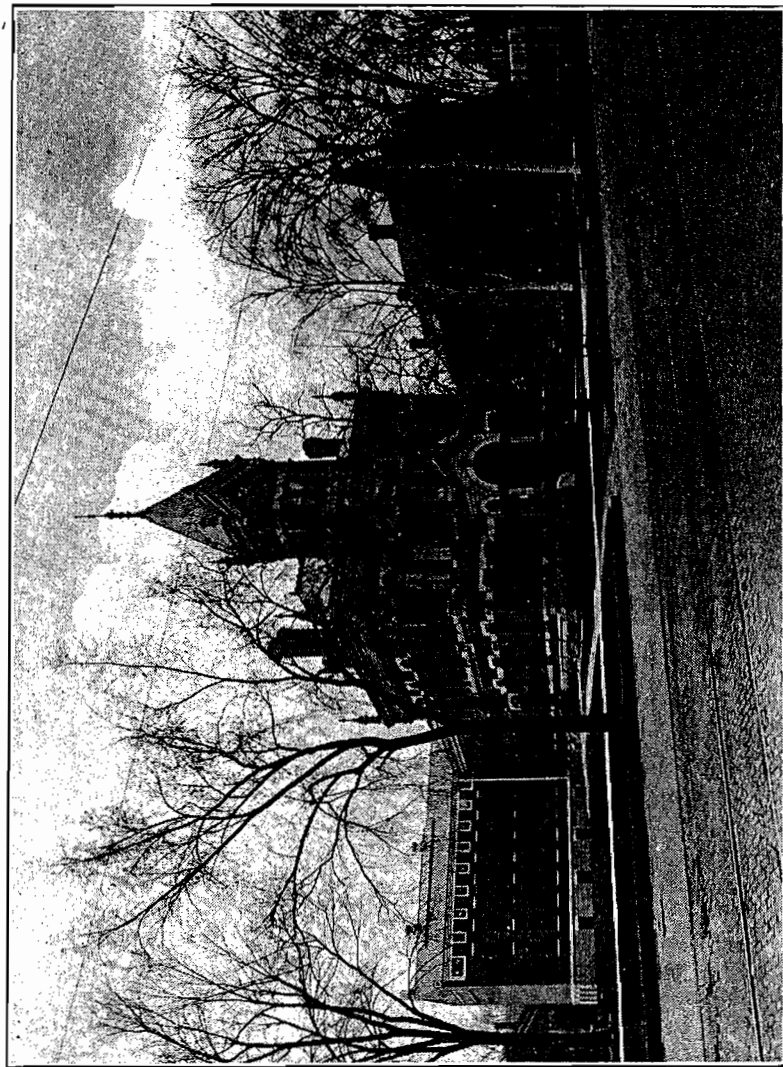


History of the Grand Lodge of Iowa
A. F. and A. M.



IOWA MASONIC LIBRARY

History of Grand Lodge of Iowa

A. F. and A. M.

Brought down to July 1913 and comprising all matters not included
in Volume Two, Part One, to which are added sketches
and portraits of the Grand Masters for the
period covered in the history

By
William F. Cleveland, P. G. M.
Historian

Volume Two
Part Two

Prepared and Published by Authority of the
Grand Lodge of Iowa
1915

To the
MASONS OF IOWA

Who have advanced the cause of Masonry by the
exemplification of its sublime teachings
in their daily lives

This Volume
is fraternally dedicated
by
The Author

PREFACE

Immediately upon the completion of the manuscript of the first part of Volume Two of this History and its delivery to the publishers, work was commenced upon the second part of Volume Two, to complete to date the History of the Grand Lodge of Iowa. The preparation of this work has been attended with much pleasure and satisfaction, in discovering and bringing to light many items of interest and importance that were wholly unknown, or had been long forgotten by the Craft, to become a matter of record for the benefit of the Craft, and more especially those that will come after.

In preparation of the chapter on Masonic Code of Iowa, material aid has been rendered by the wise counsel of M. W. Charles T. Granger, P. G. M., and substantial assistance given by M. W. Charles C. Clark, P. G. M., who prepared the chapter on "The Rituals, Custodians, and Schools of Instruction." Brother Newton R. Parvin, Grand Secretary and Grand Librarian, rendered most valuable assistance in the preparation of the chapter devoted to Iowa Masonic Library.

When the substantial growth of the Masonic Fraternity during the seventy years of its existence in Iowa is considered, together with the high standard of intelligence of its membership and the prominent position it occupies throughout this Jurisdiction, one can more fully appreciate the

strong hold it has gained upon every community, by exerting a wholesome influence for the betterment of society through its moral influence upon its members. In conclusion the writer sincerely trusts that his work may meet the approval of the Masonic Craft of Iowa, and be acceptable to the brethren wheresoever dispersed.

Fraternally,

WILLIAM F. CLEVELAND

Harlan, Iowa, June, 1914.

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CHAPTER I

The Ritual, Custodians, and Schools for Instruction in the Work

PREPARED BY C. C. CLARK, P. G. M.

The ritual of Freemasonry has always been of supreme importance and absorbing interest, not so much for the ritual itself, the form of its language, or the variety of its expression, as for the great and important truths conveyed thereby. Through it we learn the wonderful philosophy of the Order and discover how practically uniform has been the method of development of that philosophy from the very beginning. There has always been in the past, is now, and probably always will be a more or less well defined opposition to ritualism, showing itself in the tendency on the part of some brothers who consider themselves well informed to sneer at him whom they are pleased to call the ritualist in Freemasonry, the man who seeks "to cross every t and dot every i." So far as mere ritualism is concerned, they are right, for he who places the form above the spirit misses the vital aim of the institution. Yet lack of discriminating judgment often does injustice. The tendency of human nature is to be hypercritical. We are apt to count of little value those things we do illy and as a result we oftenest have this criticism from those brothers who themselves are the poorest kind of ritualists. The caustic comment on ritualism and the sneer at the ritualist do not come from those who have taken the pains, generally at the expenditure of a large amount of time, considerable money, and a tremendous lot of perseverance to attain a letter perfect rendition of the work and lectures. They do very frequently

come from those who either through mental inelasticity, intellectual laziness, or a lack of perseverance have failed to reach the goal. The ritual perfectly rendered is of course not Masonry and the brother who either from narrowness of view or mad obsession by the desire to procure perfect accuracy, makes the conferring of a degree without a mistake his sole aim and endeavor in life, will fail to get the very best there is in our magnificent philosophy, but he who to high regard for that philosophy and a sincere and devout reverence for its great teachings, adds an honest, earnest, and sincere effort to so far master the exact language conveying them as to be able to confer a degree word for word according to the adopted standard, will by that very effort grow immeasurably in everything that ennobles, uplifts, and spiritualizes. Excellence in ritualism is akin to excellence in military drill. Other things being equal, he makes the best soldier who is most proficient in military tactics, and with same conditions the best ritualist is the best Mason.

The language of the ritual is such as has prevailed among the craft for many, many years. Often quaint and at times not strictly grammatical, it yet expresses the thoughts of men who have lived for and loved devoutly the institution and that for which it stands. Out of their great love they have created and perfected a splendid system of instruction, and while according to modern usage and modern ideas the language might in spots well be changed, yet taken as a whole we seriously doubt if real improvement is practicable or indeed possible. This we say although the rituals of no two states are exactly alike, for the main idea like a golden thread runs through them all. Zealous lovers of the Craft have longed for universal uniformity, but it is an utopian dream, splendidly enticing but practically impossible. Each state is fast wedded to its own peculiar language and while most jurisdictions are ready to acknowledge that others have excellent points, yet when the whole

system is in question each brother will stoutly maintain that the ritual by which he was brought to light has no superior and he well doubts if any equal under the sun.

As a preliminary matter it may be of interest to briefly sketch the history of the ritual. From old writings we learn that previous to about 1720, when a person was initiated, passed, or raised, the Master communicated to him the secrets of the several degrees, the explanation being given to him in such verbiage as the Master had at his command. About this time, in order to be of assistance to Masters of lodges, Drs. Anderson and Desaguliers, who were eminent Masons, arranged the information necessary to be given, using the form of question and answer and preserving the name that had previously been applied to this instruction, to-wit: "Lectures."

These were received with great favor and the Grand Lodge of England adopted the form and ordered them given in the lodges. About 1732 these lectures were revised by Martin Clare and later by Thomas Dunckerly. The latter extended and improved them and first gave the theological ladder its most important rounds, an allusion to the ladder having been made by Clare. The Craft used the lectures in this form until about 1763 when the Rev. William Hutchinson made some explanation of the three lights by the three stages of Masonry, etc. Again in 1772 the lectures were revised and improved by Preston, whose system became the standard and remained such until the union of 1813 when Dr. Hemming established the method now generally practiced in English lodges.

Referring now to what is known as the Preston-Webb work: Preston several years prior to 1788 was the Master of the Lodge of Antiquity in London, that being one of the four old lodges which met at the Apple Tree Tavern in Charles Street, Covent Garden, in February, 1717, and constituted themselves into a Grand Lodge, the first regularly known.

Preston says that when he first had the honor to be elected Master he thought it proper to inform himself fully of the general rules of the society so that he might be able to fulfill his duties, and to that end he examined with some attention the contents of the various lectures. The rude and imperfect state in which he found them, the variety of modes used in the meetings and which he encountered in his researches rather discouraged him, but diligently seeking for light he acquired what he believed to be the ancient and venerable landmarks of the Order and attempted to correct the irregularities which had crept into the assemblies.

As a basis he enforced the value of the ancient charges and regulations and to imprint those on the memory he reduced the most material parts of the system to practice and at last succeeded in bringing into a corrected form the sections which at that time composed the three lectures of Masonry. This statement of Preston bears date January 1, 1788.

About 1800 an English brother whose name it seems is unknown, came to Boston and taught the English lectures as they had been arranged by Preston. The Grand Lodge of Massachusetts approved them and they were taught by Thomas S. Webb and Henry Fowle, of Boston, and Brother Snow, of Rhode Island. About 1801 Brother Benjamin Gleason, a student of Webb, received them from him and embodied them in a private key of his own. In 1805 Gleason was employed by the Grand Lodge of Massachusetts to teach all the subordinate lodges. Brother Gleason was appointed Grand Lecturer of the Grand Lodge of Massachusetts in 1805 and served as such until 1842. He was a liberally educated man and a devout Mason. He visited England and exemplified the Preston lectures as he had received them from Webb before the Grand Lodge of England, and Masonic authorities of that Grand Body pronounced them correct.

In 1817 Brother John Barney, formerly of Charlotte, Vermont, went to Boston and received the Preston lectures there as taught by Gleason. He returned to Vermont, visited the annual communication of the Grand Lodge of that State in October, 1817, and made known the fact of his acquirements. The subject was submitted to a committee which reported that these lectures "were according to the most approved of work in the United States." The Grand Lodge accepted the report of its committee and gave Brother Barney letters of recommendation. He then visited many of the existing lodges of Vermont and imparted to them a knowledge of these lectures. Among other places he visited Dorchester Lodge in Vergennes in 1818 and fully instructed R. W. Samuel Willson, afterwards Grand Lecturer of Vermont. From this it will be seen that when the committee, as hereinafter set out, recommended the instruction of Brother Willson as the correct Webb work they were on the right track.

From the very beginning Iowa Masons have been zealous adherents to established custom and usage. They have not been prone to run after strange gods, but sensibly recognizing that the forms adopted by the fathers were chosen only after mature thought, large experience, and careful study, guided and controlled by a profound love for and a rare devotion to the principles, tenets, and aims of the institution, they have sought diligently to learn what those forms were and finding what they believed genuine have clung to them with a wonderful persistence.

The history of the ritual in Iowa is necessarily bound up with the system of instruction and while the facts in relation to the ritual pure and simple are not many, yet it has been deemed best to set out in connection therewith a history of its use among the craft. Naturally the subject thus arranges itself under two heads, (1) the adoption of the work, and (2) the promulgation thereof. So far as

practicable this distinction will be observed; however, so interwoven are the two that it is not feasible at all times to keep them separate.

The first reference in the Masonic literature of Iowa to anything in the nature of the conferring of degrees is found in Section 26 of the By-Laws presented to the Masonic convention in 1844, as follows: "The Grand Master shall cause the work and lectures of the first three degrees of Masonry to be exhibited before the Grand Lodge at each Grand Communication."

Acting under this, the Grand Master at the meeting of 1845 announced that he had appointed three brethren to carry out the aims of the section, viz: Brother J. R. Hartsock for the first degree, Brother B. S. Olds for the second degree, and Brother Ansel Humphreys for the third. There is nothing to indicate how the degrees were conferred nor what particular form of work, if any, was exemplified. However, on January 8, 1845, the Grand Lodge was called from labor for one hour for the purpose of having the work of the third degree exhibited by the Grand Lodge Committee in Iowa Lodge No. 4. The other degrees were also exemplified at this particular session.

At the session of the Grand Lodge in 1857 Grand Master Sanford exemplified the three degrees and as exemplified the work was adopted "as the authorized work of this jurisdiction." The following resolution was then passed:

"Resolved, that the work as now adopted in the three degrees shall be obligatory on the subordinate lodges throughout this jurisdiction." As to just how the ignorant were to get it or as to what the penalty for failure was, the record is silent.

Again, in 1858, uniformity of work was referred to by Grand Master J. R. Hartsock, who said that he believed the best method for its dissemination was through the representatives before whom it was exemplified, but recogniz-

ing the perversity of human nature and the fraternal attachments of the brethren he summoned the Deputy Grand Master to meet him at Farmington for the purpose of comparing the work, testing his scheme, and making arrangements for a system of visitation throughout the jurisdiction. The committee reported that year that they found the system of work adopted by the Grand Lodge, together with the arrangement for carrying the same into effect, had been productive of much good in harmonizing the slight differences among the workmen and in bringing about uniformity throughout the jurisdiction. This report, however, was not adopted. The committee also modestly said that while they cherished the highest regard for the opinions of those who in other jurisdictions and at other times had imbibed other views as to verbiage (and it may be other doctrine), they earnestly recommended that the work be carried out in every particular by the Grand Lodge and "that the Most Worshipful Grand Master to the utmost of his ability enforce it in the subordinate lodges." Grand Master J. R. Hartsock, who seems to have been considered a well-posted brother in the earlier times, reports in his address in 1859 that he had given the work in person to 116 lodges. He reports further: "I shall exemplify the work again at this session in all the degrees and if said work should be confirmed by you it will stand as the established work and not be subject to be changed, as the majority of the lodges are in possession of and are willing to conform to it."

In 1859, at the session in Dubuque, Brother E. A. Gilbert, a very brilliant man and prominent Mason, introduced a resolution unequivocally endorsing the method of disseminating the work by means of schools of instruction "rather than by flying visits of the Grand Master," and further declaring that it was the sense of the Grand Lodge that no time should be lost by the Grand Master in acquainting himself with the old Webb work for the purpose of com-

municating it in schools of instruction. At this same session a committee of three, to which the Grand Master was added *ex officio*, was ordered and appointed with full authority and power to procure the Webb work with as little delay as possible and to disseminate it by lodges of instruction. The committee consisted of Brother John Scott for six years, Brother Edward A. Guilbert for four years, and Brother W. B. Langridge for two years. This committee sought the most authentic sources of information and secured the services of Brother Samuel Willson, of Vermont, who had received the lectures known as the Webb work from Brother John Barney in 1818. This distinguished brother, who was the Grand Lecturer of the Grand Lodge of Vermont, was invited to and he did attend the Grand Lodge held at Burlington in 1860. On being welcomed to a seat in that body he stated: "I left the east and traveled to the west at the invitation of your Custodians of the work and have spent some two weeks with them in giving them the old Webb lectures as I received them from John Barney in 1818. I am now happy to say to you that I consider your Custodians competent to give you any information relative to these lectures and work and I respectfully refer you to them for any information you may desire upon the subject." He reported further that he had recently had an opportunity of comparing his work and lectures with those of Brother Rob Morris and he found that the lectures were identical but that they differed in work, and he modestly says, "and the difference is this, that Brother Morris is a much better workman than I am and he who seeks true Masonic knowledge may deem himself extremely fortunate if he falls unto Brother Morris's hands."

In introducing Brother Willson to the Grand Lodge the Grand Master said of him: "Brother Samuel Willson, the venerable and distinguished Grand Lecturer of Vermont, it is well known is the last link from Webb to Barney

down. Brother Willson, in connection with Brother Tucker, Grand Master of Vermont, are the most reliable and correct Masons in regard to work now living."

This visit happily fixed a standard, as shown by the following resolution then adopted:

"Resolved, that the Grand Lodge now as heretofore declares its unalterable adherence to the ancient Webb work and having the fullest confidence in the evidence furnished that the work as exemplified by the Custodians and under their direction by Brothers Morris and Willson [is the ancient Webb work], does hereby adopt the same as the work and the only work hereafter to be taught in this jurisdiction."

In speaking of the adoption of the standard, Brother Guilbert expressed perfect satisfaction with it as the genuine work and he but confirms the universal experience when he says: "I have never had such enlarged views of the lessons and principles of Masonry as I have during the few months I have devoted to the study of this work. There is a beauty, significance, and grandeur about the lectures when thoroughly understood which cannot fail to impress a man with the most sublime truth." He then goes on to demonstrate the authenticity of the work, showing clearly that the Vermont work came directly from Webb, who communicated it to Gleason in 1801 or 1802, and he to Fowle and Barney. At this time it may not be improper to say that the Webb work is founded upon the lectures of the three degrees, *i. e.*, the lectures which in this jurisdiction must be learned by the brother and upon which he must pass an examination before he can be advanced to a higher degree, and the third degree upon which he must pass an examination before he can either vote, hold office, or dimit.

Still there seems to have been some friction. Doubtless there were many brethren who judged their own renditions much more euphonious and infinitely better than that adopted by the Grand Lodge. Accordingly, in 1865, at

the session held at Marshalltown, the Board of Custodians presented majority and minority reports which were of such a character that they were ordered omitted from the published proceedings, as was the Grand Master's report on the work. They therefore cannot be set out here, but to the majority report were appended certain resolutions, in part as follows:

"1. Resolved, That this Grand Lodge reaffirms the decision of 1860 at the session at Burlington (see *Reprint* Vol. 306) adopting the *ancient Webb Work* as taught by Brother Samuel Willson, Grand Lecturer of the Grand Lodge of Vermont.

"2. Resolved, That the lodges and brethren of this jurisdiction are required to conform their work and lectures to those of Brother Willson."

After thorough discussion the resolutions were adopted.

In 1876 a special Committee on the Work and Lectures, of which Past Grand Master O. P. Waters was chairman, reported that they were pleased to find that the Board of Custodians were "in possession of the work and lectures furnished this Grand Lodge by Brother Samuel Willson and fully determined to allow no innovations or interpolations to be made therein. They possess a complete and carefully prepared transcript of Brother Willson's original notes which they hold to be the foundation of their work and to which all work and lectures must conform." The following was then offered and adopted:

"1. Resolved, That this Grand Lodge endorse the work and lectures as received from Brother Samuel Willson, and now in possession of the Board of Custodians, and *order* that the work in the lodges as taught by said board shall be conformed to in this jurisdiction."

In 1881 Brother George B. Van Saun, then and for many years thereafter a tower of strength in ritualistic in-

struction in the State, was elected Grand Master and in his report the following year he has this:

“No Mason in this jurisdiction can do true work or square work unless he is in possession of the lectures and work of this Grand Lodge, and that is not embodied in and cannot be obtained from any printed manual, cipher, or key, nor from any other sources than the Board of Custodians.

“ . . . It seems to me that the Grand Lodge has never adopted any floor work, but simply the lectures as given by Brother Samuel Willson of Vermont. If the Grand Lodge has at any time adopted any floor work, what is it, where is it, who has it? The answer would naturally be, the Board of Custodians. The Custodians would probably say, ‘We have attempted to obtain, retain, and disseminate, so far as has been in our power, the work which would most nearly conform to the lectures as communicated to and adopted by the Grand Lodge.’ ”

The Grand Master further suggested “that the Board of Custodians be required to communicate to this Grand Lodge for its adoption a floor work at its present communication, which, together with the lectures, shall be retained by the Grand Master as the standard work of this jurisdiction and that when adopted the teaching or using of any other work and lectures be absolutely forbidden under the severest penalty.” The Committee on Grand Master’s Address endorsed this recommendation. Their report went to a special committee which offered the following resolutions which were adopted:

“Resolved, (1) That the ritual as approved in 1860 is hereby endorsed as the work of this jurisdiction.

“Resolved, (2) That the sum of _____ Dollars is hereby appropriated and placed under the control of the Board of Custodians, to be drawn from time to time, as

needed, on the order of the chairman of the Board, the same to be expended as the interests of the Craft shall require.

“Resolved, (3) That members of the Board of Custodians shall be chosen from nominations made by an advisory committee of five, which committee shall be selected by the Grand Master.

“Resolved, (4) That the Board of Custodians shall be the repository of the work, and in which they shall be *required* to agree.”

A further resolution provided that the Board should be elected by ballot and there were chosen at this meeting Brother Edward A. Guilbert, P. G. M.; Brother William P. Allen, P. Sr. G. W., and Brother Henry W. Rothert, P. G. M. On drawing lots, Brother Allen drew the two year, Brother Rothert the four year, and Brother Guilbert the six year term. Brother Van Saun was reelected Grand Master in 1882 and in the annual address of 1883 he reported that the Board of Custodians, after several meetings for deliberation, finally on September 2, 1882, adopted a standard work for this jurisdiction. At this session the Board reported fully. From their report it appears that they began their labors in July preceding, with two meetings afterwards for approval and completion of the work; that they made a thorough examination of the Webb work adopted in 1860 and requested Grand Master Van Saun, who fortunately had the time, to reduce the work and lectures to a form, having as its basis the lectures given by Brother Samuel Willson in 1860; that Brother Van Saun labored ten weeks, meeting occasionally the other members of the Board for conference, and at the end of that time he was ready to report; that at the September meeting the full Board of Custodians was present and after devoting two and one-half days to a critical examination of the work and lectures, “they were then and there finally and authoritatively approved and adopted.” This action of the Board

was ratified by the Grand Lodge and all questions as to the exact work and lectures settled.

However as a matter of historical accuracy and exact justice, it is only fair to say that much credit for the form finally adopted must be given to Brother W. P. Dickinson, a Past Master of Metropolitan Lodge No. 49, at Dubuque. This brother was a devoted Mason, a splendid ritualist and a worker of unusual force. The form and substance of the work as reported by the Board of Custodians were in large measure the result of the suggestions his experience enabled him to offer.

A very few minor changes in the work thus finally adopted have been made by Grand Lodge action from time to time, to eliminate inaccuracies in the use of language, to make different parts of the work conform or to comply with changes in the written law.

During the succeeding thirty-one years there have been times without number when brethren thoughtlessly would charge the Board of Custodians with "altering the work again." These charges have been absolutely without foundation, but were at times seemingly verified by lapses in human memory which are found to be absolutely unavoidable, and to lack of understanding of what exactly were the changes ordered by the Grand Lodge. Lack of a common understanding as to the point involved led to errors on the part of the brethren; defects in hearing, slips of memory, or failure of comprehension account for many of the charges, but in the lapse of the years the work thus adopted and firmly adhered to has become so well established that now it is a comparatively rare thing to hear a brother claim that the work is being altered.

The happy result of such continuity is now seen in the uniformity which prevails throughout the State. While it is true that many lodges are inaccurate, still it is believed that today there is a vastly higher proficiency than any-

thing that ever existed prior to the adoption of a fixed standard in 1883. It must, however, not be thought that the proficiency is the result solely of the settlement of the standard question. That was the basis, but if the old system of dissemination of the work had been adhered to the uniformity would have been more in theory than in practice.

Having thus given the history of the adoption of the standard we are now remitted to a consideration of the method of dissemination.

At the session of the Grand Lodge in 1845 Brother J. R. Hartsock, of Iowa City, was appointed to visit and lecture the several lodges of Iowa City, Bloomington, Davenport, Wapello, and Marion. The report made by him is a part of the proceedings of that year. He states that he performed the duty and this part of his visit to Iowa City Lodge No. 2 is of more than passing interest:

"On the evening of the 19th I met with Brother Parvin, Master of said lodge, at their hall, and lectured with him on the three several degrees and found him very bright in the mysteries of Masonry and well qualified for Master of the lodge, with the exception of the degree of Past Master, but in consequence of various causes it was impossible to get enough of the brethren to open the lodge. I informed Brother Parvin that in my opinion it was necessary for him to receive the Past Master's degree in order to be qualified for the discharge of his duties as Master, according to established usage and the custom of the fraternity and was informed by him that it was his intention to take the degrees in the Chapter at Iowa City during the session of the Grand Lodge."

There is nothing to show where Brother Hartsock got his instruction nor what work he did. As Deputy Grand Master in 1847 he says in his report:

"I have spent much time and taken a great deal of trouble in endeavoring to establish a uniform mode of work

throughout our jurisdiction. I found the work very erroneous in some of the lodges but I have endeavored to set them right according to the best of my judgment and the light that I had obtained from older brethren, and I believe that I have rendered general satisfaction. I have reason to congratulate the fraternity of Iowa on their future prospects of becoming great and one among the first of our sister Grand Lodges."

This was a somewhat boastful prediction as the returns of the Grand Lodge for that year showed a total membership of but 240.

At the Grand Lodge session of 1848 the following resolution was adopted:

"Resolved, That the Grand Master be and is hereby requested to summon the Masters of all lodges under this jurisdiction to attend upon him at such time and place as he may designate at his earliest convenience for the purpose of receiving from him instruction in the work and lectures of the third degree of Symbolic Masonry."

The Grand Master for that year was Ansel Humphreys and at the session of 1849 he reports that on November 13, 1848, he opened a Grand Lodge school of instruction at Burlington and proceeded to give instruction to those who were in attendance, on the work and lectures of the symbolic degrees, with practical illustrations furnished by Des Moines Lodge No. 1. This school was attended by about half of the Masters. Again, in 1851, the Grand Lodge at Fort Madison instructed the Grand Master to summon the Masters of the lodges in his jurisdiction to attend a school of instruction "and that each lodge be required to defray the expenses of its Master." His report in 1853 is as follows:

"I found the work of the lodges as uniform as I could expect. Indeed, I am not acquainted with a single State where there is anything like the uniformity that exists

here. I am no great stickler for identity of expressions in every respect, believing it impossible to attain a sameness of word in our ritual, either by individuals or by the same person at all times. The work in substance as to manner and form I have sought to preserve."

Apparently the brethren were anxious for continued instruction, for they defeated a resolution to provide for triennial schools only.

In 1857 Grand Master Sanford, referring to Section 26 of the original By-Laws, stated that the law had been more honored in the breach than in the observance. He regarded uniformity as quite essential and recommended that steps be taken looking to a strict compliance with the law.

Prior to 1859 the number of lodges and of brethren was comparatively small. The Grand Master generally was an adept in the work of the times and he seems to have been responsible largely for the dissemination of the work. This method of instruction, however, did not seem to give satisfaction and at the session held in Davenport in 1859 Brother Edward A. Guilbert, Junior Grand Warden, and afterwards Grand Master, presented the following resolution:

"Whereas, no attempts heretofore made by the Grand Lodge of Iowa to disseminate a uniform system of work throughout this jurisdiction have succeeded, and whereas frequent changes are by no means either meet or proper, now therefore, be it resolved that this Grand Lodge unequivocally endorse the method of disseminating the work of Masonry by means of schools of instruction rather than by flying visits of the Grand Master; and,

"Resolved, that it is the sense of this Grand Lodge that no time should be lost by the Grand Master in acquainting himself with the old Webb work for the purpose of communicating the same in schools of instruction to the various lodges over which he rules."

As a substitute for this resolution, the following was offered by Brother John Scott, the Senior Grand Warden:

"1. Resolved, As a general regulation, that a permanent committee of three be appointed, whose first duty as such shall be to procure the ancient work; one member thereof to continue for two years, one for four years, and one for six years — their term to be determined by lot.

"2. Resolved, That the Grand Master shall be one of that committee *ex officio*.

"3. Resolved, That said committee shall be the *custodians of the work* and shall cause the same to be annually exemplified in the Grand Lodge.

"4. Resolved, That said work shall be disseminated by lodges of instruction; the same to be held under the direction of the Grand Master as to time and place, having due reference to the wants of the subordinate lodges.

"5. Resolved, That the members of said committee be elected by the Grand Lodge."

After much discussion the resolutions were adopted and as heretofore set out, Brothers John Scott, E. A. Guilbert, and W. B. Langridge were elected as the first Custodians of the work. The work has ever since been in the charge of a Board of Custodians.

In 1861 a resolution was introduced authorizing the Board to divide the State into districts and to appoint assistant Custodians whose duty it should be to visit the subordinate lodges, their expenses to be paid by such lodges; that the assistants should meet the Custodians annually one week preceding the meeting of the Grand Lodge. A substitute for this was proposed, abolishing the office, and another resolution substituting the original resolution for the substitute, but we do not find any action upon any of the resolutions.

In 1862 Grand Master Thomas H. Benton, Jr., states that he divided the State into twenty-seven districts but

owing to war-time, "the past year has been an exceedingly unpropitious one for the dissemination of the work." General depression, and the removal of some of the best lecturers all contributed to frustration of their plans. He seems even at that early date to have found the trouble which still prevails. "One great obstacle in introducing the work is the unwillingness of a large majority of the brethren to devote sufficient time to it to enable them to become familiar with it. They admire it but their admiration seems to produce no corresponding effort to acquire it. . . . No man can become a bright Mason unless he is a zealous and devoted one. Too many are content with a mere smattering, and trust the ingenuity of an undisciplined intellect for the remainder. Something is substituted which very soon becomes stereotyped and passes for genuine work. . . . It is a matter of the utmost importance to make a proper and lasting impression on the mind of the initiate and this cannot be done without a proper knowledge of the work."

In 1863 a resolution was offered providing that the Grand Master should "arrest the jewel of any Worshipful Master in this jurisdiction who willfully neglects or refuses to learn the Preston-Webb work which has been adopted by this Grand Lodge." The resolution, however, was laid upon the table.

Brother Edward A. Guilbert, as acting Grand Master in 1863, in speaking of schools of instruction, which it seems were very well attended, expresses the hope that the time is not very far distant when every town in the jurisdiction which boasts a live Masonic lodge will also take pride in possession of a well conducted school of instruction and he adds these significant words which again we know is the universal experience of every student of the philosophy of the ritual:

"The more the lectures are rehearsed and understood,

the greater will be the love and admiration entertained by all right-minded fraters for that graceful procession of Anglo-Saxon words, from splendid premise to logical sequence, which is so characteristic of the Ancient Work."

It seems that a certain order called the Conservators was bothering and in 1864 a resolution was adopted discountenancing and disapproving the order, forbidding its existence in this jurisdiction and prohibiting the spread of work by its plans or in the manner pursued by it. From the report of the Custodians it seems that through the interference of the society or order, of which Rob Morris was the head, the work as adopted at Burlington had been contaminated. Slight innovations were introduced and they recommended the abolishment of the Conservators' Association and the reaffirmance of the adopted work.

As heretofore set out there was yet some friction and at the session of 1865 at Marshalltown the Board of Custodians presented majority and minority reports which were of such character as to be ordered omitted from the printed proceedings. To the majority report certain resolutions were appended, Nos. 3 and 4 of which follow:

"3. Resolved, That the Grand Lodge adheres to its action in 1859 at Davenport (see *Reprint*, Vol. III, page 43) adopting the Board of Custodians for communicating the work by schools of instruction.

"4. Resolved, That the resolutions adopted at Dubuque in the session of 1861 (see *Reprint*, Vol. III, page 434), establishing the system of 'District Deputy Custodians,' be and is hereby *rescinded*."

After a thorough discussion the resolutions were adopted.

Still matters did not seem to move altogether to the satisfaction of the Board and at the session in Davenport in 1867 Past Grand Master E. A. Guilbert presented a report with recommendations. It asked the Grand Lodge to em-

power the Board to search for and find, as they knew they could, six brethren of the State who after due examination and careful instruction they could recommend to the Grand Master for appointment as Deputy Custodians for six districts, into which the Custodians should divide the State; that each Deputy Custodian should be a man of education and intellect, thoroughly qualified as a teacher, who would discharge his duty conscientiously "and therefore will teach the work exactly as he receives it." They proposed further that he should be at the service of the lodges in his district during December, January, February, and perhaps March of each year; that the Lecturers and the members of the Board should alone be authorized to teach the work; that the expense of teachers be borne by the lodges benefited, and that they receive as compensation \$5 per day while actually engaged in the performance of their duties. They stated further that it was their purpose to continue the general schools of instruction. The report was adopted. If any appointments were made and the State divided as proposed it does not appear of record in the proceedings.

In 1869 Brother W. P. Allen, of Dubuque, was appointed Custodian to fill vacancy. No brother was ever better posted in the work or more valiant in standing up for the ancient forms and usages or more thoroughly beloved by the Craft generally. He was a stalwart on the Board of Custodians from that time until his death in 1897. Modest and retiring, yet of the highest character and of an ingratiating personality, he brought to the Board a much-to-be desired strength and was successful in harmonizing many differences. He was especially valuable when it came to the adoption of the floor work, as heretofore set out, as constructed by Grand Master Van Saun.

In 1869 the annual school of instruction was discontin-

ued by a vote of 84 to 83. This discontinuance led to bad results.

Again in 1871 a resolution appointing the annual Grand Lodge schools of instruction was rescinded and Grand Master Waters found that it was necessary, to comply with the By-Laws of the Grand Lodge, that the Custodians exemplify the work of the jurisdiction during the session.

Very little interest seems to have been created in the work or lectures from this time until a sort of revival after the beginning of the eighties.

Again in 1873 Grand Master O. P. Waters reported receiving only the most discouraging reports in reference to holding schools. He says that he is satisfied that some action should be taken by the Grand Body to district the State, hold schools of instruction, and enforce attendance. This was approved by the committee and was referred to a special committee upon revision of the Constitution. They do not, however, seem to have reported at that session.

A special committee on the work and lectures introduced and there were adopted, certain resolutions at the session of 1876. In part they follow:

"II. Resolved, That the Grand Master be requested to call 'schools of instruction' through the year, at such times and places as may seem to him fit and proper.

"III. Resolved, That the Board of Custodians hold a general school of not less than three days preceding the next annual communication of the Grand Lodge, at which the work shall be exemplified.

"IV. Resolved, That the Grand Master be requested to enforce the action of the Grand Lodge in 1865 prohibiting the use of printed notes, etc."

Grand Master McClanahan at the Davenport session of the Grand Lodge in 1881 has the following very pertinent query: "What right have we to expect very favorable re-

sults from the present system of disseminating the work in Iowa? True, we have a Board of Custodians, three of the best craftsmen in the State, true, tried, and trusty, and we *authorize* them to make such terms as they and the particular lodges may mutually agree upon as to pay for their time and services." He makes no recommendation, but says that if he should he would recommend dividing the State into districts to correspond with the congressional districts and require the brethren to learn the work from the present board and hold schools in their districts, compelling attendance and paying for the service from the funds of the Grand Lodge. He believes that if this is tried and is not successful they might as well abolish the Board.

A special committee to which this portion of the Grand Master's address was referred, reported that inasmuch as the dissemination of the work by the Custodians for some years past has not been practical or successful, therefore be it resolved, that Section 51 of the By-Laws of the work and lectures be repealed and the Board of Custodians of the work "thereby abolished." They further provide that a committee of five be appointed to make plans for the dissemination of the work. The Grand Secretary in his report makes this query: Does this repeal the law? It seems that it did not, for the Board of Custodians went on, apparently the same as ever.

Brother Geo. B. Van Saun, Grand Master, having referred vigorously to the matter of instruction in his address of 1882, a special committee reported a number of resolutions which were adopted. No. 4 was in part as follows:

"They [the Board of Custodians] shall teach the same through a Grand Lecturer (one or more) who shall not be one of themselves, who shall be first instructed by the Board, and then be formally commissioned by them, said commission to be under the seal of the Grand Lodge. The general

method of dissemination shall be left to the discretion of the Board; and no brother not thus commissioned as Grand Lecturer by this Board shall be allowed to visit lodges and teach the work of Masonry in this jurisdiction."

At the meeting of the Grand Lodge in 1883 the Board of Custodians reported that having adopted a standard work and lectures they were without any means to secure their dissemination, but with a commendable zeal and with a rashness that was justified by the exigency of the case, they requested Brother Van Saun to spend his time in holding schools of instruction, and so successful was he that he taught the work in over one hundred lodges. This action of the Board was approved by the Grand Lodge and compensation ordered for Brother Van Saun, and from that time until his death in 1903 he was the dominating, active power in the dissemination of the work.

The Grand Lodge, however, thereafter fell into financial straits and it seems that schools of instruction were not very regularly held. Brother C. T. Granger, Grand Master in 1886, reported that while the demand for some system of instruction was great, any appropriation for it seemed to be out of the question, and he thought that schools of instruction ought to be held at the expense of the lodges, probably by congressional districts. At this session a resolution was offered dividing the State into fifty districts and directing the Board to send a competent instructor to such instruction district as soon as practicable after a request from the lodges therein, the expense of the school to be paid by the Grand Lodge, assessed to the lodges in the instruction district and collected with the next annual dues, but this motion was laid upon the table.

A special committee on schools was appointed, consisting of the members of the Board of Custodians. This committee reported that in the present condition of the finances

they found that the dissemination of the work must depend upon the voluntary contribution of the lodge immediately benefited.

The report of the Board to the Grand Lodge in 1888 shows that while there were no funds to pay the traveling expenses or for services rendered, Brother Van Saun as one of the Board had had a very busy year. He had supplied forty-eight lodges and in this he had occupied over eight months. The Board reported that had it not been for the financial condition of the Grand Lodge they would have recommended the selection of an instructor to hold schools under their direction, to be known as Grand Visitor and Instructor. Grand Master Blackmar fully concurred in this and the committee on his address thought the Grand Master "soundly right in his affirmation as to the creation of the office of Grand Visitor and Instructor" and they recommended the appointment of a special committee. This report was adopted and in accordance therewith Section 230 of the Code was adopted, as follows:

"Within thirty days after each annual communication of the Grand Lodge the Board of Custodians shall select one of their number by ballot, whose duty it shall be to visit lodges and instruct the Craft and lodges in the work, examine records and other books and papers of the lodges, and give instructions as to the proper conduct of the business of a lodge, and report in writing to the Grand Master sixty days before the meeting of each annual communication of the Grand Lodge the condition of the lodges in the State, together with an account of his doings, which report shall be by the Grand Master laid before the Grand Lodge. If, in the discharge of his duties, he shall discover any conduct or irregularities which in his judgment require investigation, he shall at once report the same to the Grand Master."

Following this session of the Grand Lodge the Board appointed Brother George B. Van Saun Visiting Custodian

and Instructor, and as such he continued until shortly before his death in December, 1903.

The reports of the Visiting Custodian from the passing of this law are of great interest. They disclose, however, the very significant fact that he was seldom able to visit more than twenty per cent of the lodges and further that the work was not being disseminated equally throughout the State; *i. e.*, the lodges which were ambitious for proficiency or whose Masters had something of the snap and go which bright Masons should have, were anxious to secure the work, and the Visiting Custodian naturally took in those lodges which made application, with the result that the major part of the instruction in a series of years went to comparatively few places. The health of Brother Allen did not permit his holding any number of schools, Brother Granger, the other member (since 1888), was a very busy man, and the burden of instruction therefore fell upon Brother Van Saun. In accordance with the provision of the law there was held each year a school of instruction preliminary to the session of the Grand Lodge. Invariably the Grand Lodge began upon Tuesday and on Monday of that week and Friday and Saturday of the preceding week these schools were held. Attendance was entirely voluntary and no expense, either of mileage or per diem, was provided. If a brother represented his lodge and stayed over for one or more days of the meeting of the Grand Lodge he of course received his mileage. In spite of this, however, numerous brethren were found who were ready and willing to stand the expense in order to obtain more light, and the Grand Lodge schools of instruction were generally very well attended and enthusiastic to a remarkable degree. The writer hereof has attended every school since 1889, and knows accurately of the condition of things each year. The Traveling Custodian, Brother Van Saun, was as diligent as it was possible for a man to be, yet there were remarkably

few men who were accurately posted in the floor work or lectures. The fault was not with the Board nor with the standard, but the system was the source of most of the trouble. From the election of Grand Master Van Saun, just prior to the adoption of the standard work and lectures, down to 1898, practically the only means of instruction had been through the Board, and as Brother Van Saun was practically the sole instructor the opportunity to obtain proficiency was limited to the schools of instruction he held and to the Grand Lodge school. In the State there were upwards of 500 lodges and the utmost exertion of the Traveling Custodian rarely enabled him to visit more than twenty per cent. In other words, it would take about five years for him to get around the entire State once and inasmuch as in the course of five years many lodges would be visited more than once, the result was that during the entire time of the trial of the Grand Lecturer system, from say 1882 to 1898, perhaps forty per cent of the lodges never had any direct ritualistic instruction.

The procedure at the Grand Lodge schools was practically uniform as the years went by. Friday, the first day, was devoted to calling off and on, to work in the first degree, and generally, this was about all that was done. The second day was devoted to the second degree and the third day to the third degree, with actual work upon an actual candidate on the evenings of the three days. Naturally, the brethren not being well posted, it was necessary to consume a great deal of time in repetition. The general procedure was for the Custodian to pick out as well informed brethren as there were, to place them in the several chairs and to go on with the work. So many were the corrections and so frequently made that practically the entire day was used in conferring the degree once. There was the same experience the second day on the second degree and the third day on the third degree. Added to this general lack

of information was a disposition on the part of a great many brothers to interpolate questions, often of trifling importance. For instance, a brother would arise and say, "Now in our lodge we do so and so," and then would detail at great length the work which they did, which was pretty certain to be wrong, and then he would end up with the question, "Now is that right?" The Custodian in charge would then make the necessary corrections but oftentimes the brethren would get so confused as to the differences that many of them went away in worse shape than when they came. In addition to this, the Custodians being well posted upon the law, many of the brethren consumed valuable time by asking questions as to the interpretation of the Code or the wording of particular sections of the law. This entailed much discussion and valuable time was further lost.

From all these different causes and particularly the inability of the Traveling Custodian to reach a large majority of the lodges, great dissatisfaction arose as to the method of disseminating the work and in 1897 at the session of the Grand Lodge the murmurs were open and frequent. So vigorous, indeed, did they become that a resolution was introduced instructing the Board of Custodians to prepare and furnish to the lodges a cipher containing the secret work. To the everlasting credit of Iowa Masonry this disgraceful scheme did not succeed and Iowa Masons therefore are not obliged to blush for an action of their Grand Lodge, so contrary to the principles, practice, and doctrines of the ancient order of Freemasons. The credit for defeating this iniquitous resolution can be given to the tremendous power and influence which Past Grand Master Granger had with the Grand Lodge. The brethren have always believed in him and his judgment so implicitly that when he came out strongly against the adoption of a cipher its defeat was certain. The agitation at that time, however, resulted in the passage of the following resolution:

“Resolved, That the Grand Master appoint a committee of three to thoroughly investigate the methods used in other Grand Jurisdictions to impart instruction in the ritual, to report at the next session of this Grand Lodge, and to then suggest such amendments to and changes in our present laws as will in their opinion tend to promote greater proficiency in the ritual among the members of the subordinate lodges.”

