

THE
ENQUIRER.

A Quebec Publication.

BY

C. D. E.

HEAR HIM !!!

No. 6.

October 1, 1821.

Vol. 1.

*** A Distributed Proofreaders Canada eBook ***

This eBook is made available at no cost and with very few restrictions. These restrictions apply only if (1) you make a change in the eBook (other than alteration for different display devices), or (2) you are making commercial use of the eBook. If either of these conditions applies, please contact a <https://www.fadedpage.com> administrator before proceeding. Thousands more FREE eBooks are available at <https://www.fadedpage.com>.

This work is in the Canadian public domain, but may be under copyright in some countries. If you live outside Canada, check your country's copyright laws. IF THE BOOK IS UNDER COPYRIGHT IN YOUR COUNTRY, DO NOT DOWNLOAD OR REDISTRIBUTE THIS FILE.

Title: The Enquirer Issue 06 of 12 (October 1821)

Date of first publication: 1821

Author: Robert-Anne d'Estimauville (editor)

Date first posted: Dec. 14, 2020

Date last updated: Dec. 28, 2020

Faded Page eBook #20201235

This eBook was produced by: Marcia Brooks, David T. Jones, John Routh & the online Distributed Proofreaders Canada team at <https://www.pgdpCanada.net>

No. 6

PRICE,
ONE SHILLING TO SUBSCRIBERS; ONE SHILLING
AND THREE PENCE TO NON SUBSCRIBERS

THE
ENQUIRER,

A
MONTHLY PERIODICAL
WORK;
IN WHICH VARIETY IS TO BE THE
PREDOMINANT FEATURE,
CONSISTING OF
ESSAYS

On every Subject that can embrace the INSTRUCTION and
Entertainment of the Reader.

The Subscription is fixed at twelve Shillings per
Annum for this City; for twelve Numbers containing
at least sixteen Pages and which will be
encreased in proportion to the *encouragement* the
Conductors may meet with.

The Subscription Money to be collected
quarterly.

Quebec,

PRINTED BY G. H. SHADGETT, AT THE NATIONAL AND BRITISH
PRINTING OFFICE, HOPE STREET.

MY OWN LIFE.
Continued from page 53.

When I resolved on being my own biographer, my motive was not to gratify the foolish vanity of speaking of myself. Indeed the subject is too barren in itself to allow the least pretension of ever cutting a conspicuous figure in print when it is related, and it would require very little to add to the epitome of the life of the generality of mankind; birth; marriage; issue and death. But there are some concomitants, such as one's opinions, such anecdotes of others, such as public events, of which one has been a witness and in which one has been sometimes an actor, altho' not a head one; and as I have lived at, and during a period, the most fruitful in remarkable occurrences, it would be very extraordinary if I had not stored materials enough to gratify the reader's curiosity. The real motive, therefore, that has induced me to undertake the present task, is to have a frame in which I can with a certain degree of connection and regularity, introduce opinions, anecdotes, and a few of the particularly interesting events of a long and chequered life. After this fair and sincere confession of my motives, which seem to have been mistaken, I throw myself on the candor of the reader and proceed.

I have said, that my father, tired with the sameness of garrison duty, in time of peace, resolved to try his fortune on the sea; and soon began his career on that moment. Altho' Louis XV did not openly espouse the cause of the Stuart family, he was more inclined to encourage than to check private exertions in their favor. My father embraced the party and contributed to raise recruits for the Pretender, and took the command of about eighty or ninety of them, with whom he embarked in the Elizabeth to transport them over to Scotland.—Every one knows that this ship was met on her passage by an English man of war of equal force from which meeting resulted one of the hardest fought battles on sea at any time; and that both, when exhausted, could hardly reach the nearest port. I have heard my father say that no more than five, himself included, of his whole detachment came out of the Conflict unhurt.

Soon after this he was raised to the command of a sloop of war; with which he was stationed at the Island of Cape Breton and where he became acquainted with my mother, whose father performed the functions of *Lieutenant de Roi* in Louisburg, then the capital of the island. Marriage was

not to be thought of during the war, but no sooner was peace restored than my father went over to France, exchanged service again, and obtained a company in the colonial corps residing in Louisburg; and on Cupid's wings, came back in those regions where fogs reign paramount for three fourths of the twelve months of the year. However, love, all powerful love! transformed the spot into an earthly paradise, and the Gordian knot was tied —A. D. 1749.

For a few years nothing interrupted the happiness of the conjoints, saving, perhaps, some of these petty squabbles that must necessarily and inevitably happen amongst imperfect human beings, who, constantly together, cannot always say, yea or nay at the nod of each other. Nevertheless, happy they were, and five children in succession had already been the result of their union, the last of whom I was, when war again originating in these very wilds, dispelling the sweet fumes of love, made the barbarous glory of destruction succeed to the delightful observance of the first command of God, to encrease and multiply.

Here would be a fair opportunity for one to descant on the cruelty, injustice, wantonness, &c. of those national conflicts; and to make this the subject of a theme for largely expatiating on the guilt of Sovereigns, as being always the wilful promoters of that scourge. But so many tender hearted philosophers, so many philanthropists and king haters, so many zealous patriots have already amply enough opened the eyes of the world on that score that any additional heart-rending picture of the baneful consequences resulting from that destructive mania, would be equally useless and tedious. I must be allowed, however, to observe, that previous to the extinction of national conflicts, we ought to look out for the extinction of the limbs of the law, for so long as the ministry of a single one of them be necessary, amongst individuals, so long also will the *ultima ratio regum* continue its likewise indispensable interference between kings and kings, and between nations.

