

GAZETTE.

VINCENNES.

SATURDAY, JUNE 24, 1834.

LOCAL BANKS.

Almost every man brings up the deplorable tidings of the failure of the local Banks. The *Pots* to which the people's money has been removed through the wisdom of our rulers, sinking with the rest, and a loss of millions to our Government, will take place, unless it is speedily restored to the place where the law has placed it. How many useful appropriations for our roads and rivers have been prevented by this most unwise and arbitrary act.

Mr. Caddington will please insert the following notice and oblige a subscriber.

It is understood that H. M. SHAW, a candidate for the Legislature, will address as many of his fellow citizens of Decker Township, as can conveniently attend—in relation to his views of State policy, at half past 11 o'clock, A. M. on Friday, the 4th day of July, at the election stand in that Township. He will also address his fellow-citizens of Harrison Township, on Saturday, the 5th day of July, at the election stand at the same house; and, on the Saturday following, July the 12th, those of Dusseron Township, at the house of Major Samuel McClure, at the hour aforesaid.

ANNIVERSARY OF ST. JOHN THE BAPTIST.

The anniversary of this distinguished patron of the principles of freemasonry, was celebrated in this place on Tuesday last, the 24th inst. by Vincennes Lodge No. 1.

The procession being formed at 12 o'clock, A. M. proceeded from the Lodge Room to the Methodist Church, where an appropriate Address was delivered by Brother Hunter. After the address, the brethren repaired to the Hotel of John C. Clark, Esq. where an elegant repast was prepared; after partaking of which, the procession returned to the Lodge Room, and were dismissed. At the request of the Lodge, the Committee addressed the following to Brother Hunter:

Vincennes, June 24, 1834.

BROTHER—

The undersigned Committee beg leave to present the sincere thanks of the Lodge and brethren generally, for the honor you have done them, in the very excellent address delivered by you this day, and also to request a copy for publication.

Yours, Fraternally,

H. P. BROKAW,
J. B. MARTIN,
J. ARMSTRONG,
R. D. MOFFATT,
G. W. FULTON.
Committee.

Rev. H. A. HUNTER.

To which they received the following reply:

Vincennes, June 24, 1834.

BROTHERS,

I have received your note of to-day—I in reply, have only to say, that if by means of any thing which I can say or do, the interest of the Masonic family can be promoted, it will afford me a pleasure to contribute it. My discourse was principally directed to Masons—they will best understand it, and I hope they will profit by it. Yours, Fraternally,

HIRAM A. HUNTER.

H. P. BROKAW,
J. B. MARTIN,
J. ARMSTRONG,
R. D. MOFFATT,
G. W. FULTON.

ADDRESS.

RESPECTED AUDIENCE:

In compliance with the request of Vincennes Lodge, No. 1, I arise to deliver a Masonic discourse; and in so doing, indulge me to say, that my object is not, as you may suppose, to recommend Masonry to the different classes of my hearers, but to recommend religion to masons by arguments drawn from a masonic source. And while in the discharge of this duty, I shall make masonry subservient to religion. I shall still endeavor to do justice to this noble science. For, I hold it as an axiom that all sciences, and that of masonry, are to be valued in proportion to the aid which they bring in support of the interests of religion, and of man's spiritual and eternal welfare; and therefore as a subject suited to the occasion and my purpose, I invite your attention to the 22d verse in 118th Psalm. "The stone which the builders rejected is become the head of the corner."

This stone is a type of the Saviour of the world—He who was despised and rejected of men, refused by the Jewish builders, the same is exalted to the throne of Heaven.

When our ancient Grand Master, so skilled in the workmanship of brass and metals, was actively engaged in building the Temple of Jerusalem, with great labor and much skill, he wrought a very curious stone, and engraved thereon certain ineffable characters and hieroglyphics, the import of which is known only to the mason. After his death, the builders rejected this stone, not knowing its use, and it was thrown among the rubbish of the Temple. When the *Royal Arch* was raised, and a head stone was wanting to complete the fabric, among the craftsmen there was not found skill equal to its construction. In this great dilemma, that curious stone was fortunately discovered, carried to the spot, and was found to supply the deficiency with wonderful exactness.

What a striking emblem is here of the plan of redemption! When man had lost the favor of Heaven, and stood exposed to all the curses of the Divine law—when neither the highest archangel nor the

brightest seraph, could make an adequate atonement, "when none in Heaven nor earth could loose the seals and open the book;" the *lion of the tribe of Judah hath prevailed.* He who is the brightness of the Father's glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.

"The stone which the builders rejected is become the head of the corner." In remarking on this subject, I propose,

First—to present some of the doctrines which Masonry furnishes in support of the doctrines of man's redemption, and secondly, elucidate the subject by an explanation of a few Masonic Emblems, and close with a few remarks explanatory of the tenets of the order.