Acting under this resolution, Grand Master Dewey appointed as the committee the writer hereof as chairman, Brother George Sinclair of Sioux City and Brother J. M. Zane of Des Moines. This committee reported at the next session of the Grand Lodge held at Council Bluffs in 1898. They entered into correspondence with fifty-eight Grand Jurisdictions, of whom fifty-two replied. From information thus obtained, the committee divided the jurisdictions with which they had corresponded, so far as ritualistic instruction was concerned, into four classes,

1. Those having no system.
2. Those having a cipher or key.
3. Those having a single Grand Lecturer.
4. Those having a district plan.

Iowa ranked number ten in number of members. To the first class above belonged the new or unorganized and weak Grand Lodges, to the second, one Grand Lodge high in numbers and four others, all below thirty in rank. About twenty-six per cent, of the lodges, representing fourteen per cent of the Masons of the country, were trying the Grand Lecturer system and to the fourth class belonged the others, in all about fifty per cent, representing over sixty-nine per cent of the Masons of the country and comprising all ranking higher than eighteen, with one or two exceptions. The first and third systems were eliminated from consideration, the third particularly because it had been tried in this State and found wanting. Considerable attention was given

to the cipher system but it was rejected as, among other things, "being contrary to Masonic customs, usages, and obligations."

This brought the committee to the conclusion that the district system was the only feasible one and its adoption was recommended. Certain amendments to the Code to conform the conditions to the proposed changes were suggested.

The recommendations were not adopted in full, but the following were made a part of the Code:

"Section 230. *Districting State.* Within sixty days after the annual communication of 1898 of the Grand Lodge, the Board of Custodians shall divide the State into such number of districts as to it shall be advisable for the purposes hereinafter specified, having particular reference to the extent of territory; they shall then number said districts in some convenient manner.

"Section 230a. *Schools Held in Each District.* There shall be held in each of said districts so established schools for instruction in the work and lectures of the order. Such place shall be chosen as will furnish free a suitable room with light and heat. The school shall be in general charge of the Board of Custodians, which shall, within thirty days after each annual communication of the Grand Lodge, select one of their number to act as Traveling Custodian, and under his particular care the said schools shall be held. The Board shall make such rules and regulations as to time, place, duration, and general management of said schools as may seem best for the accomplishment of the purpose for which they are held, which is declared to be the uniform rendition of the work of the ritual throughout the State.

"Section 230b. *Representative Schools.* It is hereby made the duty of each lodge within the district wherein such school is held to send thereto the Master of the lodge, or one representative to be selected by him, who, when pro-

ficient in the lectures and work, shall receive from the Custodian in charge a certificate thereof, and the said representative shall thereafter be the authority for the lodge on questions as to the wording of the work and lectures until his certificate shall be revoked by the Grand Master, on recommendation of the Board of Custodians, or another certificate shall be issued to a member of the lodge.

"It is hereby made the duty of said instructor to thoroughly instruct the lodge in the work and lectures prescribed in this jurisdiction.

"Section 230c. *Compensation of Traveling Custodian.* There shall be paid to the person selected as Traveling Custodian an annual compensation of twelve hundred dollars (\$1,200) to be paid monthly, upon the order of the Grand Master and Grand Secretary; and also his traveling expenses and board in attending said schools, and expenses for printing, to be paid by the Grand Lodge quarterly, upon the order of the Grand Master and Grand Secretary, when audited by the Finance Committee."

The committee was abidingly satisfied that the entire list of changes proposed should be adopted. However, well informed brethren thought that the entire scheme proposed was such a radical departure from existing conditions that its success was doubtful. The sections added to the Code were therefore a sort of compromise. It was thought that attendance upon the schools being made compulsory would result in each lodge sending a representative who would become thoroughly posted and be authority for his own lodge, but the result was confusion worse confounded. The brethren who did attend the schools were given certificates which were interpreted by them to mean that they were under the law to be authority for their particular lodges. The result was that a brother illy informed who attended a school would set himself up as authority, to the exclusion of other brethren who were infinitely better qualified and

better instructed. The system as adopted therefore was not a success. Amendments to the Code followed, resulting in the present method of instruction. It is contained in Sections 229 and 230 with their subdivisions, as follows:

“Section 229. *Schools.* There shall be a school of instruction for teaching the work of the Craft held each year, at the city where the Grand Lodge is to be held, commencing on the Friday preceding at nine o'clock A. M. and shall continue for three days, closing Monday thereafter. Such school shall be under the charge of the entire Board of Custodians, subject to such regulations as they may adopt or prescribe.

“Section 230. *Districting State.* (As amended 1898, 1903, and 1906.) Within sixty days after the annual communication of 1898 of the Grand Lodge, the Board of Custodians shall divide the State into such number of districts as to it shall be advisable for the purposes hereinafter specified, having particular reference to the extent of territory; they shall then number said districts in some convenient manner.

“(a) There shall be held in each of the districts so established schools for instruction in the work and lectures of the Order. Such place shall be chosen as will furnish free a suitable room with light and heat. The schools shall be under the supervision of the Board of Custodians, who shall make such rules and regulations as to the general management and instruction in such schools as they deem best for the accomplishment of the purpose for which the same are to be held, which is declared to be the uniform rendition of the ritual work throughout the State. The expense of such schools shall be paid out of the Grand Lodge funds when properly certified by the Board.

“(b) The Board of Custodians may appoint such of the brethren as may be qualified therefor, instructors in the lectures and work. A majority of the Board shall satisfy

themselves by rigid examination of the proficiency of each brother so appointed. They shall make diligent inquiry as to his standing and character and if fully satisfied in all respects shall issue to such brother a commission empowering him to teach the standard work. Such appointee shall be styled District Lecturer, and his commission shall be good for one year, unless sooner revoked by order of the Board. When the commission of any District Lecturer shall be renewed and kept good for three full consecutive years, the Board of Custodians may, in its discretion, renew the same for any period not to exceed five years, the commission to be operative for the period of such renewal unless sooner revoked.

“(c) It is hereby made the duty of each lodge within the district wherein such school is held to send thereto the Master of the lodge or one representative to be selected by him. And it is hereby made the duty of said instructor to thoroughly instruct the Craft in the work and lectures prescribed in this jurisdiction.

“(d) The District Lecturers shall, upon invitation of any lodge within their district, visit and instruct the brethren of such lodge, their compensation to be paid by the lodge calling them. They may also instruct in any other district in which no lecturer is commissioned. They shall at all times be subject to the control of the Board of Custodians who may send them to any district on the request of a lodge, and at the expense of such lodge. They shall also be subject to the control of the Board in the holding of the district schools heretofore provided for, and the Board may send them to any district within the State to take charge of the said schools and instruct therein in the standard work and lectures. The compensation of the District Lecturer holding such district school shall be fixed by the Board of Custodians, and when properly certified by the Board shall be paid out of the Grand Lodge funds.”

Acting under the law of 1898, the Board divided the state into twenty-one districts and annually since schools have been held in such districts. In 1903 Brother Hiram Gilmore, of Farley, succeeded Brother Van Saun, whose health was entirely broken by reason of the arduous labor of many years for the benefit of the Craft. Until Brother Gilmore's death in 1907 he was one of the most zealous workers in behalf of perfection in the ritual that the State has ever known. No Custodian has been more strenuous in the dissemination of the exact wording of the lectures and the work. His industry was astounding, his zeal unabating, and his interest never flagging. The Craft in Iowa lost a colossal figure in ritualistic instruction when Brother Gilmore passed away. After the death of Brother Gilmore, Brother O. N. Wagley, of Newton, took his place on the Board, but none of its members has found it possible to devote the time and attention to the work that Brothers Van Saun and Gilmore had given. Since the passing of the latter the schools have been in charge largely of the District Lecturers.

The system as recommended originally by the committee did not come into full use until 1901, when the amendments to the Code enabled the Board to commission proficient brethren to act as District Lecturers. The interest among the brethren under the new system has been astounding and whereas in the beginning the Board of Custodians were obliged to be satisfied with somewhat mediocre results, yet as the years have gone by proficiency has so increased that the Board is able to pick out brethren of the highest standing and character and who are practically letter perfect in the rendition of the work and lectures. In 1898, when the change first came into vogue, the members of the Board of Custodians were the only ones who knew the work accurately. This continued practically the same until 1901 when the system was so far modified as to pro-

vide for the appointment of District Lecturers. Since that time the number has steadily increased until now there are within the State, scattered around in different towns, seventy-five District Lecturers, all of whom have passed a rigid examination and all are practically as proficient as the Board of Custodians in every essential part of the ritual. In addition to this, these men are not mere ritualists. They have been chosen as the law requires, not only for their technical perfection but also for their standing and character. They are, within their own communities, powers for good, not only in Masonry but also in the other walks and affairs of life.

The Grand Lodge schools of instruction are now largely schools for the training of these District Lecturers or those who are contemplating taking the examination. Two District Lecturers from each district are allowed mileage and per diem for attending these schools, which is an absolute justice because their expenses always exceed their compensation. They are a power for good in the Grand Lodge itself. Most of them stay over for the session of the Grand Lodge and their services are always at the call of those seeking light. A change has been wrought in the method of conducting the work. So far as possible, erroneous rendition is prohibited. A brother is not allowed to state the work wrong; in other words, if he gets up to say, "In our lodge we do so and so; is that right?" he is stopped and is asked upon what point he desires information. The correct rendition is then given him and the brethren, not having the erroneous one before them, are more apt to keep along the straight and narrow path. At the present time it is perfectly safe to say that the amount of ground covered is five or six times that gone over in 1898 and previous years. With greater ritualistic proficiency there has come a corresponding increase in interest and it is found to be invariably the case that those

lodges which are ritualistically most proficient are the lodges in which the interest is greatest, in which the candidates are most enthusiastic, and the brethren fullest of zeal, not only for every interest of the fraternity but with every forward movement in the community. At first the district schools were limited strictly to instruction in the ritual. All discussion of the law, the conferring of degrees, all extraneous matters were expressly cut out and the business was to learn the ritual. As time passed and the per cent of uniformity increased and the need for nothing but technical study lessened, these schools have been turned into what has always been the ideal of the Board, ritualistic instruction combined with degree work, the explanation of the philosophy of the institution, and increase in general Masonic knowledge. Of late years the Board has arranged each year five special schools, at which Grand Master, other Grand officers, and Masons of learning and eloquence are present. The evenings are often devoted to the conferring of degrees upon actual candidates, wherein the instructor assists the officers not only in acquiring proficiency but in the impressiveness of conferring the degrees. Harmony among the brethren is promoted and invariably there is a decided uplift in the moral and Masonic atmosphere. At these general schools it is aimed to have one of the Custodians in charge the entire time. District Lecturers especially are encouraged to attend that they may check up in their work. Addresses are made and especial attention given to the study side of Masonry. The Grand Officers are brought into close touch with the brethren as never before. The beauties of the ritual are explained and some of the real meaning of the philosophy of Masonry is made clear. Differences are harmonized, old sores healed, and generally in that community the enthusiasm of the brethren and their appreciation of the great truths of the Order and for the ideals for which it stands are increased an hundred fold.

With a perfectly satisfactory standard, a splendid system of promulgating their standard, with the search for more light going hand in hand with technical perfection, matters ritualistic in Iowa Masonry are surely in flower.

CHAPTER II

Recognition of Grand Lodges

In 1911, Grand Master Frederick W. Craig, in his annual address, called attention to the matter of recognition of other Grand Lodges by the Grand Lodge of Iowa. Regarding the subject as one of importance, he appointed a special committee to carefully consider the question and make report to the Grand Lodge. The matter was taken up by the committee and considered in its various aspects. They soon realized that it was a subject of great importance. We quote what Grand Master Frederick W. Craig said upon the subject in his address:

“The matter of the recognition of other Grand Lodges by the Grand Lodge of Iowa has not been an affair of open knowledge, at least to the younger Masons. Doubt often arises as to admitting visitors from other jurisdictions, especially foreign, and information is needed as to the necessity of previous recognition by our Grand Lodge of the Grand Lodge of such jurisdiction. What has been done in the past? What shall be done in the future?

“In order that this subject may be put in a form that all may understand and that we may have the real regulations governing these things assembled and accessible, I have appointed a special Committee on Recognition of Grand Lodges, consisting of Past Grand Masters Charles T. Granger, William H. Norris, and William F. Cleveland, and asked them to report at this session. I trust that my action will meet with your approval.”

The committee entered at once upon the consideration

of the work assigned, and at the annual communication of the Grand Lodge in 1911, made a report, which was approved and adopted as follows:

"To the Grand Lodge of Iowa:

"Among the important questions engaging the attention of the Masonic world there is perhaps none more difficult of solution, so as to bring satisfactory results, than that of the recognition of Grand Bodies, and especially those in foreign countries, because of differences in governments, religions, nationalities, and education. And this Grand Jurisdiction is constantly embarrassed because of no settled policy as to the controlling facts for and against the recognition of other jurisdictions.

"With the hope that, at least, this Grand Lodge might settle for itself some of the points of difference, as to which Masonic writers and jurists are in dispute, and reach something of a general conclusion as a basis for the recognition of foreign Grand Bodies, the Grand Master, since our last annual communication, appointed the undersigned as a special committee to investigate and report on the subject; and to the subject your committee has devoted much time and thought, and it may be well to state at the outset that the Masonic world, on this important matter, is deeply exercised and in hopeless conflict of sentiment.

"With the absolute independence of Grand Lodge sovereignty and the impracticability of concerted action on the subject, nothing more may be reasonably expected than that each Grand Jurisdiction will seek a proper solution of the matter for its own guidance and indulge the hope that continued thought and comparison of conclusions may lead to the highest attainable degree of harmony and good results.

"As your committee is informed, this Grand Jurisdiction is in fraternal accord with all legitimately organized Masonic Grand Bodies of the world, with, perhaps two or three exceptions, as to which there may be room for doubt

as to legitimacy, and as to one or more of which there may be other objections. In making this statement, as to so general a recognition of Grand Bodies, we must not be understood as saying that this Grand Lodge has taken affirmative action as to such recognition, but it is in active fraternal accord with such bodies, and to as great an extent as if there had been in each case an express recognition. Your committee in this connection chance the statement that as to all legitimately constituted Grand Lodges recognition is presumed until in some manner brought in question, when the facts essential to legitimacy must be made to appear.

“As to the fifty-eight Grand Lodges of North America, all of which we recognize, there is affirmative action for the recognition of only a small part of them, and those mostly of recent organization, and then because such lodges were newly organized and only in the way of a welcome and extending the hand of fellowship. We presume this to be true of most if not all the lodges of this country.

“Prior to 1893 this Grand Lodge exchanged Representatives with other Grand Jurisdictions, but in that year we so amended our law as to cancel all such exchanges, but that action did not operate to dissolve the fraternal relations based on what was an assumed recognition of such jurisdictions, and such relations were continued.

“In stating the presumption as to the recognition of Grand Lodges, we have limited it to lodges *legitimately* constituted, and it is over this word ‘legitimate’ that much of the confusion arises; not that any claim that lodges not legitimate should be recognized, but they differ as to what is legitimate.

“Having said that recognition is presumed in particular cases, it seems important to place some defined meaning on the word ‘recognition’ so as to know how much is comprehended in its presumption. So far as we know no

specific meaning has been applied to the term as employed in Masonic parlance, and we are left to state our own conclusion, which is that a simple recognition is an acknowledgment, and, as applied to Grand Lodge recognition, it is an acknowledgment of the conditions or facts essential to a legal recognition, as that it is a properly constituted Grand Lodge. If not properly constituted, it cannot legally be recognized. If properly constituted, it may or it may not be recognized, depending upon the will and wishes of the lodge taking the action, for recognition of a legally constituted lodge is not obligatory, and other facts than those pertaining to its legitimacy may be considered.

“With this conclusion as to the effect of a recognition, that is, that it is an acknowledgment of legitimacy in organization, we come to the much mooted question of what is legitimate in Grand Lodge organization?

“Different claims on the subject are: First, that as the Grand Lodge of England was the first organized Grand Lodge of the world and came into being by the joint action of four subordinate lodges of the realm in 1717, and most of the Grand Lodges of the world are its direct or indirect descendants, tracing their title thereto, no Grand Lodge springing from any other source is legitimate. Second, in some of the countries, what is known as the Supreme Council of the Ancient and Accepted Scottish Rite and Grand Orients have exercised jurisdiction over the three symbolic degrees, Entered Apprentice, Fellow Craft, and Master Mason, and subordinate and Grand Lodges have been organized by their authority; and there is a claim that where their rites are dominant, lodges so organized are legitimate.

“In this connection the ‘Universality of Masonry’ is a much used and much abused expression. No intelligent Mason can claim that, in point of membership, Masonry is universal. The universality of Masonry was taught when Masons were to be found on but a small fraction of the

globe; but then as now, Masonry was universal in the comprehensive sense of its spirit, teachings, influence, and adaptation to the needs of all mankind. Like the spirit of religious liberty and practice, it is world-wide, and while its membership may be circumscribed, its teachings and influence are not.

“Referring to the claim that Supreme Councils and Grand Orients possess authority and jurisdiction over Symbolic Masonry to the extent of granting charters for lodge organizations, we meet the significant query, from what source came such authority? We confidently assert that in a legal and fraternal sense they are foreign bodies. They did not spring from Symbolic Masonry, as organized bodies, but came into being in ways that we need not consider as we would be traveling through a maze of disputes and doubts, unprofitable and unimportant for our present purpose.

“We may state as an axiom of Symbolic Masonic law, that Symbolic Masonry in its organizations and workings is a law unto itself, in that it looks to no higher or foreign fraternal source for authority, sanction, or guidance, but is the creative power within itself of all needful agencies, and to this end the subordinate lodge is the primal source of authority and the only source from which can spring a legitimate Grand Lodge, and hence the legitimacy of a Grand Lodge depends, in the first instance, on the legitimacy of the lodges that gave it birth, and, of course, in addition thereto, it must meet the limitations and requirements of the ancient landmarks of the order.

“We come then to the pivotal query: is there more than one primal source of authority for the creation of subordinate lodges, or, in other words, do we sanction a plural system of authority by which each country of the globe may bring into being its own system of lodge creation and government, and are we to accept it if characterized as

Masonry? We take our lineage from the Grand Lodge of England, as do all lodges of North America, as well as many other countries, and throughout the Masonic world their regularity is unquestioned.

“It may be of interest to say that there are approximately 131 Grand Jurisdictions in the world, of which fifty-eight are in North America, and of the 131 jurisdictions all but twenty-one are regular, that is, trace their lineage from the mother Grand Lodge of England. In some of the 110 jurisdictions that we speak of as regular, it is true there are lodges authorized by Councils and Orients, but they are small, both as to number and importance, and the 110 regular Grand Lodges or jurisdictions are dispersed very generally over the civilized world, barring France, Spain, and Italy.

“We do not overreach in saying that the Symbolic Masonry of the world, in its ancient and accepted sense, has for its treasure house and its legitimate means for the diffusion of its principles and teachings, the lodge organizations that trace their title and authority back to English ancestry, the mother Grand Lodge of England. We are forced to the alternative of accepting that as the only legitimate source of lodge authority, or of adopting the plural system of original authority and of recognizing as legitimate any Symbolic Masonic body if acceptable in its teachings and practice.

“We do not say that such a system of recognition would not be as productive of good as the system we urge as exclusive, and the same might be true of a hundred different combinations that could be made with other organizations foreign to Masonry, but that is not the question we are to consider. The question with us is the integrity of lodge organization. Concede for the moment some organized body is in precise harmony with us in name, teachings,

and practice, but without a pretense of legitimacy in organization, would you recognize it? If not, why? Because it would impair if not defeat the integrity of our own organization. As well might you do that as to recognize any of the present styled Symbolic Masonic bodies taking their authority from some Council or Orient foreign to Symbolic Masonry. There is but one source of lodge authority in organization, and in reason there can be but one, and the great bulk of the Masonic world has recognized that source and no other.

"The Grand Lodge of Illinois as early as 1877, when considering an application for recognition by a foreign Grand Lodge, with the question of legitimacy pending involving the authority of a Supreme Council in Symbolic Masonry, approved this language: 'We most emphatically deny the right of any organization, whether they be Chapters, Councils, Commanderies, Grand Orients, Supreme Councils, or any part or section of such bodies to exercise any authority, direct or indirect, in Craft Masonry.'

"In the same connection it unanimously adopted the following: 'First. That Symbolic Masonry rests in its *equality* and *independent sovereignty*. Second. That when any portion of this equality and sovereignty is surrendered it ceases to be Craft Masonry as recognized by the English speaking jurisdictions of this continent. Third. That there is no power, apart from independent sovereign symbolic powers, that can authorize the formation of symbolic lodges.'

"Masonic writers and jurists are saying: 'There ought to be some way of bringing these great bodies into harmony for the work before us.' True undoubtedly as to some: untrue, unquestionably as to others. The pathway to an organized unity in Symbolic Masonry is plain and easily traced, and if pursued, would result in sweeping from

the stage of Masonic activity the rubbish, sentimentality, and discord that has sprung from personal ambitions for power and prestige and the love of exploitation.

“This Grand Lodge has written into its code of laws as follows: ‘A clandestine lodge is one not working under a warrant or charter from a recognized Grand Lodge.’ And, as defining a clandestine Mason: ‘None are Masons except made so in a lodge authorized to work by a recognized Grand Lodge.’

“These sections of the law are significant and cannot be disregarded; and, as we assume all lawfully constituted lodges as recognized, which must be true, we are in harmony with the general law of Masonry on that subject. A law writer of Maryland has said: ‘A clandestine Mason is one who received the degrees in a lodge unlawfully existing.’ By our law and the general law of Masonry, a lodge is not clandestine if it has a proper charter or warrant, even though irregularly organized for a particular occasion. When a lodge has its charter or warrant from a legitimate source, it is a lawful lodge in the sense that what it does is not void, even though it may be voidable, and a departure from Masonic requirements as to numbers, furniture, and methods are but irregularities that may be legalized. But a lodge without a valid charter or warrant is no lodge, and it and its doings are absolute nullities. These considerations go to the question of lodge legitimacy, and are worthy of careful thought in fixing upon a basis for lodge recognition.

“Having made the distinction as to absolute legal requirements in lodge organization, or, in other words, that which is mandatory, as, a valid charter or warrant, and that which, in a sense, comes after the lodge is legally organized, and pertains to the teachings, symbolisms, and landmarks, your committee deem it advisable to say that as to these latter requirements, no arbitrary rule obtains as to recog-

nition, but the duty for and against recognition is discretionary, to be exercised as the good of Masonry may require.

“Speaking of landmarks, we are up against a proposition which no man has been able to outline with any degree of accuracy, and the field of speculation in regard to them is so broad and untraceable as to leave the inquirer to a fruitless guess or an abandonment of his purpose.

“Writers in their enumeration of landmarks make a difference in number of from six to more than sixty, and it is interesting to note the variety of their conclusions and of their definitions of the term. One has said: ‘They are the essential principles on which the old simple Freemasonry was builded,’ which differs little from our thought that they are the principles and practices that mark the boundary line essential to the preservation of the integrity of Ancient Craft Masonry, a belief in God, the vows of a Mason, the cardinal virtues, and others of equal significance. No lodge could discard one of these and maintain its integrity.

“Many assert the Bible to be a landmark, and on this question the Christian membership of the order is somewhat in dispute. All agree that it is a great light in Masonry, and some assert that its office on the altar of Masonry is emblematic, like that of the square and compass, and that view is in accord with our teachings. Masonry is defined as a ‘system of morals,’ and again, as ‘a speculative and moral science founded on an operative art.’ We repudiate the charge against us that it is a substitute for religion or of special religious significance. We teach that the Bible is to rule and guide our faith, but it is a teaching and not a requirement. Every man whose trust is in God, whatever may be his personal religious views, if moral, and he is not otherwise disqualified, is eligible to Masonic vows.

“Embodied in our Code of laws is the ancient Constitution, which obligates a Mason to obey the moral law; not

to be an atheist, and says that 'in ancient times Masons were charged in every country to be of the religion of that country or nation, whatever it was, yet 'tis now thought more expedient only to oblige them to that religion in which all men agree, leaving their particular opinions to themselves; that is, to be good men and true, men of honor and honesty.'

"The absence of the Bible from Masonic altars has been the reason for refusing recognition to some Grand Jurisdictions, and the impression obtains, to some extent, that it is an absolute bar to recognition, because it is a landmark. Your committee is not in accord with that view. The Bible is not on the Masonic altar in some countries whose Masonry we recognize. True, it is there in Christian countries, but in other lands where the Bible is not the sacred book, there is and properly may be used in its stead what is to the people of those countries the sacred book, or great light in spiritual and moral concerns, their Bible, of the greatest potency in binding the conscience to Masonic fidelity. It is said upon authority that 'The Bible is used among Masons as the symbol of the will of God, however it may be expressed. And therefore whatever to any people expresses that will may be used as a substitute for the Bible in a Masonic lodge.' In some sections the Old Testament alone is used; in some the New Testament; in others the Koran and the Vedas, but all with the same idea and purpose and in harmony with the required faith in God.

"To make the Bible a landmark, indispensable to the integrity of Masonry — and to be a landmark it must not be sectional in its application — would be to circumscribe the scope of Masonic membership and influence in violation of our claim for universality in Masonry.

"Hence the conclusion of your committee is that the absence of the Bible or any other of the furnishings of a

lodge not absolutely necessary to preserve it as Masonic, is not an absolute legal bar to the recognition of Masonic bodies, but that within the domain of discretion any such facts may be considered and have their proper influence for or against recognition.

"It should be kept in mind that these considerations are with a view to aid the Grand Lodge in arriving at some conclusion as a basis for its action on application of Grand Bodies for recognition, and while as to both of the general propositions considered there is as we have said much disagreement among those learned in Masonry in the world at large, and even in our own Grand Jurisdiction that harmony of thought or conclusions is not to be looked for, still there should be an earnest effort to place of record some leading conclusions as an anchorage, so that in the future we may have some basis of fact for our judgments on these important questions.

"In the judgment of your committee there should be no haste in this matter, but there should be sufficient time for comparison of views and mature thought, as the propositions will surely awaken comment and discussion.

"To the end that there may be something definite as a basis for your action, your committee make the following recommendations:

First. That it is the judgment and conclusion of this Grand Lodge that Grand Lodge authority and legitimacy is derived from the consent and action of subordinate lodges.

"Second. That the legitimacy of a subordinate lodge depends upon its being able to trace its lineage from the parent Grand Lodge of England or the British Isles.

"Third. We recommend that a permanent Committee on Grand Lodge Recognition be appointed by the Grand Master, to consist of three members, the term of each to be three years, except that in the first instance the appoint-

ment shall be of one for one year, one for two years, and one for three years, and thereafter the appointment shall be for three years, except that in case of a vacancy it shall be for the unexpired term.

“Fraternally submitted.

“C. T. GRANGER,

“W. H. NORRIS,

“W. F. CLEVELAND,

“Committee.”

Upon the adoption of the committee report, together with the recommendations therein contained, Brothers Charles T. Granger, P. G. M., Frederick W. Craig, P. G. M., and S. C. Huber were appointed as a special Committee on Grand Lodge Recognition. At the annual communication of the Grand Lodge in 1912, the committee submitted the following report, which was approved:

“*To the Grand Lodge of Iowa:*

“At the communication of the Grand Lodge in 1911, a special committee appointed by Grand Master Craig submitted a report on the subject of the recognition of foreign Grand Bodies, and therein in a general way outlined some underlying principles that should govern when a question of the recognition of a foreign Grand Body should arise, and the report considered the question as involving two fundamental propositions; namely, what is legally essential to recognition, and what could be considered as discretionary, and we may now summarize the conclusions of that report as follows:

“That to a legal right of recognition, of a foreign Grand Body only, there must be legitimacy of organization, in that it took its rise from subordinate lodges, and not from some reputed higher source of authority, as from a Grand Orient or Supreme Council, and we quote as follows from that report: ‘We may state as an axiom of Symbolic Masonic law, that Symbolic Masonry in its organization and work-

ings is a law unto itself, in that it looks to no higher or foreign fraternal source for authority, sanction, or guidance, but is the creative power within itself of all needful agencies, and to this end the subordinate lodge is the primal source of authority and the only source from which can spring a legitimate Grand Lodge, and hence the legitimacy of a Grand Lodge depends, in the first instance, on the legitimacy of the lodges that gave it birth, and of course, in addition thereto, it must meet the limitations and requirements of the ancient landmarks of the Order.'

"It is a conclusion of that report that subordinate lodges should trace their lineage directly or indirectly to the mother Grand Lodge of England, as the parent Grand Lodge of the world, and such is the status of all American Grand Lodges, as well as many others in foreign lands.

"As to questions other than those pertaining to legitimacy, the report deals with them as within the domain of discretion, so that a Grand Lodge when considering a question of recognition, may be guided by its judgment for or against, as the good of Masonry may require, and the report concluded with these recommendations:

" 'First. That it is the judgment and conclusion of this Grand Lodge that Grand Lodge authority and legitimacy is derived from the consent and action of subordinate lodges.

" 'Second. / That the legitimacy of a subordinate lodge depends upon its being able to trace its lineage from the parent Grand Lodge of England or the British Isles.'

"The report was adopted, and thus became the judgment of the Grand Lodge. It may be well to state here that the committee in its presentation, and the Grand Lodge in its adoption of the report, had in view, not so much a purpose to commit itself to an unalterable policy or method of procedure as to express its judgment from such information as was available and open the way to a free and frank

discussion to the end that the Masonic world might come to a better understanding, if not to a settled policy of action, on so important concern to the welfare of the Craft.

“The report has been noticed by some fifteen of the Reports on Fraternal Correspondence, and very liberal quotations have been made from it, and as to the recommendations above cited, the approval has been quite general. In fact we notice but two instances in which there is open criticism of them.

“It is to be borne in mind that these Reports on Fraternal Correspondence are not Grand Lodge expressions, but are simply the views and opinions of the writer in each case, and hence their value is dependent upon the merits of each correspondent.

“Notwithstanding this limitation, these reports are of great value in Masonic research, and are a fair reflection of Masonic thought and history by the official interchange of opinions throughout the Masonic world.

“It becomes the duty of your Committee on Recognition of Foreign Grand Bodies, to take notice of, and report the facts and conditions that should lead you to adhere to or recede from the position you have taken as to Grand Lodge recognition, and to which you invite discussion.

“The writer on correspondence in Florida quotes our recommendations as above set out and says: ‘This commits the Grand Lodge of Iowa to the doctrine of descent from the Grand Lodge of England, or the British Isles.’ He then comments to this effect; that such a doctrine is not reconcilable with the custom of lodges in Scotland and on the continent, which issued warrants and erected lodges without authority of any Grand Lodge, and that is the full extent of the criticism.

“We assume the writer to mean no more than that, at one time, and, as a rule, before the existence of Grand Lodges, subordinate lodges were so instituted, and that is undoubtedly true. As a matter of fact, the existence of

subordinate lodges, as we now term them, was absolutely necessary before Grand Lodges could exist, for it is our contention that a Grand Lodge takes its existence from the action of subordinate lodges, as is the case with the mother Grand Lodge of England in taking its rise and authority from the united action of four subordinate lodges.

“That there may have been irregularities, and even illegalities, in the creation of subordinate lodges in early history, or later, in no important particular affects the question we consider, for it is now the general settled policy and law of the Masonic world that subordinate lodge creation is subject to Grand Lodge authority, and this Grand Lodge authority has come from the action of subordinate lodges in the exercise of their creative power to institute Grand Lodges as their governing bodies. The proposition we consider is this: Have Grand Orients or Supreme Councils or any other of what are known as the higher bodies of Masonry, any governmental or creative authority in Symbolic Masonry, and, if so, what is it, and from whence was it derived? That question goes directly to the issue of legitimate lodge organization, both subordinate and Grand.

“The correspondent for the jurisdiction of Louisiana makes the criticism that we do not specify to what degree the members of the governing body must have attained. We answer that it makes no difference, that legitimacy of lodge organization depends on the same facts, whether its jurisdiction makes the first or the third degree the dominant one in the transaction of its business. In either case it is a lodge, and we consider the question of what is a legitimate lodge so as to be entitled to recognition as such.

“Thus far we have only considered the criticisms with reference to the recommendations as to what is a legal lodge. Some criticisms have been made as to that part of the report dealing with discretionary authority, in so far as it justifies the recognition of jurisdictions that do not

have on their altars the Christian Bible, as we do, but permit the use of the sacred book of a country, as the Koran or the Vedas, in its stead, because such a book is to them what the Bible is to us, in so far as it seems to bind the conscience and insure fidelity to Masonic vows. No religious test is essential to Masonic fidelity, but every religion that is moral and makes for the betterment of man is a welcome aid to Masonic life and practice. With us it is the Christian religion; with some it may be another form of religion, and, as to that, we make no further inquiry than, is it in harmony with our teachings of faith in God and the brotherhood of man? Any religion that invades the domain of such a teaching is inimical to Masonic thought and practice and a bar to Masonic allegiance. If in harmony with such a teaching, we give it welcome and share its benefits.

“But as we said in the report of last year, the Christian membership of the order is in conflict of opinion on this subject and we may not hope to entirely reconcile it, nor is it highly important that we should, as there is no such difference as to engender prejudice, and the rule of this Grand Lodge is that in such cases the entire situation is to be considered and recognition be granted or refused as the good of Masonry may require.

“As to the Grand Jurisdictions of this country, there is no ground for apprehension in this respect, for they are in harmony as to the Bible as one of the great lights in Masonry. Such contentions will only arise in cases where recognition is sought by or with foreign Grand Jurisdictions, and in such cases care should be taken to know the reasons why there is any important departure from the generally recognized requirements as to lodge furnishings, as of the presence of the Bible or other important features of lodge equipment, and unless satisfactory reasons are shown for any such departure it would be sound policy to refuse recognition. Your committee still think that, as to

such matters, no arbitrary or unyielding rule should apply, but simply one of the exercise of a sound discretion.

"A magazine known as the *Bulletin of the International Bureau of Masonic Affairs*, published in Switzerland, manifests a very creditable zeal and enterprise in the direction of harmonizing the differences of opinion that separate the jurisdictions of this country from many of those of Europe, and we discover that much of the difficulty rests in a disregard by them of the source from which sprung Grand Bodies. The magazine quotes from an American writer of note, who has stated the same rule of legitimacy for Grand Bodies that we approved last year, namely, that they must spring from symbolic sources, and adds, that upwards of fifty Grand Lodges in the United States are opposed to the recognition of certain jurisdictions in Europe for specified reasons, and among them are some taking their authority from Grand Orients or Supreme Councils. It makes particular reference to the Grand Lodges of Denmark, Sweden, and Norway, saying they cannot be recognized because they have a political as well as Masonic character, the King being the head of the order, and in Norway the Grand Lodge is instituted by royal decree. This is something of a fair exemplification of the situation, and of course presents a difficult problem for solution if we may hope for such an adjustment as will lead to fraternal intercourse.

"American Masonic sentiment will give the same fraternal recognition to the King that it gives to the peasant, and nothing more. It may esteem the King for his kingly virtues, but it will not accept his royalty as entitling him to Masonic preference or authority.

"As Masons we take pride in the poetic thought that

" "We meet upon the level, though from every station come,
The rich man from his palace, and the poor man from his
home:

*For the one must leave his diadem outside the Masonic door,
And the other finds his true respect upon the checkered floor.'*

"Fraternally submitted.

"C. T. GRANGER,

"F. W. CRAIG,

"S. C. HUBER,

"Committee."

At the annual communication of the Grand Lodge in 1913, the Committee on Grand Lodge Recognition made the following report which was adopted:

"To the Grand Lodge of Iowa:

"Your special Committee on Recognition of Grand Bodies this year desire to report upon no other matter than that of the organization of 'The Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippine Islands.'

"The proceedings of that Grand Lodge showing the minutes of the preliminary meeting, permanent organization, and first communication, have come to the hands of this committee. The preliminary meeting was held on November 16, 1912, at Manila, and the permanent organization was effected on December 18, 1912.

"The Grand Lodge was organized by three lodges, each of which had been chartered by the Grand Lodge of California. A Constitution for the organization and government of the Grand Lodge and subordinate lodges thereunder was adopted along the same general lines in use in American Grand Lodges, and the Grand Lodge officers were regularly elected and installed.

"The Grand Lodge took its rise from regular subordinate lodges that can trace their lineage to the Grand Lodge of England, and is therefore regular.

"We extend cordial welcome to the Grand Lodge of the Philippine Islands, which has thus joined the sisterhood of regular Grand Lodges, and recommend that the Grand Lodge of Iowa extend fraternal recognition to the 'Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippine Islands.'

"Fraternally submitted.

"FREDERICK W. CRAIG,

"S. C. HUBER,

"Committee."

LINEAGE OF THE GRAND LODGE OF IOWA, A. F. AND A. M.

GRAND LODGE	WHEN ORGANIZED	NO. OF LODGES ORGANIZING	PARENTAGE OF LODGES THAT ASSISTED IN ORGANIZATION
Iowa	January 8, 1844	4	Grand Lodge of Missouri
Missouri	April 23, 1821	3	Grand Lodge of Tennessee
Tennessee	December 27, 1813	8	Grand Lodge of North Carolina
North Car- olina	December 9, 1787	3	{ One from Eng- land One from Scot- land One from Massa- chusetts
Massachusetts			
Pro. G. L. of St. John	1733	} United June 19, 1792	Grand Lodge of England and Scotland
Pro. G. L. of St. Andrew	1752		
Pro. G. L. of Mass.	1769		

Washington Monument

As early as 1848 there was organized a Washington Monument Society, having for its object the erection of a monument in the city of Washington, D. C., to the memory of the "Father of his Country." A communication from the secretary of the Board of Managers asking for contributions for this very worthy purpose was received by Grand Master Humphreys in 1849, and reported by him in his annual address in 1850. This was referred to a committee for consideration and report.

In view of the limited resources of the Grand Lodge the committee deemed it inexpedient to assist the project at that time. Their report was adopted. Nothing further was heard until 1876, when Grand Master Henry W. Rothert in his address mentioned the reception of a communication from the secretary of the Washington National Monument Society soliciting the coöperation of the Grand Lodge of Iowa "and praying for assistance to complete the monument projected years ago by a grateful people, to the honor of him 'who was first in peace, first in war, and first in the hearts of his countrymen.' " The Grand Master said, "I did not deem an official endorsement embodied in a general letter of recommendation to the Craft at that time advisable, as the Grand Lodge had taken action on a former occasion, but more especially as a number of our subordinates had already contributed their mite (to their credit be it said) to this worthy and commendable enterprise. But at this time when every American heart beats stronger and faster; when shouts of 'Glory Hallelujah' arise from every nook and corner of our common country; when from every church tower the echoing sounds of the Independence Bell which, five score years ago, proclaimed 'freedom to man' are heard; when our banners are floating on

the outer walls, and in the proud consciousness of American freemen we extend to the world a hearty welcome to our shores; when from every pulpit and family altar in the land grateful prayers to heaven arise for the manifold blessings of one hundred years of American independence; now, and at this time, brethren, it becomes us to render some tangible proof of our gratitude, some more than ordinary offering to the memory of him who was our brother, father, friend. In our proud declaration to the profane world, that 'Washington was a Mason,' let us not forget that the monument erected to his memory is incomplete for want of a memorial stone to be furnished and prepared by the craftsmen of Iowa. Let us issue orders to the workmen in the quarries to prepare a stone which shall be a credit to their skill and an honor to their patriotism, upon which we will place the mark of grateful remembrance bearing testimony to our children's children that we as Masons revere the memory of an exalted and illustrious brother, and as citizens appreciate the services of an honored and consecrated father.

*" 'Heaven sent a Washington; there was much need —
Ages had rolled along, and hearts had bled;
And Liberty, down-trodden as a weed,
No shelter found for her defenceless head.
God raised up Washington, and Freedom smiled;
Once more to yearning hearts the angels said,
"Good will to man," of grace the favored child,
"Good will to man," that voice shall never more be
stilled.'*

"The correspondence and papers on file in my office will be placed in the hands of the committee you may select, trusting your action on their report may be such as to place

the Grand Lodge of Iowa in the front rank with those, who, by a liberal contribution, have acknowledged the claims of this equally patriotic and Masonic cause." (VI-413.)

It was referred to a special committee who submitted the following report which was adopted:

"Your special committee to whom was presented the subject of that part of our Grand Master's address which refers to the Washington National Monument, for the completion of which aid is asked of this Most Worshipful Body by the National Monument Society, through J. Carroll Brent, the secretary, would most respectfully report, that we have given to the subject such attention as its importance seemed to demand.

"Your committee have carefully examined the reports of our neighboring Grand Lodges of Ohio, Kentucky, Illinois, and Missouri upon this subject, as also the correspondence placed in our hands by the Grand Master, from all of which we learn that the Washington National Monument was commenced in 1848; that it is still uncompleted, and that the society needs the assistance of patriotic citizens and societies throughout our whole land, for the prosecution of this great work.

"Your committee find that the undertaking was commenced by the American people, through their representatives in Congress, but for some reason, unknown to your committee, the United States Congress has failed in the performance of this national work. Hence the organization of the National Monument Society, which has assumed the responsibility of its completion, and through whose exertions the sum of two hundred and fifty thousand dollars has been raised and faithfully expended, as their reports show.

"But notwithstanding the strenuous exertions of their illustrious presiding officers, Chief Justice Marshall and ex-

President Madison, the monument has only risen to the height of one hundred and seventy-four feet; and for want of funds this national work has been discontinued for a period of about twenty years. It will take about five hundred thousand dollars to complete it, and although the society have made repeated and urgent calls upon the country, a large portion of that sum still remains unsubscribed.

“When completed, the structure will be a marble obelisk four hundred and eighty-five feet high, resting on a stone terrace two hundred feet in diameter, and approached by four flights of steps.

“The site was originally selected by Washington himself for a monument proposed to be erected to the heroes of the Revolution.

“What, then, is more fitting than that the patriotic American citizens, during this Centennial year, shall aid in completing this stupendous memorial to the heroes of the Revolution, no less than to their renowned leader and our illustrious brother and friend, George Washington.

“Shall we, as descendants and successors of the noble band of heroes who fought by the side of Washington in all his efforts to drive the oppressors from our shores, permit the unfinished monument to be a lasting disgrace in our fair land.

“Shall we call ourselves true heirs of that courageous band of men who, assembling in Independence Hall at Philadelphia, in 1776, dared to ‘beard the British lion in his den,’ and proclaim to the world that the thirteen colonies are and of right ought to be free and independent states, while we suffer this unfinished work to remain a stigma on our national honor.

“Shall we, who enjoy all the blessings for which our forefathers sacrificed so much blood and treasure to secure to their posterity, hesitate a single moment in doing a duty

which we owe to the memory of our eminent brother and protector as well as to our whole and undivided country, in contributing our mite to the erection of this monument.

“General George Washington was an eminent patron of Masonry, and never deemed it derogatory to his dignity as a soldier, statesman, or citizen, to meet with our fraternity, patronize our assemblies, and labor for the general good of mankind, and it is a well known historical fact that as a Mason he, with the gavel and trowel, laid with his own hands the corner stone of the National Capital.

“We see from the report of the secretary of the National Monument Society that various if not all of the organized societies of our common country have contributed towards this worthy object. The Grand Lodge of Ohio Masons gives one thousand dollars and a memorial stone. The Grand Lodge of Illinois gives one thousand dollars including a memorial stone, and various Grand and subordinate lodges of other organizations are nobly responding to the call in like substantial manner.