After a first fruitless attempt, the English, under the Great Wolfe were more successful, and became masters of that Key of the Gulph of St. Lawrence. With a garrison of about 600 men fit for service, the French resisted for six weeks, during which they underwent great hardship and fatigue, until thus exhausted by both, they were obliged to surrender at discretion, and that poor devoted island was treated as a conquered country, and its defenders and inhabitants compelled to submit to any conditions imposed on them. I wish I could say with truth, that they had experienced that liberal treatment, since become so characteristic in British conquerors.

No excess, it is true, were committed; and it is but justice to say, that individually the conquerors behaved in a friendly manner towards the conquered; but I do not think that policy which, allowing to those both civil and military who wished to return to Europe, the liberty for the term of three months to sell those effects they could not conveniently take away with them, proclaimed on the other hand a prohibition to purchase; so that many poor devils were thereby deprived of the means of returning to their native country, had it not been for some of the more fortunate portion of the community, who being able to hire ships for their conveyance, gave a free passage to them.

It is true, that the officers, both civil and military were offered to remain on the spot on the usual conditions of taking the oath of allegiance, &c. but few were inclined to take the benefit of the offer and most of them preferred to revisit the beautiful climate of France to their spending their days in a country wherein they were become strangers, and swearing fealty to an enemy of their King and Country. Induced by those principles of loyalty my father removed to Old France, and took with him his wife and four of his children, leaving the eldest of all with his maternal Grand-father, with whom he came into this Province.

Every anecdote that can present human nature under a favourable prospect is certainly worth relating, and therefore I shall not apologize for the intrusion in these sheets, of a poor black girl. A friend of my father on his marriage gave him the choice of three negro slaves that he had to dispose of: the one was a lass already grown to womanhood, the second a lad of about sixteen or seventeen, and the third a girl of about eleven years of age, which last he made choice of, and it proved the best, for the woman tried to poison the family with which she came to live, and the lad ran away from his master.

That one adopted in my father's family proved to be a tractable character and was humanely treated and well instructed and baptized, and to her was entrusted that kind of care of us children of which her tender years made her capable of attending to, on our removal, however, from Cape Breton, my father not willing to encumber himself with what he considered a useless member of his family, and who on her setting foot on French territory was instantly freed from slavery and at her own liberty—for that land represented the *Sanctum Sanctorum* of slavery, was then as inimical even to that of the negro race as the soil of Ireland is, and has long been known to be, averse to the serpent tribe. On her being acquainted with the determination of leaving her behind, not transferred as a slave to another

master, but as a free being, she fell down on her knees before my parents and with abundance of tears intreated and supplicated to reverse the sentence. After long and useless intreaties and prayers she resolutely declared that the moment the ship, that was to carry off her goodmasters should be under way, should be the last of her existence; for she would rather die than be separated from them. The manner in which the threat was uttered startled my father, and rather than running the risk of a trial, he at last consented to take her on board.

After the usual passage we landed at Rochefort, where my father's corps was stationed. On our landing, the girl was informed that now she was perfectly free, and that she might do what she pleased with herself, but again she refused the liberty that was her indisputable right, and persisted in remaining with our family. In vain was she told that she was no longer wanted, and that my father's fortune did not allow him to maintain useless servants, to that she replied that she wanted no wages, that the simplest food and a little corner in the kitchen, to lay herself at night, in our family, was preferable to her to any pecuniary advantage, or to the most alluring situation in any other. Her perseverance gained the victory, and she remained an inmate with us.

Strictly adhering to the conditions she herself had dictated, she took her stand in the kitchen, which she left only when summoned to attend on the children, the object of her most tender care. A few years after our cook happening to die, and my father then residing in the country, being rather at a loss to replace her was applied to by the girl for the place. My father was fond of good living, and a good cook was to him a most essential ingredient of domestic comfort, so that he did not choose to close the bargain too rashly but consented to a fair trial of skill. Her progress in the Gastronomic art however, satisfied my father that she had not spent her kitchen-days in idleness, and he installed her as queen where she had hitherto been suffered to remain as the humblest of all; in that very kitchen where she for many years had been the drudge of all, promising her the same wages enjoyed by her predecessor. But the noble girl refused the boon, saying; no, Sir, you have kept me so long when I was of no use to you; to you and to my dear mistress I owe more than life for having made me a christian; it is my turn now to repay you as far as it is in my power; never shall I take wages so long as my services shall be agreeable to you. And indeed she never would hear of wages, which, however, were made good one way or other. And so, she remained the most faithful and attached servant to my family for more than fifty years, and died of a broken heart three months after my father, carrying with her to the grave the most sincere regrets of every member of

the family and the universal esteem and respect of her numerous acquaintances.

It is not the only instance of those invaluable qualifications that it will be my lot to record, but for the present let us retrocede to the point from whence I have galloped away with my dear black girl and nurse.

To be continued.



THE
MASONIC ESSAYIST.

*A Vindication of Masonry from a Charge of having given rise
to the French Revolution.*

Continued from page 78.

Either M. Le Franc, the alledged author of the French book, must have been a free and accepted Mason or not: if he were one and had entered into solemn obligations of secrecy, does the violation of those obligations give him a title to that implicit credit which I. M. seems willing to allow him? or, is he the man who fearlessly violates an oath most awfully administered and accepted in the face of God and man, likely to have many scruples of conscience when he is about to publish a pamphlet *ad captandum vulgus*? if M. Le Franc never was initiated, it follows of course that his work must be a fabrication without sense or meaning. As to the stale pretext of having derived his knowledge of Masonry from a collection of papers put into his hands by a master Mason on a death-bed, the long hackneyed fiction is too palpable to deserve a moment's consideration.

