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BY

C. D. E.

HEAR HIM !!!

No. 12.

April 1, 1822.

Vol. 1.

MY OWN LIFE.

Continued from page 167.

Hitherto we have only seen Maria Antoinette when surrounded by all the splendour suitable to the Court wherein she reigned over persons and hearts. As well from that gallantry natural to Frenchmen as from that ascendancy, which amiability in so exalted a rank is sure to obtain over men's minds, her will was law and whatever she might have commanded thousands would instantly have sprung forward to see it executed. Is there a single record of that Princess having abused that despotic sway? Already exposed to the calumnies issued from the den of wickedness, is it an instance of her provoking the severity of the law against her enemies or their agents, excepted in that infamous conspiracy, which, on account of its publicity and atrocity could not be overlooked. Here there was a positive accusation against her character, accompanied with such circumstances as required an investigation, and the result of that investigation was, a highly deserved punishment that could not, unluckily, reach the contrivers and instigators of the nefarious transaction but fell upon the vile agents that dared to perform an ostensible part in it. That punishment however was not arbitrarily inflicted, but was pronounced in due course of law. Where were then the famous *oubliettes* so often mentioned as being an appendage of the no less famous

Bastille? They were still at that place where they had taken their existence; in the brains of those who had invented that horrible engine of despotism.

But will it be asked, how is it that the shafts of the bitterest and most atrocious calumnies were directed against a Princess so accomplished as you represent her? Here it is. The seeds of sedition, the utopian dreams of philanthropy, and the idea of republican liberty disseminated by the American heroes began already to create a certain fermentation in the public mind. Ambition had already laid down plans, the success of which depended, if not entirely on the destruction of the Monarchy, at least on its debasement. It was therefore necessary to eradicate out of the hearts of Frenchmen that natural devotion to their Sovereigns which was one of their noblest characteristics. But at the same time the French are no less fond of those showy qualifications whereby their enthusiasm is so easily excited. None of those showy qualifications were found in or around Louis XV in the latter part of his reign: his conduct was rather calculated to lead to very opposite feelings; and had it not been for the appearance of Maria Antoinette at his Court, whose powerful attractions rekindled at once the almost extinguished flame of loyalty, it is possible that at the death of that King the revolutionary convulsion, on different principles it is true, might have taken place. So long therefore as this Princess preserved so powerful an ascendancy over the mind of the French, so long would it have been useless to think of shaking their loyalty. As to the King himself, they knew that he might be easily led to any concession required of him as soon as his Queen should cease to have over him that influence which she possessed on so many accounts. The retired and studious kind of life led by Monsiear, the King's brother, was not calculated to make him popular enough to fear much from his resistance. The Comte d'Artois, the King's other brother, on the contrary was possessed of those qualities congenial to the French mind, and in him therefore the conspirators found a redoubtable enemy. It was therefore their grand object to remove the obstacles to their success, which they had to fear from

the influence of the Princess over her royal husband and to dissolve the alliance existing between the Queen and her royal brother-in-law. That this was their main object appears evidently from the circumstance of coupling together those two devoted victims in all the calumnies that were in the principle vomited against them. This similarity of means, to come at very different ends, produced the coalition between the utopian schemers and the anti-utopian Egalité.

And in fact, what means were more proper to alienate a husband from his wife than assailing his heart on the tenderest part? What accusation was more calculated to rouse the indignation of a man than that of his bed being defiled by an incestuous intercourse? But Louis knew too well her, against whom these calumnies were directed; he knew too well, that altho' the brother thus charged with being accessory to the crimes of his consort, might be capable of juvenile indiscretions, his noble mind would have recoiled with horror at any act derogatory of the principles of that honor which he eminently possessed; in fine, Louis was too well aware of the vile source from whence these atrocities sprung, and of their criminal motives, to be in the least affected by them. This so far failed on that side that they were obliged to give up the part of the plot on which they had built their best hopes. Nevertheless, it had not entirely failed, and those aspersions did certainly undermine the general enthusiasm for the Queen; many believed them, and very few could persuade themselves that she had not been guilty, at least, of some of the indiscretion laid to her charge. The King was stigmatized as one of those easy men, who suffer themselves to be hood-winked by the artifices of a vicious woman, and he sunk in the esteem of his subjects. These national feelings were supported and encreased by that which ought to have had an opposite effect; and that patient enduring which proceeded from a dignified sense of innocence, and from a thorough contempt of the vile slanderers, was attributed by many to the fear of the discoveries to which an investigation might lead.