“Shall we, then, who are abundantly able, financially, to respond likewise, hesitate to do our duty in this matter?

“Believing, therefore, that it is in full accord with the spirit of patriotism, so deeply embedded in the breast of every Iowa Mason, that they are not inclined to be second to other like jurisdictions, in this, in a substantial manner manifesting our devotion to the honor of our thrice blessed country, we your special committee, unanimously unite in recommending that this Grand Lodge cheerfully give its most cordial endorsement of the National Monument Society in their patriotic work.

“Be it therefore resolved, That this Grand Lodge appropriate, for the use of the National Monument Society, on the usual conditions by which the subscriptions are limited to the Society, the sum of one thousand dollars, and a

memorial stone, with suitable inscriptions, to be selected by this Grand Lodge.

“Resolved, That this Grand Lodge recommend to its subordinate lodges that they contribute as liberally as their means will allow, to the funds for the erection of the Washington National Monument.

“Resolved, That the unfinished state of the Washington Monument is a source of unfeigned regret to the patriotic people of the United States, and that the work of its early completion is one which should appeal powerfully to the heart, and receive the cordial support of every American Mason.

“BEN C. RICH,

“H. A. WOHN,

“JAMES COLLISTER,

“Committee.” (VI-497)

In 1878, Grand Master Zephaniah Luse in his annual address made report as follows:

“On the 8th day of June last I shipped by railroad to Washington, D. C., the memorial stone prepared by direction of this Grand Lodge, under the supervision of my illustrious predecessor, Past Grand Master Rothert. I had it sent to the care of Charles F. Stansburg, Past Grand Master of Masons in the District of Columbia, as president of the Washington Monument Association. In acknowledging receipt thereof, I received from Brother Stansbury the following letter:

“ ‘WASHINGTON, D. C., JUNE 21, 1877.

“ ‘*Hon. Z. C. Luse, Grand Master of Masons in Iowa, Iowa City:*

“ ‘MY DEAR SIR AND M. W. BROTHER — I have to acknowledge the receipt of your letter of the 16th inst., announcing to me the transmission of the “memorial stone” for insertion in the National Monument to Washington

voted by the Grand Lodge of Iowa, and prepared under the direction of your honored predecessor. I am not president of the National Monument Society, that position being held *ex-officio* by the President of the United States, but I am a member of the board of management, have taken a deep interest in securing the completion of the monument, and have conducted the correspondence for the most part with M. W. Brother Rothert.

“ ‘I place your letter today in the proper channel to receive an official acknowledgment, but I cannot forbear expressing my great gratification at the noble response which the Masons of Iowa have made to the patriotic appeal of the Monument Society, and this sentiment I am sure will be shared by all its members, no less than by the public at large.

“ ‘I have the honor to be, truly and fraternally yours,

“ ‘CHARLES F. STANSBURY,

“ ‘P. G. M. of Masons of D. C.’

“ ‘I afterwards received the following letter from John B. Blake, Esq., secretary of the Association:

“ ‘WASHINGTON NATIONAL MONUMENT OFFICE,

“ ‘WASHINGTON CITY, JUNE 26, 1877.

“ ‘Z. C. Luse, Esq., Grand Master Grand Lodge of Iowa:

“ ‘DEAR SIR — Your letter of the 16th inst. has been referred to this office for acknowledgment. The memorial stone which you mentioned as having been shipped, arrived safely and has been placed in the lapidarium, where there are eighty-three similar stones awaiting to take their places in the monument as it is built up.

“ ‘I am instructed by the Monument Society to thank you for this evidence of the interest which the Grand Lodge of Iowa takes in the patriotic work confided to our charge.

“ ‘Very respectfully, your obedient servant,

“ ‘JOHN B. BLAKE, Secretary.’

“ ‘Under date of December 14th, I received a letter from

Hon. Rush Clark, member of Congress, covering a communication from Col. J. C. Stone (also a member of Congress, and a member of the Committee on Public Buildings and Grounds in the District of Columbia), in which he intimates that some changes are suggested in the original plan of the monument, in order to facilitate its completion. The following is a copy of the letter referred to:

“ ‘HOUSE OF REPRESENTATIVES,

“ ‘WASHINGTON, D. C., DECEMBER 12, 1877.

“ ‘*Hon. Rush Clark:*

“ ‘DEAR SIR—The Committee on Public Buildings and Grounds will, during the session, have under consideration plans for the completion of the Washington Monument. The Monument Association seems inclined to stick to the present plans, while the majority of the people, and particularly the members of this Congress, think a change of plans desirable, and are not willing to make appropriations to assist in the completion without some modifications. It appears that the work is under the control of the Masonic fraternity, to a great extent, and that they may be instrumental in bringing about an agreement that would admit of the completion of the work.

“ ‘In this labor the Masons of Iowa, I believe, have accomplished much. It appears that this body of men in Iowa have contributed more money towards the monument than has been contributed by the Masons of any other State in the Union. Now, the Hon. Mr. Luse, of your city, is the Grand Master of the State. If he would interest himself to secure the consent of the Masons of Iowa to such change of plan as would meet the judgment of such artists as Mr. Story or Mr. Mead, with the approval of the best architects, it would open the way to an agreement that would tend largely to the completion of this great national enterprise. In its present condition the monument is a reproach to our people, and to the age in which we live. No people on the

earth have a higher regard for the principles of representative government established by the Fathers, chief among whom was Washington, than the Freemasons of Iowa. Will you urge Mr. Luse to consult his people and communicate the result of his efforts to you?

“ ‘Yours truly, J. C. STONE.’

“ ‘After carefully examining the terms upon which our donation was made, and consulting with R. W. Grand Secretary Parvin I returned the following reply:

“ ‘OFFICE OF GRAND MASTER, GRAND LODGE OF IOWA,

“ ‘IOWA CITY, JANUARY 2, 1878.

“ ‘*Hon. Rush Clark, M. C., Washington, D. C.:*

“ ‘Your favor of the 13th ultimo, covering a communication from Col. J. C. Stone, M. C., and member of Committee on Public Buildings and Grounds in the District of Columbia, bearing date December 12th ultimo, in which he refers to the probability of some changes in the original plans of the Washington Monument being necessary before the same can be completed, has been received, and the contents carefully noted. I find, by referring to the resolution under which the Grand Lodge of Iowa made the donation referred to, that the sum was to be paid as follows; and on the following conditions, to-wit: That “on being officially notified by the Society (National Monument Society) that the contingent subscriptions have reached an amount necessary for the completion of the work, then one-half of the amount of the subscription will be forwarded to the treasurer of the Society, and the balance in equal payments of six and twelve months from the date of the first payment.”

I understand that all sums donated by other associations and societies were upon the same conditions — that is, the only contingency was that a sufficient amount should be raised to complete the work before any part thereof should be called for or paid. I have no knowledge whatever as to what changes are contemplated, but, judging from the abil-

ity and integrity of those having the work in charge, and from the watchful care which Congress will certainly exercise as to the manner in which the Government appropriations are to be expended, I should have no suspicion but that when said work shall be completed no matter what changes from the original plan may be adopted, it will be, to say the least, a monument worthy to occupy the site selected by Washington himself, and one that we can truthfully say, is a fit monument to be dedicated to the memory of his life and services who was justly denominated the "Father of his Country," and the sight of which will teach millions yet unborn to love and revere the name of the great Washington and those of his patriotic compeers. I therefore can see no reason why any appropriation should be withheld on account of any changes that may be necessary to make in order to successfully complete the enterprise.

"The Grand Lodge of Iowa is composed of delegates from the subordinate lodges, who meet in grand communication, annually, in June. The laws enacted and resolutions passed by such body can only be annulled, changed, modified, and repealed, by the same power that made them. I am only the executive head, and my business is to see that said laws and resolutions are enforced and carried into effect. It will be seen, then, that I can in no manner bind the next Grand Lodge to accept any proposition whatever that would in any way change the terms upon which our appropriation was made. The next Grand Lodge will, in all probability, be composed of new delegates, one-half of whom were never before in attendance; so that you will see at a glance how impossible it would be to get any expression from them until the meeting in June next; and if such expression could be had it would have no binding force, for it is only in capacity as a body that we can do a binding act, and not in our individual capacity. But, as I remarked above, I see no cause or reason why we or any other

association should repudiate our contract upon so simple an excuse as that of making changes in the original plans. And not only that, but the Masons, as well as all the people, are patriotic in our glorious State; and I doubt if there is a man today in Iowa so unpatriotic as to wish that great work completed without our having an interest therein. If so, he certainly is not a member of our fraternity.

“ ‘I have consulted with Prof. T. S. Parvin, the Grand Secretary of our Grand Lodge, upon the matters referred to by Colonel Stone in his communication to you. The Professor, having some knowledge of the plans proposed or submitted by Mr. Story, is very favorably impressed therewith, and thinks a monument of that style equally as durable, just as beautiful, and more convenient than one built upon the original plan — with only a single shaft.

“ ‘I hope that some plan may be soon agreed upon whereby the work may be speedily completed, and the shame and reproach now resting upon the American people (justly, too) be removed, that we can hereafter have reason to claim that we are, as a people, as patriotic in our works as we have been in our professions. You may rest assured, Sir, that in whatever may be done to forward this great enterprise, you will have the hearty coöperation of the Masonic fraternity of Iowa.

“ ‘I am, Sir, very respectfully yours,

“ ‘Z. C. LUSE,

“ ‘Grand Master of Masons in Iowa.’ ” (VII-225)

As was evident from the correspondence, some change in the original plan was deemed necessary to expedite the completion of the monument. The Grand Master was in doubt as to what effect such proposed change might have upon the contribution that had been agreed upon, and urged that some action be taken in order to secure the consent of the Grand Lodge if deemed necessary. We have looked in vain through the printed proceedings and fail to

find any further reference to the subject, except the report of the committee as follows:

"In regards to the Washington Monument and the memorial stone, your committee believe that, as no conditions as to the monument being completed agreeable to its original design were incorporated in the resolution of donation, and as there is no probability that the Grand Lodge will be called upon for its donation for some years yet, there is therefore no necessity for any action in relation thereto at this time." (VII-255)

The monument when completed was a worthy testimonial of the love and esteem entertained for George Washington by a grateful people, regardless of religious creed or political faith. All Iowa Masons may well look with pride upon that towering shaft towards the completion of which they so liberally contributed. It is one of the most interesting and attractive features to greet the admiring eyes of American citizens from every State in the Union upon their arrival in the beautiful city of Washington, the national capital of this great American Republic.

Grand Lodge of Scotland

In 1877 Grand Master Henry W. Rothert in his annual address made the following statement under the above head:

"Differences, I regret to say, have arisen between this old and venerable Grand Lodge of Europe and your representative officers, which will require some definite action on your part — some positive determination as to the rights of the Grand Lodge of Iowa, and her condition to maintain and enforce a recognition of her authority.

"During the year 1876 my attention was called by the Worshipful Master of Eagle Lodge No. 12, to the status of one Dr. J. C. Hughes, Jr., a respected and honorable citizen

of my own city, a young man raised within the limits of Keokuk, and resident among us for twenty-seven years, who had expressed a desire to affiliate with said Eagle Lodge, having shortly before received the three degrees of Masonry in a lodge in Scotland, in which country he had temporarily resided for about six months. Upon investigation I ascertained that Doctor Hughes had visited Scotland to attend medical lectures at Edinburgh College, and secure the benefits of the Royal Infirmary in that city. After perhaps six weeks of temporary sojourn, led on by conversations had at a social gathering, he intimated a desire to connect himself with Masonry, which was readily met by the information that his request could be gratified in that country, by the presentation and acceptance of his petition in Cannongate Kilwinning Lodge No. 2. Thus prompted, he signed the necessary papers submitted to him at a short interval thereafter, and in due time received the degree of Entered Apprentice in the above named lodge. After the termination of a severe illness of several weeks, following soon thereafter, he visited Birmingham, England, from whence he was summoned, on May 1st, by an official notification, and on May 3d was passed to the degree of a Fellow Craft, and raised to the sublime degree of a Master Mason. On the day following he was dismissed from membership of the lodge, furnished with a dimit properly issued, and a diploma from the Grand Lodge of Scotland, countersigned by the Grand Secretary thereof, for the purpose (according to a previous arrangement) of permitting him to join the lodge in his own country and at his own home.

“That I, as Grand Master of Masons, could not readily accept this proffered kindness, in thus making a Mason of one who was a citizen of our own State, and but a sojourner of, and visitor to, another, and hence quietly endorsing the action of a foreign lodge in ignoring the territorial jurisdiction and sovereignty of the Grand Lodge of Iowa, ap-

peared as a plain duty to me, marked by every reasonable and equitable construction of the case submitted.

"I therefore directed the R. W. Grand Secretary, chairman of the Committee on Foreign Correspondence, to apprise the M. W. Grand Master of Scotland of the unwarrantable action on the part of one of his subordinates, maintaining our sovereign right, as an independent and regularly acknowledged Grand Lodge, and expressing the hope that through a friendly interchange of opinions an understanding might be reached which would prevent a recurrence of such untoward acts in the future. With what degree of fraternal recognition this official request on the part of your representatives, was received by the R. W. Grand Secretary of Scotland (who has since resigned), will become apparent when reading the annexed correspondence. No reply from that officer or from any party duly authorized by the M. W. Grand Master of that jurisdiction, was received, but in place thereof a rejoinder from the Worshipful Master of the offending lodge, to whom, it appears, without the knowledge of the official head of the Grand Lodge, the matter had been referred.

"I leave to your criticism and censure the unwarrantable and truly unmasonic action of one who, perchance, occupied a position by which he considered himself authorized to reply in stringent and uncalled-for language to the fraternal and official letter of the R. W. Grand Secretary of this Grand Lodge. A foreigner himself, as I am informed, in the land of his abode, he has unfortunately construed a fraternal request for the recognition of the sovereign right of a foreign Grand Body, as an attempt to invade the jurisdictional powers of his own subordinate lodge. Masonic charity impelled me to overlook the proffered (and yet perhaps unintentional) insult, and under date of November 4, 1876, requested our R. W. Grand Secretary to address the M. W. Grand Master of Scotland direct, and thus secure

that hearing so eminent and excellent a brother would certainly be pleased to grant.

“Thanks to the kindness and efficiency of the present Grand Secretary R. W. Brother D. Murray Lyon, our request was promptly transmitted to the M. W. Grand Master, who forthwith remitted it to the Grand Committee for investigation and reply, and the annexed letter is the result.

“I sincerely regret that want of time forbids a discussion of the important questions involved in this issue. I had intended to offer for your consideration the fruits of earnest study and investigation, leaving within arguments to prove that the principle of sovereign jurisdiction of a Grand Lodge as applied to profanes who are permanent citizens of its territory should not be termed ‘a modern American doctrine.’

“I should have been pleased to dwell at some length upon the experience of other jurisdictions in similar cases, and endeavored to present acceptable reasons why the Grand Lodge of Iowa, in this particular case, should not follow the lead of her older sisters. I can only, however, offer this hurried statement, recommending that the whole subject be referred to a committee for further investigation and report.

“The resolution adopted by the Grand Lodge of Iowa in 1866 reading as follows: ‘Resolved, That as this Grand Lodge forbids all lodges in this jurisdiction to make Masons of sojourners, so it forbids them to receive or regard as regular Masons, until they shall have been healed, all persons resident of this State who may have been made Masons without the authority of the lodge nearest their permanent residence; and this shall be construed to apply to all persons made in military lodges,’ will afford relief to Dr. Hughes, who thus ignorantly and innocently has become the cause of differences, which I trust, by the influence of those sacred tenets of our order practiced and taught alike

on both sides of the 'deep blue sea,' will be fraternally and satisfactorily disposed of." (VII-35)

In 1878, Grand Master Zephaniah C. Luse, referring to the case of Brother J. C. Hughes who was made a Mason in Scotland in 1876, said:

"Brother John B. Carpenter, Worshipful Master of Eagle Lodge No. 12, at Keokuk, wrote to me on the 26th day of December last in relation to the status and informing me of the wishes of Brother J. C. Hughes, Jr., who it will be remembered was made a Mason in Scotland in the spring of 1876 while temporarily residing in Edinburgh. Brother Hughes desired to know precisely where he stood, Masonically, as he wished to affiliate with one of the lodges in Keokuk. This matter from our action of last session, had gained considerable publicity in the Masonic world, and various opinions were being expressed, especially by the leading Masons of our own jurisdiction, some even going so far as to assert the belief that Brother Hughes was a clandestinely made Mason. To such extreme views I could not assent, knowing that he was regularly made, in a regular lodge, and therefore a regular Mason. Yet, on account of such various views being held, I deemed it necessary to fully examine the matter before taking any action in the case. I found no law to prevent any lodge in this jurisdiction from admitting Brother Hughes as a member, he having a regular certificate of withdrawal from the lodge in Scotland, except the resolution passed by this Grand Lodge in 1866, which was referred to by Grand Master Rothert in his address, which said resolution was reaffirmed at our last session, by adopting the report of the special committee made in this case.

"The resolution referred to was undoubtedly the outgrowth of our American system of lodge and Grand Lodge jurisdiction, and was passed as a curative act rather than a law of the Grand Lodge, made necessary on account of so

many citizens of our jurisdiction having been made Masons during the late Rebellion in the so-called army lodges; many of whom were known to be good men, and such as would be an honor to our institution, but having been irregularly made, must be healed in order to be made regular, according to our system. Brother Hughes, having signified his desire to be healed in accordance with our regulations, and thereby be relieved from further embarrassment, I went to Keokuk in person, and after consultation with Past Grand Master Rothert, Worshipful Master Bower, of Hardin Lodge No. 29, and Worshipful Brother Carpenter, of Eagle Lodge No. 12, it was arranged that a joint meeting of the two lodges be held on the evening of March 28th for that purpose. At the appointed time a lodge of Master Masons was opened by Worshipful Master Carpenter, after which I was introduced and received as Grand Master and took charge of the lodge. Brother J. C. Hughes, Jr., late member of Cannongate Kilwinning Lodge No. 2, of Scotland, was, after being duly examined and vouched for as a Master Mason, brought into the lodge and caused to kneel at the altar, when Past Grand Master Rothert at my request, and in my presence, obligated him in accordance with the requirements of our rules and regulations? I then declared Brother Hughes duly healed and entitled to all the rights and privileges of an unaffiliated Mason residing within the jurisdiction of the Grand Lodge of Iowa.

“The Grand Lodge of Scotland and the Grand Lodge of Iowa having interchanged Grand Representatives since the correspondence was had relative to the above matter, is sufficient evidence that friendly relations now exist between the two Grand Lodges.” (VII-223)

Grand Secretary Parvin, through whom most of the correspondence with the Grand Secretary of the Grand Lodge of Scotland was conducted, in his report to the Grand Lodge of Iowa in 1878, said:

“As soon as the proceedings of the last communication

were printed we forwarded to the Grand Lodge of Scotland a copy, and wrote fully the action of the Grand Lodge of Iowa, in reference to the above case of 'conflict of jurisdiction.' Not having heard from Brother Lyon (the Grand Secretary), we wrote again in March last, repeating the subject of our former communication. In his reply of the 25th ult., he expressed great satisfaction that Brother Hughes had been healed, and by the Grand Master in person, which he esteemed complimentary to the Grand Lodge of Scotland. The original question of jurisdiction remains unchanged." (VII-242)

At this session Past Grand Master Henry W. Rothert presented a commission constituting him accredited Grand Representative from the Grand Lodge of Scotland near the the Grand Lodge of Iowa. He was formally welcomed by the Grand Master and responded, expressing the hope that the friendship thus shown might prove to be lasting. This closed the incident.

In 1886 a similar case was presented by Grand Master Charles T. Granger, viz: A resident of Des Moines visited his former home in Ireland and while there was made a Master Mason and received a certificate of membership attested by the seal of the Grand Lodge of Ireland. After returning to Des Moines, he sought admission to Capitol Lodge as a visitor. The case was submitted to Grand Master Charles T. Granger, who decided that the brother should be healed. Such he believed to be the law of this jurisdiction, and in stating the case in his address to the Grand Lodge he referred to the case of Brother Hughes and the Grand Lodge of Scotland in 1877, and also to the law of 1866 which "forbids all lodges to receive or regard as a regular Mason, until they shall have been healed, all persons resident of this State who may have been made Masons without the authority of the lodge nearest their permanent residence."

He said in part: "With the hope that it may inspire

investigation and thought on the subject, and that it may be only a question of time when a law so impolitic, unreasonable, and unjust will no longer deface the bright page of our Masonic history, I will state that my action was based entirely on the authority quoted; that as an original question I should have held the brother entitled to respect and recognition as a Mason. It seems to me that the plainest principles of social, fraternal, or political government would justify such a conclusion. I refer now to the relation of the *person* to the order, and not as to what should be the law, or rule as between jurisdictions or lodges. The order is universal, Grand Lodge jurisdictions are independent, and lodges are the gateways of admission. Is it not true, as a Masonic canon, that a Mason legally so, in one of these independent jurisdictions, is such the wide world over? Can we say no, in harmony with our teaching that 'Masonry unites men of every country, sect, and opinion'?

"It is the law of England, Scotland, and Ireland that sojourners there may be made Masons, and it is a law much older than this jurisdiction or its resolution of 1866.

"Let me submit this question within our own jurisdiction: A resident within the jurisdiction of a particular lodge applies and is accepted in the lodge of an adjoining jurisdiction; he knows nothing of Masonic laws; he solicits the aid of a friend, is recommended, and made a Mason; he has been regularly obligated and instructed in the mysteries of Masonry 'in a just and lawfully constituted lodge,' a law of which he was in fact and presumably ignorant has been violated by the lodge; will you refuse him the hand of fellowship, or turn him away from the doors of your Masonic homes merely because the lodge has done wrong? Would you say in that case *he must be healed*? That is the law of the resolution of 1866. And, of course I do not know, but I risk the assertion, that such a farce was never enacted in the State. I do not believe it is understood as

the law. The committee in compiling what was pronounced as all the law, never gave it as a part, and I feel confident that this Grand Lodge will be astonished at the announcement that such is the law. Yet it is. And legally speaking, you must not recognize such a person as a regular Mason until he shall have been healed. And if the law, it should be observed, and in consequence of its almost universal disregard an expression from the Grand Lodge would be of material advantage in its enforcement.

“What I have said with regard to the reasonableness of such a law applies with like force to residents of the State made Masons in other states or countries. It may present questions for settlement between jurisdictions, but as to persons, when you answer in the affirmative this question: ‘Was he made in a just and lawfully constituted lodge?’ I believe you have closed the door of inquiry as to his being a Mason, and unless not found worthy, he is entitled to recognition. Admission to lodges as a visitor might be refused, as, barring my present official rank, it might be to me, but it should be for other reasons than that ‘he is not a Mason.’

“The conclusion of the Grand Lodge seems to be based on the idea that it can legislate for profane residents of the jurisdiction. This idea is to my mind erroneous. What authority has the Grand Lodge over the profane, or what is the relation between them? No authority or relationship. If the profane should seek relationship within its jurisdiction, it may then prescribe the terms and point out the gateway of admission. If he does not seek relationship, he cannot hear its voice, and is not the subject of its laws. When, on his outward course, he crosses the threshold of its jurisdiction, he leaves behind a law to which he was never amenable, and which, in consequence, cannot impose on him any obligation. In a new jurisdiction he seeks alliance with the order, who then shall prescribe the terms? Is he amen-

able to that law he has never known? Or is it the consistent rule that he has the right to rely on the statements of the Craft while without the pale of light, and that for its wrongs he is in no sense responsible, and that his acceptance in a lawfully constituted lodge is conclusive, as between the candidate and the order, and that interjurisdictional questions shall be settled by the parties thereto? And then the folly of a healing or re-obligating, as though a Masonic obligation was of a local or jurisdictional importance — that it could be good in one locality or jurisdiction and not in another. I submit that this healing or re-obligating should never be applied except with a view to render the obligation, before taken, valid or binding, as where a lodge has not legal authority to act as a lodge, or, if authorized, it is not legally constituted for the occasion, as where none of the principal officers are present, or not a constitutional number, and is then done only that the compact or alliance between the candidate and the order may be inviolable. Dismiss the question of inviolability — of the candidate having assumed a binding obligation — and the ceremony of healing or re-obligating is a mockery, if not shameful. Then on what principles can this Grand Lodge say to the resident profanes of the jurisdiction, when sojourners elsewhere, that our *laws must govern you as to acquiring Masonic rights?*

“The civilization of centuries, based upon considerations of natural justice, says to all men, that their conduct and rights are to be governed by the laws of the realm or state in which they are, and not that in which their residence may be. And rights thus required and liabilities thus incurred meet the sustaining hand of the law in all countries. I am not able to discover why the same rule is not salutary for Masonic government.

“But for my familiar acquaintance, I should almost doubt the sincerity of this Grand Lodge in its treatment

of this question with Scotland in 1877. The subject of the controversy then was one Dr. Hughes, of Keokuk, who after being made a Mason in Scotland, came to his home in this State and sought to affiliate in a lodge there. The then Grand Master ordered the Grand Secretary to address the Grand Master of Scotland on the subject, calling his attention to this invasion of our laws, and asking their recognition in this respect. This letter came to the hands of the Master of the lodge in which Dr. Hughes was made a Mason.

“The Master addressed an answer to our Grand Secretary, in which he asserts in unmistakable terms that the Grand Lodge of Scotland ‘has no power, according to its laws, to hinder a Master under its jurisdiction from making a worthy man a Freemason, to whatever country he may belong.’ The Master, after stating that the practice of American jurisdictions in this respect was not in harmony with their laws, as sojourners from Scotland in this country were made Masons and returned to affiliate with lodges there, says: ‘I therefore beg to declare with all due respect, that we shall continue to make all good men from Iowa Masons in our lodge, and give you full liberty to do the same in regards to Scotchmen living in Iowa.’

“This communication the Grand Master did not deign to answer, but directed the Grand Secretary to again seek the attention of the Grand Master of Scotland, which was done with that taste, courtesy, and tact benefitting his long experience and learning. This communication was by the Grand Master referred to the *Grand Committee* (seemingly the authority there on such questions), and this committee directed the Grand Secretary there to acknowledge the receipt of the communication from the Grand Lodge of Iowa, and say, ‘that the Grand Committee are not prepared to recommend the adoption of the rule to which the Grand Secretary of Iowa refers. The Constitution of our Grand

Lodge does not permit of any interference with daughter lodges in their initiation of American residents in this country (temporarily or permanently), any more than with the practices of American and other foreign Grand Lodges as to the initiation of British subjects.'

"Thus, my brethren, we have this state of facts: That a daughter lodge in Scotland has made a Mason of a resident of Iowa in violation of our law, their attention is called to the fact by our Grand Lodge, and the offending Master says: 'we do not recognize your law, and we shall continue to make Masons of good men, residents of Iowa,' and the Grand Lodge of Scotland says, 'we cannot interfere with our lodges in so doing,' a plain refusal to comply with our official request.

"To this time the jurisdictions of Scotland and Iowa were without official intercourse or relationship; and at this time, and in the face of this refusal an exchange of representatives was made, and our then Grand Master made representative from Scotland near this Grand East, and I somehow feel that the courtesy of this exchange would never have been made at such a time on our part, but for an inner consciousness that Scotland was right and ourselves wrong. If so, would it not be manly and Masonic for the Grand Lodge to concede it, as our Grand Secretary did in his report on correspondence of the period, and henceforth be right?

"I am not urging that the law of Scotland, Ireland, or England, in this respect, is better than ours; that is, I do not say that it would not be better if all Grand Jurisdictions were to agree that only residents of particular jurisdictions should be eligible to the degrees therein. Upon that question I am expressing no opinion, as it is foreign to the question before us, but I unhesitatingly say that, barring agreements as between lodges and jurisdictions, the

lodges of the Masonic world are open to the profane to seek admission, and once admitted, he is a member of the order universal, and not of a particular jurisdiction, that no Grand Jurisdiction can of itself, say to certain of the profane, you can only become Masons in this jurisdiction, and upon our terms.

“These Grand Jurisdictions may apportion the quarries of the world, but in the absence of compact, they are a common heritage and field of labor, and material when once selected, made ready by proper hands, and adjusted with proper tools, under the superintendence of a Master Workman, becomes an essential part of the structure, and it is not to be displaced, redressed, or ‘healed,’ and relaid at the bidding of other Masters. It would have been a strange occurrence at the building of the Temple, if a stone well selected, prepared, and laid should have been removed to be relaid, not to correct a defect of workmanship, but to answer a dispute that it was not prepared and adjusted by the proper school or class of workmen. It would have been a system of healing akin to ours — a healing of the workmen and not the work.

“I urge that it should be the law of this jurisdiction that Masons made under the laws of any jurisdiction are Masons in Iowa, and if consequences must follow for a violation of law, let them rest upon the parties at fault.” (X-234)

That portion of the Grand Master’s address referring to the existing law in regard to Masons resident of Iowa who have been made Masons in other jurisdictions was referred to the Committee on Masonic Jurisprudence. Its report, which was adopted, was as follows:

“The question is, shall a Grand Jurisdiction in accord with us, and recognized by us, by many fraternal relations, have the power to make Masons of citizens of Iowa in ac-

cordance with the rule and practice of that jurisdiction known and followed since before the existence of this Grand Lodge?

“We agree with the Grand Master, that so long as we recognize a jurisdiction, we must recognize Masons made by it under their customs and laws.

“We therefore recommend that the resolution of 1866, forbidding ‘all lodges to receive or regard as a regular Mason, until they shall have been healed, all persons resident of this State who may have been made Masons without the authority of the lodge nearest their permanent residence,’ be repealed.” (X-352)

The repeal of this resolution removed all differences that had remained unsettled between the Grand Lodges of Iowa and Scotland, and prevents any misunderstanding in the future upon this subject.

Foreign Correspondence

From its organization in 1844 the Grand Lodge has always highly appreciated the annual report of its Committee on Foreign Correspondence. With the exception of seven years, excellent and voluminous reports have been annually written and printed. Notwithstanding his numerous duties as Grand Secretary and Grand Librarian, Brother Theodore S. Parvin found time to write twenty such reports. They are replete with valuable information, statements of facts, and reliable tables of statistics. Brother J. C. W. Coxe wrote nine reports of real worth and merit, and Brother Joseph E. Morcombe is credited with five, all most excellent and instructive. In more recent years Past Grand Masters L. E. Fellows, Charles C. Clark, and Louis Block have presented reports that have reflected much credit upon Iowa Masonry, and have been

the subject of most favorable mention by the Masonic writers throughout the world.

The Grand Lodge of Iowa voted to discontinue the Committee on Foreign Correspondence in 1879. One year later (1880) it realized its mistake and hastened to rescind that action. From that time to the present reports have been made annually. In recent years they are more highly appreciated and more generally read by the Craft at large, and when once a brother becomes interested in these reviews, he will continue to read them eagerly each year. They cover a wide range of thought and speculation. They present a judicious selection of matters of interest found in the proceedings of other jurisdictions, especially those of foreign lands. They take up and discuss questions of Masonic law and practice, especially where they differ from those of our own State. They comment on and criticize methods that are in vogue in other jurisdictions differing from those of our own. This is the province of the modern correspondent and this free and unrestricted discussion and interchange of opinion has accomplished much in correcting errors and reconciling differences, as well as in disseminating valuable information gathered from all parts of the civilized world, and which cannot be easily obtained from any other source by the layman. We quote from the report of 1891 of Brother Parvin: "Occasionally we are led from inclination, and at other times in search of historical facts, to devote a little time to an examination of the old records which we have gathered from time to time. In pursuit of knowledge of this description we were led recently to examine the early published Proceedings of some of the Grand Lodges, and find some statements of facts possessing interest. In the records of New Jersey and of Virginia, as far back as the year of the organization of our civil government (1789) we find mention made of the appointment

of 'Committees of Correspondence.' From time to time we find that those committees reported to the Grand Lodges, and as early as 1824 the committee of New Jersey submitted a very full and complete report upon the subject. It was not, however, until in the thirties that these reports were published, since which time the system has continued, increased, and improved in character and value, and now these reports constitute a large part of the Masonic literature of our several jurisdictions. They treat of usage, custom, law, history, philosophy, and symbolism, and so highly do we regard them that for some years past we have had these reports of the several jurisdictions, where separately published, bound together and placed in a case devoted to the purpose." (XII-11)

In the early days of Masonry in Iowa it was customary for the Grand Lodge to give its approval and endorsement of the statements and opinions expressed by the writer of the Report on Correspondence, provided it was in harmony therewith. In recent years it has absolved itself from all responsibility for what the reviews may contain, thus giving the committee free rein to discuss the numerous problems which are constantly presenting themselves for consideration and solution. While the opinions expressed by the correspondent may not always meet the full approval of the Grand Lodge itself, they are supposed to and do in a large degree reflect the prevailing sentiment.

In 1901 Brother J. C. W. Coxe in writing the exordium for his ninth and last report said: "We tender you herewith our ninth annual Report on Correspondence covering a review of the Proceedings of fifty-three Grand Jurisdictions of the western world; of these, seven are under the Union Jack, the remaining forty-six are within the dominion of the Stars and Stripes. The preparation for an intelligent report upon these jurisdictions has involved the careful examination of more than fifteen thousand pages

of printed matter, and the report itself has involved the writing of not less than four hundred pages of manuscript. That our work will appear without errors or omissions may be too much to expect in a world of human imperfection, though the utmost care and vigilance have been exercised to secure accuracy alike in writing and printing. . . . Our survey of the Masonic horizon has brought to view nothing of dissension and but little of dissent. Occasional differences appear, but they are such as independent judgment might be expected to produce, and are consistent with the Peace, Harmony, and Fraternity which should always and everywhere characterize our noble institution."

We quote from the introduction of the report of Brother Morcombe in 1902: "The Masonic retrospect is inspiring, the outlook alluring. We stand today between rich memory and golden hope, behind us is the closed door of the past, before the opening gateway of the future. And day by day we tread in paths that man has never tried before. In this little space of present time you have placed those who shall discern for you the signs of the time, shall note the work of your brethren, whithersoever dispersed, shall speak the word of praise or lift the voice of criticism in your behalf. It is a great field which the Grand Lodge of Iowa assigns its reviewer for survey. Yet it is a task having compensation in widened range of vision, broadened thought, larger faith in God and humanity, and the optimistic thought

*"That somehow good
Shall be the final goal of ill."* (XVIII-iii)

We quote from the foreword of Brother C. C. Clark, P. G. M., in his excellent Report on Correspondence in 1907:

"The request of Grand Master Cleveland that we act as the Committee on Foreign Correspondence came as a

complete surprise, and before acquiescence the matter was given careful and indeed, prayerful consideration.

“Ever since able Masonically ‘to sit up and take notice’ we have been staunch admirers of the band of correspondents, yet the thought of entering the lists as a member thereof had never occurred to us as either probable or possible. Craftily speaking, we were but four years of age at the inception of that strenuous conflict which swept the country in reference to what was known as the ‘Cerneau Heresy,’ wherein Iowa was one of the worst storm centers, but we have never forgotten the impassioned yet luminous essays, the seemingly impregnable arguments on either side, the pungent epigram, the keen cutting sarcasm, and the final you-can’t-convince-me stage which marked the various phases of that notable conflict as written in the reports of the several reviewers. Truly it was most fascinating and instructive to one who sought as the crucial test: What is the very right of the matter, disregarding preconceived notions, the pleas of sympathy, and the friendships of years? In subsequent times, while we have not been exhaustive readers of guild thought and opinion, we have yet kept in touch with the general trend, and we believe what is written to be honest and true, dictated solely by disinterested motives and emanating from minds centered on the highest good for our beloved fraternity.

“The writers, as a class, have always been the earnest, sincere, impartial, and loyal champions of right, truth, and justice, as God gave them to see the light. They have been neither friend nor foe in their search for the ultimate fact, and while animated perhaps by the old rule of conduct in an Irish shindy, ‘whenever you see a head hit it,’ they have been as ready to take as to give, have fought on the square and never hit below the belt. They have been the exponents of the modern rule for conflict, ‘Don’t flinch, don’t foul, but hit the line hard,’ yet so genteelly, cour-

teously, and unmaliciously has parry responded to thrust and thrust followed parry, so adroitly have the fancy hot-air balloons been pricked and so skillfully have untenable positions been mined and blown skyward, that in pure and unadulterated joy and with the riotous delight that every healthy man takes in a fight, be it physical or intellectual, we must perforce applaud vigorously, and, like the old woman, in wild admiration of the noble combat, impartially cry; 'Go it husband, go it bear.'

"Yet when the opportunity came to 'quit ourselves like men,' we hesitated, sorely tempted to fling down the gauntlet and cry 'up and at it,' but restrained by the fear of our inability to uphold, even measurably, the standard set by these seasoned veterans, and especially by our virile predecessors. However a sincere wish to do our little all for our beloved fraternity, coupled, if you please, with a very human desire to 'get into good society,' determined us to say yea to the Grand Master's request."

Brother L. E. Fellows, P. G. M., in his report in 1908, express his ideas in his conclusion as follows:

"The Iowa Reports on Foreign Correspondence have for many years been of such a high character as to receive the most generous recognition. To attempt to measure up to the high standard maintained at all times by our predecessors seemed a hopeless undertaking.

"The abundance of the rich material from which to glean can only be utilized and kept within reasonable space by careful selection, requiring much time. Masonic literature as it is found in Grand Lodge proceedings, in addresses and reports of Grand Officers and committees, of orators and writers on foreign correspondence is indeed remarkable for its high moral tone as well as for its literary excellence.

"It has been our aim to avoid a collection of dry statistical routine Grand Lodge proceedings on the one hand, and on the other an undue airing of our own views, either

critical or commendatory. The result, far from satisfactory to the writer, it is hoped may not be wholly uninteresting or unprofitable or unworthy of the space occupied in our annals. The voice of Masonry is everywhere pitching to the key of 'G,' and with no discordant note to mar the harmony prevailing, the highest ideals of morality, virtue, and rectitude of life and conduct are with a common voice commended to the fraternity.

"One cannot take an inventory of the rich treasures to be found displayed annually in the annals of the various Masonic Grand Lodges, without acquiring broader and more exalted ideas of the excellent tenets of our institution, the power and influence for good of Freemasonry in society and upon the world, the magnificence of its boundless charity, and the elevating and ennobling character of its moral teachings."

We insert here the entire introduction or "Proem," as he is pleased to term it, of the report of Brother Louis Block, P. G. M., in 1911, in which he presents his views of the correspondent in his own peculiar way:

"It were easier to make a silk purse out of a sow's ear than to write a Report on Foreign Correspondence that would satisfy all readers.

"Men are naturally critics, especially is this true of the American citizen, who, in his own mind, at least, has amended the preamble to the Declaration of Independence so as to make it read with reference to the unalienable rights of which he is possessed, 'that among these are life, liberty, the pursuit of happiness, and the right to kick.'

"If a Report on Foreign Correspondence consists largely of the writer's own composition, then he is accused of having fallen in love with the glamour of his own ideas and of being possessed with an overweening desire that these should illuminate the darkened intellects of his less fortunate brethren. On the other hand, should his reports

consist largely of extracts and quotations, then he is charged with being a Knight of the Scissors and Paste Pot and of attempting to stuff his reports with the sayings of others, either because he was too lazy to write out thoughts of his own, or had none such to write. So that, after all is said and done, it doth remind us of the utterance of our Celtic brother who, in a similar situation, was heard to observe: 'Ye are dommed if you do, ye are dommed if you don't, and Oi'll be dommed if ye aint dommed anyhow.' All of which leads us to inquire why do we have such a thing as a Report on Foreign Correspondence in our Grand Lodge proceedings, and why is that report published in the printed annals of those proceedings.

"Now, Therese, there be those who seem to think that such a report was devised with the sole purpose of enabling some poor Masonic printer, who charges so much per page, to keep the wolf from his door by the profit he derives from the publication of such report, and that thus it is a form of Masonic charity. Others, again, are beset with the idea that the office of foreign correspondent was originated for the purpose of providing a place for some cranky Masonic office-seeker who is so full of spleen that he might explode should he not have opportunity to vent it through the pages of such a report, and that thus the report becomes a Masonic life-saving institution. And yet others believe it to be a necessary nuisance, a sort of quasi-landmark handed down to us by the fathers, and to be tolerated for its antiquity if for no other reason.

"Now, none of these is right and all of them are wrong.

"For, as we conceive of it, the Report on Foreign Correspondence was designed to serve as a sort of post-graduate course in a school of Masonry of which the writers of the round table form the faculty. Its purpose is to give the Mason of one locality and one State accurate information as to the achievements and accomplishments of Masonry in

other States and localities, and to show him what the Masonic institution stands for in the world at large.

"Does the local Mason need this information? Most assuredly. For the Mason who knows only his own Masonry is like the business man who knows nothing more than his own personal, private, and peculiar methods, who never studies the operations of his associates and competitors, and whose business sooner or later dies of stagnation and dry rot.

"In spite of a firm and solemn resolution never to deviate from the ancient landmarks or suffer them to be infringed, we find that Masonry has taken many and varied forms of activity in different States and jurisdictions and that the Masonry of no two of these is exactly alike. Personally, we are glad to know that this is so, for it proves to us that the institution is a living and growing thing and in the language of Brother Charles Rann Kennedy, 'It is no mere pile of dead stones and unmeaning timber.'

"In all institutions interested in the promulgation of a formal ritual, there is always grave and serious danger that a rigid adherence to the letter of the law will choke to death its precious meaning and sacred spirit. The repeating of the ritual o'er and o'er will sing the brethren into a slumber of stagnation, unless the menace inherent in its monotony is destroyed, and the brethren aroused by these lively and quickening strains which tell of the inspiration to be wrung from its inward meaning. For unless it be interpreted by great and strong men, by Masonic seers who are clear-eyed enough to perceive the life-giving principles with which its every sentence is saturated and who are enthusiastic and devoted enough to shock their brethren out of their apathy and lethargy by repeated, sudden, and refreshing showers revealing its spirit, there is great danger that devotion to the letter of the ritual will become a deadening thing.

"Whittier might well have been writing of our ritual when he wrote:

*“ ‘Voice of the Holy Spirit, making known
Man to himself, a witness swift and sure,
Warning, approving, true and wise and pure,
Counsel and guidance that misleadeth none;
By thee the mystery of life is read;
The picture-writing of the world’s gray seers,
The myths and parables of the primal years,
Whose letter kills, by thee interpreted
Take healthful meanings fitted to our needs,
And in the soul’s vernacular express
The common law of simple righteousness.
Hatred of cant and doubt of human creeds
May well be felt; the unpardonable sin
Is to deny the word of God within.’*

“And who are the Masters of the Meaning at whose feet we should sit to learn of this spirit? Are they not the men who have been because of their superior endowments of heart and brain, by the vote and appointment of their brethren, elevated to leadership in the order, the Grand Masters, Grand Orators, Grand Secretaries, and chairmen of committees? Surely it is from the life and speech of these men that we are to learn what Masonry really means, and gather for ourselves the precious inspiration that will make our own Masonry mean all the more to us.

*“ ‘Nor canst thou tell what argument
Thy life to thy neighbor’s creed hath lent.’*

“It is in the life and conduct of its Masters that Masonry finds its noblest interpretation and unless we know these we cannot make that interpretation our own.