That my language may not be misconstrued, let me briefly but expressly state, that Masonry is not religion, but strongly indicates its duties; does not give man holiness of heart, but most forcibly enjoins it on them; does not make them so accepted of God, but teaches them so to believe in him; does not give them a claim to Heaven, but directs the eye of faith to Him who alone can confer that blissful title.

Pursuant to my first proposition, I advance to offer some of the arguments which Masonry furnishes to prove the doctrines of man's redemption. "God created man in his own image," if not more perfect, yet certainly more exalted and higher privileged than all this lower creation. His breath of life was the inspiration of Divinity; his friend and counsellor the father of his spirit; his dominion the whole earth, and his home the paradise of God. The flowers whose blushes greeted his eye, the fruit whose delicious flavor invited his participation, the trees and vines whose exuberant foliage protected him from drenching rains and parching heat, are so many indications of the infinite kindness of his heavenly Father. He had the promise of eternal life, on the condition of perfect obedience. He was made able to stand, yet free to fall. His strength and constancy yielded to the arts of the guilty sinner. Must he now inevitably die, and through all eternity groan beneath the ire of heavens offended Majesty! No—mercy interposes; and "the seed of the woman shall bruise the serpent's head." But did infinite goodness proclaim this promise to man, drive him out of paradise, and then leave him exposed to all the accidents and evils which must inevitably befall him in this wilderness earth, which was cursed for his sake? Did God vouchsafe to grant a dispensation of mercy to man, and leave him exposed to all those dangers which might render it of no avail; the inclemency of the weather, the ferocity of beasts of prey, and the venom of poisonous reptiles? No; he clothed him in a coat of skins, and thus taught him the first elements of operative masonry. Here let me observe, two plans were devised, directly calculated for man's welfare. One had its origin in time, and is denominated Masonry; the other in eternity, and is called religion—The one provides for man's comfort in this world; the other his happiness in this and in the world to come. The one was calculated for the preservation of his poor frail body; the other for the felicity of his immortal soul. The first specimen of the one was a coat of skins; the first publication of the other was the blissful promise—"the seed of the woman shall bruise the serpent's head." And as the science of Masonry was more fully unfolded to the patrons of the order, thro' succeeding ages, until it arrived at that height of perfection which is discovered in the erection of Solomon's Temple at Jerusalem; so the plan of man's redemption was more fully revealed to the patriarchs and prophets, until the glorious appearance of the Son of God in the same city. The house of God at Jerusalem was a type of that house not made with hands eternal in the heavens. As the Temple was a place of worship for the friends and servants of God at that time; so that heavenly house whose maker and builder was God, shall be the place where all the saints of the Most High, shall worship him with deep-toned doxologies of praise through all eternity. As the temporal house was built according to the strictest principles of the masonic art, so the Apostle speaking of the spiritual house, tells us that "all the building fitly framed together, growth into an holy temple in the Lord," built upon the foundation of the prophets and apostles, Jesus Christ himself being the chief corner stone. *Wisdom, strength, and beauty* are the three grand pillars of Masonry. These are most clearly exhibited in the plan of salvation. As there must be wisdom to devise, strength to support and beauty to adorn all grand designs, so the eye of faith discovers in the glorious plan of redemption, the wisdom of Omnipotence in the design, the strength of Omnipotence in the execution, and the beauty of that union of the persons in the God-head, most fully illustrated by the complete harmony of all the divine attributes. Mercy and truth are met—righteousness and truth have kissed each other.

The principles of Masonry are most beautifully illustrative of the doctrine of the holy Trinity, and when rightly understood, effectually guard against deism.—Our three ancient Grand Masters, however they might have been situated in other respects, were in the Grand Lodge at Jerusalem equal in power and authority, entitled to the same reverence and obedience from the craftsmen, and together form that unity of power, that one head which directed and gave impulse to all

the members of the masonic body; so the three persons of the holy Trinity form that unity of essence—are entitled to that same worship and adoration, and constitute that one God, so strenuously insisted on by that eminent Saint whose festival we this day celebrate. "For these three that bear record in Heaven, the Father, the Word, and the Holy Ghost, and these three are one." *Three*, my brethren, is a mystical number; masons know its import. As an union of three Grand Masters was engaged in building the Temple, so an union of the three persons in the Trinity is engaged in erecting that spiritual Temple—that house not made with hands eternal in the heavens.