Undismayed by the storm that was thus gathering on her angust head, the Queen persisted in her unremitted duties of a mother

and of a wife and in the exercise of active benevolence. Abstaining from any interference in public affairs, the sole use she made of her power was to solicit acts of mercy, or those favors which appeared to her just and merited. No longer under the influence of youthful inclination, her enjoyments were no more sought in the allurements of evanescent pleasures, or in the fumes of adulatory incense. Her evenings were generally spent in that beautiful palace in miniature, Trianon, on the adorning of which the most exquisite taste had presided. There in company of true piety personified, of a female abates and of a congenial mind in the persons of the Princess Elizabeth, of the Princess Lamballe and of the Duchess of Polignac, to whom were added a few select friends, worthy of admission in such company, she seemed to forget the world and its tribulations in the full enjoyment of its pleasures, which far from being followed by the upbraidings of conscience, or attended with fatigue and disease, were in a manner preparatory to the eternal ones which awaited the illustrious victims. Enough has been said of the Princess Elizabeth, and any thing we could add would be only the repetition of that which every one has heard. The heroism of friendship displayed by the Princess Lamballe is likewise generally known; but we cannot resist the wish of paying our humble tribute to so exalted an example of voluntary sacrifice. That Princess had, like the Queen, incurred the hatred of *Egalité*, whom she had upbraided with having murdered her husband by having allured him to the participation in his riotous pursuits, and she was on the proscription list. The Queen seeing the danger of her friend, insisted upon her to seek her safety by leaving the Country, which she did with the greatest reluctance: But when the danger threatened the life of her royal friend, neither intercession nor positive command could detain this true friend, and the Princess came and resumed her situation by the Queen, determined to share her fate. In the Duchess, Maria Antoinette had met with a congeniality of soul, and with the qualifications well fit to assist her in the education of her children. This was sufficient to render Mad. de Polignac obnoxious to the factious, and the Queen was compelled to part with her, and to shel-

ter her from danger by persuading her to leave France; which she did. I shall now leave for a while the Queen and her friends in that state of peace and happiness, which plots and machinations could not yet disturb, and resume the narrative of events, such as recorded in my memory, for want of a surer guide.

I have hitherto related if not the primary causes of the French revolution, at least of those which have prepared and facilitated the explosion of that most extraordinary and unexpected political phenomenon. Many before me have ransacked their brains to attribute it to the then existing vicious state of things, while such a state of things then existing, was not a whit more vicious than it had been centuries before, or was then in every other country. It is true we have already confessed, there existed abuses! But where shall we look to find none? It is true that the profligacy of some of the great men of the Country was conspicuous! But the same is seen every where; and if the excesses of individuals in inferior classes are not so flagrant, it is because those who are guilty of them are not placed upon a stage, sufficiently raised to draw the public attention upon their performances. It may be true that some of the Clergy did deviate from the strict rules of morality, which it is their duty to inculcate by their precepts and by their example! But this charge can only fall on very few individuals of that body, for it is well known and acknowledged, that in general the regularity of life and the zeal for their clerical duties, rendered that numerous class the object of highly deserved respect. I can appeal, in support of that assertion, to the name which those who have sought and found a safe asylum in England, have left behind them on leaving it.

We will carry our concessions still farther, and confess that the repartition of the direct taxes was far from being equitable; that there were privileges and prerogatives exclusively enjoyed by certain classes to which these claims might formerly have been just, but which in the present state of things had lost their foundation; that the different local systems of administration, then existing in the grand divisions of the Kingdom, were attended with the greatest inconveniences as obstructing the free intercourse between

