

Supplement to the National Observer, March 4, 1829.

SPEECH

OF

SOLOMON SOUTHWICK,

AT THE OPENING OF THE NEW-YORK ANTI-MASONIC STATE
CONVENTION, AT THE CAPITOL, IN ALBANY,

FEBRUARY 19th, 1829.

CONTAINING,

1. A concise statement of every important fact, relating to the Masonic outrages on William Morgan and David C. Miller.
2. A concise statement of every important fact, amounting to a presumptive proof of the murder of William Morgan at or near Fort Niagara.

TO WHICH IS ADDED,

The Declaration of Independence, agreed upon and published by the Convention of Seceding Masons, at Le Roy, on the 4th of July, 1826,
with the names of the signers.



ALBANY:

PRINTED BY B. D. PACKARD & CO.

1829.

SPEECH.

The convention being thus organized, Mr. Southwick, of Albany, rose, and addressed the chair, as follows:

Mr. PRESIDENT,

One of the greatest Philosophers, either ancient or modern, (I mean Mr. Locke,) said most happily, that "to prejudge other men's notions before we have looked into them, is not to show their darkness, but to put out our own eyes." The remark will apply as forcibly to the forming a judgment of the actions, as the notions or opinions of others, "before we have looked into them." And as we are about to pass judgment upon the acts of Free Masonry, for the present as well as the future safety and welfare of our country, it is proper that we should recur briefly to those acts, the commission of which has excited the indignation of a free people against that blood-stained Order! We shall then see whether that indignation be as just as it is warm and wide spread; and whether it be our duty, as a body, to endeavour to keep it alive, and to extend its influence as far as our efforts may possibly go; or to aid, on the other hand, in soothing it down, as an excitement pernicious in its nature and tendency.

That a powerful secret combination, called the order of free masonry, has existed among us co-eval at least with our existence as an independent nation, is known to all who know any thing of their country's history; but it was not known until lately, by any but free masons, that this combination claims to be governed by its own laws, independent of the municipal laws of the land, and to visit offenders against those laws, belonging to the order, with the penalty of death. The knowledge of this alarming fact it is, that has roused into action against Free Masonry all who think that the liberties of their country are not safe, while a secret society claims to possess and to exercise such unlawful and despotic power.

But how, Mr. President, have we come to know that this society, this self-styled ancient and honourable fraternity, do claim to possess and to exercise this power?

Let plain and simple, but at the same time, appalling facts, sir, answer the question—facts which cannot be denied, as they have been established by a cloud of witnesses in more than one court of record—and confirmed by the concurring testimony, out of court, of numerous and respectable bodies of men, as well as individuals, who

had the best opportunity of testing their truth.

1. In the months of June and July, 1826, it was rumoured extensively that William Morgan and David C. Miller, of Batavia, were about to publish a book revealing the secrets of free masonry.

2. On the 9th of August, 1826, an advertisement appeared in a masonic newspaper at Canandaigua, in these words—

"Notice and Caution.

"If a man calling himself William Morgan should intrude himself on the community, they should be on their guard, particularly the masonic fraternity. Morgan was in this village in May last, and his conduct while here and elsewhere, calls forth this notice. Any information in relation to Morgan can be obtained by calling at the masonic hall in this village. Brethren and companions are particularly requested to observe, mark and govern themselves accordingly. Morgan is considered a swindler and a dangerous man. There are people in this village who would be happy to see this Capt. Morgan." Dated

"Canandaigua, Aug. 9th, 1826."

3. The style of this advertisement clearly proves it a masonic production—a masonic bull, marking out to the brotherhood a victim, upon whom it would be masonically lawful for them to execute the vengeance of the Order.

4. This masonic and proscriptive denunciation was immediately transferred into the columns of various masonic papers, and particularly into the *Spirit of the Times*, and *The People's Press*, published in the village of Batavia.

5. At the time when this notice appeared at Canandaigua, an overt act of Free Masonry had already been committed on the person of William Morgan; for on the 25th of July, and fourteen days previous to the advertisement, he was arrested and committed to the custody of the Sheriff of Genesee, at the suit of Nathaniel Follet, a Royal Arch Mason, and gave bail for the limits.

6. On the limits Capt. Morgan—for he was a brave officer of the rank of captain, under General Jackson, at New-Orleans,—took a room at the house of Mr. John Davids, a respectable and worthy mechanic of Batavia.

7. On the 19th of August, 1826, Johnson Goodwell, Kelsey Stone, and John Wilson, of Batavia, and Daniel Dana, of Pembroke, in the county of Genesee, who were all Free Masons, went in company to the house

of Mr. Davids, and without asking for Capt. Morgan, rushed into his room, where he was writing, seized his person, and also his papers, which he was then arranging for the press, and took him at once to the county jail without allowing him time to procure other bail.

8. William Thompson, who was the sheriff of the county, is supposed to have connived at this violent outrage, by means of which the private papers of Capt. Morgan were taken from him, contrary to all law, and his person unnecessarily and arbitrarily retained in close confinement from Saturday afternoon, until Monday morning.

9. We now behold Capt. Morgan stripped of his property (his papers) by an act which if not technically called stealing, is rather worse in the eye of every civilian and moralist; and confined at the same time as a prisoner on the limits at the suit of a Royal Arch Mason: And this, to use masonic language, was putting him where he would stay put, until the craft should be ready to call for him, in order to be masonically and finally disposed of.

10. Now commences the preparation of the craft for this final disposition of their intended victim. On the night between Friday the 8th, and Saturday the 9th of September, 1826, there was a numerous masonic convention held at Batavia for the express purpose of concerting final measures for the suppression of Morgan's meabook, which was just then about to be published; and this object was to be accomplished in no other way—by depriving the author of his life!

11. At this convention there were delegates from the six Royal Arch Chapters of Batavia, Buffalo, Lewiston, Lockport, Rochester, and Canandaigua; all of whom, excepting those of Batavia, assembled at the house of James Ganson, at Stafford, six miles from Batavia, in the course of Friday afternoon and evening; where, after refreshment; and at ten o'clock P. M. left the house and repaired to the nocturnal convention at Batavia, which assembled at eleven o'clock P. M. and adjourned at four o'clock A. M. after a solemn if not a sober session of five hours.

12. It was by this dark conclave, this unhallowed band of midnight conspirators, that the whole plan of kidnapping and murdering both Morgan and Miller was arranged; and so full of secrecy and precaution were the members of this infamous congregation, that Edward Sawyer and two others, who represented the Royal Arch

Chapter of Canandaigua, left that place in the stage, under the fallacious entry, on the stagebook, of "Capt. Johnson three seats!" The notorious Cheesbro afterwards paid for these seats.

13. This diabolical conclave, as I have already asserted, knew that they could not suppress the book without taking the life of the author; for a high mason, who is or was a universalist preacher in Orleans county, informed a certain person, that he had been appointed one of a committee, to wait upon Morgan, and endeavour to persuade him to desist from his purpose—that he did so, and on finding Morgan determined to persevere, warned him of the consequences, of the danger to which he was exposed. But the faithful martyr to the liberties of his country was not to be deterred by such threats; for he had faced the cannon's mouth in the field of battle, and had learned to defy danger or death, when truth and liberty led the way.