I am sorry to perceive that the abominable impostures of Cagliostro should have brought scandal on an institution with which they have no more connexion than have the most opposite things in nature; and am very willing to believe, that his mysteries may have been derived from the "famous irreligious meeting at Vicenza in 1546." But on the subject of M. Le Franc's next charge, that Free Masonry is "hidden and emblematical of equality and deism," I must request permission to remark a little more at length.

The equality established among Masons is a temporary and voluntary condescension of superiors to inferiors during the meeting of a lodge (no longer) for the laudable purpose of promoting one of the grand principles of the order, Brotherly love: when they depart from the lodge, however, each man resumes his proper rank and station, and honour is paid to whom it is due; nor even while the Lodge is open does this condescension of superiors subject them to that kind of familiarity which breeds contempt; if such were the case, disgust would operate to detach them from our fellowship; instead of which, a cordial union in works calculated to promote the happiness of society, by the exercise of the most benevolent principle, is the influence under which they meet; and for this generous purpose we happily find that rank, while it gives power, never deprives of inclination.^[1]

Whoever first conceived the idea upon which the Masonic fabric has been reared, must have been endued with a wisdom almost super-human. Brotherly love and relief are its grand objects; and how could these be effectually pursued, if the jarring tenets and inessential and ceremonial peculiarities of different religions, sects and persuasions, were suffered to stand as a bar between men inclined to adopt and co-operate in an universal system.^[2]

Let us the better to illustrate this point
take a familiar example.

Let us suppose a Turk, a Jew, and a Christian shipwrecked and thrown almost lifeless on a foreign shore; perhaps, too, an inhospitable one. Far from being relieved by the inhabitants (who may be either pagans, or, if Christians, Christians of a different Church from the miserable sufferers) they will be probably stripped of any valuables that may have been attached to their persons, or at least be left unassisted or disregarded.

If they beseech succour to preserve life, it is a great chance but religious prejudices step in to prevent or abridge that succour, and in despair the man may die.

We now for the sake of argument, will suppose that each of these is a Mason; the first thought that occurs to him in his distress is, to enquire if any Lodge of Masons, or any individual members of that order, are settled in the country: (and what country can be mentioned, where civilization, or even where commercial intercourse has penetrated, and Freemasonry not known?) to this Lodge then, or to those individuals, each addresses himself as a brother, and having, by significant signs and tokens known only to the

initiated, proved the truth of his assertions, the ineffable influence of our principles will not fail to be happily experienced.^[3]

See them, then, placed with Brethren in a Lodge met for the express purpose of enforcing by principles and practice the benign doctrine of universal good-will. The Lodge we may suppose consisting of men of the most opposite religious persuasions that can possibly be grouped together—now it is plain, that if religious, or even political subjects were suffered to be discussed in such an assembly, discord, not harmony must prevail; inveterate hatred, not brotherly love. Wisely, therefore, was it calculated to conciliate true friendship among persons of all religions, by adopting the broad and natural principles of viewing all men as brethren, created by one almighty parent, and placed in this sublunary world for the mutual aid and protection of each other. The solemnity of our rites, however, which, embracing the whole system of morality, cannot fail to include the first principles of religion, for which morality is best derived, necessarily calls our attention to the great architect of the universe, the Creator of us all. In contemplation of His wisdom, His goodness, His power, the Turk (under one name,) the Jew and Christian (under another,) can join in adoration, all agreeing in the grand essential and universal principle of religion, the recognition and worship of a deity, in whose hands are the issues of life and death; though differing in some more minute tenets peculiar to each^[4].

And is it necessary that this admirable system of union, for the best of purposes, should be destroyed, by the introduction in a Christian Lodge of the doctrine of redemption, which must offend the Turk; or of the holy name of the Messiah, which offends the prejudices of the Jew; or, in a Turkish Lodge of the name of Mahomet, which must offend both Jew and Christian, and thereby defeat the universality of an excellent institution? No; we are brethren; the Godhead has taught us so to call each other; the innate principle persuades us we are so. Shall, then, this temporary and happy accommodation of sentiment to good purposes stamp us deists? Very far from it: when the Lodge is closed, each departs untainted by the other; the Jew to his synagogue, the Turk to his mosque, the Christian to his church, as fully impressed as ever with the divine origin and rectitude of his own faith, from the principles of which he has never for one moment swerved in thought or deed. Away, then, with such injurious suspicions!

To be continued.



-
- [1] You are to salute each other in a courteous manner, as you will be instructed, calling each other brother, freely giving mutual instruction, as shall be thought expedient, without inroaching upon each other, or derogating from that respect which is due to any brother were he not a Mason: for though all Masons are (as brethren) upon a level, yet Masonry takes no honour from a man, that he had before; nay rather adds to his honour, especially if he has deserved well of the brotherhood, who must give honour to whom it is due, and avoid ill manners.

[2]

That the principles of Masonry are calculated for universal reception without offending any particular species of religion, will be plain from testimony of the following letter, received by the Grand Lodge February 2d 1780. (Being a faithful translation from the Persian original,) written by his Highness Omdit ul omiah Bahaudars, son of the Nabob of Arcot, (of course a Mahometan).

To the Right Worshipful His Grace the Duke of Manchester, Grand Master of the illustrious and benevolent Society of Free and Accepted Masons, under the Constitution of England, and the Grand Lodge thereof.

“Much honoured Sir, and Brethren,

“An early knowledge and participation of the benefits arising to our House from its intimate union of councils and interests with the British nation, and a deep veneration for the laws, constitutions and manners of the latter, have for many years of my life led me to seize every opportunity of drawing the ties subsisting between us still closer and closer.

“By the accounts which have reached me of the principles and practices of your fraternity, nothing can be more pleasing to the Sovereign Ruler of the Universe, whom we all, though in different ways, adore, or more honourable to His creatures; for they stand upon the broad basis of indiscriminate and universal benevolence.