neighbouring Provinces which became in a manner strangers to one another. To these might perhaps be added some other defects, either lineally descended from primeval institutions suitable to more remote times, or crept in imperceptibly under cover of momentary circumstances. But we deny that a revolution was in the least necessary to cure these defects, and we dare on the contrary to affirm, that the simple will of the Sovereign assisted by able and competent ministers, would have met with infinitely less difficulties in the accomplishment of that desirable work, than were experienced by Cardinal Richelieu in subduing the restless ambition and curtailing the usurped power of the *grandeess* of his time. It appears that Louis did not find himself equal to the task. Nay he promulgated his inability by yielding to the suggestion of an appeal to his subjects. It was a real confession that a crown was too heavy a burthen for him and his first call of the notables amounted, if not to a real abdication, at least to a momentary delegation of those powers and prerogatives which he had constitutionally and lawfully inherited. We say more; that delegation was a real suspension of that allegiance sworn to the King: for what is that oath of allegiance, if not a compact between the Sovereign and the liege man, whereby the former promises protection in return for that obedience and submission sworn to by the latter? So long therefore that the subject enjoys the full benefit of that protection, a deviation from his allegiance is a true act of treason, and as such deserves the utmost severity of the law. But it may be asked, where could be found amongst polished nations a jury of free men, that would return a verdict of wilful murder against the bond's man, who could prove, that there was no other possibility to save his own life threatened with immediate destruction, without just cause, by an intoxicated master, but by his death.

Had the virtuous Louis recurred at once to the calling in of the General States, a measure known in the French constitution altho' fallen in desuetude, it would have been hailed with that enthusiasm so natural to Frenchmen at that epoch. The King would have yet preserved that preponderance capable of directing as well the mode of convocation as the objects of their deliberations when met.

The *cahiers* or written statement of the grievances which bore heavily upon the people would have assisted his benevolence towards his people. In them he would have found the wishes of the whole nation truly and freely expressed, and in many instances the means of accomplishing them; and there is no doubt that the success would have been as complete as his intentions, to ameliorate the condition of his subjects, were sincere. Far different must have been (and a dire experience has proved it to be so) the miserable call or convocation of which has been very properly nicknamed the *Not-able*. It was the most absurd, impolitic and untimely measure which could have been resorted to. It was, as said before, a positive confession of inability on the part of the King. It was a positive proof of the total and absolute incapacity in his ministers and advisers. It was the most effective means of increasing the activity and accelerating the progress of the ferment already existing, and hastening the irregularity and confusion of movements inherent to that State. In fine, it was throwing the sceptre in the hands of factions, and it may be truly said with a French poet, that from that moment

“ Les loix étoient sans force et les droits confondus ;
 “ Ou plutôt en effet Bourbon ne regna plus.”

and the revolution had began.

To be continued.

ON SMUGGLING.

Smuggling is looked upon by many as a petty offence; and so much so that many respectable people not only encourage smugglers by buying goods well knowing them to be imported in an illicit manner, but even do not scruple to defraud the revenue and to transgress against the laws of their Country. But if we consider this offence under its true light it will be easy to discover that few crimes are of a blacker dye than this. It is not only a real robbery on the public, but also a real robbery on the individual members of the community. For it is clear, that if the product of a tax laid on goods imported falls short of that which it was calculated at, that some additional tax must be contrived to fill up the deficiency in the necessary subsidies which must be paid perhaps out of a portion of individual necessities. We shall not insist on the injury occasioned to the fair trader by that offence, being too evident to require any further discussion. We shall therefore at once expose it under its most prominent and dark colours.

If smuggling were carried on only by stealth and in a private manner, the offence would remain in the felonious limits above

described; but far from being so, that individual who having failed in that nefarious practice, finding himself ruined both in fortune and character becomes desperate. The losses he has sustained whilst single-handed might be recovered by a partnership with sufferers like him, and he becomes the associate of a regular band of desperadoes, who arm themselves to recover by violence, that which they had lost by the superior vigilance and activity of those to whom that branch of administration is intrusted. Thus setting at defiance the laws of their Country, they proceed from murder to treason and rebellion. Such are the natural and inevitable consequence of a practice which was looked upon in the beginning as fair play and merely a trial of ingenuity.

The word *smuggling* is no less applicable to the evasion of the laws relative to licences. Selling without licence, if it does not inevitably lead to that climax of crimes, participates of the nature of smuggling in so much as it injures the revenue, the community at large and individually, and the fair trader who complies with the necessary regulations. It is therefore the interest of the public at large as well as that of every member of society and more especially of those who, respecting the laws of their Country, submit to their regulations, to see those laws duly enforced and their transgressions justly punished. The character of what is termed an *Informer* is too generally held in contempt. That name or appellation is commonly applied to any individual who takes upon himself the prosecution of public offences. Under this point of view even Grand Juries are informers; the officers of the Crown are ex-officio informers; every police officer is bound to produce before the tribunals every one guilty of a breach of the laws. Are they thereby entitled to the odium attached to informers? Certainly not; on the contrary they deserve the gratitude of every well thinking man. But it will be said the contempt attaches only to him who derives a benefit or lucre from the injuries he causes to others. Here again we protest against the injustice. The laws, for wise purposes we may suppose, enacts that he who prosecutes for the benefit of the public shall be intitled to a certain specified reward, and that reward constitutes the just remuneration for public service as well as the principal means of support of the public officers. That it serves often the base and mean purposes of degraded beings, is but too true. But where do we find human institutions not liable to some objection? It is not therefore the reward that must stigmatise the public prosecutor, but the motives that prompts him. If, in order to get at it, a fellow of that description lays snares to entrap an unwary victim of his avarice, if he is guided by motives of hatred or revenge, may he become not only an object of contempt but also of execration: he is deserving of both. But that public officer who being required to enter a prosecution against a public offender, obeys, as in duty bound, to