As Solomon, under God, devised the plan of that superb edifice at Jerusalem, so God the Father devised the plan of that *mansion in Heaven* where all true Masons and all good Christians, hope, through the merits of his son, at length, to arrive. As he who was a star of the first magnitude in the Masonic firmament, by his active labors and passive sufferings, executed the plan of the temporal house, and preserved the arcana of masonry from disorder and ruin, so Jesus by his active suffering and death, executed the plan of man's redemption, and saves them that believe from the torments of Hell. As Huram, sometimes called Hiram, King of Tyre, prepared and furnished the materials of which the Temple was built, so the Holy Ghost prepared the hearts of men by regeneration, to be built up as lively stones, a spiritual house. The Apostle Peter appears to have fully understood this subject, "If so be ye have tasted that the Lord is gracious, to whom coming as unto a living stone, disallowed in lead of men, but chosen of God and precious, ye also as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ." Hence we are at a loss to understand how a confirmation in deistical sentiments, can possibly gain access to the mind of the enlightened Mason. On the contrary, we are irresistably drawn to the conclusion, that he, who professes Masonry and deism at the same time, professes two principles clearly repugnant to each other. How can he be sincere in both? In order to be consistent with himself, either his masonry or his skepticism he must unavoidably abandon.

As Adam, Abel, Joseph and several other Scriptural personages, have been considered typical of Christ; so Masonic tradition furnishes a character, the history of whose life is strikingly coincident, with that of our adorable Redeemer—The Masonic martyr was the son of a carpenter. The one was not endowed with very high worldly advantages; the other had not where to lay his head.—The one spent his time in advancing the interests of the craft; the other passed his life in healing the sick, raising the dead, and doing good to men. The one died to preserve the mysteries of the craft; the other died to save sinners. Both were betrayed by their respective followers; both suffered through the malice of their enemies, and Jerusalem was the scene of the sufferings of both. The Mason it is true was a finite creature, but he died like a man and a Mason. Jesus Christ was an infinite, eternal being, and he died like a God.

I proposed, secondly, to elucidate this subject, by an explanation of some of the Masonic emblems. Their moral and religious tendency must be obvious on the slightest inspection.

The Masonic pavement strikingly represents the life of man: as that is chequered with various colors; so are our lives chequered with good and evil. One day we are on the summit of prosperity, enjoying the full measure of happiness; the next, in the vale of adversity, surrounded with sickness, sorrow, pain, and death. Its beautiful border represents those enjoyments, with which we are continually surrounded, and which are only to be attained, by a proper exertion of our time and talents, and a faithful reliance on Divine Providence.

The ninth and last class of emblems in the third lecture, represents the immortality of the soul, and a future state of rewards and punishments. When we contemplate that sprig of Cassia, which bloomed at the head of the grave of him, whose virtues did honor to Masonry and humanity; we are reminded of that immortal part, which shall survive the grave, which can never—never—never die.

The holy Bible, reveals to us the sublime principles of religion, and the sacred character of its Divine Author. It is given to Masons, for the rule and guide of their faith and practice, and teaches them so to regulate their hearts and lives, by its sacred precepts that they may gain admission into the celestial Lodge above, where the Supreme Architect of the universe presides.

The ladder is emblematic of that "divine ladder," which the ancient patriarch Jacob, saw in his vision, whose top reached to Heaven; on which he saw the angels of God ascending. The three principal rounds, denote faith, hope, and charity.

Faith admonishes us to place our reliance on that Being, whose omniscient eye pierces the inmost recesses of the soul; who fills heaven and earth with his august presence, and before whom angels bow with humble adoration. Hope, teaches us to extend our views beyond the present transitory scenes of life, ever looking with an eye of faith, to that immortal life and happiness, reserved for the righteous in mansions of everlasting blessedness.

Charity, is that bond of perfectness, which stimulates the mind to those noble and generous sentiments, which dictate

to every individual, to do unto others, as he would they should do unto him—to consider all men as brethren—and to love all, of whatever name or denomination, who are begotten of the Spirit of God. "But the greatest of these is charity," because faith shall be lost in sight, hope end in fruition; but charity extends beyond the grave, to the boundless realms of an ever during eternity.

The pot of incense glowing with fervent heat, is a captivating emblem of a pure heart, which ever glows with love and gratitude to that Almighty Being, whose bountiful hand so liberally bestows the numerous blessings of life.

The scythe, is a solemn and expressive emblem of time; teaching that the tender flower of life will soon be cut, and our most sanguine expectations buried in oblivion. It reminds us that these frail tottering fabrics of the soul must soon decay, sink into the cold and senseless earth, and moulder and crumble into their native dust.

