To the Farmers of Canada.

AGRICULTURAL IMPROVEMENT, by the EDUCATION of those that are engaged in it as a profession.

No. X.

Though I am aware that I incur a risk of being considered tedious, in not bringing this address to a conclusion, yet I feel the subject to be of so great importance, that I am anxious to submit some further arguments in support of the cause I advocate, and I beg those to whom I write to have patience to hear them to the end.

We have the highest and most respectable authority for supposing that there are few of the human race who are not endowed with faculties, that, by *due improvement*, would enable them to reason justly, and act correctly, in most matters that concern their well-being and happiness; and that the greatest part of what goes wrong, in public or private life, arises from the want of the *right* cultivation of the human mind. That if all mankind were *properly* brought up, and instructed, a large proportion of what are considered evils which they are subject to at present, would disappear, or be greatly alleviated. The instruction, both moral and intellectual, should, however, be general, and as nearly as possible perfect, to produce this good to society. But truly it would be a consummation devoutly to be wished, and entitled to our most strenuous endeavours to accomplish.

"Every branch of knowledge which a good man possesses he may apply to some useful purpose for himself and for mankind." Again—"The man of knowledge lives eternally after death, while his members are reduced to dust beneath the tomb. But the ignorant man is dead, even while he walks upon the earth; he is numbered with living men, and yet existeth not." It was said by Charles the 12th, of Sweden, that he who was ignorant of the arithmetical art, was but half a man. What a loss then must it be to individuals and to the community, when men carry to the grave with them the seeds of faculties that were bestowed on them by the CREATOR, without improvement or employment, and which, in many instances, might have been of very superior order had they been cultivated and reared to maturity. It is almost in vain that superior faculties are given to man, if they are not improved, and to the uttermost they are capable of. It may truly be said that we "have kept laid up in a napkin" the talents we have received, when we neglect to improve or employ them for the benefit of ourselves and others.

I believe it to be the opinion of many farmers that they are fully as capable to conduct their business without having received education, as if they had. If they will credit my testimony, and I offer it as their friend, I tell them plainly that it is impossible for them to do so, for many reasons, which I endeavoured to explain in this address. They may see farmers who they know are able to read and write manage their business no better or more profitably than themselves; but they are not competent to judge whether such men are usefully educated, or properly instructed. "A little learning is a dangerous thing," and only hardens men into a temper of mind with which it is almost impossible to reason, and makes them self-opinioned and obstinate to the last degree. Because they can barely read and write, they look with contempt on all who cannot do so, and on what they do; and they are apt from the same cause, to suppose their knowledge and judgment equal to that of the well instructed, who have learned, and who know a thousand fold more than they can. An imperfect education may be expected to yield such fruits as an imperfectly cultivated soil will do.

We are very subject to make a wrong estimate of what constitutes a useful education. Many remain satisfied with the instruction they receive at schools, and do not subsequently take much trouble to increase or improve it, by good reading. If we would compare the amount of what we know, with that which remains to be known, and which perhaps it would be possible, and very desirable for us to be acquainted with, we would see our deficiency, and it might be in our power by due exertion to remedy it. It would, at all events, set us right as to the value of our acquirements, and lessen our pride. The main point is, to discover and be aware of our deficiency, and be anxious for improvement. "The most valuable part of every man's education is that which he receives from himself, especially when the active energy of his character makes ample amends for the want of a more finished course of study at school."

We have an infallible standard, in our own feelings and conduct in life, by which we can determine whether we have rightly learned our moral duties. And we may assure ourselves that this part of our education is not less necessary to be well attended to than our intellectual, in order to ensure our prosperity and happiness. If we are properly instructed in our moral duties, there will be no chance that idleness, intemperance, or extravagance will form any part of our character; and it is a moral education which can alone protect and secure us from these vices; no other pledges against them can be relied upon, nor would they be necessary. If our education in every respect is perfect, or as nearly so as possible, we will be fully sensible that idleness, intemperance, or extravagance, or any one of them is inconsistent with the duty which we owe, as agriculturists, to ourselves, our families, and our country.

