



MASONIC LIGHT
ON THE
ABDUCTION AND MURDER
—OF—
WM. MORGAN.



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THE TRUE HISTORY

REGARDING ALLEGED CONNECTION OF THE ORDER OF

ANCIENT,

FREE AND ACCEPTED MASONS

WITH THE ABDUCTION AND MURDER OF

WILLIAM MORGAN,

In Western New York, in 1826.

TOGETHER WITH MUCH

Interesting and Valuable Contemporary History.

COMPILED FROM AUTHENTIC DOCUMENTS AND RECORDS.

BY

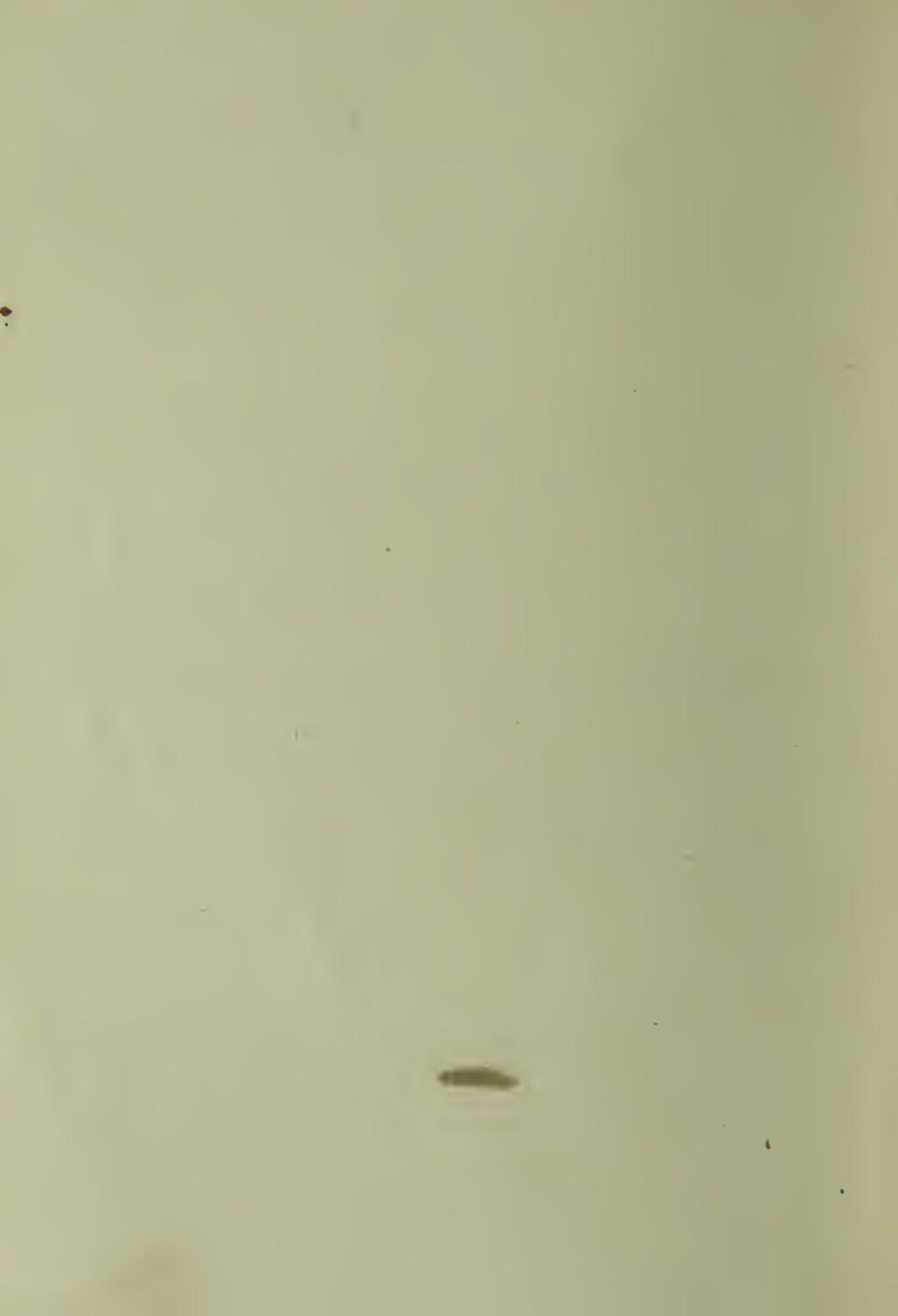
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1886.

TO THE ORDER
OF
ANCIENT, FREE AND ACCEPTED MASONS,
WHOSE
PATRIOTISM, PHILANTHROPY AND BENEFICENT INFLUENCE
ARE WIDE AS HUMAN LIFE,
THIS VOLUME
IS RESPECTFULLY DEDICATED.



PREFACE.

The first edition of "Masonic Light" was issued a little more than six years ago, and it is not too much to say was commended by those interested.

Since that time a large amount of interesting and valuable material and history relative to this affair has come to the compiler's hand, covering and completing the argument, and adding the climax of evidence regarding the false statements of Anti-Masons.

Chapters X and XI which comprise the added records will be found replete with interesting and convincing facts.

As there is nothing that tortures bigoted assertion more than history—it is confidently believed that the publication of this volume of historic facts will be appreciated by all lovers of the truth.

P. C. H.

CHICAGO, August, 1886.

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MASONIC LIGHT.

CHAPTER I.

INTRODUCTION.

FOR more than fifty years past, the opponents of Free Masonry in this country have left no means untried to prejudice and malign the ancient order.

Beginning more particularly with the vehement and fanatical series of so-called "exposures" in Western New York, in the year 1826, there has been a constant and bitter crusade against the institution, breaking out with more or less vindictiveness as one or another irrepressible individual has considered himself specially called upon to anathematize and denounce.

Very few now living can appreciate the annoyance, and even peril, which surrounded

those who held steadfast to their Masonic faith through the stormy excitements of half a century ago. The dominant principle of anti-masonry at that time consisted not only in denouncing all Masons indiscriminately, but likewise all those who would not join in denouncing them. Cold, obdurate and deceptive, it knew no compromise and would accept no peace offering. Nothing but submission to its dictates, and promised aid in the diffusion of its terrors, could save its victims, or avert a meditated blow. It severed the ties of kindred, destroyed the peace of families, armed in almost deadly strife one portion of community against another, instigated the violation of law, and shed its baneful influence over every good and sacred thing. Churches were broken up, political parties disrupted, and the most tender ties of friendship between man and man were counted for nought by those who went mad on the subject of the mystic order. Fraud, deception and hypocrisy marked its course then as now, injustice and oppression accompanied its progress,

and a wide waste of moral ruin has always followed in its train.

That we do not exaggerate the bitter and fanatical spirit which animated the anti-masons of fifty years ago, we will give a single personal reminiscence respecting Deacon Benjamin Porter, who resided in Western New York at that time, and whose blameless life can be vouched for by some who are still living.

Deacon Porter was one of those characters of the early day who believed in making his life a blessing. Born and educated in the midst of a sturdy yet tender Christian atmosphere, he seemed to delight in extending the influences which had cheered him to all he met. Did sickness, distress or poverty come upon any of his neighbors, he was the first to soothe or bring the needed relief.

As soon as the settlement where he had located had grown so as to justify building a house for public worship, he was among the first and most efficient of its projectors, and, being limited in his means, became

thereby embarrassed. His Christian fortitude however, never forsook him, and, having for a long time "carried the Church in his arms," he looked forward with confidence to the time when the church should afford him a place of rest and comfort.

The building being at length completed and a pastor called and settled, all was peace and harmony till anti-masonry presented itself at her portals.

Influenced by some of its bigoted and prejudiced members it was decided that anti-masonry should thenceforth be united with Christianity in administering at her altar.

Deacon Porter, being a Mason, was called upon to renounce the order and declare to the world over his own signature that he had been "a hypocrite and villain for years." This he promptly and emphatically refused to do, and for that reason was expelled from the church. Notwithstanding the zeal he had always manifested in her favor; notwithstanding his long and meritorious services; and notwithstanding the fact that

the frosts of more than seventy winters had whitened his locks, the relentless spirit of anti-masonry which had gained control of the church turned its back upon him and denied him its offices and its consolations. Because he would not obey the behests of anti-masonry and brand himself a perjured impostor he was excluded from the church he had done so much to institute and adorn.

The sentiments of an anti-masonic speaker before a convention held in 1827 are so atrocious that we reproduce a portion here, showing thereby the spirit of intolerance and bitterness which animated those who were instrumental in establishing the party.

“We are (says he) commencing a course which will necessarily bring with it much disquietude and distress, the intercourse of business will be obstructed, the laudable associations of neighborhoods will be convulsed, and many of the best sympathies of our natures will be violently turned away from their customary channels.”

Such sentiments as these, a Robespierre or a Marat would have been ashamed to own. No other than men reckless of character and of all the finer feelings which should animate the human heart would have cherished such malignant intentions, and no other than the "architects of ruin" would have given them utterance.

In May, 1827, the Masonic lodge of Batavia, New York, announced their intention of celebrating the approaching anniversary of St. John the Baptist in an appropriate manner. No sooner was this announcement made than the anti-masons determined to interfere and create a disturbance. When the day arrived, and some 300 Masons had joined in peaceable procession, they were met by between 4,000 and 5,000 anti-masons, some armed with guns and some with large knives, all bent on breaking up the lawful meeting of the hated Masons. Had the latter, smarting as they did under the insults heaped upon them, been at all resentful, no doubt the streets of the village of Batavia would have been a scene of bloodshed, and

the land would have again rung with denunciations of the order. On a subsequent occasion, when Masons met to elect their annual officers, efforts were made to prevent them from assembling, and for that purpose an effigy was carried through the streets and burned opposite the lodge room. No matter how pure-minded, how wealthy, or how worthy, a man need only be known as a Mason and he was removed from office without color of law, excluded from juries, and, so far as possible, was outlawed and proscribed. All sorts of heinous offenses were charged against the order, whether or not there was the slightest foundation for the same, and time has scarcely softened the disposition of a certain class to malign and traduce everyone who dares to connect himself with the institution. Not the least disreputable characteristic of the present opponents of Free Masonry is a persistent disposition to twist and distort plain matters of history respecting the order, and especially regarding the disappearance of a man named William Morgan, who lived in West-

ern New York about fifty years ago. The history of his pretended revelations, under the title of "*Morgan's Illustrations of Masonry*," is familiar to all, and ever since that time it has been asserted and re-asserted that he was abducted and drowned upon instigation and by the hands of prominent and influential Masons, and that the order have always justified the alleged murder.

The essential facts relative to this matter have been suppressed, and false narratives and chronicles in regard to the events themselves and the investigations which followed have been issued and circulated almost without number. There has been no end of endeavor on the part of anti-masonic writers to pervert history, and so accustomed have Masons become to this sort of literature that they have to a great extent allowed it to pass without any attempt at refutation, supposing, we presume, that time would eventually rectify these misstatements and demonstrate the Machiavelian juggling of these dishonest historians. The eloquence of silence has, to a great

extent, been the policy of the order, and, as a consequence, there are many thousands who do not know the true history of what is called the William Morgan excitement. Another illustration of the shameless and disreputable perversion of historic facts by anti-masonic agitators and writers is the reiteration of the story that Morgan's body was found on the shore of Lake Ontario, and recognized by his friends and others. Within the past three months, in a circular issued by one of these anti-masonic publishing firms, this falsehood is repeated in the face of unquestionable historic facts, which we shall produce in a chapter further on. In this same circular, a letter is published, written by Charles Francis Adams, under date of March 23, 1880, in which, while writing respecting the Morgan affair, he makes the statement that the Masonic order never expressed any "regret for the offense."

The utter falsity of this assertion is easily refuted by reference to the following historic

fact which we find in the *Albany, (N. Y.) Masonick Record* of February 10th, 1827.

“The Grand Royal Arch Chapter of the State of New York commenced its annual session in this city on Tuesday last, and adjourned this day. Upwards of one hundred and ten subordinate Chapters were represented. Previous to its adjournment the following proceedings were had:

“To the most excellent the Grand Chapter of the State of New York:—

“The Committee appointed by resolution of the Grand Chapter, on the affair of William Morgan, respectfully report:

“That they have attended to the duties assigned them, and that from the highly agitated and inflamed state of publick feeling on this subject, and from the false and undeserved imputations which have been thrown upon Free Masons, and the Masonick order generally, your Committee deem it proper that this Grand Chapter should make a publick expression of its sentiments in relation to the affair alluded to. Your Committee, as expressive of their views on

the subject, embraced in this report, would offer, for the consideration of the Grand Chapter, the following preamble and resolutions:—

“*Whereas*,—the rights of personal liberty and security are guaranteed by the free constitution under which we, the members of this Grand Chapter, in common with the rest of our fellow citizens, have the happiness to live: and whereas, we esteem the preservation of these rights of vital importance to the perpetuity and full enjoyment of the blessings of our republican institutions: and whereas, the community has lately witnessed a violation of the same, under the alleged pretext of the Masonick name and sanction (in the case of William Morgan): and whereas, the principles of our ancient and honourable fraternity contain nothing which in the slightest degree justify or authorise such proceedings; but, on the contrary, do in all their tenets and ceremonies encourage and inculcate a just submission to the laws, the enjoyment of equal rights by every individual, and a high

and elevated spirit of personal as well as national independence:—

“*Therefore resolved*, by this Grand Chapter, that we its members, individually and as a body, do disclaim all knowledge or approbation of the said proceedings, in relation to the abduction of the said William Morgan; and that we disapprove of the same, as a violation of the majesty of the laws, and an infringement of the rights of personal liberty secured to every citizen of our free and happy republick.

“*Resolved*, That the foregoing report, preamble and resolution be published.

“A true extract from the minutes of the Grand Royal Arch Chapter of the State of New York.

“JOHN O. COLE,

“*G. Secretary.*”

The Lyons Royal Arch Chapter, in the county of Wayne, on the 15th day of March, 1827, adopted the following preamble and resolutions:

“At a meeting of the Lyons Royal Arch Chapter, held at Chapter Hall, March 15th,

1827, the following preamble and resolutions were adopted:

“*Whereas*, the abduction of William Morgan has given rise to much excitement in the publick mind against the fraternity of Free Masons, and as efforts have been made, both in public newspapers and in private circles, to charge the outrage committed upon his person against the whole body of Masons, as such; and, whereas, many pretend to believe, and endeavour to inculcate that belief in others, that the Masonick fraternity claims a right to inflict corporal punishment, and even put to death such of its members as reveal its secrets or violate its laws,—Therefore

“*Resolved*, that we hereby declare unto the world that Masons acknowledge no laws which contravene the constitution and laws of their country, and that the Masonick institution claims no right to inflict corporal or other punishment upon its members, except suspensions, and expulsions, and that the exercise of any further or any greater

power than this would be in violation of the most sacred principles of our order.

Resolved, That we view with deep regret the gross violation of the laws of our country, and the rules and principles of Masonry, by members of our institution, in the late affair of William Morgan, and that we utterly disclaim all knowledge of, or participation whatever, in the abduction of said Morgan; and that we will as Masons, have no communication whatever with those persons who were engaged in the perpetration of this outrage.

"I certify the foregoing preamble and resolutions to be a true extract from the minutes of the Lyons Royal Arch Chapter. Dated March 15th, 1827.

"GRAHAM H. CHAPIN,
" *Secretary.*"

Similar resolutions were adopted at the meetings of many Lodges and Chapters in various parts of the State; and it seems strange that so distinguished a gentleman as the one in question should so deliber-

ately falsify history. Whether his statement is made from malice or ignorance, of course we cannot judge. Certain it is he has no reasonable excuse for writing such a palpable falsehood. At this late day the simple assertion of one even as prominent as Mr. Adams is not to be taken for granted when the plain facts of history are so clearly against it. The erratic agitator, Wendell Phillips, also adds his frantic screech against Free Masonry in this same delectable document by saying: "Every Freemason swears to break the law, commit the greatest crimes, and repudiate Christianity." Such statements as these are too preposterous to undertake to answer. They are quite beneath argument, and are simply another verification of our assertion, that anti-masonic statements are worthy of no credence whatever. Further chapters will reveal this shocking spirit clearly to all our readers.

In short, we propose to tear the mask off these hypocritical, canting pretenders, and show, from records which are authentic,

that there is no positive proof that William Morgan was ever murdered, and that the body which was claimed to be his was not his at all, and, finally, that the vindictive trials which resulted from the abduction failed to establish the fact that the Masonic order instigated or carried it out. All writings and speeches of anti-masons, when treating of these early excitements in Western New York, show a wilful and deliberate determination to pervert every historic fact. In other words, the idea seems to be that a lie, often told and well persisted in, answers them the purpose of a truth. Anti-masonic publications which were issued during the years 1827, '28 and '29 have been the mainstay of these later writers, without regard to their truth or falsehood. And yet nothing has developed to verify the terrible prophecies of these affrighted seers. Masonry, instead of developing into "a demoralizing, blasphemous, murderous, anti-republican and anti-Christian system," as a writer of that day asserted it would, has gone on in its benign course, the handmaid

of Christianity and civilization, blessing thousands, and proving itself a benefaction to the world. Instead of being the pitiless and malevolent institution it has so many times been pronounced, history has proven it to be exactly the contrary. And, if in this little volume we may be able to shed some true light upon the historic page, showing that the ancient order of Free Masonry has been basely and vindictively assailed, we shall be satisfied with our efforts.

