. Joseph Howe, J. Trider, J. Naylor, T. M. Kie, and J. Drilho, Committee of Charity.

The Members of the "*Halifax Mechanics Library*" held their Annual Meeting on Tuesday Evening last, and appointed the following Gentlemen as office bearers for the following year:—Mr. Joseph Howe, President, Mr. John Morrow, Treasurer. Messrs. H. Bell, B. Dawson, T. B. Aikin, J. Fraser, and A. Stewart, Committee.

The income of the Library for the past year amounted to £79 10s. 8d. The number of books is 1380. Persons may become shareholders by the payment of ten shillings entrance money, and 1s. 10d. quarterly in advance. Subscribers paying 2s. 6d. quarterly can have the use of the books, one volume at a time, and by the payment of 3s. 9d. quarterly, are entitled to two volumes of the same set at one time.

MARRIED.

On Saturday evening last, by the Rev. Dr. Wilks, Mr. James Fielding, to Miss Frances Fielden, both of this place.

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