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at session of
eck the stream which is
ving in the British A[illegible]ican and other co-
ot be until after communication with those
full information could be obtained. (Hear,
lans that have been under consideration,
to me to be the most practiced is that of
ng public works in those provinces to
is likely to be directed; but I do not think
of such a plan does depend merely upon
or upon abstract policy on the subject of
think at this time, with the difficulties in the
, with the immense absorption of capital in the
of railroads in the United Kingdom, to ask the
fresh drain of money and a large diversion of
der to aid public works in British North Ame-
an inopportune and an unsuitable proposal for
make. I therefore think it is not a proposal
nt to adopt merely because of its abstract wis-
, if it is not suited to the particular time at
made; but that it is far better than any of those
making villages and collecting emigrants into
unities, I am fully persuaded. I am persuaded
m any reasoning in my own mind on the subject,
I understand it to be the unanimous testimony
are acquainted with the progress of our colonies
America. They say that if you send out able-bo-
io can obtain wages whether in farm labour or
l public works, and who by earning good wages
i time to be possessed of little properties, those
well, and they may finally become useful set-
od subjects, and promote the colonization of the
t if you send out men whose habits in the united
ufit them for such a life, to form small communi-
ties in the backwoods of Canada, you will find that your
settlements will fail. Their want of experience, their want
of knowledge, those deficiencies to which my noble friend has
alluded in his despatch—the difficulty of having a plough or
a spade mended, or their corn ground,—all these difficulties
occurring in a new settlement would dispirit them in the be-
ginning of their career. Such being the case, while I fully
agree in the opinion which has been stated by my noble
friend in his despatch, I agree likewise with him in the sen-
timent which follows it, where, speaking of a certain mea-
ure, he says, "But, great as are the advantages of such a
are, still we must look to the evils which must flow
m the hasty adoption of an ill-matured or impracticable
e, nor do I think it possible to adopt any scheme with-
hearty concurrence of the Provincial assemblies."—
contains fully my opinion on this point. I am quite
y to assent to an address nearly in the words of my no-
le friend's despatch; but I am not ready—I must tell the
noble lord freely—to advise the Crown to appoint a commis-
for this special object. It would give rise to extrava-
expectations on this side of the Atlantic, and equally
avagant apprehensions on the other, and I think the re-
would be that a commission would lay before us a plan
ch, however specious in appearance, would hardly bear
ifting which a full consideration by practical men of
ss would give to it. I think, therefore, it would be far
that the subject should be left in the hands of the Ex-
Government—fully agreeing with the noble lord in
bject he has in view, fully admitting the ability, the
r, the moderation of the speech with which he intro-
his motion (hear, hear,) giving him the fullest credit
wish not in any mode to embarrass the Government or
any party obstacles in their way, and also giving him
fullest credit for wishing to aid and release the country
the difficulties which surround it.
r. Hume was of opinion that, during the whole discus-
the question had been confined within too narrow li-
It had been treated as a question affecting Ireland
e, whilst, in fact, it was one which equally concerned
ngland and Scotland. The whole of our colonial system
required revision; and, if the noble lord had purposed to ex-
nd his investigation so as to embrace an enquiry into the
and effects of colonial government generally, the pro-
on would have received his (Mr. Hume's) cordial sup-
The misgovernment of the colonies was the cause of
itation of emigration. He had that day received a
papers from Prince Edward Island containing the in-
that on the 6th of March the House of Assembly
had, by a vote of 16 to 3, condemned the con-
ernor, and prayed the Colonial-office to grant
tative government. A system of wholesale
ld be more injurious to those who were the
han if they were allowed to remain at home.—
hope that emigration would be attended with
until the Government of each colony should
in unison with the Home Government.
O'Connell said it was gratifying to perceive in-
that the opinion in favour of colonization was ec-

uiring consistency and force. The Under Secre-
tary for the Colonies had spoken approvingly of the
migration at present going on from Ireland; but
(Mr. O'Connell) believed, that if emigration
to continue in the course in which it had gone
r the last six months, the result would be dis-
ous to Ireland. The men who emigrated now
were those whom it was desirable to retain at home—men with £50 or £100 in their pockets.—If he were to consult his feelings alone, he would desire that none of the people of Ireland should be obliged to leave the land of their birth; but, it being impossible that that wish could be realized, he desired to see those who were compelled to emigrate located in other parts of the British dominions, where they might form prosperous communities without losing the national feelings and associations which endeared their original home to them.—(Hear, hear.)

The Courier.

SATURDAY, JUNE 26, 1847.

We have occupied a large portion of our columns to-day with an account of the proceedings at the Laying of the Corner Stone of the Provincial Lunatic Asylum, in the vicinity of this City, on Thursday last. The weather, for some days previous, had been extremely wet and foggy, but on the morning of that day the Sun dispelled the dense mist, and, continuing to shine with splendour, brought gladness to many an anxious breast. The site of the intended Building being on the Western side of the Harbour, about a mile and a half from the landing in Carleton, the two Corporation Steam Ferry Boats were in constant requisition during the day in conveying those who joined in the procession and the many spectators to and from either side, and so admirable were the arrangements that not a single accident occurred. It is estimated that not less than ten thousand persons turned out to witness the novel and imposing ceremony. The hills in the neigbourhood being covered with groups of spectators, many of whom were of the fair sex, and all dressed in holiday attire, presented a gay and pleasant scene; which, we understand, was highly pleasing to His Excellency the Lieutenant Governor, and particularly so to the Right Worshipful the Provincial Grand Master, who, with the true philanthropy of a Mason and a Christian, and the urbanity of a Gentleman, readily responded to the invitation of the Worshipful Master and Brethren of the Albion Lodge, to take part in the interesting ceremony, and undertook the journey from Halifax for that purpose, sparing neither pains nor expense to gratify the wishes of the Masonic Brethren.