The testimony and statements given regarding the Morgan case, and contemporaneous events connected therewith, can be relied upon as the truth. Some of this evidence and history has been published in garbled forms in various anti-masonic books and pamphlets. Our desire is to fairly and honestly repeat history as we find it. And though we are aware that this record may give offense to some, we can only say, in the language of Themistocles, "Strike, but hear me."

CHAPTER II.

MORGAN AND HIS COADJUTORS.

THE man named William Morgan, who acquired such general but unenviable notoriety about fifty-four years ago, was born in Culpepper County, Virginia, in the year 1775 or '76. Of his early history little or nothing is known. It has been asserted that he was a Captain in Gen. Jackson's army, and fought at the battle of New Orleans. It has also been stated that he belonged to a band of pirates, and was at one time sentenced to be hung. Probably neither of these reports is true; one thing is certain, the records of the War Department at Washington furnish no proof that he was ever in the army. In 1821, he removed to York, Canada, where he commenced the business of a brewer. Before

long, however, his brewery burned and he removed to Rochester, where he worked at his trade—bricklaying—for a while, receiving assistance from the Masonic fraternity toward the support of his family. From there he went to Batavia, where he also worked at his trade at intervals until 1826. During his residence at the latter place he was very intemperate and frequently neglected his family. Without the advantages of education in early life, he had subsequently acquired a fair knowledge of reading, writing and arithmetic, and was a tolerably good accountant. Possessed of a fair share of common sense, and considerable suavity of manner, he appeared respectable ; and, when not under the influence of drink, was said to be a pleasant, social companion. He was made a Royal Arch Mason in Le Roy, New York, in the year 1824.

In 1825, it was proposed to establish a Chapter in Batavia, and a petition to the Grand Chapter of the State was drawn up for the purpose of obtaining a charter.

The individual to whom this petition was intrusted for procuring signatures (without reflecting that all who signed the petition would, of course, become members) inadvertently presented it to Morgan, and he, being at that time a zealous Mason, signed it. Before the petition was presented to the Grand Chapter, however, some individuals, unwilling that he should become a member on account of his habits, thought it advisable to draw up a new petition, which was accordingly done. The new one was presented, and a charter obtained. When the charter subsequently arrived, and the Chapter was about being organized, it was found, much to Morgan's surprise, that his name was not included among the number, and of course he could not be admitted without a unanimous vote. Being unable at that time to procure such a vote, he was excluded. At this he took offense, and it is reasonable to suppose that this was the primary cause of his subsequent actions toward the order. At all events, from being the warm and zealous friend of the

institution, as he had hitherto pretended to be, he became at once its determined foe. His habits being dissolute, and the companions with whom he usually associated spurring him on to the undertaking, together with the wealth which he supposed would reward his exertions, induced him, at every hazard, to attempt the revelation of Masonic secrets. Having no means, he sought for some one to become financially responsible in publishing his "exposures." A partnership arrangement was entered into with three men named John Davids, David C. Miller, and Russell Dyer, and on the 13th of March, 1826, while Morgan was at work on his manuscript, the following oath was made and subscribed to:

"We, and each of us, do hereby most solemnly and sincerely promise and swear, upon the Holy Evangelists of Almighty God, that we will never divulge during our natural lives, communicate or make known to any person or persons in the known world, our knowledge, or any part thereof, respecting William Morgan's intentions (commu-

nicated to us), to publish a book on the subject of Free Masonry, neither by writing, marking, or insinuations, or any way devisable by man. Sworn and subscribed this 13th day of March, 1826.”

Signed,

“JOHN DAVIDS.

“DAVID C. MILLER.

“RUSSELL DYER.”

On the 5th day of August following, these parties executed a bond to Morgan “in the penal sum of five hundred thousand dollars, conditioned for the payment of one-fourth part of the sum which should be received on the sale of a certain book upon Free Masonry, which the said John Davids, David C. Miller and Russell Dyer are about to publish.”

On the 7th day of August, and only two days after the said bond purports to have been dated, Morgan, who had had some trouble with his friends and partners, addressed to them the following note:

BATAVIA, August 7, 1826.

GENTLEMEN :

My note of this morning has not been answered. Further evasion and equivocation I will not submit to. Acknowledge you are not gentlemen, or I will expose you in twelve hours, unless you do as you agreed to. I am not a child; if you suppose I am, you are mistaken. I am a man, and will not suffer myself to be imposed on. You have not acted as gentlemen; I am sorry to be compelled to say it. Every part of your conduct has been mysterious, and why so? My first impressions were, that you are not honest men; therefore, I wish to settle and have no more to do with you. If either of you feel hurt, call on me as gentlemen and I will give you any satisfaction you wish.

WILLIAM MORGAN.

David C. Miller, whose name appears in the above transaction, was the only one who finally became personally and intimately associated with Morgan in issuing his book. He was publisher of a small weekly paper in Batavia, and it was at his office that the "*Illustrations of Masonry*" were printed. Miller was endowed by nature with a great deal of cunning. Possessed of respectable talents, and familiar with the arts to which designing men fre-

quently resort for the acquisition of power in cases of doubtful policy, and withal enjoying great freedom from religious scruples, he was admirably fitted to fill a station which the folly of a few misguided members of the Masonic fraternity created, it seems, for his use and benefit. The establishment of a rival paper in Batavia, and the transfer to it of a large share of the public patronage, embittered his feelings and made him desperate to embark in any undertaking which should afford a prospect of wealth or power. He was initiated years before as an Entered Apprentice in Albany, and his want of principle was clearly shown when he made haste to secure an interest in the publication of Morgan's Masonic Exposure. In order, however, to effect a large demand for the book, he foresaw the necessity of "creating a stir among the Masons," and for that purpose commenced abusing them individually and collectively. Some of their number, unfortunately, fell into his snare, indiscreetly retorted upon him, and thereby laid a foundation for one of the most

singular and extraordinary events in the history of our country. Another champion of anti-masonry, who came to the front about this time, was a man named Thomas Hamilton. Morgan's "*Illustrations of Masonry*," not having been so explicit as could have been desired, and admitting of various interpretations, it soon became apparent that some explanations were necessary. A difficulty arose, however, in finding a suitable person for that purpose.

While this difficulty was seriously felt by leading anti-masonic agitators, this man Hamilton suddenly appeared. By pretending to a knowledge of Morgan's fate, and expressing frequent alarm for his own personal safety, he contrived to gain their confidence and set himself up as an exponent of this new gospel of anti-masonry. In the first instance he tendered his services as an assistant editor to Miller, but finding that position filled he started out as a lecturer against Masonry. He went to Rochester, Utica, Buffalo and other places, sometimes attracting large audiences, often

becoming so intoxicated that he would be missing for days and even weeks, but finally ending his miserable public career by committing an outrageous crime for which he was sent to the state prison at Auburn for seven years.

CHAPTER III.

THE ALLEGED ABDUCTION OF MORGAN, AND TRIAL OF HIS ALLEGED ABDUCTORS.

IN order to give a complete history of the circumstances connected with the disappearance of William Morgan, it is necessary to commence at the point of his first arrest. In May, 1826, while at Canandaigua, Morgan borrowed some clothing of a man named Kingsley in that village, which he promised to return shortly after.

Having neglected to do so, a warrant was issued against him the following August, on complaint of Kingsley, for petit larceny.

This warrant was placed in the hands of a constable named Hayward, who proceeded to Batavia and served it. Without making the slightest objection, Morgan entered the carriage and started for Canandaigua. On arriving at LeRoy, Hayward offered to take

him before the Justice by whom the warrant had been indorsed, that he might give bail if he desired. Morgan, however, declined the offer and preferred to go on to Canandaigua. On arriving there he was acquitted of any intended felony and immediately discharged. Upon his discharge, however, he was arrested for debt, confessed judgment thereon, and by virtue of an execution he was committed to jail. Incidentally, in this connection, it is proper to state that those who accompanied the constable, Hayward, from Canandaigua to Batavia at the time of Morgan's arrest were afterwards indicted, tried and acquitted. No connection has ever been traced between those who arrested him in Batavia and those who were subsequently accused of taking him from the jail in Canandaigua and carrying him Westward, though anti-masons have since made no inconsiderable hue and cry regarding it.

The next morning after Morgan was committed to jail, one Loton Lawson, who was afterward indicted, tried and convicted

for participating in his abduction, paid the debt and procured Morgan's discharge.

At the time of his release from prison it seems a carriage was waiting at the door, into which Morgan was placed, and driven directly to Rochester. The persons who rode in the carriage have never been discovered, but it is in evidence that the carriage was hired and paid for by Nicholas G. Chesebro. Chesebro and Lawson, together with Edward Sawyer and John Sheldon, were afterward indicted for participating in this transaction. Chesebro, Sawyer and Lawson pleaded guilty to their indictments. Sheldon was tried, unjustly convicted, and, together with Chesebro, Sawyer and Lawson, subsequently imprisoned.

Lawson was imprisoned in the county jail for two years, Chesebro for one year, Sheldon for three months, and Sawyer for one. The want of severity in their several punishments having, in the estimation of some, exposed the court to much censure, it is but justice here to remark that no law,

at that time, made the kidnaping of a white man anything more than a misdemeanor at common law, punishable by fine and imprisonment. Besides, from the evidence adduced, and the exculpatory affidavits afterward made and filed, it is not to be inferred that either of the defendants were concerned in any subsequent acts of violence, nor is it to be presumed that anything else was intended by Morgan's abduction than to produce a separation between him and Miller, and thereby prevent the publication of the contemplated book.

Neither Chesebro, Sawyer nor Sheldon left Canandaigua, and Morgan must have fallen into other hands. The precise manner in which he was conveyed from thence to the vicinity of Fort Niagara has never been ascertained; nor was it ever positively proved that he was ever conveyed to that point. Circumstances, however, which in many cases are equally conclusive with positive proof, and often more so, seem to point very strongly to the fact. It appears beyond controversy that Morgan left the

jail in Canandaigua of his own free will, and that upon so doing he was placed in a carriage and taken westward. But that he was conveyed more than a hundred miles through a well-settled country at great risk and expense, for the purpose of being murdered in a particular place, is too absurd to be credited for a moment. Neither is it reasonable to suppose that those who had him in charge, if they had originally intended to have murdered him, would have called in so many to their aid. It could have been done as well, and with far less danger of detection, had fewer persons engaged in the affair. Besides, Chesebro and Sawyer, both of whom were men of unquestionable veracity, testified that the only object in carrying off Morgan was to secure a separation between him and Miller, and thereby prevent the publication of what Morgan himself alleged he was under solemn obligations never to reveal. Subsequent circumstances, developed by what was termed the Lewiston committee, fortify this conclusion. The next point in this part of our

history is the trial of Eli Bruce and others for a conspiracy to kidnap and carry off William Morgan.

This trial took place at Canandaigua, at what was called the "Ontario General Sessions," commencing August 20th, 1828.

On account of its importance, and the fact that it was really the grapple of fanatical anti-masonry in its effort to fasten guilt upon some one, whether right or wrong, we reproduce from the court records the material evidence in the case.

"ONTARIO GENERAL SESSIONS,

"CANANDAIGUA, N. Y.,

August 20th, 1828.

"Present, Hon. Nathaniel W. Howell, Hon. Chester Loomis, Hon. John Price, and Hon. Samuel Rawson, Judges of the County Courts of Ontario County.

"The indictment against Eli Bruce, Orsamus Turner and Jared Darrow, for a conspiracy to kidnap and carry away William Morgan from the county of Ontario to parts unknown, was brought on for trial at the opening of the court in the afternoon.

“ Counsel for the people: Daniel Moseley, Esq., Special Commissioner; Bowen Whiting, District Attorney of Ontario County, and Charles Butler, Esq.

“ Counsel for the defendants: Hon. Dudley Marvin, and Mark H. Sibley, Esq., of Canandaigua; Wm. H. Adams, Esq., of Lyons; and Vincent Matthews, and Ebenezer Griffin, Esq., of Rochester.

“ The following persons were sworn as jurors: Hiram Anson, Nathan Cary, Jasper W. Peet, Levi Smith, Amasa Spencer, John Stults, Evert Green, Abraham Dodge, Henry Lincoln, Daniel Short, John Pennal, Jr., and Samuel Reed.

“ Mr. Whiting opened the case on behalf of the people and Mark H. Sibley, Esq., for the accused, after which the following testimony was introduced.

“ *Israel R. Hall*, sworn—Was jailer of Ontario County in 1826. Knew William Morgan, who was committed to the jail of said county on the 10th of September, in that year, and discharged on the 12th of

the same month, as this witness has been informed. Witness was absent from the jail at the time of Morgan's commitment and discharge.

“*Jeffrey Chipman*, sworn—Was a justice of the peace in Canandaigua in 1826. On the morning of the 10th of that month, Nicholas G. Chesebro came to my house and requested me to go to his office. I did so, and shortly after Ebenezer C. Kingsley came in and made a complaint against Morgan for larceny. I issued a warrant, and by virtue of same Morgan was apprehended and brought before me the next day, and was discharged for want of sufficient proof to convict. A second warrant was asked and issued on account of debt due to Aaron Ackley. Morgan was arrested on this, judgment was entered up against him by his own consent, execution thereon taken out and given to Holloway Hayward, then a constable in Canandaigua.

“*Holloway Hayward*, sworn—Was a constable in Canandaigua in 1826. Received

the warrant issued against Morgan on the charge of larceny. Went to Batavia and arrested Morgan at that place, brought him before Mr. Chipman and was present during his examination. I afterward received the execution against Morgan, arrested him by virtue of it, and committed him to the jail of Ontario County between the hours of eight and nine o'clock in the evening of the eleventh of September.

“*Mary W. Hall*, sworn—Am wife of Israel R. Hall, who was jailer of Ontario County in 1826. Was not at home when Morgan was committed, but came home on the twelfth of September, and found him in jail. Mr. Hall went out about dark on the evening of that day. A person came to the jail and inquired for Mr. Hall, and I told him he had gone from home. The person then wished to go into Morgan's room, but I refused to allow him. He then asked permission to have a private conversation with Morgan, which I also refused. He then insisted on paying the debt for which

he was imprisoned, and taking him away; this, too, was refused. He then went in search of Mr. Hall, but soon returned without finding him, and then asked me if I would discharge Morgan if Col. Sawyer would say it was all right. I did not say whether I would or not. The person then went away and soon came back with Col. Sawyer. Chesebro advised me to let Morgan go. Lawson then paid the amount for which Morgan was imprisoned, and I then went and unlocked the door of Morgan's room, and Lawson went in and led him into the hall of the jail. I then went to the door and saw three men taking Morgan east; he seemed to be struggling and his hat fell off, which one of the men picked up. I saw no other person around the jail. An unknown person rapped on the well curb, and a carriage soon passed. It shortly returned, going towards the west. This took place about nine in the evening of the twelfth of September. I have not seen Morgan since.

“*Hiram Hubbard*, sworn—In September, 1826, I kept a livery stable in Canandaigua. On the twelfth of that month Mr. Chauncey H. Coe applied to me to take a party to Rochester. The carriage was a yellow two-horse carriage, and the horses gray. About the time I was ready, some person on the sidewalk, then and now unknown to witness, told me to go on the Palmyra road when he was ready, for the party had gone on. This was the only direction I had as to setting out. I did not hear a rap on the well-curb. Started about nine o'clock in the evening. It was pleasant, and the moon shone. No one was in the carriage when I left the barn. I went beyond the jail east about fifty or sixty rods, and stopped opposite the long house. The party, supposed to be five or six in number, there opened the carriage and got in. I heard no noise. I knew none of the party then, nor where they came from, and have not known them since. I cannot say whether I saw them get into the carriage. I was not particular in looking at them. After they got in, I

turned around and drove toward Rochester. When I reached Rochester I stopped at the large watering-place on Main Street, ten or twelve minutes. Some of the party got out here; but I don't know whether any went from the carriage. I saw no one of them that I knew, and have seen none since to recognize them. The party desired me to go beyond Rochester, which I consented to do, taking the Lewiston road. On arriving at Hanford's, which was then a tavern, the party got out, and, as I could get no feed, I turned around and started back toward Rochester. No one returned in my carriage to Rochester, except two transient persons whom I took in on the road, neither of whom I knew.