“Under this conviction I had long wished to be admitted of your fraternity, and now that I am initiated, I consider the title of an English Mason as one of the most honourable that I possess; for it is at once a cement to the friendship between your nation and me, and confirms me the friend of mankind.

“I have received from the advocate general of Bengal, Sir John Day, the very acceptable mark of attention and esteem with which you have favoured me: it being presented with every circumstance of deference and respect, that the situation of things here, and the temper of the times, would admit of, and I do assure your Grace, and the Brethren at large, that he has done ample justice to the commission you have confided to him, and has executed it in such a manner as to do honour to himself and me.

“I shall avail myself of a proper opportunity to convince your Grace, and the rest of the Brethren, that OMDIT UL OMRAH is not an unfeeling brother, or heedless of the precepts he has imbibed; and that while he testifies his love and esteem for his brethren, by strengthening the bonds of humanity, he means to minister to the wants of the distressed.

“May the common Father of all, the one omnipotent and merciful God, take you into his holy keeping, and give you health, peace, and length of years;

“Prays your highly honoured and affectionate Brother,

“OMDIT UL OMRAH BAHAUDAR.”

The first testimony OMDIT UL OMRAH gave of his regard to the institution was by the initiation of his brother OMUR UL OMRAH, who seems equally attached with himself to promote the welfare of the society.

[3] In the Minutes of the proceedings of the Grand Lodge of May 5th, 1757, appears the following article: “A letter to the Grand Master elect, dated 22nd April, from Brother N. De Court, late Commander of the French merchant ship St. James, captured 29th of October last by His Majesty’s ship the Windsor, and now a prisoner of war on his parole at Lancaster, in Cornwall, wishing his Lordship could procure his liberty to return to Bourdeaux, and promising all good offices to brethren prisoners in France, and praying relief, was read, and considered, when it being observed, that no cartel was as yet settled with the French King, it might not be possible to relieve our brother otherwise than by money:

“Ordered, that the Treasurer do pay twenty guineas to the order of brother Wm. Pye Esq. Provincial Grand Master for Cornwall to be applied for the relief of brother De Court, in case, on enquiring, he shall find him worthy of assistance.”

[4] A Mason is obliged, by his tenure, to obey the moral law; and if he rightly understands the art, he will never be a stupid atheist, nor an irreligious libertine. But though in ancient times Masons were charged in every country to be of the religion of that country, whatever it was; yet it is now thought more expedient only to oblige them to that religion, in which all men agree, leaving their particular opinions to themselves: that is, to be good men and true, or men of honour and honesty; by whatever denomination or persuasion they may be distinguished; whereby Masonry becomes the centre of union, and the means of conciliating true friendship among persons, that would otherwise have remained at perpetual distance.

NEOTHUCKS Constitution, P. 351.

THE STATE OF AGRICULTURE IN THE LOWER PROVINCE, *CONSIDERED.*

WITH A VIEW TO THE RECOMMENDATION OF A BETTER SYSTEM.

Continued from page 75.

By this gain therefore of an extra crop of the most nutritive food, it is stated in the Review of the forementioned General Report, that the number of Cattle has been doubled on a given quantity of land since the introduction of rotation crops into Scotland^[1] which have also given an annual increase to the richness of the lands instead of exhausting them, but this is the continually increasing effect of husbandry hitherto pursued in that Province: By the late ingenious clinical researches of the celebrated Sir Humphrey Davy and, others, into the mysterious means by which nature produces the growth of vegetable, it has been found, that a great part of their nourishment is conveyed to them by certain Gaseous or ceriform substances contained in the manures, which it is the business of modern agriculture carefully to preserve from being evaporated and lost, by covering the heaps or composts with earth, by which these gases are absorbed in their ascent, and their fertile powers preserved for laying out of the land; What therefore must be the loss of this food of vegetables when exposed to the winds and rain all spring, summer and fall, on the lands when *en friche*, it is easy to conceive.

A very great advantage therefore of rotation, root and green crops, would be, not only to enable the country probably to furnish ample supplies of cattle and animals of all kinds for the towns, but, to afford also a continually increasing stock of the most productive and fertilizing manures, which with the assistance of another mode of recovering the exhausted lands, to be shortly considered, would possibly more than restore them to their original vigour.

I shall first give a few ideas on the mode of tilling and cleaning the lands and laying them out: I have heard it computed by persons acquainted with modern agriculture, that a loss of no less than two thirds arises from this defective mode: It certainly appears to me there is a great contest between the weeds and crop on the land, and as certain a great part, of the food of the growing crops must be consumed by the former: Whether the Habitant farmers can afford to bestow labour enough on this branch of agriculture I do not know; but it appears that a few more days in the fall might be easily

and well employed in ploughing and harrowing and would be found of more real benefit in extirpating those consumers of the food of the crop, than they yet probably have an idea of.

Another cause of loss in the product of a given quantity of land is owing, to the narrowness of the planches or ridges, and the furrows being generally not sown, occasion a loss which I believe may be computed at not less than one eighth of the proceed.

The usual allowance of seed also is nigh two fifth less than by the mode in Britain. This may however be owing to their having found that the lands in their present unfertile state would not bear more than the quantity they sow, but it must be accounted a loss of what a field might be made to produce by better cultivation.

It will now therefore not be difficult to find the chief cause by which the lands of the Province have fallen off so greatly from what they are said formerly to have produced even by the same mode of husbandry as the present in use. Nigh two hundred years they have been partially settled; and since that period a mode of husbandry has been employed by which they have been continually worn by biennial corn crops, the most exhausting of any, and which I believe it is the practice of land holder in North Britain to prevent, by special contracts with the tenants. Whilst laying en friche the only manure they receive is what a few half fed lean cattle, which is exposed to be washed off by the rains of spring, evaporated by the heats of Summer and the winds in autumn of what has been stated to be their most fertilizing parts the gaseous or ceriform substances they contain.