GRAND MASONIC PROCESSION

AT THE LAYING OF THE CORNER-STONE OF THE

Provincial Lunatic Asylum.

The Hon. Alexander Keith, of Halifax, who has recently been appointed Provincial Grand Master for New-Brunswick, having arrived in 'his City, a Provincial Grand Lodge was holden n the Lodge Room of the St. John Hotel, on Thursday, the 24th instant, at 12 o'clock, being Saint John's Day, for the transaction of Masonic business, and for the purpose of forming a Procession to assist His Excellency the Lieutenant Governor in laying the Corner Stone of the New Provincial Lunatic Asylum, about to be erected in the vicinity of St. John.

The different Lodges being in attendance, the Provincial Grand Master was announced, and
ook his seat on the Throne with the usual
onors. The Grand Lodge was then opened
due form, and with solemn prayer.

The Patent from the Right Hon. the Earl of
tland, Most Worshipful Grand Master of
land, appointing the Hon. Alexander Keith,
ember of Her Majesty's Legislative Council
ova-Scotia, and Provincial Grand Master
ova-Scotia, to be Provincial Grand Master
ew Brunswick and the Islands of New-
nd and Prince Edward, having been
the Grand Secretary, he was proclaim-
d saluted according to ancient custom.
Provincial Grand Master then addressed
thren in the following terms:—

THREN,—Ever since the Most Worshipful
laster of England thought fit to place the
this sister Province under my Masonical
ion, I have had it in contemplation to visit
ad heard a high character of the Brethren
sonry in all its purity and integrity was
amongst you; and, anxious to become
acquainted with the Freemasons of New
I have embraced the earliest available
of presenting myself to you, as your
and Master.
the circumstances which have
all you tog[illegible] are
ender this, the first meeting over
ad the pleasure to preside as your
Master, peculiarly gratifying, and
ith a degree of more than ordinary
et, to celebrate as Masons usually
y of Saint John the Baptist, who,
ns us, was an eminent Christian
der;—and here, let us hope that
f this ancient custom, commemo-
e Great—the Wise—the Virtuous
may have the beneficial effect of
s in the performance of Virtuous Ac-
or names may live "when the dust
eturned to the earth as it was, and the
ned unto God who gave it."
e also assembled to assist the Represen-
our gracious and beloved Sovereign, in
with the Ceremonies of our Order, the Cor-
one of a Lunatic Asylum, about to be erected
vicinity of this prosperous and loyal City—
occasion well calculated to awaken, even in the most thoughtless, the better feelings and sympathies of our nature;—but in Freemasons, the deepest sense of their obligations; indeed, one of the characteristics of our Craft is, that it stands in such high and bold relief, as to deter many a sensitive mind from entering into its service—and why? Because its obligations concern, almost exclusively, the distressed;—still, a satisfaction arises from the due discharge of our Masonic duties, for we may look back upon the reward of the good Samaritan—verily a rich reward—the blessings of the poor—the helpless—the insane in body and in mind.

" To aid in any undertaking, intended to provide a home for the houseless—a guardian or friend for the friendless, or for those who may not be safely trusted to take care of themselves, is truly a Masonic duty;—and I trust that every Brother will consider himself bound to afford that assistance, which has been required of us as Masons, by the Commissioners appointed to superintend the erection of the Asylum, on the present highly interesting occasion.

" It was my intention to have appointed a Deputy Grand Master for this Province, and to have installed him at once, with the customary Ceremonies. The business before us, however, obliges me to postpone the performance of this pleasing duty to another day. In the meanwhile, I beg to assure you, that no endeavours shall be wanting on my part to advance the prosperity and well being of the Craft, and more particularly of that portion of it over which I have the honour and pleasure to preside. In these endeavours, I crave and confidently expect your cordial united support and assistance, without which I feel that any exertions of mine must be comparatively unavailing.

" I thank you, Brethren, for your attendance, and for the kind and flattering reception you have given me, on this my first official visit to your shores.—I am also much indebted to the Worshipful Master and Members of the Hibernia Lodge, on the Registry of the Most Worshipful Grand Lodge of Ireland, for the assistance they are about to afford us in this our present undertaking,—and may the Building, the Corner Stone of which we are this day to assist in laying, be hallowed with the Divine Blessing—May the humane and benevolent intention of its founders be fully realised; and may it be supplied by Man with all that is needful and good for its temporal support."

SO MOTE IT BE!

The Lodges then proceeded to King's-square, where they were joined by the Civic Authorities, when a Procession was formed in the following order:—

New-Brunswick Regiment of Artillery, commanded by Major Nicholson.
Two Tylers, with drawn Swords.
Midian Lodge, Kingston, No. 770.
Union Lodge, Carleton, No. 767.
Hibernian Lodge, (Registry of Ireland.)
Band, (City Amateur.)
Saint John's Lodge, No. 632.
Albion Lodge, No. 570.
Royal Arch Masons, (three and three.)
Worshipful Master of Albion Lodge.

Grand Director of Ceremonies, (on horseback.)