“*Ezra Platt*, sworn—In September, 1826, I kept a livery stable at Rochester. I am a Mason and a member of the Chapter. A lodge had previously been established at Lewiston. A Chapter was expected to be installed there, and the Rochester Chapter had been authorized to install it. It is usual for the Grand Chapter to issue to

suitable persons a special commission for such a purpose. The first officers of a Chapter would be proper Commissioners. After the fact of the Rochester Chapter having received a commission to install one at Lewiston had been known for some time, and about ten days before the installation, I was asked if I could furnish carriages to take the Commissioners to Lewiston; and stated I could, but that I could not go myself on account of ill health. About four or five o'clock in the morning of the day, or day but one, before the Lewiston installation, some person called at my front door and said he wanted a carriage to go to Lewiston, and desired it might be sent to Ensworth's where the company was. The carriage was sent soon after called for, and was gone for several days. I supposed it was for the Commissioners, and had no intimation that Morgan was going in it. I did not see the person that called for the carriage, and have never been able to ascertain who he was. I made a memorandum

charge in these words, 'Grand Chapter pro tempore to carriage to Lewiston.'

"*Solomon C. Wright*, sworn—I kept a public house in Niagara County in September, 1826. During that month, on the day before the installation, just at night, a two-horse pleasure carriage or hack drove under my shed and afterwards into my barn, which is a few rods beyond the house. The feeding boxes in the shed were broken down, and the carriage was driven into the barn to feed the horses, and they ate from boxes placed before them on the floor where the carriage stood in the farther end of the barn. Don't know whether they were taken from the carriage. The horses were not changed. Did not see those who came in the carriage get out or in. Don't know where they got out nor how many there were. Did not know any of them or the driver. Have never seen the driver since. Those who came in the carriage, including the driver, took supper and paid their bills to me. My bar-keeper was gone and I

tended bar. Was in the bar when they first came in, and saw them go through the bar-room to supper. The driver obtained food for the horses. I do not know of my own knowledge that anyone came in the carriage. Did not see the door opened. Don't know whether the curtains were down or not. Don't know that anyone was in the carriage during supper. Saw no one go to the carriage during supper, and did not go myself. I went into the barn once while the carriage was there, to look after a servant. Neither saw nor heard any person. I passed the shed in going to the barn; there were horses under it. It was dark when they finished supper. After supper they proceeded West. I did not see them get into the carriage. My house, shed and barn are all on the same side of the road. During supper, and while they were in my house, the installation was talked about. I do not know how many went in the carriage. I did not see it start. There was nothing mysterious about it that attracted particular attention. There were per-

sons in my house who did not come in the carriage. I did not know these men nor their business. I knew Eli Bruce at that time. Did not see him at my house that night. I know Elisha Mather; did not see him that night. He was at my house about that time, I think it was before this. Saw him the next day or the next day but one. A carriage passed my house the next day; don't know whether or not it was the one which had passed the day before. It is usual for carriages to stop there, but they do not always do so.

“*William Mollineux*, sworn—In September, 1826, on the night before, or the night after the installation at Lewiston, Eli Bruce came to my house with two strangers, and desired a change of horses, as himself and some of his friends were going to Lewiston. Bruce said they should be used carefully. I called up my son, and, after consulting him, concluded to let Bruce have the horses. Bruce and my son hitched up the horses. I do not know from which way the

carriage came, nor whether Bruce went on with it. One of Bruce's companions stayed over night with me, and took care of the horses that were with the carriage, and helped change them when it returned. I do not know who drove. The horses returned the next morning a little before sunrise, in the charge of Brown. I saw no person but Bruce and the two strangers who were with him. Can't say which road the carriage took in the morning, nor how many were in it. I did not see Bruce again till the next winter.

“*Corydon Fox*, sworn — In September, 1826, I lived at Lewiston, with Mr. Barton, in the capacity of a stage driver. The night before, or night after the installation, Mr. Barton called me up and told me to get the hack and horses ready to go to Youngstown. When I was ready, Bruce got on the box and directed me to drive into a back street to a carriage which I found standing there without any horses attached to it. I drove by the carriage in

the back street. Some persons were standing near it. One or two got out of it, and, after they and Bruce had got in my hack, Bruce told me to drive to Col. King's about six miles distant. I would have noticed violence if there had been any, but there was none. On arriving at King's, I stopped by direction of Bruce, who got out and called to King, who came down into the hall, where he and Bruce conversed together. King and Bruce then got in, and I drove to the burying ground, about three-quarters of a mile from King's, and half a mile from the fort, where I stopped by Bruce's direction. There were no houses near. The party, four in number, got out and proceeded side by side towards the fort, and I, by Bruce's order, returned to Lewiston, where I arrived before daylight. I have often been called up late at night, and frequently drove passengers whom I did not know, but it is not usual to take up a party in a back street, and I never before left a party at the burying ground, which is not an ordinary stopping place. The next day I saw Bruce

at the Frontier House in Lewiston. I do not know what became of the carriage which was left in the road. I saw nothing unusual in the manner of getting in and out of my hack.

“*Elisha Adams*, sworn—I lived in Porter, Niagara County, in 1826, about two miles down the lake from the village of Youngstown. The troops left the fort in June, except one old soldier, who died there soon after they had gone. About the middle of September Giddins went to York. He was absent three or four days, and I took charge of the ferry and his house during his absence. Giddins’ house was on the flat below the fort, twenty or thirty rods distant from it. That part of the fort nearest his house is the magazine, which forms part of the wall. There were ammunition, quartermaster’s stores, etc., in the fort. I went away the day before Giddins came home. Was frequently at the fort in September. Giddins had charge of the fort and public property there. Don’t know

where the key of the magazine was while Giddins was absent. Supposed it was in the mess-house, which is to the left of the magazine, as viewed from Giddins' house. Heard no one in magazine while tending ferry. Don't know that anyone was there. Heard, about the time of Giddins' return, of Morgan having been brought there. Never heard so from either of the defendants. Don't know that food or drink was carried to the magazine while Giddins was absent. Was in it both before and since the troops left the fort. About the time the public property was sold, I was employed to put things in order at the fort. I went to Giddins' house at his request, but cannot state the exact time, and saw Col. King there. Giddins said he had some work for me to do, and showed it to me. I went home without doing it, not having my tools with me.

John Jackson, sworn—In the fall of 1826, I lived in Lockport. The night before the installation, I stayed at the house of

Giddins, my brother-in-law. I went to the installation. Don't know whether Giddins went. Before going to the installation, I went with Giddins to the magazine. Twenty or thirty minutes previously to setting out, Giddins had a pistol. He requested me to take it, but I declined. I did not see Giddins lay it aside. I did not see it after we left the house. Giddins carried something with him, but I don't know what. I went within about two rods of the magazine. Giddins went up to the door. I don't know whether it was opened by Giddins or not. Something was said inside the door. I heard a man's voice not uncommonly loud, and supposed a man was in the magazine. I do not know what was said, nor whether I heard the voice before or after Giddins reached the door. Thought I had better be missing, and immediately went away. Giddins soon followed me. I started in ten or twelve minutes for Lewiston. I never had any conversation with either of the defendants respecting their participation in the abduction of Morgan.

“ *William Hotchkiss*, sworn—Three or four days after the installation, I went to the fort to make inquiries respecting a man’s being confined there; found out nothing. Did not go to the magazine, nor did Giddins while I was there.

“ This was the last witness sworn on behalf of the prosecution. They had called Edward Giddins, but the defendant’s counsel objected to his being sworn, because he had no religious belief whatever.

“ After hearing the testimony respecting his religious opinions, and the arguments of counsel on both sides, the court unanimously decided that he was not a competent witness.

“ Upon the close of the testimony as above, Mr. Whiting stated that the bill against Turner and Darrow, two of the defendants, had been found on the testimony of Giddins alone, and that, his testimony having been excluded, the prosecution had no evidence whatever against them.

“ Mr. Adams addressed the jury in behalf of Bruce, and Mr. Mosely for the people.

The jury retired at nine o'clock on Friday evening, after receiving a charge from His Honor Judge Howell; and, having been absent about three hours, returned a verdict of guilty against Bruce, and not guilty in favor of Turner and Darrow.

“The court, however, suspended sentence against Bruce, his counsel having taken exception in points to be passed upon by the Supreme Court.”

On the 15th of June, 1830, a special circuit was held in Niagara County, by Justice Marcy, of the Supreme Court, at which Ezekiel Jewett, and Jeremiah Brown were tried, and both acquitted.

In November, 1830, James Gillis was tried and acquitted.

Judge Nelson held a special circuit in Niagara County, March, 1831, at which Elisha Adams, Parkhurst Whitney, Noah Beach, Samuel M. Chubbuck, Timothy Shaw, Norman Shepard, and William Miller were tried, and, though the most superhuman efforts were made by anti-masonic

prosecutors and persecutors, none of them were convicted.

The final trial in the long series of those accused by anti-masons, as being connected in some manner with the abduction of Morgan, was that of Solomon C. Wright, who had been indicted for perjury. His trial occurred in May, 1831, and of course he was triumphantly acquitted, since the evidence against him, as indeed that against most of the others, was of a very flimsy nature. It is useless for anti-masonic agitators to cry out against the courts, since, in all these trials, there were able and impartial men upon the bench, and the very best of legal talent combined in the prosecution.

CHAPTER IV.

REGARDING THE ALLEGED DISCOVERY OF MORGAN'S BODY.

AFTER the convictions of Chesebro and others at Canandaigua, public excitement increased more and more, and a meeting or convention was held at Lewiston, in the winter of 1827, at which committees were appointed, not only to prosecute all suspected parties, but also to search for the body of Morgan, who was alleged to have been drowned in the Niagara river. The committee appointed for the latter purpose, during the spring of 1827, pursued their inquiries with great diligence. Boats were chartered, a vessel hired, and instruments constructed for the purpose of aiding and assisting in these researches. The Niagara river and a part of Lake Ontario, near Fort Niagara, were raked with great industry

and exertion for a number of months, all, however, to no effect. The search was finally abandoned, and it was generally conceded that the same mystery which had hitherto hung over Morgan's fate would forever thereafter conceal his mortal remains. While the public expectations of the anti-masons were thus disappointed, on on the 7th of October, 1827, the body of a stranger was found in the town of Carlton, in the County of Orleans, about forty miles from Fort Niagara. It was lying at the water's edge, where it had evidently been cast by the surf. A coroner was sent for, an inquest was held, witnesses who were personally acquainted with Morgan were examined, and the verdict of a jury pronounced it the body of some person to them unknown, who had perished by drowning. Being at that time in a putrid state, and very offensive, it was immediately buried. The coroner's inquest was immediately published in various newspapers, and suspicions were at once excited that the body thus found and interred was the body of Morgan.

An important election was then approaching. Unprincipled and designing men, belonging to the anti-masonic party, who had witnessed the effect of popular excitement on former occasions, saw the necessity of some powerful auxiliary, and concerted a plan for bringing this circumstance to their aid.

Suspicious that this was Morgan's body, by a little exertion, soon became prevalent throughout the country. Nor is it singular that this should have been the case. It is true that nearly thirteen months had elapsed since Morgan's alleged abduction, and the state of preservation in which this body confessedly was indicated death at a much more recent period. The public mind, however, having been wrought up into a frenzy by anti-masonic agitators, was not in fit condition to judge impartially. Reason had lost her empire, and prejudice and passion had usurped her place. The slightest evidence, though contradicted by unquestionable proofs, and though opposed, as in this case, even by nature's law, and in itself

altogether improbable, became equivalent to perfect demonstration. In this state of the public mind, several parties from Rochester and Batavia, on Saturday, the 12th day of October, 1827, repaired to the grave. They disinterred and examined the body, and discovered, or pretended to have discovered, a partial resemblance between the body in question and that of Morgan. They caused it to be watched and guarded with the utmost care till the Monday following, to prevent, as they said, the Masons from taking it away. During the interval which elapsed between Saturday and Monday, a variety of expedients were resorted to for effect. Mrs. Morgan, then residing in Stafford, was visited by a member of the Lewiston committee. Her feelings, harrowed up by frequent and contradictory reports, gave easy entrance to a tale which bore on its face the appearance of plausibility, and which she probably thought might, in the end, lead to certainty, and give to her agitated mind some little repose. Without considering for a moment that

she was to be made an instrument in the hands of designing men, to promote their selfish and contemptible ends, she placed herself under their protection and accompanied them to Carlton. Her anxiety on this occasion was perfectly natural, and it was therefore right and proper that she should, if possible, be satisfied by ocular inspection as to the truth or falsehood of the current rumor. On arriving at Carlton on the 15th of October, the body was slightly and imperfectly examined. Indeed, this could not be otherwise since it was bloated, entirely black, and in the highest degree offensive to sight and smell. Its dress did not correspond with anything which she or they had seen before, and the religious tracts in the pocket staggered some of the most credulous. There was not, in fact, a single circumstance, either in the dress, size, shape, color, or appearance of the body, which would identify it as Morgan's. Still, the managers of the excitement (one of them being the now-venerable Thurlow Weed), having carefully watched

the current of public opinion, and seeing it begin to run decidedly in their favor, and being unwilling that so useful a delusion should be immediately dispelled, contrived, as will appear in the sequel, to give this, one of the most infamous frauds ever imposed on man, the sanction of legal authority. Had the inquiry on the 15th of October been conducted with fairness and honesty; had it been the desire of the investigators to arrive at the truth; had the two Potters who found the body, who were acquainted with Morgan, and had been examined on the first inquest, been sworn also on this; had Hinman Holden, of Batavia, a member of the Lewiston committee, and a gentleman of too much respectability to tamper with his oath for political effect, who had seen and examined the body on the 13th of October, before it was prepared for inspection by the deprivation of its hair and whiskers—had he been present and been sworn; had Col. Miller, who was in the habit of daily intercourse with Morgan, given his opinion on oath; had Thurlow

Weed and Timothy Fitch been called on for theirs; had the body been examined in regard to its size and length; had as much pains been taken to elicit as to conceal the truth; the body in question would never have been palmed off as Morgan's upon a credulous world. The jury, however, were not apprised of these preparations, and, in the absence of all testimony calculated to throw any light whatever upon the subject, save the solitary opinion of Mrs. Morgan and two or three others, as a matter of course, found a verdict as they did.

The testimony taken on that occasion, which will be found below, having excited almost a national interest at the time, deserves an attentive perusal.

“Information of witnesses severally taken and acknowledged, on behalf of the people of the State of New York, and touching the death of an unknown person found in the town of Carlton, in the County of Orleans, on the shore of Lake Ontario, on the 15th day of October, in the year of our Lord, 1827, before Robert M. Brown, Esq.,

one of the coroners of said county, on an inquisition then and there taken, on view of the said unknown person then and there being dead, as follows:—

“ *Stillman Hoxsie*, being sworn—found the body lying on the face with his head towards the shore, a week ago yesterday, between eleven and twelve o'clock. Gave information to the coroner before moving the body. Had on a frock coat, black vest and pantaloons, woolen socks and shirt, handkerchief cotton, or might be silk. Did not know how long he had lain there. Body is more swollen now, and blacker than when found, particularly in the face and head.

“ *Lester Beardsley*, being sworn—had viewed the head of the body, which has the appearance of William Morgan; the shape of the head is the same, and the hair is the same; knew Morgan, and saw him in August before he was missing; the ears and the appearance about the ears is the same. Morgan showed me his teeth; he had what

is called double teeth, all around, and the body has the same. No teeth were gone four years since, when he showed them to me. Morgan's ears were filled with hair more than people in general, which was long and white; he wore no whiskers. His hair was long, and combed up to cover his baldness; had a small nose, more hair on his chest than people in general, full chest, light blue eyes, lightish complexion; his height was similar to that of the body; should think him over fifty years of age. I think that this is the body of William Morgan.

“*Thurlow Weed*, sworn—saith that on the 15th inst. he came in company with other gentlemen from Rochester, to view this body; that in consequence of its being stated, by one of the persons who was well acquainted with Morgan, that his ears were full of long white hairs, witness examined the ears of said body carefully, when he found several hairs, long and white, which came out upon touching them, and that he

found a large number of said hairs, deposited in a mess in the bottom of the ear. These hairs correspond with those represented by Mr. Fitch, before the body was disinterred. Witness does not recollect anything of Mr. Morgan, although he must have seen him often.