Good reading will make us acquainted with the history of mankind in all ages; and will show us that the good and great, of all countries and periods were industrious, temperate and prudent, however exalted in rank. Indeed these virtues are as necessary to the character of good and great emperors and kings as of agriculturists; and history will inform us that there never was a good and a great man who did not practice them, whatever his situation in society. The education that is perfect will inculcate all these duties, and if we learn them aright, and endeavor to practice them, they will be the most firm basis upon which we can build our success and happiness in this life. In fact it is impossible that any one can succeed as a farmer, who is not industrious, temperate and prudent.

And who are they that are responsible for the introduction of a general system of education in a community where only a small proportion are educated? Unquestionably the well instructed of that community who are placed in situations that give them power and influence over the destinies of their fellow men. The uneducated cannot comprehend properly how they are to benefit by education. They must know what it is before they can desire it; and they cannot understand the necessity that exists to impart instruction to their children, or the proper method of doing so, unless parents are themselves educated. It must, consequently, rest with those who govern, and are in high places, to provide, in the first instance, for the introduction of education. Perhaps when its value becomes known to a future generation it may be safely left in the hands of the people to provide for the instruction of their children.

Respectfully, I would appeal to the well instructed, what would be their reply, were they to be told "your education has been injurious to you, you would have been much more useful, respectable and happy, had you remained ignorant as you were born. Education has unfitted you for your duties to your yourselves, your families, and society. It has made you indolent and negligent in your business, if you have any. In a word, you would have been in every respect, better men, and more useful and respectable members of the community, had you never been acquainted with a letter in the alphabet." Would they believe that this was true of them? Certainly not, because they would *feel* that the fact was exactly the reverse of this. I would with all due deference, say then to the well instructed, what you find good for you, and capable of affording you enjoyment and happiness, would be likely to produce equal good to your fellow-men; and as this good can be imparted to them without loss or injury to you, but, on the contrary, with a moral certainty of its being beneficial to you and to society generally, it becomes your duty to promote, by every reasonable and lawful means in your power, their instruction and improvement. And I hope I may be pardoned for stating farther, that a responsibility rests upon you to fulfil this duty, that if neglected, is a serious and awful one.

Perhaps it would be objected, that though education would be proper for men in high rank, or good circumstances, it would not be so necessary or suitable for those who may have to give most of their time to hard labour. To this I reply, that possibly many of those who would make the objection, may be principally indebted to their own or their father's education for their present respectable rank and good circumstances. It is to improve the circumstances of the agricultural class, that their instruction is more particularly desirable, and that they might be able to obtain a larger share of the comforts, conveniences, and enjoyments of life, with a less expense of hard labour in the cultivation and management of their farms; and probably attain to a more respectable rank in society, than they could ever hope for without education. I would not wish my meaning should be misunderstood when I say, "at a less expense of hard labour in the cultivation, &c., of farms." I do not mean that they should be negligently or insufficiently cultivated; but when proprietors of farms are properly instructed, they will introduce a more judicious system of husbandry and management of stock, and produce, that will give them larger profits, at a less expense of actual labour to themselves. This I have more fully explained in my "Treatise on Agriculture."

In my first letter I stated that I would endeavour to show that the young who had been properly instructed might, subsequent to their leaving school, go on constantly improving their education during their life, if they were desirous to do so, without interfering injuriously with their business as agriculturalists.