that requisition and who receives his just and lawful reward is no more despicable, than that lawyer who taking upon him a cause, however dubious, receives his allowed fees.

Those who entertain that unjust prejudice do not reflect that the stigma attached to informers takes its source in that very prejudice itself. The necessity of such agents has been ably demonstrated by Mr. Colquhoun in his excellent work on the Police of London and is acknowledged by every unbiassed and disinterested person. Now if a character of degradation be attached to those who fill that necessary function where is the honest man who shall dare to take it upon himself? It must therefore of course fall into the hands of those who having already sunk to that low level in society, have nothing more to dread on the score of character; hence the abuses complained of.

How are those abuses to be remedied? By the creation of a public office, to be filled up by a person of education and of an unimpeachable character, and to which should be attached a salary sufficient to maintain him in a decent manner. His duty would be to prosecute every prevarication that might come to his knowledge and at his own risk and costs. Should he succeed in his prosecutions, which should be made in his own name and in his public capacity, he should not only recover his costs but also a suitable and fixed fee, but no share in the penalty. Should he fail he should recover nothing and if it was proved that his prosecution were unjust and malicious he should be condemned to the same penalty which the prosecuted would have been liable to had he been convicted. His oath should be nearly the same as that taken by Grand Jurors.

CLASSICAL EDUCATION.

Continued from page 173.

In our last number we have expressed our dissent on the necessity of classical education as a condition *sine qua non* of admission in the holy ministry, and grounded our adverse opinion to that which appears to us in opposition to the precepts and example of the divine founder of our religion on general principles, and we have concluded by promising to illustrate in this present sheet that such measures have an evident and inevitable tendency to delay the progress of the anglican branch of that religion in this Country. We are going to redeem our pledge by arguments founded on facts and experience.

We admit without the least difficulty the fitness of a more refined degree of learned education in the high dignitaries of the Church, who being at the head of an acknowledged hierarchy are

often called upon to pronounce and determine in matters of great importance as well of a spiritual nature as of a temporal one. Let therefore those whose ambition aspires to those dignities pursue their object by every means that might promote their success. We will go a step further and take for granted that in a country where those classical acquirements being at hand and therefore easily attainable, are so widely diffused amongst its inhabitants, a greater degree of acquired ability would be desirable. But in a country like this, such superabundance of classical learning not only becomes absolutely unnecessary, but must be detrimental to the object in view. In the extensive Diocese of Quebec there may be three or four congregations composed of people blessed with more general and more liberal education. They can without danger, we say more, they *must* be addressed to in a more correct, elegant and ornamented language. For why; because a coarse and vulgar one would disgust them and divert their attention; whilst that same attention being on the contrary fixed by tropes and figures, would be perfectly intelligible to them. Then Maro, Horace, Homer and Anacreon might very properly come in for their share in the expounding of the Scriptures. But in the name of common sense of what use could be these tropes, figures and allegories among a parcel of ignorant and simple men who would vainly stretch their ears to catch at words perfectly unintelligible to them. Disgusted with their eloquent Pastor they would soon leave him exerting his rhetorical powers surrounded by empty forms and benches, and run to the more comprehensible language of those cobblers, taylor's and other itinerant mechanics, who shew to them the road to Heaven in a more tangible way. Their flocks would forsake the richly enamelled but to them lean pastures of the Anglican Church, to go and revel in the fat altho' coarse meadows of Sectarianism. Such must be the inevitable result of that lately introduced condition of classical education. If any one doubts the assertion let him go over to England and on comparing, as to numbers, the followers of the itinerant preachers with those of the most popular among the most regular ones, and in observing the rapidly increasing influence of the former, he will soon be convinced of its truth.