“It is the duty of the fraternal correspondent to try to picture to his brethren by means of extract, quotation, and comment, not only what is being said and done by the leaders of the order, but also the mighty movements that are

being carried on by the harmonious workings of the Masonic masses, guided and inspired by that splendid leadership. This we have tried to do.

“We have quoted largely from the inspired utterances of our Masonic prophets, believing that these truly great men had a right to be heard in their own words, words worthy of being sown broadcast on account of the beautiful flowers of love and life which they cause to spring up everywhere.

“Following the advice given by Brother Joseph W. Eggleston, our beloved comrade of the round table, we have ‘cut out statistics as of no possible interest to our readers, obituaries, except in rare instances, and culled gems of oratory and items of general Masonic interest and information.’

“It has taken no small expenditure of time and patient effort to do this, yet if we have thereby succeeded in bringing to our brethren but a small part of the rare pleasure which the privilege of doing this work has brought us, we shall rest content.

“And now our work lies before our brethren. May they deal gently with this all too imperfect ashlar.”

While these annual reviews are perhaps not read as much as they ought to be by the members, they are perused eagerly by those who are interested in the trend of thought of the Masonic writers and thinkers all over the world, and who desire to keep themselves well informed upon the current Masonic events of the day. These reports represent extensive reading and research, as well as many hours of arduous study and labor upon the part of the writer, who is animated by a sincere love for, and devotion to the institution, and whose sole desire is to do something for the betterment of the order. To solve intricate and knotty questions, to explain erroneous doctrines, and to harmonize con-

flicting opinions, these are some of the duties of the writers of fraternal correspondence.

The splendid work that has been done in this department of Masonic activity by the learned and distinguished scholars who have devoted so much time and thought to it, has done much to shape and develop fraternal sentiment, harmonize and bring into closer relation the brotherhood in different and widely separated jurisdictions. That this influence is being felt throughout the entire Masonic world is fully appreciated by all those who realize the great work that is being accomplished by the Masonic writers of the day.

Incorporated Lodges

In 1888 a Code was adopted by the Grand Lodge of Iowa. This was compiled by Past Grand Master Charles T. Granger. The new Code included section 263, which provided that "No Subordinate Lodge shall be incorporated under the laws of the State." This provision was but a reiteration of the law as it had stood for many years. The provision of the old law seems to have been regarded as a dead letter, for a large number of the subordinate lodges had incorporated under the State laws. They seem to have been actuated by the thought that the title to whatever property they might acquire in the name of the lodge would thus be better safeguarded.

In 1889 Grand Master Edwin C. Blackmar said in his address: "Notwithstanding the fact that our old law positively prohibited subordinate lodges from becoming incorporated under the general incorporation laws of the State, and that a similar inhibition is expressed in our new Code (Section 263), yet I find that quite a number of our lodges are incorporated, and as it is in direct conflict with the law, prompt measures should be instituted to enforce obedience.

"In all cases where my attention has been called to the fact that a lodge was incorporated, I have directed that the necessary legal measures be taken for its dissolution, and I now recommend that the incoming Grand Master be instructed to ascertain from each lodge whether or not it is incorporated, and if so, the date thereof, and that he immediately notify all such lodges to proceed by the legal method to dissolve the incorporation, and report to him their compliance therewith.

"In any cases where title to realty is held by such incorporation it can be transferred to lodge trustees before dissolving the incorporation, hence that fact need be no barrier to a dissolution."

His recommendations met with the hearty approval of the Grand Lodge. In 1890 Grand Master James D. Gamble said in his annual address under the head of "Incorporated Lodges":

"By action of the Grand Lodge at the last session thereof it was made my special duty to see that all subordinate lodges incorporated under the State law dissolve such incorporations. Not knowing what or how many lodges were thus involved, I on the 30th of July last, issued what is known as Edict No. 4, in which was embodied the Masonic law forbidding such incorporation. I also cited therein the action taken by the Grand Lodge on the subject, and called attention to Section 1091 of the Code of Iowa, as amended, providing for the dissolution of corporations not organized for pecuniary profit, and directed that all lodges incorporated should dissolve the same as early as practicable, and not later than the regular meeting in September."

A copy of this edict was at once mailed to the Master of each lodge within the jurisdiction. After some delay the orders of the Grand Lodge were complied with and the incorporation of subordinate lodges in this jurisdiction became a thing of the past.

Clandestine Lodges

The word "clandestine," when applied Masonically, signifies irregular, unauthorized. A clandestine lodge is a body of Masons uniting as a lodge without any authority from an existing Grand Lodge having legal jurisdiction over them, or it is one which having been regularly constituted, continues to work after its warrant of charter has been taken from it or revoked. One made in, or affiliated with, a clandestine lodge, is regarded as a clandestine Mason, with whom regular Masons are forbidden to associate, visit, or converse Masonically.

Clandestine Masons and lodges have ever been a source of annoyance to the Masonic fraternity, and will in all probability continue to disturb the peace and harmony of the institution as long as Freemasonry exists and flourishes. In the organization of the Grand Lodge of Iowa in 1844, our brethren were confronted with it. We read from the Report on Foreign Correspondence, written by Theodore S. Parvin, Grand Secretary in 1847:

"At the organization of the Grand Lodge of Iowa the second day of January, 1844, by the four lodges holding charters from the Grand Lodge of Missouri, there appeared delegates from Keokuk and Montrose in the territory of Iowa, claiming to represent Keokuk Lodge, U.D., at the former place, and Rising Sun Lodge No. — at the latter place, both claiming to be working under the jurisdiction of the Grand Lodge of Illinois, but who were denied seats in the Grand Lodge of Iowa because of information received that they were not in good standing in the Grand Lodge of Illinois. After the Grand Lodge of Iowa was organized, they sought to place themselves under its jurisdiction, which was also denied them until they should first present to the Grand Lodge of Iowa a certificate from the Grand Secretary of the Grand Lodge of Illinois of their

good standing in that Grand Lodge, which was never done; nor has the Grand Lodge of Iowa ever heard anything of them or about them further, until the receipt of the printed proceedings of the Grand Lodge of Illinois for the past two years, in which your committee find, under the names of these lodges, the following entry: 'Dispensation forfeited and now under the jurisdiction of the Grand Lodge of Iowa.'

"That the dispensation of one, and the charter of the other, were forfeited as there declared, your committee believes, but denies most positively that they are or ever were, or ever can be, under the jurisdiction of this Grand Lodge." (These two lodges are fully mentioned in Vol. I, *History of the Grand Lodge of Iowa*, under the head of Mormon Lodges.)

In 1869 Grand Master Mickel issued a circular letter to the constituent lodges of Iowa, to-wit:

"Whereas, the Grand Master has been officially informed that there exists in the town of Boonesboro a clandestine lodge, into which some good and many bad men have been inveigled; therefore, for the government of our lodges and brethren, and as a caution to the public, we have caused to be issued this circular. The persons engaged in this work style their body the 'A. F. and C. M. Society' and are said to have existed some five months, and include some thirty or more members.

"The officers of particular lodges are enjoined to be very strict in their examinations and cautious in admitting visitors, and are further enjoined to keep a visitors' book in which each applicant for visitation shall be required to write his name before examination, stating the lodge from which he hails, and his residence."

This seems to have had the desired effect, for nothing more was ever heard from the lodge referred to.

In 1880 Grand Master Abbott, in his annual address,

mentions receiving a communication dated November 27, 1879, under the seal of "Le Grand Orient de la Louisiane," signed by C. T. Lopez, Grand Master, and Gaston Dupry de Hours, Grand Secretary, a body pronounced clandestine by the Grand Master of Masons in Louisiana. The Grand Lodge of Iowa refused them fraternal recognition.

In 1878 Grand Master Z. C. Luse called attention of the Grand Lodge to the action of the "Grand Orient of France" in obliterating from its Constitution the paragraph which expressed the belief in the existence of Deity. This was referred to a special committee, which made a report and submitted the following resolution, which was adopted, viz:

"Resolved, That the Grand Lodge of Iowa, having learned with surprise and regret that the Grand Orient of France has departed from the ancient landmarks by blotting from the Constitution, and ignoring the name of God, and not making a belief in Deity a prerequisite for installation, does hereby express its indignation at the course she has taken, and herewith severs all relations heretofore existing between us.

"Resolved, That a copy of this resolution be sent to the Grand Orient of France, and to each of the Masonic jurisdictions with which we are on amicable relations." (VII-273)

CHAPTER III

Masonic Code of Law

The Mason of today who desires to know the law upon some question that has arisen, can easily find an answer in the Masonic Code of 1910, the work of Brother Charles T. Granger, Past Grand Master, who is regarded as authority upon Masonic jurisprudence in Iowa. But such has not always been the case in this jurisdiction. When the Grand Lodge of Iowa, A. F. and A. M., was organized in 1844, a Constitution and By-laws were submitted and adopted without any amendments, and evidently without much if any discussion. These laws were intended to and probably did meet the situation as it existed at that time.

Quite soon thereafter, however, it was found necessary to amend the existing laws at almost every annual communication. For a number of years amendments were offered usually during the closing hours of the session and adopted without the careful consideration that their importance called for. As the lodges increased in number and the membership continued to grow, the necessity for a complete revision of the laws of the Grand Lodge became apparent. While several attempts were made to revise or adopt a new constitution, nothing substantial was done in that direction until in 1885 when Grand Master Charles T. Granger in his address under the head of "Hasty Legislation" suggested certain amendments to the By-Laws that would prevent the enactment of new laws or the adoption of amendments without more careful consideration.

The Committee on Grand Master's Address made report upon this subject as follows:

“Your committee heartily approve of the remarks of our Grand Master relative to ‘hasty legislation.’ We have a Constitution framed over forty years ago for four lodges, with one hundred members. Now we have four hundred and twenty-five working lodges, with over twenty-two thousand Masons. Necessarily that Constitution is inadequate to our present needs. Efforts to adopt a new one have failed. They should have prevailed. Consequently, every year some defect in the written law is discovered, and an attempt is made to adopt some by-law, resolution, or general regulation which shall supply the present wants. That by-law, regulation, or resolution is generally written in a hurry, sent to the Committee on Jurisprudence in a hurry, hastily considered by it, and hurriedly reported to this Grand Lodge, and frequently adopted without discussion and after being read but once. Only a small fraction of the brethren know what it is, and a much less fraction have any opportunity to judge of its probable effect. Is it strange that errors creep into such laws? Certainly not. Your committee sincerely hope that the recommendation of our Grand Master to so amend the by-laws that ‘no action can be had upon any proposed amendment to the By-Laws on the day upon which the Committee on Jurisprudence report in relation thereto,’ will prevail. And while your committee express the wish that this much will at least be realized toward preventing hasty legislation, permit them to indulge in the hope that at no distant day the Constitution and By-Laws some years ago prepared by a committee of this Grand Lodge, may be called up from the table, where they were so ignominiously laid, and, after being subjected to such corrections as may seem to you right and just, be formally adopted, and become the organic law of Masonry in Iowa.” (X-87)

Nothing further was done at that session, but in 1886 Grand Secretary Theodore S. Parvin in his annual report, after referring to the report of the Committee on Grand

Master's Address of last year, gave a brief history of the Constitution, from which we quote:

"In 1876 a committee . . . was commissioned to prepare a constitution and statutes. In 1877 the committee reported in printed form, a constitution and statutes, which was re-referred to the same committee, with instructions to report at the next annual communication in 1878. . . In 1878 the committee presented their draft of a constitution and statutes, in printed form, when, on motion the consideration of the adoption of the revised constitution and statutes was postponed until the next annual communication."

In 1879 the constitution and statutes submitted one year previously was indefinitely postponed. Brother Parvin further says:

"And with that effort to secure a constitution adequate to our present wants ceased all efforts to revise a law about as much adapted to the present wants of the Grand Lodge and its 400 and more subordinates as is the breeches of a boy of four years of age, and a dwarf at that, to a man of forty-four years of age and of proportionate weight and size."

In 1866 the Grand Lodge published a *Digest of* (Grand Masters, or as called) *Grand Lodge Decisions*. Of this, in 1879, Grand Master Wilson in his address thus spoke: "It is really useless, and absolutely harmful, having become practically obsolete by conflicting decisions and increased light." The Grand Lodge concurred in this view, and also the necessity of having a "Digest of Masonic law," as later in this session (1879) the Grand Master was requested to appoint a committee to carry out his recommendations. During the year and before the annual communication of 1880, the committee prepared, published, and distributed a *Digest of Decisions of the Grand Lodge of Iowa*. That work was well done and it was no fault of the able com-

mittee that it failed to meet the wants and expectations of the Grand Lodge. "It is a source of regret that the able committee has not compiled a Digest of Masonic Law in accordance with the spirit and enlightenment of the age and commensurate with the wants of the lodges."

"The collection of decisions running through a period of thirty-seven years embraces a great many which are not in harmony with the present recognized views of Masonic law held by the best Masonic jurists in this and other jurisdictions, and in following them we are made to do violence to the law held in common by all intelligent Masons of today. With experience, observation, and study of five years added we reiterate and emphasize these views, and go further and say that a collection or digest of decisions of the Grand Masters or of the Grand Lodge for the forty years past is not worth the paper on which to print them, and would if digested prove absolutely harmful from conflicting decisions and increased light."

At this same annual communication (1881) the Grand Lodge appointed a committee of three to prepare, with the Grand Master's assistance, a succinct Digest of the Masonic law, etc.

The Digest was not completed until 1883 when the committee submitted a Digest of Masonic Law and Ceremonials which was adopted by the Grand Lodge as presented, its reading having been dispensed with, it was ordered printed and distributed. Its value was greatly impaired by many errors that had been overlooked in proof reading, and its revision was ordered as soon as it was received by the adoption of the following resolution:

"Resolved, That the Digest of 1883 be recommended as a valuable text book, but not absolutely binding as a whole law; and that a digest of the Statutes and Laws of the Grand Lodge of Iowa be prepared, with citations of laws or decisions, and similar to our former Digest.

“It was the intention of the Committee on Jurisprudence, we know, to repeal the Digest and as they said have a new one made to order, based wholly upon the decisions of the Grand Masters and the Grand Lodge.” (X-247)

In 1886 the Committee on Grand Master's Address recommended that a codification of Masonic law adapted to this jurisdiction be compiled, that a special committee be appointed for that purpose, and that the Grand Master (Granger) be chairman of such committee. This was referred to the Committee on Jurisprudence for report.

The necessity for a thorough revision of existing laws was so apparent that later in the session the recommendations of the Committee on Grand Master's Address was adopted, as follows; “We recommend that this Grand Lodge authorize a complete codification of Masonic law and that the matter be placed in the hands of our present Grand Master, Charles T. Granger, with full authority to call to his assistance and employ such aid as in his judgment may seem for the best interests of the Grand Lodge of Iowa, in whose interest this proposed undertaking is to be inaugurated.” (X-324)

The following preamble and resolution were agreed to by the Grand Lodge:

“Whereas, This Grand Lodge has directed a most competent brother (Past Grand Master Granger) to prepare a Code of Masonic Law; and

“Whereas, Such Code must necessarily be in harmony, and not in conflict with the Constitution; and,

“Whereas, The inadequacy of our present Constitution (adopted in 1844) to our present needs is well known,

“Therefore, to the end that our system of Masonic jurisprudence may be complete, adequate, and harmonious,

“Resolved, That the committee having in charge the compilation of a Code of Masonic Law be also instructed to report to this Grand Lodge, at its next annual communication, a draft of a new Constitution.” (X-330)

Brother Granger immediately took up the work of preparing a new Constitution, as well as a complete codification of Masonic law for the benefit of the Masonic Craft of Iowa. The task necessitated a large amount of patient toil and a careful study of existing laws, and finding that his work was not ready for submission to the Grand Lodge at its annual communication in 1887, the following resolution was offered and adopted by the Grand Lodge:

“Resolved, That the committee appointed at the last session of the Grand Lodge to draft and report a code of laws be granted until the next session to report such Code; provided, however, they shall submit to the subordinate lodges a draft of same sixty days before the meeting of the next Grand Lodge.” (X-583)

Past Grand Master Granger, at the session of the Grand Lodge in 1887, submitted the report and draft of the new Constitution prepared by himself as the special committee having this subject in charge. After reciting the action of the Grand Lodge in authorizing and instructing him to prepare a Code of Masonic Law, as well as a new Constitution, he said: “While such resolution was under consideration, the question was asked of me (then acting as Grand Master), if under the law a new Constitution could be adopted at this communication. After some deliberation I answered this question in the negative, and I am still firmly of that conviction. While I realized as you then expressed, that our present Constitution was inadequate to our needs, I did not fully realize its extent till I commenced the labor of preparing a new one. One who exercises an official trust is ever grateful to sustain his action by an expressed authority, but Grand Masters of Iowa have seldom been thus favored. With a Constitution venturing no farther as a grant of power than that ‘heretofore’ exercised, and that exercise in many respects as varied as the Masters of Grand Lodges, he was left many times as much the law-maker as its executor. With this state of affairs the law was too

unsettled to be a practical utility, and hence your purpose to bring forth a new Constitution and a complete Code of Masonic Law. In preparing a Constitution for your consideration, I have endeavored to keep in view the defects of the present one, wherein it failed to express authority or to properly define duties. And in my effort to cure this defect, I may have opened the door for criticism by being too elaborate or minute in statement for constitutional law. But I have steadfastly kept one thing in mind, namely: the facilities and capability of those who must be governed by it to properly read and construe it; and while doing this I have intended no unwarranted abridgment of legislative power; that is, I have not intended to deprive the Grand Lodge of ample scope by other law to fully meet the wants of the Craft. I realize that surprise will be expressed by many that the Masonic Code was not printed and sent to the lodges, as provided by the resolution of the Grand Lodge. A few statements will, I think, justify my course in not presenting it.

“The present Constitution provides that any amendment thereto must be proposed in writing, and if by a two-thirds vote of the Grand Lodge it shall be approved, the amendment must then be submitted to the next Grand Lodge, and be again approved by a two-thirds vote, before it becomes operative. The new Constitution therefore, cannot become the law of the jurisdiction until it shall have passed this and the next Grand Lodge by the constitutional majority. It will not do to say, because we call this a new Constitution, that it is not an amendment, for such it is in legal contemplation. An amendment in legislation is a change or alteration of the law, and our purpose is a change or alteration of our Constitution by the forms of law, and not by revolution. The name we give it signifies but little. The intent or purpose furnishes the true criterion of judgment. If we can disregard the time fixed by the present

Constitution for a change, so we can the majority of two-thirds, and form a new Constitution by a majority vote, and none, I think, would assert such a right. I make this allusion because at the last session some few expressed doubts on the subject. I am feeling that time and consideration must have properly settled the question with all.

“Then, as to the presentation of the Code at this time, the Constitution must form the basis or foundation for the Code. It is its life-giving principle. The thought is happily expressed in the resolution by Brother Varnum: ‘The Code must be in harmony, and not in conflict with the Constitution.’ How can I at this time know, or even approximate, what the Constitution will be? It is to pass in review before men of greater experience and better judgment upon such questions, and I can only hope that the draft will form a basis or nucleus for their action. When it shall have passed their scrutiny, with its changes and improvements, it may be reasonable to suppose that unless palpably objectionable, it will be approved by the next Grand Lodge, and in the meantime the preparation of a Code may be expedient. It should also be said that the printing and distribution of the Code would involve a larger expenditure than would be reasonable with the chances of its being rendered valueless in whole or in part by changes in the Constitution. With these views I assumed the responsibility of disregarding the resolution to prepare and print the Code at this time, which action I hope will accord with your judgment.

“A proper consideration of the draft for a Constitution herewith submitted will at least occupy all the time that can be spared therefor during the session, and I deem it advisable to submit a few recommendations with a view to systematize the work and economize time.

“The adoption of constitutional law should be as careful and deliberate as circumstances will admit of. Unless

some system is adopted, amendments are likely to be offered when action thereon must be hasty and illy considered, and in my judgment the best possible use should be made of the time at our disposal, and to that end I submit the following recommendations, stating first, however, that it is my intention to submit this report (and by report here, I mean this communication, distinct from the draft for a Constitution) for your action on the morning of the first day, and it should be understood that action hereon is in no manner on the draft for a Constitution — that it is only preliminary thereto:

“First, That action on the draft for a Constitution be made a special order for the morning of the third day of the communication.

“Second, That all proposed amendments, whether adding thereto or striking therefrom, shall be in writing with the name of the member making the offer and the number of his lodge endorsed thereon, and shall be deposited with the Grand Secretary as early as ‘calling to labor’ on the morning of the second day; and thereafter no amendments shall be offered, except such as refer to or are necessitated by the amendments already offered, or may be necessary to correct typographical, clerical, grammatical, or other evident errors; and the reading of the amendments deposited with the Grand Secretary shall be the special order of the morning of the second day, after action on the minutes of the preceding day, after which the Grand Secretary shall place such proposed amendments in the custody of some member by him selected, whose special duty it shall be to afford a reasonable opportunity to members to inspect the same before the morning of the third day.

“Third, On reaching the special order for the morning of the third day, the draft for the Constitution shall be considered seriatim, commencing with Section 1 of Article I, and no motion shall be necessary to invoke the action of the Grand Lodge thereon, or on any amendment offered

thereto; but the Grand Master shall, without motion, state the question upon amendments, if there be any, and then upon the adoption of the section as amended, or otherwise; and the same method is to be followed with other sections to the end. Where amendments are offered as *additional* or *independent* sections or *articles*, the same method is to obtain; and finally, the question shall recur on the adoption or approval of the Constitution as a whole.

"I offer these recommendations in advance because experience demonstrates that proceedings of this kind are not familiar to all deliberative bodies, and if presented first in open lodge considerable time may be consumed in having them thoroughly understood by all.

"I presume it is not expected, nor do I venture here on any reasons for the provisions which I submit for your consideration as law. I have attempted to cover such a range of subject matter in the different articles as would, after your action thereon, shed light to some extent on what may be the subject of Code legislation hereafter.

"I confess to an apprehension that we may be annoyed in our action on this draft with offers of amendments not essential as constitutional law, and for which other legislation is entirely adequate, and I trust this suggestion may lead the brethren to keep in view this distinction, and that this is only a foundation; a superstructure is to follow." (X-512)

After a careful consideration of numerous amendments that had been offered, some adopted and others rejected, the Constitution as amended was unanimously adopted by the Grand Lodge, the same to be submitted to the Grand Lodge at its next annual communication for approval or rejection. The new Constitution and Code of Laws was printed and distributed among the lodges in advance, preparatory to final action by the Grand Lodge at its annual communication in 1888.

In 1888 Past Grand Master Granger, to whom had been

intrusted the work of drafting a new Code, presented the following report:

“Herewith I return for your consideration a draft for a Code of Masonic law for this jurisdiction.

“As the personnel of the Grand Communication will in some measure be different from that of last year, as an aid to a due consideration of the Code, it may be well to briefly state the record leading to this report.

“At the communication in 1886 the first step was taken, having for its object a ‘complete Code of Masonic Law,’ and a committee was appointed to prepare the draft, with instructions to report the same at the communication in 1887. Later in the same session the Grand Lodge instructed the same committee to prepare a draft for a *Constitution*, to be reported at the same time. The committee intrusted with that duty (the writer hereof), upon mature reflection, concluded that the law governing the enactment of constitutional provisions would prohibit the final adoption of a Constitution prior to the Grand communication in 1888, as such law must have the concurrence of two successive Grand Lodges. And as the new Constitution must form the basis for the Code to be presented, it seemed unwise to make the draft before some expression by the Grand Lodge as to what the constitutional provisions would be; and hence the Code draft was omitted, and one for a Constitution presented; and after amendments conforming it to the judgment of the Grand Lodge, it was approved, and accompanies this report for your further consideration and use in connection with the draft for a Code.

“The Grand Lodge last year after its close scrutiny, changes, and approval of the Constitution, believing that its action would meet the approval of the Grand Lodge this year, and thus give life to a new Constitution, and considering the urgent demands for a Code, instructed your committee to prepare a draft for one, based upon the Constitu-

tion thus partially adopted; and the draft herewith presented is in pursuance of such instructions.

"I have felt that this statement is particularly due to new members of the Grand Lodge, that they may understand that the first work in hand as touching our new system of laws will be the ratification of the Constitution this year to make it law; or, in other words, its consideration with a view to ratification if acceptable.

"If it were not generally understood that the Craft were very anxious for the early adoption of a Code, as evidenced by its unanimous action in the years 1886 and 1887, I might deem it necessary to offer some apology in behalf of the Grand Lodge for its action, in thus early bringing forward its Code for consideration before its constitutional laws are enacted. These matters are historical, and I trust will be understood by all. I do not urge that the fact of the Code being present for consideration should lessen your zeal or watchfulness in the direction of securing good constitutional law, as I earnestly believe that the occasion should command your best judgment. It is well, however, to have in view that the Constitution is being enacted as a *whole*, and that as such it must have the concurrence of two Grand Lodges. Amendments that would defer final action thereon for another year must greatly imperil, if not defeat, Code legislation for the same time. Hence any who may have in view amendments to the Constitution would do well to inquire if the change proposed is of such importance as to justify the sacrifice. Thus far I have no information of a proposed change, and from the general expression last year, after its approval, I think it reasonable to expect it will become a law this year. In fact, it was that *general expression* which led to the preparation of the Code for action this year. The following extract from the proceedings of last year (page 582), shows something of the sentiment then: 'Upon the question being put upon

the adoption of the Constitution as a whole, including the preamble, it was adopted without a negative vote.'

"By a resolution last year it is provided that a draft of the Code be submitted to the subordinate lodges sixty days before the meeting of the Grand Lodge. I have caused the draft to be printed for that purpose, and to fully meet the requirements of our present By-Laws, as to amendments thereto, I have caused the copies to be sent with the quarterly April circular of the Grand Secretary.

"This must give ample time for a fair consideration of all the provisions of the Code as presented, and to determine upon the needed changes. With my brief experience in the line of Masonic legislation, the work of preparing this draft has been laborious and difficult. Your generosity invested me with large discretion, which carried with it a corresponding responsibility. The introductory chapter will show that I have departed from the beaten path, and undertaken something of a particularity in classifying and defining the laws. At present our laws consist of the Constitution and the By-Laws, with other enactments of the Grand Lodge, the force and effect of which are often in doubt, because of their want of connection with any distinctive branch of the law. In this Code I have dropped the term *by-law*, believing that it possessed no significance justifying its retention, and in its place used the term *law*, which is equally comprehensive, and indeed more so, and thereby avoid the impression that a by-law is a law distinguished from other general laws. The arrangement of the Code, outside of the Constitution, places all our expressed rules of government under the term *Laws*, except *regulations, which are specifically defined*. With this classification, if the rules of the Code are observed as to methods of enactment hereafter, I believe the confusion of the past may be avoided.

"I cannot in this report give anything of a review of

my purpose or reasons for the general plan, or any specific provisions of the Code as I report it. I trust I may not stand before you in the light of the projector and defender of a bill for legislative approval. The draft comes from me not on my own motion. You will bear me witness that it comes nearer against my protest. Many of its provisions have been recorded with doubt of their utility.

"They are upon subjects requiring that the law be expressed, and the question has at times been nicely balanced as to which of two or more propositions or statements of the law upon a given state of facts should take precedence and be reported. When I was first selected for the discharge of this duty, I requested the members of the Grand Lodge to forward to me at any time a statement of facts on which they desired an expression of the law, and that it should be included in the Code. I have not been aided in this respect as much as I desired, and fear that the Code may not be as comprehensive as might be desirable, and can only say that I have expressed the law on every subject occurring to my mind where I thought its expression would be of practical utility.

"The deep and unwavering interest of the Grand Master has been of material advantage to me in this particular request, as well as in many others. I think, almost without exception, he has furnished to me the questions or statements upon which he has rendered decisions, or to which his attention has been officially called, that the law applicable thereto might be stated for the future guidance of the Craft.

"In this connection I should say that Grand Master Blackmar, early after assuming the duties of his office, commenced a thorough review of the laws and proceedings of the Grand Lodges of the United States, as an aid to him in the discharge of his official duties, and as a consequence I have been able to compare views with him on various ques-

tions, leading to something of a knowledge of the practical working of particular laws, which in my judgment is the correct test of wisdom in legislation, and herein I desire to express a personal obligation to Grand Master Blackmar for his material assistance, and the deep interest he has taken in this important and responsible work, and I trust I may venture the same on behalf of the Grand Lodge.

“By the resolution entrusting me with this important work I was authorized to secure such assistance as I might think advisable. Entering upon the duties assigned, I first gave my attention to the preparation of a draft, which I completed about the first of the present year. As the draft must be printed for distribution to the lodges, I secured Messrs. Acres, Blackmar & Co. to do the work, as it would thereby come under the immediate supervision of the Grand Master, whose business, as well as recent examination of Codes and Proceedings, well fitted him for that particular duty. And here I should say that if a thought of criticism should arise with any because the work was entrusted to a firm of which the Grand Master was a member, such criticism should be placed where it belongs — with the Committee, because the trust was only accepted at my earnest solicitation, and after consultation by the Grand Master with others closely identified in interest with the Grand Lodge.

“At my suggestion, a few copies of the proof-sheets of the Code were fastened together, and sent to representative Masons in the State, to whom I addressed letters asking an examination and suggestions, with offers of amendment. From nearly all the brethren thus addressed I received courteous and valuable suggestions, with numerous offers of amendments. Later I availed myself of an opportunity to meet several of the brethren from different parts of the State for conference, and as a result of the two methods I believed that I was bringing to my attention, as far as prac-

ticable, the sentiments of the jurisdiction upon questions of general as well as local importance.

“As a result of these methods of inquiry, I was led to make numerous changes of greater or less importance. Quite a number were based upon facts of a local nature, which did not affect the law in its general application. Some changes made were of laws more general in their application, and of greater importance. Some few of the changes are at a sacrifice of my personal judgment as to what the law should be to achieve the greatest good. But with my understanding of duty in pursuance of the trust imposed, I was to prepare a Code adapted to the needs of the Craft, and of course it must be such an one as would meet their approval, and to that end, I must seek light and knowledge, keeping plainly in view that every personal preference must yield to the spirit of the trust. To what extent my acts are in harmony with such a conviction, you may judge better than I. I submit the draft as the result of such a purpose, the methods specified serving as a means of information.

“It has already been suggested to me that the Code on its face bears evidence that in its preparation there has been a purpose to bring it within the comprehension of every interested reader, as in many cases following the statutory language I have inserted the statement of the legislative intent. No doubt this is true to an extent to justify criticism from a professional standpoint. Whatever may be the law of presumption, the rules of statutory construction are not familiar to the people, and professional aid is a necessary means to statutory interpretation. And to the practical mind there is force in the thought that if our legislatures would aid their doubtful enactments with an expression of their intent, its ascertainment would be equally as certain as to leave it unexpressed, and then supply the omission by the aid of a judicial guess. In some cases I have resorted

to a narrative form of expression, feeling confident that all would as well understand it, and believing that in many cases it would be better understood.

“Many of the lodges of the jurisdiction are without By-Laws; or, in other words, their only laws are the general laws of the jurisdiction, and I have felt that no Code of laws would be anything like complete that failed to supply that want. Chapter 9 is designed for that purpose, and will also give uniformity in the jurisdiction in many respects where it is desirable. The law also leaves to the lodges the right to make necessary local provisions. If Chapter 9, with a few other chapters of the Code, with a few local rules, could be published in the form of By-Laws for the use of a lodge, it would bring the general laws nearer to the Craft for their knowledge and guidance than has heretofore been done.

“I had designed a reference to Chapters 24 and 31, but I believe the purpose of each will be apparent. It is true they each, to some extent, summarize other portions of the law, but a necessity seemed to exist therefor in the connection in which it is done.

“With the Code before us for action, every member of the Grand Lodge will understand that economy of time must be the rule at this session, and this report would be incomplete did I fail to make some recommendations to that end. The reading of the Code would involve a work of some hours. The distribution of the Code in a printed form will enable the members to be so familiar with its provisions that only sections in some manner sought to be changed need be read in Grand Lodge. It is highly important that proposed amendments should be printed, so as to be in the hands of each member some hours before action thereon. I therefore make the following recommendations:

“First, That action on the Code be made the special order for two o'clock of the second day of the session.

“Second, That all proposed amendments thereto shall be in writing, signed by the member offering the same, with the name and number of his lodge.

“Third, That all amendments shall be deposited with the Grand Secretary before ‘calling to labor’ in the afternoon of the first day of the session, except such as may be necessitated by an amendment offered.

“Fourth, That a committee be appointed by the Grand Master to arrange and classify the amendments offered, and have the same printed for the use of the Grand Lodge.

“Fifth, That when the special order is reached, action on the Code shall be as follows: Sections of the Code to which no amendment is offered, either to change or strike out, shall be passed without reading; and only sections shall be read with regard to which action is sought, and as to such, they shall be considered in the order of their number. Offers of new chapters or sections must specify where they are to be inserted, and shall be considered in that connection.

“Sixth, Whenever a section is reached as to which action is proposed, the same and the proposed amendment shall be read, and without motion the question shall occur on the adoption of the amendment; and when all amendments are disposed of, the question shall be on the adoption of the section as amended, or otherwise, if the section remains for action.

“Seventh, After full action on all sections proposed to be changed, the question shall then recur on the adoption of the Code as amended.

“Eighth, After the adoption of the Code, I recommend that it be placed in the hands of a committee of one, to be appointed by the Grand Master, whose duty it shall be to prepare an index therefor, and that the Code be published, with the Ancient Constitution and Ceremonials of the Order, under the supervision of such committee; and that such

committee, in the discharge of its duty, be authorized to change the order and numbers of the chapters and sections, and rearrange the same, as the different subjects and convenience may require, and to eliminate from the final publication all fractional numbers of sections or chapters; and that one copy of the Code when published be sent to each lodge of the jurisdiction, and one copy to each permanent member of the Grand Lodge; and that any surplus of the edition be deposited with the Grand Secretary. And I further recommend that the question of an appropriation for such publication be referred to the Finance Committee with instructions to report thereon, with an estimate of the amount necessary therefor, and that the Grand Treasurer be instructed to pay such appropriation, or any part thereof, on the order of such committee, countersigned by the Grand Secretary.

“Messrs. Acres, Blackmar & Co., at my request, have consented to allow the forms on which this Code was printed to remain till after this session of the Grand Lodge, with a view to avoid the expense of re-setting, if the work of final publication shall be assigned to them.

“It is my intention to call up this report for action as early on the morning of the first day as the Grand Master will recognize me for that purpose. It should be understood that action on this report is in no sense action on the Code; that it is only a preliminary step.

“I realize that the printing of amendments to this Code is very important and the time at Grand Lodge may be limited for that purpose, and to insure all the advantages from such printing, I will say to those who may desire, that if you will forward your proposed amendments to me at Waukon prior to June first, I will undertake to have them printed by the opening of the Grand Lodge and deposited with the Grand Secretary, and in numbers to accommodate all the members. This would somewhat facilitate the work.

"In submitting this report I desire to express my appreciation of your confidence in confiding to me the preparation of a Constitution and Code of Laws for the jurisdiction. Conceding the numerous changes that have been and will be made, in the ordeal of your duty, it still remains that an opportunity was given to me, more than to any other of all our members, to engraft upon our system of jurisprudence my peculiar views and tastes as to Masonic law and practice; and if, after your process of purification, when the ordeal is passed, there remains, even by inference, a judgment that the trust has been exercised with a spirit of Masonic devotion and fairness, my hours of toil and anxiety will have ample compensation." (XI-89)

That Past Grand Master Granger had the most hearty support of the Grand Lodge in his labor to secure the adoption of a Constitution and Code of Masonic Law that would supply the needs of the Grand Lodge with its rapid growth in lodges and membership, was reflected in the expressions voiced by Grand Master Blackmar in his annual address in 1888:

"The most important business to come before you at this time is the consideration of the new Constitution and Code, and as our wants and requirements for better and more clearly defined laws are so apparent to all, and so intensely imperative, it is highly proper for me to urge upon you the absolute necessity of prompt and decisive action.

"It will no doubt be a surprise to many of you to be informed that our present Constitution, with a few slight amendments, is *forty-four years old*, and that our By-Laws have not been revised for *twenty-two years*.

"Contemplate the wonderful growth of our membership and increase of lodges in the jurisdiction during that time; from ninety lodges and a membership of two thousand, two hundred and fourteen in 1856, we have increased the number of lodges to over four hundred and forty, and the membership to some twenty-two thousand to this date.

With such a remarkable growth is it any wonder that our necessities for more adequate laws have correspondingly increased?

“Various attempts have been made during the past twenty years to formulate and adopt a new Constitution and Laws; committees have been appointed thereon, and reports have been made; but, for the want of time, or more properly, I may say, through the lack of a well defined plan for consideration and action, postponement has resulted in every case, and we have thus been forced to depend on laws wholly inadequate to our requirements. Our latest attempt was inaugurated in 1886, when, upon the recommendation of the Committee on Grand Master’s Address, M. W. Past Grand Master Granger was appointed and charged with the duty of preparing and presenting to the next Grand Lodge a new Constitution and Code of Masonic Law.

“Brother Granger undertook the task, but in the performance of the duty assigned him he soon became aware of the fact that a Code of Masonic Law could not properly be prepared until after the compilation and adoption of the new Constitution, which, under the law, must pass the ordeal of approval by two successive Grand Lodges before becoming operative, and until its adoption no one could formulate a Code which would be in harmony with a Constitution yet unborn. He therefore very wisely decided to confine his labors to the preparation of a Constitution, leaving the compilation of a Code for subsequent consideration, and at the last annual communication he presented a draft of a new Constitution accompanied by a report in which he recommended a plan for its consideration. The adoption of his report, and the subsequent action of the Grand Lodge in the consideration and final adoption of the new Constitution are matters of record, and it is doubtful if such a

result could have been attained had it not been for the wise forethought displayed by that eminent brother in the plan he recommended.

“I make these statements preliminary to the further remark, that our work so well begun, is not yet half completed, and to express the hope that the wise counsels which prevailed and finally culminated in the adoption of a new Constitution at the last Grand Lodge, may stimulate us to like promptness and harmony of action in the confirmation of that work at this session, and in the adoption of the Code which has been prepared and presented by the same *master hand*.

“With his draft of a Code, Brother Granger has recommended a plan for its consideration, which, if approved, will undoubtedly result in success, and start us on the pilgrimage of another year with brighter hopes for a more clear understanding of our duties, our powers, and our privileges; and I therefore trust that unanimity, promptness, and decisive action will characterize our consideration of the subject when presented, and that our necessities will prompt us to permit no further delays in doing what should have been done years ago.” (XI-10)

This is what the Committee on Grand Master's Address had to say upon this subject: “It was the good fortune of one of your committee two years ago to urge upon the Grand Lodge the recommendation of the then Grand Master for the adoption of a proper Code of Masonic Law. It was also urged that the proper party to take the matter in charge was the same Grand Master who so aptly set forth the necessities. We believe it to be a grand culmination of Masonic legislation that we are now at this session, let it be fondly hoped, about to be rewarded with a happy fruition of his labors, in the establishment of a Code, that, together with our new Constitution, will not only abbrevi-

ate the labors of our future Grand officers, but will enlighten and uniformly govern the work and duties of subordinate lodges throughout the entire jurisdiction." (XI-96)

The following preamble and resolution was adopted by more than a two-thirds vote (only two negative votes in fact), 328 lodges voting, and the new Constitution declared by the Grand Master to have been constitutionally adopted and was now the organic law of the Grand Lodge:

"Whereas, The new Constitution as appended to the report of the Committee on the Code of Masonic Law, was approved and adopted at the last communication of the Grand Lodge, and

"Whereas, Its approval and adoption by this Grand Lodge is necessary to render it constitutional law; therefore,

"Resolved, That the same is hereby approved and adopted." (XI-88)

Later in the session the question came upon the adoption of the Code of Masonic Law as amended, and, the vote being taken, the same was unanimously adopted, and so declared by the Grand Master and it became the law of the Grand Lodge of Iowa.

The following resolution was adopted by the Grand Lodge by a rising vote:

"Whereas, Brother Past Grand Master Granger has drafted a Constitution and Code of Masonic Law which has been adopted by this Grand Lodge, therefore be it

"Resolved, That this Grand Lodge hereby expresses its profound gratitude and sincere thanks to Brother Granger for the fidelity, wisdom, and self-sacrifice with which he undertook and accomplished the very laborious task." (XI-172)

In 1889 Past Grand Master Granger from the Code Committee reported having had the new Code of 1888 indexed, printed, and distributed, which report was received

and approved. This Code has been the governing Masonic law of this jurisdiction to the present time. There have been new editions of the Code printed, in 1893, 1898, and 1904, in each of which were printed the several amendments that had been adopted by the Grand Lodge from time to time. In 1910 Grand Master David W. Clements called attention in his annual address to the fact that the last edition of the Masonic Code was practically exhausted. The Committee on Grand Master's Address recommended that the Trustees be authorized to have more copies printed. The Grand Lodge, by resolution adopted, provided that a new edition be published under the direction of Past Grand Master Granger, and that he be requested to prepare and add a full and complete index to the same, that all final proof have his approval before printing. To this work Brother Granger gave his personal attention. His preface to the edition of 1910 is here inserted in full:

"The Masonic Code of Iowa has reached its fifth edition; the four editions covering a period of twenty-two years, during which its merits have been fairly well tested.

"Prior to the adoption of the Code in 1888 the jurisdiction had no properly defined system of laws.

"There had been a Code and some digests of decisions, Grand Lodge enactments were preserved in the Proceedings, and decisions made by the Grand Master were reported, but had no defined significance, and the judicial rulings of the Committee on Appeals and Grievances were practically lost to the Craft because they were really unknown and hence unappreciated except by a comparatively few.

"The then Grand Secretary, T. S. Parvin, became urgent in behalf of a change in both the legislative and judicial methods of the jurisdiction, and in his report to the Grand Lodge in 1886, he called attention to the real situation, from which it appears that the Grand Lodge was involved in a controversy as to what was, and what was not

the law of the jurisdiction, and this significant language is reported: 'It was stated by the Grand Master and approved by the committee and the Grand Lodge, that such decisions were absolutely harmful and of no value by reason of conflict and new light.'

"It was on the ruins of such a system of laws that the present Code had its beginning, and it is gratifying to note that in the twenty-two years of its operation, and after a review, by the Committee on Appeals and Grievances, of over five hundred cases, with no reliable precedents as a guide, there are conflicting decisions on but two questions of construction, both of which are of minor importance, and without manifest confusion or prejudice.

"At the communication of the Grand Lodge in 1886, the writer was selected to prepare a draft for a Constitution and Code of laws, which was done, and in due course of procedure they became the law of the jurisdiction in 1888, and, as amended from time to time, constitute our present Code.

"New editions of the Code were issued in 1893, 1898, and 1904, and at the annual communication of the Grand Lodge in 1910, the fifth edition was ordered, and the writer was again appointed to supervise the publication and prepare a new index.

"Later upon consultation with the Grand Master, Grand Secretary, Board of Trustees, and others, it was thought advisable to prepare and publish as a part of the Code, annotation notes embodying the decisions of the Committee on Masonic Jurisprudence and on Appeals and Grievances, as approved by the Grand Lodge, and these decisions are placed immediately after the sections of the Code to which they refer.

"It is believed that these notes will aid to bring into practical use these decisions, otherwise of little avail because practically inaccessible at the times and places when

needed. These notes may be aided by a reference to the Grand Lodge Proceedings if desirable, which Proceedings are noted immediately after the notes to each section.

