

Wm. Chipman, Junr

(THE NEW-BRUNSWICK

ROYAL



GAZETTE.

[Volume II.]

TUESDAY, 24th SEPTEMBER, 1816.

[Number 29.]

THE GAZETTE.

BY HIS HONOR

MAJOR GENERAL

GEORGE STRACEY SMYTH,

President, and Commander in Chief of the
Province of New-Brunswick, &c. &c. &c.

G. S. SMYTH.

A PROCLAMATION.

WHEREAS by Act of Parliament passed in the Forty-eighth Year of His present Majesty's Reign, Power is given to the Governor, Lieutenant Governor, or Commander in Chief of this Province, with the advice and consent of His Majesty's Council, to allow the importation of certain enumerated articles from the United States of America into this Province, for the purpose of re-exporting the same: I have therefore thought fit with the advice and consent of His Majesty's Council, to publish this Proclamation, hereby authorising and empowering British Subjects, for the space of six months from the date hereof, to import and bring into this Province from the United States of America, in British built Ships or Vessels, owned and navigated according to Law; Scantling, Planks, Staves, Heading-Boards, Shingles, Hoops or Squared Timber of any sort; Horses, Neat-Cattle, Sheep, Hogs, Poultry, or Live Stock of any sort; Bread, Biscuit, Flour, Peas, Beans, Potatoes, Wheat, Rice, Oats, Barley, or Grain of any sort; and British Subjects during the same period, are hereby authorised and empowered to Export in British Ships, owned and navigated as aforesaid, all or any of the said herein before enumerated articles, to any other of His Majesty's Colonies or Plantations.

GIVEN under my Hand and Seal the eighteenth day of JUNE, in the Year of our Lord one thousand eight hundred and sixteen, and in the fifty-sixth year of His Majesty's Reign.

By His Honor's Command,

WM. F. ODELL.

CONTRACT.

TO be built at Fredericton, by Contract, a substantial STONE BUILDING for the Office of the SURVEYOR-GENERAL, upon a plan exactly similar to the one now building for the SECRETARY'S Office.—To be of the best materials and workmanship, and to be completed next summer. Proposals for this Contract will be received by either of the Subscribers until the tenth day of October next, when the lowest offer will be accepted, good security being given for the performance.

WM. F. ODELL,

GEORGE SPROULE.

Fredericton, 9th September, 1816.

To be Sold at PUBLIC AUCTION

By Licence of His Honor the PRESIDENT in Council
On Monday the fourteenth day of October next at the Coffee-house in Fredericton.

ALL the real Estate of JAMES H. LAMB, deceased, consisting of Lots No. 82, No. 84, No. 86, and No. 88, and the southeasterly half of Lot No. 40, in the Town Plat of Fredericton: 79 Acres of Land known by Lot A, in the Maryland Tract about four miles in the rear of Fredericton, and Lots No. 53 and No. 54, containing together 450 Acres on the East side of the River in Wakefield.

HARRIET LAMB, Executrix.

Fredericton, 9th September, 1816.

NOTICE.

ALL Person having any demands against the Estate of JOSEPH GIDNEY, Esq. late of Waterborough, (Queen's County) deceased, are requested to render the same duly attested, within Twelve months from the date hereof—and those who are indebted to said estate are desired to make immediate payment to

DEBORAH GIDNEY, Executrix.
WILLIAM FOSHAY, } Executors
ISAAC GIDNEY, }

Waterborough, 1st Sept. 1816. 7wp.

FREDERICTON LIBRARY.

A SHARE in this LIBRARY to be disposed of. Inquire at this Office.

25th May, 1816.

TO BE SOLD BY AUCTION

On Wednesday the 16th of October, if not before sold at private sale,

TWO HUNDRED Acres of Land lying on the Nashwalk, adjoining Mr. Donald M'Leod, Inn-holder, in the 42d block, belonging to the Estate of John M'Kay, deceased.—For further particulars apply to

DUNCAN M'LEOD,

ALL Persons indebted to the Estate of John M'Kay late of Nashwalk, deceased, will make immediate payment to

DUNCAN M'LEOD,

Attorney for HUGH M'KAY.

Nashwalk, 10th September, 1816.

From the Lancaster Journal.

FREE-MASONRY

In this age there are few societies more respectable, or more extensive in their influence than that of the Free-Masons. In it are to be found all ranks of men, from the most potent prince in Europe to the humblest mechanic; from the profound philosopher to the illiterate peasant.

It is founded undoubtedly, in the best principles, and with the exalted motives of promoting morality and human happiness.—Its active and extensive benevolence has made plenty smile in the poor man's cabin, and diffused consolation through the breast of the afflicted. It is pleasing to see the Lodges from time to time doing their duty to the poor and aged and afflicted, and at the same time acting firmly in maintaining their internal regulations respecting their disorderly members.

An able inquiry into the rise, progress and proceeding of this society, is a desideratum in letters.—At least I have never met with any able piece on the subject.

With respect to the PRINCIPLES of masonry and the BENEVOLENCE of its members: there is no doubt but they are as ancient as the first race of men. But to trace from a very great antiquity, the existence of the society, as presently constituted, is impossible.—The attempts seems to me rather to injure, than to add to the honors of the society. At any rate this is an historical fact, than no documents can be produced to establish a very great antiquity. And to date its rise in a period not remote from the dawning of the reformation from Popery, certainly tends to reflect more credit on the motives and views of its founders.

In the course of examining some scarce and ancient volumes, I have noticed some thing not foreign from this matter. I shall offer you the following remarks; begging leave to promise that my object is rather to draw the attention of some of your readers to this point of debate, than to offer any thing decisive on the matter.