But this is not the only obstruction to the dissemination of the Anglican religious tenets, resulting from the condition complained of. That required classical education can hardly be obtained and acquired by others than people in easy circumstances. Now I ask whether it be probable that people so situated, after having had a foretaste of the sweets of every kind of moral and sensual refinements, shall in the prime of life voluntarily resign them at the very moment of enjoying them in their plenitude, and forsake relations, friends and country to become an inhabitant of American wildernesses. May be very few would reject the offer of a

Canadian Mitre or of some of the high dignities of the Cathedral, some of those high bred Clergymen might not disdain perhaps a clerical situation in one of our principal Towns, wherein they might hope to find again some portion of those enjoyments which they would relinquish, may we will go so far as admit that some might carry their zeal for promoting Christian knowledge to give up all and every worldly advantage to come and preach the Gospel in these dreary regions; but what use could be their profane learning to these last? Would their refined language, would their rhetorical tropes, figures and embellishments be intelligible to their illiterate flock? Certainly not, and they would soon be compelled to return to that primitive simplicity suitable to the understanding of those whose eternal welfare they are to promote.

But leaving dry arguments, let us consider facts and let them speak for themselves. The Roman Catholic Clergy of this Province do not boast of a classical learning. We do not mean to say that some, and perhaps most of them are able to read and comprehend and to admire too the beauties of the profane writers as well as the Sacred writings. It is not to their learning that we mean to allude here; but that which every one must admire is their zeal in the performance of their pastoral functions. After the fatigues of a laborious day, they lay down to refresh both the body and mind. Scarce do they begin to enjoy the sweets of sleep than the tingling of their night's bell calls them up again to their duties. One of their flock is in want of spiritual assistance. No inquiry made about the weather, about the circumstances of the patient, about the nature of the disease, or about the distance; and let the wind blow, the rain fall in torrents, the snow or hail pelt with fury nothing stops the worthy Shepherd; he flies on the wings of duty, and arrives in the hut wherein the disgust of disease is still augmented by the attending misery. Regardless of the danger of breathing the almost pestilential miasma with which the surrounding atmosphere is loaded our worthy Pastor forgets himself, sees nothing but a soul to rescue from despair, and with the meekness of a tender friend administers the soothing consolations of religion and of hope. Does he speak there the languages of Homer, Maro, Anacreon or Tibullus? No indeed! His language is that simple one of him whose out him. Behold that same zeal and resignation in that worthy rector, who is ordered to attend some mission in those distant regions, inhabited by savages and the refuse of civilized society. He leaves without repining all the comforts derived from his living, obeys the call and cheerfully submits to his exile. Such resignation, such abnegation of one's self are, according to our humble opinion qualifications far superior for the sacred ministry than elegance of language and purity of style.

But we have only mentioned a class of Divines who have necessarily

received a certain degree of classical education; let us now speak of those unqualified Preachers of the Gospel, who even deprived of that advantage have rapidly and wonderfully increased the number of their followers. It is easy to guess that we allude to those mechanics, who wander about with no other learning than that received at a common petty school. Either it must be confessed that the miracle which enabled the unlearned disciples of Christ to go and preach amongst the Gentiles, is equally applicable to those comparatively illiterate self appointed apostles, or that classical education is not a *sine qua non* to succeed in making proselytes. Nay we may even go so far as to say that in the non-admission of miraculous interference, it would appear by the amazing number of those who desert the regular Churches to attend meetings, that the simplest and most unadorned elocution is more calculated to make an impression at least in regard to religious doctrines, on the minds of the multitude than all the floridity of elaborate eloquence. A remark which forcibly strikes us seems yet to corroborate this conclusion. It is that not a single instance of apostacy from the Roman Catholic religion has as yet been known in this Country, whilst there are many instances of the contrary.

We repeat and affirm most sacredly that no views of censuring the highly respectable Clergy of these Provinces have dictated these our reflections on that which we look upon as a positive evil in a religious point of view. Whatever might be our private tenets, we are too well impressed with the blessings derived from the Christian religion not to pay the utmost deference to every thing and to every person connected with it, and most probably we should never have made the above the subject of our lucubrations had it not been for a disappointment sensibly felt and arising from the necessity of an education that can only be obtained by pecuniary sacrifices exceeding the means of many, however otherwise qualified for the holy Ministry.