From observation, and some experience, I do believe, that there is not any class who are obliged to employ themselves in business, that might give more time to reading and the improvement of their minds in various ways than the agriculturist. Who are they that have such opportunities as the husbandman to study the wonderful works of the CREATOR? While engaged in the fields, or in passing over them, he is surrounded on every side by the beauties of creation; and if he has received a moderate education, he must be attracted to, and interested in, the study of these wonders, than which, nothing is better calculated to improve his mind, cheer him in his labour, and make it easy and delightful. An uneducated man is not so capable of this enjoyment. He ploughs, he sows, he reaps, and gathers in the harvest, without taking much trouble to understand the progress of vegetation, and the wonderful wisdom of GOD displayed in the formation and growth of a stalk of wheat, from the seed committed to the soil. It is probable that he will view with indifference the thousands of plants which appear in summer, without considering that there is not one of them but has its own distinct characteristic properties, peculiar manner of receiving nourishment, of growing, and propetuating itself. Some persons may think this study unnecessary, because they may fancy that it is not directly profitable. As a farmer, I can say, that it is very useful to understand all these matters perfectly. But profit out of the question, the contemplation of the vegetable kingdom—the beauties of nature—the majestic splendor of the firmament—of the heavenly bodies, and their movements, is the highest privilege in the power of man; and I can scarcely consider a man fit to be a farmer who is insensible to this enjoyment, nor is it probable that he will be sufficiently interested in, and attached to, his profession, without this feeling. I know that it is the principal cause of my own attachment to my profession, as in any other, I could not have the same opportunities which this constantly affords me. Are not these most delightful means, that are always in the power of the husbandman to increase, pleasing and useful knowledge, without incurring any loss of time in doing so?

In the long winter evenings, or for six months of the year, farmers might devote six hours out of the twenty-four, on an average, to reading, writing and study. And even for the other six months, three or four hours in the day might very well be employed in the same way. The farmer who will devote ten hours of the day actively to work, will be able to do all the work he ought to have to do. Fourteen hours will then remain for sleep, taking food, amusement, and improvement of the mind. I admit that amusement is necessary occasionally, but when a family are at home, and alone, their spare hours may as well be employed in reading, or exercises that are calculated to entertain, and to improve the mind, and make them better acquainted with topics which they have been taught at school, as to pass the time in mere idleness. I cannot understand what possible enjoyment there can be in, literally, doing nothing. The history of all good and great men describe them as perseveringly industrious, and always active, though tranquil and orderly. If agriculturalists will follow their example, they will find abundant time for mental improvement. We are apt to allow ourselves to believe that we have no time to devote to reading, and the improvement of our faculties, because we misapply time in various ways. Hence we allow our education to finish at our leaving school, when in fact it is properly only commenced. There is every thing to attract us to useful knowledge, and if we would accustom ourselves to good reading, we would soon discover that it is capable of affording the most pleasing and rational enjoyment that we have in our power, and it is acknowledged to be so by all who practice it. There is another means of improvement recommended by a respectable authority. It is the following:—"The habit of committing our thoughts to writing is a powerful means of expanding the mind, and producing a logical and systematic arrangement of our views and opinions. It is this which gives the writer a vast superiority over the mere talker. No man can ever hope to know the principles of any art or science thoroughly, who does not write as well as read upon the subject." To accustom ourselves to write occasionally on useful and interesting subjects, if it were only for our own amusement, cannot fail to improve us, in a very high degree.

A traveller who spent a winter in the island of Iceland, has described a winter evening in an Icelandic family, as rendered instructive and pleasing in the highest degree, by the prevailing love of useful knowledge among all ranks. As soon as the evening shuts in, the family assemble, master and mistress, children and servants. They all take their work in their hands, except one who acts as reader. Though they have very few printed books, numbers write excellently, and copy out the numerous histories of their own island. The reader is frequently interrupted by the head of the family, or some of the more intelligent members, who make remarks and propose questions to exercise the ingenuity of the children and servants. In this way the minds of all are improved in such a degree, that it is astonishing to see the familiarity with which many of these self-taught peasants can discourse on subjects which, in other countries, we should expect to hear discussed by those only who had devoted their lives to the study of science. The evenings thus rationally begun, is closed with an act of family devotion. I have no hesitation in saying that it would be an immense advantage to society, if the rural population of Canada were able to spend the long winter evenings in a similar manner, instructing and entertaining their families, by reading good books, and discussing subjects that had been read. When the spare time cannot be thus occupied, it is more than probable it may be employed in frivolous amusements and unprofitable conversation. It is manifest that the conversation of the uneducated, cannot be very interesting, or take a very wide range. We cannot converse on matters we do not understand, and those who will not read must be in a great degree ignorant of all other things, but those which are directly presented to their vision, and immediately surround them. Good reading, and the conversation of the well instructed, is a high enjoyment, and I confess that I would not entertain a very exalted opinion of the intellectual acquirements of those who would not feel it so, and value it accordingly.