BRITISH NORTH AMERICAN.

[1] The same Green crops which have so greatly augmented the produce of our corn fields, have brought our cattle and sheep to a state of profitable maturity, before they reach half the age at which they were formerly brought to market; the one half of a given space of a dry soiled arable land, under an alternate rotation, gives as much corn, and the other half at least twice as much butcher's meat as the whole did fifty years ago.



ON COLONIES.

Continued from page 60.

We concluded our former remarks on Colonies by some observations peculiar to this Province, and took then the engagement of enquiring into the local causes that have hitherto militated, and so long as they are not removed, shall militate against any thing like public spirit in this Colony, We enumerated amongst these causes, the gross ignorance of the generality of the population, and concluded, that they ought to have been if not led, at least guided and assisted. By whom and whose duty was it? are the natural questions which we are going to try to answer.

At the time of the conquest the Clergy and the Seignior's enjoyed the greatest influence in the country, and had that influence been kept up they would have continued to be the guides of the country people. The clergy was composed of Parish Priests, of Monks and of Jesuits. None can refuse to the first the praises due to the zeal and scrupulous attention with which they perform and follow the duties of their sacred profession. Among them we find men of the most exemplary conduct and of more than common talents. But all this is not the qualification and knowledge requisite to guide in politics; and certainly it is not in cloisters or in seminaries that that knowledge of the world, and the necessary experience can be acquired. We go farther and say, that the scientific knowledge cultivated and communicated there, being merely speculative, is more likely to lead astray, as giving birth to theoretical systems, some of which have, on trial, proved so destructive and so baneful. Besides to the prejudices attached to the localities of our infancy, it would be very little; knowing the human mind not to admit professional ones. Now it is an undeniable fact that a Clergyman, of whatever sect he may be, is so far prejudiced in favor of the tenets which it is his duty to inculcate to his flock, that all that he can do is to avoid any active hostility against those who do not think like themselves in regard to religious dogmas, but never can acknowledge them as friends and treat them as such. Is it not natural to suppose that with such feelings they will as little as possible promote the familiar intercourse and the intimate connexion between those entrusted to their religious care and those who dissent in religious opinions. Indeed it would be too much even to require it.—As to the abolition of monks and of cloisters, it is very little felt.

It is not the same with the Jesuits. That order, of which so much has been said either good or bad, was by friends and foes acknowledged to contain a great number of men of the first talents, as well in regard to learning as in

point of that extensive knowledge of the world by which they had acquired such an influence, of which they abused, and whereby they drew on themselves the jealousy and the hatred of sovereigns and of nations. Every one however agrees, that no where could be found men more versed and more skilled in the education of children, and to that particular skill in great measure they were indebted to that almost general influence. Had the British Government better understood their interests, instead of abolishing that order in this new acquired Colony, they would have gained them over to their party. It is well known that the Jesuits, like every person of high attainments and listening to the voice of ambition, were latitudinarians in principle, and they would have willingly entered into a kind of concordat whereby their services might have been preserved without any danger to the State as well as without their breaking thro' their religious vows. Their sudden abolition was as suddenly felt. Parents and especially those of the higher classes lost at once their friends, their religious guides and the institutors of their children. In consequence whereof the education of these children was at least for a while interrupted and that interruption has proved to be irreparable.

This leads us naturally to the Seigniors and to the few noble families that remained in the country. We have already observed that the influence of the former, had been greatly lessened by the loss of their most essential seigneurial rights, namely, the administration of justice. Thereby they have been reduced to mere trustees of landed property which they are bound to part with at a fixed low price to any one making application for it. The grantees become perfectly independent on the granter, provided he pays his rent and grinds his corn at the Bannal Mill, and in course of time it is possible that the Seignior may not possess a single inch of ground in the whole extent of his Seigniorship whereon he has the right of putting his foot, without the leave of him who is very improperly called his tenant.

After the conquest the heads of the administration in this Province were almost all strangers to it. The different language and manners and especially that show of superiority displayed by the new comers did not fail to embitter feelings already affected by national prejudice and by mortified pride; the consequence of which was that those Seigniors and Nobles who had been wont to occupy the first rank in society, preferred to withdraw from the stage to the humiliation of being dispossessed of their pre-eminence. They were still more urged to this determination by the characters of those who had thus supplanted them. (If we may believe a letter written by General Murray,) they were for the most part people of a low rank who had followed the army as sutlers and menials, who had acquired enough to set up as

gentlemen in a country where a small sum of money went a great way. Thus secluded our Seigniors and nobles became indifferent to public affairs and lived in their country houses unknown and unknowing. Had the seminaries of the Jesuits still been opened, it is to be hoped that their indifference would not have gone to the length of refusing to their children the benefit of education; but they were even debarred of that, and the consequence has been that many of these families find themselves lost in the mass of habitans.

C. D. E.

To be continued.



FIVE HUNDRED YEARS HENCE.

Continued from page 78.

FREDERIC, New Brunswick, November 1, 2318.—Near this place, the workmen have begun to sink an amazing pit, which is intended to investigate the interior of the earth. Whether it is hollow, as some has asserted, or whether filled with condensed air, as Dr. Franklin supposed, or whether it has a regular solid strata of stone, earth, coals, clay, and the other materials which we discover on the surface, has long been an object of enquiry among intelligent men. This is the object of the present enterprise. They have now arrived to the depth of forty miles, and have discovered many metals, gems, &c. unknown before; the most prominent of which is the new metal, which from its properties is called *Hardoniensiana*, which possesses many peculiarities. Five years have already been expended in this interesting search, but the time it is intended to take is not known.

