

—to God, your neighbour, and yourself. To God, in never mentioning His Name but with that reverential awe which is due from a creature to his Creator; to implore his aid in all your lawful undertakings, and to esteem him as the Chief Good—to your neighbour, in acting upon the square, and doing unto him as you wish he should do unto you—and to yourself, in avoiding all irregularity and intemperance which may impede your faculties and debase the dignity of your profession.”—I have given this quotation at large, in order that, while I shew from it the universality of a Mason’s benevolence, I might, from Masonry’s own mouth, shew the beautiful connexion which exists between Masonic religion and morality. And thus I shall dismiss the objection.

“Another objection I must notice, although it requires a very brief consideration. It is objected, that “some who belong to the order of Masonry are intemperate, profligate and vicious.” Well, then, what is to be gained by this cavil? Where is the society which has not within it some unworthy members? Where is the tree which has not a rotten branch, or that bears generally sound fruit? And if we were to condemn the Society for the crimes of a few individual members,—if we were to burn the trunk for the unsoundness of the branch, in place of lopping off that branch, and thus contribute to the health of the tree,—if we were to reject all the fruit because some were unsound—what would the objector say? Verily, I should think he would very pathetically lament our weakness of understanding, if not our deprivation of reason. How is it then with himself? Is he for destroying a tree for the unsoundness of a branch?—but let us have done with this—the objection is truly too weak to require many words; I shall therefore dismiss it with one observation, and that of rather a serious nature. Perhaps the objector did not reflect that even Christianity itself is open to cavils of this nature. As, then, in our holy religion, so in Free Masonry, and all other societies of a moral and religious character—the guilt of members is their own fault, and the society is not to incur any blame, except for not lopping off the guilty member at once. To the world we may, without fear, appeal for the purity of our moral, our religious and political code.—Our constitutions, our monitors, our masonic charts, are open to all—let them be fairly read, and we fear not the result. Assured I am, that in every rational and well thinking mind, a conviction will be wrought that our order, far from being demoralising, disorganising, selfish, or exclusive in its principles, has at heart the good of society and the best interests of man—that the observance of our tenets tends materially to soften the character, to subdue bad passions, and to promote the practice of every religious, moral, and social virtue.

“Such are the ornaments of our order which I have but imperfectly delineated,—such the virtues and graces which should be cultivated by every Mason.

“But I cannot pass by in silence another objection which is raised against us, namely, that our’s “is a trifling institution, and that our principles contain nothing valuable in them.” Thus we hear many who understand nothing of our principles, decrying our order,—but their *laudable* labours are in vain. While we pity the contemptible scoffer, and value not his weak attacks, we must be amused at the pains he takes to make, in his exclusion from our Society, a merit of necessity, and to impress upon the minds of his hearers that his ignorance proceeds from choice.

“By all who have any knowledge of the principles of our profession, it has been acknowledged that Masonry is founded upon the bases of morality and virtue—that the tenets of our order tend in every respect to promote the happiness of man, while they diffuse the invaluable blessings of peace, love and harmony. Had our Institution contained “nothing valuable” in it, it could not have boasted from a very early period of having had the illustrious and the noble enrolled amongst its members—of kings presiding, and of archbishops and bishops, noblemen and gentry of high distinction, as its Grand Masters. Surely men distinguished by rank, by virtue, by religion, by morality, friends of good government and of social order, would never have embraced or have continued in a Society which professed principles trifling, erroneous, or contemptible; and had our Society been what they who are ignorant of it state, it would have ceased to exist centuries back.

“But if argument fail to silence the objection, what means are we to use in defence of our venerable institution? We must, I say, live down calumny, and by our lives and conversations, enlist the sympathy and regard of those amongst whom we live, for our Society and for ourselves. Permit me then, to suggest some hints on this subject, which, while appropriate, may at the same time be useful, and which proceed from a most sincere desire for the usefulness and prosperity of our order, and for your own happiness, both individually and collectively.