WILLIAM EVANS.

Cote St. Paul, March 3, 1837.

The Doctor.

Part of a Chapter from the DOCTOR, *which the good and wise will approve—the vicious condemn—and some of the members of the long robe may, probably consider as personal and a libel.*

"There is no way of life to which the generality of men cannot conform themselves; and it seems as if the more repugnance they may, at first, have had to overcome, the better, at last, they like the occupation. They grow insensible to the loudest and most discordant sounds, or remain only so far sensible of them, that the cessation will awaken them from sleep. The most offensive smells become pleasurable to them in time, even those which are produced by the most offensive substances. The temperature of the glass-house is not only tolerable but agreeable to those who have their fiery occupation there. Wisely and mercifully was this power of adaptation implanted in us for our good; but in our imperfect and diseased society it is grievously perverted. We make the greater part of the evil circumstances in which we are placed; and then we fit ourselves for those circumstances by a process of systematic degradation, the effect of which most people see in the classes below them, though they may not be conscious that it is operating in a different manner, but with equal force on themselves.

"For there is but too much cause to conclude that our moral sense is more easily blunted than our physical sensations. Roman ladies delighted in seeing the gladiators bleed and die in the public theatre. Spanish ladies at this day clap their hands in exultation at spectacles which make English soldiers sicken and turn away. The most upright lawyer acquires a sort of Swiss conscience for professional use; he is soon taught that considerations of right and wrong have nothing to do with his brief, and that his business is to do the best he can for his client, however bad the case. If this went no further than to save a criminal from punishment, it might be defensible on the score of humanity, and of charitable hope. But to plead with the whole force of an artful mind in furtherance of a vexatious and malicious suit—and to resist a rightful claim with all the technicalities of legal craft—I know not how he who considers this to be a duty towards his client can reconcile it with his duty towards his neighbour; or how he thinks it will appear in the account he must one day render to the Lord, for the talents which have been committed to his charge.

"There are persons indeed who have so far outgrown their catechism as to believe that their only duty is to themselves, and who in the march of intellect have arrived at the convenient conclusion that there is no account to be rendered after death. But they would resent an imputation upon their honor or their courage as an offence not to be forgiven; and it is difficult to understand how even such persons can undertake to plead the case of a scoundrel in cases of seduction—how they can think that the acceptance of a dirty fee is to justify them for cross-examining on injured and unhappy woman with the cruel wantoness of unmanly insult, bruising the broken reed, and treating her as if she were as totally devoid of shame as they themselves of decency and humanity. That men should act thus, and be perfectly unconscious the while that they are acting a cowardly and rascally part—and that society should not punish them for it by looking upon them as men who have lost their caste, would be surprising if we did not too plainly see to what a degree the moral sense, not only of individuals, but of a whole community may be corrupted."

POINT OF HONOUR WITH A BEAR.—While on this theme we will add another anecdote of an adventure with a grizzly bear, told of John Day, the Kentucky hunter, but which happened at a different period of the expedition. Day was hunting in company with one of the clerks of the company, a lively youngster, who was a great favorite with the veteran, but whose vivacity he had continued to keep in check. They were in search of deer, when suddenly a huge grizzly bear emerged from a thicket, about thirty yards distant, rearing himself upon his hind legs with a terrific growl, and displaying a hideous array of teeth and claws. The rifle of the young man was levelled in an instant; but John Day's iron hand was quickly upon his arm. "Be quiet, boy!" "be quiet!" exclaimed the hunter, between his clenched teeth, and without turning his eyes from the bear. They remained motionless. The monster regarded them for a time, then, lowering himself on his fore paws, slowly withdrew. He had not gone many paces, before he again turned, reared himself on his hind legs, and repeated his menace. Day's arm was still on the arm of his young companion, he again pressed it hard, and kept repeating between his teeth, "quiet boy!—keep quiet!—keep quiet!" though the latter had not made a move since his first prohibition. The bear again lowered himself on all fours, retreated some twenty yards further, and again turned, reared and showed his teeth and growled. This third menace was too much for the game spirit of John Day. "By Jove!" exclaimed he, "I can stand this no longer," and in an instant a ball from his rifle whizzed into the foe. The wound was not mortal; but luckily, it dismayed instead of enraging the animal, and he retreated into the thicket. Day's young companion reproached him for not practising the caution he enjoined upon others. "Why, boy," replied the veteran, "caution is caution, but one must not put up with too much even from a bear. Would you have me suffer myself to be bullied all day by a varmint?"—*Washington Irving's Astoria.*