Commissioners for Building the Asylum.
City Marshal.
High Sheriff and Coroner.
Mayor and Recorder.
Common Clerk and Chamberlain.
Aldermen, (two and two.)
Assistant Aldermen, (two and two.)
Magistrates, (two and two.)
Province Treasurer, Collector H. M. Customs, and Post Master General.
Members of Assembly, (two and two.)
Members of H. M. Council, (two and two.)
Band of the Queen's New-Brunswick Rangers.
Architect, (with Plans.)
Steward with WhiteRod. { Corn, Wine, and Oil, Borne by three Past Masters, } Steward with WhiteRod.
Grand Secretary, (with Book of Constitutions.)
Grand Treasurer, (with Bag.)
Grand Superintendent of Works.
Corinthian Light, (borne by a Past Master.)
Column of the Junior Grand Warden, (borne by a Past Master.)
Junior Grand Warden, with Plumb and Rule.
Steward with WhiteRod. { BANNER OF THE GRAND LODGE. } Steward with WhiteRod.
The Doric Light, (borne by a Past Master.)
Column of the Senior Grand Warden, (borne by a Past Master.)
Senior Grand Warden, (with Level.)
HOLY BIBLE,
On a Cushion, (borne by a Past Master.)
Grand Chaplain.—Grand Orator.
Past Deputy Grand Master.
Deputy Grand Master, (with Square.)
Ionic Light, (borne by a Past Master.)
Grand Sword Bearer.
The Staff of His Excellency the Lieut. Governor.
His Excellency the LIEUT. GOVERNOR.—The R.W. the PROVINCIAL GRAND MASTER.
Stewards with Rods.
Grand Deacons with Rods.
Grand Tyler.

The Procession having reached the site of the intended building, beautifully situated on Carleton Heights, in the Parish of Lancaster, was halted, opened right and left to allow the Lieutenant Governor and the Provincial Grand Master to pass to the platform erected for the purpose, where, having taken their appointed places, (the Provincial Grand Master with His Excellency on his right) a Royal Salute was fired by the New Brunswick Artillery, the Band playing the National Anthem.

The Ceremony of laying the Corner Stone commenced with a Prayer from the Grand Chaplain, (the Rev. Dr. Gray,) of which the following is a copy—

" Almighty and Eternal God, Maker and preserver of unnumbered worlds, we humbly acknowledge our entire dependence upon thee, for life, for breath, and for all things. We know, O Lord; that without thy Inspiration and aid, all human wisdom is folly, all human strength weakness. In thy name we assemble and meet together; we entreat thee from thy holy habitation;—from realms of light and glory to look down upon us and vouchsafe thy presence and blessing, that we may know and serve thee aright and that all our doings may tend to thy glory, and to the Salvation of our Souls. Grant that as this work is begun, so it may be continued and ended in thee. Grant that the sacred Art which from the beginning has been especially employed in rearing Temples to thy Holy Name, may now be blessed in this erection for the good of man, and the benefit of human Society. Let thy Providential protection, we beseech thee, be over those who shall be more immediately engaged in carrying on this work, and shield them from danger and accident during its progress.—In Faith and Hope, O Heavenly Father, we command ourselves and our undertaking to thy Favour and protection, 'Prosper thou the work of our hands, O prosper thou our handy work.' Hear we beseech thee, our humble Petitions; for the sake of that Eternal word, which was from the beginning and shall be when time has ceased to roll,—even Jesus Christ our Lord and Saviour."—Amen!!

The following Inscription on the Plate was read by the Grand Secretary—

THIS STONE,
The Corner Stone of a Building to be erected at the Public expense for a
PROVINCIAL LUNATIC ASYLUM,
was, on the twenty-fourth day of June, in the year of our Lord one thousand eight hundred and forty-seven, in the seventh year of the Reign of our Sovereign Lady, VICTORIA, by the Grace of God, of the United Kingdom of Great-Britain and Ireland,
QUEEN,
and in the seventh year of the Administration of His Excellency
Sir William Macbean George Colebrooke, K.H.
Lieutenant Governor and Commander in Chief of the Province of New-Brunswick, laid with due solemnity by His Excellency, assisted by the Right Worshipful the Provincial Grand Master, the Honorable Alexander Keith, and the Albion and other Masonic Lodges.

COMMISSIONERS:
George P. Peters, Esq. M. D.
William Jack, Esquire,
John Ward, Esquire,
John R. Partelow, Esq. M. P. P.
Mayor of the City of Saint John.
Architect—Matthew Stead. *Builder*—Otis Small.
J. H. Venning, *Sculp't.*

The Inscription, several Coins and Newspapers of the day, together with the New-Brunswick Almanack for 1847, were deposited in the Stone, by the Provincial Grand Master.

The Chairman of the Commissioners for erecting the building, (George P. Peters, Esq. M. D.) presented to the Provincial Grand Master a Silver Trowel, bearing the following Inscription—

"Presented by the Commissioners for Building the Provincial Lunatic Asylum to the Right Worshipful and Honorable Alexander Keith, Provincial Grand Master, on the occasion of the Laying the Foundation Stone of that Institution on the 24th June, (being St. John's Day,) A. D. 1847, and A. L. 5847."

The Trowel was presented to His Excellency the Lieutenant Governor, who spread the cement on the Stone. The Stone was then lowered slowly, the Band playing solemn music.

The Plumb, Level and Square were then severally delivered by the Provincial Grand Master to the Lieutenant Governor, who tried the Stone, and pronounced it just.

The Mallet was in like manner presented to His Excellency, who gave the Stone three knocks, and said—

" May the Grand Architect of the Universe grant a blessing on the foundation which we have just laid, and by his providence enable us to finish this and every other work which may be undertaken for the advantage and benefit of this Province."

After which, the Brethren gave the Grand Public Honors, and a Salute was fired by the New-Brunswick Artillery.