“The new index has received much attention and care, in which I have been materially aided through the kindness of the Grand Secretary and the efficient assistants in his office.

“The new edition of the Code is submitted to the Craft in the hope that it may continue as a material aid in advancing the interests of the jurisdiction.

“C. T. GRANGER, Committee.”

A careful reading of the Masonic Code of Iowa of 1910, which contains the Masonic law of this jurisdiction, will enable the reader to more fully appreciate the large amount of labor and great legal ability that Brother Granger brought to bear upon this great work. There were no established precedents to aid him; he was compelled to blaze his own pathway, to draw upon his genius as a constructive jurist of recognized ability, his long experience upon the Supreme Bench of Iowa, as well as his long service as chairman of the Committee on Masonic Jurisprudence of the Grand Lodge of Iowa.

He has given to the Masonic fraternity of Iowa a Code of Laws that will continue to increase in real worth and value as the years go by, and the name of Charles T. Granger will ever be cherished in grateful remembrance by his brethren for his great worth as a man and Mason, and for the inestimable service he has rendered to the Craft.

The first Constitution was adopted in 1844 by the Grand Lodge of Iowa while in convention assembled. Article XIV reads as follows:

“No alterations shall take place in this Constitution except in the manner following: Every amendment shall be proposed in writing, at a regular communication of the Grand Lodge, and if concurred in, a fair copy shall be sent

by the Grand Secretary to every subordinate lodge under this jurisdiction, who shall pass or reject the same, and certify their proceedings to the next regular communication, when, if it shall appear that two-thirds of the subordinate lodges have agreed to pass the same, it shall become a part of this Constitution."

This method of amending the Constitution was adhered to by the Grand Lodge until 1877 when the following amendment was adopted by a two-thirds vote of all the working lodges regarding amendments to the Constitution; and which is the present law:

"Article XIX. Constitution. Any amendment, alteration, or change of this Constitution must be proposed in writing, at an annual communication of the Grand Lodge, and if by a two-thirds vote of the Grand Lodge the same shall be approved, such amendment, alteration, or change must then be submitted to the Grand Lodge at its next annual communication, and if then approved by a like vote of two-thirds, the Constitution shall be so amended."
(VI-511)

SINGLE BALLOT

In the revision of the By-Laws of the Grand Lodge in 1856, was a provision that required that applicants for the degrees, in addition to passing a satisfactory examination in each degree, must be elected by ballot for advancement in each degree. In 1865 Grand Master Edward A. Guilbert referred to this subject in his annual address under the caption, "The single ballot question," which was beginning to attract considerable attention among Masonic writers throughout the Masonic world, and recommended a change in the law, as follows: "My interpretation of Section XIX of the Grand Lodge By-Laws, in which occurs the only reference—which by the way, is merely incidental—made in that document to the subject matter of

balloting for advancement, has been and is this: The subsequent ballot is simply the authoritative affirmation the Grand Lodge gives to the query — has the candidate exhibited suitable proficiency? A lodge has no right to make it the medium of a second and third inquisition into the character and standing of the brother. . . I am therefore of the opinion that but one ballot should be had in the case of every candidate, and I respectfully suggest that the loose phraseology of the by-law in question should be revised, and a more equitable rule be adopted.” (IV-153)

The Committee on Jurisprudence, to whom the topic was referred, made an adverse report, as follows: “The Committee on Masonic Jurisprudence to whom was referred the question of the single ballot, respectfully report that we cannot see any sufficient reason for changing the present law in this jurisdiction, which requires a ballot on application for advancement to the second and third degree.” Which report was adopted by the Grand Lodge. (IV-191)

Later in the session an amendment was offered as follows:

“Resolved, That section 19 of the By-Laws of the Grand Lodge be amended as follows, to-wit: By striking out the words, ‘and all balloting for advancement shall also be at a stated monthly meeting,’ and inserting in lieu thereof the words, ‘and no ballot shall be necessary for advancement to the degrees of Fellow Craft or Master Mason,’ ” which was referred to a special committee with instructions to report at the next annual communication. An adverse report was presented in 1866, after which a vote was had on the proposed amendment and it was declared lost.

Nothing further was done with this matter until 1882 when the continued agitation of the question resulted in the adoption of an amendment to the By-Laws which dispensed with the “three ballots” and provided for but one ballot thereafter. (VIII-552)

The Code of Iowa provides for but one ballot, which elects for all three degrees. The candidate is required to pass a satisfactory examination in open lodge in the highest degree to which he has attained before advancement. He must also pass a satisfactory examination in open lodge in the third degree before he can vote, hold office, or dimit from his lodge.

This law has resulted in the members becoming well posted in the lectures and becoming more deeply interested in Masonic work and study.

PREROGATIVES OF GRAND MASTERS

A number of prominent Masonic writers, as well as several of the Grand Lodges of this country, hold to the opinion that Grand Masters, by virtue of their high office, are endowed with especial privileges or prerogatives inseparably associated with their office; that they possess the authority to make Masons at sight without conforming to any of the preliminaries required by the by-laws of particular lodges, or the regulations of the Grand Lodge.

Mackey describes this prerogative as "the Eighth Land-Mark of Masonry." In former times the Grand Master would summon at least six brethren, convene and open what was termed an "occasional lodge," and without any previous probation, but on sight of the candidate, confer the Masonic degrees upon him, after which he dissolved the lodge and dismissed the brethren. The source from whence these Landmarks came as published by Mackay was fully discussed in Volume Two, Part One of this History, page 138.

Much has been written upon this subject by Masonic students, who differ widely in their conclusions regarding the rights and prerogatives of Grand Masters of today. The late Brother William J. Hughan, of England, who was regarded as an authority on the early history of Masonry in

England declared that Grand Masters were the creation of the Constitution of 1721, that prior to that time no such officer was known to Masonry. If this be true, that there were no Grand Masters prior to the existence of a written Constitution by which the office was created, how can they have "inherent rights and prerogatives" not conferred by that instrument?

Several of the Grand Lodges of this country have in harmony with the "Masonic Landmarks" as promulgated by Mackey's *Encyclopedia*, recognized the "inherent rights and prerogatives of the Grand Master" in their Constitutions or Code of Laws. However, this privilege has not been exercised very often in recent years, and there is an evident growth of disapproval among leading members of the Order, it being regarded as a perversion of Masonic teachings. In the adoption of the Masonic Code of Iowa in 1888, the Grand Master is invested with all the power and authority, and is entitled to all the privileges and prerogatives which attach to his office by the ancient usages of Freemasonry, subject to the limitations of the Constitution and the requirements of the jurisdiction, as expressed by law.

Article XVIII, Section 1, Constitution of Iowa, provides that "No lodge in this jurisdiction shall receive a petition for the degrees or for admission to membership therein except at a regular communication thereof; and no ballot shall be taken on such petition except at a regular communication other than the one at which the petition was presented, and no prerogative of the Grand Master can avail to defeat this provision."

PERPETUAL JURISDICTION

The question of a lodge claiming "perpetual jurisdiction" over a rejected candidate after he has removed permanently and acquired a residence in another jurisdiction,

has found advocates in several Grand Jurisdictions of this country. The subject has proved a fruitful theme for writers of correspondence for many years. In 1861 the Grand Lodge of Iowa adopted the following resolution:

“Resolved, That it is not proper or competent for a subordinate lodge under this jurisdiction to receive a petition for the degrees in Masonry from any person who has previously been rejected by a lodge of coördinate jurisdiction, unless by the unanimous consent of the lodge rejecting.” (III-435)

This resolution remained in force in this jurisdiction until 1874, when Grand Master Joseph Chapman rendered a decision which he reports in his annual address in the following language: “I have reversed the decisions heretofore made, viz: in 1866, 1867, and 1869, upon the questions of lodge jurisdiction over rejected candidates, and have decided the resolution adopted by the Grand Lodge in 1861, having reference to the same question, to be null and void.”

Upon this decision the Committee on Jurisprudence made report as follows: “The Grand Master holds that the resolution of 1861, page 435, Volume III, conferring perpetual jurisdiction in a lodge over a rejected candidate and the subsequent decisions under it, are null and void, because in conflict with Section XVII, which, after the lapse of six months, authorizes other lodges to receive the petition of such rejected candidate. ‘A by-law cannot be set aside by a resolution or overridden by a decision.’ That the doctrine of ‘perpetual jurisdiction’ cannot be enforced in this jurisdiction without an amendment to the law.”

Section 144 of the Masonic Code of Iowa reads: “*Perpetual Jurisdiction.* This Grand Jurisdiction does not recognize the doctrine that a subordinate lodge either within or without this Grand Jurisdiction, has perpetual juris-

diction in a case where a profane has petitioned for the degrees therein. The only limitation on his right to petition is that, after he has been rejected, he shall not again petition a lodge therefor within six months from the date of rejection. Subject to such limitation, he may petition without authority or consent from any lodge; provided always, that it is after such timely residence as is provided by law."

COMMITTEE ON MASONIC JURISPRUDENCE

In the adoption of a Constitution and By-Laws by the Grand Lodge of Iowa in 1844, it was provided that there should be standing committees appointed by the Grand Master as follows: Credentials, Lodges under Dispensation, Chartered Lodges, Foreign Communication, Finance, and Unfinished Business. There was no mention at that time of a Committee on Masonic Jurisprudence; it was not evidently regarded of as much importance as it is today. Nor was there any mention of such a committee in the printed proceedings until in 1856, when a revised Constitution and By-Laws were submitted to the subordinate lodges for their consideration, which provided for a Committee on Masonic Jurisprudence. In 1857 the lodges having sent in their returns, the revised Constitution was declared adopted, which became effective at once.

For the first time in the history of the Grand Lodge the Grand Master appointed a committee of three on Masonic Jurisprudence. Annually thereafter up to the year 1905, the Grand Master appointed the members of this committee which, from the conditions, naturally did not remain more than one year — a very few served for two years in succession. This constant change in the entire personnel of the committee may in part account for the chaotic and unsatisfactory condition of the several laws and amendments which were being adopted at each annual communi-

cation of the Grand Lodge. It is not surprising that conflicting laws appeared upon the statute books, or that Grand Masters sought in vain to interpret the laws to the satisfaction of subordinate lodges.

But most fortunately a happy solution of our difficulties was at hand which we would commend to other bodies laboring under the burden of hasty and ill-advised legislation and interpretation of existing laws. In 1904 the Committee on Masonic Jurisprudence reported an amendment to the Masonic Code as follows:

“Jurisprudence. A Committee on Masonic Jurisprudence, which shall consist of all Past Grand Masters of this Grand Lodge, and who personally reside within its jurisdiction, and are in good standing, one of whom shall be selected by the Grand Master as chairman, to whom shall be referred all propositions to amend the written law of the jurisdiction (except the Constitution), and other questions of legal significance, at the discretion of the Grand Lodge. All questions of a legal import for the action of this committee must first be presented to the Grand Lodge and by it referred to the Committee.”

This amendment was adopted by the Grand Lodge and as a wise provision has proved most satisfactory in its operation down to the present day. Brother Charles T. Granger, Past Grand Master, author of our present Code, was appointed chairman of the Committee on Masonic Jurisprudence in 1905, filling that position and discharging its duties to the present, assisted by a committee composed of the Past Grand Masters of Masons in Iowa, who have themselves presided over the affairs of the Grand Lodge, and have been active members of important committees for many years past, who are in hearty accord with the chairman, whose line of thought in the construction of the present Code of laws which have proved so eminently satisfactory, is being followed faithfully. It is a matter of pride

and pleasure to be a member of a committee composed of such men, and to be presided over by such a chairman, is an honor that every member appreciates. The attendance at the called sessions of this committee is usually large, as all of them feel a deep interest in the sometimes knotty questions that come before it for consideration and decision. That Judge Granger takes great pleasure in the deliberations of his committee is evidenced by his untiring labors in the discharge of the numerous duties that he assumes cheerfully and fills to the entire satisfaction of the fraternity.

CHAPTER IV

Negro Masonry

The question of recognition by the Masonic fraternity of this country of Negro Masonic lodges that exist in nearly all of the States of the Union has been a fruitful subject for discussion by Masonic writers for many years past. Some of the opposition that has developed to such recognition may have arisen from a race prejudice, but in most instances it has been because grave doubts existed as to the legitimacy of their claims to recognition. The subject has been a matter for serious consideration by many of the Grand Lodges of this country.

In 1852 Brother Theodore S. Parvin, from the Committee on Foreign Correspondence, quoted in his report on the proceedings of the Grand Lodge of New York several articles of faith promulgated by them and asked the Grand Lodge of Iowa to approve. Among them was the following: "It is not proper to initiate in our lodges persons of the Negro race; and their exclusion is in accordance with Masonic law, and the ancient charges and regulations, because of their depressed social condition, their general lack of intelligence, which unfits them as a body to work in or adorn the Craft; the impropriety in making them our equals, in one place, when from their social conditions and the circumstances which almost everywhere attach to them, we cannot do so in others; their not being, as a general thing, free-born; the impossibility, or at least the difficulty, of ascertaining, if we once commence, their free birth, and where the line of intelligence and social elevation com-

mences, and ends, or divides portions of the race; and finally, their not being, as a race, persons of 'good report' or who can be 'well recommended,' as subjects for initiation, and their very seldom being persons who have any trade, estate, office, occupation, or visible way of acquiring an honest livelihood, and working in his craft, as becomes the members of this ancient and most honorable fraternity, who ought not only to earn what is sufficient for themselves and families, but likewise something to spare for works of charity, and for supporting the ancient grandeur and dignity of the Royal Craft, eating no man's bread for naught, and their general positive deficiency of natural endowments.'" (I-384)

His report was referred to a special committee, who presented the following resolution, which was adopted by the Grand Lodge: "Resolved, That the Grand Lodge do approve and adopt said report and affirm the position thus assumed therein." (I-423)

We find no further reference to this subject in the printed proceedings of the Grand Lodge of Iowa until in 1870, when Grand Master John Scott gave the subject an extended mention in his annual address:

"Eighteen years ago the Grand Lodge of Iowa adopted a Report on Foreign Correspondence, which embodied and endorsed the action of the Grand Lodge of New York, declaring that the exclusion of persons of the Negro race is in accordance with Masonic law and the ancient charges and regulations, and also declaring it 'not proper to initiate them in our lodges.' Also at the same time it was declared 'inexpedient, as a general rule, to initiate persons of the Indian race, or constitute lodges among them.'

"I am unable to find in any Masonic law outside of this edict any color of authority for this declaration. On the contrary, everything that can be construed to bear upon the question as it then existed, related to the bondsman and

not to his race. We have always and everywhere been taught that Masonry is universal, that the ancient craft has ever come through various rites and mysteries far removed from each other, and that some of the most affecting incidents in its history are found in the unexpected discovery of a true brother in the land of the stranger and the enemy. It is among our well established illustrations of the universality of Masonry that our brethren have been rescued from the stake by the recognition of the electric sign, which is born only of extremity. It is within the personal knowledge of many of us today, that the distinguished chief of the Six Nations is an active Freemason.

“The system of slavery which long existed in the United States, presented the peculiar aspect of being based upon color and justified on an assumed inferiority of the enslaved race. In other nations it has depended on the right of conquest, and the relations might at any time have been reversed, without shocking its logic. One of the results of this peculiarity was found in a degree of bitterness towards a race despised and condemned, where under other circumstances we would have seen only the modified feeling as commonly applied to the condition of servitude. This feeling pervaded nearly all classes, and throughout the whole country, and fully accounts for the outlawry of the African by various Grand Lodges.

“The practical effect of such action has been probably quite inconsiderable, as it is not probable that the particular lodges would without such legislation have admitted persons of African descent to membership, unless in most exceptional cases. The practical effect of the repeal of the former action would only be to place again in the hands of the particular lodges what has been theirs without question from time immemorial; viz, the selection of material for the Temple.

“It is that the Grand Lodge may do justice to itself, as a venerator of Masonic landmarks, and by repealing its

former action, if wrong, restore to the particular lodges what they had ever possessed and exercised, that I now call attention to this subject.

“It is true that the past eight years have utterly changed the condition of the enslaved race. The Proclamation of Emancipation which took effect January 1, 1863, was followed by the Thirteenth Amendment of the Constitution, which in 1865 outlawed the whole system of compulsory labor except for crime. The Civil Rights Bill soon followed this, giving to the freedman all the rights before the law which were necessary to protect him in life and property. The Fourteenth Amendment guaranteed him in these rights, and was adopted in 1868. The Fifteenth Amendment, proclaimed on the 30th of March, 1870, finishes the work, places his feet on a foundation that cannot be moved, proclaims him the political equal of the Caucasian, and welcomes him to full-fledged citizenship. I do not believe, however, that all this affects the question at issue. That question is now just what it was in 1852 and relates solely to the right of the Grand Lodge to interfere in the prerogative of its particular lodges in the selection of material. I have ever held that the Grand Lodge has no such right, and I so hold today.

“It may be difficult for some to divest themselves of the idea that this is a question of policy, and not a matter to be settled by reference to immemorial usage. It is difficult for any of us to divest ourselves of those prejudices which have grown with our growth, and strengthened with our strength, and these prejudices will doubtless prevent our affiliating with those by this law declared rejected, during the natural lives of any now here, but it is my firm belief that they can only be rejected by the ballot and not by law; only by the ballot of each individual Mason, and not by the law of the lodge, either subordinate or Grand. If so, shall the statute stand?” (V-127)

Evidently the Grand Lodge entertained about the same

opinion as the Grand Master. It adopted the recommendations of the Committee on Grand Master's Address as follows:

"In regard to the subject of the initiation of Indians and Negroes the committee beg leave to offer the following:

"Whereas, This Grand Lodge believes that, by the provisions of the Ancient Constitutions, the selection of members of subordinate lodges belongs to them only, and is not subject to legislation; therefore,

"Resolved, That all action of this Grand Lodge, on the subject of Indians and Negroes as found on pages 147, 148, and 149 of the Constitution of the Grand Lodge, edition of 1866, and bearing date in 1852, be and is hereby repealed." (V-178)

The action of the Grand Lodge seems to have disposed of the question of the status of the Negro in this Grand Jurisdiction and to have settled its policy upon this subject. Several of the Grand Masters made extended mention of Negro Masonry in their annual addresses and in some instances considered the subject of sufficient importance to recommend its reference to a special committee for consideration and report, but the Grand Lodge took no action. The correspondents have devoted considerable space to this question, in fact the matter has been discussed to the limit, but for a number of years the entire subject has been dropped.

In 1898, however, the Grand Lodge of Washington adopted the following resolutions recommended in the report of a special committee appointed in 1897 to consider the subject:

"Resolved, That in the opinion of this Grand Lodge, Masonry is universal; and, without doubt, neither race nor color are among the tests proper to be applied to determine the fitness of a candidate for the degrees of Masonry.

"Resolved, That in view of recognized laws of the Ma-

sonic institution and of facts of history apparently well authenticated, and worthy of full credence, this Grand Lodge does not see its way clear to deny or question the right of its constituent lodges, or of the members thereof, to recognize as brother Masons, Negroes who have been initiated in lodges which can trace their origin to Prince Hall lodge No. 459, organized under the warrant of our Right Worshipful Brother Thomas Howard, Earl of Effingham, acting Grand Master, under the authority of H. R. H. Henry Frederick, Duke of Cumberland, etc., Grand Master of the Most Ancient and Honorable Society of Free and Accepted Masons in England, bearing date September 29, A. L. 5784, . . . and in the opinion of the Grand Lodge, for the purpose of tracing such origin, the African Grand Lodge of Boston, organized in 1808 — subsequently known as the Prince Hall Grand Lodge of Massachusetts — the first African Grand Lodge of North America, in and for the Commonwealth of Pennsylvania, organized in 1815, and the Hiram Grand Lodge of Pennsylvania, may justly be regarded as legitimate Masonic Grand Lodges.

“Resolved, That while this Grand Lodge recognizes no difference between brethren based upon race or color, yet it is not unmindful of the fact that the white and colored races in the United States have in many ways shown a preference to remain, in purely social matters, separate and apart. In view of this inclination of the two races — Masonry being a preëminently social institution — this Grand Lodge deems it to the best interest of Masonry to declare that if regular Masons of African descent desire to establish, within the State of Washington, lodges confined wholly or chiefly to brethren of their race, and shall establish such lodges strictly in accordance with the landmarks of Masonry, and in accordance with Masonic law as heretofore interpreted by Masonic tribunals of their own race, and if such lodges shall in due time see fit, in like manner, to erect a

Grand Lodge for the better administration of their affairs, this Grand Lodge, having more regard for the good of Masonry than for any mere technicality, will not regard the establishment of such lodges or Grand Lodge as an invasion of its jurisdiction, but as evincing a disposition to conform to its own ideas as to the best interests of the Craft under peculiar circumstances; and will ever extend to our colored brethren its sincere sympathy in every effort to promote the welfare of the Craft or inculcate the pure principles of our Art.

“Resolved, That the Grand Secretary be instructed to acknowledge receipt of the communication from Gideon S. Bailey and Con. A. Rideout, and forward to them a copy of the printed proceedings of this annual communication of the Grand Lodge, as a response to said communication.” (Wash. G. L. 1898, page 60)

The adoption and promulgation of these resolutions aroused a storm of protest from a number of the Grand Lodges of the country. During the ensuing eight months (from October, 1898, to June, 1899) no less than sixteen of such Grand Lodges declared non-intercourse with the Grand Lodge of Washington.

At the annual communication of the Grand Lodge of Iowa in June, 1899, Grand Master Cromwell Bowen, after referring to the action of the Grand Lodge of Washington, said: “It seems to me that in the adoption of the foregoing resolutions the Grand Lodge of Washington has recognized as legitimate Masons, with all the attendant rights and privileges of Masonry, those whom the Grand Lodge of Iowa has always held to be clandestine within its jurisdiction. It was in my judgment a matter of such importance that it ought to have the careful consideration of this Grand Lodge at this session. In order that a more thorough and complete investigation might be had than could be had through a committee appointed at this session, I

determined to appoint a special committee in advance of the session, that there might be no delay in taking such action thereon as might be deemed necessary and appropriate. Accordingly in January last I appointed Brother L. E. Fellows, Past Grand Master; Brother W. L. Eaton, Past Junior Grand Warden, and Brother F. W. Craig as such special committee, with a request that they make such investigation of the action of the Grand Lodge of Washington, and report at this session what action, if any, this Grand Lodge should take in the premises. The report of this special committee I have no doubt will be before you during the session.” (XVI-274)

The special committee appointed by Grand Master Bowen made a report which on motion was unanimously adopted by the Grand Lodge. It is here inserted in full:

“Your committee to whom was referred the subject of ‘Negro Masonry’ beg leave respectfully to report that they have given to the subject matter referred to them as careful consideration as the time at their disposal has enabled them to do, and have endeavored to embody in their report a fair and concise statement of the facts necessary to a proper understanding of the subject, that has during the last year received very earnest consideration by various Grand Lodges and which involves questions of vital interest to the fraternity.

“The Grand Lodge of the State of Washington at June, 1898, session took action upon a petition in the form of a letter from certain persons claiming to be ‘Free and Accepted Masons,’ who it appeared from the report of the committee to whom the petition was referred, derived their Masonic standing from having received their degrees in lodges whose origin and history briefly stated is as follows: In 1784 fifteen Negroes who claimed to have been made Masons in an English army lodge, applied for and secured a warrant under which they organized in 1787 with one

Prince Hall as their Master. This charter, granted by the Grand Lodge of England, for a subordinate lodge at Boston, Massachusetts, to be called African Lodge, was granted after the treaty of peace with England, in 1783, by which the independence and sovereignty of the United States was recognized. Prior to this time, to-wit, March 8, 1777, the Grand Lodge of Massachusetts was formed, and had declared the Masonic independence of the Masons of that commonwealth, and from that time until the present has been recognized as the only legitimate Grand Lodge of that jurisdiction, and with which, so far as we are advised, all other Grand Lodges in this country have held fraternal relations. Subsequently, in 1813, African Lodge was stricken from the rolls of the Grand Lodge of England, and thus ended its charter and history. In 1808 an organization called the Prince Hall Grand Lodge was started in Boston, but by whom it is not known. It professed to grant charters and did make some clandestine bodies in other places. The regular Grand Lodge of Massachusetts never recognized any person or lodge claiming Masonic rights from this source. About the year 1847 a National Grand Lodge, professing to have been established by these spurious lodges, claimed jurisdiction in and over Masonry in all States of the Union, but we are not aware that any official intercourse has ever been had by it with any legitimate Grand Lodge, or that any such Grand Lodge has ever given it any official recognition. These facts are derived mainly from the report to the Grand Lodge of Massachusetts, in 1876, by a committee of eminent Masons, whose conclusions, which were adopted by that Grand Lodge, are incorporated herein as follows:

“We recapitulate these facts because they point to inevitable conclusions as to Prince Hall and his associates:

“ ‘First. No evidence that they were made Masons in any Masonic lodge.

“ ‘Second. If made they were irregularly made.

“ ‘Third. They never had any authority for constituting a lodge.

“ ‘Fourth. Their charter from England was granted at a time when all American Masonic authority agrees that the Grand Lodge of England had no power to make lodges in the United States after the acknowledgment of our independence November 30th, and the treaty of peace made November 3, 1783.

“ ‘Fifth. The Grand Lodge of England dropped African Lodge from its list in 1813. Said lodge does not appear to have worked since Prince Hall’s death in 1807, except this, that in 1827 persons calling themselves African Lodge No. 459, repudiated the Grand Lodge of England.

“ ‘Sixth. The Grand Lodge of England did not delegate to African Lodge any power to constitute other lodges, or to work elsewhere than in Boston.

“ ‘Seventh. No Masonic authority for any of the organizations since 1807, whether pseudo lodges or Grand Lodges; and no evidence of the Masonry of their members has come to our knowledge.

“ ‘Eighth. Neither English nor any other Masonic authority exists, nor has at any time existed, for these colored lodges located out of Boston to make Masons or practice Freemasonry. Each of them began its existence in defiance of the Masonic community of the State where located, and continued unrecognized by the regular Masons of the State.’

“ ‘In its action upon the application of the persons seeking recognition and asking the Grand Lodge of Washington to ‘devise some way whereby we, the writers of the letters, as true, tried, and trusty Masons, having been regularly initiated, passed, and raised, can be brought into communication with, and enjoy the fraternal confidence of the Craft in this State,’ the Grand Lodge of Washington adopt-

ed the following declaration, viz: 'This Grand Lodge deems it to the best interest of Masonry to declare that if regular Masons of African descent desire to establish within the State of Washington lodges confined chiefly or wholly to brethren of their own race, and shall establish such lodges strictly in accordance with the landmarks of Masonry, and in accordance with Masonic law as heretofore interpreted by Masonic tribunals of their own race, and if such lodges shall in due time see fit in like manner to erect a Grand Lodge for the better administration of their affairs, this Grand Lodge, having more regard for the good of Masonry than for any mere technicality, will not regard the establishment of such lodges or Grand Lodge as any invasion of its jurisdiction, but as evincing a disposition to conform to its own ideas as to the best interests of the Craft under peculiar circumstances, and will ever extend to our colored brethren its sincere sympathy in every effort to promote the welfare of the Craft or inculcate the true principles of our art.'

"This declaration of the Grand Lodge of Washington, that it will not regard the establishment of another Grand Lodge in that State as an invasion of its jurisdiction, announces a doctrine which we believe finds no warrant in Masonic law, no precedent in Masonic history in America. The American doctrine of exclusive Grand Lodge jurisdiction has, we believe, been universally accepted in this country, and there is excellent authority for recognizing this doctrine as one of the Masonic landmarks.

"Brother Rob Morris in his 'Code of Masonic Law,' defines seventeen unalterable landmarks, the seventeenth being as follows: 'The Grand Lodge is supreme in its sphere of jurisdiction, and controls both subordinate lodges and individual Masons, but always subject to the ancient landmarks.' The constitution of New York sets forth as a landmark, 'That a Grand Lodge has supreme and exclusive jurisdiction within its territorial limits over all matters of An-

cient Craft Masonry.' Lockwood's Masonic Law and Practice gives us a landmark, 'That the Grand Lodge is the supreme governing body of its territorial jurisdiction.' The Vermont doctrine is in these words: 'That no Grand Lodge either in these United States or any other country, can legally establish a subordinate lodge in any other State where a regularly constituted Grand Lodge exists.'

"The Preamble to our own Iowa Constitution reads: 'Whereas, a Grand Lodge is the sovereign, legislative, judicial, and executive power of a territorial jurisdiction of Ancient, Free, and Accepted Masons, with an inherent power to form a constitution as its fundamental law, and to prescribe such other laws and regulations for good government as its wisdom may direct; provided always that the ancient landmarks and usages of Freemasonry be maintained inviolate; therefore, in harmony with the universally recognized principles of sovereignty and independence, the Grand Lodge of Iowa having in view a more clearly defined law of constitutional right and authority, to be aided by the enactment of more perfect system of laws and regulations for its own and the government of its subordinates, does hereby establish and promulgate the following as the constitutional law of its jurisdiction:

" 'ARTICLE III — Section 1. The Grand Lodge is the supreme Masonic power in the State, possessing legislative, executive, and judicial attributes of government, limited by a strict adherence to the ancient landmarks of the order and by the provisions of this Constitution.'

"Section 246 of the Iowa Masonic Code reads as follows: '*Clandestine what is.* — A clandestine lodge is one not working under a warrant or charter from a recognized Grand Lodge.'

"Section 247. '*Clandestine Mason — Who is.* — None are Masons except made so in a lodge authorized to work by a recognized Grand Lodge.'

"The Masonic Congress that met in Chicago in 1893,

composed of delegates from about forty Grand Lodges, after careful consideration adopted the following as one of its conclusions, viz:

“ ‘*Grand Lodge Sovereignty*. — The conclusion of the Congress is, that a Grand Lodge duly organized in a State or other autonomous territory is rightfully possessed of absolute Masonic sovereignty therein.’

“There certainly can be but one sovereign Masonic authority over the same territory. The history and lineage of the Masonic institution is so definite and certain that no doubt need exist as to the legitimacy of any Grand or subordinate lodge anywhere. There is a well defined line of demarkation between Masonic lodges that are regular and legitimate and those that are spurious and clandestine. There is no Masonic pathway leading from one to the other. Over the line that separates the true from the false no regular Mason can hold communication with the irregular and clandestine upon the secrets of Freemasonry without violating a fundamental tenet of the institution as well as his most solemn obligation.

“The Grand Lodge of Washington has by its action, as it seems to us, placed itself in a most perilous position, and one fraught with the greatest danger to our beloved institution.

“Freemasonry recognizes no color line. Its light goes wherever the light of civilization goes. Its doctrines, its lessons, and its secrets may be taught and revealed to its votaries without reference to country, tongue, or color. Those seeking admission into its ranks are all tested alike by their physical, mental, and moral qualifications. To attempt to establish class or national distinction is an innovation contrary to the principles of equality that we have ever professed, wrong in principle and dangerous in its tendencies. The action of the Grand Lodge of Washington has not been sanctioned by any other Grand Lodge, but has

been repudiated by several, and some have severed fraternal relations with the Grand Lodge of Washington. Whether such severance of fraternal relations is wise at this time appears to your committee to be very doubtful. That spirit of fraternity which should control us in all our actions as Masons should cause us to hesitate long before severing the fraternal tie that binds us to a regular Grand Lodge sovereign in its authority within its jurisdiction. The Grand Lodge of Iowa, claiming for itself the right of independent thought and action, limited by a careful recognition of the Masonic landmarks, has no desire to exercise censorship over other Grand Lodges. While free to criticize action it deems to be erroneous in others, and inviting fair criticism of its own action, this Grand Lodge desires to maintain in its purity that spirit of independence and equality that should exist between coördinate Grand Lodges. Sincerely regretting the action of the Grand Lodge of Washington in renewing the agitation of a question deemed long since settled, and regarding such action ill-advised and well calculated to disturb the harmony so essential to the welfare and prosperity of the fraternity, the Grand Lodge of Iowa deems its present duty fully performed in expressing the earnest hope that on further consideration the Grand Lodge of Washington will rescind its former action and place itself in line with the well recognized doctrine and Masonic sentiment of this country; and placing upon record for the government of the Craft of our own jurisdiction that under what this Grand Lodge understands to be well settled Masonic law and usage, and clearly expressed in our written Constitution and laws, there can be no recognition of any pretended Masonic lodge in Iowa not deriving its charter from our Grand Lodge, or of any irregular lodge in any other Grand Jurisdiction, or of any pretended Masons claiming to have been made in any such irregular lodge, either in this or any other Grand Jurisdiction; such pre-

tended lodges and Masons being declared by our law to be clandestine.

“Fraternally submitted.

“L. E. FELLOWS,

“W. L. EATON,

“F. W. CRAIG,

“Committee.” (XVI-378)

Upon motion the report was ordered printed separately and copies sent to all Grand Lodges with which the Grand Lodge of Iowa was in fraternal communication.

In a letter addressed to the *American Tyler* and published by that paper on May 15, 1899, Brother W. J. Hughan, the distinguished English Masonic writer and historian, said: “The African Lodge warrant was similar to all others of the period, and Prince Hall was the first Worshipful Master. He was not a Provincial Grand Master, and consequently his authority ceased as W. M. on the election and installation of his successor.”

The mild and temperate course pursued by the Grand Lodge of Iowa, as well as by several other Grand Lodges of this country, together with requests from the Grand Lodges of Maryland, Rhode Island, Virginia, Utah, Massachusetts, and Maine, that the Grand Lodge of Washington reconsider its action regarding “Negro Masonry,” of one year before, resulted in the adoption by that Grand Lodge of the report of a special committee to whom the subject had been referred. The repeal of two of the most objectionable resolutions was recommended and their views regarding the remaining resolutions were fully explained.

The course pursued by the Grand Lodge of Washington in thus promptly rescinding the objectionable resolutions was generally regarded as satisfactory, and so far as the Grand Lodge of Iowa was concerned, the incident was closed.

A peculiar condition that presents the Negro question

in an entirely different light exists in New Jersey. It seems that Alpha Lodge No. 166, located at Newark, a regularly chartered lodge, in its early history admitted to membership several persons of African descent. From time to time other Negroes were received until the membership was about equally divided between blacks and whites. In the course of time the white members withdrew and formed another lodge, leaving the old lodge in the hands of the Negro members, who have since remained in exclusive control. The lodge has continued to work as a regular, constituent lodge of the Grand Lodge of New Jersey, and its representatives attend the annual communications of the Grand Lodge, as recognized delegates of that body.

Correspondence between the Grand Masters of New Jersey and Mississippi upon this subject resulted in Mississippi withdrawing all fraternal relations with the Grand Lodge of New Jersey. This action was later approved by the Grand Lodge of Mississippi.

CHAPTER V

Grand Lodge Trustees

Upon the organization of the Grand Lodge of Iowa, A. F. and A. M., in 1844, a Constitution and By-Laws were adopted for the government of the Masonic Craft. Both of these documents were comparatively brief, and their provisions few, but were probably sufficient for the need of the times. Subordinate lodges grew rapidly in numbers, and the membership experienced a substantial growth. Changing conditions necessitated frequent amendments to existing laws. What little property was acquired by the Grand Lodge from time to time was easily cared for by the Grand Secretary, with the advice and approval of the Grand Master. That officer found himself responsible for all the many details from which he has since been relieved by the creation of a Board of Trustees of the Grand Lodge, whose duty it is to care for the property of the Grand Lodge. This property has in recent years reached very extensive proportions.

In the revision and adoption of the Constitution and Code of Masonic Laws in 1888, a Board of Trustees was created, to consist of the Grand Master, Senior Grand Warden, and Junior Grand Warden, and their successors in office, in whom was vested in trust for the Grand Lodge the title to all its property, real and personal. At the same time the law defined their duties in respect to such property, and required them to make an annual report of their doings to the Grand Lodge for its approval, together with such suggestions and recommendations in relation to the property of the Grand Lodge as seemed best.

In the printed proceedings of 1891 is found the first report of the Trustees of the Grand Lodge, signed by James D. Gamble, R. G. Phelps, and M. L. Temple. Annual reports were made regularly thereafter by the Board of Trustees. These reports referred to the care and preservation of the Grand Lodge Library building, and the necessity for additional room to meet the growing wants of a rapidly increasing Library and Museum. The election of a Grand Master for a single term had become the unwritten law of this Grand Jurisdiction since 1897, and the reelection of a Grand Warden had not occurred for many years. The complete change in the membership of the Board of Trustees every twelve months, resulting from the establishment of this precedent, seriously impaired its usefulness and especially when substantial improvements and additional buildings for the Grand Lodge Library were in contemplation, or under way, which would extend over a period of years. It was thought desirable that such legislation be enacted as would secure a Board more permanent in its character.

An amendment to the Code was adopted in 1901, providing for the creation of a Board of Trustees of the Grand Lodge, to consist of three members, to be appointed by the Grand Master. The first Board was appointed by Grand Master Lewis J. Baker, in 1902, consisting of Past Grand Masters Willard L. Eaton for the term of six years, Almon R. Dewey for four years, and Cromwell Bowen for the term of two years. The Board immediately entered upon the discharge of its duties. It organized and adopted a set of rules for its government. Changes have occurred in the Board by reason of death as follows: Brother A. R. Dewey, Past Grand Master, died April 15, 1905, and Brother W. S. Gardner, Past Grand Master was appointed to fill the unexpired term and at the session of 1905 he was reappointed for a term of six years and again in 1911 reappointed, his term expiring in 1917.

Upon the death of Brother W. L. Eaton, June 7, 1911, Brother W. H. Norris, Past Grand Master, was appointed to fill the vacancy on the Board, and at the session of 1913 was reappointed for the ensuing six years, his term expiring in 1919. The only living member of the original Board is Brother Crom Bowen, whose term expires in June, 1915.

The Board has ever since discharged its ever increasing duties and responsibilities in a most satisfactory manner, relieving the Grand Master and Grand Wardens from the care of the property of the Grand Lodge. The establishment of a permanent Board of Trustees has resulted in substantial and lasting good to the Grand Lodge.

A congested condition of the Library building culminating in 1902, was temporarily relieved by the purchase during that year of the adjoining building on the south, since known as Library Annex. The rapidity with which this Annex became filled proved beyond a doubt that it was only a question of time when a substantial increase in space would become an absolute necessity.

In 1911, the following resolution was adopted by the Grand Lodge: "Resolved, That the Trustees be authorized to have prepared plans and specifications for an addition to the Library building, which shall include a fireproof stack room and a suitable basement plan for a heating plant, capable of meeting the needs of both Library buildings in the future, and to submit at the next communication such plans and specifications, together with an estimate of the cost of the same."

In compliance with the action of the Grand Lodge in adopting the above resolution the Board of Trustees procured plans for an addition to the Library building, together with an estimate of the cost of same. In their report they asked for an appropriation of twenty thousand dollars with which to build the proposed addition to the Library building, ten thousand dollars to be appropriated for the year 1912, and ten thousand dollars for the year

1913. The report was favorably received and the necessary money was appropriated and the Trustees instructed to commence the work of construction at once. At the session held in 1913 the sum of \$5,000 was appropriated for furnishing and equipping the same. This valuable addition to the Grand Lodge Library building has been completed according to the original plans, and is proving a great relief to the Librarian in relieving the crowded condition of the Library, and enabling him to arrange and rearrange the enormous accumulation of books and magazines in a form easy of access and safe from the dangers of fire. The Trustees have done their work to the entire satisfaction of the Grand Lodge. The Grand Lodge also appropriated the sum of twelve hundred dollars, or as much thereof as might be necessary, to change the lighting of the Library building from gas to electric lights, which change has also been made under the direction of the Trustees.

The annual reports of the Trustees of the Grand Lodge are interesting reading, showing as they do the improvements that have been made and the additions constructed under their supervision during the past few years. The result of their work has been to place the Iowa Masonic Library among the best libraries of the country. The Board of Trustees of the Grand Lodge cannot be too highly praised for the able and conscientious manner in which they have discharged the duties and responsibilities that have been imposed upon them. They have gained the confidence of the Grand Lodge to such an extent that it seems willing to comply with their every suggestion regarding the care and improvement of its property.

Inaccuracy of Work

At the annual communication of the Grand Lodge in 1903, Brother Charles T. Granger, Past Grand Master, at the request of the Board of Custodians, stated that the

Board had received a communication from the lodges of Cedar Rapids with reference to the inaccuracy in the present work. He offered the following resolution, which was adopted:

“Whereas, The work and teachings of Masonry involve a descriptive account of the pillars at the entrance of the porch of King Solomon’s Temple, known in Masonic and Biblical history as Jachin and Boaz; and

“Whereas, The Grand Jurisdictions vary in their teachings as to the height of said pillars, showing a difference of understanding as to height thereof to the extent of the difference between eighteen and thirty-five cubits; and

“Whereas, It is important that the teachings in this Grand Jurisdiction should be in harmony with truth in this respect, or with the best evidence of truth; therefore,

“Be it resolved, That the Grand Master is hereby authorized to appoint a committee to consist of one member of this Grand Lodge to collect information as best he can as to the correct height of said pillars, and make report of his findings and recommendations to the next annual communication of this Grand Lodge.”

In compliance with the above resolution Grand Master Willis S. Gardner appointed Brother John W. Barry of Cedar Rapids as a special committee on “Inaccuracy of Work.” Brother Barry made an extended report at the annual communication in 1904, which he illustrated by stereopticon views of various temples and ruins of the old world. At the conclusion of his instructive lecture his report and recommendations were adopted by the Grand Lodge. Owing to the importance of the question involved, as well as the interesting manner in which the subject was presented by Brother Barry, we here insert his report in full:

To the Most Worshipful Grand Lodge of Iowa:

One of the characteristics of worthy Masons every-

where is their fidelity to the "old landmarks," by which is meant those things that are at the foundation of Masonry, and, therefore, inherent in every lodge. The height of the pillars, Jachin and Boaz, being given in the Bible in four separate books, is an architectural fact in sacred history, and, therefore, could in no proper, or even remote, sense be classed with the revered landmarks. Yet out of respect for any one that might at first think otherwise, but more particularly to learn the height given in other jurisdictions, the question was submitted to the Grand Secretary of each Grand Lodge of the United States and Canada. The Secretaries replied as follows:

JURISDICTION	REPLY	JURISDICTION	REPLY
Alabama	18 cubits	Michigan	35 cubits
Arizona	No reply	Minnesota	35 "
Arkansas	18 cubits	Mississippi	18 "
California	35 "	Missouri	35 "
Connecticut: 18, or 35 for the united length.		Montana	35 "
Colorado	35 cubits	Nebraska	35 "
Delaware	18 "	Nevada	No reply
District of Columbia...	18 "	New Hampshire	35 cubits
Florida	35 "	New Jersey	18 "
Georgia	35 "	New Mexico	35 "
Idaho	35 "	New York	35 "
Illinois	35 "	North Carolina	35 "
Indiana: "Not regulated by edict."		North Dakota	No reply
Indian Territory	18 cubits	Ohio	18 cubits
Iowa	35 "	Oklahoma	35 "
Kansas	35 "	Oregon	35 "
Kentucky	18 "	Pennsylvania: "Height of Jachin and Boaz not given."	
Louisiana	No reply	Rhode Island	35 cubits
Maine	35 cubits	South Carolina	18 "
Manitoba	18 "	South Dakota	35 "
Maryland: "Matter we do not present."		Tennessee	18 "
Massachusetts	35 cubits	Texas	35 "
		Utah	30 "
		Vermont	35 "

Virginia: "It is not proper to print or write any esoteric work."	mentioned in West Virginia work."
Washington18 cubits	Wisconsin35 cubits
West Virginia: "Height not	Wyoming35 "

Summarizing the foregoing, of the forty-four jurisdictions replying, in three the height of Jachin and Boaz is not given; in fourteen, the height is eighteen cubits, and in twenty-seven it is thirty-five cubits, while in one the height is given as thirty cubits. Here is a very wide variation, and among Masons, too, who, above all others, are supposed to have correct information regarding Solomon's Temple. Now, the simple question: What was the correct height of Jachin and Boaz? is the task assigned your committee, and were it not for the fact that the resolution requires the compiling of the best evidence in support of the answer, this paper would have been very short, because eighteen cubits is the only height for which there is any warrant of any kind in either sacred or profane records.