NEWCASTLE-UPON-TYNE, November 1, 2318.—We were witnesses lately to a bargain for a chaldron of coals, for which the buyer gave twenty pounds. They came from Ireland, and are thought a great rarity here. We understand that about four or five centuries ago, coals were as plentiful here as they are now at Cork and Dublin, and were to be bought as low as from forty to fifty shilling per chaldron! but owing to the amazing expenditure of them for machinery and gas-lights, it need not be wondered that coals have become nearly annihilated here; our pits have been long exhausted. Wood is now much cultivated.

To be continued.



A REBUS.

The Rack's a torture used in Spain,
Anarchy o'er the world did reign,
Minos rul'd the Cretans well,
Bibles sacred stories tell,
The sailor wishes land to make,
An elegy we next will take,
The rose is beautiful and sweet,
In Synagogues the Ràbbies meet,
Mayors bears o'er war his sway,
Aphrodites bright and gay,
On Gibeon first the sun stood still,
Noah stopt on Ararat's hill.
That Zephilus was dumb we're told,
An ingot is a wedge of gold,
Narcissus did himself admire,
An engine often quenches fire,
Th' initials conjoin'd together;
Spell a book polite and clever,
And if I'm not mistaken, mean
"The Enquirer's worthy Magazine."

THE USEFUL DOCTOR.

John's wife was one day taken bad,
A drunken scolding queen.
Oft had he wish'd her dead or mad,
Oft wish'd, alas! in vain.

Quickly the doctor then he sought,
And with a woeful face,
(First feed his reverence as he ought,)
Then told his doleful case.

Old Galen having seen the wife,
Thus spoke, in solemn tone,
“Ah! John, there’s little hopes of life,
So bring another home.”

“Thanks, thanks good doctor,” John replied,
“I’ll follow your advice;
I thought when you I first employ’d.
You’d kill her in a trice.

Well let the world say what they please,
You’ve eased me of my pain:
Your physic’s caus’d her tongue to cease,
Rot me if I complain.”

H. W. E.

SUN-SET.

Farewell bright Orb, again you sink to rest
In Ocean's car, borne gaily to the west.
Those roseate tints, spread o'er the ether blue;
Those glowing rays, of more resplendent hue:
Those burnished beams by Heaven's artist wrought,
Those thousand forms, with which yon clouds are fraught.
Are all the heralds, of thy short liv'd flight,
Precursors, of the chasten'd reign of night:
They swell the glory, of thy parting scene,
Like joys in death, when all within's serene:
Thus fade bright hopes, e'er chilling blasts destroy
The ripening harvest of our early joy.
Now sombre twilight, with her dusky train,
Enrobes the mountain, and bedew's the plain;
The lengthening shadows, fall from tower and tree,
And night birds, hail their hour of liberty:
The fire-fly, wings its meteoric flight,
Vying in brightness, with the lamps of night.
And see, where stretch'd along the rocky shore,
The Indian fires, their sparkling lustre pour;
While tawny groups, at each bright flame prepare
The nightly feast—or rest devoid of care;
Now, pensive souls indulge in dearest joys,
And fancy's children carve their much lov'd toys;
The tender lover woo the bashful fair,
And labour's children, rest from daily care:
Mild evening, hallows the surrounding scene,
Clothing all nature in a garb serene.
Nought breaks the calm of this most peaceful hour,
'Tis silence ruling, with her soft'ning power.
Save, from yon vessels, humming sounds ascend,
And with the murmurings of St. Lawrence blend.
Or borne upon the fresh'ning breeze along,
The vesper bells, their hollow tones prolong:
While gently passing o'er the full rob'd trees.
In mournful notes, is heard the evening breeze.
'Tis this lone hour, reflective souls most prize,
By fancy borne, above earth's dross they rise.
They pierce the veil futurity has spread,
Or, hold communion with the "mighty dead."

Quebec, Sept. 11, 1821. V.

EPIGRAM.

On Mrs. M—— of ——, a lady of 63 years of age, marrying a young gentleman, not 18!

Hard is the fate of every childless wife,
The thoughts of wedlock tantalize her life.
Troth, aged bride, by thee 'twas wisely done.
To chuse a child and husband, both in one.

NUBIPAR.

QUEBEC, PRINTED AND PUBLISHED BY W. H. SHADGETT
AT THE NATIONAL AND BRITISH PRINTING OFFICE.

Quebec General Agency Office.

The Register Established last year for Emigrants &c. will be continued at the QUEBEC GENERAL AGENCY OFFICE, adjoining the National Printing Office, Hope Street. Persons in want of Servants, Mechanics, Labourers &c. can be supplied.—

Charge for every separate Registry, 1s. 3d.
To be Paid at the time of Entry.

All possible attention will be given to the Character of Individuals; though the proprietor cannot be answerable for such.

Sales and Transfers of land and every description of business transacted by Commission.

FOR SALE,

Several Lots of excellent land directly on the line of the road called Craig's Road, in the Township of Ireland, the situation most eligible for the erection of Stores, Taverns &c. Purchase Money 20*l.* for each lot of 100 Acres. Apply to

COL. BOUCHETTE,
Land Surveyor General,
Or the Printer.

DRUMMONDVILLE.

For sale—One hundred acres and more of Land, seven acres of which is cleared and in a state of Cultivation—With a good Log House, Barn &c. Price, 100 Dollars ready money. Apply to

MR. THOMAS SHEPHERD,
Y Maska, near William Henry

ADVERTISEMENTS inserted at the following rates—
In one Language,

For 1st insertion six lines and under, each subsequent insertion,	2s. 6 d. 7½d.
First insertion, ten lines and under, each subsequent,	3s. 6 d. 10 d.
First insertion, above ten lines, per line, each subsequent,	4 d. 1 d.