THE ART OF HUMBUGGING.—If you wish to impose upon stupid people, be very mysterious and unintelligible. The less you are understood, the more highly will you rise in their estimation. The great secret of the success of many popular preachers consists in bamboozling their hearers. Sensible, intelligible preachers are seldom popular. This may be be received as an incontrovertible fact.

The writer was told by Sir Sidney Smith, that when seated one evening with Djezzar, in his divan, the latter, displeased at some recent occurrence, menaced the Admiral, and hinted how easy it was to imprison or even put him to death, if he chose but to give the word. "It is very true, Djezzar Pacha," he replied, "and very easy to fulfil your words; but look at that ship," pointing to his flag-ship in the harbor, "before the sun shall set, Acre would be a heap of ashes."—*Description of Syria by Carne.*

SALE OF VALUABLE REAL ESTATE.

ON the Third day of April next, at ELEVEN o'clock, in the forenoon, will be exposed for Sale at the SHERIFF'S OFFICE, in the City of Montreal, and adjudged to the highest bidder, the following very VALUABLE REAL ESTATE, belonging to the late Honourable HORATIO GATES, and the Firm of the late HORATIO GATES & Co. To wit:—

1.—A LOT OF LAND, situated on Hospital Street, containing 35 feet 10½ inches in front, 30 feet 6 inches in rear, on one side on St. John Street 74 feet, and on the other side 79 feet 4 inches.

2.—A LOT adjoining the above, containing 35 feet 10 inches in front on said Hospital Street, in rear 30 feet 6 inches, on one side 79 feet 4 inches, and on the other side on St. Alexis Street, 87 feet 6 inches.

3.—A LOT OF LAND, situated in Notre Dame Street, containing in front 60 feet and 6 inches, in rear 61 feet 4 inches, to the East side 89 feet 6 inches, and to the West side 88 feet 6 inches, with a Dwelling House thereon, and is the same, during his life time, occupied by the late Hon. HORATIO GATES.

4.—A LOT OF LAND situated on the East side of Great St. James Street, containing in front 62 feet, in rear 61 feet 4 inches, on the East side 89 feet 6 inches, and on the West side 88 feet 6 inches.

5.—A LOT OF LAND, situated on the Lachine Canal, with a Three Story Stone Store and Extensive Sheds thereon erected, containing in front 70 feet and 3 inches, in rear 86 feet and 9 inches, on one side to the East 168 feet 9 inches, and on the other side to the West, 164 feet, with the right of passage over the Rail track, so far as the same extends, from front to rear.

6.—A LOT OF LAND, contiguous to the above, with a Three Story Stone Store and Extensive Sheds thereon erected, containing in front 70 feet 3 inches, in rear 110 feet and 6 inches, on the East side 164 feet, and on the West side 165 feet 6 inches; the right of passage over the Rail track on the said Lot, from front to rear, being reserved in common to the Lot No 5, last above mentioned.

7.—A LOT OF LAND, on Notre Dame Street, with a Dwelling House and other buildings thereon, occupied during his life time, by the late CHARLES BANCROFT, Esq., containing 42 feet more or less in front, by 53 feet more or less in depth.

8.—A LOT OF LAND, situate in St. Ann Suburb, forming the Corner of Grey Nun and Water Streets, containing in front upon Grey Nun Street 59 feet, in depth 90 feet, and in the rear 105 feet 6 inches, with no buildings thereon; the gable end wall of a Stone Store belonging to NAHUM HALL, is *mitoyen* between the said Lot and said NAHUM HALL.