SOLOMON'S TEMPLE WAS LIKE CONTEMPORANEOUS BUILDINGS

That Solomon's Temple corresponded with the architecture of his time is a self-evident proposition, but just what that architecture was is not so easily determined. The evidence of what it was will be covered by what may be classed as direct and circumstantial. The circumstantial evidence consists of:

First. The influence of other countries and architecture on Solomon's Temple.

Second. The influence of Solomon's Temple on succeeding buildings.

Third. Opinions of Masonic investigators, Bible students, and architects.

While the direct evidence consists of Josephus and the Bible.

FIRST AS TO INFLUENCE OF OTHER COUNTRIES

Palestine, Phœnicia, Egypt, and Greece are all on the eastern end of the Mediterranean Sea, and a cruise of their various ports might be likened to a cruise on Lake Michigan. The people of those countries had intimate commercial relations in time of peace, and in time of war invasions and counter invasions were the rule. So that each country was familiar with the architecture of the other countries. Indeed, one cannot read the history of Solomon's time without being convinced that together Solomon, King of Israel, and Hiram, King of Tyre, stood in much the same relation to the then known world as do the United States and England to the world of our day. In every port of every sea were the ships of Solomon and Hiram. Together they organized a fleet at the head of the Red Sea to sail to the land of Ophir for gold, ivory, and precious stones. Together their crews traversed the Nile Valley, where in the days of Joseph the Jews had attained eminence and power. The Jews and Phœnicians were the merchants, sailors, and artisans of the world in the time of Hiram, and it was they who built Solomon's Temple. What then are some of the evidences of

EGYPTIAN INFLUENCE?

In every Egyptian temple was a sacred room, or holy of holies, in which was deposited a miniature tabernacle containing the image of the deity in whose honor the temple was erected. In the smaller temples this article was made of wood, and but few of them have been preserved. There is one of very great age in the Museum at Turin, Italy, shown in Fig. 1.¹ In the larger temples, the material used was granite. In the temple at Edfou a little granite taber-

¹ As the halftone engravings will not print well on the paper used for this history, same have been printed on enameled paper. The reader will find the several designs referred to in the series of cuts near the close of this report at page 176.

nacle of this kind is still in place, but generally those little tabernacles have been carried away, and may now be seen in the various museums of Europe. A most perfect one is in the museum of the Louvre, and bears the name of Amasis, who founded the eighteenth dynasty, 1700 B. C. (See Fig. 2.) They are described by Herodotus, Volume II, page 175, who traveled in and wrote of Egypt 450 B. C. Now, compare the central idea of Solomon's Temple with this of the Egyptian. The holy of holies in Solomon's Temple was the sacred chamber to contain the Ark of the Covenant, just as the sacred chambers in Egyptian temples were devoted to a very similar purpose.

Again, Egyptian temples were surrounded by walled-in courts, providing open air meeting places for the people, the priests alone being admitted to the temple itself. To this general rule Solomon's Temple corresponded in every particular, including the small rooms for the priests. Inasmuch as Solomon's Temple corresponded in purpose and in form with the Egyptian, is it not reasonable to conclude that it corresponded in elevation also? There is much direct and indirect evidence that it did. The excavations made by the Palestine Exploration Fund have demonstrated intimate relations between Palestine and Egypt, and there are numerous records to show that the builders of Solomon's Temple were familiar with the temples on the Nile. Indeed there are existing architectural remains, which though of a little later time, yet confirm beyond a doubt the proposition that the Jews and Phœnicians constructed with full knowledge of what had gone before on the banks of the Nile. Let the tombs at Beni Hassan and at Jerusalem illustrate. Fig. 3 shows the tombs cut into the rocky cliffs of the Nile as they appear now, dating from 3000 years B. C. There are forty such tombs at Beni Hassan alone, entered by a porch-like structure. The pillars are not set in, but cut out of the rock, or rather the rock is

all cut away, leaving only so much of it as is now seen in the pillars.

Fig. 4 is a near view of Ameni's tomb, made about 2500 years B. C. The modern iron grating shows that it is now carefully cared for, for the reason that it contains a record of the famine in the time of Joseph, 1700 B. C.

When the Egyptian died he began to live, and so long as his mummified body, or a stone image, or painted likeness thereof existed he continued to live. He took an active part in the hunting, fishing, racing, sowing, harvesting, and other scenes depicted on the walls of his tomb. The familiar salutation: "O, King, live forever," here finds its true meaning, for should the body or its image be destroyed, then, and then only, did life end. From Beni Hassan down, every rock-cut tomb and every temple is a memorial to the belief of man that he shall live beyond the grave, or rather that he shall never, no never, die.

These pillars, cut from the living rock, are almost true Doric, with sixteen flutes or sides. They are sixteen feet eight inches in height. The distance between the pillars is about seven feet, and the diameter of the pillars is three feet eight inches, making the porch nearly the exact length of Solomon's. Fig. 5 is an interior view of the audience room, which is forty feet square and about eighteen feet high. Every inch of its walls and ceiling is covered by Egyptian writing or painting.

Go now with me to Jerusalem, which is but a comparatively short distance. A map of the city is shown in Fig. 6. The square portion to the right is the top of Mount Moriah, now known as the Temple area, and contains about thirty-five acres. The Tyropoean valley is on the west, and the Kedron, or valley of the Jehosaphat, is on the east, forming a deep gulch between the Mount of Olives and the Temple area. Fig. 7 is a view from the Mount of Olives.

The dome-like building is the Dome of Rock on the site of the Temple. On the eastern side of the Kedron, facing the Temple, are ancient rock-cut tombs, duplicates of those at Beni Hassan, on the Nile. Their position is shown by Fig. 8, the center group being opposite the Temple altar. Two of them are shown in Fig. 9. The one with the pyramid roof is the Tomb of Zachariah, and corresponds with that of Absalom, about equally distant to the left. In the center is the Tomb of St. James, the duplicate of Ameni, at Beni Hassan on the Nile.

These tombs, together with the tombs of the kings of Juda, are held by Canina and other archaeologists to prove to a demonstration that those who cut the tombs about Jerusalem knew of the corresponding tombs at Beni Hassan, and that Jewish architecture in general and the architecture of Solomon's Temple in particular are based upon the architecture of Egypt. Certain it is that Beni Hassan was the model for temple porches on the Nile and elsewhere.

Using the short cubit of eighteen inches, Solomon's Temple was thirty feet wide, ninety feet long, and forty-five feet high. If the pillars of the porch were forty cubits, or sixty feet high, then they projected above the roof of the Temple fifteen feet, and the porch was relatively higher than the Temple itself.

Now in none of the remains of temples on the Nile is there the remotest suggestion of a building so constructed. Numerous examples might be given, but as they are all to the same effect, a few will answer.

Fig. 10 is a front view of the porch of the Temple of Amenhotep III, at Luxor, as it now appears. Previous to 1885 this temple was buried to the depth of forty feet, and upon this debris stood a modern village, the "House of the Mission DeFrance" standing above the part here shown. In January, Maspero, with a force of one hundred and fifty men, began to dig, and finally unearthed this, the

most beautiful porch of Egypt. The pillars represent a bundle of lotus plants, stalks, and buds; the stalks bound together at the top by a ligature, and the cluster of buds forming the capital. Twelve of them remain standing, six in each row. The pillars support the architrave, and, therefore, are not higher than the temple itself. Though the completed temple was eight hundred feet long and many times the width of that of Solomon's, its pillars did not reach sixty feet, the erroneous height now assigned to Jachin and Boaz.

Fig. 11 is a view through the porch of the Temple of Kurneh, Thebes, showing the five remaining pillars. Here, as in all, the pillars support the façade, and, therefore, the porch is relatively lower than the temple. Both these temples date from 1500 years B. C.

Fig. 12 is a porch of a Nubian Temple looking from within. This cut was used by Past Grand Master George C. Connor, Grand Custodian of the Grand Lodge of Tennessee, of which he wrote as follows: "I am fully persuaded in my own mind that the front or eastern side of the porch was open, and that the pillars Jachin and Boaz supported the wall of the façade. The picture gives, in a general way, our idea of the eastern side of Solomon's Temple — its porch." In Fig. 13 is another Egyptian temple erected after Solomon's, 320 B. C. It is the Temple of Dekkeh.

It will be noticed that the porches are relatively lower than the main building, in that the pillars support the roof or ceilings. Note this also in Fig. 14, in which the two round pillars represent Jachin and Boaz.

This temple was built by Amenhotep III, 1500 B. C., and its remains endured until 1822 A. D., when it was totally destroyed by the Turkish governor of Assuan. It was located at Elephantine, in which immediate section temples of this kind were numerous. They were usually small, the one shown being 31x40 and 21 feet 6 inches above grade.

EXAMPLES IN THE HOLY LAND

Nor was Solomon without examples in the Holy Land, for according to I Samuel, III, 3:15, the Ark was housed in a temple at Shilo. The Canaanites had large temples in the time of the Judges. The Temple of El-Berith, at Shechem, was a place of refuge for a thousand men. (See Judges IX, 46.) There was a large temple of Dagon at Gaza, supported on pillars, for which see Judges XVI, 23:29, and one at Asdod (I Sam. V, 5:6 and I Chron. X, 10). In the land of Hiram were many temples, as related by Josephus. A single illustration will suffice. On page 257 of *Antiquities of the Jews* is the following: "Meander, also, who translated the Tyrian archives out of the dialect of the Phoenicians into the Greek language, makes mention of these two kings, where he says thus: 'When Abibalus was dead, his son Hiram received the kingdom from him. He raised a bank in the large palace, and dedicated the golden pillar which is in Jupiter's Temple. He also went and cut down materials of timber out of the mountain called Libanus for the roof of temples, and when he had pulled down the ancient temples he both built the temples of Hercules and that of Astarte.' " And why, it may be asked, are there few or no remains of those temples as compared with temples built long before on the Nile? Largely because they were of wood construction. The columns were wood, covered with metal or wound with hemp, and coated with stucco. Layard's men, at Nineva, during his digging there, found sufficient of such encased wood columns to make their camp fires. And such, with few exceptions, was the construction in the Holy Land before Solomon. But as to foundations of heavy masonry there are early Hebrew remains at Balbez, Palmyra, and other places. Solomon's Temple was therefore, new and exceptional in its construction only in the extreme richness of its decorations and in making Jachin and Boaz wholly of brass, and its perpetuation in the

memory of men is due principally to the fact that it was the first great temple erected to the Living God. As such it has and will endure in the minds of men.

For four hundred and nineteen years it stood a marked building. Because of its fine workmanship, because of its lavish wealth of decoration, and because it was the Temple of the God of Abraham, it became well known not alone to priests, princes, and kings, but to builders throughout the world as well. Naturally such a building would be imitated and duplicated by other kings thirsting for glory. Josephus says it was duplicated on Mount Gerazim and also in Egypt by Onian. Wilkins in his learned treatise, "The Temple of Jerusalem the Type of Grecian Architecture," shows that Grecian temples, built while Solomon's Temple was still standing, are duplicates of that famous structure. This view is held by a number of careful investigators, who after long years of study of the Temple of Solomon, have come to be regarded as almost final authorities. Among this number is Edward Charles Hakewill, an architect, who has published a work called *The Temple*. In this he submits scale drawings of Solomon's Temple, and says that the plans and elevations apply accurately to existing temples that were built while Solomon's Temple yet stood. It occurred to me that a photograph of the ruins of those old temples, together with Hakewill's scale drawings would give the best possible idea of the actual appearance of Solomon's Temple.

The general outline of adjoining buildings, together with its courts, may be seen in Fig. 15, from Pain's Temple of Solomon.

Fig. 16 is the ground plan of Solomon's Temple, and is duplicated in the temple at Paestum and in the Theseum. The dark circles represent Jachin and Boaz standing in the porch. In the next cut will be seen a front view and then a sectional view on the line A-B, showing Jachin and Boaz in elevation.

Fig. 17 is the front view, and in the massive, well-proportioned structure we can see why it stood four hundred and nineteen years. In Fig. 18 is seen the sectional view, showing the pillars in the porch, drawn to scale, eighteen cubits high.

In Fig. 19 is seen a general view of the ruins at Paestum, a long since abandoned Grecian city. The building at the left is the Temple of Neptune, and the other the Temple of Ceres, dating from the early part of the sixth century B. C., and, therefore, contemporaneous with Solomon's Temple. Jachin and Boaz stand within the porch, and are architecturally known as "columns in antis." Returning now to Fig. 16, note how accurately the Temple of Neptune corresponds. Returning to Paestum, Fig. 20 is a rear view, looking from within. The pillars, including the chapiters, are twenty-nine feet high, or less than half the height assigned to Jachin and Boaz, when we say they were forty cubits, or sixty feet high.

The Theseum, the other temple to which the scale drawings apply, is at Athens, and is seen in Fig. 21. It was contemporaneous with the Temple of Solomon, and, like the temple at Paestum, is remarkably well preserved. In size it is 45x104, with pillars nineteen feet high. Fig. 22 is a near view of the front. The pillars corresponding to Jachin and Boaz are seen within the porch at the middle.

Neither do the other temples at Athens furnish the remotest suggestion of such an anomaly as a building with its porch higher than the main structure. The world renowned Parthenon is shown in Fig. 23, as it now appears. The portion here shown dates 450 B. C., but it stands on a foundation containing sections of columns from a temple erected in the prehistoric past. This part of the foundation is seen in Fig. 24.

The Erechtheum, at Athens, is an Ionic structure dating from the fifth century B. C. In Fig. 25 is a view of the

north porch, famed for its excellence. Its pillars are twenty feet. In Fig. 26 is a view of the Erechtheum from the south, showing the east and west porches. In Fig. 27 is seen the porch of the Caryatids at the west entrance to the Erechtheum, the most famous porch of which there are any remains. Though contemporaneous with the Temple of Solomon, and odd to the verge of a dream, it yet adheres to the principles of reasonable construction, and its renowned female columns are not reaching over the top of the temple.

In Fig. 28 is shown a porch from the Temple of Castor and Pollux, at Girgenti. The four pillars shown are all that remain standing of the temple. This temple was 51 x 111, with pillars twenty-one feet high, and dates from the fifth century B. C.

Think of it, here are the ruins of grand temples contemporaneous with that of Solomon, and how high are their pillars? At Paestum twenty-nine feet, including the chapters; of the Theseum, nineteen feet; of Castor and Pollux, twenty-one feet; of the Erechtheum, twenty feet, while the Parthenon, over one hundred feet wide, has pillars but thirty-three feet high. Compare with our second degree work, wherein Jachin and Boaz are said to have been forty cubits, or sixty feet high, in a building only forty-five feet wide, a height out of proportion, and, indeed, inconsistent with the architecture of Solomon's time, or for that matter the architecture of any other time.

ROMAN BUILDINGS ON HEBREW FOUNDATIONS

As was said previously, there are no remains in the Holy Land dating back far enough to be of service for the purpose in hand. Yet Baalbec and Palmyra are noted for the ruins of temples dating from later Roman times. As nearly all of them stand on Tyrian or Hebrew foundations, they may be of interest in showing that though built upon and in the midst of the ruins of buildings dating from Hi-

ram and Solomon, no one of them even suggests a porch higher than the temple. In Figs. 29, 30, and 31 are shown views of the ruins of the Temple of Baalbec, which was a magnificent structure 370 x 440 feet.

The Temple of the Sun was 130 x 200 feet, with pillars forty-five feet high (shown in Fig. 32).

Palmyra or Tadmour was built by Solomon. In Figs. 33 and 34 are views of its ruins, but there is no suggestion even here of a building with its porch higher than the main structure.

Tyre, next after Jerusalem, is the most interesting spot to Masons, but nothing in point could be secured. However, the tomb of Hiram will interest Masons. Six miles outside the present town is the tomb, shown in Fig. 35, and so far as can be learned it is the real thing, the actual resting place of Hiram King of Tyre. To the right will be noticed a square and compass cut in the rock, but by whom and when are questions that cannot be answered. In the same way the southeast corner of the original wall of Solomon is of interest (shown in Fig. 36). At this point the wall stands sixty feet above the ground. In 1862 Captain Warren dug down to the beginning of this wall, which he found eighty feet below the surface, and showed that the portion below grade was part of the original wall made in preparing the temple site. On the under side of the stones were numerous red marks or signs, which he could not explain.

The principal buildings now on the temple areas are the Mosque of Omar, known as the Dome of Rock, which Ferguson says dates from the first century of our era, and the Mosque el Aksa, built about five hundred years later. Though interesting, they are only of negative value to the purpose in hand, for though built on the very site of Solomon's Temple and amid its ruins, they give no hint of such a building as is now described when the second degree is

conferred. In Fig. 37 is shown one of the four porches of the Dome of Rock. This building is an octagon, measuring one hundred and fifty feet in diameter and sixty-six feet on a side. The dome is sixty-five feet in diameter and ninety-seven feet high. Here, then, is a building two thousand years old, standing on the very site of Solomon's Temple, and indeed it is believed to contain material once a part of Solomon's Temple — yet take note that the pillars are proportioned to the main building and support the façade.

In Fig. 38 is shown the rock beneath the dome. It is the sacred rock, the threshing floor of Ornan — the spot upon which Abraham was about to sacrifice Isaac. Under the rock is a large cavern, believed to be the sepulchre of the kings of Israel from David to Hezekiah.

When the very foundations of buildings are no more, the contemporaneous coins used as money often remain and afford valuable information. While the Jews coined but little, especially in the earlier times, yet there are some of value to the matter under consideration. In 65 A. D. the Jews revolted against their Roman governors, and A. Eleazer, a Jewish high priest, issued coins upon which is a representation of the Temple. See Fig. 39, from Madden's *Jewish Coinage*. Its value to the question in hand is found in the fact that it was the work of a Jewish high priest for the Jews, at a time when the inspiration of the Temple was needed, and that the temple so shown is in harmony with the buildings heretofore described. It will be noticed that this Jewish high priest in preparing a coin that might help inspire his countrymen to heroic deeds for their liberty, did not show a temple with pillars projecting above it like twentieth century smoke-stacks.

There are two other views of the Temple, which on account of their growing use in lodge work will be given here. In Fig. 40 is shown Solomon's Temple by Rev. T. O. Paine, of Boston, who has written and published a most

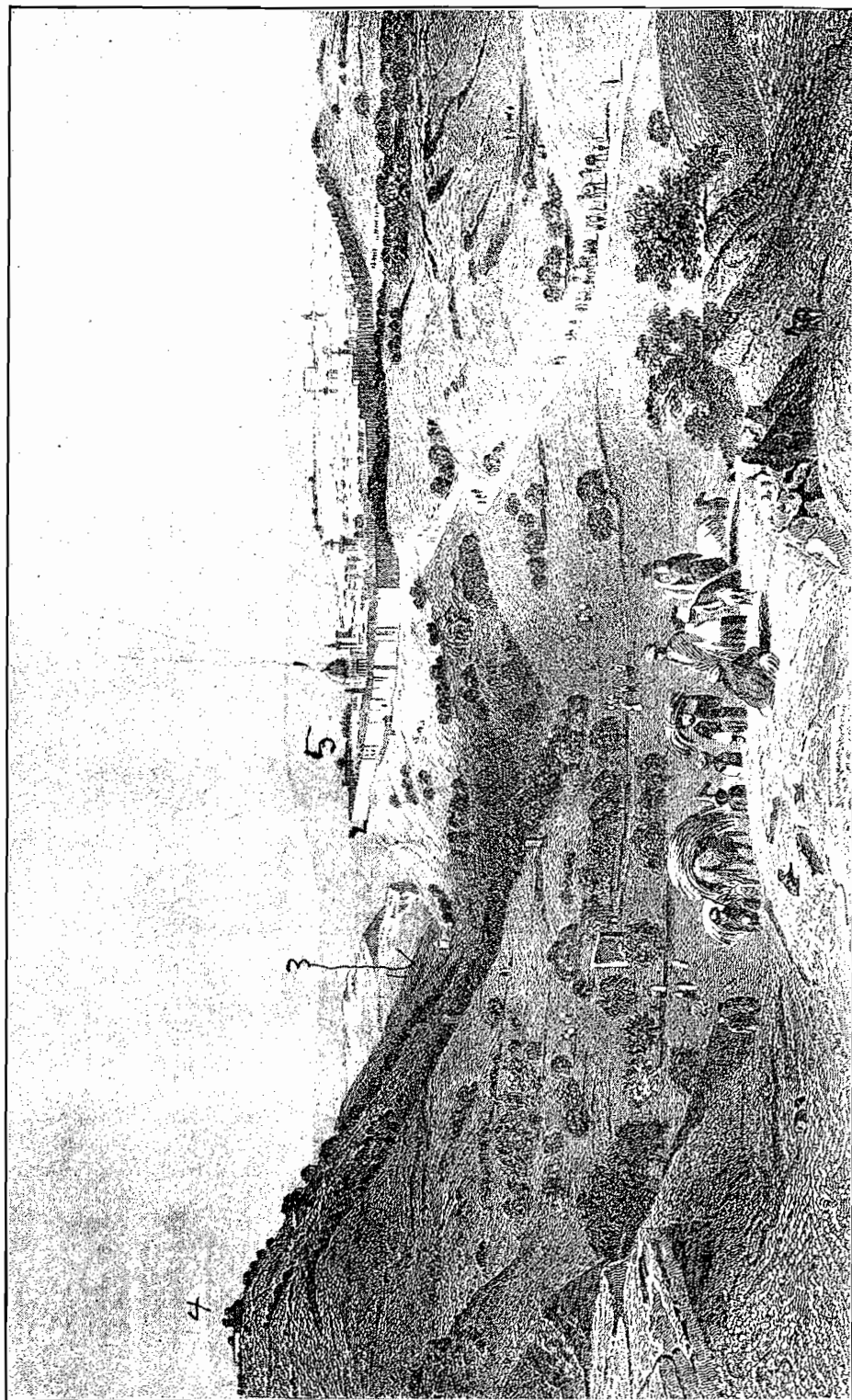
superbly illustrated book on the subject, showing the Temple in radically different light from any previous conception of it. You will note that it is wider and wider toward the top. He claims that, as above shown, it corresponds with "Holy Writ" to the very minutest detail. He makes Jachin and Boaz eighteen cubits high, and gives even the weight of the metal in the shafts as thirty tons each. Fig. 41 shows the Jachin or Boaz as, he says, they are described in the Bible.

James Ferguson, an eminent architect of London, has issued an exhaustive work entitled *The Temples of the Jews*. He submits scale drawings of Jachin and Boaz, showing them to have been eighteen cubits high. To Herod's Temple he gives particular attention and submits three elaborate drawings of it. One of these drawings is used in slides showing "The Holy City," and is given now to make it clear that it is not intended to represent the Temple of Solomon, though the pillars in its porch are eighteen cubits high, as in Solomon's. It is seen in Fig. 42. Ferguson is responsible for the central building only, and for nothing else shown.

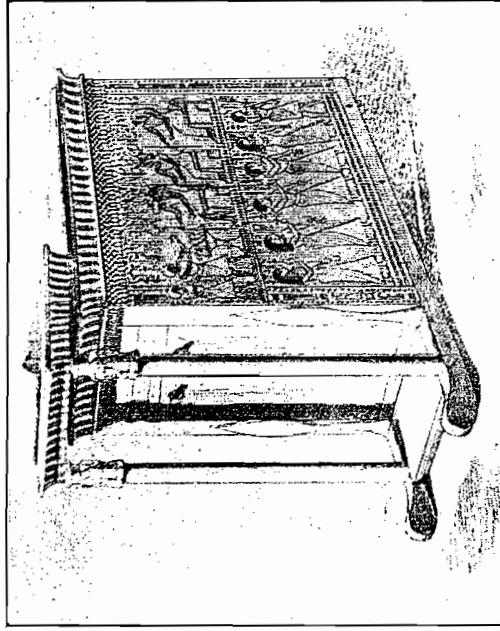
Heretofore attention has been directed to such buildings as were in point. However, there is another line of evidence entitled to our highest respect. It is the opinions of Masonic investigators, Bible students, and architects, each of which classes having considered Jachin and Boaz worthy of very careful research and painstaking investigation. Naturally that which appeals to us most strongly is the

OPINIONS OF MASONIC INVESTIGATORS

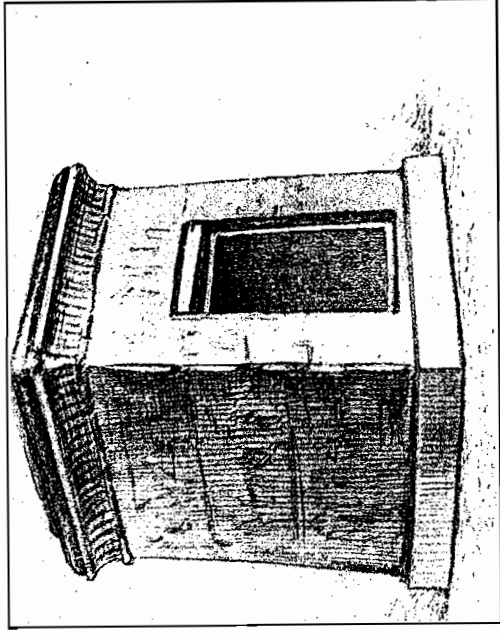
Eighteen cubits is the height assigned to Jachin and Boaz in *The Symbols of Masonry*, by Jacob Ernest, a Mason of high degree, and on pages 266 and 267 he continues as



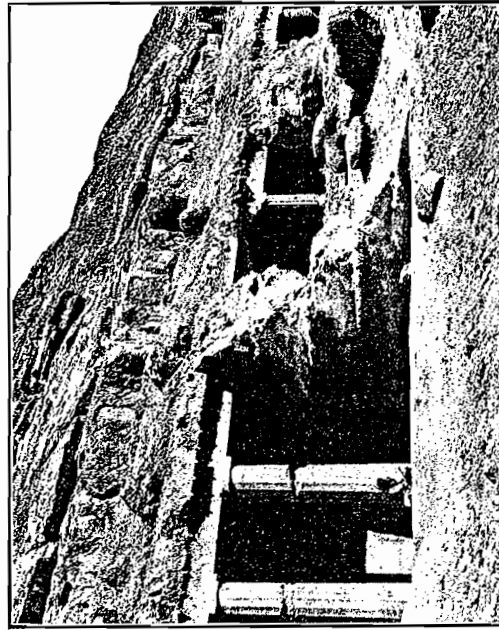
JERUSALEM, LOOKING FROM THE MOUNT OF OLIVES SOUTHWEST DOWN THE JEHOSAPHAT VALLEY ALONG THE EASTERN WALL OF THE TEMPLE AREA. 1 DOME OF ROCK. 2 SOUTHWEST CORNER, WHERE WARREN EXCAVATED. 3 ROCK-CUT TOMBS. 4 CHURCH OF THE ASCENSION. 5 THE EL AKSA



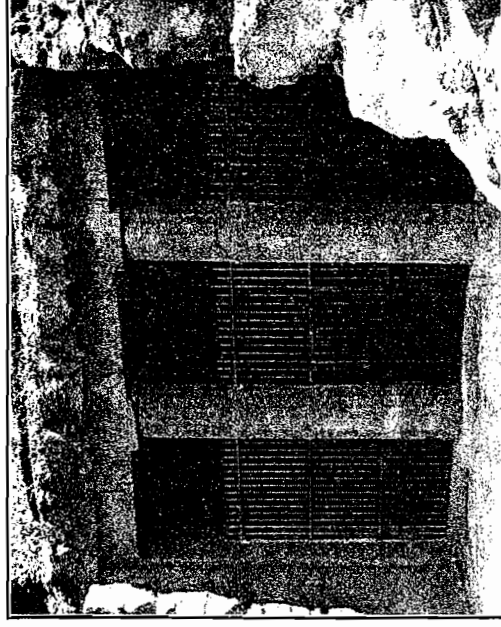
1 ANCIENT EGYPTIAN ARK OF WOOD
FROM GEORGE PERROT



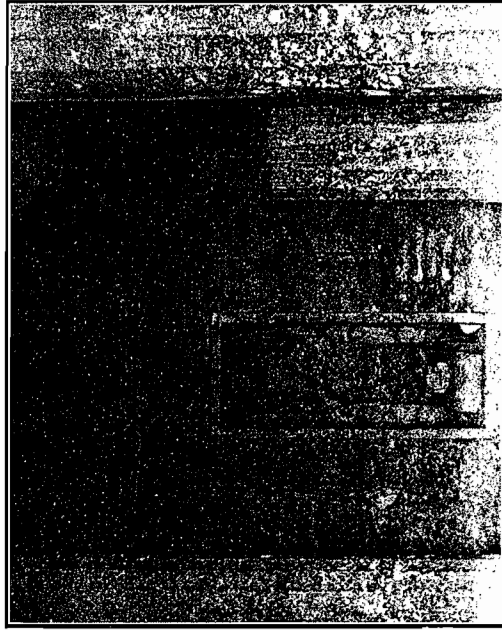
2 EGYPTIAN GRANITE ARK, 1700 B. C.
FROM GEORGE PERROT



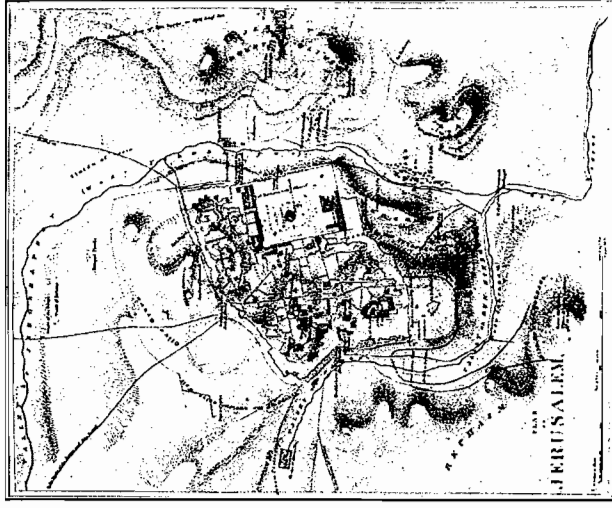
3 TOMBS AT BENI HASSAN, 3000 B. C.
THE MODEL DORIC PORCH



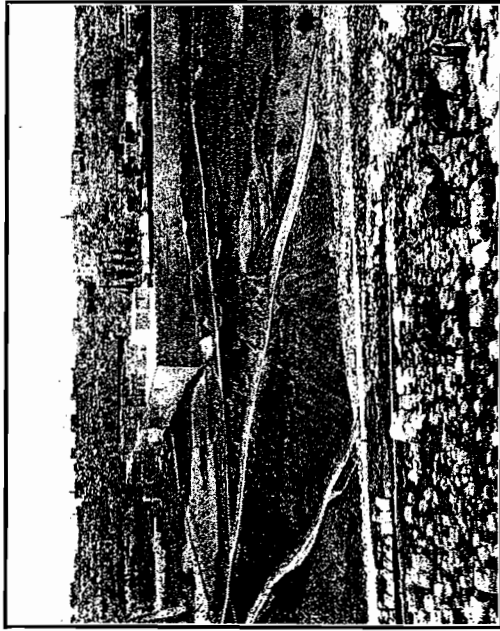
4 TOMB OF AMENI, MADE ABOUT 2500
YEARS B. C.



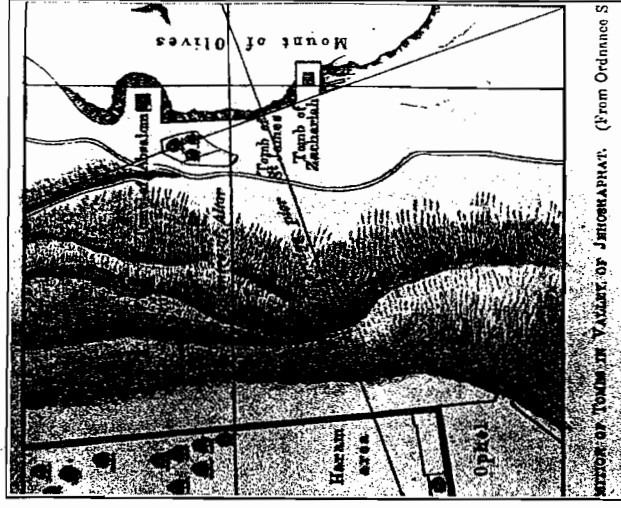
5 AUDIENCE CHAMBER, TOMB OF AMENI,
BENI HASSAN



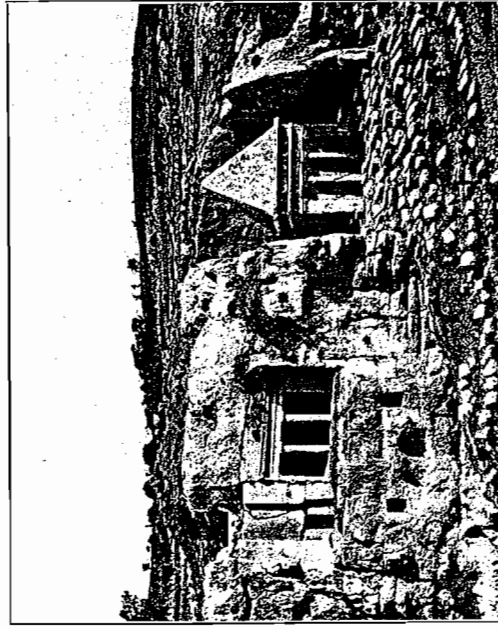
6 MAP OF JERUSALEM



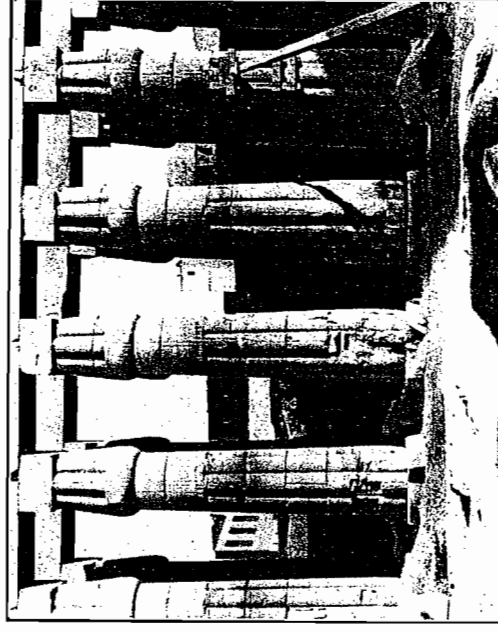
7 JERUSALEM, FROM MOUNT OF OLIVES



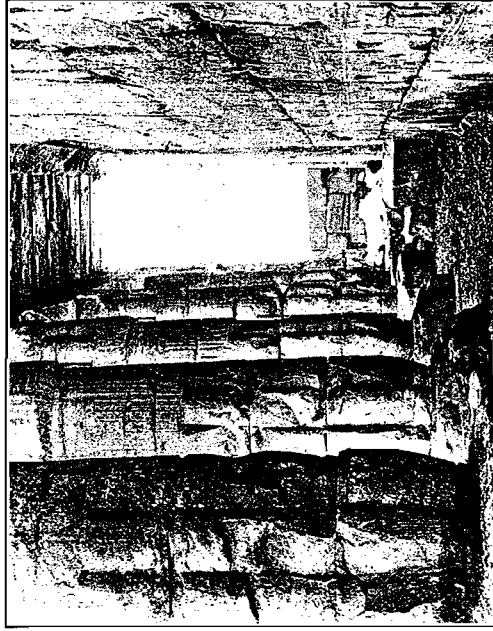
8 PLAT SHOWING TOMBS. ON THE EASTERN SIDE OF THE KEDRON, FACING THE TEMPLE, ARE ANCIENT ROCK CUT TOMBS, DUPLICATES OF THOSE AT BENI HASSAN ON THE NILE



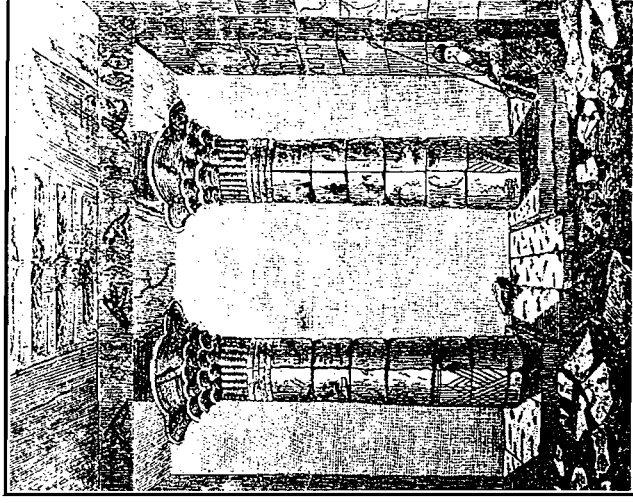
9 TOMBS OF ST. JAMES AND ZACHARIAH



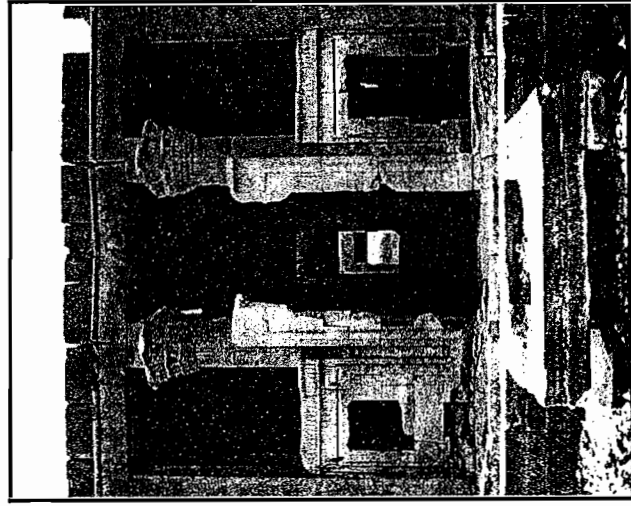
10 PORCH, TEMPLE OF AMENHOTEP AT LUXOR, FRONT VIEW AS IT NOW APPEARS



11 VIEW THROUGH PORCH OF TEMPLE
OF KURNEH, THEBES, SHOWING THE FIVE
REMAINING PILLARS. 1500 YEARS B. C.



12 NUBIAN TEMPLE PORCH,
LOOKING FROM WITHIN



13 TEMPLE OF DEKKEH, 320
B. C.

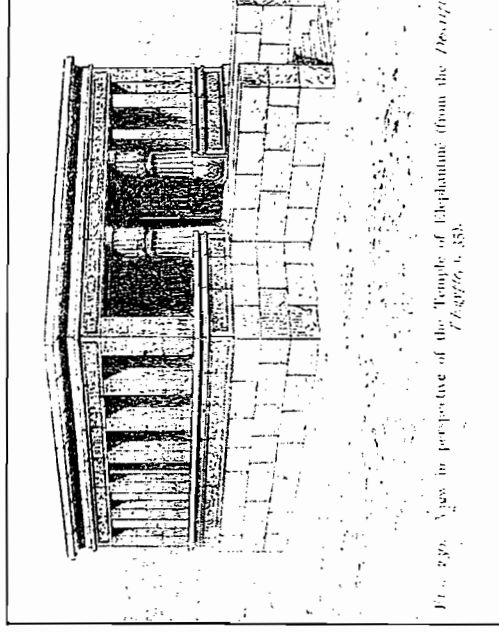
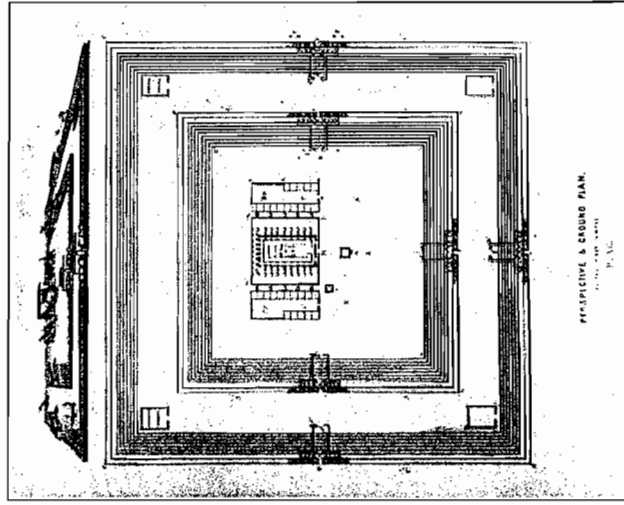
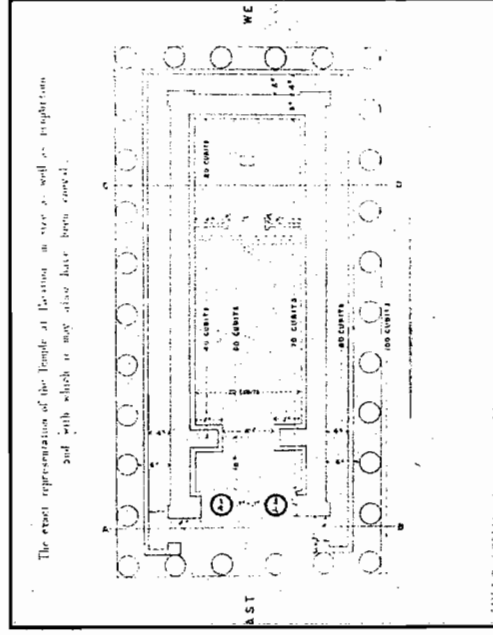


FIG. 239. View in perspective of the Temple of Elephantine (from the *Debris*,
Fig. 239, v. 35).

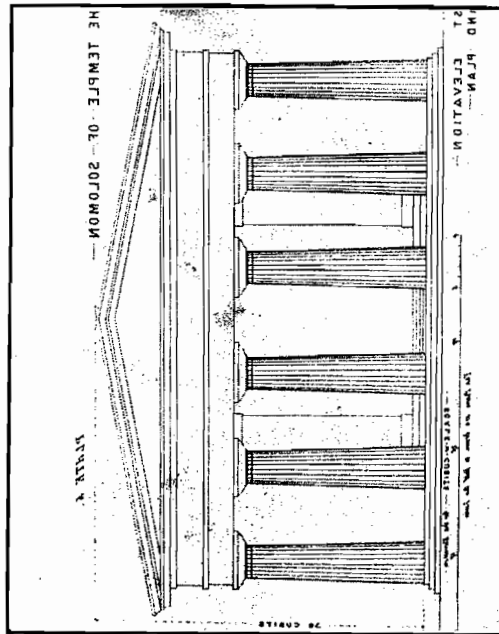
14 VIEW OF TEMPLE ELEPHANTINE, IN
WHICH TWO ROUND PILLARS REPRESENT
JACHIN AND BOAZ. BUILT 1500 B. C.