“*Lucinda Morgan*, being sworn, says—I am the wife of William Morgan, of Batavia. I saw him the last time, the 11th of September, 1826. He had on a blue coat, vest and pantaloons; the pantaloons were of different cloth from the coat and vest. Should know the clothes if I saw them. He had no flannel shirt, but was in the habit of wearing a flannel wrapper. He had on boots and woollen socks; boots old and worn, think they were calf skin. Had on a white neck handkerchief, and linen shirt. Had a silk pocket handkerchief, something worn. He used tobacco. Have seen the body, and find points of resemblance between it and my husband. His teeth, his hands, his hair, the nails on his fingers and toes were

similar to those of the body. He had been inoculated for the small-pox, on the left arm. Had double teeth all round. Two teeth were gone, and one was split off. Dr. Strong drew two teeth for him. His suspenders were cotton and knit. Coat pockets were lined with white, vest lined with the same cloth as coat; lining of pantaloons was white, think it was linen. Morgan was bald on the top of his head, except a small place in the centre, where there was fine hair like down. The teeth were gone on the right side of the upper jaw. I have no doubt but this is the body of my husband. On the joint of the big toe, on the left foot, he had been frozen, and the physician cut open the flesh and scraped the bone, which left the same appearance which is now upon the body. He had a good deal of hair on his chest, which was gray, and he was full breasted. Never had a broken bone to my knowledge. On being shown the clothes, I can recognize no part of them as the same which my husband had on when he went away, nor the tracts. The hand-

writing I cannot swear to, though one or two letters somewhat resemble his. I am fully convinced in my own mind that this is the body of William Morgan.

“*D. C. Miller*, being sworn—Said that he knew William Morgan, and had partly examined the body. Did not know that Morgan had double teeth, or that he had lost two teeth. His dress when he went away was a blue frock coat, blue vest and pantaloons. My impression is that he was entirely bald on the top of his head. Think he had no boots. He was fifty years of age or over. He had a habit of drawing his hair over his head with his hands, when in conversation.

“*George W. Harris*, being duly sworn—Says that he knew William Morgan, and has seen the body. Morgan shaved at my glass, and shaved higher than any man I ever saw. The body has been shaved up to the eyes, does not know particularly about his hair. Saw him the day he was taken away, and knew him more than one year

previous. His dress was a blue frock coat, blue vest and pantaloons, and old boots. The size and shape of Morgan's fingers and finger nails were same as the body's. Morgan had a double chin, and I think the body has a double chin. He had a fine set of teeth, and had lost some, which showed when he grated his teeth or laughed. He had an extreme full chest; his bosom was quite hairy and gray; the color of the hair was the same as that on the body. Morgan had a lump towards the top of his head, which I think I observed on the body. He was not far from fifty years of age; I think about five feet eight inches high. He had a tapering arm, and a small wrist. I am fully satisfied this is the body of William Morgan. He had a short nose, was a brick-layer, lived over my shop, was agitated for some time, when talking, before he was taken away.

“*Wm. W. Morgan*, being sworn— Says that he was acquainted with *Wm. Morgan*. His head, his beard, and the hair upon his

breast resembled this body, and the make of his features were similar. Do not recollect anything about his teeth. Was acquainted with him two years ago, last February, and from that time since until he was missing. I was absent from Batavia about nine months, but saw Morgan frequently.

“*Russell Dyer*, being sworn—Says he knew William Morgan, and has seen this body; thinks it is the body of William Morgan. The shape of the head and the hair are similar, he had double teeth, one tooth broken or split, and one gone in the upper jaw. I mentioned, when I first heard the Coroner’s report, that if the teeth were gone in the lower jaw, it could not be Morgan. Think I saw Morgan a year ago last August. I boarded with him. He was fifty-one years of age, as he informed me about three years ago. I have no doubt but this is the body of William Morgan. He had hair about the breast, and a gray beard.

“*Dr. Ezra Strong*, being sworn—Says that he knew William Morgan four years

ago, from April to September in the next year. Morgan and his wife boarded at my house about six months. He was sick much of the time, with sore eyes. I attended him two or three months, sometimes with other physicians. I think, from the upper part of the head of this body, it is the body of William Morgan. I extracted two teeth for him, which I find charged in my book against him; don't recollect from which side they were taken. Morgan had a heavy beard, and much hair on his breast. One other tooth was broken off. If a body had been floating about since Morgan was missing, it would putrify more than this, but if it had been under water it might have been better preserved.

“*Dr. John D. Henry*, being sworn—Says he knew William Morgan when he resided in Rochester; I attended him as a physician; I do not recollect any strong mark which would distinguish him as this body; he had inflamed eyes, and I prescribed for him nearly nine months. I knew his hair, but cannot identify him by that, to my own

satisfaction. I remembered his whiskers and shaved them frequently; he had fine teeth in front; the teeth of the body appear as I should suppose the teeth of Morgan would appear. The shape of his head, though bloated much, is much the same as Morgan's. I should be unwilling to say it was Morgan's or that it was not, though his teeth, the shape of his head, and the hair resemble Morgan's.

“All the above informations were severally taken and acknowledged, the 15th day of October, in the year of our Lord one thousand eight hundred and twenty-seven, in the town of Carlton, county and State aforesaid.

ROBERT M. BROWN,

Coroner.

“Orleans County, ss. An inquisition indented and taken for the people of the State of New York, at the town of Carlton, in the County of Orleans aforesaid, in the open air, on the shore of Lake Ontario, in said county and town, the 15th day of October, in the year of our Lord one thou-

sand eight hundred and twenty-seven, before me, Robert M. Brown, Gentleman, one of the Coroners of the said State, for the county aforesaid; upon the view of the body of William Morgan, then and there lying dead upon the earth, of John Archer, Silas Joy, Snell Joy, W. Williams, Matthew Dunham, John Barnum, R. Wilcox, Rodney Parish, John H. Tyler, Asa Simpson, Asa Kimball, I. Hall, Stephen Jennings, Richard Barry, Ebenezer Handy, Abel Barnum, John Murdock, Samuel Baldwin, Asahel Byington, Reuben Scofield, Jesse Hall, James Taft, and Lyman G. Hoxsie; good and lawful men of the said county, who being sworn and charged to enquire on the part of the people of the State of New York aforesaid, when, where, how, and after what manner the said William Morgan came to his death, do say, upon their oaths aforesaid, that the said William Morgan came to his death by suffocation by drowning, and so the said jurors aforesaid do say he, the said William Morgan, came to his death. —In witness whereof, as well the said

Coroner, as the jurors aforesaid, have to their inquisition set their hands and seals, the day and year aforesaid, at the place aforesaid.

“SAMUEL BALDWIN,
“ROBERT M. BROWN, *Foreman.*
Coroner.”

When the above testimony is contrasted with that taken on the third inquest, the fallacy of the verdict cannot but strike even the most casual observer.

Notwithstanding its absurdity, however, it was generally believed, and the body (its identity being, as it was now supposed, fully established by legal proof) was afterwards removed with great parade to the village of Batavia, and there buried in the presence of a multitude, who had flocked thither to witness the services. A funeral discourse was afterwards delivered by one John Cochran, who, when sober, and sometimes when otherwise, occasionally preached in the vicinity of Batavia, at the same time acting as assistant editor to D. C. Miller.

When, shortly after, the remains of Joseph Ellicott, agent at Batavia for the Holland Land Company, were brought from the city of New York, for burial, no gaping crowd followed the hearse, no one spoke a word of sympathy, or pronounced his requiem. He had been singled out by the anti-masons as a mark for venom and slander, and his burial gave the clans another opportunity to vent their spleen. Not so in the present instance. Glad tidings of great joy were sounded throughout the land. Morgan is found, was at once the theme of every tongue. Providence, it was said, had interposed its aid, and Heaven laid bare its outstretched arm to avenge his death, not upon the guilty perpetrators only, but as well upon the whole Masonic fraternity.

The already excited bosoms of the anti-masonic clans received new impulse, and future triumphs were rung in every ear. The cry of vengeance was wafted on every breeze, mingling with every echo returning

from the Lake, where Morgan's ghost, it was said, performed its nightly rounds.

A voice from Canada, however, soon afterward dispelled the general anti-masonic joy. It was at first a still, small voice. The voice of an afflicted widow and her fatherless children interposing their claim to the last relics of a deceased husband and father. Their pretensions, for a while, were treated with levity by the anti-masonic party, and by some they were personally insulted and abused. This, however, was only another exhibition of the intolerant vindictiveness of the class. It was not very long, however, before prejudice and passion were obliged to retreat at the approach of truth. Conclusive evidence established the justice of the demand of the widow and fatherless, and an insulted community ratified the verdict.

A notice first appeared in the Canada newspapers that one, Timothy Monro, of the township of Clark, in the district of Newcastle, in Upper Canada, left that place in September, 1827, for Newark, in a small

boat, and was drowned in the Niagara river while attempting to return. A partial description of the body found at Carlton, together with the clothes and religious tracts found in the pocket of the deceased, having been published in the newspapers in the vicinity soon after the first inquest, and coming to the knowledge of Monro's surviving friends, induced a belief that the body found in Carlton could be no other than his. Mrs. Sarah Monro therefore, widow of the deceased, accompanied by her son and a friend named John Cron, immediately after the receipt of this intelligence, went to the County of Orleans, in order to examine it, and to satisfy herself of its identity.

On their arrival at Gaines, and before the clothes had been exhibited for her inspection, she was called upon by Bates Cook, Esq., and other members of the Lewiston committee, to describe them. She did so and in a manner which carried conviction with it. Some of them had been made up in a manner rather unusual. Some of them

had been mended, and the stockings had been darned, all of which she minutely described. Some particular marks had escaped the committee's scrutinizing eyes; these she mentioned, and among other things that a piece had been sewed on at the bottom of one side of one leg of the pantaloons, which gave it the appearance of a wide hem; she described the lining, the pockets, and even the minutest marks.

The clothes, on their subsequent production (they having, during all the time which had elapsed since their discovery, been in possession of the committee), exhibited all the marks so particularly described by her, and which could only have been known to the person who had made or mended, or closely examined them. Her statement was confirmed by Daniel Monro, her son, who, in addition thereto, stated that he purchased the cloth for the pantaloons, and that the pattern was rather scanty, which accounted for the pantaloons being thus spliced. John Cron also testified that he saw Monro on the day that he was

drowned, in clothes similar to those described, and that he saw him have religious tracts, which he at the time put into his pocket. Under any other circumstances, the above facts would have silenced incredulity itself. It was thought proper, however, that other proof should be adduced, in order not only to place the matter beyond the reach of controversy, but to expose the former deception.

For that purpose, a Coroner's inquest was called, and a jury impaneled at Batavia, on the 29th of October, 1827. The body buried as Morgan's was disinterred, and the evidence detailed below submitted to their consideration. They decided upon oath that it was the body of Timothy Monro, who had been accidentally drowned in Lake Ontario, on the 26th of September then preceding.

Hinman Holden, of Batavia, a witness on this occasion, was a gentleman of the highest respectability. He was for a long time a member of the Morgan committee, and anti-masons cannot charge him with

the slightest leaning towards Masonic favor. He saw the body before the second inquest, and ever afterward expressed his opinion, without fear or favor, that it was not the body of Morgan. It will be observed, by referring to his testimony, that he speaks particularly, and with confidence, of the hair on the head, and the whiskers. Six other witnesses, four of whom are not Masons, testify to the same fact. The Coroner himself was not a Mason, and but three out of the twenty-four jurors. Some dissented, it appears, from the verdict, by voting in blank, not because they believed the body was Morgan's but because they had some doubts about its being Monro's. The inquest, however, it will be observed, was taken at a time when reason could no more be heard than a whisper in a hurricane. It was taken, too, at a place where prejudice had perverted the greater part of the public mind, and where opinions formed without proof, had been confidently expressed even by some of the jurors. The conduct of "the managers" in relation to

the body of Monro, evinces perhaps, more of the actual depravity of anti-masonry than any other transaction connected with the excitement, and has left a stain upon their characters, which time has never effaced.

We do not, however, intend by this to criminate all the Morgan Committee, as there were some honorable exceptions among them.

In this connection, a regard for justice and historic truth, require some further statements respecting the second inquest on the body of Monro. It was, or rather would have been at any other time, singular that persons employed by their fellow citizens, to investigate the truth, whose end was justice, should have withheld from the second jury, the testimony which would at once have dispelled the illusion, and all for political effect. In other words it was triumphantly remarked by one of their number (Thurlow Weed), that they had made "a good Morgan enough till after election." It was also equally singular that

men pretending to respectability, did not, if they were themselves at first deceived, in case they were honest, when they afterwards became satisfied of their error, endeavor to atone for the wrong they had done, by some public declaration. Instead, however, of doing this act of justice to those whom they had insulted and abused, they followed out the true and despicable spirit of anti-masonry, and persisted in the repetition of their contemptible assertions.

A more gross and infamous deception was never practiced on the world. Nothing short of the most childish credulity on the one part, and the most abandoned profligacy on the other, would have induced "the managers" to hazard so bold an experiment, and nothing short of the most servile homage to those "managers," could have insured its success. And even at the present time there are men who have the shamelessness to repeat, that the body of William Morgan, was buried from the house of another traitor to his Masonic oaths, one Samuel D. Greene.

But we leave these unblushing frauds to their own ignoble misrepresentations, and proceed to “Mrs. Monro’s affidavit, made and subscribed after her examination by Bates Cook, Esq., and the box with the clothing, brought forward.

“Orleans County, ss.—*Sarah Monro*, of the township of Clark, district of Newcastle, Upper Canada, aged 44 years, being duly sworn, deposeth and saith, that she is the widow of Timothy Monro, late of the same place, now deceased, that she was married to said Monro 24 years since—that about six weeks since, her husband, the said Timothy Monro, left home for Newark, and has never returned, and that she has understood and been informed that he was drowned in the Niagara river, in the latter part of September last past; and this deponent further saith that the clothes now produced by Bates Cook, Esq., and which are said to have been found on the body at the mouth of the Oak Orchard Creek, are the clothes which her late husband wore when he last left home, and that he carried

no change of clothes away from home with him. This deponent further saith, that she cut, and made the pantaloons and vest, and that the surtout coat was cut and made by Mrs. Perkins, a neighbor of hers—that she cut and made the shirt, and that she knows these now produced are the same worn by her said husband. And the deponent further saith, that the stockings now produced by said Bates Cook, Esq., were purchased by her husband when he was absent from home, but that she has mended the same, and knows them to be the same which her said husband wore, when he last left home, that she had mended the surtout coat and pantaloons, and can identify them by the places and manner of their being mended. And the deponent further saith, that no person has ever given her any description of the clothing which was found upon the dead body, at the mouth of Oak Orchard Creek, and that the particular description given by her before seeing the clothes, was given from her recollection and knowledge of them, derived in consequence of having

made and repeatedly mended and seen them.

“*Daniel Monro*, a son of the deceased, swore that the clothes are the same which his father wore when he left home in September last—and also stated facts connected with the purchase and making of them.

“*John Cron* swore that he saw Monro the day he was drowned, and that he had on clothes similar to those now produced, that he saw Monro have some tracts or pamphlets, which he put in his pocket at the same time.

“*Hinman Holden*, (a member of the Morgan committee, of Batavia) sworn—Said that he, with Timothy Fitch, Esq., first saw the body at the mouth of Oak Orchard Creek, on the 13th of October last. It was disinterred. Witness examined the body particularly, but could not discern any natural features. The head was bald on the crown, and a bald streak ran down each side to the forehead. On the top of the

head there was a tuft of hair, which he supposed grew there. The body had one whisker on, and it was apparant the other was either slipped or pulled off. The whisker was quite gray. Thought the whisker had been sandy. The hair on the head was considerably grayish. A lock of hair was brought to Batavia. Timothy Fitch was present, and we thought the hair too dark for Morgan's; but upon Mrs. Morgan stating how it was, we thought it might be Morgan's. Mrs. Morgan was much affected at the sight of the hair, and thought it was her husband's. There certainly was a tuft of hair between the bald spot on the crown of the head and the forehead, on the body which we examined on the 13th. Miller and others at Batavia, informed me that Morgan was wholly bald on the top of his head. I saw particularly, a bald spot on each side of the head. I charged the persons who went down the second time, to see if the hair was turned up. At the time, I supposed the hair grew on the head, and still believe so. On the examination I at

first thought it was Morgan, but afterwards thought it was not. On hearing a description of Morgan's head, I was more strongly impressed with the belief that it was not Morgan. I could see nothing but the color of the hair and the shape of the forehead which induced me to believe that it was Morgan, and if it had not been suggested to be Morgan's, I did not know enough about him to have said or thought it was his body.