14. Now let us see, since the preacher (what a monstrous hypocrite!) had failed in his mission, how the nocturnal conventional plan, for the destruction of Morgan and Miller, progressed. On the 10th of September 1826, Nicholas G. Cheesbro, a Royal Arch Mason, of Canandaigua, applied for and obtained from Jeffrey Chipman, a Justice of the Peace, a warrant to apprehend Capt. Morgan, on the charge of stealing a shirt and cravat; which articles he had in fact borrowed from Mr. Kingsley, who kept a tavern in Canandaigua, and who afterwards made oath that he had no intention of entering a complaint against Morgan, until he was prompted to do so by Cheesbro and Lakey.

15. With the warrant so slightly founded, and so wickedly sought for and obtained, Cheesbro and his associates, all Free Masons of the royal arch degree, took Morgan from the limits at Batavia, on Monday the 11th of September 1826, and conveyed him to Canandaigua.

16. On the same evening he was examined on this charge of stealing, before Mr. Justice Chipman, who discharged him for want of proof, Mr. Kingsley swearing in behalf of Morgan as above stated. It was a part of the plan of his persecutors to have him discharged; for they knew if they got him into jail on a criminal charge, he could not be got out again when they should be ready to take him off—and they had resorted to the criminal process, in the first place, merely as the instrument for taking him from the limits of Batavia, to which he was confined by a civil process.

17. No sooner was Capt. Morgan dis-

charged, on the pretended criminal accusation, than a masonic myrmidon, clothed to be sure with a little brief authority, arrested him in behalf of Cheesbro, in an action of debt. Capt. Morgan, without hesitation, admitted the debt, confessed judgment, and being destitute of money, of which his relentless persecutors were well apprised, offered his coat to the constable to levy upon, or take as security. The constable Hayward, refused the proffered security, although the debt was but two dollars, and conveyed the brave soldier and the faithful citizen to jail.

18. During all this time there was one Royal Arch Judas, one matchless and unparalleled traitor, who had remained behind the curtain, ready to step forward and play his part in this horrible drama, whenever the Jackalls of the tribe should bring the victim within the reach of his malignant cunning and duplicity. The name of Loton Lawson will here flash upon the mind of every man who has paid attention to the rise and progress of those masonic outrages, which have given birth to so much just and laudable excitement, and have been the means of producing this convention, to which I have now the honour of addressing myself. A Judas among Judasses, he was prepared to do a deed which caps the climax of treachery, and which will hand his name down to posterity as one of the most profound royal arch demons that ever lured innocence to destruction, or planted the dagger of assassination in the bosom of the brave and unsuspecting patriot.

19. It was by this accomplished Schedoni, this Abellino of Free Masonry, that on the 12th of September, 1826, Captain Morgan was lured out of the jail at Canandaigua, under the mask of friendship: with the smile of a demon, which the generous and unsuspecting Morgan took for that of a ministering angel of benevolence, he paid the paltry debt, and invited his victim to go home with him; but no sooner was Morgan out of the prison, than he was seized by Lawson, Cheesbro, Sawyer, and other masonic ruffians, who placed him by force in a carriage, he crying murder repeatedly, till they gagged him, and bore him off; and he was finally lodged as a prisoner, pinioned and hood-winked, and exhausted by the loss of blood, or otherwise, in the magazine of the fortress of Niagara.

20. Let us leave the virtuous victim of masonic vengeance for a while in the prosituted bulwark of freedom; and turn to several important facts, in relation to the unsuccessful attempt of the midnight conspirators to kidnap and murder David C.

Miller, and to burn his printing office: for Miller was no less an object of their vengeance than Morgan, having in early life been initiated partially as a member of the fraternity; and was therefore considered by them as acting the part of a traitor, in being connected with Capt. Morgan in the publication of his illustrations of masonry.

21. On the night of Sunday, the 10th of September 1826, an attempt was made to set fire to Miller's printing office, in order to destroy or get possession of Capt. Morgan's manuscript copies, and printed sheets, supposed to be there. The banditti, on this occasion, it is believed, were headed by Col. Sawyer, and the failure of the attempt was by some of them charged to the cowardice of their leader. This Sunday night enterprise, this criminal as well as immoral violation of the sanctity of the Lord's day, comports strongly with the pretension of Free Masonry, that she is the handmaid of religion!

22. On Tuesday, the 12th of September, having been foiled in their very pious attempt to burn his printing-office on Sunday night, and thus smother the secrets of Free Masonry in smoke and ashes, by the torch of the incendiary, the fraternity were prepared to carry into effect their previous determination to kidnap and murder David C. Miller. Accordingly on that day a numerous body of them, estimated at nearly one hundred, more or less, armed with heavy hickory clubs, six feet in length, and having large nails drove into each end of them, entered the village of Batavia, about sun-rise, headed by James Ganson, a royal arch mason, a major in the militia, and had been a member of the legislature. They proceeded immediately to the office of Miller, where he was seized by violence; not, however, without a pretended legal process, but whether civil or criminal, the constable would not say, nor would he show the process, although often requested. They proceeded with their prisoner as far as Le Roy, treating him on the way in a brutal and lawless manner, confining him under guard for several hours in the Lodge Room at Stafford, where he was unequivocally threatened that he should share the fate of Morgan. He was finally rescued from their clutches at Le Roy by a few brave citizens, or his skeleton would no doubt at this time be hanging upon wires in the closet of some royal arch physician, or bleaching perhaps beneath the waters of Niagara.

23. We left Morgan in Fort Niagara; and having seen Miller happily rescued, let us return to enquire, what was the final disposition made of that much abused and

persecuted man? We have, it is true, no positive testimony to show what was there finally done with him; but of presumptive proof we have abundant to show that he was on the night of the 19th of September 1826, murdered in cold blood by royal arch masons, and men of the highest official standing in the ranks of the Order. His final doom was attended by circumstances shocking, in the highest degree, to humanity; and his last request for a candle and a bible, that he might prepare himself for the awful transition from time to eternity, which then awaited him, was refused in a manner the best calculated to embitter his dying moments, and to hold up his barbarous executioners as the vilest and most detestable of monsters in human shape.

Alas! nor wife,
Nor children more shall he behold,
Nor friends, nor sacred home!"

But it may be asked, Mr. President—for the question is a very natural and a proper one—what is the presumptive proof, upon which we rely, to show that Capt. Morgan was murdered at or near Fort Niagara, by Free Masons?

I answer, as briefly as the nature of the case will admit, by citing the following considerations:—

1. There is a masonic lodge of Indians in Upper Canada.

2. It is an established fact, that he (Capt. Morgan) was carried to Canada, where the Canadian white masons were requested to take charge of and hand him over to the *Indian Royal Arch Chapter* to be executed, according to the penalties of his first obligation.

3. The Canadian white masons were divided on the subject, or could not prevail on their *savage* brethren to perform the horrid rite.