The Corn, Wine and Oil were severally presented by the Provincial Grand Master to the Lieutenant Governor, who, pouring them on the Stone, made the following Invocation—

" May the all bounteous Author of Nature bless this Province with abundance of corn, wine and oil, and with all the necessaries and comfort of life, and may the same Almighty power preserve the City from fire, ruin, and decay, to the latest posterity."

The Plans were then delivered by the Architect to the Provincial Grand Master, who submitted them to His Excellency, by whom they were examined and approved, and His Excellency delivered the following Address—

" Having for several years watched the progress of the very creditable Establishment which has been formed in your City for the reception and treatment of those who are suffering the severest of all deprivations in the loss of reason, it has been most gratifying to me to observe the unceasing confidence of the public in its management and their just appreciation of a class of institutions, which have added another to the many triumphs of professional skill and of Christian philanthropy.

" There are doubtless some who will recollect the time when those who are now the objects of such judicious care were too often left unaided in their helplessness, or subjected to harsh treatment, until their malady became confirmed and incurable. The mental sufferings which in their lucid moments they must have endured, may well be imagined, and we hence may learn to appreciate the extent of our obligations to the enlightened and benevolent persons who have made the treatment of mental disorders their study—who have ascertained that, like those of the body, they are susceptible of cure, and that in recent cases the influence of patience and gentleness, combined with tranquilizing pursuits and associations, will rarely fail to restore self-possession to those who would previously have been consigned to hopeless suffering and despair.

" The truth indeed cannot be too widely disseminated that cases of mental alienation, if promptly dealt with, are generally found to yield to this treatment—that even the most aggravated will admit of some alleviation, and that these which are apparently the most intractable are sometimes found to yield the most readily to such genial restoratives.

"From the tenor of these observations you will comprehend the satisfaction with which I have undertaken, at your request, to lay the foundation-stone of an Asylum endowed by the Provincial Legislature and destined, as I hope, to afford suitable and ample accommodation for the inmates of the present establishment and for others who may be similarly afflicted.

" In reflecting on the resources which have been made available in other institutions of the kind, there is one which, if it had not occurred to yourselves, I would have suggested as appropriate to your own.

" In the intervals of consciousness, and especially in the convalescent stages of mental disorder, the deprivation of religious consolation has at times been sensibly felt by the patients, and where arrangements have been made for including in the Asylum a Chapel for the use of those who are able to take part in its services it has been found to conduce to their comfort, and also to aid their recovery.

" Confiding in the disposition of those who originated and have promoted this laudable undertaking, that they will render it an Institution creditable to the Province and themselves, I feel convinced that they will require no higher incentive to their exertions than the consciousness that they are contributing to alleviate the sufferings of the afflicted and to restore them to the enjoyments of existence."

The Rev. Dr. Alley, (Grand Orator,) then delivered the following appropriate and impressive Oration—

" *Right Worshipful Provincial Grand Master, Grand Wardens and Brethren:*

" In consequence of the flattering appointment with which I have been honoured by the Right Worshipful the P. Grand Master, I now rise to deliver the Masonic Oration usual on occasions like the present, and although distrustful in mine own abilities, to discharge the duty, in a manner by any means comparable with the addresses of brethren, possessed of talents and knowledge, far superior to mine own, I nevertheless proceed to address you on the present occasion, trusting in your kind indulgence, and, hoping that a sincere desire to promote the prosperity and utility of the Craft, will atone for errors in my present attempt. Your candour I am in no doubt of, and the censure of the prejudiced I fear not.—I therefore shall proceed to the subject of this address, and shall endeavour to unfold the principles of Free-Masonry, and while I prove that those principles which form the ground work of the order, tend to the good of society, and are in their nature most salutary, I shall demonstrate the utility of its moral code, and before concluding shall answer the principal popular objections advanced against us.

But, before I proceed to the discussion of those subjects, I must touch upon the occasion of our present meeting, an occasion equally interesting to every beholder, and in perfect unison with one of the leading principles of free-masonry, whose charity, it is well known, cheers the abode of penury and gladdens the heart of destitution and affliction.—And, what affliction, I will ask, can equal that of the beings for whose benefit the present work is undertaken? Beings visited, for his own wise and inscrutable reasons, by the hand of God—and deprived of the use of that reason which is a gift intended for the comfort and guidance of man. What affliction can there be which calls more loudly for public sympathy than that of the unfortunate lunatic—Behold, the poor maniac in his solitary cell, without the power of self guidance, lost to Society, and more than a wreck of his former self, and what heart will not be warmly interested in the heavenly cause of alleviating his wretchedness, and being, under God, the probable instrument of restoring a mind now lost to all reflection on things either temporal or eternal, of awakening that reason of which he is now deprived, and restoring him to the power of serving his God, of thinking on a judgment to come, of blessing his family, and of resuming his station and usefulness in Society. It is not Masons alone who are called upon to assist in this work. It is man in general—man not created for self alone, but for his fellow-man also—and, who never can answer the purposes of his creation by shutting himself up, within himself, but, on the contrary, by generally diffusive charity—by the love of his brethren, and by extending to others, who are in need of it, that sympathy which he should wish in like circumstances to be extended to him—to advise, and to rebuke if necessary, to comfort, to relieve, and to guide, form the duty of man, to man, without the discharge of which, all our prayers, all our other boasted services are in vain. That all this, my Masonic brethren, is in perfect accordance with the principles of our order, you are aware, and it will, I trust, be generally allowed when I unfold those principles.—But first, I must call on you to reflect on the character of that inspired Mason, whose anniversary you this day celebrate. This will tend to bestow upon all I shall say its proper force, by leading you to the observance of his divine doctrines, and to the imitation of his divine love.