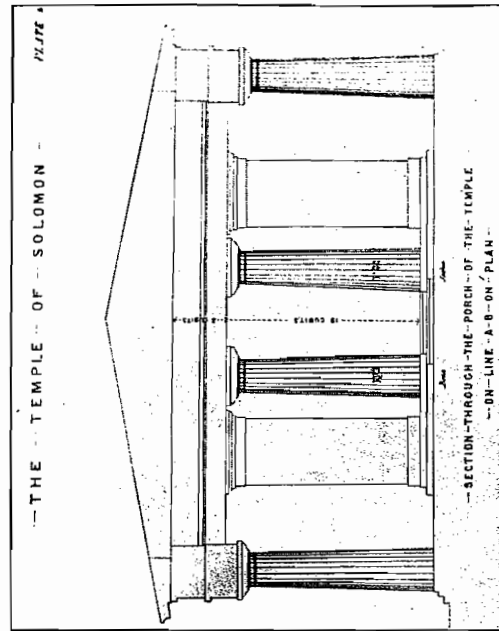
15 PLAN OF COURTS, BY T. O.
PAINE, FROM TEMPLE OF
SOLOMON



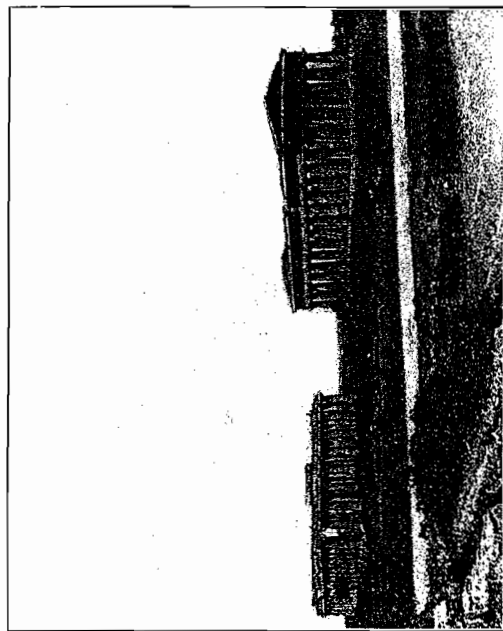
16 GROUND PLAN OF SOLOMON'S TEM-
PLE, BY E. C. HAKEWILL



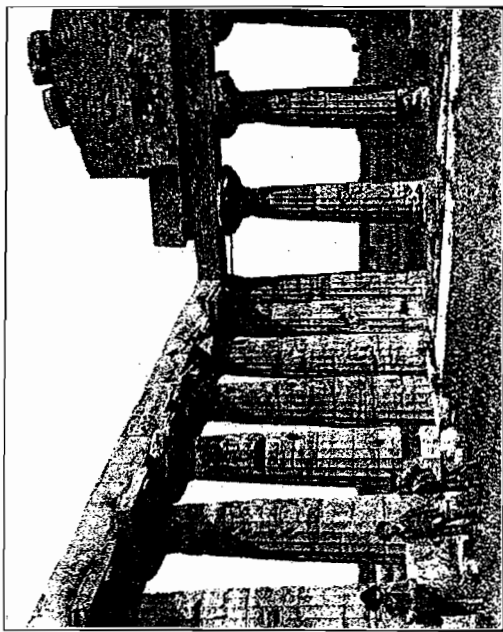
17 FRONT ELEVATION OF SOLOMON'S TEMPLE, BY E. C. HAKEWILL



18 SECTIONAL VIEW OF SOLOMON'S TEMPLE, SHOWING JACHIN AND BOAZ



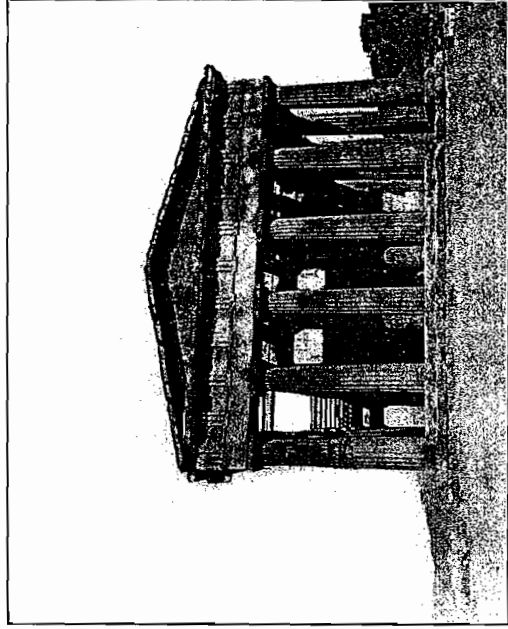
19 GENERAL VIEW OF TEMPLES AT
PAESTUM



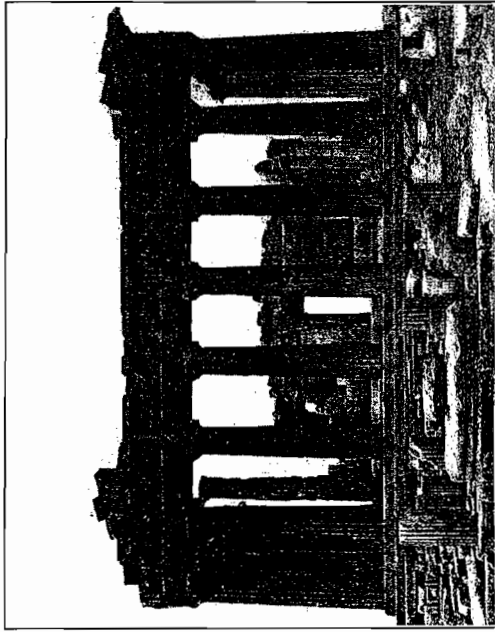
20 REAR VIEW OF TEMPLES AT PAESTUM,
FROM WITHIN



21 RUINS OF THE THESEUM, ATHENS



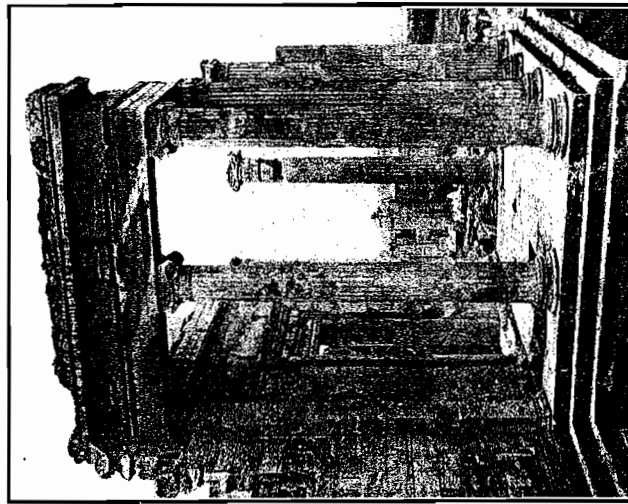
22 NEAR VIEW OF THE THESEUM, ATHENS



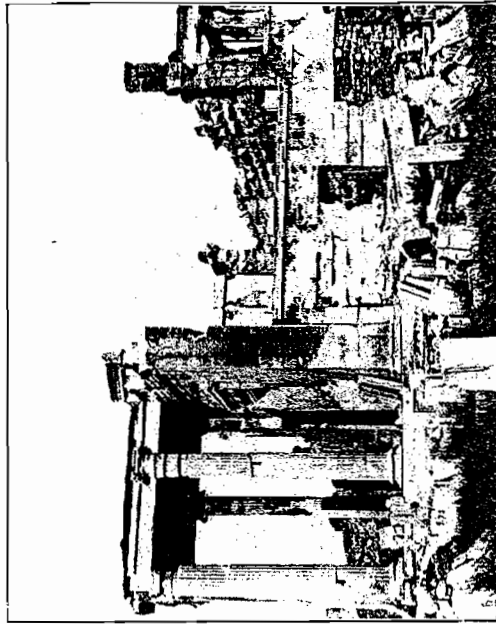
23 RUINS OF THE PARTHENON, AS IT NOW
APPEARS. 450 B. C.



24 PREHISTORIC COLUMNS IN PARTHE-
NON FOUNDATION



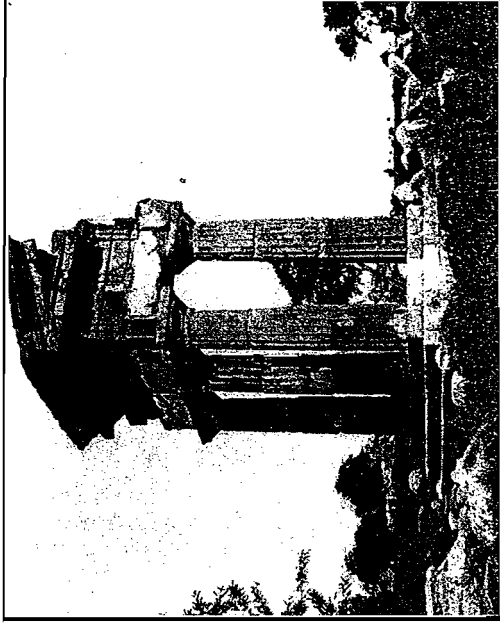
25 NORTH PORCH ERECTHEUM,
ATHENS, AN IONIC STRUCTURE
FROM THE FIFTH CENTURY B. C.



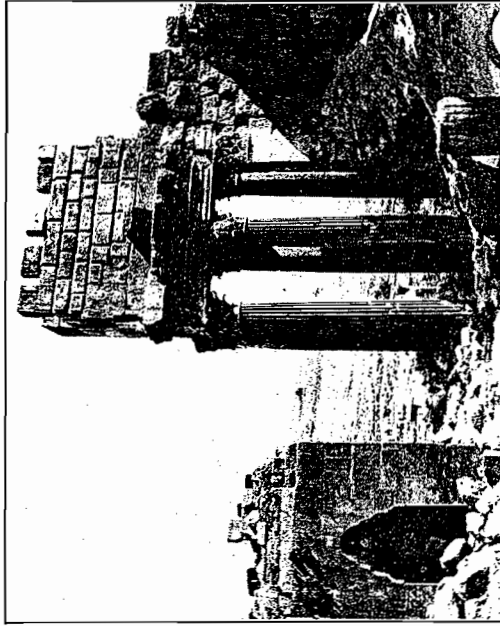
26 VIEW OF THE ERECTHEUM, SHOWING
THE EAST AND WEST PORCHES



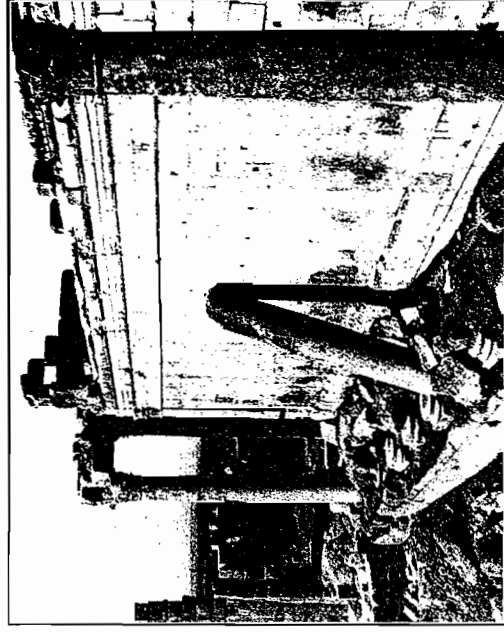
27 PORCH OF THE CARYATIDS



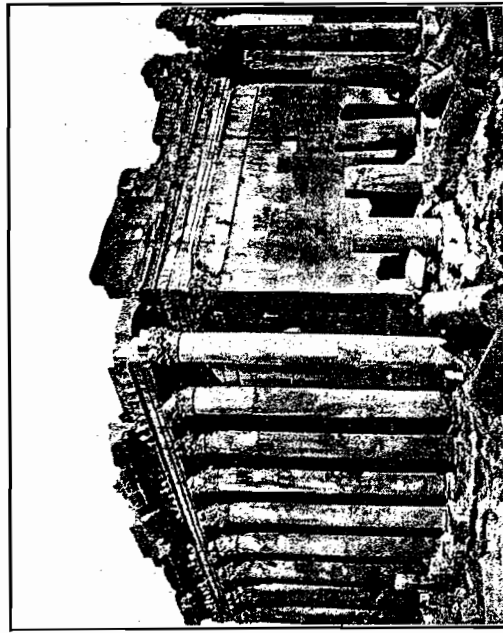
28 PORCH FROM THE TEMPLE OF CASTOR
AND POLLUX, AT GIRGENTI. DATES FROM
THE FIFTH CENTURY B. C.



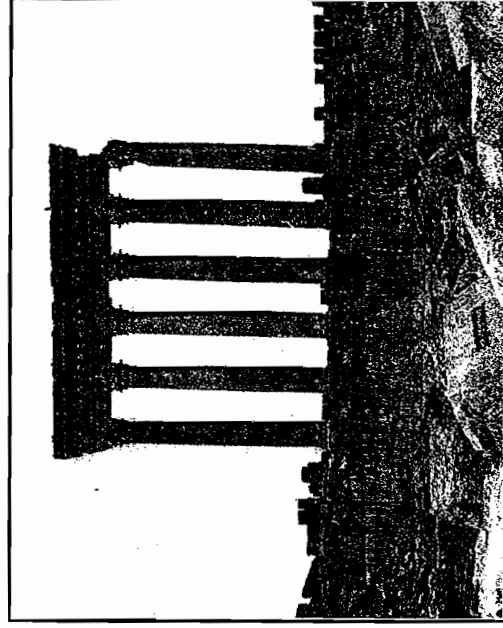
29 RUINS OF THE TEMPLE OF BAALBEC



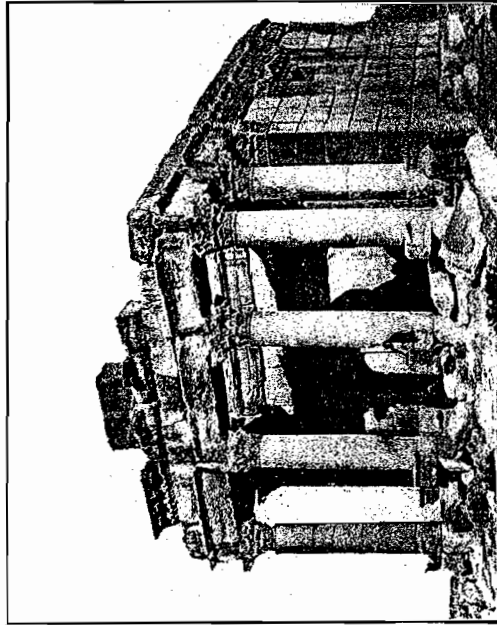
30 LEANING COLUMN OF TEMPLE OF
BAALBEC



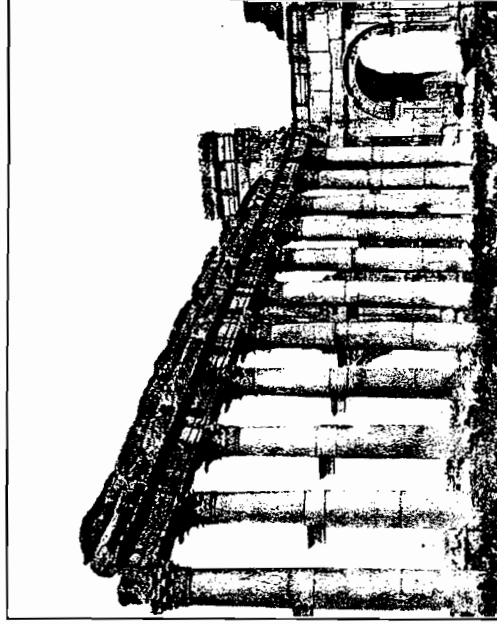
31 TEMPLE OF BAALBEC



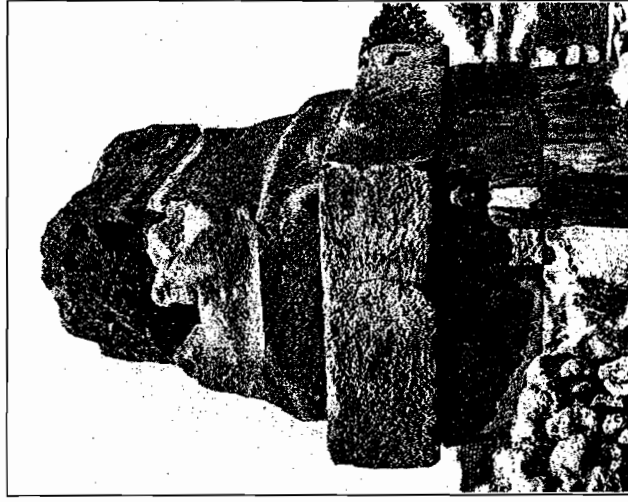
32 RUINS OF THE TEMPLE OF THE SUN,
BAALBEC



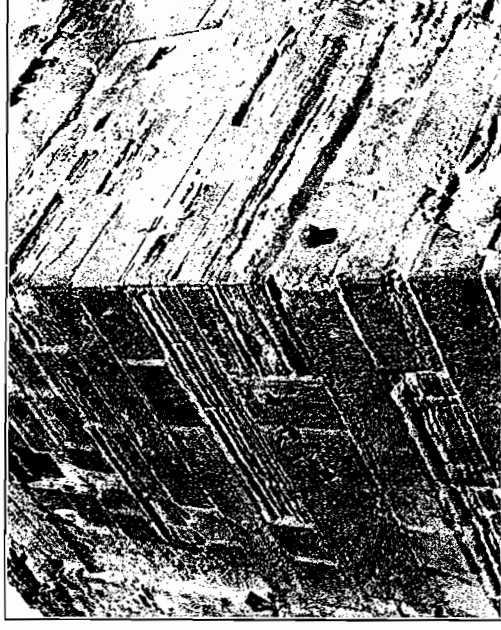
33 TEMPLE OF DIOCLETIAN, PALMYRA,
BUILT BY SOLOMON



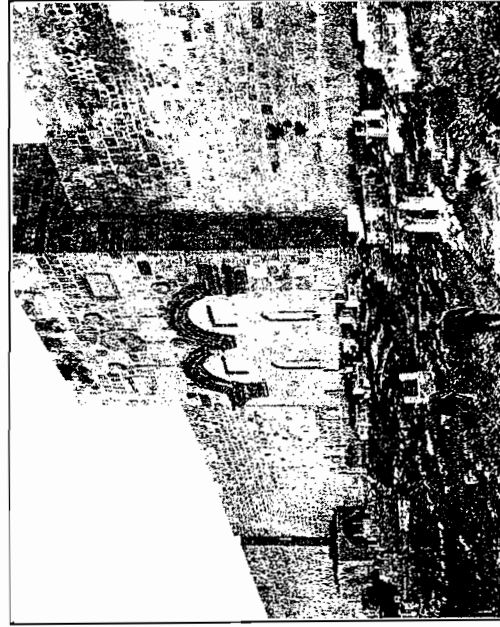
34 ARCH OF TRIUMPH, PALMYRA, BUILT
BY SOLOMON



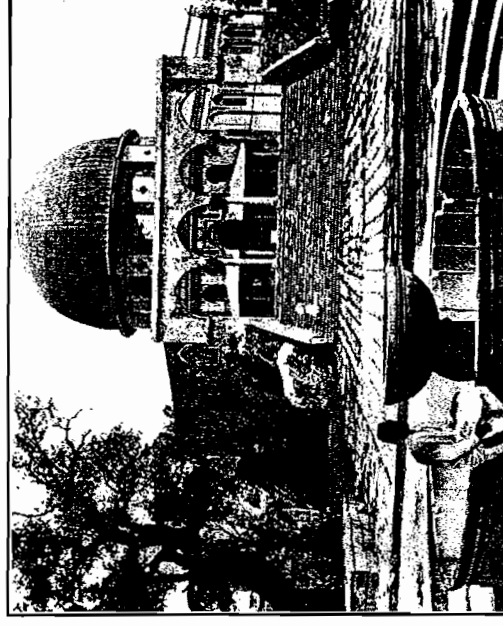
35 HIRAM'S TOMB NEAR TYRE



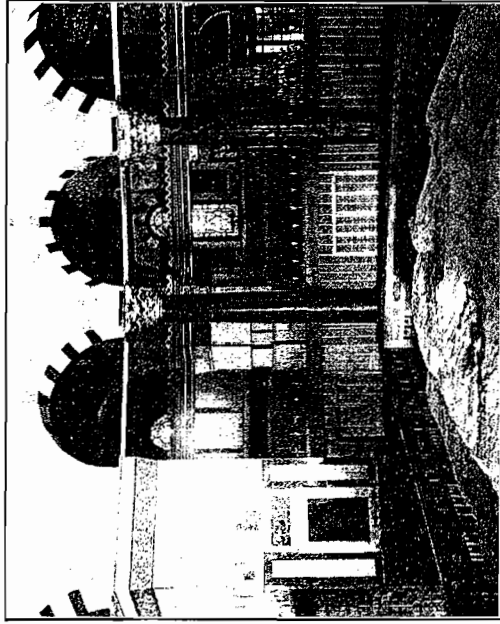
36 SOUTHEAST WALL OF TEMPLE OF
SOLOMON



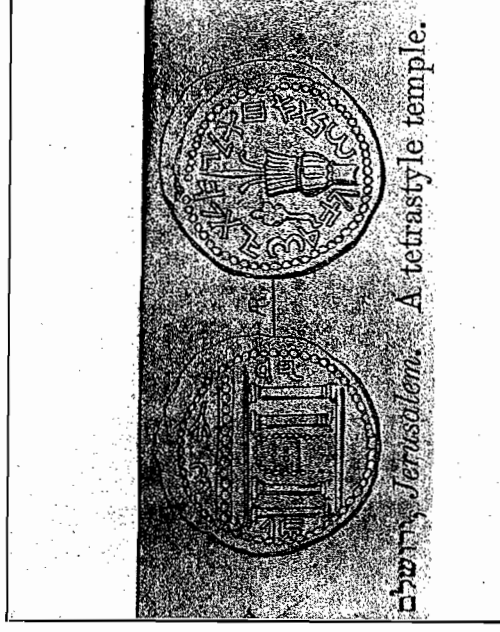
36a GOLDEN GATE AND EAST WALL OF
TEMPLE AREA



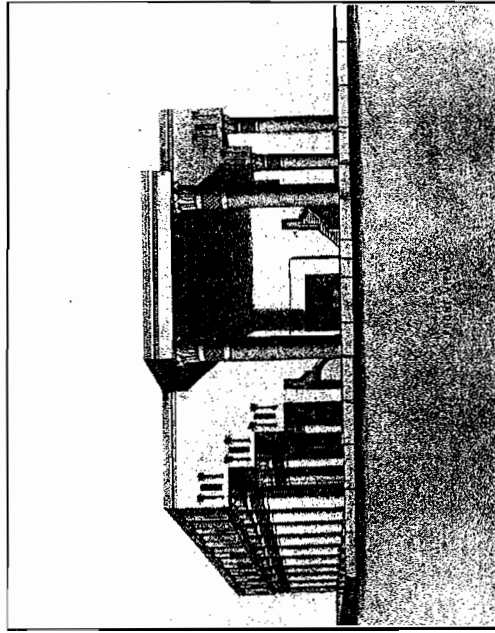
37 ONE OF FOUR PORCHES OF DOME OF
ROCK ON THE SITE OF SOLOMON'S TEMPLE



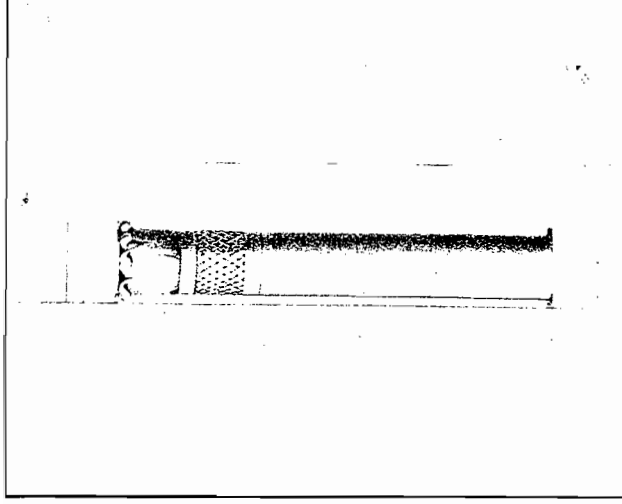
38 INTERIOR VIEW SHOWING THE ROCK



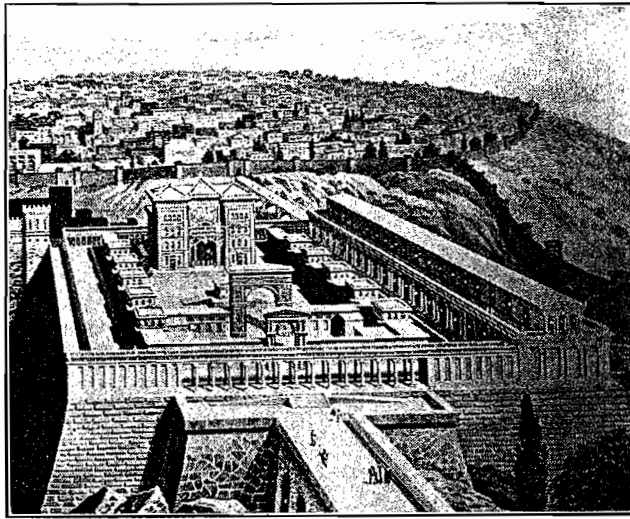
39 FROM MADDEN'S JEWISH COINAGE



40 SOLOMON'S TEMPLE, BY REV. T. O.
PAINE



41 JACHIN AND BOAZ, BY PAINE



42 FROM "HOLY CITY"

follows: "In our rituals we have heard them referred to as thirty and five cubits in height, with chapiters of five cubits, which conveys the idea that they were forty cubits in height—a very inconsiderable degree of altitude in proportion to their circumference, and not consistent with the rules of architecture, and which certainly gives a very erroneous impression."

Albert G. Mackey, in his *Encyclopaedia of Freemasonry*, says that the pillars of Jachin and Boaz are very important symbols. He devotes seven columns to their discussion; shows that they were eighteen cubits high, that they were within the porch and supported the entablature, and adds: "It is evident, from their description in Kings, that the pillars of the porch of King Solomon's Temple were copied from the pillars of Egyptian temples." (See pages 583 to 587, inclusive.) In corroboration of Ernest and Mackey, might be cited a few other Masonic authorities, thus: Jeremiah Howe, page 416; Reynold's *Mysteries of Masonry*, page 348; Mackenzie's *Royal Masonic Encyclopaedia*, page 565; George Kennig, page 561, and, in short, as I verily believe, all others that ever wrote on the subject.

BIBLE STUDENTS

Because of the important symbolism and because of the peculiar and possibly somewhat obscure statement in Chronicles III:15, Jachin and Boaz have been most attractive subjects to Hebrew students and commentators on the Bible. While they differ in many particulars regarding the Temple, yet they all, as far as I could examine, are agreed that the true height of Jachin and Boaz was eighteen cubits. Smith's *Bible Dictionary* (Vol. I), page 688, puts it as follows: "The front of the porch was supported, after the manner of some Egyptian temples, by two great brazen pillars, Jachin and Boaz, eighteen cubits high, with capitals

of five cubits more." In like manner might be cited, confirming eighteen cubits as the true height, the following: Philip Schaff (Vol. IV), page 2314; J. T. Bannister's *Temples of the Jews*, page 107; James Hasting's *Bible Dictionary*, page 308; McClintock & Strong's work on the Bible, pages 725 and 841; William Whiston, Joseph B. Lightfoot, T. O. Paine, and others beyond the limits of my time or your patience.

ARCHITECTS

No ancient building has been so fruitful a source of discussion among architects as Solomon's Temple, and though their opinions vary widely in many particulars, yet as to the true height of Jachin and Boaz, their views coincide. *Eighteen* cubits is the height agreed upon, and James Ferguson, before referred to, who has given exhaustive study to the Temple of Solomon, submits a scale drawing showing the height to have been eighteen cubits, and says: "This height, with the other members, makes the whole design reasonable and proper." See his *Temples of the Jews*, page 157. E. C. Hakewill, page 55 of his work on the Temple, confirms this view. Also F. H. Lewis, G. E. Street, R. S. Poole, and in fact all without exception, so far as I could learn, who have investigated the subject.

JOSEPHUS

What may be called the direct evidence regarding Solomon's Temple is confined to Josephus and the Bible. But on the point under consideration both sources are full, complete, and conclusive. In *The Antiquities of the Jews*, by Josephus, page 251, Book VIII, Chapter III, the most renowned work of Hiram Abiff is thus described: "Moreover this Hiram made two hollow pillars, whose *outsides* were of brass; and the thickness of the brass was four

fingers breadth, and the height of the pillars was *eighteen cubits*, and their circumference twelve cubits; but there was cast with each of their chapters lily-work, that stood upon the pillar, and it was elevated five cubits; round about there was net work interwoven with small palms, made of brass and covered the lily-work. To this was also hung two hundred pomegranates in two rows. The one of these pillars he set at the entrance of the porch on the right hand and called it 'Jachin,' and the other at the left hand and called it 'Boaz.' "

THE BIBLE

The Bible, the one all-sufficient witness, has been reserved until the last. The Bible record is in four separate books, and three of them are so clear as not to admit of a doubt. The fourth, when but the single verse is read, is not so clear, but in connection with the other verses of the chapter is equally specific; therefore, for the better understanding, the verses in connection will be given:

II CHRONICLES, III:10 TO 15, INCLUSIVE

"10. And in the most holy house he made two cherubim of image work, and overlaid them with gold.

"11. And the wings of the cherubim were twenty cubits long, one wing of one cherubim was five cubits, reaching to the wall of the house, and the other was likewise five cubits, reaching to the wing of the other cherubim.

"12. And one wing of the other cherubim was five cubits, reaching to the wall of the house, and the other wing was five cubits also, joining the wing of the other cherubim.

"13. The wings of these cherubim spread themselves

forth twenty cubits, and they stood on their feet and their faces were inward.

“14. And he made a veil of blue and purple, and crimson and fine linen, and wrought cherubim thereon.

“15. And he made before the house two pillars of thirty and five cubits high, and the chapter that was on the top of EACH of them was five cubits.”

In verse 11, the wings of the cherubim are said to be twenty cubits long, meaning the united length of the four wings. Again, in verse 13, the wings are given as twenty cubits, but as before, the meaning is the united length of the four wings. In the same way the two pillars are given as thirty and five cubits high, meaning, as in the case of the wings, the united length of the two pillars as they stood in the porch. The language is very precise. Notice: “Two pillars of thirty and five cubits high” — not EACH, but the *two together*. And then following immediately this: “And the chapter that was on the top of EACH of them was five cubits high.” Where is the warrant here for the statement so familiar to us all, namely: “They were EACH thirty and five cubits in height, adorned with chapters of five cubits, or forty cubits in all?”

At the first blush, there is a slight discrepancy, for if the pillars were each eighteen cubits high, then would their united length or height have been thirty-six cubits instead of thirty-five. Hebrew scholars and other investigators have almost uniformly accounted for this apparent discrepancy as follows: At the joint of the chapter and pillar, the chapter overlaps the pillar a one-half cubit, making the united length of the pillars, as measured standing in the porch, appear to be thirty-five cubits. A few others contend that the pillars were sunk into the base or foundation, so that when measured standing in the porch their united height appeared to be thirty-five cubits. It would

seem that a one-half cubit lap at the top would be too much and it is, therefore, probable that both contentions are right, except that the lap at the top was only four or five inches, and the sinking into a socket at the base about the same, making nine inches or a one-half cubit. Recent explorations in the Troad carry this compromise view almost to a demonstration. The Troad, made immortal by Homer's Iliad, contains the city of Assos, lying a short distance north of Smyrna, Asia Minor. Here in 1881-82 J. T. Clarke, in behalf of the Archaeological Institute of America, excavated a large tomb, corresponding in every detail to the tombs of the kings at Jerusalem, and dating from the seventh century B. C., and also a temple contemporaneous with that of Solomon. There is still standing there a doric pillar, sunk into the foundation and held in place by lead poured round the base, much as water mains are now joined. (See reports of the Archaeological Institute of America.) Assuming that Jachin and Boaz were set like this Assos pillar, then is the apparent discrepancy in the Bible fully accounted for by a column contemporaneous with the Temple of Solomon, and still standing, at Assos.

However, the height of Jachin and Boaz is given in three other books of the Bible, and is not mentioned in any other place than as is here indicated. The statement is so clear that no explanation or outside reference is needed. Hear and weigh this testimony:

FIRST KINGS, VII:15

“For he cast two pillars of brass of *eighteen cubits* high apiece, and a line of twelve cubits did compass either of them about.”

SECOND KINGS, XXV:17

“The height of one pillar was *eighteen cubits*, and the chapter upon it was brass.”

JEREMIAH, LII:21 AND 22

“And concerning the pillars, the height of one pillar was *eighteen cubits*, and a fillet of twelve cubits did compass it, and the thickness thereof was four fingers; it was hollow and a chapter of brass was upon it; the height of one chapter was five cubits, with network of pomegranates upon the chapter round about, all of brass. The second pillar, also, and the pomegranates, were like unto these.”

CONCLUSION

The foregoing Bible records are so precise, each witness so confirming the others, that together they must carry conviction to every one that can believe the evidence of recorded history. But even were there no Bible records, the circumstantial evidence adduced is so strong that the main facts would be apparent. For to the men who could construct such a building as Solomon's Temple must be accorded full and accurate knowledge not alone of the best buildings of their time, but of the best building methods as well. Think of it, here is a building thirty feet wide, ninety feet long, and forty-five feet high, and from the drawings alone its several parts are made to size and shape in the mountains and quarries, and, when assembled, they fit with such perfect accuracy and all is so well done that the building stands four hundred and nineteen years, and no doubt would be standing today had it not been wantonly destroyed in war time. At least contemporaneous buildings are still standing, and the Dome of Rock, on the site of Solomon's Temple, has already stood nearly two thousand years. It would, therefore, be reasonable to conclude that the builders of Solomon's Temple had full knowledge of the temples on the Nile, and no building has ever been found there or elsewhere in which the pillars of the porch were

higher than the building. Why then charge the builders of Solomon's Temple with such a blunder?

Again, so well was Solomon's Temple constructed, so excellent architecturally that it was for centuries the type of Grecian architecture, and was many times duplicated in its main architectural features. A few contemporaneous buildings remain to us to this day, as have been shown, at Paestum and other points, and in no case are the pillars of the porch higher than the main building, but in every case are in strict accord with the Bible records of Solomon's Temple, confirming and demonstrating the proposition that Jachin and Boaz were as given, "*eighteen cubits high apiece.*"

THE COMMITTEE RECOMMENDS

Masonic writers uniformly attach great importance to Jachin and Boaz. Even to the uninitiated they are the most prominent objects in the lodge room. That more and better lessons may be taught by truth than by error is a self-evident proposition, whether of a symbolic nature or otherwise. It, therefore, follows that when errors are found they should be corrected that truth may prevail. The recent action of the Presbyterians in changing their creed, and the revision of the Holy Bible itself, within the memory of us all, do but illustrate the general principle. Your committee, therefore, recommends that the second degree work be so changed that the height of Jachin and Boaz will be given as eighteen cubits, in accordance with the work now in many jurisdictions, in accordance with all Masonic writers and other investigators, and in particular and above all, in accordance with the Holy Bible.

Respectfully and fraternally submitted.

JOHN W. BARRY, Committee.

Acacia Fraternity

For many years past secret fraternities have filled a large place in the college life of this country. They have been the outgrowth of conditions favorable to their existence. The students residing in their several fraternity houses contribute much to the social life of the college. Among the large number of students in attendance each year there have been found those who are members of the Masonic fraternity, who, influenced by the ties that bind, were naturally attracted towards each other and this resulted in the formation of Masonic clubs in a number of the universities and colleges of the country.

A movement in that direction was made as early as 1894, at the University of Michigan, in the organization of the Michigan University Masonic Club. It was not intended to be a secret body, but merely a social organization, whereby the student and faculty Masons might become better acquainted and form closer fraternal ties. The club was incorporated under the laws of the State of Michigan, adopted a constitution and by-laws, and elected a set of officers. During the first few years of its existence the club enjoyed a period of prosperity, but it had evidently not been organized along permanent lines. For at the opening of the University in the fall of 1903, a few of the remaining members found it advisable to consider the rehabilitation of the club. After several meetings and considerable discussion they arrived at the conclusion that a University Masonic Club could and should be established, but since the club plan had failed, they decided to organize on the fraternity basis. Thus from the ashes of the Masonic Club sprang Phoenix-like, the present Acacia Fraternity, which, profiting by the errors and weak points of the old club, proceeded then and there to lay the founda-

tion broad and deep upon which has since been erected the present prosperous Acacia Fraternity.

Since its organization less than ten years ago, it has experienced a most phenomenal growth both in membership and number of chapters organized, encouraging the belief that it is destined to become a great national organization. The birthplace of the Acacia Fraternity was in a little back room in a boarding house in Ann Arbor, Michigan, in the year 1904. The preamble of the constitution adopted expressed fully the motives that actuated its founders, saying: "We, Master Masons, students and faculty members of various universities, firmly believing that the principles of Ancient Free-Masonry are worthy of the most careful cultivation among university brethren, do hereby adopt this constitution for the purpose of uniting us in a close friendship, and to effectually inculcate Masonic principles in Master Masons among university men."

In the meanwhile a ritual had been written, and the constitution and by-laws prepared. At the organization of the first chapter at Ann Arbor a committee was appointed to correspond with Masonic clubs known to exist in other institutions of learning, regarding the organization of other chapters and ultimately to organize a national body. The organization of the Masonic College Fraternity at Ann Arbor was mentioned in a number of the newspapers of the day, and letters of inquiry from universities and colleges all over the country were received, showing that much interest existed among college men upon the subject.

The following October a number of students of Leland Stanford University, at Palo Alto, California, organized an Acacia Fraternity along the lines adopted at Ann Arbor, and asked that the mother chapter at Ann Arbor constitute them, which request was most cheerfully granted. The next chapter to be organized was at the University of

Kansas, located at Lawrence. This was followed by the chapter formed by the students of the University of Nebraska at Lincoln, and this was quickly followed by one instituted at the University of California at Berkeley. From an excellent article written by Brother Harlan P. Rowe, first Grand President of the Fraternity, which appeared in the first *Journal* of the Acacia Fraternity, we quote:

“With five chapters of our Fraternity it was felt at Ann Arbor that it was time for Aleph Chapter to relinquish the post of dictatorship in favor of some form of national representative organization. Accordingly the call for the first annual conclave was sent out from Aleph Chapter. Ann Arbor was set as the place for meeting, the date set was June 28th. Every chapter was represented at this gathering. . . For the work accomplished at that meeting I would refer the readers of this article to the reports contained elsewhere in this magazine. . .

“The present school year 1905-1906, has been one of experiment. We have been testing the national organization formulated at the conclave, finding its weak spots, bolstering it up to go through the year, and taking note of corrections to be made at the conclave this spring. The Fraternity has been advancing steadily. Every chapter is making rapid progress and getting a firmer footing among the fraternities of its college.

“No history of Acacia, however cursory, would be complete without some mention of the stormy debates which resulted in the selection of the name *Acacia*. We wanted some distinctly Masonic name for our organization, yet one that would not in any way bring us into collision with the Grand Lodge by an unauthorized use of Masonic symbols or phrases. At last we decided upon the name *Acacia* as in our belief fulfilling these conditions. The Hebrew letters used to designate the chapters were chosen because of the prominence of the Hebrew in Masonic work

and a wish to thereby distinguish our chapter from chapters of the Greek letter fraternities. The form itself of our organization, that of the Greek letter fraternity, was chosen after a study of organizations which most appealed to college men and has the stability which insures their prominence. It seems probable that as Acacia grows its policy will of necessity become much broader than that of any Greek letter fraternity; aiming, not for exclusiveness but for the best; opening its ranks to all college Masons, yet reserving the right to select; fulfilling its duty by becoming the recognized and respected representative of Masonry in all institutions of higher learning. When it has done these things and sees its chapters in a majority of the colleges and universities in the United States the aim of its founders will be well on the way to fulfillment."

The *American Tyler*, one of the foremost Masonic journals of the day, published at Ann Arbor, Michigan, has taken much interest in the organization and success of the Acacia Fraternity since its inception. We quote from an article that appeared as an editorial in 1905, soon after the first conclave had been held at Ann Arbor, in June of that year.

"On June 27th of this year the first national conclave of the Acacia Fraternity was convened at the chapter house of the parent chapter in Ann Arbor. The delegates from five different chapters, located in as many universities, responded at roll call. . . . During its session the conclave drew up and adopted a national constitution, revised and improved upon the original ritual, and perfected the organization of a governing body which is to have supreme control of the various chapters and will determine the future policy of the Fraternity and carry on its further extension, it being the ultimate purpose of the Fraternity to have a chapter in every college and university in the United States in which there is a body of Master Masons strong enough nu-

merically and otherwise to support it. The membership of this controlling body is drawn exclusively from the alumni membership of the Fraternity and is composed of the officers of the national conclave. . . .

“The first conclave of the Acacia Fraternity marks an epoch in the circles of Masonry. For the first time probably in the history of the Order a body of young college men from all parts of this land assembled in the interest of Masonry and its teachings. During the conclave, which, because of the great amount of work to be done, lasted almost a week, these young men received a new idea of the great Order which must soon look to such as they for its maintenance.

“The *Tyler* of March 15, 1904, stated that the purpose of this contemplated organization would be to introduce Masonic principles and teachings into college activities, and to furnish a home for its members while in the university. To this may it also be added that it has accomplished the purpose of bringing the younger Master Masons in the different educational institutions in this country into intimate touch, to give them an interest which shall form a connecting link between their college activities and Masonry. The chapters, in pursuance of this policy, encourage attendance at lodge, and in all the universities work in close harmony with the home lodges, which look upon the movement with much favor. Many Masons, when first acquainted with the organization, have the impression that chapters of the Acacia Fraternity are organized to do Masonic degree work, but this is not the case. The Fraternity has a ritual of its own which is separate and distinct from any Masonic ritual, and while its members often do work in lodge it is as individuals, not as a body.

“It is the ultimate purpose of each chapter to own its chapter house. With this end in view the chapters are forming alumni associations. . . . It is the purpose of

these associations to hold in trust for the local chapter as a building fund money pledged by the alumni and obtained from other sources.

"Now that the possibilities of this student movement have been shown, its promoters are anxiously awaiting the expression of Masonry at large regarding it. They feel that an important field awaits it and that it can be of incalculable assistance to Masonry."

At the first conclave a fraternity pin was adopted as its emblem in the form of a right angled triangle of the first quadrant whose sides shall be proportionally "three," "four," "five," the side three being the base. The treasurer was instructed to take the necessary steps to get the pin copyrighted in the name of the Acacia Fraternity. Members of the Acacia Fraternity are forbidden to join a Greek letter fraternity other than an honorary fraternity, under penalty of expulsion. The Acacia Fraternity is friendly to the institution of Eastern Star sororities throughout the universities and colleges of the United States.

