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# The Star.

DUCIT AMOR PATRIE PRODESSE CIVIBUS.—"THE LOVE OF MY COUNTRY LEADS ME TO BE OF ADVANTAGE TO MY FELLOW-CITIZENS."

BY ROBERT W. MIDDLETON,  
At \$2 per annum, half-yearly in advance.

GETTYSBURG, PA. TUESDAY, AUGUST 16, 1831.

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## THE GABRIEL.

"With sweetest flowers enrich'd  
From various gardens cull'd with care."

## STanzas.

Watch & pray, lest ye enter into temptation.

Oh watch and pray—thou canst not tell,  
How near this hour may be;  
Thou canst not know how soon the bell  
May toll its notes for thee:  
Death's thousand snares beset thy way,  
Fruitful of dust—Oh watch and pray!  
Fond youth—as yet untouched by care,  
Does thy young pulse beat high?  
Do hope's gay visions, bright and fair,  
Dilate before thine eye?  
Know, these must change, must pass away—  
Fond trusting youth—Oh watch and pray!  
Thou aged man—life's wintry storm  
Hath scathed thy vernal bloom;  
With trembling step, and bending form,  
Thou art tottering to the tomb,  
And can vain hopes lead thee astray?  
Watch, weary pilgrin—watch and pray!  
Ambition—stop thy panting breath,  
Pride—sink thy lifted eye;  
Behold the yawning gates of death  
Before thee open lie;  
Oh hear the counsel, and obey—  
Pride and Ambition—watch and pray!  
Oh watch and pray—the paths we tread  
Lead onward to the grave;  
Go to the tomb and kiss the dead,  
Ye on life's stormy wave—  
And they shall tell you—even they,  
From their dark chambers—WATCH AND PRAY!

## HON. RICHARD RUSH, OF PA.

He is the Freeman whom the Truth makes Free.

## Mr. Rush's Second Letter.

YORK, Pa. June 30, 1831.

Hon.—Your communication, dated  
the 15th of May, and bearing the Boston  
post-mark of the 21st of this month, reached  
me on the 26th instant, which I mention, as  
it will account for what might otherwise  
seem a long interval between its date and  
this acknowledgment.

The favourable sentiments which, as Dele-  
gates of a Convention lately assembled in  
Boston from various parts of the Common-  
wealth of Massachusetts to adopt measures  
for the suppression of Freemasonry, you have  
been pleased to express of the views which I  
have given to the public upon this subject,  
yield me a very solid satisfaction. They  
naturally and powerfully tend to confirm in  
my own mind the soundness of those views.  
They demand all my acknowledgments,  
which I beg leave to tender to you, fully and  
sincerely. You have yourselves presented  
views of the subject, other than those which  
I took, that are full of importance. The  
subject indeed is of great extent, and may be  
usefully discussed under a variety of aspects,  
as different minds may be differently affect-  
ed towards it; and thus the aggregate of sepa-  
rate contributions will in good time make  
up the entire volume of light with which it  
ought to be encompassed.

In the letter which has drawn forth your  
obliging communication to me, it was my  
object to hold up the dangers of Masonry as  
seen in the contest it has waged with the  
LAW in Morgan's case, and the victory it  
has won. That part of the subject, and in  
direct connexion with it, the enslavement of  
so great a portion of our Newspaper press  
by Masonry, were those upon which alone I  
meant to dwell; I thought these points plain  
and practical, and the ground under each so  
strong, that it was impossible not to stand  
firmly upon it. As further reflection leads  
me to think it still stronger than at first, and  
as I have now, in addition, your valued ap-  
probation, besides that of others of my fellow  
citizens whose approbation cannot but be  
flattering, I will claim your indulgence whilst  
I throw out a few more ideas under the same  
heads, and perhaps incidentally upon some  
others. It is of the Law of which I chiefly  
desire to speak, in its connexion with Mason-  
ry, because it is of the utmost moment that  
its true doctrines should be understood.—  
Not only do all our civil rights depend upon  
the true understanding of them, but also our  
public liberty. First however, of the Press.