“*Dr. H. Vinton*, sworn—Said that he saw the body at the mouth of the Oak Orchard Creek, when the second inquest was held. The head was bald on the top, but had a very considerable quantity of hair between the bald spot and the forehead. The head was not entirely bald on the sides. I started the hair from the forehead, and knew that it grew there. It was not mere scattering hair on the top of the head, there was quite a handful. The hair of the tuft was quite long. Knows that the hair grew on the top of the head. Cannot be

mistaken about it. After starting the hair I put it back

“*Dr. Hall*, sworn—Saw the body before it was buried the first time. The hair covered the forehead and continued back. There was a bald place on the crown, and a bald place on each side as far back as the middle of the ears, hair on the top of the head as thick as my own. Witness took hold of it, there was a dispute about its being Morgan, and I examined it particularly; the hair grew there, and would require pulling to get it out. I was on the first jury. Some said he (Morgan) turned the hair from the back part of the head, over the baldness on top; we therefore examined the hair on the top of this body’s head, to see if it grew there or was merely turned over; we found that it grew there. No one of the jurymen examined his eyes; the body had a good set of teeth, and some whiskers; had lost two teeth, and had one broken. When the body was taken up the second time, the hair from the top of the head was gone, could see where it had

been. I saw it, and Dr. Strong saw it, I showed it to him and he saw it, but he did not admit it only by general consent. When I was showing it to him, a man came up and said Morgan had hair on the top of his head. We thought at first we could see a scar on the forehead; but concluded that the mark was occasioned by lying on cobble stones. We saw no mark on the arms, which were of a chocolate color. We could probably have seen the marks of India ink or gunpowder, if such marks were upon them.

“Moses Wood, Daniel English, and the two Potters (who first found the body), corroborated the above testimony of Holden, Vinton, and Hall.

“The body interred was measured by the Coroner, and was found to be five feet nine and a half inches; and Dr. Van Tuyl (one of the jurymen) swore that in his belief, if the body had been properly extended, it would have measured an inch more.

“Mr. Parmelee and Dr. Webster (members of the jury) concurred with Dr. Van Tuyl in the above testimony.

“*Elisha Parmelee* (a juror), sworn—Saw the measurement with the two-foot rule, and think it was accurate. Should think the body, if straightened out, would measure 5 feet 10½ or 11 inches; knew the body was somewhat bent when the Coroner took the measurement.

“*Dr. Webster* (a juror), saw the measurement by Mr. Waldo, with the long stick, which he thought was not put low enough to the bottom of the foot by half an inch; but supposed it immaterial, supposing that the jury were to rely on the two-foot measurement of the Coroner. Saw and remarked that the measure was not down far enough.

“*Thomas McCully* swore that he was well acquainted with Morgan; that he was so near his height that he was frequently taken for him when his back was turned. He measured himself, 5 feet 6 inches, and

weighed from 133 to 137 pounds. Daniel H. Chandler, Ethan B. Allen, and Russell Dyer, men well acquainted with Morgan, agreed with Mr. McCully as to the height of Morgan.

“Daniel H. Chandler, Ethan B. Allen, Thomas McCully, John Robinson, and Russell Dyer proved that Morgan was wholly bald on the top of the head, and never wore whiskers.

“Five teeth were extracted from the body buried, and none of the front teeth were double; sworn to by Drs. Strong and Cotes.

“*Dr. John Cotes, Jr.*, of Batavia, sworn—Has examined the body; has cut open the feet, and can find no mark of the bone of any of the toes having been scraped; thinks a toe bone could not have been scraped so (as Morgan’s is alleged to have been) without the skin afterwards growing to the bone. He discovers no evidence of the toe bone having been scraped; witness has cut the flesh, and discovers nothing to indicate anything more than the first stage of de-

composition; should suppose, from appearance, that the body has been dead about six weeks, say two months at farthest. The part under the skin has not undergone decomposition; there was no cleaving of flesh from the bones or tendons; the flesh adheres firmly to the bone; the stomach is in a perfect state, and I think it has the same tenacity as that of a person recently dead; think a body could not remain in this state a year without some artificial process to preserve it. Witness knew from information how this body was found on the beach, and the particulars of its treatment since, and does not think it in a more forward state of decomposition than a body would be in six or eight weeks after death. Has never seen a body which has been kept in water for a year. Has seen a body kept some time in spirits. Witness has dissected the feet of this body, and thinks they appear like those of a body lately dead. I should not think a body would be preserved nine or twelve months in this state, though much would depend on the manner of keep-

ing it. I think the body, if floating and exposed, has not been more than six weeks or two months dead. After being under water a year it would not be in so perfect a state; a body exposed would decay much sooner, after being kept so long, than if just dead. I should not think this body more decayed than a body drowned on the 26th of September, and exposed as this has been since the 6th of October. (The teeth drawn from the body being produced, witness says they are not double teeth; and on examining the mark on the paper in which the teeth were wrapped says it is the mark of blood not decomposed). Witness has seen front double teeth, but these now produced are not what are called 'front double teeth,' and can see no uncommon appearance in the teeth—nothing different from the teeth of persons fifty years of age, who have good teeth, which set together square.

“The verdict of the jury was, that the body is that of *Timothy Monro*, who was

drowned in the Niagara river on the 26th of September, 1827.

“Genesee County, ss.—An inquisition indented and taken for the people of the State of New York, at Batavia, in the county aforesaid, the 29th day of October, in the year 1827, before Jonathan Hurlburt, one of the Coroners of the State for the county aforesaid, upon the view of the body of Timothy Monro, then and there lying dead, upon the oaths of Guy Carleton Towner, Osborn Filer, Alva Smith, Heman Pomeroy, Jr., Joseph Fursman, Charles C. Church, Truman Hurlburt, Hall S. Gregory, Cornelius L. Swart, Daniel P. Adams, William H. Webster, Abraham Van Tuyl, John Thorp, Jr., William Blossom, Elisha Parmelee, Wm. H. Wells, Burnham Gilbert, John Waldo, Benjamin Henshaw, Ebenezer Pomeroy, Lemont Holden, Ezekiel Betts, Oswald Williams and Nicholas Sagendorph, good and lawful men of the said county, who being sworn and charged to inquire on the part of the people of said State, when, where, how, and after what manner the said

Timothy Monro came to his death, do say, upon their oaths as aforesaid, that the said Timothy Monro came to his death by drowning, to-wit: that in crossing the Niagara river from Fort Niagara to Fort George, in a skiff, the same upset in the said river, by means whereof the said Timothy Monro became accidentally drowned, to-wit, on the 26th day of September, 1827.

“In witness whereof, as well the said Coroner as the jurors whose names are underwritten, have to this inquisition set their hands and seals, the day and year aforesaid and at the place aforesaid. A. Van Tuyl, O. Filer, C. Towner, W. H. Webster, N. Sagendorph, H. S. Gregory, Chas. C. Church, D. P. Adams, B. Henshaw, John Thorp, Jr., Ezekiel Betts, Truman Hurlburt, Elisha Parmelee.

“JONATHAN HURLBURT,
Coroner.”

All of the dissenters expressed themselves fully satisfied that the body was not Morgan's, except two—one of whom declared

on the jury, that he would not believe but that was the body of Morgan, if twenty of the most respectable men in Genesee County should swear it was not.

CHAPTER V.

CONFESSION OF R. H. HILL AND OTHERS.

THE body found in Carlton, so long as it was supposed to be Morgan's, changed the inquiry in that section from "Where is Morgan?" to "Who are his murderers?" And for several days this last inquiry produced an intense interest. Arrangements were about being made to procure indictments for murder against a number of suspected individuals, and no doubts were generally entertained but that quite a number of Masons, at least sixty or seventy, would shortly be hanged. It is not too much to say that a large portion of the community were already feasting their eyes in anticipation of these wholesale executions and listening with rapture to their expiring groans.

During this period of anticipatory anti-masonic triumph, a person by the name of

Hill, then residing in the town of Alden, in the County of Erie, avowed himself as one of the murderers. Hill was a carpenter by trade; but there is no record known as to whether he was ever initiated as a Mason or not. He was represented to be a person of an orderly and quiet life, and, until he confessed his participation in Morgan's death, never by his conversation or conduct gave any indications of insanity. Having made some confessions apparently by accident to those with whom he associated, he was arrested on suspicion, and, having repeated them on his examination before the Justice, was committed to the Buffalo jail. While in jail he made and signed the following:

"To the Citizens of Erie County:

"I, R. H. Hill, of said county, did, on Tuesday last, of my own free and voluntary will, come forward and confess the crime of murdering a man that I supposed, by information, was William Morgan. On examination I plead guilty. I was examined before Esquires Case and Bivins, and by

them taken to this place on Monday following, and a cross-examination took place, and I was committed to the gaol of said county for farther examination. Several gentlemen have called and questioned me, and it was not my intention to criminate any one but myself. For that reason I have answered the questions, some correctly and some I have not. You dispute the truth of my assertions in respect to the horrid deed I have committed. I wish to be punished by the laws of God and my country, which I have broken, and atone for the crime I have done. I am not alone in the horrid transaction. The stings of a guilty conscience and a hand stained with the innocent blood of one that I saw only once, has stared me in the face continually. My confederates and I did take the most solemn oaths that we would not betray each other, and, in case one of us should be arrested, suffer the penalty of the law in silence. Such is my situation, and, for pity's sake, spare me the thoughts of breaking the oaths at present. I wish not to be examined any more, until

it is at a higher court, where I shall plead guilty, and shall expect to die the ignominious death of the gallows for my bloody deeds, and may the Lord have mercy on my soul. Such will be my dying words. Farewell. The prospect before me is dark and gloomy when I consider how short is the time before I shall be summoned to the tribunal of a just and angry God. Pity the unhappy and miserable R. H. Hill, who begs your forgiveness in the arms of death. Take warning in me and shun the paths of vice and sorrow, and remember thy Creator in the days of thy youth. I should suppose that whoever came, as I have done, and confessed the crime of murder, would need no more evidence than his own confession. But I have come to satisfy that law which I have broken. When I left York (Livingston County), I was accompanied all the first traveling through a country unknown to me, and in the night, and not making any inquiries, stopping once in a while and not leaving the carriage, during the night taking in sometimes a person whom I knew

not and others getting out, I could not give a correct account of the country. In my cross-examinations I have endeavored not to give correct answers so as not to betray others who were my associates. When I have had my trial I will then declare as I should think it my duty. But at the present I wish to remain as I am. The gentleman who has called and questioned me will judge of this, and think what can be my object but to satisfy the law and the gospel. As to anything more, I wish to have it postponed until I have my trial in the county to which it belongs.

“R. H. HILL.

“*Buffalo, Oct. 17, 1827.*”

Shortly thereafter Hill was removed to Lockport, in the County of Niagara, that being the county where the alleged murder was said to have been committed, and the only one in which he could have been tried. At the first court held in that county after Hill was committed, the case was presented to the grand jury for their consideration. Hill was requested by Judge Birdsall to go

before the grand jury and state how far and in what manner he had been accessory to the murder of Morgan. This he declined doing, but repeated his confessions and acknowledged his guilt. No circumstances, however, were shown to confirm his statement, nor was it pretended that any such existed. The grand jury, supposing him insane, as he undoubtedly was, and unwilling to predicate an indictment for murder upon his insulated confession, without a solitary circumstance being shown in confirmation of its truth, rejected the bill, and of course Hill was discharged. No explanation has ever been given to account for Hill's extraordinary conduct, except the ground of insanity, which is also the most charitable construction to put upon other "confessions" and statements which have emanated from demented monomaniacs in various parts of the country.

One of these lunatics, named Henry L. Valance, made a so-called "death-bed confession," in 1848, in which he announced himself as the very man who threw the

luckless Morgan out of a boat into the Niagara river. And, within a very few days past, Hon. Thurlow Weed, in an interview with a newspaper representative, gives a rather unsatisfactory lot of "confessions" which were imparted to him at intervals of twenty or thirty years apart by one John Whitney, who likewise claimed the distinction of having been in the above-mentioned boat and having assisted in the murder.

The trouble with these crazy, self-confessed murderers is, their stories do not hang together well, nor agree in essential particulars. Mr. Valance says there were three who did the drowning. Mr. Whitney says there were five, and names them to Mr. Weed; but in the five he does not include Mr. Valance, nor Mr. Hill, while the latter gentleman insists that he is entitled to be credited in the "taking off."

To a candid and fair-minded outsider it would seem that all these "confessors" were a precious lot of madmen, or were very anxious to have hemp around their necks. At least they seem to serve anti-masons

with ammunition, and occupy in their armory relatively the same position as did the body of poor Timothy Monro to Thurlow Weed and his political associates, to-wit: "a good enough Morgan till after election."

CHAPTER VI.

EDWARD GIDDINS.

THE exclusion of this individual from testifying in the case of Eli Bruce and others was a thorn in the side of the anti-masons at that time, and has been the subject of much animadversion in their publications and speeches ever since. The decision of the court was boldly arraigned, and the most frantic attempts made to cast suspicion upon its purity and impartiality. We are fortunate in having an unbiased contemporary opinion upon this subject in the shape of an editorial, published in the *Ontario Repository*, the ablest paper issued in that section, during the troublous times of the anti-masonic excitement. We deem the article worthy insertion, as showing the opinion of those capable of judging impartially.

“In order to exhibit the *reason* of the exclusion of Giddins’ testimony, it will be proper to advert for a moment to the *nature of an oath*. An oath is an appeal to God, as the moral governor of the world, to witness the sincerity of what is about to be testified, and an imprecation of his vengeance upon the witness, if he does not testify truly. If, therefore, the witness denies the existence of the Supreme Being, or does not believe that He will punish perjury, he cannot with any propriety be sworn. As an appeal to Heaven, an oath, in the case of the individual supposed, is but solemn mockery; the Being whose notice of the act is invoked, and whose vengeance upon perjury is imprecated, either does not exist, or is indifferent to the truth or falsity of what is testified. Whether, under this view of the subject, Mr. Giddins should have been sworn, will appear from the testimony produced on the trial. And here we shall pass over that portion of it which was verbal, and direct the attention of the reader to the higher

and more satisfactory evidence furnished by Giddins himself, in a written declaration of his opinions, deliberately penned in the confidence of a private correspondence with an intimate friend.

“In a letter to David Morrison, dated the 10th of April, 1827, of great length, and, as its whole scope and tenor indicates, written for the express purpose of giving a formal statement of the writer’s religious creed, are the following, among many coincident passages: ‘God has the same care of a man as of an insect, of an insect as of a tree, of a tree as of a stone. With him there can be no difference or distinction between beauty and deformity, virtue and vice, perfection and imperfection. Prayers are but mockery to His name, and ought not to be encouraged. All men can do cannot change Him; He is not susceptible of persuasion, and as relates to man he is incapable of love or hatred. This is my notion of vice and virtue; that they do not refer to any future time, but relate altogether to man in his present state. My views are

not in accordance with the Bible, for that book represents the Deity as vindictive and inconsistent.'

"Such were the views of Mr. Giddins but a few months previous to the disappearance of William Morgan. By the testimony of Mr. Griffin and Mr. Weed, a declaration of his, last May, was proved, that *his religious opinions were fixed, and that he had not changed them for years.* Now if the competency of a witness requires a belief of the Divine cognizance of the acts of His creatures, and that He will punish false swearing (a point which we supposed established by unnumbered decisions, and the uniform and immemorial practice of courts in every civilized country), then there can be no question but Edward Giddins was properly and legally rejected. The only question for the court to decide was, what was the law of the State as applicable to that case? With the policy or impolicy, propriety or impropriety of the laws, they had nothing to do. If the principle, in any of its tendencies or applications should be found

prejudicial to individual rights, or subversive of the ends of justice, then it is incumbent on the Legislature to provide a remedy. It is the province of courts of justice, not to enact or change laws, but to declare and execute them as they actually exist. It is, however, deserving of serious consideration, whether the abrogation of this rule and the indiscriminate admission of witnesses denying moral responsibility, and insensible of the religious sanction of an oath, would not lead to consequences more dangerous than any which can result from the operations of the law as it now stands. It is only a sense of moral obligation and future retribution, which can make an oath what it has been fully termed, 'the adamantine chain which binds the soul of man to the throne of eternal justice.'

"But it is said by anti-masons that, by the rejection of this witness, the perpetrators of an outrage are to escape the punishment due to their crime. So, too, it might happen that an individual convicted on record of larceny or perjury might be the

sole witness of a robbery or murder, and that, if admitted to his oath, he would testify truly, and yet, as the law disallows the testimony of such a person, the highway robber or murderer must in that case go unpunished.

“Many encomiums have been lavished by anti-masons upon the character of Mr. Giddins, who is held up to the public as a paragon of integrity and moral worth. But what, upon his own showing, are his claims to such a distinction? He shamelessly proclaimed to the world that he was personally concerned in one of the greatest outrages ever perpetrated in a civilized community. He stated that the liberty and life of an injured fellow-being were placed in his hands. According to his story, day after day he held the ill-fated Morgan confined in a dreary prison house, and heard unmoved the supplicating cries of his prisoner for sympathy and deliverance. By simply turning a key he might have sent him forth to liberty and life. He might have had recourse to the civil

authority, but he did not do it; the murderous tragedy is consummated, and long afterward, when community come to make inquisition, and indignation is enkindled against the transaction, then, forsooth, this Mr. Giddins becomes the champion of a virtuous excitement! Instead of humbling himself in sackcloth and ashes before that community, whose most sacred rights he confesses to have outraged, he sets himself up for a leader of the anti-masonic party, and does not hesitate even to trumpet through almanacks and newspapers the story of his own infamy, that he may speculate upon publick curiosity and excitement. The impropriety and injustice of thus giving publicity to the particulars of a transaction in reference to which he then expected to be a witness against his associates in a crime, thereby inflaming the feelings of the publick against the accused, and leading them to prejudge the cause upon ex-parte statements, must be obvious to every one; and the conduct of Mr. Giddins, whether considered in reference to

the sordid motives which actuate it, or the relation in which he stands to all the parties, deserves unmixed and decided reprobation."