4. The fact is established, that he was then brought back and confined in the magazine of Fort Niagara.

5. He has not since returned to his family—nor has he been any where seen alive—nor has he been heard from, as being any where alive, through any authentic source, in this or any other country.

6. Three several proclamations were issued by the Executive of this state, for the discovery of his person, and for bringing the authors of the outrages inflicted upon him to justice; and although by the last proclamation there was offered "a reward of ONE THOUSAND DOLLARS for the discovery of the said William Morgan, if alive;" yet that proclamation, dated so far back as March 19th, 1827, remains to

this day a dead letter, having brought forth no discovery whatever.

7. In Giddins's Anti-Masonic Almanac, for 1823, the author (himself a royal arch mason, who has since renounced the Order,) puts, among others, the following question—"What royal arch mason, on being told that Morgan was in the magazine," [meaning the magazine of Fort Niagara, of which Mr. Giddins then had charge] said—"Why keep him there, take the damned perjured rascal down to the sea-shore, to low water mark, and inflict upon him the penalty of his first obligation, or take him out in a boat, and make him walk a plank; or sink him in the river with a stone; there are ways enough to destroy him without so much trouble?" This is one of Mr. Giddins's questions—another is "What royal arch mason said, when it was proposed by a number of his companions, to assist in the execution, and even at starting towards the magazine for that purpose—"Gentlemen, I must if you insist—I am bound as a mason to go with you, but if possible let me off—I cannot approve the deed?"

8. The assemblage, styled the Lewiston Convention, which was composed of citizens appointed by the people, to investigate the outrages attending the abduction of Morgan and Miller, and against whom, in their motives for undertaking, or their manner of conducting, that investigation, there is no ground whatever to charge them with party views, partiality, or injustice in any shape: this convention, I say, Mr. President, obtained sufficient evidence to satisfy them, and they have declared their conviction to the world, that after Morgan had been confined a few days at Fort Niagara, he was deliberately put to death. The substance of their report, which ought to be universally circulated, remains unshaken by any counter testimony whatever, deserving the least credit or consideration.

9. On the 1st of January 1827, at the Circuit Court of Ontario county, then sitting at Canandaigua, Nicholas G. Cheesbro, Loton Lawson, Edward Sawyer, and John Sheldon, all royal arch masons, were indicted for a conspiracy to kidnap William Morgan. The three first named plead guilty, and were sentenced by Judge Throop to so mild a penance as scarcely to deserve the name of punishment. But the Judge, nevertheless, in passing sentence, thus addressed them—"You have been convicted of a daring, wicked and presumptuous crime—such an one as we did hope would not in our day have polluted this land.—You have robbed the state of a citizen."

citizen of his liberty, a wife of her husband, and a family of helpless children of the endearments and protecting care of a parent: And whether the unfortunate victim of your rage has been immolated, or is in the land of the living, we are ignorant, and even you do not pretend to know."—The last named John Sheldon admitted the conspiracy, but denied having any hand in it; and it was on traversing the question to identify him as one of the parties, that Burrage Smith and John Whitney, both concerned in the abduction, refused to answer certain questions on the ground, *that they could not answer without criminating themselves.* They immediately after fled their country, and one of them, Burrage Smith, in passing through this city (Albany) was protected from arrest, a warrant having been lodged at the police office for that purpose, through the machinations of certain Royal Arch Masons, two of whom carried him of in a sleigh beyond the reach of the police officer, who was seeking after him. Now it is fair to infer that Smith, seeing the mild punishment of the kidnapers, would not have fled his country to get rid of that, especially as he had tacitly acknowledged his guilt; and that his criminality, therefore, extended to a participation in the tragic scene that closed the earthly career of William Morgan.

10. It was proved on the trial of Sheldon, that he had said to Nathan Prescott, who worked with him in the same shop—"Morgan is carried off—I know all about the business, but shall never tell you—Morgan has gone where the people of this country will never see him, but if his family will accept the funds the masons have provided, they will be well enough off."

11. Though Cheesbro, Sawyer and Sheldon, at their trial in Canandaigua, produced their own affidavits to show that they did not know what disposition was made of Morgan, after he passed out of their hands; yet Lawson did not attempt to exculpate himself in any shape, but left the public to decide, if they pleased, that he had been guilty to the full extent of the indictment; nor did he attempt to show that Morgan had not been murdered, or was then in the land of the living. If Lawson believed at that time that Morgan was alive, he had every motive that can actuate a rational being for asserting that belief under oath, as he then stood overwhelmed with the suspicion of the public, that he had participated in the murder of Morgan; but, in the precise language of the Lewiston Report, "if no motive whatever, neither the desire to serve his associates in guilt, nor the wish

to diminish the measure of his own punishment, nor a decent regard to the opinion of his fellow-citizens, and the feelings of his family, could induce him to venture on a declaration under oath, that Morgan was then alive, or might be for aught he knew, *who can doubt that he knew of his death?* If he chose to sit down quietly under such overwhelming suspicions of his being an accessory to murder, *who can suppose that Morgan was then living?*"

12. On its being reported, on masonic authority, however, that Morgan was concealed in Canada, that Miller might the better go on in the book speculation, of which it was alleged by the masons, that the former was to share with him; our Executive wrote to the Governor of each Province, requesting their aid in discovering the place, if any, of his concealment: And thereupon the Governor of Upper Canada issued his proclamation on the 31st of January, 1827, offering a liberal reward "to any person who should give any information respecting the said William Morgan"—but this Executive proffer, like that of our own Executive, produced no effect. It is hard indeed to come at the secrets of any grave, and more especially those of a hidden one.

13. If the assertions of masonic editors, and particularly masonic anonymous writers, are to be weighed among this mass of evidence, we have abundance of them to prove presumptively the murder of Morgan—but there is one, in particular, that deserves special notice. On the 20th of February, 1827, five months after the abduction of Morgan, there appeared, in *Lang's New-York Daily Gazette*, an article, signed HIRAM, in which the author went on, for argument's sake, to admit the murder, and then to justify it. The editor, Mr. Lang, I suppose, introduced the essay of Hiram, by styling it a well-written communication, "for which," said he "we bespeak an attentive perusal." "We are not disposed," he added, "to go all lengths with our correspondent in this affair; yet we think he is in the main, correct." Now what said Hiram—"The universality of the law has frequently made acts criminal, which have immortalised their performers as heroes. It was an offence against the law for the conspirators to kill Caesar, but his ambition and vices found them an apology."—Ergo—It was an offence against the law of the land for the masons to kill Morgan, but his revelation of Masonic secrets "found them an apology." "HIRAM goes on to show, that the crime of killing Morgan was not only analogous to the slaying of Caesar