" While all are invited to judge for themselves, all, at the same time, are expected to divest themselves of prejudice. We invite the unprejudiced enquirer—the prejudiced we desire not to address—those, we desire not to be our judges—them we do not call upon even to hear us; but to others we shall propose the adoption of all that is commendable, excellent, pure and of good report, for they can safely judge, and advocate in the best of causes.

" Religion is the first care of a good Mason—the principal object of his attention. The chief practical pursuit with him is piety. He humbly prays, and while he prays, he humbly, yet ardently endeavours that the sacred spirit of piety should pervade and influence all his thoughts, words and actions, add dignity to all his pursuits, and be the Alpha and Omega of each day's work, in his journey through life.

" It is in vain to attempt the formation of any Society, which has for its object the promotion of virtue and beneficence, independently of the belief of the Supreme Being, and without making the love and fear of God its ruling principle—that each member thereof, being conscious of the relation which he bears to the Supreme Master Builder, who made him, may daily prove his love of the Great Architect of the universe, by pious reverence, and an habitual practice of good works. He that has the love and fear of God before him, will ever think upon these words, "Thou, God, seest me," and thus be governed in all he does, and in all he thinks—he will endeavour to work by His perfect plans, and consecrate the edifice of his life to His glory and praise, and will never forget, that he is a member of the great temple of the universe, and will strive to obey the laws of the Grand Master of all, in whose presence he seeks to be approved. It is incumbent upon all Masons to search God's Holy Word—to endeavour after an understanding of what it contains—and, desiring to profit by its holy instructions, he will thus lay up as a treasure in his mind, right notions of the Deity, feel his dependence upon Him, and study in order to observe his statutes; and making faith and morality the foundation, he will be careful in the choice of the materials with which his edifice is to be reared. If such be the leading principles, and such the grand object in the formation of Societies in general, as it is of Free Masonry in particular, a cement is formed, which will inseparably unite the devout, virtuous and charitable individuals thereof.

" We come now to another ruling principle of our order, namely, philanthropy and extensive benevolence. Masonic liberality is never confined to kindred, neighbors or brethren, it is as extensive as the blue arch of heaven. From feeling his dependance on the Supreme Being, the Mason is reminded of all those tender offices of humanity which unite man with man—which assimilate him to the bountiful Creator—which form the cement of brotherly love. While he is particularly bound to extend the hand of charity to a worthy Mason, his widow and orphans, as far as duty to his own family will allow him, he is taught also, that, as God's love knows no bounds, so should he regard all the children of men, and never cease to remember all who suffer adversity. All this Free Masonry inculcates, and he who forgets these lessons, and practices not those duties, ought to be cast out as unworthy of the name.

" The next principle of Free Masonry to be considered, is dutiful obedience to the laws of our country. A good Mason is always a loyal subject—he always discountenances rebellion, and remembering that he is to obey every ordinance of man for the Lord's sake, he looks upon it as a governing principle of the craft to be true to the government under which he lives. 'Whosoever,' we are told, 'would be a true Mason, is to know that by the privileges of his order his obligations as a subject and citizen will not be relaxed, but enforced. He is to be a lover of peace, obedient to the civil powers, which yield him protection, and are set over him in the Lord, where he resides or works; nor can a real craftsman ever be concerned in conspiracies against the State, or be disrespectful to the magistrate, because the welfare of his conntry is his most happy object.—Every Master of a Lodge, before his installation, amongst other regulations to which he is to signify his submission, has to promise that he will be "a peaceable subject, and cheerfully conform to the laws of the country in which he resides." He has to promise not to be concerned in plots and conspiracies against government, but patiently to submit to the chief magistrate.' Lastly, every candidate upon admission, is, amongst other things, thus charged—' In the State you are to be an obedient subject. You are never to countenance disloyalty or rebellion, but yield yourself, and encourage in others, a cheerful conformity to the government under which you live.'

" I have gone thus far on this subject, that the futility, I might add the maliciousness, of objectors may be exposed, who have styled our lodges 'hot-beds of sedition,' and have accused Masonry as an order in which plans of disorganization are formed. Ignorance is to be lamented—perversity often excites our astonishment; but while malice and uncharitableness, when viewed in connexion with the soul's destiny, are objects of grief, when; nevertheless, viewed apart from such awful considerations, are (and I am, I think, justified in saying it) to be contemned and disregarded.

" In thus unfolding the principles of Free Masonry, I have occupied more of your time than I originally intended, because, in considering the subject, I found that I had as well to contend against ignorance and prejudice, as to address myself to those who would be inclined to give me a candid and reasonable hearing; and because I considered, that most of the popular objections against the Craft have arisen from both these causes. It is generally and very properly thought that where calumny and malice are discovered as the source of invective, it is the best rule to treat them with that silence which they merit. Yet, lest such silence might be construed into a fear of the exposure of weakness, or a want of ability to vindicate, I have in the first place spoken at large on the principles and rules of our Order. And for the same reasons, I shall as briefly as possible, handle some of the popular objections which have, and still continue to be advanced against Free Masonry.

" The first objection which occurs to me, as one which is so frequently urged, is the secrecy which is observed by masons on certain points. If, say the objectors, Free Masonry be founded on the principles of general good will, why have any concealment? The answer to this is plain. Masonry would willingly embrace within its fold the whole world, and is ready to admit all whose principles and conduct can bear the strictest examination.—This surely is a wise and prudent precaution.—What Society would wish to associate itself with the ignorant and vicious, while they continued such? And what Society would not claim the right of judging for themselves as to the true qualification to be required in all candidates for admission into that body? The same privilege we claim, and hope we shall not be deemed unreasonable in demanding that right, which is assumed by others.—Although, then, we are ready to admit the virtuous and the good to the full participation of all the rights and privileges of Free Masonry, we cannot think of prostituting that which is sacred, by unfolding generally to the vicious, as well as to the good, the secrets of our order. In this I am sure of meeting the approbation and accordance of every candid and well-thinking enquirer.