CHAPTER VII.

COL. WILLIAM KING AND CAPT. HYDE.

WILLIAM KING, who was branded by anti-masons as a fugitive from justice, and accused not only of participating in Morgan's abduction, but also in his murder, was, for many years, a resident of Niagara County. Possessed of many estimable virtues, and being highly respected in the community where he resided, he had the confidence of his fellow-citizens and at one time represented that county in the Assembly. Having also the confidence of the General Government he was appointed agent for three of its military posts, Niagara, Plattsburgh and Michilimackinack. A few years subsequent the Government abandoned them and left him with a family of twelve children without support. Having no capital at his command he determined to become a pio-

neer, and started for the West in the winter of 1827, big with the hope of soon being able to provide his family with a home. He went in the first place to Albany, where he received an appointment from Gov. Clinton to transact some business for the State at Washington, to which place he repaired, and there remained till the 7th of February, 1827. During his stay at Washington he received the appointment of sutler for Cantonment Towson, in the Arkansas Territory, on the Red River. On the 10th of February, 1827, he left Baltimore and arrived at his destination, by the way of New Orleans, on the 1st of April following, and at once established himself in business. Anti-masonic venom followed him, and while engaged in his legitimate business he received information for the first time that his name was connected in the public papers and on the tongues of anti-masonic slanderers with Morgan's abduction.

As soon as he was apprised of this circumstance he resolved to return and abide the justice of his country. While making ar-

rangements with that view he was informed by some one who overheard a conversation between some strangers, who had just arrived at that post, and Capt. Hyde, its commanding officer, that he was pursued. He thereupon expressed a perfect willingness to be arrested in case he was suspected of violating the laws of his country, but on being told that he was to be carried in irons (nothing but iron shackles would answer anti-masonic suspicion) back to his native State, he chose not to return in that way, and, therefore, went to the house of a friend, about ten miles distant, where he remained till assured of their departure. He then completed his arrangements as soon as possible, and, by traveling day and night a distance of nearly four thousand miles, arrived in the County of Niagara soon after his pursuers' return.

Col. King having been publicly accused, as already stated, of Morgan's murder, having fled from the State, as it was supposed, to elude its justice, and the place of his residence having with certainty been ascer-

tained, Burrage Smith and John Whitney, of Rochester, having also been accused of Morgan's abduction, and having also fled, as asserted, for a similar purpose, Mr. Garlinghouse, the Sheriff of Ontario, and Mr. Bates, its former Sheriff, accompanied by a Mr. Mead, on the 13th of December, 1827, being vested with authority for that purpose, left Canandaigua in order to arrest them. They arrived at Cantonment Towson, in the Arkansas Territory, on the 14th of February, 1828, immediately made known their business, presented their authority to Capt. Hyde, commanding the fort, and desired his aid. Capt. Hyde refused to aid in the arrest of Col. King, but directed an officer to accompany them to Col. King's store. On arriving there they were informed that King (apprised of their pursuit in the manner above related) had gone. Presuming that further pursuit would be hopeless, they retraced their steps, and on the 1st of April, 1828, made their report to Lieut. Governor Pitcher, at Albany. On the 17th of May

Col. King returned and published in the *Lockport Journal* the following card:

"To Messrs. Garlinghouse and Bates:

"The undersigned asks leave to inform them that he has returned to the County of Niagara, where he can be found, and is ready to transact any business they may have with him.

WM. KING."

The return of Col. King at this particular time created the utmost surprise. Indeed it was a bombshell fired into the anti-masonic camp. Men who had abused him in the harshest terms during his absence immediately became (at least to all appearance) his most ardent friends. The load of public infamy under which anti-masonic slander and vituperation had placed him, and for which he had suffered, was at once removed. Those good feelings which he had enjoyed so largely in former times resumed their accustomed influence, and the scurrilous defamations which had filled the air vanished as a mist.

During his absence efforts had been made to indict him for murder, but had failed of success. Anti-masonic influence, however, had succeeded in getting an indictment against him for a misdemeanor, but no attempt was made to arrest him on his return. On the second day thereafter he went of his own accord to Lewiston and gave his own bond for \$1,000, with two sureties in the sum of \$500 each, for his appearance at the next court. On the 27th of May he published an address to the public, containing a statement of the facts before related. His business, the following autumn, requiring his personal attention, he went away again for that purpose. No sooner had he done so than a hue and cry was immediately raised against him in the anti-masonic papers, and the terms "fugitive and murderer" were again freely connected with his name. Such is the consistent beauty of anti-masonic persecution. He shortly after returned again, but it is a matter of history that, of all those who were so persistent and voluble in making charges and assertions when he

was absent, not one ever had the courage to bring his case to trial when he was there to defend it. It is also a matter of history that John Whitney, of Rochester, who was so loudly accused, afterward returned, when the slanderers were silenced.

Col. King died at his residence, in Youngstown, on the 28th of May, 1829, and was buried with military honors under the direction of the commandant at Fort Niagara.

Col. King was in the expedition at Little York, under Gen. Pike, and commanded the troops of the Fifteenth Regiment. He was also at Four Mile Creek, where he distinguished himself and was wounded. His funeral was attended by a large concourse of friends, relatives and citizens, showing that he held a high place in the heart of the community, notwithstanding the outrageous slanders, insinuations and abuse of anti-masons.

Immediately after the failure of Messrs. Garlinghouse and Bates to arrest Col. King, an effort was made to have Capt. Hyde tried for refusing to obey orders from the Govern-

ment regarding the matter, but no trial ever took place, and he was honorably exonerated from any suspicion of wrong in his connection with the matter. Thus ended another of those series of baseless anti-masonic accusations which were born in bigotry and nursed by blind fanaticism.

CHAPTER VIII.

ANTI-MASONIC EXCITEMENT IN WESTERN NEW YORK, AND THE MEANS USED TO INCREASE IT.

FOR a time during the period of which we write, the popularity and influence of the anti-masonic agitators in the western part of the State of New York were almost without limit. Their command over the minds of a large portion of the community was startlingly powerful and significant. Common sense and common humanity were violated to aid in the progress of the excitement. The most sacred rights of Masons were trampled under foot, and a large number of the common people, like men affrighted in the dark, took every figure for a specter. The terror of each man became the source of terror to another, and, a general panic prevailing, reason and argument, com-

mon sense and humanity, lost their influence over the actions of men. The torrent of national prejudice ran so high that no one, without the most imminent danger, dare venture openly to oppose it; indeed, scarcely any one, without great force of character, could even secretly entertain an opinion contrary to the prevailing anti-masonic sentiment.

This current of popular prejudice did not, perhaps, run as violent as it did during the witchcraft terrors in New England, but the cases were parallel, and, had this excitement occurred in a different age, and among a less enlightened people; had the Legislature given it the sanction of its authority, and had the public mind been familiar with scenes of carnage, it would unquestionably have terminated in the massacre of all Masons in the section of country where anti-masonic power had become dominant.

In order to test public sensibility on this point, a number of false alarms were spread abroad by D. C. Miller in his paper, or by his friends in other ways. It is a fact that

individuals, supposing that Batavia was made up of cannibals, who, having devoured the adjacent country, were about to devour each other, flocked thither with loaded arms for the avowed purpose of fighting the Masons. Taunts, threats, and numerous other measures were being constantly resorted to for the purpose of preventing Masons from meeting, but all these things proved in vain.

In our introductory chapter we mentioned the attempt of anti-masons to break up the Masonic celebration of St. John's day, in June, 1827, by the Batavia Lodge. The following article regarding the matter appeared in the *Morgan Investigator and Advocate*, published by Miller:

“The *Masonick Intelligencer* of yesterday contains a notice of an intended celebration of St. John's day on the 25th of June next. The notice closes by saying—‘The neighboring Encampments, Chapters and Lodges, in their corporate capacities, as well as all Sir Knights, Companions and brethren in the vicinity will be invited to attend.’ There

is something in this notice, as well as the time of its appearance, which ought not to escape publick attention. What is meant by their 'corporate capacities?' I have never understood that lodges, or chapters, or even encampments, were incorporated institutions—nor can I conceive how they can have 'corporate capacities,' unless they be in some manner recognized by law.

"And, besides, why is this notice given so early? It is now more than six weeks to the 25th of June. There is still more mystery about this part of the subject. A few days instead of weeks would be sufficient for all in the vicinity of this place. But their object, probably, is to give their notice a wide circulation and call together their 'tens of thousands,' which they have frequently boasted they could command at a moment's warning. What can be the object of calling together so many Masons at this place? Whose houses are to be burnt or demolished? Who is to be kidnapped and murdered? If it be necessary to celebrate this Masonick festival, why is it not done by

the respective lodges in their own neighborhoods? Where is the necessity of their all congregating at one place? Is it to display their strength, manifest their contempt for the people and set at defiance their power?

“They will probably say they have a right to assemble. And so have the people a right to assemble. And now I would suggest to the good people of this county, that a general county meeting be held at the court house in Batavia, on the 25th day of June next, to deliberate upon the proper measures to be adopted to secure our rights and persons from Masonick encroachment and outrage. It is no time to sleep upon our posts. Eternal vigilance is the only condition upon which liberty is vouchsafed to man. We have seen with what secrecy the Masons contrive, and with what facility they execute their plans of vengeance. Eight months have elapsed since a free citizen of our country was kidnapped and torn from his family and home, and, although the active vigilance of a whole community has been enlisted in the investigation, still his

fate is wrapped in the dark arena of Masonick mystery. The place of his grave remains undiscovered, and bloody assassins go unpunished. And who is to be the next victim of Masonick vengeance time alone must disclose. In this state of things I think the friends of constitutional law and civil liberty should commune together and adopt some measures for their future protection. And that they may see the force with which they have to contend in their struggle to maintain the majesty of the laws, the independence of the country and the rights of the people, let them assemble on the 25th of June. They may then see the Masons arrayed in robes of royalty, with scepters in their hands, and crowns upon their heads, marching through the streets of a republican country."

The *Masonick Intelligencer* of May 23d, 1827, in relation to the above article, contained the following remarks:

"We did not anticipate, when in a former number we gave notice of our intention to celebrate in publick the anniversary of St.

John the Baptist, on the 25th of June, in this village, that it would have called forth such asperity of remark, or that our right to do so would be for a moment questioned. Were we, however, to judge from the general tenour of some remarks on that subject in the last number of the '*Morgan Investigator and Advocate*,' we should of course infer that such a celebration at that time, in this village, is not to be tolerated with impunity. Men who have stood so long 'sleepless on the towers of freedom'—who have so often and so loudly proclaimed their patriotism, who have boasted so much of their regard for individual rights and personal freedom, it was to have been expected would be the first to attempt their violation. Still we can scarcely believe that the public at large are yet prepared to sacrifice Masons on the altar of prejudice, or go to the extreme lengths which these pretended patriots advise in acts of violence and outrage. We think the time is approaching, and even now is not far distant, when the

appellation of 'a brother' will not be a term of reproach.

"The recent excitement, originating, we admit, in some cases from the purest of motives, but which of late, by a combination of all the angry passions, has, we think, in many instances been perverted to an end for which it was not originally designed, seems rapidly coming to a close. Some mighty effort seems indispensable therefore to preserve its existence, in order that the 'proprietors' may not, like drunken men on the morning subsequent to debauch, sink into that state of torpor from which nothing short of the last trumpet can apparently redeem them. An occasion for additional excitement we presume these proprietors fondly anticipate on this anniversary. We are confident, however, that in this respect they will be egregiously mistaken.

"It has ever been a standing rule among Masons, sanctioned and approved by centuries, to celebrate this day either in publick or in private. We are not aware that a publick celebration, if properly conducted,

(and that this will be so we have no doubt,) ought to excite the animosity of any rational being on earth. Such, then, being our views, we cannot but express our unfeigned satisfaction that it is in contemplation, and we fondly hope that our fellow citizens who are not Masons will unite in participating in the festivities of that day.

“We understand that a talented and highly respectable gentleman has been requested by the committee of arrangements to deliver an address on the occasion. We hope he will accept the invitation, and from his talents, his standing and his exalted character we anticipate an exposition of Masonick principles which the most violent and the most exasperated can but sanction and approve, even if they do not embrace.”

As a comparison to the foregoing dispassionate and manly article, note the following tirade which appeared in Miller's paper the next week:

“There is much conversation respecting the meeting to take place the 25th of June. The Masons have their emblems and signs,

and on their aprons and sashes the sun, moon and stars are engraved. The bright luminary of day throws his beams over our heads, and the moon, with her borrowed light, sheds her beams. It is unnecessary to have the sun, moon and stars emblazoned on the flags of the people. The forty-seventh problem of Euclid, and compasses and squares would be equally foreign from our purpose. When the meeting takes place numerous devices have been proposed, 'The Majesty of the People;' 'The Triumph of Justice over Oppression;' 'Morgan's Ghost walks Unavenged among Us;' 'Masons have had their Day;' 'Murder will Out;' 'He that Sheddeth Man's Blood, by Man shall his Blood be Shed;' 'The Voice of Abel Cries to me from the Ground.'

"The leaders on the occasion will select for themselves. There is much greatness to be maintained. The sovereign people are to move in commanding attitude; a vile and contemptible society, with blood on their heads, are to be met. Our citizens, we trust, will act with decision. The great

and solemn subject and event will sink deep into their hearts and evince itself in the deportment of the multitude.”

As stated in a previous chapter, many insults and much provocation was heaped upon the Masons, but without the hoped for retaliation. The proceedings at the celebration were impressive and dignified. The address, which was delivered by George Hosmer, Esq., of Livingston County, completely met the anticipations of his friends, being a masterly effort in every sense; while the Masonic order, for their endurance of the scoffs and sneers, the insults and barbarous provocations of the anti-masonic crowds, secured, as they deserved, the commendation of many who had previously looked upon them with a certain degree of disfavor.

CHAPTER IX.

CONCURRENT EVENTS AND ITEMS.

SOON after the commencement of its existence as a league or fraternity, anti-masonry assumed a political character, and in the fall of 1827 formally took the field as a party. The campaign of 1828, however, gave evidence of a new and vigorous enthusiasm, and developed the fact that anti-masonic leaders were determined to make the most of their efforts to attach odium upon the Masonic order, and, gaining popularity thereby, secure office and influence. During the winter of that year, one Solomon Southwick, of Albany, who had previously been dismissed from the office of Postmaster in that city, began making considerable noise. He had been a member of the Masonic fraternity for many years, and about this time had dis-

covered that it was a "hell-born and hell-deserving institution." He had been a candidate for Governor once, and received fifteen hundred or two thousand votes in the State, and, at the time of which we speak, was editing a paper in Albany called the *National Observer*. This sheet was remarkable only for its bitter vituperation, a single instance of which will suffice.

During the winter of 1828, Col. Goodwill, of Batavia, was driving across a bridge over the Tonawanta Creek, in a cutter with his wife, when they were accidentally thrown off a steep bank a distance of nearly forty feet. Col. Goodwill was himself seriously injured, and the life of his wife was for some time despaired of. In making mention of the affair in his paper, Mr. Southwick, after speaking of some papers which he alleged Col. Goodwill had assisted others to obtain against Morgan, says: "No redress has yet been obtained except by an act of Divine Providence, which precipitated one of them over a bridge in a sleigh, his horse taking fright, by which he

came near having his neck broke. Well indeed was it he was thrown off the bridge; for if he had fallen from a precipice fifty thousand feet high, into a volcano like *Ætna*, or *Vesuvius*, he would have been justly served. Perdition seize such monsters!"

These remarks, from the pen of a man who was the anti-masonic candidate for Governor, were the sincere sentiments of the majority of the party which he represented.

In March, 1828, he went to *Batavia*, and was nominated for Governor, at *Green's* tavern in that village, after which addresses were exchanged, the nomination accepted, and *Mr. Southwick* returned to *Albany*. For want of a better, this nomination was afterwards ratified by various anti-masonic bodies and papers, in different parts of the State, and supported by the whole anti-masonic party, with great confidence in its success. The result was not especially encouraging, since the sanguinary anti-masonic would-be Governor only received

35,335 votes out of a total of 276,535 which were cast in the State.

The conduct of anti-masons during the election of 1828 afforded a more perfect clue to the discovery of their objects than anything which had been previously disclosed. It unfolded a system of political inconsistency, and developed a hardihood in political depravity, which was a disgrace to the character of the great State of New York. Very few of the then active participants are now living, probably the only notable one at this writing being Thurlow Weed.