The thralldom of the press was evinced  
by its general silence under the foul deed of  
Morgan's abduction and murder: or by the  
absence of that decided indignation with  
which it ought to have followed it up, such  
as the press is to manifest in other cases,  
where great crimes are perpetrated; or, what  
was more disreputable still, by not unfre-  
quently treating the whole subject with levity,  
making it the occasion of coarse ribaldry  
and unseemly merriment. The friends of  
the press will have cause to blush, as often  
as this part of its history in our country is  
recalled. They will feel shame in recollecting  
that when the liberty and life of a citizen  
were struck down by a conspiracy of  
extraordinary boldness and malignity, an  
immense majority of the American press, as  
far as I had any means of knowing to repeat  
the expression of my former letter, if it spoke  
at all, would not speak out; that against all  
its nature and habit it grew tame; or even  
if at first, to save appearances, it did make  
some demonstrations, and show a guarded  
indignation, that it soon drew in, becoming  
indifferent, becoming blind, to an unspen-  
able outrage, that it knew to be still unavenged.  
In fact, that it laid down its vigilance,  
its intelligence and its spirit, at the footstool

of Freemasonry. More reprehensible than  
all: that, reversing its true duties it abso-  
lutely exerted its spirit against those who  
embarked in the pursuit of justice, by brand-  
ing that pursuit as an unnecessary "excite-  
ment," and that finally, in effect, it passed  
over—the necessary consequences of its  
measured step against the crime in the be-  
ginning—to the side of the offending party,  
where now it is seen in full juxtaposition; ad-  
ministering to Masonry the comfort which it  
needs in this remarkable fellowship. Such,  
in a word, has been the course of the press.  
Often, in other times and countries, it has  
been silenced by arbitrary will, or bought up  
by corrupting gold; but in this country, it  
has been bestrodden by Masonry. Servitude  
under any circumstances, is humiliating;  
but in the lowest depth, there is a low-  
er deep; and that our press should have  
bowed down in worship to this idol, is the  
step into that deep. A late writer on the  
"Principles of Morality," Dymond, whose  
early death those who stand high in letters  
in Britain, deplore as a public loss, whilst  
discussing the subject, of newspapers, utters  
this striking opinion; "that there are some  
creditable editors who do harm to the world,  
to an extent, in comparison with which, rob-  
beries and treason are as nothing." I give  
the passage in his own emphatic words. If  
this searching writer, as he has been called,  
he was of the society of Friends, and an  
honour to that society, could have witnessed  
in the United States the subjection of a large  
band of editors to Masonry, he would not  
surely, have revoked his opinion.—On the  
contrary, astonishment and disgust must  
have taken possession of his bosom, at per-  
ceiving how the press, in a country proud  
of its freedom, could have come under such a  
yoke; and, being under it, how it could pass  
from absurdity to absurdity, at one time  
losing itself in a confusion of the under-  
standing, at another in a tornado of passion,  
in attempts to excuse itself for not doing its  
duty to the public, under an event as au-  
thentic as ever arose in any country, for  
drawing out all its honest and most uncon-  
promising indignation.

The National Intelligencer of the 11th of  
this month, now lies before me. This news-  
paper has long been published in the capital  
of the Union. For high and various merit,  
I do not believe that it is exceeded by any  
journal in this, or in any country. Its con-  
ductors do honor to a profession as noble  
and useful in its honorable exercise, as it is  
mischievous and unworthy in its abuse.—  
Elevated in mind they never, whatever their  
own views of subjects, fail to state fairly the  
views of those from whom they differ, and  
never to my remembrance have they, in the  
whole course of their career, soiled their  
columns with personal detortions. Yet  
what do my eyes behold? This paper, can-  
did as it is, faithfully as it disseminates all  
other information, aptly as it discusses all  
other questions, will not touch that of Anti-  
masonry. It will not permit itself "to be  
instrumental in fomenting an excitement,  
which, prevailing extensively in some parts  
of the country, had its origin in the indig-  
nation justly excited by the abduction some  
years ago, of a person by the name of Mor-  
gan!" A PERSON BY THE NAME OF MOR-  
GAN!! Thus do these experienced editors  
speak of the case as if it were still new to a  
large part of their numerous readers; which  
probably, was the fact.—It seems to have  
been the first time that they had meddled  
with it, and it is intimated that their press  
will meddle with it no more. Is not this  
enough to shock us? Will more proof be  
called for except by the infatuated, of the  
bowing down of the press before the unseen,  
wide-sweeping scourge of the Masonic insti-  
tution? The estimable citizens no less than  
accomplished editors, to whom, and to whose  
press, I here venture to allude, in furtherance  
of the principle I have in hand, may be well  
assured, that it is done in not the slightest  
spirit of personal dislike. They are them-  
selves, I dare to say, unaware of the  
controlling influence under which they la-  
bour; they do not perceive how they breathe  
them in with the social atmosphere; how  
they are dripping with the deleterious damps  
of masonry, without knowing how they come,  
any more than the damps of the night.