In both Languages, Double the above rates.
N.B. *Every 1st insertion must be paid in Advance.*

HOUSE OF ASSEMBLY,
SATURDAY, 13th February, 1819.

ORDERED That the Rule established by the House on the third day of February, one thousand eight hundred and ten, concerning the notices for Petition for private Bills, be printed once monthly in the public newspapers of this Province, during three years.

Attested by WM. LINDSAY,
Clk. Assy.

HOUSE OF ASSEMBLY,
SATURDAY, 3rd February, 1810.

RESOLVED, That after the close of the present session, before any Petition is presented to this House for leave to bring a private Bill, another for the erection of a Bridge or Bridges, for the regulation of the Common, for the making of any Turnpike Road, or for granting of any individual, or individuals, any exclusive right or privilege whatsoever, or for the alteration or renewing of any Act of the Provincial Parliament for the purpose of notice of such application shall be given the Quebec Gazette, and in one of the newspapers of the district, if any is published therein, and also by a notice affixed on the Church Doors of the Parishes that such application may affect; or in the most public place, where there is no Church during two months, at least, before such Petition is presented.

Attested by WM. LINDSAY,
Clk. Assy.

The Printers of the Newspapers of this Province are requested to insert the above Resolution in the manner directed by the first. Their accounts will be paid at the end of the year at the Clerk's Office, House of Assembly.

HOUSE OF ASSEMBLY,
MONDAY, 22nd March, 1819.

Resolved, that after the present Session, before any petition paying leave to bring in a Private Bill for the erection of a Toll Bridge be presented to the House, the person or persons purposing to petition for such Bill, shall, upon giving the Notice prescribed by

the Rule of the 2rd day of February, 1810, also at same time and in the same manner, give a Notice stating the rules which they intend to ask, the extent of the privilege, the Right of the action, the interval between the abutments or piers for the passage of rafts and vessels, and mentioning whether they purpose to erect a Draw-Bridge or not, and the dimension of such Draw-Bridge.

ORDERED, that the said Rule be printed and published at the same time and in the same manner the Rule of the 3rd February, 1810.

Attested WM. LINDSAY, Jr, Clk. Assy.

CHAMBRE ASSEMBLÉE,
Samedi, 13e. Février, 1819

ORDONNE, Que la Règle établie le trois Février, Mil huit-cent-dix, concernant les notices pour les requêtes pour des Bills privés, soit imprimée une fois par nous dans les papiers publics de cette Province, pendant trois années.

Attesté WM. LINDSAY,
Gref. Assée

CHAMBRE d'ASSEMBLÉE.
Samedi, 3e. Février, 1810.

RESOLU, Qu'après la fin de la présente session, avant qu'il soit présenté à cette Chambre aucune Pétition pour obtenir permission d'introduire un Bill privé pour ériger un Pont ou des Ponts, pour régler quelque Commun, pour ouvrir quelque Chemin de Barrière, ou pour accorder à quelqu'individu ou à des individus quelque droit ou privilège exclusif quelconque, ou pour altérer ou renouveler quelque Acte du Parlement Provincial pour de semblables objets, il sera donné notice de telle application qu'on se proposera de faire, dans la Gazette du Québec, et dans un des papiers Publiés du District, s'il y en a, et par une affiche posée à la porte des Églises des Paroisses qui pourront être intéressées à telle application, ou à l'endroit le plus publié, s'il n'y a point d'Église, pendant deux mois, au moins, avant que telle pétition soit présentée.

Attesté, WM. LINDSAY.
Gref. Assée.

Les Imprimeurs de Papiers-nouvelles en cette Province sont priés d'insérer les Résolutions ci-dessus, en la manière ordonnée par la première. Leurs comptes seront payés à la fin de l'année, en par eux s'adressant au Bureau du Greffier de la Chambre d'Assemblée.

CHAMBRE d'ASSEMBLÉE.

Lundi, le 22 Mars, 1819.

RESOLU, Qu'après la présente Session, avant qu'il soit présenté à cette Chambre aucune Pétition pour obtenir permission d'introduire un Bill privé pour ériger un Pont de Péage, la personne ou les Personnes qui se proposeront de pétitionner pour tel Bill en donnant la Notice ordonnée par la Règle du 3e. Février 1810, donnera aussi en même tems et de la même manière un Avis notifiant les taux qu'elle se proposeront de demander, l'étendue du privilège, l'élévation des Arches, l'espace entre les Butées ou Piliers, pour le passage des Cageux, Cages et Bâtiments, et mentionnant si elles se proposent de bastion Pont Levis ou non et les dimensions de tel Pont Levis. Ordonné, Que ladite Règle soit imprimée et publiée en même tems et de la même manière que la Règle du trois Février, 1810.

Attesté, WM. LINDSAY.
Gref. Assée.

Cheap Impenetrable Painting.

D. Reader from London, late foreman to R. Gain, House, Sign and Ornamental Painter, Glazier, &c. Respectfully informs the public, that he has removed to 25, St. Ann street, near the Gaol. D. R. is enabled by a process (which has been approved of by the Royal Society at London) to render Fish Oil superior to Linseed Oil for all kinds of work exposed to the weather, as being far more durable, and at 25 per cent lower than the usual prices.

Chairs and all other furniture painted to any pattern, Maps and Prints varnished, Gilding, &c. &c.

Quebec, August 1, 1821.

George Hooper,

SURGEON DENTIST,

Respectfully requests the Ladies and Gentlemen of this city and its vicinity, that he continues to perform every operation in the line of his profession. He extracts, files, plugs, cleans and transplants teeth; restores the loss of teeth with artificial ones, that shall be useful, ornamental and durable and give little or no pain to the patient.