9.—A LOT OF LAND, situate in the St. Ann Suburb, bounded in front by Water Street, containing 113 feet 10 inches in width in front, and 103 feet 2 inches in width in rear, by 153 feet 11 inches in depth, on the side of King Street, and 112 feet 2 inches in depth on the North East side, be the same more less, with a Three Story Brick Dwelling House and other Buildings thereon erected, and is the same premises formerly occupied by GUY WARWICK.

10.—A LOT OF LAND, situated at the end of the St. Antoine Suburb, bounded in front by the road which leads to the Cote St. Antoine, containing 237 feet, and more if it may be found, in width, in the rear, being 225 feet in depth on the North East side, and 214 feet in depth on the South West side. The ground here described, has been under a high state of cultivation, with a choice collection of Fruits and Shrubbery thereon.

11.—A LOT OF LAND, in the St. Lawrence Suburb, bounded in front by St. Urbain Street, and in rear by the Protestant Burial Ground, containing 40 feet in front, by 185 feet in depth.

12.—A LOT OF LAND adjoining the above, containing 40 feet in front on St. Urbain Street, by 189 feet in depth.

—ALSO,—

At the CHURCH DOOR, of the Parish of St. JOHN, on the FOURTH day of APRIL next, at TEN o'clock in the Forenoon:—

13.—The unexpired remainder of a *Bail Emphytiotique*, for the period of 99 years, to be computed from the 21st day of March, which was in the year 1804, until the said 99 years shall have expired, of TWO LOTS OF GROUND, situated on Water Street, in Saint Johns, each 72 feet in front, and extending to the waters of the Richelieu River, and the Wharves and Warehouses connected therewith, now in the occupation of J. C. PIERCE, Esq.

The terms of the Sale are peremptory, and to satisfy three Writs of *Fieri Facias*, as advertised in the (Official) *Quebec Gazette*.

The Plans of most of the Property are prepared, and may be seen the Office of the late H. GATES & Co. *St. Paul Street.*

T. FOLLETT,
For Trustees late H. Gates & Co.
Montreal, March 7, 1837. 13

LECTURES ON ELOCUTION,
ACCOMPANIED BY ILLUSTRATIVE RECITATIONS AND READING LESSONS.

DR. BARBER will commence a COURSE OF TWELVE LECTURES on this subject, by a GRATUITOUS INTRODUCTORY LECTURE, on THURSDAY EVENING, the 10th instant, in the AMERICAN CHURCH, at HALF-PAST SEVEN o'clock, in which the plan and object of the Course will be fully explained, and specimens of Reading and Recitations will be given, illustrative of the method of conveying a knowledge of the science.

Being under the superintendence of a Committee of the Citizens, and the surplus being devoted to charitable purposes, it is hoped the public will be interested in this course.

Tickets for the course, Ten Shillings.

If one hundred subscribers come forward, who are willing to constitute a class for reading, part of every Lecture evening will be devoted to their instruction before the rest of the audience, and no extra charge will be made for this instruction.

Montreal, March 8, 1837. 14.b

FOR SALE by the Subscribers— [illegible] Seine Twine.
BEGLY, M'GOWAN & Co.
Feb. 1. 255

Wanted.

WANTED,—A PEW in the body of the ENGLISH CHURCH. Apply to CUNNINGHAM & BUCHANAN.
March 9. 9

WANTED IMMEDIATELY.—A Young Man, writing a fair hand, having a knowledge of accounts, and respectably recommended,—without which, latter accompaniment none need apply at this Office.
March 1. 8

WANTED.—A TANNER and CURRIER, who is sufficiently qualified in all its branches to act as Foreman. None need apply but such as have unquestionable testimonials as to character and qualifications. Inquire at the office of the *Morning Courier.*
Oct. 3. 163

WANTED, TWO CHAIR MAKERS at the MONTREAL CHAIR MANUFACTORY.
LEVI HODGKINSON.
July 20. 99

NOTICE.—WANTED, immediately, a SADDLER & HARNESS MAKER.—Enquire at the Office of the *Morning Courier.*
December 27. 235

WANTED, by a steady, active, middle aged man, recently from England, a SITUATION in a Store, Warehouse, or on a Wharf—in any capacity where he can be actively engaged, and useful to his employer. No objection to any part of the Canadas. Satisfactory references and testimonials as to integrity and industry will be given. Apply at this office.
Nov. 1. 188-o

BANQUE CANADIENNE,
(AT ST. HYACINTHE.)