In nations that were long involved in ignorance; when superstition and tyranny—especially religious tyranny, had borne long sway, there were always many persons, though generally a feeble minority, who possessed opinions on civil and religious matters, that appeared of the last importance to them and their fellow men. They could not, and indeed they durst not, divulge them to the people, for their benefit, because they were sensible of the danger to which they should expose themselves. They felt the necessity of forming secret societies, where with confidence they could unbosom their sentiments and feeling; divide their sorrows with their friends, and confirm each other in sound principles. Oaths would be employed to secure fidelity to each other:—certain words and signs would be instituted as means of distinguishing their friends from strangers, which might betray them.

In the dark ages that preceded the reformation when the Inquisition, and every species of oppression were exerted for the crushing of the enemies of the Roman hierarchy, it is certain that many societies of this kind existed. We know indeed, little of them in the remoter periods. As the dawn of the reformation approached, more and more light was thrown on them. The members of those societies increased.—They appeared in different quarters. They were found in all the Catholic countries: they were found among the Wicklissites in England and Scotland; among the Waldenses and Albigenses of France; and among the followers of Huss in Bohemia and Moravia.

These persons in particular who followed the occupation of Masonry, had peculiar need of these signs and tokens in the period to which I refer. Many princes zealous of imitating in their own countries, what they had seen in the eastern world during the crusades, or while travelling, were employed in decorating their metropolis and chief cities, with splendid buildings in the different orders of architecture. This was, in a particular manner, the case with the kings of England and Scotland. Masons were sought from all countries of Europe and the East.—They were offered high rewards. They were favored with peculiar privileges and immunities; they were exempted from public burthens—and hence called Free-Masons: they were honoured and accepted in the presence of princes. But with all this, those of them who belonged to secret societies (or their own society, if then formed)—found themselves in the midst of their enemies, who were ready to betray, if their sentiments on morals and religion became known. In this situation of matter, and amid their journeys from place to place, they had a special necessity, above others, for their secret tokens and words,

that they might know when they met a brother, and guard against the intrusions of enemies.

As public dangers increased from the open attack on the popish hierarchy, by the reformers, these societies found the necessity of making their sign and tokens more mysterious; and their oaths of fidelity more solemn, and attended by severer penalties.

From these two circumstances I trace the motives and causes which led this society to the perfecting of this part of its principles. For it is well known that the masonic society has these signs and tokens to a very perfect degree. By them a brother can instantly recognise a brother, and communicate the discovery to him with the utmost secrecy. This alone seems to me, Mr. Editor, a satisfactory proof that this Order belongs to the sanguinary period of the 16th or beginning of the 17th century.

As the reformation advanced, and as civil and national wars arose, from the tyranny of spiritual despots, these persons who were united in the bands of brotherly love, and who belonged to a society widely spread through different countries, were often brought into trying scenes in the field of battle.—They often met each other in hostile arms. They had often lifted up the axe or sword to hew each other down. But the member of a society, founded on such principles, will always be found actuated by stronger feelings of affection, to one of his own society, though of a different country; than to one of his own countrymen, who is not only not a member of his society, but hostile to it. Hence in scenes of blood these persons were often found, recognising each other by the peculiar signs and tokens of their society. They not only spared each others lives, but embraced cordially, and vowed perpetual friendship.

If the masonic society did not take its rise about this period—I mean the end of the 16th century—it certainly at least, received new modifications and a new extension at that time. "They have not yet found titles which are completely sheltered from criticism, or in which a formal mention of them is made, prior to the year 1610. The Temple of Jerusalem, the strict filiation of the Templers, belong probably to the MYTHOLOGY of this order, rather than to its history. There are ancient laws in existence which exclude the Catholics from this society, and confine the order to the Protestants alone. The principles of equality and fraternity, between the members, are very conformable to what was seen at that time, in several open and avowed sects.—The geographical position of Saxony and Bohemia, from whence issued the light of the reform, with respect to Scotland, England and France, seems to explain the denomination of the East, used in their Lodges."

There is another topic well worthy of remark. In all the secret societies existing previous to the Reformation, certain opinions were adopted by each, which every member considers himself bound to defend and propagate. Thus some were devoted to religious mysticism, some to alchemy and the discovery of the philosopher's stone, and some to politics. Hence the Rosicrucians, the Alchemists, the Mystics. "Gradually the sentiments that were purely moral were detached from natural science and politics, and found a welcome reception in the respected society of free masons." This was the most early and striking characteristic of the society.—It shewed the highest veneration for the science and practice of morals, for the sacred scriptures, and the principles of the reformation. Each member considered himself bound by his peculiar and solemn oath to promote these. This circumstance gave it, in that period, an astonishing accession of strength. It soon rose and towered aloft above all other societies that received their being in the gloomy period that preceded the reform. And those who know any thing of freemasonry know that this still appears to be its striking features—I allude to its signs, tokens, mysterious symbols and avowed principles.—Every brother who receives these in their true spirit, and acts up to them, will always advocate sound morals. He will hold the sacred volume in profound veneration, and count it an honor to support the principles of the reformation. And in proportion as he recedes from these sentiments and practice, he will recede from the sentiments and practice of the most ancient "Free and accepted Masons."

BONUS.

"Villars on Luther—p 245 and passim.

BOSTON, AUGUST 23.

FROM CUMANÁ, June 28.

The Mermaid, Capt. Handy, arrived at this place yesterday, in 40 days. The following particulars,