" To tell us that we should make a general and indiscriminate disclosure of the arcana of our order, is equivalent to dictating the dissolving of the Society—because every Society must depend for its existence on the preservation of its distinguishing features from the gaze of the multitude. Far are we from desiring to shut out any from the light of Free Masonry—so far, indeed, that it is the ardent wish of every upright Mason, that every son of Adam were qualified to enjoy it with ourselves. The doors of our Lodges would never be shut against them, and our hearts would be open to extend to them our tenderest sympathies and warmest affections.

" Here, then, I shall leave this objection; and, in the second place, shall answer another, which is advanced against us.—It is advanced, that "all who are initiated must swear to conceal certain secrets, before they are communicated to them, or they have it in their power to examine their nature and tendency, and that this practice is unlawful." But, who made the objector a proper judge of what in this case is lawful or unlawful? Truly, he must be a clever, not to say an inspired person. How does he know the nature of the secrets alluded to? How can he decide whether or not our communications are subversive of religious or civil law? Verily, if he would get rid of two companions who blind his better judgment—namely, ignorance and prejudice—and qualify himself to become one of us, he would find, that amongst other qualifications, those of religion and obedience to law stand foremost! But the fact is, that what is ignorantly objected to is merely an obligation, to keep inviolable the secrets of the order, as distinguishing the initiated from the rest of the community, and marking his consequence amongst Masons.—Now, may I ask, what is there in this unlawful? What, that can in any way injure society?—Look at what is practiced in the common intercourse of man with man;—and, leaving Societies out of the question, and considering individuals, where is the person, who, in any difficulty, or under any circumstances, if he has any thing to communicate, which he desires not to be divulged, will not claim, even from his nearest *friend*, a pledge of secrecy? The reply to this is, I should imagine, a reply to the objection.

" It is next said that the pledge amongst Masons, to exercise the kindest and most generous feelings towards each other, does not accord with that universal good will which the order boasts of inculcating. How is this, I will ask, subversive of the rule of universal benevolence? Has not a man a right to extend his most generous actions towards, and place his warmest affections upon those with whom he is allied by the strictest bonds of fraternal love,—particularly, where his means are not sufficient for him to extend his good offices to the whole race of his fellow-creatures? Let the Apostle Paul give an answer, whether such preference is subversive of good will towards all mankind. Let him speak for himself—"As we have, therefore, opportunity, let us do good unto all men, *especially unto them who are of the household of faith.*"—So says Masonry—" Let us do good unto all men," especially to those who are our brethren, tied to us, by the strictest bonds of fraternal love. Again, Masonry thus speaks to the newly initiated—" There are three great duties, which, as a Mason, you are charged to inculcate—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 connection 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 bourne 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 St. 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.

* * *

The Steamer Admiral.—This new and splendid American Steamer arrived in our Harbour yesterday afternoon, after the unprecedentedly short run of three hours and a half from Eastport, with a numerous pleasure party, and left again on her return, at nine o'clock this morning. She is a splendid and swift boat, and is in every respect equal to the high character which has been given to her. She has been visited by many of our citizens, who all express themselves much pleased with her appearance and arrangements, and with her gentlemanly commander, the highly popular Captain Rodgers, and his officers. As we believe the principal objection to her running regularly to this port is the want of a suitable landing-place, we trust that our citizens will take measures to have this obstacle removed, and thus secure the advantages of a regular steam communication twice a week between St. John and Boston.

The Admiral left Boston on Thursday last, to which day we have received papers, and New York files of Wednesday. They contain no news of importance from Mexico.

The Yellow Fever.—This dreadful scourge, called *El Vomito* by the Mexicans, has commenced its ravages in earnest at Vera Cruz. Some very valuable lives have already fallen victims to its fierceness. The most energetic measures have been adopted by Col. Wilson, by the appointment of a Board of Health, the publication of sanatory regulations, &c. to mitigate its effects.

From Tampico.—Arrivals at New-Orleans bring bad accounts of the health of Tampico. It is stated that a large part of the troops were unfit for duty, and that many deaths had occurred from yellow fever.

A government train for Santa Fe, under Capt. Thorp, had been attacked near Cottonwood Fort, by the Camanche Indians, and Capt. Thorp and twelve or fifteen men had been killed. The Indians got possession of a large number of cattle, mules, and other articles.

The news from England by the Cambria had caused a great decline in the Flour Markets throughout the United States. In Baltimore the decline was about $1,62 per barrel; in Philadelphia and New York, $1,50, and in Boston $1,25.—In New York on Wednesday last, Genesee was held at $7,37, and Michigan at $7,25—at which rates sales were taking place. Genesee Wheat, 185 cents per bushel; sales of Ohio had been made at 168 to 175 cents. In Corn the transactions were large, amounting to 30,000 bushels at $1.

The Crops.—The Sandersville Central Georgian of the 11th inst says:—We are happy to have it in our power to state that the cotton and corn crops in this section of the State are at present very promising. The stand of cotton is generally very good, and the plant is now growing rapidly. We hear of cotton blossoms in divers places.

The Wheat Crop at the South.—The Greenville (S. C.) Mountaineer of the 11th, says—" From most every section of the Southern states, we see accounts of good wheat crops, and harvest has every where commenced. In our own immediate section, wheat will be a fair crop—some fields are excellent. The late varieties of wheat, especially that which was late sown, will be injured more or less by rust.