THE BILLS of this Bank are REDEEMED by the Subscribers, at HALF PER CENT. discount.

All Upper Canada Bank Notes at one per cent. discount. The highest premium paid in American money.

DEXTER CHAPIN,
St. Paul Street.
Jan. 31, 1837. 264

RIDEAU HOTEL.

J. BURPEE begs leave to return thanks to his friends and the public in general for the kindness he has received since his commencement in business; and hopes from strict attention, combined with the accommodations that his House possess, to merit a further patronage from a discerning public.
Bytown, Jan. 25, 1837. 268

HYDROMETER.

DISTILLERS, Brewers, and others are informed that HYDROMETERS (SIKES'S) and SACCHAROMETERS are made and repaired by JAMES ADAMS, 17, *St. Joseph Street, Recollet Suburbs*, near J. & J. DONEGANI.

The Hydrometer has been submitted to the Montreal Committee of Trade, and their letter to the maker may be seen as above.

ALSO, MAKER OF A
Letter COPYING MACHINE, which performs its work more effectually and with as little trouble as those at eight or ten times the price.—July 20. 99.mf

FOR SALE, at the HOUSE OF REFUGE, *St. Charles Borromee Street, St. Lawrence Suburbs*, a large quantity of BAGS of various sizes and qualities.

All kinds of PLAIN SEWING and KNITTING done, on most reasonable terms.
Dec. 5, 1836. 217

BAZAAR.

THE Ladies of the BENEVOLENT SOCIETY, in consideration of the great responsibility which devolves upon them in the support of their numerous charge, have, for the purpose of raising their funds, decided on holding a BAZAAR during EASTER WEEK. The public are hereby notified that all contributions will be most thankfully received by the Directresses, Mrs. RICHARDSON and Mrs. C. L. OGDEN.

By order,
MARGARET PERKINS, *Secretary.*
Montreal, Jan. 21, 1837. 256.tuths

MAMMOTH SHEET.

THE very liberal patronage bestowed on the *Saturday News*, since its commencement in July last, and a desire to meet that patronage by corresponding exertion, have induced us this week to publish a *Double Number*—being the largest sheet ever printed in Philadelphia for any purpose, and the largest literary paper ever printed in the United States. To those of our friends who are practical printers, it need not be mentioned that this undertaking has involved serious mechanical difficulties. The largest—or one of the largest presses in Philadelphia is used for our ordinary impression—but this would accommodate only a single page of the mammoth sheet, and we were obliged, therefore, to work four forms at different periods. The care used in preparing the paper—in removing and folding the sheets, &c. can only be estimated by those who have seen the experiment made; and, added to the necessarily increased amount of composition, presswork, &c., these supplementary expenses have made an aggregate cost, which would have deterred many from engaging in the enterprize. A gain of two thousand new subscribers will not repay the actual cost of this single number.

We flatter ourselves that, besides its extraordinary size, this number presents attractions that entitle it to some attention. It contains the whole of *Friendship's Offering* for 1837, the London copy of which costs $4, and has 384 closely printed pages of letter press. Distinguished as the present age, and particularly our own country, has been for cheap reprints, we believe this surpasses any former instance. For *four cents* subscribers to the *Saturday News* receive, in addition to their ordinary supply of Miscellaneous matter, an English annual, the largest yet received for the coming season; and they receive it, moreover, in a form that, from its novelty, gives it additional value.

Of the general character of the *Saturday News* we need not speak. That has now become so well known as to require no comment. We may take occasion to say, however, that in enterprize and resources we yield to no other publishers in this city or elsewhere, and we are determined that our paper shall not be surpassed. We have entered the field prepared for zealous competition, and we stand ready in every way to realize our promise, that no similar publication shall excel that which we issue. Our articles, both original and selected, we are not ashamed to test by any comparison which can be adopted; and there is no periodical in the United States, monthly or weekly, which might not be proud of many of our contributors.