as a tyrant; but similar to that of the husband, who kills the adulterer of his wife, or the assaulter of his child; that is, so far justified by the law of nature, as to claim commiseration and mild punishment, or no punishment at all, at the hand of the positive law. He avows, in the following terms, a doctrine, which I believe will not be very acceptable to honest men, nor indeed to any description of men, who regard law, order and good government, as essential to the existence of civilized society:—"The object," says he, "of all punishment, is the prevention of crime; and no punishment ought, in any case, to be inflicted, unless there is a danger of the establishment of an unsafe precedent. In this case I unhesitatingly affirm, no precedent can be established. It is the first case of the kind that has ever occurred, and the world need never fear its repetition. The name of Morgan stands solitary in history, unless it may be associated with that of Judas. He is the first man who has come before the world and declared himself to be a villain, and demanded a reward for his iniquity. He is the first that has held language like this: "Some time since, I made a compact with my friends—I took a most solemn oath under the severest sanctions, and hereafter, that I would not reveal what I am now going to tell you: but the obligations of friendship I despise—the solemnity of an oath is a bug-bear—the respect of the good I care not for—my soul is a bagatelle which I will sport with—I will coin my conscience and truth into money." Is not Morgan immortalised as the most depraved wretch (next to Judas, for he betrayed his God) that has ever disgraced the world? Can we, for the honor of human nature, believe that such another man will ever be born? If not, this offense against the majesty of the laws will never be repeated. If this be true, those concerned in the affair should not be punished!" Such is the doctrine of a masonic writer, in the metropolis of this enlightened state, and in this enlightened age!—this nineteenth century of the christian era, and of progressive moral and intellectual improvement! And yet this same masonic writer, this modern HIRAM, tells us, that "Vice" (meaning Morgan) "cannot impeach virtue," (meaning Free Masonry) "nor ignorance" (alluding again to Morgan) "disclose the mysteries of a Science" (Free Masonry again) "more profound than the mathematics!" And yet the vicious man was killed, for impeaching what he could not impeach! And the ignorant

man was killed for disclosing what he could not disclose! And this is more profound than the mathematics!

14. On the trial of French, Wilcox, Hurlburt and Ganson, for their outrages on David C. Miller, at the Genesee court of Oyer and Terminer, in April, 1827, the three first named were convicted, and like their brother kidnappers, of Canandaigua, were by far too slightly punished, considering the enormity of their offence. Ganson was acquitted; but on his trial it was proved by Mrs. Morgan, that he had told her, that if she did not see her husband for a year, she need not be surprised—and if she never saw him again, she should be supported! He well knew that she would never see her husband again!

15. It stands proven that the carriage in which Morgan left Canandaigua stopped at a masonic house in Victor, the landlord of which, speaking of Morgan then a prisoner in his yard, said—*Damn him, he ought to be drawn and quartered!*

16. At the Ontario General Sessions, August 22 1827, on the trial of James Lahey and others for conspiracy to kidnap Morgan &c. though the parties were acquitted because the proof exhibited did not bring home the conspiracy to their doors; yet Judge Howell, in charging the jury, said—"The proof to establish both the conspiracy and its consummation was full and conclusive. That Morgan had been unlawfully kidnapped and carried off was abundantly certain; and that he had been subsequently unlawfully put to death there was but too much reason to believe." Sure I am that Judge Howell would not have made this emphatical, unequivocal declaration, unless he saw clearly through the dark veil which had been suspended before him, that Morgan had in their spirit, if not in their literal import, been made to feel the dread penalty of his masonic obligations.

17. It is a fact, as I have already stated, that a convention of delegates from six royal arch chapters, did arrange and execute the plan for taking off William Morgan; and it is susceptible of proof—for it has been proved—that some of these very delegates, who belong to what the pinks and the rose-buds of modern aristocracy call "good-society," have openly declared, that *Morgan would never be seen again!*

18. Nicholas G. Cheesbro assured the keeper of the jail at Canandaigua, that *Morgan had gone where Miller would never see him again!*—although the same Mr. Cheesbro deposed on his trial, that he did not know where Morgan was.

19. The deposition of Wm Terry, of

Niagara, in Upper Canada, appended to the Lewiston report, is a strong document, from which it appears, that he was informed by a Royal Arch Mason, that "Morgan had been brought to that place, and was taken before another mason, residing there—that the Canadian masons refused to receive or have any thing to do with Morgan—and that he was returned to Fort Niagara, where he was tried by a sort of a council, and executed! And that his body was sunk in the lake, or in the deep water near the Fort.—It is proper that I should here state, the cause of truth indeed demands it, that when Dr. Terry made this deposition, his reputation was immediately assailed in the most fiend-like manner, as that of every man has been who has proved himself in this case a friend of law and order, by Free Masons both on the British and American side of the Niagara—but on a thorough investigation he proved himself clear of every aspersion, and put down triumphantly the vile combination, who stood pledged by their masonic obligations to blast his character, by every species of accusation, whether true or false.

20. A physician residing at or near Niagara, Upper Canada, who was called upon, and requested to attend at Fort Niagara, as one of the council on Morgan, said to his friend—"I did not go, and I am glad of it; for if I had gone, I should have gotten into a d—d pretty scrape; for they murdered Morgan afterwards!"

21. On the 9th of March, 1827, John Southworth and Luther Wilder, made oath before Andrew Dibble, a magistrate of Byron, in Genesee county, that a masonic Physician of that town asserted, that Morgan was not in the land of the living; that he had taken a voyage on Lake Ontario, without float or boat, and would never be seen again by any human being.

22. On the fourth of October, 1827, about three weeks after Morgan's abduction, James Ganson declared to Mr. Lyman D. Prindle, at Rochester—"Morgan is put where he will stay put till God Almighty calls for him."

23. In the course of the debates, in the Legislature of 1823, on the subject of the masonic outrages at the west, it was, reluctantly, admitted by masonic members, that they had no doubt of the murder of Capt. Morgan by free masons; but at the same time they protested against making the order accountable for it. It is a fact, however which I well know, and so do the gentlemen alluded to, that the murder did flow naturally and fairly from the laws and obligations of Free Mason-

ry. On my dying bed I could fearlessly call God to witness the truth of this assertion; for his all-seeing, all-searching eye, has witnessed the kneeling of thousands, and tens of thousands, of novices at the altars of Free Masonry, stripped half naked, and with halters about their necks, receiving from the *worshipful masters*, alias the *high priests of iniquity*, those horrid oaths which bind the recipients to submit to the worst of deaths, by assassination and mutilation, if they violate one jot or tittle of their appalling and hell-born compact.

24. Before Morgan's abduction, a mason high in office, at Buffalo, declared, that he was astonished that Miller had been permitted to go so far in the printing of Morgan's books; and that if Morgan should come to Buffalo, there were twenty men who would take his life in less than half an hour.

25. In Le Roy, a mason, formerly sheriff of the county, declared, that Morgan's book should be suppressed, if it cost every one of them their lives.

26. A masonic Judge of the county court of Genesee said—that whatever Morgan's fate might have been, he deserved it—he had forfeited his life.

27. A High Priest of the Order at Le Roy, said, that Morgan deserved death—he hoped he had received it—a common death was too good for him.