Early Harvest.—The farmers in Arkansas commenced reaping their wheat the latter part of May, and the crop is represented to be a very fine one. The editor of the Little Rock Gazette says the heads of the wheat grown in that region are as large and heavy as he ever witnessed.

Among the arrivals at the St. John Hotel, during the week, are the following:—His Excellency Sir William Macbean George Colebrooke and family, Miss Shore, A. Reade, Esq. and Lieutenant Colonel Hayne, from Fredericton; the Right Honorable R. Pakenham, Her Britannic Majesty's Minister, and J. R. Kennedy and H. Berkeley, Esquires, from Washington; Lieut. Colonel Simpson, from Montreal; Honorable Alexander Keith, and A. G. Blair, Esquire, from Halifax; Samuel B. Walcott, Esquire, Mrs. H. Derby, Miss Rogers, and Miss Walcott, from Boston; Mr. Forster, 77th Regt.; the Hon. G. Elliot, Rifle Brigade; Mr. Sutton, 70th Highland Lt. Infantry; Leonard March, Esq. Bangor.

His Excellency the Lieutenant Governor and family returned to Fredericton to-day, in the steamer St. John.

Fines.—We understand that during the week His Worship the Mayor imposed fines upon four persons for selling unwholesome meat in the City, one for keeping a disorderly house, one for driving a cart on a side-walk, and another for driving without licence. We are glad to learn that such infringements of the law are not overlooked.

We understand that Dr. Collins, one of the Physicians on Partridge Island, is ill of fever.

Capt. Hall, of the ship Pallas, who had been landed on Partridge Island from that vessel, we are sorry to say, died there, last evening, of typhus fever.

Ship Launch.—A very superior and splendid coppered ship of 650 tons, called the Loch Sloy, was launched this morning from the Building yard of Messrs. F. & J. Ruddick. She is owned by William Carvill, Esq., and is equal, in point of model, materials and workmanship, to any vessel ever built at this port. She is to be commanded by Capt. P. Burns.

Sudden Death.—Mr. William Seeley, a Branch Pilot of this Port, came to an awfully sudden death on Sunday last. It appears that he was in the act of descending the steps on Partridge Island, at the entrance of this Harbour, for the purpose of getting into his boat, in company with another pilot, who preceeded him, but, in doing so, he fell from the steps, and, striking upon his head on the rocks below, was instantly killed. Mr. Seeley was 34 years of age, and has left a wife and three small children, who, by this melancholy dispensation, have, in a moment, been deprived of their dearest earthly friend.

Inquest.—On Tuesday last an Inquest was held before Dr. W. Bayard, Coroner, on view of the body of John Flemming, a Seaman on board the Brig Ella, lying at the Breakwater. It appeared that the deceased, in attempting to get on board his vessel the previous night, somewhat intoxicated, in company with one of his shipmates, (John Connell,) fell from the stage, leading from the shore to the Brig, and inflicted a wound on his head by striking upon the rocks. Connell being unable to get him to the Brig, they both remained on the wharf during the night, Flemming being made as comfortable as possible by his shipmate. He died about two hours after he was got on board in the morning.

Labourers Wanted.—The following is an extract from a letter to a gentleman in this City,
received by the Steamer
evening, and written in Por
last:—
" Quite a number of Labou
Steamer Maid of Erin, this we
employment at once, and one t
men would find constant emplo
Rail Road at $1 per day. If
population, you would render
by putting them in possession o
ther division of the Atlantic and
Road will soon be put under c
thousand men would find emplo

Her Majesty the Queen t
the New York Publisher.—T
under the State Seal, from Bu
conveying Her Majesty's thank
Esquire, of New York, for the p
jesty of copies of his Illustrat
ceived by the second May Mail,
indeed be gratifying to Mr. Sears
it is a document that he may
coming as it does so directly
acknowledgment of the receipt
the Secretary of State.
"Buckingham Palace,
"Sir:—Some short time since
tant and interesting Works, comp
by you, were forwarded in you
Queen's acceptance, through the
son.
"The official acknowledgment
acceptance of these Volumes, was
Timpson from Sir George Gre
for the Home Department; but I
period, been honored with the
mands to convey to you the exp
Majesty's thanks for your attentio
these Works for Her acceptance, a
tion with the kind sentiments exp
desire, in Mr. Timpson's letter wh
them. I am, Sir, your very obedie
J. H. GLOVER.
To Mr Robert Sears, }
Nassau Street, New York. }