C. D. E.

FINAL NOTE

On the State of Agriculture Considered.

I have now called the attention of the best informed people in the Province to causes which have impeded the advancement of the agriculture of the Country, I have pointed out the means of removing these causes and which appear to have been hitherto unnoticed. I have sown the seed of improvement, it is for the fostering hand of Heaven to produce the harvest. Youth are growing up, instruction may inform them how to supply their own markets, the present peace may continue, foreign markets may be found and the great engine commerce may come in aid of the agriculture of the Country. The respectable holders of large tracts of land may acquire a taste for improving them by modern agriculture and thereby teach their poorer neighbours how to increase their comforts, but time alone must bring these improvements into

practice, and shew to the inhabitants of the Parishes that they are easy and profitable. The Legislature might greatly promote them: but the difficulties are yet great, the habits of the people, living with contented indifference on what they can get by their present mode, so much so that year after year they go on getting sometimes not more than the seed corn at others about 1, 2, 3 or 4 to 1 increase; whereas 20 to 1 is sometimes the increase of other countries. And their poverty prevents many of them from attempting improvements; their present labours taking up all the time of those that have not grown up children, and when the children do grow up, they are either sent to the towns, the Upper Province or on new concessions, when by the cultivation of the En Friche lands they might be kept at home with more advantage to their country.

But it must be by example only of a more productive mode of agriculture plainly visible to their eyes and feelings, by the successful and profitable practice of a better mode of farming by their neighbours on these agricultural farms employed or encouraged by the Legislature, or societies of agriculture, or some other description such as emigrant societies, it must be by such means as these only where they see that more profit is made by this mode than by their own, and where they feel a jealousy arising therefrom, or that their neighbours on their farms raise more produce for sale than they do, and can perhaps undersell them. For this end it would be better that these agricultural farms should be conducted by French Canadian farmers, owners of the same, but engaged by the Legislature or societies to adopt the modern agriculture of rotation crops &c. under the direction of persons well understanding the same. Each of these should also be interested in introducing this practice into the country by rewards proportioned to their success, or some such mode.

The capital improvements required are five, viz: Agricultural grasses on and ploughing and sowing their hay lands, pasturage for their cattle instead of their en friche "herbage."

Composts or manures for rotation turnip, pease, beans, clover, or potatoe crops and claying the sandy or gravelly uplands, and if to these are joined a better practice of husbandry in tilling, cleaning and laying out the lands, agriculture will be in as good a state as can be looked for in a young country where taxes and rents are low and land so cheap.

B. N. AMERICAN.

ERRATA IN ORIGINAL SOURCES OF HEALTH, &c.

No. 11, Pa. 105; line 3rd, for sweetened read *strengthened*; and line 24, for free sentiments read *presentiments*; and line 27, for

who has so essentially read *has essentially*; and pa. 176, line 12, for foundation read *fountain*; and line 40, for vigorating read *invigorating*.

MR. EDITOR,

A Subscriber will be much gratified in seeing the following inserted in your interesting Publication.

The love of one's country is early impressed in our minds, when we read the history of the Nation from whom we boast our descent, when we peruse the warlike deeds that have immortalized the heroes of our Country, the political sentiment of prudent statesmen, and the equitable distribution of justice by spirited magistrates our hearts must be indeed very cold, our breasts must be bereft of every patriotic emotion if we do not cordially agree in our principles, applaud their justice and participate as it were, in valorous deeds. Even should that country degrade itself in our estimation, should her laws be violated with impunity, injustice exercised, and we ourselves feel the effects of tyranny, love though perhaps somewhat diminished is never entirely eradicated, some still remains (though for the present concealed) which only waits for a proper opportunity to be called into action.

Modern and particularly ancient history furnish us with many instances of this generous kind of patriotism, we see those men who have been banished from their native city, in which they first exhaled their patriotic zeal and generous freedom, by the ingratitude of those whom they have delivered either from the galling shackles of slavery or the horrors of foreign or intestine wars, still anxious for the prosperity of their native country, have nobly disdained the assistance offered to merit and generously refused to taste of that which has been so frequently denominated sweet, *Revenge*. Hence we may conclude that the desire of freedom and the love of one's Country are inseparably connected, for it is utterly impossible that the same emulation that glows in the breast of the true lover of his Country should blaze forth in the bosom of the dependant or cosmopolitan, or, that the man who combats for glory and liberty should not in a great measure, excel in heroic valour and military achievements the hired menial.