As to the LAW, never in any age or nation  
was it more completely laid prostrate by  
any power, than masonry has done it in the  
case of Morgan. If this be not enough to  
consign it to reprobation in a free state, there  
is nothing else that will. We have been  
wont to talk of the law being SOVEREIGN  
with us; but it is MASONRY that is sovereign  
as things now stand. This is no unconsid-  
ered assertion. I shall proceed to the proof,  
with a confidence that which the human  
mind never would be justified in feeling more  
on any moral proposition. It rests on evi-  
dence strong as adamant, though it be not all  
technical evidence. It rests on principles  
co-extensive with the civilized world; prin-  
ciples out of which empires have arisen, and  
will arise again. Did our fathers of '76  
consult Gilbert's law of evidence, or the  
chapter in Hawkins, to know if every act of  
oppression against them could be technical-  
ly proved in court? Did the English of 1688  
or the French of last July, stand upon such  
doctrine? The public safety is not thus to  
be cavilled away. It is not, as Lord Chatham  
said, to depend upon books with the

leaves turned down in dogs ears. Every  
successive day, that finds the murder of Mor-  
gan unavenged, marks a continuation of the  
outrage which the longer existence of Maso-  
nry in our country, carries with it; as the  
Masons who committed it, or who knew of  
it, still elude punishment by clinging to  
their masonic obligations, which they hold  
to be superior to the law.—Though it be  
even admitted, that this arises from fanat-  
icism in them, which perverts the true inten-  
tion of the masonic obligation, society equal-  
ly suffers and is equally outraged. When  
the institution, affecting to complain of "per-  
secution" exclaims, "punish the guilty but  
not the innocent," it falls into a mockery,  
which affronts society anew; for it is the  
very masonic obligation itself, which never  
would have place but for the Institution, that  
enables the guilty to elude the law. When,  
too, the Institution, rearing its presumptuous  
crest to a parallel with Christianity, tells us  
that crimes committed in the name of the  
latter are not allowed to recoil upon religion,  
and claims for masonry the same indulgence  
it advances a claim more audacious than ab-  
surd; a claim that no unbiased mind will  
notice, unless to remark upon its greater  
sacrilege than sophistry; as if the oaths,  
and grips, and mysteries, and titles, and the  
whole train of antics, in alliance with which  
masonry finds it indispensable to perform  
the charities, were all of sacred origin; all  
jure divino, like the claim of monarchs of  
old to their thrones.—The thoughts of such  
a parallel, make masonry doubly hateful,  
showing that it is blown up by impious in-  
flation; that not content with causing mur-  
der upon earth, it is for mounting up after-  
wards into heaven.