Colonial Missionary Society
al meeting of this Society was he
on the 14th of May. The Patrio
containing a lengthy account of the
has been handed to us by a gent
City. From it we make the annex
Mr. M. H. Perley (from St. John
wick) rose and said: I am a descen
the old Puritans who landed in Ne
1630. (Cheers.) His descendants h
ed for more than two centuries, and
her a very large family. I am the
who has visited England. [illegible]
the back woods of New Bru[illegible]ick,
der the British flag, and we enjoy all t
privileges of Englishmen. (Cheers.)
subjects of a Sovereign, under whose
can breathe. (Cheers.) The Colo
Brunswick is but little known, yet it
than nineteen millions of acres of land
by beautiful rivers and magnificent lak
is fertile, covered with timber; and the
lent fisheries on the coast. The first s
about 800 in number and were sent fro
land. Their only neighbours were t
with whom they established friendly
One of their first acts on settling in the
to form a Congregational interest, a
church erected there was an Independ
(Hear, hear.) That congregation has n
tors to support—an aged minister, ne
years of age, and one of your Missionar
was no other church of your order ther
Gallaway came a few years since, and h
eminently successful at St. John. His
built a brick chapel at a cost of £3,50
the remaining debt is below £1,000.
many Puritans at Fredericton, but the
church, and Mr. Gallaway is extreme
about it, and desirous that a minister sho
out, more particularly as New Brunswic
formed into a bishoprick and the bishop
menced a cathedral. There are many
the colony favourable to our system of c
ernment but who want a rallying point
hear.) I hope that our friends will take
sideration the state of this colony, and t
I return, a few weeks hence, I shall be
nied by a Missionary. As far as our own
tion is concerned we have put our shoul
wheel, and we mean to keep it revolving.
I am Her Majesty's agent for emigratio
seen more of the colony than perhaps a
man; the climate is fine, the natives are
race of men, and the colony affords pecu
ties for emigration. It is very desirable, t
that emigrants should go out in a body, ta
them their own pastor and their own scho
(Hear, hear.) The colony is the natural
of England, and would at once afford a co
home for large numbers who might rend
selves thoroughly independent in a countr
there are neither rates, tithes, nor taxes. (
I hope that I shall not make the appeal f
sionary in vain, but that the natives of t
woods of New Brunswick will be remem
you when you are contributing towards t
of the Society. (Applause.) I have gre
sure in moving:—
"That the meeting would express its sy
affection, and confidence, towards the
brethren labouring in the colonies in co
with this Society, and would cherish grati
encouragement in view of the success wh
attended their faithful labours. The meetin
further declare its great concern that the
been called to encounter so much delay and
pointment by the failure of the English c
to supply the means necessary to send forth
aid the additional labourers they have so u
requested; and its hope that increased and
diate liberality in the great work of Colonia
sions will effectually remove this most disc
ing difficulty."

The long-expected union between the B
and Canadian Wesleyan Methodists took
lately at Toronto. Dr. Alder, one of the G
ral Secretaries, who was present on behal
the Parent Society, was called to the Cha
the Conference. We hear that some change
to take place in the Missionaries belonging t
Denomination at present stationed in this
vince—several of whom are to be transferr
Canada. A meeting of the Wesleyan Mini
in Nova Scotia and New-Brunswick, is
being held at Sackville, at which the Rev.
Alder was expected to be present.

The Fredericton Reporter of yesterday sa
" St. Anne's Chapel has received the access
of a chime of bells, during the present we
they are three in number, of a superior to
and in good keeping with the building wh
they occupy."

Miramichi.—We learn from the Gleaner,
Tuesday last, that the deaths at Middle Isla
(the Quarantine Station,) were twenty-seve
seventeen since the 15th instant. There we
at the station 290 passengers from the *Looshtau*
Three of the seamen belonging to this ves
had died, and the second mate still continu
very ill. There were about 350 persons on t
Island, of whom 25 to 30 were orphans. Fro
the insufficiency of the buildings and canva
booths, many of those who were convalesce
had caught cold from the wet, and were aga
reduced to a feeble state.

Provincial Appointments.—Wm. H. Odd
Esquire, to be a Justice of the Common Pleas, an
Edward Simonds, Joseph Gaynor, Frederick W
Hatheway, Charles M'Pherson, George Morehous
Ira Ingraham, Junior, and Robert David James
Esquires, to be Justices of the Peace in and for th
County of York.
David Polleys to be Inspector of Flour at Sain
Andrews, in the room of Donald Clark, resigned.
George Ball and Daniel Gallagher to be Com
missioners to expend the sum of £35, granted i
1846 and 1847, towards building a Bridge acros
Bean's Creek, Red Head Road, County of St. John
in the place of Robert McKenzie, who declines t
act.

Militia General Orders.—*Fredericton, 18th*
June, 1847.—His Excellency the Commander in
Chief has been pleased to appoint Major Charles
Drury, Provincial Aid de Camp, to be Deputy Quar
ter Master General of the Militia Forces, with the
rank of Lieutenant Colonel.
His Excellency the Commander in Chief directs
that the Militia General Order of the 11th Novem-
ber, 1845, be amended, and in testimony of the long
and zealous services of Major Hugh Flaherty
of the 2d Battalion Charlotte County Militia, he is
allowed to retire with the rank of Lieut. Colonel.
By Command of His Excellency.
GEO. SHORE, *A. G. M.*

Supreme Court, *Trinity Term, 10th Victoria,*
1847.—Richard Sands Armstrong, Gentleman, one
of the Attornies of this Court, is called to the bar,
and admitted, sworn and enrolled a Barrister.
Frederick Coster, Junior, and William H. Buck-
erfield, Gentlemen, having produced the necessary
certificates, and having been examined as to their
fitness and capacity, are admitted, sworn and en-
rolled Attornies of this Court.
Saturday, the 9th October, 1847, is appointed for
the examination of George Sheffington Grimmer,
William Hutchinson, Junior, Henry W. Frith, Pe-
ter Mitchell, Allison Lewis, Charles Wesley Stock-
ton, George G. Gilbert, and William Wilkinson,
previous to their admission as Attornies of the Su-
preme Court. Such examination to take place at
the residence of Mr. Justice Parker at St. John,
at 11 o'clock in the forenoon.

DIOCESAN CHURCH SOCIETY.

TO THE CLERGY OF THE CHURCH OF ENGLAND IN THE DIOCESE OF NEW BRUNSWICK.

Fredericton, June 23, 1847.

Reverend and dear Brethren,

The season having arrived when it is usual to
make the half-yearly Collection, on behalf of the
Diocesan Church Society, I beg to name Sunday,
the 18th of July for this purpose, and request you