The man in whom liberty has lost its charms cannot be in possession of true patriotism, he may boast and loudly declaim of his intrepidity and valour, but the spirit of patriotism does not exist in him, or actuate those deeds which individual desire of renown prompted. As I should encroach too much on the limits of your Publication should I say more, I shall now conclude.

Truly Yours,

X.

The insertion of the following will gratify a subscriber to your entertaining Magazine.

To Eliza.

And shall *Eliza* still retain her heart,
Who oft on mine has caused the bitter smart;
Shall she still cruelly, me captive chain,
Nor give *one* smile to ease my racking pain.

Why lovely fair one, cruel in thy might,
Why art thou still so beautiful in my sight,
Why not to me, a smile enchanting give,
And bid your captive scill in hope to live.

Alas! *she* feels not my consuming fears,
Nor does *she* suffer my corroding cares,
Oh! that *she* did, sure her distracted mind
Would teach her to be AFFABLE and KIND.

G.

TO THE EDITOR OF THE ENQUIRER.

Sir,
If you deem the following Ode worthy a place in your useful and entertaining Miscellany, by inserting it in your next number will oblige
S. T.

ODE TO SOLITUDE.

Though many in thy presence sigh,
And fain to seek from thee to fly,
I woo thee Solitude;
I'll seek thee in the tangl'd glen,
Far from the busy noise of men,
Where cares do ne'er intrude.

In company with thee I'll stray,
In the retired and lonely way
Of some untrodden wood,
Where thou wilt teach me soon to know
The vanity of all below,
And show me what is good.

The gay, the wealthy and the proud,
And all the bustle of the crowd,
Thou showest are but vain;
The pleasures which the great enjoy
Are mix'd with troubles which annoy,
And turn their bliss to pain.

But in thy train O Solitude !
 No jealousies, or cares intrude
 To spoil thy sober bliss ;
 Far from the turbulence of life,
 And jarring interests of strife,
 Peace is thine only wish.

Oh ! often contemplative maid,
 I'll court thee in thine halcyon shade,
 Where placid joys abound,
 Those joys far dearer to my heart,
 Than all the world can e'er impart,
 With thee are always found.

S. T.

—

STANZA,

Written after viewing an Execution for Murder.

Warn'd by the sullen knell from yon grey tower,
 Whose deep vibrations spread a general gloom,
 Pensive I ventured at th' appointed hour,
 To view the murderer's ignominious doom !
 Great was the throng whom different motives drew
 Around the soul-revolting scene of woe ;—
 I mark'd the wondering boy,—the maiden too,—
 And heads that show'd full many a winter's snow !
 The whilst the wretch upon the platform knelt,
 And offer'd up warm orisons to Heaven,
 That all his load of wrath-deserving guilt
 Might by a gracious Saviour, be forgiven ;—
 Still, as the treacherous calm that ushers in
 The dreadful concert of the warring spheres,
 Stood the spectators of th' appalling scene—
 Nor few, I hope, were pity's heav'nly tears !
 But, when suspended from the drop he hung,
 And one convulsive thro' told life was o'er ;
 A shriek from all the awe struck crowd upsprung,
 That thrill'd the very threads of my heart's core !
 Homewards I turn'd as died the last long knoll—
 And when the dead man's crimes to thought recurr'd,
 I trembled for the disembodied soul,
 Till blue-ey'd Hope's celestial strains I heard ;—
 ' What mortal's bold, unholy tongue presumes
 To pass eternal sentence on the dead ?
 That power, who such prerogative assumes,
 And who on Calvary's awful summit bled,
 May look in mercy where his ashes rest,
 And give him peace perennial with the blest.'

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BY MR. SHADGETT,

From London.

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Mr. Shadgett is known to the public, as having been selected and sent expressly from England, to introduce the Schools on the National Principle and the NEW MODE OF TUITION into this Country; and as having received the approbation of several Gentlemen and Scholars, well qualified to decide, who have honoured by inspection the Schools which have been formed by him.

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Young Gentlemen, (and Ladies) whose Education has been neglected, or, whose Parents have hitherto regarded them as dull and unpromising, may be secure of advancement in this School.

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ON THE NEW SETTLEMENT.

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Stones, common to this part of the Country will be found frequent on the surface, but the Land is possess of a Soil sure of produce and adapted to the Climate, with excellent timber.

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