But its pretensions to religion form a  
branch of the discussion into which I did not  
go, nor do I desire to go. The only con-  
cern that society at large can have with  
masonry politically, is on the ground of its  
doing a positive injury to society.—What  
its predilections may incite it to, cherish in  
theory or enact in practice, within its own  
walls, those outside need not care about.—  
Let it employ itself as any other benevolent,  
or festive, or theological brotherhood, if any  
or all such it constitutes, with its own duties  
and pastimes, as long as it keeps within its  
own limits. But the line must never be  
passed. It exists permissively, under the  
license of society. The continuance of its  
charter, depends upon its innocent conduct.  
This must be unequivocal and invariable.  
There must be no exception collaterally, any  
more than directly.—The moment it is dis-  
covered that persons belonging to this bro-  
therhood can conspire against the liberty  
and life of a citizen who had broken no law  
of the land, but merely some of its own edicts  
and when these persons can escape detection  
by persuading themselves that the voluntary  
oaths and other self-assumed obligations  
which bind them to the brotherhood are of  
higher authority than the laws, no matter  
under what mistaken notions of those oaths  
and obligations they act, from that moment  
the whole Institution, from which such rank  
delusions and tremendous perils proceed,  
assumes a new relation to society. It is  
placed in the attitude of an aggressor. It  
rides over the laws. It is guilty; construc-  
tively if you will, but obviously and legally  
guilty. It stands responsible for the blood  
of a citizen. In vain it may allege that its  
precepts incite obedience to the laws,  
whilst its ignorant or wicked members vio-  
late them through a feeling which the Insti-  
tution generates in their minds at least.  
The cry that it is "persecuted," is a contra-  
diction to common sense. It can no longer  
claim protection like other bodies of men,  
united for their own purposes. Society and  
such an Institution cannot exist in safety to-  
gether, and the latter must give way.—The  
first principles of society, all the securities  
that keeps it from flying asunder, stamp this  
reasoning with truth. It springs from the  
first impulses of the mind, and is ratified by  
the covenants of every code. No lawyer,  
no judge, no publicist, in whatever clime  
he may live, unless his understanding be  
subdued by masonry, can gainsay its force.  
The master is answerable for the servant,  
the superior for the inferior, the party para-  
mount, for him who acts under influence.—  
The very dog unchained, who does injury  
in the streets, fixes liability upon the owner.  
These are primordial maxims of jurispru-  
dence, locally and universally. They lie at  
the foundation of individual, social, and po-  
litical safety. No governments, no communi-  
ties, none of the links of civilized life, could  
hold together a day without their shield.—  
They are the cement of each within itself  
and of all to each other. Let it not be said  
that the responsibility is for civil conduct,  
not crime. This is a distinction that can  
avail masonry nothing. Nobody dreams of  
indicting innocent Masons for the murder of  
Morgan; but only of putting an end to the  
Institution for the sufficient reason that  
guilty Masons took his life through an igno-  
rant misunderstanding, or corrupt perversion  
of their ties to that Institution. It is this  
that brings legal guilt home to the Institution  
on the question now raised as between itself  
and society. It shows the Institution to  
have been the moving spring to the crime;  
the influence paramount that instigated it;  
the superior power, I do not say, that com-  
manded—this is not necessary to the argu-

ment—but that caused the crime. Here is  
enough, (unless indeed this fungus of human  
device, this mere craft of man, is to go on  
with its claim to co-equality with Christiani-  
ty,) quite enough, to bring it under the  
broad conservative maxim of the law to  
which I appeal. We must look at the max-  
im in its highest reason; not merely as one  
to be pleaded in a court of common law, but  
designed, in the far wider range of its dig-  
nity and justice, to throw its protection over  
mankind. We make masonry amenable to  
it, in the only way in which the American  
people in their collective capacity, can ap-  
ply its saving efficacy; viz: by insisting that  
the Institution which caused the crime, be  
dissolved. The great coroner of the nation  
—such would the press have been on this  
emergency if it had not shamefully deserted  
its post—holding an inquest over the dead  
body of Morgan, could render no other ver-  
dict, if the verdict covered the whole ground  
than that he came to his death by Masons,  
and through masonry. If the verdict were  
qualified by saying the *bad* spirit of mason-  
ry, *not* its good, what difference would this  
make to the nation, seeing that masonry, in  
some form or other, was the source of the  
whole transaction. To the nation therefore  
is masonry, upon the soundest principles of  
law, accountable for his death.—The safety  
of the people is THE SUPREME LAW, which  
will disdain all shadowy distinction in a case  
of this magnitude and concern. It is from  
masonry that the Commonwealth has re-  
ceived detriments in the destruction of a citi-  
zen, and the old custom of Rome should be  
revived: the people must take care that it  
receives no more.