But an all-seeing eye, which views at one glance, the stupendous revolutions of nature, teaches us that our hearts are ever open to the view of that Being, who sways the sceptre of eternal justice, and is of purer eyes than to behold iniquity;—whose eternal law condemns the sinner to endless perdition—but whose mercy, through the merits of his son, saves them that believe. Neither is there salvation in any other. He is the sure foundation, on which rests the only fabric of human hope. Men may enter a Lodge and call themselves Masons—they may join a church and call themselves Christians; but without the grace of God producing holiness of heart and life, they are neither the one nor the other. It is only on condition that "ye have tasted that the Lord is gracious," that the Apostle says, "ye also as lively stones are built up a spiritual house," &c.

Thirdly, we shall enter on a short inquiry, concerning the tenets of the order. Brotherly love, relief, and truth, are lessons strongly inculcated, by our most ancient and honorable institution. Brotherly love, teaches us to respect the whole human race, as members of a great family, entitled by nature to the same privileges, and governed by those eternal laws of justice, which emanate from the Supreme Ruler of the universe.

The ties of Masonry are an inviolable bond of union. Hence, brethren of every nation, and of every language, are the peculiar objects of our affection. We are instructed to watch over the foibles of one another, and by precept and example, to allure from the paths of vice, to the practice of virtue. Our ears should ever be open to the cries of distress; our hearts softened by the supplications of want; and our hands extended to relieve their necessities.

To keep the secrets committed to our charge, and to be true and faithful to each other, should distinguish Masons from the rest of the world. The bosom of him, who is a brother indeed, is the sacred depository of our confidence—on him we can rely without danger of fraud or deception. How happy for mankind, could the sympathetic spark pervade every bosom. Then would tyranny and oppression cease from the earth; the sword of the warrior return to its scabbard, and the din of resounding arms be heard no more forever. No longer would be heard the groans of thousands expiring on the field of battle; no longer would the earth be drenched with their blood. No longer would their mangled bodies feed the vultures of the air; no longer would their bones whiten the plain. But the sweet notes of peace would be heard in every clime, and her banner would flutter in every gale.

Objections to the Masonic institution have been so often and ably answered, that it would be entirely superfluous, at this time, to attempt to confute them. Objections arise mostly from those, blinded by prejudice, or totally unacquainted with the principles of our order. And whether such persons are as capable of forming a correct estimate as those who understand the science, let common sense decide.

Let designing men and unworthy politicians labor by means of the unwaranted *prejudice of the unenlightened vulgar*, to ride into office, live at ease, and die in disgrace; but know, my respected auditors, that the principles of Masonry must still survive, and in the heart of every genuine Mason they will forever glow, until they shall ripen, and be enjoyed to perfection, in the celestial Lodge, the House not made with hands, eternal in the Heavens.

Brethren of the Vincennes Lodge:

Assembled as we are, to celebrate the nativity of one whom we respect as a man, a mason, and a christian, let us ever imitate his heavenly example.

Let us receive with gratitude those divine instructions, which flowed from his pen, and are transmitted to us on sacred record.

As members of that society which is nearly coeval with the existence of this globe, we enjoy the means of becoming greatly wise and eminently good. And since to us, much is given—of us, will much be required. May we wisely improve our invaluable privileges, and strive to compose a part of that building, whose Maker is God, and be admitted into the Lodge, where the Supreme Master of the Universe presides.

I shall close this discourse by offering a few remarks to my christian brethren. You have heard me again bear an unequivocal testimony in favor of the Masonic institution. And need I again say, that I know not a single principle in Masonry repugnant to the Word of God,

But you tell me the practice of Masons is bad. I am aware of this, in too many instances; but suppose a Mason or any other man should urge it, as an argument against religion, that the practice of some professors is bad, would you consider it a fair argument? If Masons are not what they ought to be, censure them, but certainly not the principles of the order; lest you enact a severe law against yourselves. Neither Masonry nor religion is chargeable with the faults of its votaries. If Masonry is approved of Heaven, you cannot war successfully against it; if not, it will come to naught. It neither seeks nor solicits applause. It neither asks nor dreads censure.

Grace, mercy, and peace, be with you all—Amen!

[From the *Delaware (Wilmington) Gazette.*]

MASONIC PROCESSION.

I saw the band of brothers move,

With slow and solemn tread;

Their hearts were joined;

In charity were wed;

And types of light illuminated ray,

Shone on the chastening rod,

And in the midst, wide open lay,

The Gospel of our God.

I ask'd a man of four-score years,

Why after them he ran,

He said—and melted into tears—

They feed the poor old man,

He said—I once was sick and sad,

My limbs were rack'd with pain,

They came and comforted and clad,

The old man rose again?

I ask'd a weeping widow why:

She followed those before;

She said—and wip'd her weeping eye—

They came unto my door,

They came when all the world beside,

Had turned from me and fled,—

They came my