The issuing of this number may be regarded as an evidence of our intention and ability to merit success. Nor will it be the only effort.—From time to time, as opportunity offers, we propose to adopt extraordinary means for the interest and gratification of our subscribers.

The *Saturday News and Literary Gazette* is published every Saturday, for the small sum of two dollars per annum, payable in advance.—Subscriptions will be received at the *Morning Courier* Office, where a specimen may be seen.

L. A. GODEY & Co.
Philadelphia. Dec. 3, 1836.

PROSPECTUS

REVISED PROSPECTUS
OF THE
Canada Religious Intelligencer
TO BE PUBLISHED WEEKLY.

THE utility of Periodical Literature, in the influence it exerts upon a community in the diffusion of useful knowledge, is too obvious to be disputed. While publications of this character furnish to the man of study and research an agreeable employment in the moments of relaxation, they contribute to the improvement of those classes of society who have neither the leisure nor the capacity to master profound and learned treatises. Of all subjects claiming the attention of rational and immortal man, Religion is confessedly the most important; and yet scarcely any other has been so completely overlooked or neglected. The want of a Religious Journal in this Province has been long felt, and the establishment of one much desired. In the Upper Province, the CHRISTIAN GUARDIAN, conducted by the respectable Society of Methodists, has been well supported, and productive of much good in their own and other denominations. That which is now about to be submitted to the public, will collect and communicate intelligence of general interest to every section of the Christian community, and its continued aim will be the advancement of *pure and undefiled* religion, as equally contributing to the happiness of individuals, and the prosperity of states. This paper *will*, therefore, advocate every sentiment, measure, and institution which may contribute to the extension of Christian truth, and the mental, moral, and spiritual improvement of all classes throughout the Colony, in the Upper as well as in the Lower Province.

The principal objects in the view of the Conductors of this Journal, are, to promote the spread of true religion and piety, by presenting to its readers the practical and experimental doctrines of the Bible; to enlarge their hearts and fire their zeal in this cause by advocating Bible and Tract Societies, Sabbath Schools and Missionary efforts, and giving from time to time a copious view of these efforts and their success in every part of the world; to increase benevolence and good-will among men by inculcating temperance, peace and industry, by encouraging Hospitals, Asylums, Houses of Industry for the Poor, week-day Schools, and every means calculated to do good and promote the well-being of men in time and eternity. For the attainment of these ends, the columns of the INTELLIGENCER will be open to the communications of all who may wish to advance them—the Conductors reserving to themselves the right of deciding what shall be admitted, and what excluded.

With Political discussion this Journal will not intermeddle, except in so far as any measure adopted or pursued shall have a tendency to abridge or injure the cause of Religion; [illegible] grand principles of Religious Liberty and Equality will be stoutly and unflinchingly contended for. The paper will be open to all parties for the discussion of this important question, on the sole condition of abstaining from intemperate and abusive language. The supporters of this paper having no wish to injure the public journals of the Province, every thing will be excluded which would interfere with them, except a brief [illegible] of the general news of the day, for the benefit principally, of country readers who may not be able to subscribe to a political paper in addition to this.

Agriculture, so important to the welfare of the Colony, will meet with the attention it deserves. Information on all subjects connected with it will be carefully selected, and occasionally inserted; while communications are earnestly desired from all who are interested in its progress. Articles of Domestic interest will be readily admitted; and to adapt the paper completely to Family use, the improvement of the youthful mind will be kept in view, and the principles of social happiness and duty enforced and illustrated by examples.

Advertisements will be inserted on the same terms as in other journals; but a careful discrimination will be exercised, and none will be admitted which relate to the sale of intoxicating liquors, or to theatrical amusements, or any thing inimical to public morals or to the best interests of the community.

The Paper will be published every Thursday morning, on good paper and type, at $2 delivered in town; or, when sent by mail, $3, postage included.

All communications to be addressed (post paid) to Mr. W. GREIG, at the Montreal Depository for Religious Publications, No. 197, Paul Street, MONTREAL.

Newspapers in the Upper and Lower Provinces are respectfully requested to give the above a few insertions.

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