This conservative maxim of jurisprudence  
is seen in its broadest application when in  
force between nation and nation. The en-  
tire family of independent nations, acknowl-  
edge its indisputable validity. Hence gov-  
ernments, and consequently nations, are  
held responsible for a mere indignity offered  
to the person of a citizen of another nation,  
although the nation, collectively within  
whose limits the indignity may have been  
committed, be free from all imputation of an  
intentional guilt. History abounds with such  
facts, and with accounts of wars, followed up  
to the overthrow of nations growing out of  
them. I might mention, as a very fresh il-  
lustration of the general doctrine, the course  
just pursued by France in despatching a  
squadron to the Tagus, to avenge the de-  
grading treatment shown to a French sub-  
ject in Lisbon, although it would appear to  
have been denied that the Portuguese King  
(Don Miguel) had given any sanction to the  
outrage; for the French Minister's note of  
reclamation, does not undertake positively  
to say that it had his sanction. Had Lisbon  
even been bombarded and its innocent inhab-  
itants suffered, it would be nothing more  
than we have seen, in effect, in analogous  
cases among independent nations. Yet maso-  
nry, in defiance of all this, in defiance of the  
absorbing and transcendent nature of public  
rights, whether as claimed and exercised so  
invariably by states within themselves, or  
internationally, affects to think that it is not  
to answer for an offence committed by the  
immediate members of its own body acting  
from a spirit infused into them by that body.  
The latter ingredient makes the case far  
stronger than the one just cited, or any other  
likely to occur between the States; not to  
mention other enormities in the case of Mor-  
gan that recoil de jure, and, as we shall see  
presently, de facto too, upon the Lodge.—  
But what am I saying? Why do I forget  
myself? With governments masonry will  
hold no parallel; with nations it will hold no  
parallel; nothing but Christianity is its com-  
peer! The Lodge and the Church, are ever  
in celestial glory coupled. Christianity is  
not answerable for the bad deeds of Christians  
—therefore, masonry must not be answer-  
able for the bad deeds of Masons! Such is  
the consummated blasphemy of masonic lo-  
gic. Sometimes, indeed, it will stoop, a  
little. It will transcendently condescend to  
compare itself with the Senate of the United  
States; or being fond of old things, to the old  
Revolutionary Congress. It is in the mat-  
ter of *secrecy*, that it thus comes below its  
heavenly aspirations.—The comparison pur-  
ports, that as nations sometimes transact their  
affairs with closed doors, the nation of Free-  
masons have also a good right to close theirs  
eternally, with the superaddition, *en bagatelle*  
of eternal oaths, and penalties, lest they come  
to be opened.

Let us look into the moving spring of all  
this self exaltation. It may not lie so much  
below the surface as that common penetra-  
tion cannot easily get to it, if it will but be  
exerted. I am unwilling to transgress upon  
your kindness by making my letter too long;  
but the subject is full of interest.

The public have so long been familiariz-  
ed to the name of Freemasonry, and it ur-  
ges its claims upon the public so imperious-  
ly, that we have not yet learned to treat it  
as it deserves to be treated; that is with no-  
thing more nor less than justice. Through  
the same cause; its own sensibilities have  
got into the worst state of morbidity, so  
as to be vulnerable to the slightest ph.  
Wrapping itself up in its exclusiveness, it  
has no ear for the truth of the world. It  
seems as if neither its understanding nor its  
moral faculty, could be reached by them.  
It asks a standard by which to be judged

applicable to no association of individuals  
of subordinate and secular organization, in  
existence. If this standard be denied, it  
puts forth complaints of hardship, and anon  
falls into paroxysms of fury, as if the foun-  
dations of the world were struck at;