“It is surely at all times a most useful exercise, carefully to examine our duties as men and Masons. By such an examination, we see at once how intimately our happiness is connected with the faithful performance of our duty. Let us, then, frequently ask ourselves, have we protected, as far as we have had the power, our fellow men from injury, and avoided injuring him ourselves? I say our fellow men—for a good Mason will extend his protection to all, without exception, and be careful not to leave room for the accusation, that a Mason is particular in his conduct towards a brother of the Craft, and feels at liberty to be lax in his practice towards others. Have we endeavoured to redress the wrongs of the oppressed?—Have we relieved the hungry?—Have we clothed the

naked, at least as far as our circumstances have enabled us?—Have we never injured any in his good name?—Have we borne no malice or hatred in our hearts?—Have we been ready to forgive offences, in imitation of that All Merciful God, who “maketh his sun to rise on the evil and on the good, and sendeth his rain to the just and to the unjust;”—and in imitation of our ever blessed Saviour, who prayed for his murderers, and taught us to pray—“forgive us our trespasses, as we forgive them that trespass against us?”—Let us examine ourselves strictly on these several topics, without favour or partiality, and wherein we have failed, let us endeavour to amend—humbling ourselves before God, who will give grace to the humble. Knowing that the virtues of the Masonic character, when sedulously cultivated, will silence calumny and earn esteem—virtues which produce the same effect in the palace as in the cottage—extending their blessings to the mansions of the rich, and cheering the humble dwelling of industrious poverty. The rule, the level, the plumb line, the square, the compasses, are all emblematical of our duties to society, and to each other. Punctuality in our engagements, the faithful and religious performance of our duty to God and to our neighbour, honesty and justice in our dealings, squaring our actions by the square of virtue, by the unerring rule of God’s Holy Word, circumscribing our desires and keeping our passions within bounds of the compass towards all mankind, and more particularly towards a brother Mason, remembering that we are passing along the level of time, to that unknown country from whose borne no traveller returns, as none of us know how soon death, which levels all human grandeur, will bring us to the dust, and our spirits have to appear before God who made us.

“Let me then conclude in the words of an eloquent Masonic writer—“Provided we abide in His word, we are God’s building.—If regard be had to some of the virtues which have been enumerated, rather than to others, the disposition to secrecy, benevolence, and brotherly love, are remarkably conspicuous in the Masonic character. Over talkativeness, hypocrisy, whisperings, backbitings, are, as you well know, in nowise convenient; to admit them into your fraternity, would be as if one should build a wall, and daub it with untempered mortar.—(See *Ezekiel*, xiii. 10.)—With the general order of your spiritual building, pride and vain-glory are inadmissible—wherever these are unhappily observable, they must be considered as absurd and ridiculous, projections which disfigure and deform it.—Envy, malice, revenge, impatience of control, have no place here. The happiness of the individual is undisturbed by those restless passions; and whatever can be supposed inimical to order and good government, civil or domestic—whatever is in opposition to the laws—whatever tends to foment discord, in Societies and in families, to destroy the equipoise betwixt obligation and gratitude, and to superinduce violence, rapine, and insubordination, is here discountenanced.”

The Ceremony closed with a Prayer from the Grand Chaplain.

About three o’clock, the Lieutenant Governor, the Provincial Grand Master, and several of the Brethren, partook of a sumptuous cold collation, provided on the ground by the Commissioners, after which the Procession returned to the Lodge Room, when the Brethren were again addressed by the Provincial Grand Master, who expressed his entire satisfaction with the proceedings of the day; after which, the Provincial Grand Lodge was closed in due form and with solemn prayer, and adjourned.

The Masters of the several Lodges, with His Worship the Mayor, the Commissioners, &c. were entertained at Dinner, by the Right Worshipful the Provincial Grand Master, at the Saint John Hotel, at seven o’clock, when the evening was passed with that agreeable conviviality which is so characteristic of this ancient and honorable Order.

GOVERNMENT CONTRACT.

SEPARATE Sealed Tenders, the rate to be expressed in Sterling, will be received by Deputy Assistant Commissary General Plant, at the Commissariat Office, in King Street, until 12 o’clock, noon, of the 9th July, 1847, for

1st. Erecting a Wood Shed for the Barrack, in the Royal Artillery Park, Fredericton, for

2nd. Fencing Barrack enclosures at Fredericton; Plans and Specifications to be seen at the Royal Engineer Office, St. John, and Barrack Office, Fredericton, where every requisite information may be obtained. Payment will be made by an Ordnance Draft on the Commissariat Chest, in silver money, at the Army rates. Blank forms of Tender can be obtained on application at the Commissariat Office, and none will be noticed, unless accompanied with a guarantee from two persons of known responsibility, for the due performance of such Contract as be founded thereon.

Commissariat, Fredericton, 30th June, 1847.

PUBLIC NOTICE is hereby given, That Mr. JOHN WITHAM, is appointed Deputy Sheriff for King’s County.

LEBARON DRURY, SHERIFF.

Sheriff’s Office, Hampton, King’s County,
25th March, 1847.

All Letters must be Post-paid.

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Wednesday, June 30, 1847.