28. A strong presumption that Morgan was murdered, and that death was intended to be his portion from the beginning, is derived not only from the masonic laws and obligations, which like the laws of *Draco* are written in blood; but from the impossibility, in a free country like this, of keeping any man long concealed under an unlawful duress or imprisonment. The drama of the man in the iron mask, which so long perplexed the politicians of Europe, could not be re-acted in this country, where there is neither prison-house, nor dungeon, nor fortress, under the controul of any despotic power; and Morgan, therefore, could not have been long confined secretly any where in this country—and this his kidnappers must have previously known and reflected upon. They knew that if they did not kill him, he would return to prosecute them for kidnapping and false imprisonment, and would ruin them in an action for damages.

29. In the renunciation of Free Masonry, by the venerable Jacob Allen, of Braintree, Mass. dated Sept. 11, 1823, he says—"About a year and a half since, a highly respectable Mason called upon me and

asked me what I thought of Morgan's book? I told him I had not read it. He said he had read it, and that it was all true. He then asked me what I would do with Morgan if I should meet with him. I told him if he should call on me I would treat him with hospitality and kindness. He replied that he would kill him as quick as he could get at him, and if I would not do the same, I ought to be killed myself. This was the first time that I believed the Morgan story true. Afterwards when it was understood that Morgan was murdered, I heard many respectable Masons say that he was *dealt with justly*; at the same time they would say to others who were not Masons, that he was *not* murdered, and that all the stories about him were false: I am now fully satisfied that Capt. William Morgan was murdered by masons."

30. I have the fact from unquestionable authority, that shortly after Morgan's abduction, the circumstances of his fate were related by a person who knew all about it, in one of the lodges in this city; and that the members present generally expressed their approbation.

31. A friend and correspondent of mine, NORMAN BENTLEY, an elder of the Baptist Society, and a man of unblemished character, in a letter dated *Guilford, Cheshire Co.* Oct. 23, 1823, after stating when and why he became a mason, with some appropriate remarks upon the horrible oaths of the fraternity, and their penalties, says—"During my theological course in the institution at Hamilton, I had but little to do or think about masonry. Soon after my graduation the abduction and murder of Morgan occurred. The masons of my acquaintance were much excited, and every means were used to allay suspicion and enquiry among themselves; and if one mason said to another, I fear they have killed Morgan, the other would say, I don't believe it, but suppose he was killed, it is no more than he deserved. Soon after I attended a Lodge in town, and the Morgan affair was the topic of conversation. One mason remarked, that he had no doubt but that Morgan was dead; that the western masons had executed him, and that he should have fared him very soon! This by the Lodge was received with a *bravado* and a hearty laugh! But my soul sunk within me. I got away from the Lodge, and never have entered one since."

32. I do not wish to speak of myself, without a reasonable cause; but if I were to infer what was done with Morgan, from what I have been made to feel of masonic

malignity and hatred, I should say there was no doubt of his having been murdered; for I can produce documents now in my possession, which have been shown to several gentlemen, and relate circumstances, susceptible of proof in a court of justice, which show conclusively, that there was a serious design on the part of the fraternity to take my life at one time; and that it was frustrated by what I conceive to have been the special agency of Divine Providence: that afterwards, a letter was written from a Royal Arch Chapter, or an Encampment, at the west, to their brethren here, not to commit violence upon me, from motives of policy, which were stated in the communication: And hence I owe my life, at this moment, not to the mercy or justice, but the policy or expediency, of the Order. In fact were I to detail here the circumstances attending my two journeys to Le Roy, (to say nothing of many other circumstances) it would be seen that I was subjected to a course of treatment as nearly resembling that which Morgan suffered, as it was in the power of the fraternity to inflict—the will was abundantly manifested—but the means not so adequate to the end, as it was expected they would have been by those who contrived and executed the plans of the fraternity against me, so far as they were able to execute them. This is no stage trick—no artifice. The venerable Dr. Samuel Thompson, of Boston, as well as others, can attest to the truth of it; for that gentleman made at least one precious discovery of the designs of the fraternity against me; and it is to his vigilance and precaution, in my behalf, under Divine Providence, that I am indebted in all probability for my life; and any honest, candid man, I care not who he is, who will call upon me, and examine the subject, in connection with the documents in my possession, will acknowledge that my life has been exposed to imminent peril, by and through the machinations of the blood-stained Order.

33. We have the admission of the present Executive of this state, that the laws have been grossly violated in the person of Morgan, if not the highest crime committed.

34. We have under date of Dec. 25, 1823, the official report of Mr. Moseley, the commissioner appointed by the legislature, to investigate the fate of Morgan, establishing the fact, that he was, under aggravated circumstances of cruelty and oppression, incarcerated in the magazine of Fort Niagara; but here, says Mr. Moseley, are the boundaries of the testi-

mony; and that gentleman further adds his belief that no human tribunal can ever unfold the mystery of Morgan's fate!—What a comment is this upon our free constitutions, that they have not sufficient efficacy to counteract the midnight conspiracies—the midnight murders—of a secret society—a society existing, in one sense, only by tolerance, and yet above the law, above the supreme power of the state.

35. At a meeting of the anti-masonic inhabitants of the town of Berlin, in Rensselaer county, no longer ago than last Tuesday, as respectable a physician as any in that county, a Free Mason, came forward and renounced his allegiance to the Order—certified to the truth of Morgan's book—and closed by stating the appalling fact, that a high mason, a few weeks after Morgan's abduction called upon him, and informed him that one William Morgan had disclosed the secrets of Free Masonry; and that he had been taken to Fort Niagara, and subjected to the penalty of his violated obligations!

36. As I have hinted before, the kidnapping of Morgan was intended to be kept a profound secret; and as this could not be done, in the nature of things, for any great length of time, without resorting to murder, it affords very strong ground to presume since he has been so long absent without being heard from, that the hands of masonic assassins sealed his earthly doom. That his abduction was intended to be profoundly secret, though an obvious conclusion; yet it may not be amiss to state a fact—a fact never before published—which not only goes to prove the truth of that conclusion, but to show at the same time, what is far more important, that but for the goodness of that Eternal Being, whose watchfulness over all his works, and all his designs, never slumbers, we should to this day have remained entrapped and carried off by Free Masons. The same gloom and uncertainty, which has so long shrouded from us a full view of the murder of a Smith—a Mitchener—a Murdock—and many other victims to masonic vengeance, would have hung to this day over the fate of William Morgan. But the wisdom of this world is foolishness with God. He taketh the wise in their own craftiness, as the fact I shall now state abundantly manifests. It was not, then, intended by the conspirators to take Morgan out of the Canadaigua jail, in the manner in which that apparently daring scheme was executed.—On the contrary the original plan was ar-