In order to enlist anti-masons in favor of Mr. Adams, a variety of expedients were resorted to.

Among others, a Mr. Hartwell, of Canandaigua, who had some time before been dismissed from the office of Postmaster in that village, wrote the following letter to President Adams:

“CANANDAIGUA,

“31st March, 1828.

“*To His Excellency John Quincy Adams, President of the United States.*

“SIR:

“In consequence of a great many of my fellow citizens and neighbors, who feel equally interested with me to know what we consider a very important fact, I take the liberty to enquire of you whether you are a Mason?

“The prostration of that dangerous institution is considered in this section of the country paramount to any other consideration, and it would give us great pleasure and satisfaction to hear directly from you, and to hear that you do not belong to that brotherhood. I have reflected upon the propriety of writing you directly, for this some time past, and have finally concluded that it is undoubtedly my duty to make this inquiry, and I conclude you will most cheerfully give me an answer. I am satisfied with your administration, and shall feel very cordially disposed to support your re-election should I hear you never have been contaminated with that useless trumpery, Masonry; and you may be assured that in case you have not been so unfortunate as to have joined that society, very much can and will be done in this section of the State in your behalf upon that ground.

“Respectfully Yours,

“OLIVER HARTWELL.”

Mr. Adams' reply was as follows:—

“WASHINGTON,

“19th April, 1828.

“OLIVER HARTWELL, Esq.,

Canandaigua, N. Y.

“SIR:

“In answer to your inquiry in your letter of the 31st ult., I state that I am not, never was, and never shall be a Free Mason. I give you this answer in the spirit of friendly return to the kindness with which you have made the inquiry. But, unwilling to contribute to the excitement produced by the mysterious abduction and probable murder of William Morgan, I request you *not to give publicity* to this letter. The deep and solemn feeling which pervades the community on this occasion is founded on the purest principles of human virtue and of human rights. In the just and lawful pursuit of a signal vindication of the laws of nature, and of the land, violated in his person, which has been undertaken and is yet in progress, with the authority and co-operation of your Legislature, I hope and trust that the fellow citizens of the sufferer will temper with the spirit of justice the reparation of her wrongs, and in the infliction of every penalty carefully abstain from visiting upon the innocent the misdeeds of the guilty.

“I am, with respect,

“Your fellow citizen,

“J. Q. ADAMS.”

Letters had previously been addressed to Mr. Adams, in order to ascertain his opinion on the subject of religion. Those he very properly refused to answer. When, however, Mr. Hartwell addressed him a letter on the subject of Free Masonry, and apprised him of its bearing on the Presidential contest, his letter was answered without delay. The answer, however, was calculated to excite surprise, if not suspicion.

A President of the United States, the most dignified officer in the world, writing political letters to a dismissed Postmaster, for the evident purpose of enlisting the Morgan excitement into his service, was a novel spectacle to the American people. It has been pretended that such was not his object. The peculiar phraseology of the letter itself, however, refutes the assertion, and particularly the expression, "I am not, never was, and never shall be a Free Mason." Had Mr. Adams merely informed his inquirer (as the letter was not intended for publication) that he was not a Mason, it would in all probability have sufficiently

gratified Mr. Hartwell's vanity, and produced the desired effect. When, however, he descended from the dignity of his station, and pledged himself to Mr. Hartwell, "that he never would be a Mason," the conclusion irresistibly follows that it was the wish of the President that the anti-masonic excitement should minister as far as possible to his ambition, and further his prospects for another term in the Presidential chair.

But anti-masonry in politics soon came to an end, and, despite its arrogance, soon crumbled beneath the weight of its own corruption. Having no political object except to elevate into office a few designing politicians, with no bond of principle to unite them, it is not to be wondered that the anti-masonic party soon closed its political career.

As a contrast between the spirit of Free Masonry and anti-masonry, one or two illustrations seem to us worth recording.

At the battle of the Cedars, about thirty miles from Montreal, on the River St. Lawrence, Capt. McKinstry, of Col. Patterson's

regiment of Continental troops, was twice wounded and taken prisoner by the Indians. His intrepidity as an officer had excited the fears and unforgiving resentment of the savages, who determined to put him to death. Already had the victim been bound to the tree and surrounded by the faggots intended for his immolation. Hope had fled, and, in the agony of despair, he uttered the last mystic appeal of a Mason, when, as if Heaven had interposed for his preservation, the warrior Brandt understood and saved him. Brandt had been educated in Europe and was there made a Mason.

At an anti-masonic celebration held at Le Roy, Genesee County, N. Y., on the Fourth of July, 1828, the following elegant and sentimental toast was given by a gentleman of high standing in the community and one of the anti-masonic vice-presidents at the celebration, and drunk by the multitude with great applause: "Free Masonry—May it be put where it will stay put."

Anti-masonry, as we have seen, not only has labored to secure political power, but in

every possible manner it has extended its influence toward the Church and those professing Christianity. The proceedings of the different ecclesiastical tribunals which have been convened, and, under pretense of advancing the cause of Zion, have denounced Masons and Masonic clergymen, would fill many such volumes as this, and must, therefore, be passed over in silence. But the uniform record of history shows most plainly that the exclusion of Masons from Christian fellowship, the perversion of the pulpit to purposes of proscription, and the destruction of harmony in religious societies by anti-masonic intolerance, has never advanced the cause of true religion or brought peace and hope to any living man. Anti-masonry has simply been in the Church, and to Christian men, what a hungry wolf would be in a fold of sheep, ravenous, rapacious, insatiate.

A meeting was held in the town of Poultney, Steuben County, at which it was, among other things,

Resolved, "That they would not hear any Free Mason preach, unless said preacher would openly and boldly declare that the institution was wicked and a delusion."

At a meeting in the town of Elba, Gene-see County, held at the house of John Wyllis, on the 3d day of March, 1827, it was, among other things,

Resolved, "That they would not support any person for any office, or any minister of the gospel, who is a Mason."

We have the record of more than a thousand different meetings of a similar character at which similar resolutions were passed. Newspapers were established to give them currency, and the most inflammatory appeals, together with the basest falsehoods, filled their columns. The effect of all this clamor and execration can be better imagined than described. History, however, happily shows that the better sentiments of human nature have gradually overcome this senseless outcry.

At the commencement of the American Revolution Free Masonry, in this country,

was principally confined to the large villages and seaport towns. Before the first blow was struck there were a number of Lodges in Massachusetts which had received their charters from the mother country, but who then formed themselves into a Grand Lodge and assumed jurisdiction separate from the Grand Lodge of England. Dr. Joseph Warren, the illustrious patriot who sealed with his blood the sincerity of his patriotism, was the first Grand Master of the first Grand Lodge. Washington succeeded him, and for a number of years presided over the Masonic councils of the land as well as over its armies. In fact, during the Revolutionary war and afterward, Masonry became extremely popular, and its growth under the auspices of Washington, Franklin, Hamilton and a host of others alike distinguished on the rolls of fame, was equaled only by the grandeur of its object and the purity of its precepts. Lodges were rapidly established all over the land, and, in Western New York, the theater of the anti-masonic events which we have chronicled, the savage

and the wild beasts had hardly retired before the banners of Masonry were flung to the breeze. The first Lodge was organized in Batavia in 1820; in 1825 a Chapter was established there, and in 1827 the Encampment, which had previously been located at Le Roy, was also removed thither.

After the intentions of Miller and Morgan in relation to "the book" were publicly announced, there arrived in Batavia one Daniel Johns. He came from Canada, but had previously resided for a short time in Rochester, where he became acquainted with some of Miller's friends, by whom, it is said, he was recommended to Miller as a suitable partner. Johns had a little money and offered to make some advances, and at that time pecuniary aid was much needed. He was, therefore, without any special consideration or reflection, received into their confidence.

The object of Johns in the formation of this partnership has never been actually known, but subsequent developments seem to justify the conclusion that there was

deception practiced on both sides. It seems quite certain that Johns hoped to obtain possession of Morgan's manuscripts, while Miller was equally anxious to get Johns' money. This intended deception, it seems, partially succeeded. Johns obtained a part of the manuscripts alluded to, and Miller secured about forty dollars in cash. As the manuscripts, however, were of no value, Miller, it has been admitted by all, obtained an advantage. Of this Johns was aware, but in endeavoring to bring Miller to terms involved himself and some of his friends in a series of difficulties which, however, are hardly worth repeating here. There seems to be no doubt but that the prime object of Miller and Morgan in publishing the so-called "Illustrations of Masonry" were mercenary, for the reason that it was sold at first for one dollar a copy when the expense of publication could not have exceeded seven or eight cents.

It also seems very certain that it was Morgan's intention, at first, to have remained unknown as the author, and, had his inten-

tion in that particular met the approbation of his more cunning and avaricious partners, his book would probably have remained as much of a secret as its author himself. They, however, reasoned otherwise and considered a stir among Masons necessary to insure its sale

But few copies were sold at a dollar. Its price was soon reduced to fifty cents—afterwards to twenty-five cents, and finally to about the first cost. From all accounts no one connected with its publication ever made any profits of consequence out of its issue or sale. Few had the patience to read it through, and it soon sunk into its deserved oblivion. All such attempts have terminated in the disgrace of their authors, without in the least injuring the cause of Masonry.

CHAPTER X.

THURLLOW WEED—HIS CONNECTION WITH THE
MORGAN AFFAIR, AND THE ANTI-MASONIC
AGITATION IN NEW YORK.

THURLLOW WEED, whose prominent connection with the William Morgan affair is a matter of history, was born in 1797 under the shadows of the Catskills, just as Washington had ceased to be President. He came of Connecticut Yankee stock, full of push and ambition, and at the age of 10, seized with a desire to see the world, he embarked as cabin boy on a Hudson river sloop for a voyage to the city of New York.

At that time New York city contained about 75,000 people, and was nearly all below Grand Street. DeWitt Clinton was mayor, and in his fertile brain the grand

Erie canal project was evolving, which he was sure would make New York the metropolis of the Western hemisphere.

This was also the year when the first steamboat, Robert Fulton's "Cleremont," made regular trips to and from Albany at the then surprising speed of five miles an hour.

Mr. Weed's introduction to New York city was certainly humble enough, consisting in a tramp up Broad street with the trunk of one of the sloop's passengers on his shoulders.

Without following his earlier history in detail, we find him, in 1827, a young man in Western New York, where he first came prominently into notice while member of an anti-masonic committee appointed to investigate as to the alleged abduction and murder of Morgan. At this time he was poor but aspiring, and being unable to gain admission into either of the inner rings of the two political camps, he joined the ranks of the anti-masonic agitators, and while a member of the above-mentioned committee,

was accused of perpetrating an act, the shame and dishonor of which followed him to his dying day.

Fully thirteen months after the disappearance of Morgan, the drowned body of Timothy Monro was found at Oak Orchard Creek. Mr. Weed, accompanied by his man Friday, John Marchant, and several others, resurrected the body, and before the second inquest was held, shaved the head and pulled out the whiskers so as to make it resemble Morgan.

Regarding this transaction, which was generally understood and believed at the time, the following affidavit was published in the Rochester *Daily Advertiser*, Nov. 7, 1827:

“*William C. Green*, being duly sworn, deposeth and says that he, the said Green, with others, did attend the poll of election held at Howards, in the town of Gates, in the county of Monroe, and that there Mr. Thurlow Weed did say that he, the said Weed, did pull the whiskers from the face of the body found at Oak Orchard Creek,

and that John Marchant did shave the same, he, the said Weed, being one of the Morgan Committee.

“WILLIAM C. GREEN.”

“Subscribed and sworn this 6th day of November, 1827, before me.

“SAMUEL MILLER, J. P.”

Mr. Weed's equivocal denials of this, never fully satisfied his friends. When charged with the act at the time, it is stated he triumphantly asserted that it was “a good enough Morgan till after election.”

As a matter of course, Mr. Weed also denied that he ever made the aforesaid remark, but does admit in his autobiography that when a lawyer said to him at the third inquest held upon the body: “After we have proven the body found at Oak Orchard to be that of Timothy Monro, what will you do for a Morgan?” He, Weed, replied “that is a good enough Morgan for us until you bring back the one you carried off.”

In any event, which ever expression was used, it was a thorn in the side of Mr. Weed from that day until he died. Any allusion to it was distasteful, and his intimate friends carefully avoided making mention of it in his presence. Speaking of the alleged imposition and his connection therewith, Mr. Weed said a few years before his death: "A great many believe it. It was not to be disproved to the satisfaction of the public. I was abhorred by tens of thousands. Old acquaintances cut me. I was pointed at in the street. Strangers would look askance at me; I saw them. Friends gave me the cold shoulder. I was made to feel everywhere and every hour that I was a marked man."

Many will ask why he should have done this, and yet the answer has been more than suggested. As noted in a former chapter, an important election was just at hand; the two political parties were torn asunder by anti-masonic agitators and prevaricators; Mr. Weed was young and full of zeal in a new cause; the alleged abduction and mur-

der was the signal and pretext for the formation of a political party with national pretensions rallying under the banner of anti-masonry. Here was the opportunity, and he made the most of it to his great sorrow in later years. There is no question but Mr. Weed's disgraceful course while a member of the Morgan Committee, his publication of the *Anti-Masonic Enquirer*, in Rochester, and his zeal as a traveling detective to secure evidence for the purpose of fixing the crime of murder on the Masons, was, in the latter part of his life, a cause of infinite regret and torment.

As regards the anti-masonic party, its organization was purely selfish, illiberal, and narrow-minded. Naturally, therefore, it never did, and never could, become a national power. Its first convention to organize as a national party was held in Philadelphia, Sept. 11, 1830. Among the ten delegates representing the state of New York were Thurlow Weed and William H. Seward. A second convention was held in Baltimore in 1831, when William Wirt, of

Maryland, was nominated for President, and Amos Ellmaker, of Pennsylvania, for Vice President. This ticket secured the seven electoral votes of Vermont.

Upon the failure of Mr. Weed's anti-masonic paper he engaged actively as a sleuth-hound in hunting up testimony for the Morgan Committee. He traveled hither and thither. He found Owen Parkhurst at Windsor, Vt., and undertook, for the sum of \$193.55, to take him to Batavia, N. Y., to testify. He took him along quietly enough until they reached the canal at Albany, where they embarked on a packet boat and retired. Meanwhile Mrs. Platt, the wife of Ezra Platt, had been told, as they passed through Albany, that Parkhurst's testimony would convict her husband, who was on trial for participating in the alleged abduction. Dressing herself in men's clothes she overtook the boat which had Mr. Weed and his witness as passengers. While Weed slept she woke up Parkhurst, appealed to him not to testify, and had him set ashore in the middle of the

night. Upon missing him in the morning Weed was bewildered and mortified, but he made out his bill just the same and pocketed the \$193.55.

He also found an old soldier named Elisha Adams, who had been employed at Fort Niagara, and for bringing him from Vermont to testify before the committee he received \$150.82, notwithstanding the old man's evidence amounted to absolutely nothing.

Not a little deceptive anti-masonic capital has been made out of an alleged confession which it was said Mr. John Whitney desired to make to Mr. Weed. The truth is that this pretended confession and his connection with it adds no credit to the memory of Mr. Weed. He stated in various interviews and communications that Mr. Whitney met him in Chicago in 1860 and desired him to write out the alleged confession, and afterward make it public, which he promised to do. Owing to want of time, and the excitement connected with the Republican convention, to which Mr.

Weed was a delegate, the matter, he says, was neglected; and when in London, in 1861, Mr. Weed states that he wrote to Whitney regarding the promised confession, which letter was returned unopened owing, he says, to Mr. Whitney's death. The falsity of this apocryphal story appears when it is known as a matter of fact that the only time Whitney met Mr. Weed was at the Tremont House in Chicago, when in an angry manner he demanded that Weed should stop making false statements as to him and his connection with the Morgan affair. He declared that he, Whitney, was in no way connected with the abduction of Morgan, and that Weed knew it. After quieting him, Mr. Weed said he was only using the stories for political effect, and finally promised to stop. As to the London letter being returned on account of Mr. Whitney's death in 1861, it is a fact that he did not die until May 3, 1869, and was buried by the Masons of Chicago in Grace-land Cemetery.

There are several other curious, not to say questionable, items regarding Mr. Weed's course in this alleged mystery, but we think enough has been shown to justify Masons in repudiating any and all pretended evidence which was gathered or asserted by him and used so zealously against the order.

At the time of his death, Mr. Weed's fortune was estimated at from \$1,000,000 to \$2,000,000, and it is safe to say he would gladly have given a princely sum if he could have effectually wiped out the stigma of his connection with anti-masonry. If such be not a fair conclusion, it seems strange that nearly one-fifth of the volume of his memoirs should be devoted to ingenious fabrications and excuses in order to shade down and justify his acts.