Assumes the God,  
Affects to nod,  
And seems to shake the spheres.  
This is ever its magisterial port. Re-  
mote ages are invoked, and names of re-  
nown among the quick and the dead; the  
cardinal virtues are marshalled as testimo-  
nials, beaming like the fires of Elysium, to  
overpower the scepticism or silence the  
contumacy of all who presume to breathe a  
doubt against its purity or raise a finger a-  
gainst its sway. It is fit, says Bacon, that  
we sometimes burn incense where bad o-  
urs have been raised. So it is with maso-  
nry. Thousands who join it by crossing  
the threshold of a lodge but once in their  
lives, because they find that once enough,  
know no more of what passes there after-  
wards, than of what is going on in the re-  
gions to which Ulysses descended. But by  
setting out these names, by dwelling upon  
by-gone centuries, and unrolling the faded  
catalogue of its other merits, which the un-  
initiated are to take upon the credit of its  
own knights in buckler, it seeks to draw a-  
side the understanding from a scrutiny into  
its more recent achievements, and all its  
existing deserts. It may be profitable to  
detach ourselves, for a moment, from these  
demands upon our reverence and look at  
the case before us under a change in the  
outward circumstances, but of none what-  
ever in the real substance. This mode of  
viewing it, may open an avenue through  
which the judgment can pass, without the  
common hindrances, to right conclusions on  
the character and deeds of Masonry.

Let us suppose, then, that a new society  
had been formed in the U. States about five  
years ago, under a name before unknown to  
us, and modelled, we will also say, after  
one abroad; for example, in Constantinople.  
For convenience, we will give it a name.  
We will suppose it to have been called,  
"The Brethren of the Sun and Moon, com-  
panions of the Stars, and Knights of the  
crimson turban." Let us suppose that some  
of the members of this society, a dozen we  
will say, had, with the aid of certain signs  
known among themselves, and to all mos-  
lems, but of which others knew nothing,  
laid a conspiracy against the liberty and  
life of one of our people and destroyed both,  
for breaking some of its own self-created  
rules. Our supposition includes the idea of  
secrecy, as fundamental to their rules; and  
it regards the society as composed of Amer-  
icans as well as foreigners. Let us fur-  
ther and lastly suppose, that these titled and  
turbaned associators had then, by virtue of  
certain cabalistical vows that bound them  
to their society and each other with an en-  
ergy as if inscribed on the banner of the  
prophet, continued to defy, for full four  
years out of the five of the society's exist-  
ence, all our courts and juries to convict  
them of this conspiracy and murder, al-  
though their guilt was so flagrant that no  
intelligent mind would think of doubting it;  
what would not have been the feeling of  
the people every where against such a so-  
ciety, and what lawful means would have  
been left untried for its suppression? Now,  
here is the case of Morgan and Masonry,  
simply but substantially stated.—The only  
defect is, that, for brevity's sake, I concede  
too much to Masonry in the case assumed.

And, is there any thing in the masonic  
society that should exempt it from the fate  
to which such a new-born society would  
have been exposed? What is it that gives  
to the former, privileges beyond any other  
association of men, that we should not hon-  
estly and fearlessly denounce it, as its own  
adherents trample upon the law? What is  
the meaning of the statutes of *secrecy*,  
of which the horn-books of the law give us  
an example? Do we not know, that the es-  
sence of the offence at which they were lev-  
elled, consisted in introducing into the land  
a power above the law; something that pre-  
vented its fair execution? And has not maso-  
nry done this very thing in Morgan's case?  
Who will say that prohibitory statutes might  
not be enacted against the Institution in  
New York? There would have been little  
hesitation, we may be assured, in bringing  
the Turkish society, the case of which I  
have put, under the sharpest penal legisla-  
tion, if it had not been made to disappear  
under more immediate bursts of public de-  
testation. And on what plea should maso-  
nry escape? Its antiquity? This precise-  
ly the strongest reason for putting it down.  
Ancient abuses are sure to be the most for-  
midable, in every community disfigured by  
their existence. They make a claim to  
sanctity on this ground, like the English  
rotten borough system, and work evil the  
more fatally under every form. Time is  
power which the artful play off upon the cred-  
ulity of mankind. Do we require the proof?  
How else could it have happened, that maso-  
nary has stood even to this day in a country  
like ours, whilst indulging itself in pagan-  
tries and taking to itself titles, that have not  
only been banished from European countries,  
but that surpass all Asiatic exaggeration,  
and have been forced to seek refuge in the  
uncivilized or ruffian tastes of such courts as