ranged with true masonic secrecy, skill, cruelty and treachery. The conspirators, with the arch demon Lawson at their head, were stationed in ambush, from twenty to thirty in number, in a wood, skirting the road which led to Lawson's house. At this lurking place they had a carriage in waiting Lawson was to walk to the village—not a very long walk—to lure Morgan out of jail, by paying the debt for him, all under the mask of friendship. He was then to take his intended victim by the arm, and cordially invite him to walk home and take a bed with his generous and loving friend. There was no risk run that the unfortunate man would decline such noble and god-like hospitality! The wily serpent was sure of his prey—and instead of reaching the very hospitable roof of Mr. Loton Lawson, when arrived at the place of ambush the unsuspecting victim was to have been seized and borne off to his already settled and cruel doom! Such was the original plan—and it was not unworthy of the genius of masonry. But it was defeated, as I solemnly believe, by the special interference of that Divine Providence, without whose will "not a sparrow falls to the ground." The Arch Judas repaired to the village for its execution—but unfortunately for him, and for Free Masonry, though happily indeed for our country, the Jailor was absent—his wife did not like to transact such an affair as that of releasing a prisoner, in which she might commit some error—she hesitated—delayed—called for advice—and again hesitated and delayed. The consequence was, that the conspirators, who were lurking like so many savages in their ambuscade, became impatient for the return of Judas with his victim.—Impatience ripened into fear and suspicion, and suspicion into alarm for the fate of their enterprise. They feared their fiend-like missionary had made some ruinous blunder; and still worse, they knew not but he had betrayed them; for their bond of iniquity was not calculated to inspire confidence in each other. Thus agitated and alarmed, they concluded to send down the carriage, accompanied by their accommodating hack-man—(the same who swore so roundly, so much in the *non mi recordo* style, on the trial of Lakey & Co.)—and two or three of blood was going on their ambassador of blood was going on their infernal embassy. The carriage arrived at the critical moment when Lawson and Morgan were leaving the outward door of the prison. Morgan (who had said to his fellow-prisoner [Hemstead] a few minutes before, "if that man" mean-

ing Lawson, "betrays me, my doom is fixed," seeing the carriage, and recognizing the persons present with it, took the alarm, and cried murder repeatedly, while the kidnapers were securing him; and thus it became known in the village that a prisoner had been taken out of jail, and carried off by violence! Herein we see the hand of Divine Providence—and hence it was, and hence alone, that we knew, in the first place, of the abduction of William Morgan! But for this mistake of the kidnapers and murderers, there would at this moment, in all probability, be no clue in existence, whereby to trace any part, much less to unravel the whole of the horrid mystery that has so long hung over his fate.—For if the plan had succeeded, what would Lawson have said, when asked, as he would have been asked, whether his "brother" Morgan staid at his house on that ill fated night? "Yes" would have been his reply—"but he went off early in the morning, I know not whither, and I have not seen him since." "Am I my brother's keeper," he might have added, in the language of his prototype, the first murderer—"he has gone, I suppose, to peddle his books—Miller can tell where he is!" Such would have been the subterfuge, by means of which this most horrible conspiracy against the life of a fellow citizen, and the laws and liberties of our country would have been concealed perhaps for ever.—But it was not thus to be. MENE TEKEL Masonry. Well may we repeat the exclamation—*The wisdom of this world is foolishness with God. He taketh the wise in their own craftiness!*

37. A strong presumption, if not the strongest, that William Morgan was murdered by masonic kidnapers, is found in the penalties of the masonic obligations—*prentice*, after recounting the secrets the recipient is to keep, and the duties he is to perform, reads thus:—"To all which I do most sincerely promise and swear, without the least equivocation, mental reservation, or self-evasion of mind in me whatever, binding myself under no less PENALTY, than to have my throat cut across, my tongue torn out by the roots, my body buried in the rough sands of the sea, at low water mark, where the tide ebbs and flows twice in twenty-four hours: so help me God, and keep me steadfast in the due performance of the same." This is the bloody oath, taken in the first degree of Free Masonry—and those which follow it in the other degrees, are some of them still less

consonant with the laws of God and humanity. *I speak from experience*—and thank God that he has at length given me the moral energy to throw off such barbarous and unlawful obligations.

38. In addition to this mass of presumptive proof that Free Masonry has put Morgan out of existence, EDWARD GIDDINS, who kept the magazine at Fort Niagara, when William Morgan was confined in it—EDWARD GIDDINS, who then had charge of the prisoner for five days—EDWARD GIDDINS, then a Royal Arch Mason, whose conscience revolted at the murder of an offending brother—but who dared not, at that day, for fear of losing his own life, openly revolt from Free Masonry—this same EDWARD GIDDINS, an honest man, but too long deluded by his masonic ties, in his Anti-Masonic Almanac for 1829, has told the story so plainly that he who runs may read—and read the fate of Morgan as the martyr to masonic vengeance.

39. But if all this be not enough, there is one more proof which is of itself irresistible. FREE MASONRY, as an institution, now stands before this enlightened, liberal and just community, charged with the murder of Morgan. The blood of that martyr stains the skirts of her mantle, in the eyes of thousands of as virtuous, and as patriotic men as ever breathed the air of a free country. If the charge be not true, she can refute it, because they were her myrmidons who took Morgan off—and the world says by her authority. If not by her authority, let her say so, and wipe the reproach from her character, by expelling a crime as that of kidnapping. If not by her authority was he murdered, let her disclaim the foul deed, not in vain and empty terms; not in frothy reports of resolutions never acted upon, sneering denials of anonymous writers, or in the low sarcasms and mean personalities of heartless, if not headless editors; but by insisting that those of her delinquent members who carried off William Morgan, shall either restore him to the bosom of his family, and the service of his country, or stand branded by the odium of having committed the highest crime upon his person; stand overwhelmed by her maledictions, as well as those of all honest men and faithful citizens. Surely she cannot plead insensibility to the opinions of so many thousands, that the blood of the martyr cries for justice against her overt act of homicide, an act committed by her votaries, by her professed agents, in her name, and as they have alleged, and I know to be the fact, by the

sanction of her laws. That those who kidnapped William Morgan did communicate on that subject, as well as on the suppression of his book, with the Grand Royal Arch Chapter, or the Grand Lodge, or both, is certain—and it is equally certain that one or both of those bodies, either officially or informally, did furnish funds to pay the expenses of the kidnapers in jail—to remunerate Eli Bruce for kidnapping services—and to fee counsel sufficiently learned in the law, or rather skilful in the perversion of the law, to screen the delinquents from justice, if not to save Free Masonry from eternal disgrace, from everlasting ruin!

40. Under all this accumulation of disgrace and infamy, I repeat it, the way for Free Masonry is plain—either to vindicate her fame by the only just and rational means she can employ, or sink for ever beneath the weight of the charges we bring against her. But sink she must, and sink she will! For she stands mute under the charge of having murdered a free citizen in a free country. She thus confirms the proofs we have exhibited against her. The blood of Morgan is on the skirts of her mantle, and it cannot be wiped off. In vain will her editorial advocates sneer at the name of the martyr. In vain will they attempt any longer to palm off their falsehoods, that he is one day in Smyrna, and the next at St. Louis or among the savage tribes of the Missouri. They know where his relics are deposited, and so does she know. In the language of the inimitable Gray,

For him no more the blazing hearth shall burn,
Or busy house-wife ply her evening care—
No children run to lisp their sire's return,
Or climb his knee the envy'd kiss to share.