After all, the result of this agitation and persecution, which was provoked by Thurlow Weed, William H. Seward, Francis Granger, Frederick Whittlesey and others, was only to knit the bonds of the brotherhood among the faithful more closely.

CHAPTER XI.

WHAT BECAME OF WILLIAM MORGAN.

ON the 13th day of September, 1882, an anti-Masonic organization assembled in the cemetery at Batavia, N. Y., and unveiled a monument sacred to the memory of William Morgan.

Among other inscriptions on the face of the shaft, is one stating that Morgan "was abducted from near this spot in the year 1826 by Free Masons, and murdered for revealing the secrets of their order." On the monument he is also called "a martyr to the freedom of writing, printing and speaking the truth."

Standing in the shadow of this imposing monument and gazing at the surmounting statue, with all due reverence for the place and purpose thereof, one cannot help ex-

claiming; what a stupendous farce! what an unparalleled imposition!

The body which is supposed to rest under this monument, is no more the body of William Morgan than it is the body of Judas Iscariot.

The projectors of this sculptured fraud were mostly clergymen, who certainly had intelligence enough to doubt whether a forty-foot monument, surmounted by a seven-foot figure, was evidence enough to convince the world that a would-be traitor rested beneath its base.

After the disappearance of Morgan he was taken to Canada, and for a handsome money consideration contributed by anti-Masons, he agreed to leave the country and in so doing aid the anti-masonic agitators, and never return.

He was supplied with several thousand dollars in specie, conveyed to Boston, and within six months after his disappearance he sailed from that port for Smyrna, Asia Minor, in the brig America, owned by Ezra

Weston of Duxbury, Mass., and commanded by Captain Waterman.

Happily the confirming proofs of this statement are ample, and go to show that Morgan was for years a resident of Smyrna, and that there he undoubtedly died.

The following letter from Captain Samuel I. Masters, who, at the time he wrote it, resided in Greenwich, Washington county, New York, where he enjoyed the highest respect and confidence of the community, will be read with interest and can be depended upon as authentic and truthful:

DEAR SIR:

I write you this to say that I have no doubt whatever that William Morgan was, in 1830, a resident of Smyrna, in Asia Minor. One morning as Capt. Ingalls, of the ship *Don Quixote* of New York, and myself, were strolling around the Turkish bazaars at Smyrna, I was accosted in English by a man wearing a long beard, dressed in Turkish costume, inquiring whether I was in want of any bread for ship use. I asked him where he learned to speak English. He said he had been to America. Knowing that the Turks were not a roving people I asked him what part of the United States

he had visited. With some little hesitation he replied that he had visited Canandagua in the State of New York. I then asked him if he had any acquaintances residing there. He said he knew Mr. Blossom, who kept the hotel there. I enquired of him how long Mr. Blossom had kept the house, and where he came from. His reply was that he had kept it for several years, and that he came from New Haven to Canandagua. I then remarked to Captain Ingalls that this man must have been there, for his answers were correct. Capt. Ingalls subsequently informed me for the first time, that this assumed Turk was supposed to be William Morgan. I regretted that I did not know this fact before, for I should have interrogated him more closely. During the day we met with Mr. Brewer, an American gentleman, late tutor at Yale College, who had recently arrived from the United States, and I related the foregoing circumstance to him. He fortunately happened to have a printed description of William Morgan's person among his papers. We took it with us and compared it with the pretended Turk and found it to correspond in every respect, even to having double teeth in front. There then remained but little if any doubt in our minds that this man was really William Morgan, and we so expressed ourselves to the United States consul at Smyrna, who admitted there was a great

mystery about him; that he came from Boston to Smyrna about the time William Morgan was missing; that he brought with him \$4,000 in specie, turned Turk and was circumcised; that it seemed strange to him that a man with that amount of money should turn Turk; and that he had received many letters from the United States enquiring as to the character of the pretended Turk. Our opinion as to his being Morgan was also endorsed by Messrs. Iseverden, Stith & Co., a highly respectable American firm, and Mr. Van Closs the Dutch consul, with whom I became acquainted—having letters of introduction to him.

Im a not a Free Mason myself, nor have I ever belonged to their fraternity, therefore I have thus given a correct narrative of facts just as they occurred, without any prejudice whatever.

I have also in my possession a letter from N. B. S. Eldred, of Auburn, N. Y., in which he says:—“I saw a gentleman in Philadelphia in 1859, who told me that he saw and conversed with a man who knew Morgan in the United States; and this person said he saw and talked with Morgan in Smyrna after his alleged murder. He was a reliable man, and willing to swear to the fact.”

Yours, very truly,

S. I. MASTERS.

GREENWICH, N. Y., Aug. 15, 1875.

The publication of the above communication brought to the front Capt. Andrew Hitchcock, of West Troy, N. Y., who at once corroborated Mr. Masters' statement and gave the following personal facts:

“He was a sailor in 1830, and in the month of February was on board the United States man-of-war Java, then at Smyrna, Asia Minor. He, with 200 others, had been transferred from the Delaware, on which vessel he shipped, to the Java, when the Delaware was ordered home, and his vessel remained in Asiatic waters all winter. Frequent excursions were of course made to the shore, but it was not until on or about the 6th of February, 1830, that the second cutter of which he was one of the crew, was ordered by the commandant, Capt Skinner, to go ashore with some of the officers. Upon reaching the land, an American, wearing the habiliments of a Turk, appeared and met them. He conversed with the officers, but Mr. Hitchcock heard him admit that his name was Morgan, and that he was the person whose disappearance had created

such excitement in America. He appeared to be in good circumstances and contented with his life. He was asked to go on board the Java but refused, although he promised to do so at some future time. That time never came, however, for during the stay of the Java in that port Morgan could not be persuaded to leave the shore.

The affair caused great excitement on shipboard at the time, especially among the officers, all of whom were entirely convinced as to the identity of the Turk and Morgan. Whether or not he ever stated to the officers how he got to Smyrna, or what caused him to become a Turk, Mr. Hitchcock did not know. He never saw him but twice, although he was frequently seen by others."

The above statement was made in August, 1875, at which time Captain Hitchcock was 69 years of age, enjoying excellent health and a sound memory. He stated that "he was a disinterested witness; was not a Mason, and had no interest in the matter except to lay the truth before the public."

He distinctly remembered the date from incidents of a personal character which impressed it on his mind.

Joseph A. Bloom, an American scientist and a gentleman of the highest character, resided some time in the city of Smyrna, and upon his return home stated that while there, in 1831, he became acquainted with an American who professed the Moham-medan faith, who went by the name of Mustapha. Mr. Bloom had repeated conversations with him and was fully convinced that he was William Morgan.

Mr. Goodall of the American Bank Note Company bears witness that when he was in Constantinople he had interviews with several persons living in that city, who informed him that they personally knew Morgan in Smyrna; that he acknowledged he sailed direct from this country to that city, when he was reported murdered, and adopted the Turkish dress and the name of Mustapha.

The chaplain of the frigate Brandywine, which brought LaFayette to France in

1825, and who was afterwards in the Mediterranean, in one of his reports says: "I saw the man William Morgan in Smyrna, and talked with him."

Ezra S. Anderson, writing to the *Hallowell Advocate*, declared that "he saw Morgan in 1831, that he knew him well, that he was in robust health, and that he boasted of having made a large amount of money by leaving America, as well as from sales of his book, and that greater interest was secured for it from the belief that he had been murdered."

A letter from the veteran news correspondent, Ben Perley Poore, under date of April 2, 1883, says: "I became satisfied when in Smyrna, some forty years since, that Morgan lived there several years after he was reported murdered, receiving a pension from anti-Masons in the United States, and died there. The Smyrna man was protected by the British consul who obtained for him a position in the Custom House which enabled him to wear the oriental dress without molestation, and he took the

name of Mustapha. He resided alone in a small house just out of the city. After it became noised abroad who he was, Americans visiting Smyrna would ask him if he was William Morgan. This finally annoyed him to such an extent that it was thought he feigned death, but actually left Smyrna on a British man-of-war bound to Van Diemens Land. Others were confident that he had died, and that it was his body that was buried near by. Be this as it may, I firmly believe that William Morgan resided for a number of years in Smyrna, under the name of Mustapha. I took the statements of four English residents at Smyrna, confirming my belief, and had them attested at the United States consulate.

Is any more evidence needed? Does not the case stand proven that this self-confessed traitor spent his last years a living evidence of fraud?

When nearly a dozen men, whose character is unimpeachable, and whose testimony bears the warrant of transparent truth, bring this overwhelming proof of Morgan's

existence years after ambitious and dishonest anti-masons had declared him murdered, what further vindication is needed?

There is no excuse, no palliation, no justification for the lies which anti-masons have been piling up for more than half a century.

One of the most singular facts connected with this alleged crime is the oversight of those accused, in neglecting the object which is represented to have been the most important of all, namely, the suppression of Morgan's book. No one seemed to care anything about that. In the light of subsequent revelations, however, this need not appear so strange, since his so-called "Exposal of Free-Masonry" was simply a plagiarism of an English work published years before, entitled "Jachim and Boaz," which purported to reveal the secrets of the "mystic tie." A comparison of Morgan's book with one of the English books now in the Congressional Library, at Washington, shows that there was no originality whatever in the former.

For a full half century the presses, platforms and literature of anti-masonic fanatics have been surcharged with towering and audacious falsehoods regarding the alleged murder of William Morgan. The most brazen and shameless statements have been made regardless of the truth, having no foundation save in the confessions or assertions of men who were unable to bring decent vouchers for their honesty, or authentic evidence as to their respectability of connection.

It is time some of these base and cowardly slanders were punctured and exposed. It needs only the justice of historic truth to show the deception of those, who, with words of cant and hypocrisy, bury the body of a poor drowned fisherman, and in the name of the Almighty, christen it as the corpse of a martyr.

There is reason to be thankful that anti-Masonic interference with religious or state affairs will never be a danger in our country in the future. Indeed, there is no probability that anti-masonry can ever again

assume anything like its influence fifty years ago. It has come to be an acknowledged fact that bigotry is the affirmation of that supreme insolence which substitutes the will of one man for the conscience of another.

CHAPTER XII.

CONCLUSION.

FIFTY years ago it was a common, and to some a serious inquiry—"Will Free Masonry survive? The assaults of its enemies, both under religious and political cover were prodigious. Some who had been expelled from its organization for immoral conduct, some who had sought admission and failed to secure it, some who had been for a long time members and had not received the recompense due to their fancied merits, some who felt aggrieved at the conduct of individual Masons, and some for the hope of political preferment, enlisted under the anti-masonic banners. A mass of singular agitators without definite purpose, and but little sympathy in common, it is not to be wondered that anti-masonry

has steadily and surely declined. America is a poor field for such fanatical sentiments as emanate from anti-masonic pens and platforms. We have already seen some of its effects, and it is safe to conclude that any greater power would only result in greater harm.

A certain quack once administered cabbage as medicine to a shoemaker, and, while it did not kill him outright, it did not prove an antidote. He repeated it on a tailor and it killed him. He therefore entered in his journal: "Cabbage is tolerable good for shoemakers, but death for tailors."

Anti-masonry may only produce negative results in certain sections, but to ever prove a national influence would be death to progress and a destroyer to the best interests of humanity.

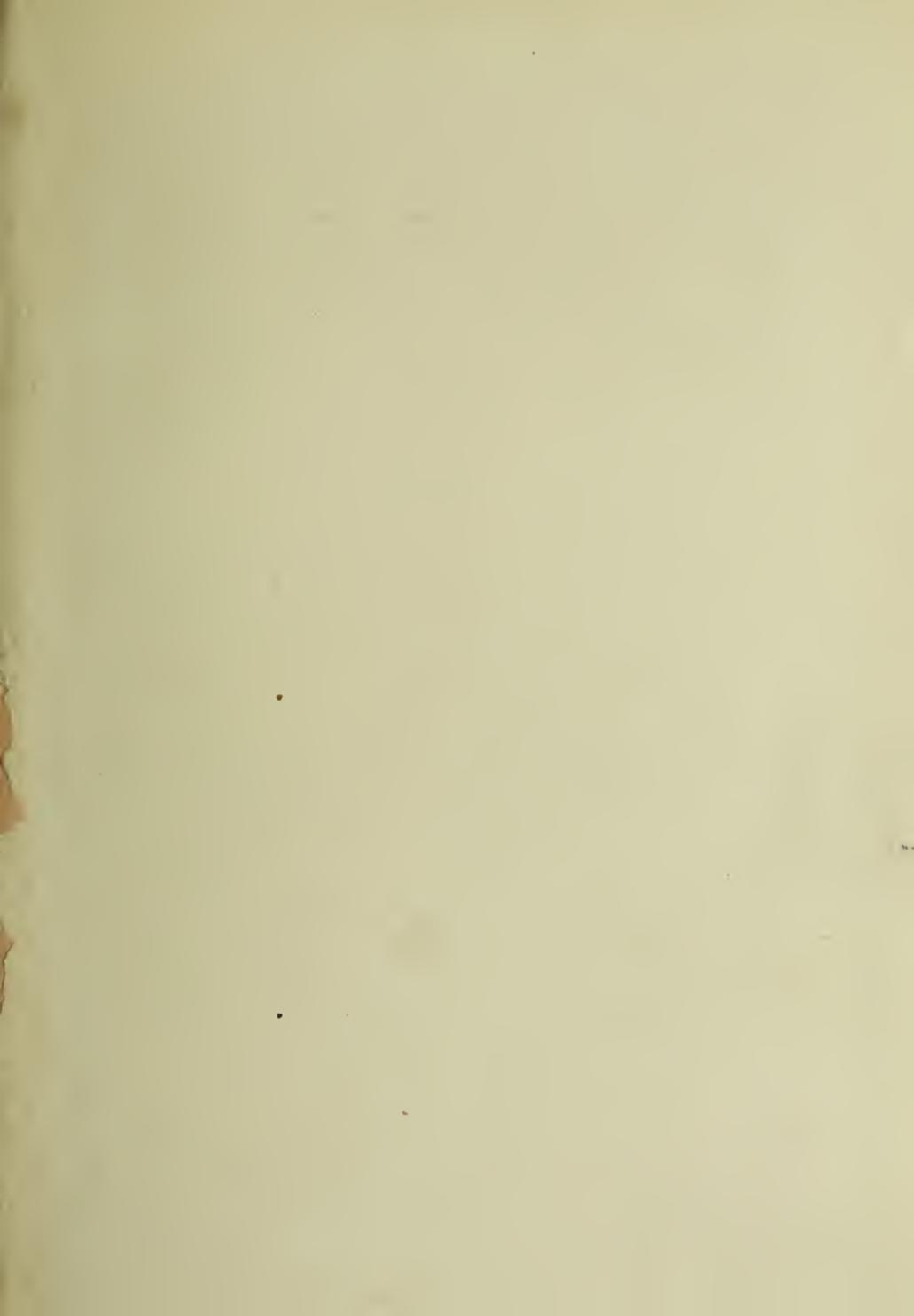
Happily, however, there is no possible danger of such a result; Free Masonry, though bitterly assailed in the days of our fathers, though drenched in the blood of its followers in Spain and Russia, still

continues to flourish. Its ancient origin is fully established. It pervades every portion of the habitable globe, and extends its blessed influence to the distressed of every clime. And well it may, since Free Masonry regards no man for his worldly wealth or position. The hand that grasps the spade and the hand that wields the sceptre are equally free to its friendly grip. No matter what sun may have burned upon him, no matter who has beaten down his liberties, the moment he enters a lodge of Free and Accepted Masons, the distinctions of wealth, of rank, and of power are forgotten. He is at once among friends and brothers, and is the peer of the most illustrious names of the ages. Free Masonry cheers "the poor and weary pilgrim traveling from afar," and distress never yet was turned penniless away from its portals. It seeks no contest with throne or altar, it asks no assent to political or religious dogmas. It solicits no converts since it is based on the immutable principles of *justice* supported by "Wisdom,

Strength and Beauty," and it will endure till the "last syllable of recorded time."

The idea that Masonry is susceptible of the least impression from such attacks as have been brought to bear upon it, or can be brought to bear upon it, is not worthy of toleration for a single moment. As well attempt to arrest the sun in its course or extinguish its beams at mid-day. Masonry is seated on a rock inaccessible to all the malice of man. From thence she surveys a world of misery and woe, arrests the progress of many a tear, and from thence she bids her votaries go forth to aid and assist the widow and the orphan; taking every child of humility and sorrow by the hand she bids them arise and rejoice. Enlightened philanthropy, undefiled religion, and pure and ardent patriotism cement her brotherhood. She has promoted the kindly intercourse of nations, has softened the asperities and diminished the woes of war, has smiled upon and encouraged science and literature, and aided Christianity in introducing an era of light

and salvation. *She needs no defense, and asks for no vindication.* Her record of the ages is before us, "fair as the moon, clear as the sun" and laden with the benedictions of God.



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