Mr. H. attends Ladies and Gentlemen at their places of residence when required.

N.B. Mr. H. lives in the house of Mr. Wm. Hamilton, forming the corner of Lewis and Haldemand Street, which he is to the Cape, nearly opposite the Court House—Poor gratis.

Electricity,

BY J. LINDON,

MEDICAL ELECTRICIAN,

NEXT DOOR TO Mr. CAREY, AUCTIONEER.

Mr. Lindon having the support and recommendation of the Gentlemen at the head of the faculty of this City, begs to inform the Public that he continues to receive all Patients labouring under the following diseases:

Rheumatic, Apoplectic, and Paralytic afflictions;
Gout, Epilepsy, and Convulsions of every Kind;
Deafness, Dropsy, and Consumption.

There is scarce a distemper in which it will fail to effect a Cure if assisted by proper Regimen and Medicine; and where the latter are

necessary the family Physician is invariably referred to.

Ladies and Gentlemen desirous of experiencing the exhilarating, Bracing, and Strengthening powers of the

ELECTRIC FLUID,

or of witnessing its extraordinary effects upon others, can attend any hour of the day.

Charge 2s. 6d. for every operation and for every separate person attending. Patients will be attended at their own residence if required.

GRAZING AND REARING OF CATTLE.

The Proprietor having from 200 to 300 pounds at his command would be happy to engage with any experienced of Grazier possessing a like Capital, to undertake the purchasing and rearing of Live Stock for the Quebec Markets, and superintend and direct the management of a Grazing Farm.

Enquire at the Office.

APARTMENTS,

Furnished, Consisting of two Sitting Rooms, two Bed Rooms and a Kitchen; all on the same floor.

The situation is Central and in the Upper Town. Suitable for a genteel small family.

Stabling if Required. Enquire at the National Printing Office, Hope Street.

TOWNSHIP OF GRANTHAM.

For sale, a Lot of Land, 45 miles to the south of Three Rivers, being No. 2 in the Township of Grantham, consisting of 100 acres five of which is cleared, with a Log House—For 10*l.* ready money.

PATRICK SMITH,
Drummondville

Wanted to purchase a Cleared Farm of, from 50 to 100 Acres within nine miles of Quebec.

Inquire at this Office.

LAND ON EQUAL SHARES,
Without Purchase Money.

The Undersigned, having one thousand acres of as fine LAND as any in the Province, in the Township of Ireland, (where there are several Settlers) within one mile of the Main Road called Craig's Road, is ready to treat with one person or more, to join in clearing the said Land, and raising a farm for the benefit of all concerned.—No Purchase Money Required.

LIEUT. HORSELEY, R.N.

Additional Reference may be had of the Printer.

ACADEMY

No. 2, HOPE STREET,

NEAR THE UPPER TOWN MARKET,

FOR THE

Sons of Merchants, Tradesmen and others.

BY

MR. SHADGETT,

From London,

MR. SHADGETT purposes opening after the Midsummer Vacation a School, on his own account, for the Sons of Merchants, Tradesmen and others.

Reading, Writing, English-Grammar, Arithmetic, Principles of Book-keeping, Elocution, Geography and General History.

In order to give perfect satisfaction to Parents and ensure the comfort and advancement of the youth confided to his care, the number to be admitted will be limited. Those Parents who are desirous of having their Children instructed by Mr. S. are therefore requested to make early application.

Quebec, 17th July, 1821.

FOR SALE,

A Handsome second hand Portable WRITING DESK. To prevent trouble, Price 8*l*.

Apply at the Store adjoining the National and British Printing Office.

DRUMMONDVILLE.

For sale—One hundred acres and more of Land, seven acres of which is cleared and in a state of Cultivation—With a good Log House, Barn &c. Price, 100 Dollars ready money. Apply to

MR. THOMAS SHEPHERD,
Y Maska, near William Henry

ACADEMIE ANGLAISE,

No. 2. St. FAMILLE

Près du Marché de la Haute Ville

Pour les fils de Negocians, Marchands, et autres.

PAR

MR. SHADGETT,

De Londres.

MONSR. SHADGETT, se propose après les vacances de cet été, d'ouvrir une École à son propre compte, pour les fils de Negocians, Marchands et

autres.

Lire, Écrire, l'Arithmétique, les Élemens de la tenue des livres, l'Elocution, la Géographie, et l'Histoire en general.

Afin de statis faire les parens, et de contribuer autant que possible au bien aise et aux progrès des pupiles confié à ses soins, le nombre en sera limité.

Ceux donc qui se proposent de confier l'éducation de leurs enfans à Mr. S. sont priés de lui en donner avis au plutôt à sa demeure, entre midi et 2 heures, et de 5 à 8 heures du soir.

La Salle d'instruction est vaste, et spacieuse, et bien aisée.

Québec, Juillet 17, 1821.

*CHARLES LODGE,
BOOKBINDER, FROM LONDON,
No 25, St. Ann Street, near the Scotch Church,*

RESPECTFULLY returns his grateful thanks to the Public, for the very liberal support he has received since he commenced business on his own account, and begs to make known that his *Spring Goods* arrived, which from the excellency of the Skins and Patterns will enable him to execute in a very superior manner any work with which he may be entrusted and on the most reasonable terms.

TRANSCRIBER NOTES

Mis-spelled words and printer errors have been corrected. Where multiple spellings occur, majority use has been employed.

Punctuation has been maintained except where obvious printer errors occur.

Advertising copy has been consolidated at the end of the magazine.

[The end of *The Enquirer Issue 06 of 12 (October 1821)* edited by Robert-Anne d'Estimauville]