But though his mortal form be vanished from the earth, his name shall never die! His spirit is now moving among us, it cannot, it shall not be lost. It is that spirit of ethereal birth, which cannot be quenched by the hand of the assassin:—for "it smiles at the drawn dagger and defies its point." It is a divine spark, timely thrown, for divine purposes, on the bosom of Nature, and the breath of God shall keep it alive! It will burst, it is now bursting in a mighty flame, from the earth that is stained with his innocent blood—and it will rage till it shall purify the atmosphere of freedom, and consume the tyrants of his country. This celestial flame, this holy excitement, which now animates the hearts of thousands, and tens of thousands of virtuous

and independent freemen, of men uncontaminated by the luxury and the vices of our cities, will soon die away, and Morgan will be forgotten, cry the cold-blooded sycophant, and the mean and the mercenary demagogue—but how much do such blind leaders of the blind, mistake the good sense, the generous feeling, the love of justice, and the elevated patriotism of real Americans, of unsophisticated republicans.—Free Masons, and their supple followers, may dream on, if they please, that this halloved excitement will die away. But on this day, and from this place, I fear not to predict, that the voice of Morgan's innocent blood, so long stifled by the arts of a dark and jesuitical combination, shall yet be heard throughout this vast continent.—It shall cry aloud in the meetings of the people—in the halls of legislation—in the temples of justice—in the sanctuaries of religion. The valleys of the east and of the west, of the north and of the south, shall resound with it, and it shall echo, like the voice of Ossian's departed heroes, along the everlasting hills, the barriers that sustain the earth against the floods of the ocean. The surges of that ocean shall waft it from shore to shore, from clime to clime. It shall mingle with the murmuring breeze, and swell the blast of the hurricane. The Lord of the Universe will hear the cry, and will send it back to the earth in the voice of his thunder, and on the wings of his lightning, to rouse an injured, an insulted nation, from the torpor of slavery, the slumber of death! Midnight conspirators, kidnapers and murderers, shall tremble at the dread sound, as it shakes their bloody fabric to its foundations, and threatens the vengeance of earth and of Heaven on their guilty heads! Then shall the free spirit of our revolutionary fathers be revived among us, in its celestial glow of devotion to the hallowed rights, laws and constitutions, of our country—then shall the temple of liberty, whose strong foundations remain cemented by their precious blood, though the glorious superstructure has decayed, be made to rise again in its pristine splendour and sublimity: And then shall a disenthralled, a redeemed, a regenerated people, erect a monument to the memory of the last martyr to masonic vengeance, amid shouts of joy and gratitude for their political redemption, and songs of praise and of glory to the God of Eternal Justice!

DECLARATION OF INDEPENDENCE.

At an adjourned meeting of the Convention of Seceding Masons held at Le Roy, July 4th, 1828, SOLOMON SOUTHWICK, President, and REV. DAVID BERNARD, Clerk.

Augustus P. HASCALL, Chairman of the Committee appointed to draft a DECLARATION OF INDEPENDENCE, from the Masonic Institution, reported the following, which was accepted and signed.

When men attempt to dissolve a system which has influenced and governed a part of community, and by its pretensions to antiquity, usefulness and virtue, would demand the respect of all, it is proper to submit to the consideration of a candid and impartial world the causes which impel them to such a course. We, seceders from the masonic institution, availing ourselves of our natural and unalienable rights, and the privileges guaranteed to us by our constitution, freely to discuss the principles of our government and laws, and to expose whatever may endanger the one, or impede the due administration of the other, do offer the following reasons for endeavouring to abolish the order of Freemasonry, and destroy its influence in our government.

In all arbitrary governments free inquiry has been restricted as fatal to the principles upon which they were based. In all ages of the world tyrants have found it necessary to shackle the minds of their subjects to enable them to control their actions; for experience ever taught that the free mind exerts a moral power that resists all attempts to enslave it. However forms of governments heretofore have varied, the right to act and speak without a controlling power, has never been permitted. Our ancestors, who imbibed principles of civil and religious liberty, fled to America to escape persecution; and when Britain attempted to encroach upon the free exercise of those principles, our fathers hesitated not to dissolve their oaths of allegiance to the mother country, and declare themselves free and independent, and exulting millions of freemen yet bless their memories for the deed. A new theory of government was reduced to practice in the formation of the American republic. It involved in its structure principles of equal rights and privileges, and was based upon the eternal foundation of public good. It protects the weak and restrains the powerful, and extends its honors and emoluments to the meritorious of every condition. It should have been the pride of every citizen to preserve this noble structure in all its beautiful symmetry and proportions. But the principle of self aggrandizement, the desire to control the destinies of others, and luxuriate on their spoil, unhappily still inhabits the human institutions and to subvert our government. But they have been met by the irresistible power of public opinion and indignation, and crushed. In the mean time the masonic society has been silently growing among us, whose principles and operations are calculated to subvert and destroy the great and important principles of the commonwealth. Before and during the revolutionary struggle, machinations and confusion of the conflicting nations, and was reserved for a time of profound peace to wind and insinuate itself into every department of government, and influence the result of almost every proceeding. Like many other attempts to overturn governments and destroy the liberties of the people, it has chosen a time when the suspicions of men were asleep, and with a noiseless tread in the darkness and silence of the night, has increased its strength and extended its power. Not yet content with its original powers and influence, it has of late received the aid of foreign and more arbitrary systems. With this accumulation of strength it arrived at that formidable crisis when it bid open defiance to the laws of our country in the abduction and murder of an inoffending citizen of this republic. So wicked was this transaction, so extensive its preparation, and so openly justified, that it roused the energies of an insulted people, whose exertions

have opened the hidden recesses of this abode of darkness and mystery, and mankind may now view its power, its wickedness and folly.

That it is opposed to the genius and design of this government, the spirit and precepts of our holy religion, and the welfare of society, generally, will appear from the following considerations.

It exercises jurisdiction over the persons and lives of citizens of the republic. It arrogates to itself the right of punishing its members for offences unknown to the laws of this or any other nation.

It requires the concealment of crime and protects the guilty from punishment.

It encourages the commission of crime by affording the guilty facilities of escape.

It affords opportunities for the corrupt and designing to form plans against the government and the lives and characters of individuals.

It assumes titles and dignities incompatible with a republican government, and enjoins an obedience to them derogatory to republican principles.

It destroys all principles of equality by bestowing its favors on its own members, to the exclusion of others equally meritorious and deserving.

It creates odious aristocracies by its obligations to support the interest of its members in preference to others of equal qualifications.

It blasphemes the name and attempts the personification of the Great Jehovah.

It prostitutes the sacred scriptures to unholy purposes to subserve its own secular and trifling concerns.

It weakens the sanctions of morality and religion by the multiplication of profane oaths and immoral familiarity with religious forms and ceremonies.

It discovers in its ceremonies an unholy commingling of divine truth with impious human inventions.

It destroys a veneration for religion and religious ordinances, by the profane use of religious forms.

It substitutes the self righteousness and ceremonies of masonry for vital religion and the ordinances of the gospel.

It promotes habits of idleness and intemperance, by its members neglecting their business to attend its meetings and drink its libations.

It accumulates funds at the expense of indigent persons, and to the distress of their families, too often to be dissipated in rioting and pleasure, and in its senseless ceremonies and exhibitions.

It contracts the sympathies of the human heart for all the unfortunate, by confining its charities to its own members; and promotes the interest of the few at the expense of the many.

An institution, fraught with so many and great evils, is dangerous to our government, and the safety of our citizens, and is unfit to exist among a free people.

We, therefore, believing it the duty we owe to God, our country and posterity, resolve to expose its mystery, wickedness, and tendency, to public view, and we exhort all citizens who have a love of country and a veneration for its laws, a spirit of our holy religion and a regard for the welfare of mankind, to aid us in the cause which we have espoused—and appealing to Almighty God for the rectitude of our motives we solemnly absolve ourselves from all allegiance to the masonic institution and declare ourselves free and independent. And in support of these resolutions, our government and laws, and the safety of individuals against the usurpations of all secret societies, and open force, and against the "vengeance" of the masonic institution, "with a firm reliance on the protection of Divine providence, we mutually pledge to each other, our lives, our fortunes, and our sacred honor."

July 4, 1828.

On motion, it was then resolved, that the declaration be adopted and signed.

Solomon Southwick, Albany	4	Cephas A. Smith, Le Roy	21
David Bernard, Warsaw	10	J. Van Valkenburgh, Prattsburgh	3
W. W. Phelps, Camandaigua	5	Platt S. Beach, Stafford	1
Isaac B. Barnum, Perrinton	3	Elam Badger, Cazenovia	3

Joseph Hart, Albion	4	Stephen Robinson, Springwater	3
Kneeland Townsend, jr. Lewiston	3	Robert McKeliss, Clarence	2
Anthony Cooley, Le Roy, 21, or thrice illustrious order of the Cross.	3	John Law, Le Roy	4
John G. Stearns, Paris	3	Isaac S. Fitch, Chataque co.	4
Reuben Winchell, Lockport	3	Hiram Cornell, do.	3
Augustus P. Hascall, Le Roy, 21, or thrice illustrious order of the Cross.	3	Asa Turner, do.	3
Noble D. Strong, Auburn, Royal Arch.	3	Samuel Ledyard, Pultneyville	3
John Hascall, Le Roy, 21, or thrice illustrious order of the Cross.	3	John Smith, Prattsburgh	3
Robert Earll, jr. Attica	1	Benjamin F. Wells, Pultney	3
James Ballard, Le Roy, 21, or thrice illustrious order of the Cross.	1	Anson Hinman, Pike	3
Leonard B. Rose, Castile	3	Samuel D. Greene, Batavia	3
Timothy C. Strong, Albion	3	Chester Coc, Bennington	3
William Wagoner, Lebanon	4	Theodore Hooker, Dutchess co.	10
John Aumock, Le Roy	3	Elijah Northrop, Pine Plains	5
H. A. Read, Le Roy, 21, or thrice illustrious order of the Cross.	4	Reuben Sanborn, Painted Post	7
William Robinson, Springwater	3	Willard Smith, Knight of Constantinople, (12 deg.) Adams, Jefferson. Co.	3
Jesse Babcock	3	Samuel S. Haws, Royal Arch, Ellisburgh.	7
Lemuel Cook, Lewiston	2	Abner Morton, Royal Arch, Adams	7
Hollis Pratt, Le Roy, 21, or thrice illustrious order of the Cross.	3	Aaron Wheat, Royal Arch, Hounsfield.	7
James Gray	3	Cyrenus Forsher, Past Master, Watertown.	3
William Howe, Gorham	3	Pelotiah Dwight, Mark Master, Henderson.	3
Elijah Gray, Le Roy	7	H. P. Dwight, Mark Master, Ellisburgh.	3
Samuel Pierce, Ridgeway	4	J. M. Canfield, Mark Master, S. Harbor.	3
Adams Richmond, Le Roy, Royal Arch.	3	Daniel Potter, Master Mason, Hounsfield.	3
George W. Harris, Batavia	3	E. G. Potter, Master Mason, Hounsfield.	7
Benjamin Cooley, Stafford	3	Asher Robbins, Master Mason, Adams.	4
John Joslen, Wheatland	3	Elisha Fuller, Master Mason, Rodman.	3
A. F. Albright, Wheatland	3	Jos. Bacon, jr. Master Mason, S. Harbor.	7
Fayette Cross, Wheatland	3	Nathan Townsend, Batavia	3
Elias Cooley, Le Roy	3	Jarvis Swift, Auburn	3
Olney F. Rice, Gorham	3	David Snow, Covington	3
Warren Kneeland, Sempronius	3	John Tomlinson, Stafford	3
Jabez A. Beebe, Hinsdale	3	Nathan M. Mann, Wales	3
Burroughs Holmes, Clarendon	3	Andrew Couse, Cazenovia	3
N. B. Denton, Covington	3	Russel Waters, do.	3
E. Giddins, Rochester, Royal Arch.	3	Phlegmoncy Morton, do.	2
Abm. Cherry, Rochester	3	W. J. Edson, Batavia	1
Richard Hollister, Le Roy	6	David C. Miller, do.	3
Amos E. Hutchins, Le Roy	14	James Rolfe, Elba	3
Henry Conkling, Covington	3	George W. Blodgett, Le Roy	2
Pascal D. Webb, Le Roy	3	Uriah Slayton, Le Roy	3
Daniel Rowley	3	Miles P. Lampson, Le Roy	3
Jona. K. Barlow, Bethany, Royal Arch.	6	Martin Flint, Randolph, Vt.	3
Mills Averill, Bethany	3	Darius Sprague, do.	3
Noah Ingersoll, Albion	3	Joseph Cochran, do.	3
Chapman Hawley	3	Orcutt Hyde, do.	6
Auren Daboll, Prattsburgh	3	William Hyde, do.	3
Frederick C. Farnham, Attica	3	Phineas Smith, do.	3
Joel Bradner, Barre	3	Lund Tarbox, do.	3
Robert Shadders, Barre	3	John Tompson, Master Mason, Adams.	3
Jonathan Foster, Batavia	3	Jared Freeman, Master Mason, Rodman.	3
Seth M. Gates, Le Roy	3	Daniel Calkins, Master Mason, Lorraine.	3
David Reed, Hopewell	2	Oliver Dean, Master Mason, Adams.	3
Willard Smith, Adams	3	Amos Gould, Master Mason, Orleans.	2
Solomon Barker, Gates	3	Lucius Gould, Master Mason, Lorraine.	3
Orson Nicholson, Albion	3	Elisha Smith, Master Mason, Ellisburgh.	3
J. K. Brown, Barre	3	Z. Penny, Master Mason, Henderson.	3
Enos Bachelder, Le Roy	3	K. D. Read, Master Mason, Henderson.	12
	3	D. Abbey, Master Mason, Watertown.	3
	3	Alfred Mason, Master Mason, Watertown.	3
	3	A. Thomas, Master Mason, Watertown.	3
	3	J. R. Joslin, Master Mason, Henderson.	3
	3	Norman Bentley, Guilford.	3