The members of the Acacia Fraternity are divided into three classes: Fraternity, Alumni, and Masonic. Fraternity members are designated as the active members, Alumni members are designated as such, Masonic members are those usually designated honorary members.

It is forbidden for any but a member of the Fraternity, his wife, mother, sister, daughter, or person to whom he is engaged, to wear the Fraternity pin. The *Official Journal* of the Acacia is published and issued in November, February, and May of each college year. It is edited by Brother Harry E. Kilmer, Grand Secretary, assisted by an associate editor from each of the constituent chapters.

The organization of the Acacia Fraternity has had a remarkable growth in the leading educational institutions of the United States which will without doubt ultimately extend to those of the Dominion of Canada. Koph Chapter

was organized at Iowa State College, at Ames, Iowa, in 1909, quickly followed by Resh Chapter at the Iowa State University, Iowa City, Iowa. The activity of these two chapters attracted the attention of many of the leading Masons of the State. Brother Newton R. Parvin, Grand Secretary and Librarian of the Grand Lodge of Iowa, A. F. and A. M., in his annual report as Librarian in 1911, called attention to the existence of these two chapters in Iowa, stating that he had been made an honorary member of Resh Chapter.

In 1912 Grand Master Louis Block made mention of the existence of these two chapters in Iowa and said in conclusion: "I cannot but feel that our Grand Lodge would be doing good work in extending to these young men an expression of our sympathy and good wishes, and I would therefore recommend the adoption by this Grand Lodge of a resolution to the effect that we, as Masons, are in hearty accord with the aims and purposes of the Acacia Fraternity, and that we extend to the members of this Fraternity an assurance of our sympathy, coöperation, and moral support." In compliance with the suggestion of the Grand Master the following preamble and resolution were adopted by the Grand Lodge of Iowa:

"Whereas, A society denominated the Acacia Fraternity, composed of Master Masons who are students or members of the faculty in the universities and colleges of the United States has been established; and

"Whereas, Two chapters of said Fraternity have been established in Iowa, one in the Iowa State College, at Ames, and one in the University of Iowa, at Iowa City, both of which have received the cordial endorsement of certain prominent members of this Grand Lodge, who have accepted honorary membership therein; and

"Whereas, The Acacia Fraternity is founded for the purpose of aiding and encouraging its members in the ac-

quirement of greater knowledge and usefulness, especially along Masonic lines; therefore be it

“Resolved, By the Grand Lodge of Iowa, A. F. and A. M., that we are in hearty accord with the aims and purposes of the Acacia Fraternity, and that we extend to them, our student members of Masonry, our cordial sympathy and good will in their earnest search for further light.”

Brother Newton R. Parvin in his annual report as Grand Lodge Librarian in 1912 again referred to the Acacia Fraternity as follows:

“We have heretofore spoken of this college fraternity of Masons in our annual reports. While this organization was launched into being as late as 1904, it has already been planted and taken root in some twenty-five of the leading colleges of our land, and we believe is destined to become a great national organization. It is closely allied to the Masonic Fraternity, as all its members must be Masons in good standing. The past year Past Grand Master Frederick W. Craig, of Des Moines, was made an honorary member of Resh Chapter at Iowa City, and only recently Past Grand Masters W. H. Norris, W. F. Cleveland, and C. C. Clark were made honorary members of Koph Chapter at Ames. It may be of interest to our members to know that the members of the Fraternity at Ames outrank all other fraternities and sororities in their standing on examinations, a record we may all be proud of. The Fraternity selects its members from all departments of college life, both students and instructors being eligible. Its objects are to strengthen the ties of friendship and bind its members into closer relationship one with another, and it endeavors to work for the general good of all. Freemasonry regards no man for his worldly wealth or honor, but teaches us that it is the *internal* and not the *external* qualifications which recommend a man to become a member. So the Acacia Fraternity, composed of Masons only, is endeavoring to carry out the

same principles and to distinguish between the true and the false, between real manhood and sham. Its members are striving to aid one another in all laudable undertakings. They endeavor to put into practice the tenets taught in the lodge halls. We trust the day is not far distant when the two fraternities located at the leading colleges in our State may have suitable homes of their own. The Masons of Iowa should be interested and lend their aid and support in carrying on this grand work, which is of interest to every Iowa Mason."

Brother Newton R. Parvin, who is an honorary member of the Acacia Fraternity, takes a deep interest in its growth and expansion. In his annual report as Librarian in 1913, he again refers to the Acacia Fraternity in the following words:

"In former reports we referred to this fraternity and presented its objects, aims, purposes, etc. We here desire to state that this organization, working in perfect harmony with our Masonic bodies, is accomplishing much in extending its influence and its Masonic teachings in the various colleges of our land. We frequently hear of lectures being given in the various chapter houses and in the lodge halls of the cities where chapters have been organized. These lectures have been upon such subjects as the 'Philosophy of Masonry,' 'Introduction to Symbolism,' 'Masonic Jurisdiction and its Jurisprudence,' 'Masonic Symbols and their Meaning,' 'The Teaching of Masonry,' etc. To these lectures many members of the fraternity not members of the Acacia have been invited and through these lectures they have learned that the chapters are furnishing the means whereby their members can acquire a knowledge of Masonry that will properly prepare them to become leaders in their respective Masonic circles in the future. These lectures have been the means of bringing home to the Masons of the cities where the chapters are located this fact, that it is to this class of Masons we must look for the future

students, instructors, teachers, and lecturers on Masonry. We have found that many of the chapter houses have a fine start towards a library, one department of which is Masonic, and many of them have become subscribers for a number of Masonic periodicals. We have therefore presented to each of them, in the name of the Grand Lodge, a copy of the *Life and Labors of the late Theodore S. Parvin*, who was ever a friend of college boys, believing that a copy of this volume issued by our Grand Lodge should be found in the library of each of the Acacia Fraternities, about twenty-five in all. In the few years of its existence the Acacia Fraternity, composed of Master Masons in good standing who attend the colleges of our country where chapters are located, has proven its right to exist and to be classed among the fraternities working for the education and enlightenment of mankind, and for all that tends to lift man up and to make manly upright men and Masons."

From a historical sketch of the Acacia Fraternity, issued in pamphlet form by Brother Francis W. Shepardson, Grand President for the past three years, under date of September, 1913, we learn that there were at that time twenty-six chapters organized and at work in that number of the leading universities and colleges of the United States. In his review of the several annual conclaves held since its organization, he concluded with these remarks:

"Such in outline is the history of the Acacia Fraternity as the story is told in its *Journal* and in the minutes of its seven Grand Conclaves. The nine years since its organization at Ann Arbor in 1904 have been years of constructive work, and of more or less uncertainty regarding its nature and destiny. There have been many sharp debates on questions of fraternal policy. There has been almost continual constitutional change and much needless duplication and repetition in conclave legislation. The ritual has seen many revisions. Some mistakes have been made in the establishment of chapters. The faults attendant

upon youth and always incident to a growing institution have been evident, but careful examination of the records has shown an earnest and determined spirit and a confirmed and steady growth. So that at the opening of its tenth year Acacia is a well organized Fraternity with its chapters quite firmly established, with general recognition in college communities, with a creditable record of achievement, and with an outlook upon a future which is full of hope."

In the *Journal* for May, 1912, there appeared an editorial from the pen of Brother Harry E. Kilmer, Grand Secretary and editor, under the head, "What is Acacia?" from which we quote:

"This question should demand no answer. Indeed the question should seem out of place. But we are inclined to think that whether all the members know the answer or not there is some question as to our purposes and aims. Some of the Grand officers seem to be in doubt on this point. We have always had very clearly before us the meaning of Acacia and its aims and purposes and we intend to state here briefly our view of the matter. Of course we do not deem this the final word on the subject. Others have the right to speak and will always have a respectful hearing. But let no one rise up and say that the editor does not know the line he is following and has followed. We do.

"Acacia is a fraternity composed of Masons who are members of some institution of learning. As such they come together as men. They are grown men, and while they are still young they are beyond the sixteen and seventeen period. They are old enough to choose their companions wisely. They have common interests in that their self-imposed task is the improvement of their minds and morals. They are Masons and they are Masons looking forward with special opportunities for self-improvement. To such men a common meeting ground, a closer circle of the same class, where friendship and comradeship in making

for mutual improvement may have their full fruition, is desirable. It is desirable to them not only because it puts them in a class to themselves, but because it equips them for a life of nobler service. By the very fact of their being joined together they come to know men and to know them intimately. Such association makes for tolerance, for a broader view of life, and ultimately for large usefulness.

“As a Fraternity we have all the problems as well as all the advantages that come from such an organization. We believe that a chapter house is and should be the common center of our activities. Around the fireside of the chapter living room is the center of chapter life. If this be true, one of the aims and purposes of every chapter should be to maintain a chapter house where this can be done. Then as a fraternity our members should take part in the social affairs of their respective institutions. This because we owe it to ourselves and also to our fellows. Learn to associate, because it means so much in the work of life. Then such activity really makes your chapter a part of the life of the institution. Again our members should strive to be worthy of leadership. These are the sort of men we should expect to draw into our circle. If we have leadership material it will be sought and such leaders should be representative of Acacia. Lastly, we ought to expect our members to be aware of the purposes for which the various institutions of learning exist. We should see to it that our members are men of scholarship. These things we think are all essentials of a fraternity. They are planks in our platform and we have faith in the future of Acacia if they are lived up to. There is no talk of a fourth degree here. Further, there is no talk here of our meeting any particular classification or of our competing with any other fraternity. We ought not to do so. We ought to be beyond the point and many of the chapters are.

“But as a fraternity with the fundamental requirement that a member be a Mason, we should expect that our

members were not selected on the hit or miss plan of selecting Masonic pins. The fact that they are Masons with especial opportunities and with stamina enough to avail themselves of these opportunities, should suggest that they have a wider interest in common than that of a social fraternity. These men are Masons. They are interested in this institution. They have had little opportunity to know about it further than the facts they obtained as initiates. As they are joined together as Masons for fraternal purposes one should expect that the desire to know and be proficient in Masonic work, history, and literature would be one of the purposes of our chapters. Fraternal relations can be maintained when the end to be obtained is a worthy one. We believe that this is such an end and it is the one that most of the chapters should place more emphasis upon. This should be one of our distinguishing marks as a fraternity. Let us see to it that our chapters are so conducted that they will be an honor Masonically, that we shall do more than prate about our Masonic requirements and really know what we are talking about. The founders had these ideas in mind and they builded upon them and the offspring of their hands seems to justify their faith in the proposition that Masons in the same institution could be joined together and take on the form and have the existence with its advantages of a college fraternity and have the added incentive and bond of fellowship in that they were Masons desiring light.

“Now finally we wish to urge that this has been and shall be our viewpoint of the aims and purposes of Acacia. If you believe it to be the ideal then we reply that the trouble with some of our members is that they have not appreciated the great end for which Acacia was founded and in its founding so strongly appealed to college men. We as fraternity men have a great opportunity if we keep clearly in view the work that is ours and do it.

"The work that is ours should be so clear in its outlines that we should not worry much about anybody's classification. We ought to believe in our right to exist regardless of whether we can be measured by a yardstick that has measured others. To really see the field that is ours is not to worry about the men who are working there, what their past or future affiliations are, so long as they loyally and congenially labor with us to the end of the day."

Grand Secretary Parvin has presented to each Acacia chapter of the country the first and second volumes of this history, with a promise of a copy of the succeeding volumes as they appear.

The national organization of the Acacia Fraternity has recently abandoned the designation of the several chapters by the letters of the Hebrew alphabet, and now calls them by the name of the institution at which they are located.

A careful reading of the reports of the several chapters, together with articles that have appeared in the *Journal* of Acacia, the official organ of the Fraternity, written by members who are prominent in the councils of the Fraternity, will convince the reader of the good work that is being accomplished in those institutions of learning where its chapters have been established. The partial insight thus obtained into college life assures us that a deep and abiding interest centers around this comparatively new college fraternity, to which Masons everywhere are giving loyal support. Acacia has passed the formative period and become a permanent feature of university life. Having received the hearty endorsement of prominent and distinguished Masonic students and writers, and having been approved and encouraged by the Grand Lodges of many jurisdictions, its members should press forward the good work assured that it is worthy of their best endeavors, and knowing that its continued growth and prosperity in the years to come will be their greatest reward.

Order of the Eastern Star

We are aware that we are treading on debatable ground in the opinion of some leading Masons in parts of the country, in making mention of the Order of the Eastern Star in a work devoted to a history of a Grand Lodge; but the remarkable growth of this Order since its introduction into Iowa in 1870, and the high regard in which it is held by the members of the Masonic fraternity of this Grand Jurisdiction entitles it to some consideration at our hands, since there has been recently established at several of the State universities of the country, among the students and alumnae who belong to the Order of the Eastern Star, an organization known as the "Achoth Sorority," which is akin to the "Acacia Fraternity" in its aims and purposes.

The Order of the Eastern Star lays claim to considerable antiquity, but such a claim is not sustained by reliable authority. However, it is a matter of but little interest to us when or where it originated, for the Order owes its origin and present organization to the creative genius of Brother Robert Morris, poet laureate of Freemasonry. Brother Morris, writing from his home in Kentucky in 1877, said: "I am justified in speaking on this subject. I wrote every word of the original lectures, and composed the songs. For twenty-eight years I have been communicating it as my own origination. I am the founder of the system, and no one can show any proofs of its existence prior to 1849."

In 1870, Brother Robert Macoy of New York organized a chapter at Clermont, Iowa, and was quite successful in selling charters for other chapters to the number of some fifty-nine, which seems to have been his principal business at that time. But very few if any of the chapters organized at that time are now in existence. In 1877, however, a charter was granted by the General Grand Chapter, a

body that had been organized since 1876, for a chapter at Iowa City. After a sufficient number of chapters had been organized a Grand Chapter was formed in Iowa in 1878. Since that time the growth of the Order has been almost phenomenal. At its annual session in 1913, there were 399 active chapters with a total membership of 36,000, embracing within its fold many of the most prominent and active Masons of Iowa. They have largely aided in its growth and prosperity. One of the most interesting features of its existence is the establishment of a "Home" at Boone, Iowa, for the care of its sick and needy members, the building having been erected and dedicated October 18, 1905.

The members of the Eastern Star having determined to create a "Home," directed their efforts so successfully that in four years they had erected a building complete in all its parts, with a capacity for some thirty or more inmates. On April 4, 1913, the Home was destroyed by fire. At that time there were seventeen inmates. With most commendable zeal they set to work to build another Home larger than the old one, which was completed and dedicated with impressive ceremony on January 8, 1914. The Order of the Eastern Star is to be congratulated upon having overcome many obstacles, and by untiring energy and perseverance carried this most laudable undertaking to a successful conclusion. We trust that this new building may long be preserved to carry out the charitable purposes for which it is intended.

ACHOTH SORORITY

In 1909 a number of young lady students of the University of Nebraska at Lincoln, Nebraska, who were members of the Order of the Eastern Star, met and organized a sorority for mutual benefit, and to watch for Eastern Star girls coming to the University, welcome them, and see that

they received social recognition. They are under the supervision of the University authorities and are governed by the same rules and regulations as govern the Greek letter sororities. The name selected, "Achoth," is of Hebrew origin, and means "Sisters." The movement has proven quite popular and has grown and prospered beyond all expectation. Chapters have been organized in quite a number of other state universities and are steadily increasing in membership. At several of the universities the chapters have their own sorority houses, where the student members may find a home while pursuing their studies. They have organized a national body, which meets annually in some university town. In 1912 Grand Secretary Newton R. Parvin, in his annual report, devoted some space to the subject of the Achoth Sorority, saying:

"An organization somewhat similar to the Acacia Fraternity has but lately been formed by lady students and alumnae of the universities, known as the 'Achoth Sorority,' organized at Lincoln, Nebraska, in 1909. Its members are composed of members of the Order of the Eastern Star in attendance upon the universities. The object of this Sorority is to 'band themselves together for mutual benefit and to keep a lookout for all Eastern Star girls coming to the University and see that they are directed to desirable boarding places, that they receive social recognition and that they are invited to attend local chapter meetings and introduced to the women of the Eastern Star who will do what they can to make their university life pleasant and will see that they are cared for properly.' Eastern Star mothers who are sending their girls to school where Achoth Sororities exist, may rest assured that their girls will receive social recognition and will be properly looked after.

"Already chapters exist in the State University of Nebraska, at Lincoln; of Iowa, at Iowa City; of Illinois, at Champaign; and of Kansas, at Lawrence; and chapters

are to be organized at the Universities of Michigan, Minnesota, and Oklahoma. A national organization has been perfected and a ritual adopted.

"While at present it is the plan of this Sorority to form chapters only at the seats of learning of the several state universities, we doubt not but that the organization will have a rapid growth and will become a permanent feature of university life.

"Having mutual interests, this Sorority and the Acacia Fraternity in the several universities should be on the most friendly terms, both of them working along similar lines for the good and the advancement of those who are members of the great family of Freemasons.

"The Order of the Eastern Star, being closely identified with the Masonic fraternity, we wish the Sorority success in the work it is doing and trust they may at an early day publish their proceedings, so that the early history of the same may be preserved for future generations along with the Acacia Fraternity.

"We believe both of these should be recognized as a Fraternity and as a Sorority by the institutions in which they are located as well as Greek letter organizations, and we have good reason to believe that the standing of their members in their final examinations will compare favorably with those of any of the Greek letter organizations."

CHAPTER VI

Iowa Masonic Library

The Masonic Library and Museum, permanently located at Cedar Rapids, and occupying the beautiful building erected by the Grand Lodge of Iowa, A. F. and A. M., is the pride of every Iowa Mason. At the time of its erection it occupied the unique and distinguished honor of being the only strictly Masonic Library in the world. The desire for a Masonic Library was strong in the hearts of the brethren who took part in the organization of the Grand Lodge in 1844. Starting with a single volume, it has steadily grown in size and importance under the fostering care of its founder, Theodore S. Parvin, who, as Grand Secretary and Librarian, devoted the best years of his active life to its upbuilding. He lived to see it grow to magnificent proportions and to realize the fondest dream of his life. It will ever stand as a monument to his untiring energy and Masonic zeal. It is an institution of priceless worth to the Masonic Craft and to the people.

Living in this age of the world's growth and progress, surrounded by books upon every conceivable subject, which the cheapness of production places within the reach of all, we can hardly appreciate the privileges we enjoy in this form in the cultivation and indulgence of our literary tastes. Though we may be aware of the difficulties encountered by the early settlers in their pursuit of knowledge, yet, when we extend our research back into the early period of ancient history we find that the opportunities for securing a liberal education such as are open to the student of today were denied at that time to all but a favored few.

The definition of the word "book" is a "collection of sheets of paper or similar material, blank, written, or printed, bound together." Watts says, "books are a sort of dumb teachers," while Milton expresses himself thus: "A good book is the precious life blood of a master spirit, embalmed and treasured up on purpose to a life beyond life." E. M. Thompson, LL. D., of the British Museum, informs us that "The earliest writings were purely monumental, and accordingly those materials were chosen which were supposed to last the longest. Tablets of ivory or metal were in common use among the Greeks and Romans. When made of wood, sometimes of citron, but usually of birch or fir, their inner sides were coated with wax on which the letters were traced with a pointed pen or stilleto (stylus) one end of which was used for erasure. Two such tablets jointed together were called 'diptycha,' the earliest specimen of book binding. They were fastened at the back by wires which acted as hinges. The pages were called 'cer-voe' from their wax coating, and a raised margin was left around each to prevent obliteration by friction. The leaves of the palen tree were afterwards used in their stead, as also the inner bark of the lime, ash, maple, and elm. But the earliest though long obsolete flexible material of importance was made from the concentric coats which wrapped the stalks of the Egyptian 'papyrus' from which is derived our word 'paper.' The time of its introduction has been much disputed; but it was certainly known long before Herodotus. The length of the Greek papyrie is said to vary from eight to twelve inches. The Latin often reached sixteen. Some rolls, however, have been found as long as thirty feet. They were written on with reeds dipped in green water colored with charcoal or resin, the writing being readily obliterated with a sponge, and it is conjectured that the surface was sometimes prepared for that purpose with a wash or varnish. Red consisted of a preparation of cumbar.

“The next material commonly employed after papyrus was parchment made from the skin of animals, usually of sheep or lamb. Vellum is a finer substance, consisting of prepared calfskin. Writing on skin is mentioned by Herodotus as common in his day. Paper made from cotton came into use, according to Montfaucon, towards the end of the ninth or the beginning of the tenth century, and the invention was most opportune when the scarcity of parchment had imperiled the preservation of much classical literature. But the invention of linen paper gave the first real impulse to the production of books. The precise date of the invention is disputed, probably during the thirteenth or fourteenth century.

“The form of ancient books differed with the materials of which they were composed. When flexible matter came into use it was found convenient to make books in the form of rolls.

“The papyrus, and afterwards the parchment, was joined together to form one sheet and then rolled upon a staff into a volume (volumen). When the author divided his work into portions or books in the literary sense of the word, each division was usually a volume by itself. These rolls were usually protected by a parchment cover. The scarcity of early books before printing is illustrated by the conditions attached to purchase and loan. When however the small number of copyists in the Dark Ages and even later is considered, the high prices recorded in many instances do not appear surprising.”

We quote the following from an article by John Southard upon the subject of “Typography”: “When all of the writing, transcribing, illuminating, etc., had reached their greatest period of development, the art of printing from wooden blocks on silk cloth, vellum, and paper, made its appearance in Europe. It seems to have been practiced, so far as we have evidence, on cloth and vellum as early as

the twelfth century, and on paper as far back as the second half of the fourteenth century."

The art of printing with movable metal type was invented in 1454, printed documents having been preserved that were printed at Mainz in that year, consisting of letters of indulgence issued by Pope Nicholas V, in behalf of the Kingdom of Cyprus. The art spread rapidly all over Europe. A controversy existed for nearly four hundred years as to when, where, and by whom the art was invented. This honor has long been claimed as belonging to Johann Gutenberg of Mainz, Germany, but after a most exhaustive research Mr. Southard arrived at the conclusion that the invention of printing with movable metal type took place at Haarlem, Holland, about the year 1445, by Lourens Jans Con Coster. The wonderful development of the art of printing has brought the making of books to such a state of perfection that it, as an art, has kept pace with the march of civilization in other fields of human endeavor. The collection of rare books, many of priceless value, by public and private libraries, has existed in all ages and countries.

We quote from H. R. Tedder, F. S. A., upon the subject of "Libraries," who says: "Libraries in our modern sense of collection of printed or written literature, imply an advanced and elaborate civilization. If the term is extended to any considerable collection of written documents, they must be nearly as old as civilization itself. The earliest use to which the invention of inscribed or written signs was put was probably to record important religious and political transactions. These records would naturally be preserved in secret places and accordingly the earliest libraries of the world were probably temples, and the earliest librarians were priests. And indeed before the extension of the arts of writing and reading the priests were the only people who could perform such work.

"It is not until the development of arts and sciences,

and the growth of considerable written literature, and even of a distinct literary class, that we find collections of books which can be called libraries in our modern sense.

“The researches which have followed the discoveries of Botte and Layard have thrown unexpected light not only upon history but upon the arts and sciences and literature of the ancient civilizations of Babylonia and Assyria. In all these wondrous revelations no facts are more interesting than those that show the existence of extensive libraries so many ages ago.

“Of the libraries of ancient Greece we have very little knowledge. Under the enlightened rule of the Ptolemies a society of scholars and men of science were attracted to their capital. It seems pretty certain that Ptolemy Soter had already begun to collect books, but it was in the rule of Ptolemy Philadelphus that the libraries were properly organized and established in separate buildings.

“The early Romans were far too warlike and practical people to devote much attention to literature, and it is not until the last century of the Republic that we hear of libraries in Rome.

“As the number of libraries in Rome increased, the librarian, who was generally a slave or a freedman, became a recognized public functionary. When the seat of empire was removed by Constantine to his capital upon the Bosphorus, the Emperor established a collection there, in which Christian literature was probably admitted for the first time into an imperial library. Meanwhile, as Christianity made its way and a distinctively Christian literature grew up, the institution of libraries became a part of the organization of the Church.

“The British Museum ranks in importance before all great libraries of the world, with the single exception of the Bibliotheque Nationale at Paris, and far excels the latter institution in the systematic arrangement and accessi-

bility of its contents. The foundation of the British Museum dates from 1753. London is very badly off as regards public libraries, and the largest general collection which is available is that of the corporation of London Guild Hall; of libraries of a more special character the Arch-Episcopal Library of Theology at Lambeth is regarded as the most important; of the law libraries that at Lincoln Inn is the oldest and the largest, dating from 1497. The Collegiate at Dulwich dates from 1619 and contains many important and rare books. Among the subscription libraries, the London Library stands first in order of importance. It was founded in 1841 as a London library for the use of scholars, and Dean Millman, Sir G. C. Lewis, Mr. Gladstone, Thomas Carlyle, Henry Hallam, and other eminent men took part in its formation. With one or two exceptions libraries are attached to the cathedrals of London and Wales. The University Library of Cambridge dates from the earliest part of the fifteenth century. The principal library of Scotland is that of Advocates founded in 1680."

The number of public libraries in the United States has rapidly increased in recent years. Some have been founded and are maintained by subscription; others by private endowment; or are supported by State and municipal government. The increase of municipal public libraries has been especially noticeable. The laws of many of the States now grant the right to cities and towns to levy taxes for that purpose, and to exempt from taxation library property. The Congressional Library at Washington is growing steadily under the generous and fostering care of the United States Government. It now occupies a most stately fireproof building of sufficient capacity for preservation of its many million volumes.

Nearly every State in the Union has established a library, the most notable being that of New York, which ranks first among the State libraries. College libraries are

numerous and of great excellence, differing from the public libraries in that they are intended more for reference than for general reading.

Through the generosity of many wealthy citizens quite a number of public libraries have been established in the cities and towns of Iowa, which afford a splendid opportunity to our reading public, giving it access to the many thousand volumes of current literature, a privilege denied it until recent years.

The Iowa State Library, the public libraries of the cities, and those belonging to universities and colleges, together with the free libraries all over the State, speak highly of the intelligence of its people. They exert a wholesome influence upon the minds of the growing young, who eagerly take advantage of the opportunities thus afforded for information and education.

It is very interesting to trace the growth and expansion of the Masonic Library of the Grand Lodge of Iowa, since its small beginning in 1845. Grand Master Oliver Cock, in his annual address to the Grand Lodge in 1845, said: "It has been suggested to me that if a certain amount of the funds of the Grand Lodge should be set apart each year, for the purpose of procuring books for the Grand Lodge, a very respectable Masonic Library might thus be collected without the amount expended being felt by the Grand Lodge. This seems to me a subject worthy of your consideration." (I-38)

The following resolution was adopted: "Resolved, That so much of the Worshipful Grand Master's address as refers to the formation of a Masonic Library be referred to a committee of three."

This committee made the following report:

"The committee to whom was referred so much of the Grand Master's address as relates to the subject of a Masonic Library, for the use of the Grand Lodge, have had



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the same under consideration, and beg leave to submit the following report:

"Your committee feel the subject to be one of very great importance to the interest of Masonry, more so perhaps to us in the Far West, where the means for obtaining Masonic information are much more limited than in older settled countries. We believe also that the only true method of disseminating Masonic light and knowledge and of having the principles of our Order properly appreciated and practiced, is to create an interest in the study of the same, as laid down in the constitution of Masonry. Your committee do not believe that the state of finance of this Grand Lodge will admit of making an appropriation sufficient to procure an extensive collection of Masonic information. Still we believe something should be done—a commencement should be made, and additions made from time to time as the Grand Lodge shall be able, so that in time we may have a collection of Masonic information that will be an honor to us. In furtherance of this object your committee would recommend the adoption of the following resolution, viz:

"Resolved, That an appropriation of five dollars be made, to be expended under the direction of the Grand Secretary, for procuring such information as he may see proper. All of which is respectfully submitted." (I-53)

This was the small beginning from which the present splendid Masonic Library of Iowa has grown. In 1846 the Grand Secretary reported having expended the five dollars appropriated the year before, in the purchase of one copy of the *Trestle Board*, one of *Masonic Melodies*, one of the *Book of Masonic Constitutions* published by authority of the Grand Lodge of Pennsylvania; that he had subscribed for the fourth volume of the *Free-Masons' Monthly Magazine*. He urged upon the Grand Lodge to increase the appropriation for the coming year for the purchase of Ma-

sonic books to ten dollars, which modest request was granted. In 1848 the following resolution was adopted by the Grand Lodge:

“Resolved, That the Grand Secretary (by virtue of his office) is hereby constituted Grand Librarian and directed to take charge of the Grand Lodge Library, subject to such regulations as the Grand Lodge shall prescribe, with authority to procure a suitable case therefor, and to draw upon the Grand Treasurer for the payment.” (I-175)

In 1848 the sum of ten dollars was appropriated for the use of the Grand Secretary in the purchase of additional books for the Grand Lodge Library. Grand Master Ansel Humphreys, in his annual address in 1849, urged upon the Grand Lodge to continue its annual appropriation for the Grand Lodge Library. At this session of the Grand Lodge a Committee on Grand Lodge Library was appointed. Brother Theodore S. Parvin, Grand Librarian, submitted his first report, containing a list of books in the library, a list which filled but one page of the printed proceedings.

In 1851 the Librarian reported a steady increase in the number of books and suggested a small appropriation be made annually in order that the library might be kept supplied with such publications of the day as treat of Masonic subjects. The sum of twenty dollars was appropriated for the library at this session. In 1852, by resolution, a Committee on Library was created consisting of three members, whose duty it was to report to the Grand Lodge at its next session such books, pamphlets, and other documents as in its opinion should be placed in the Library, and also to make report of rules and regulations for its government.

During the term commencing in 1852, the office of Grand Secretary was filled by Brother Ansel Humphreys, Past Grand Master, Brother Theodore S. Parvin having been elected Grand Master in Iowa for that year. Upon the completion of his term as Grand Master, Brother Parvin was reëlected Grand Secretary and Grand Librarian.

The Masonic Library of Iowa had now attained sufficient prominence in the outside world to attract attention, and had become the recipient of Masonic works contributed by authors and publishers. A list of these were reported to the Grand Lodge and printed in the proceedings. At this session (1854) the sum of fifty dollars was appropriated for the purchase of books and periodicals by the Librarian.

The Grand Secretary reported that soon after the session of the Grand Lodge in 1854, the Masonic bodies of Muscatine had finished their Masonic Hall and tendered the use of their library hall to the Grand Secretary for an office and library, an offer which he most cheerfully accepted. He reported that during the past year, for the better information of the Craft, he had made additions to the Library of works that had been written against our institution by apostates and anti-Masons.

In 1857, the Committee on Grand Lodge Library made a report expressing satisfaction at its growth, and recommended an appropriation of seventy dollars for the purchase of books, which recommendation was approved by the Grand Lodge. The Library now contained some four hundred volumes, mostly standard Masonic works. In 1858, seventy-five dollars was appropriated for the Library. Important additions were made to the Library in 1860 of books from England and by purchase of books from the valuable collection of Brother Chase of Massachusetts. For a number of years before and after the Civil War the growth of the Library was slow. The ambition of Brother Parvin for a Masonic library complete in all its parts, appealed to his associates of the Grand Lodge, who rejoiced in his intense enthusiasm and admired his abiding confidence in the eventual realization of his dream of a great Masonic library, but the Craft at large did not take the interest in its growth that it was hoped they would. For twenty years or more the Committee on Library made its annual report

in a seemingly desultory manner, with a lack of interest that was apparent, and the enterprise was kept alive almost wholly by the untiring energy of the Grand Secretary, who lived to see his fondest hope of life realized.

The first donation of books to the Library was made by Mrs. William Frye, in 1848. She gave to the Library the Masonic books of her late husband, William Frye, of Muscatine, Iowa. It was accepted by the Grand Lodge with a vote of thanks. The lack of interest in the Masonic Library during the early years of its existence was made manifest in 1860 when the following resolution was introduced: "Resolved, That the Grand Lodge Library be divided as equally among the various subordinate lodges as possible." Fortunately this resolution was indefinitely postponed.

In his annual report in 1863, the Grand Librarian said: "The Grand Librarian, with a view of placing part of our books in a more conspicuous position where they may be seen and consulted to a greater advantage, has removed the miscellaneous collection in two handsome cases to the rooms of the State Historical Society at Iowa City where by the courtesy of the officers they are deposited."

In 1863, Grand Librarian Parvin in his annual report said that after much deliberation he had consented to offer to the Grand Lodge his private library, the carefully collected results of a quarter of a century, at one-half its value, and he "would greatly prefer to see his own collection go into the hands of the Grand Lodge at less than its worth, than that it should hereafter be scattered in exchange for its full value." The Committee on Grand Lodge Library reported it inexpedient at that time to make the purchase but felt that at some future period this valuable collection should be added to the Library.

In 1865 the committee on Grand Lodge Library recommended the purchase by the Grand Lodge of the private Masonic library of Brother Parvin heretofore offered, but

which was not then accepted for want of funds, which report and the following resolution were adopted :

“Resolved, That the sum of two hundred and fifty dollars be and is hereby appropriated for the purchase by the Grand Lodge of the private Masonic library of Brother T. S. Parvin and that said collection be added to the Grand Lodge Library, and that an order be drawn on the Treasurer of the Grand Lodge for the above named sum.”

The further sum of fifty dollars was appropriated for the purchase of Masonic literature.

In 1868 the Grand Secretary made a report to the Grand Lodge in regard to the removal of the Grand Lodge Masonic Library from Muscatine to Iowa City as follows: “Immediately after the close of the last annual communication of the Grand Lodge, the Grand Secretary (*ex officio* Librarian) removed the library from Muscatine, his former residence, to Iowa City, where he has resided for the past seven years. This step became necessary by reason of the sale of the building which had been used as an office for ten or more years past. During the twenty-four years of our existence as a Grand Lodge the number of books, pamphlets, and documents of various kinds have greatly increased in number and value. Upon arranging them in the office to which they have been transferred he had an insurance of \$43,000 put upon thirty cases and their contents in order to guard in part against a loss should fire befall us, as it has several of our sister Grand Lodges.”

About this time there was a strong sentiment developing among the members of the Masonic fraternity of Iowa that the Library and the Grand Secretary's office should have a permanent location. Brother J. J. Burtis, owner of the Burtis Hotel and Opera House, located at Davenport, addressed a communication to the Grand Lodge in 1869, offering to execute a permanent lease, free of cost, to the Grand Lodge, of the Burtis Opera House (hall and room)

for its sessions and Library. The offer was accepted by the Grand Lodge for a term of five years from and after the year 1870, and the Grand Secretary removed the Library and his office to the new quarters in the Burtis Opera House just before the annual communication of the Grand Lodge in Davenport in 1870.

In 1872 Brother Parvin, in his annual report as Grand Librarian, told of a trip made by him in company with Brother Robert F. Bower, of Keokuk, Iowa, who as a bibliographer of Masonic literature was a recognized authority. They visited New York, Baltimore, Philadelphia, and Cincinnati, in search of valuable Masonic works, and secured quite a number of rare and priceless books for the Grand Lodge Library of Iowa.

In 1872 the Grand Lodge, by resolution, instructed the Grand Secretary to use his own discretion in the removal of the Grand Lodge Library from the Burtis Opera House at Davenport to any suitable place that he might decide upon. We quote from the report of the Grand Secretary in 1873:

“As the Library is but an adjunct to the Grand Secretary’s office, the Grand Secretary being *ex officio* Librarian, I shall speak of both in this connection.

“As directed by the Grand Lodge at its last session I had the Library removed to Iowa City soon after the close of the session and placed in the rooms of the second story of a brick building on College Street, near the site of the old Clinton House, now the City National Bank. The building is one of the safest from external fire of any in the business part of the city. I effected a lease from the owner, Mr. John Hensel, for three years, with the privilege of a renewal for three or more years at a rent of two hundred dollars per year, payable quarterly. This is considered here a very low rent. I at once procured the safe required by the action of the Grand Lodge and the necessary desks and cases and shelving required and proceeded to put the house in order for business in a good substantial manner, having proper re-

gard for its adornment to the dignity of the Grand Lodge and the fitness of the place for the proper reception of such Masons as may pass this way, and call either on business or to inspect the Library.' (5-491)

The Grand Lodge Library had now been removed from city to city three times, and from building to building ten times.

In 1873 the Library had completed its twenty-eighth year of existence. It had in recent years experienced a steady growth in volume and value. The catalogue printed that year in the printed proceedings covered 144 pages.

From the report of the Grand Librarian of 1873, we learn that up to that year the total cost of the Library to the Grand Lodge, including the cost of the several removals and insurance, was but \$3,471.14, averaging an annual expense of about \$115, exclusive of the furniture. After the Library had been removed from Davenport to Iowa City and settled in its new quarters, the Grand Master, at the request of the Grand Secretary, appointed a special committee of three brethren to make a personal inspection of the Grand Secretary's office and the Library. The committee, accompanied by Grand Master Ozias P. Waters, visited Iowa City and made a report of some length which is given here in full:

"The undersigned, having received your commission of January 8th, 1873, to examine into the Library, its condition and wants, and in connection therewith incidentally the office of the Grand Secretary, after some correspondence and delay, arranged to meet at Iowa City on the first of May for the purpose.

LIBRARY

"Among the last acts of the Grand Lodge at its past session was to order the removal of the Library from the Burtis Opera House for the reason that the owner wished the use of the room, and that no insurance could be effected

thereon. The Grand Secretary was instructed to use 'his discretion in the removal either to the Burtis Hotel, or to locate it in any suitable place, and to have the Library insured for not less than \$3,000.' It was well understood, and suggested at the time, that the removal had better be to Iowa City, the residence of the Grand Secretary, where more suitable rooms could be had and at more reasonable rent, as well as bring the Library and Librarian together, a matter essential, in our judgment, to the success of the work of both.

"As instructed, the Grand Secretary caused the removal of the Library from Davenport to Iowa City, as soon as practicable after the close of the Grand Lodge. The rooms secured for the purpose are two in the second story of a brick building, conveniently and pleasantly situated, nearly opposite the site of the old Clinton House. The front room is used as the office of the Grand Secretary, with such portions of books as are most constantly in use, and the large rear room for the Library. The Grand Secretary has secured by lease of Mr. John Hansel, the occupancy of these rooms for three years from July 1, 1872, with the privilege of renewal for three or more years, at the pleasure of the Grand Lodge, at an annual rental of two hundred dollars, payable quarterly. We regard these rooms as admirably suited for the purpose, and the rent is very reasonable for the city, and exceedingly cheap when compared with the demands for such rooms elsewhere. How it has been possible for Brother Parvin to conduct the affairs of his office and the Library with the imperfect accommodations heretofore afforded him, is to us a matter of surprise and astonishment. We congratulate both the Grand Lodge and the Grand Secretary upon the facilities at present enjoyed.

"The front room, eighteen by thirty feet, is fitted up for office use, and in it we found the new safe, two new office desks, two cases for periodicals of the current year,

one for octavos and one for quartos, two double cases of Masonic literature (Title V of the *Catalogue*), four single cases of proceedings of Grand Bodies, and one of Iowa (Masonic) publications, etc. The desks were made after patterns designed by the Grand Secretary, and are models of their kind. The safe is one of Hall's fourth size, an excellent one, only too small, yet the largest size that could be taken up the stairway. The walls are appropriately adorned with suitable frames containing photographs of the Grand Masters of the Grand Lodge and engravings of distinguished Masons, with views of Jerusalem, the Temple, the Masonic Temple of Philadelphia (the most magnificent in existence), and of the Masonic Orphans' Asylum of Kentucky, etc., etc.

"The large room, which is eighteen by fifty feet, contains the bulk of the Library (proceedings of Grand Lodge, periodicals, etc.), proceedings of our Grand Lodge, pamphlets, duplicates, etc.

"We found our labors greatly abbreviated by the excellent *Catalogue* of the Library just published, as an accompaniment to the *Proceedings of 1873*, and Vol. V, 1869-73, a work which has cost the Grand Secretary and his assistant great labor and much time in preparation. We were shown by the Librarian the previous catalogues published in 1849 of four pages, 1854 of eight pages, and 1858 of twenty-two pages, or a catalogue each five years, except the last fifteen, a long interval demanding the one just completed, which fills one hundred and forty-four pages and is a noble monument to the Grand Lodge and to Brother Parvin, who organized the Library and has alone had it in charge to the present time. The *Catalogue* is divided into six Titles appropriately beginning with the works issued by Iowa, and are as follows:

"Title I. Iowa; which includes the proceedings of all the Grand Bodies and its periodicals.

“Title II. Proceedings of all the Grand Bodies of the States, the United States, and of foreign countries.

“Title III. Periodicals, American and foreign.

“Title IV. Constitutions, different editions of the Ancient Constitutions, with reprints and constitutions of Grand Bodies.

“Title V. Masonic literature, classified under eighteen sub-titles, as ‘Addresses,’ ‘Anti-Masonry,’ etc., etc. (See *Catalogue* made a part of this report.)

“Title VI. Manuscripts, etc., in which are included letters of the past thirty years, bound in suitable volumes, and properly arranged; circulars, etc., etc. A most valuable history, not only of the Grand Lodge and its subordinates, but of Masonry in the country, of the Grand Lodges, and distinguished Masons of the period with whom Brother Parvin has been an active laborer upon the Temple. To particularize, we found

“Title I. Forty-four volumes, occupying a case.

“Title II. Three hundred and thirty volumes, occupying twelve cases.

“Title III. Fifty-two volumes, in a case, with the proceedings of national Grand Bodies.

“Title IV. Three hundred and fifty volumes, in five cases.

“Title V. Three hundred and eighty-six volumes, in five cases.

“Title VI. Thirteen volumes in a case with quarto periodicals.

“The pamphlets, proceedings, and duplicates are in wall shelves. The *Proceedings* (bound volumes) of our Grand Lodge, including the reprint in two volumes, making four volumes (to which Volume V will soon be added), are in separate cases and shelves. Of these there are some sixty-five full sets, about sufficient to supply the new lodges that may be organized during the next four or five years, when the supply will be exhausted. The majority of the

cases are three feet three inches square, for the more convenient handling of them.

“In the rear room are the cases containing the returns of lodges, transcripts of the work of lodges under dispensation, papers in appeal cases, petitions for dispensation to lodges (returned upon reception of charter), and miscellaneous papers. These we found arranged according to years, labeled and filed, in six cases.

“As fast as the volumes of periodicals are ready it has been the practice, as we learn from the Librarian, to have them bound, and all which are complete, except of the current year, numbering with unbound proceedings, some one hundred volumes, are bound and labeled at the bottom, ‘Grand Lodge of Iowa.’ Several of these have been filled up during the past year. We noticed in a few of the periodicals that the binder had misplaced the title-page and index, thus marring the appearance and usefulness of the volumes. These we would recommend be rebound. One of your committee (Luse) has been engaged for some years past in collecting the proceedings of Grand Lodges, etc., etc., and of the periodicals of past years, and knows but too well the immense labor and great difficulty attending this part of the Library up to the period, and probably no one of all the collectors has been more successful than our Grand Secretary in this work. We have also had some experience of the difficulty attending the purchase of Masonic books, now greedily picked up, and at great prices, whenever and wherever found, and it is to us a matter of great surprise how the Grand Secretary could have accomplished so much with the means at his command; indeed we know, and so does the Grand Lodge, that on many occasions, rather than let the good opportunity pass, he has advanced the means to procure these rare works, that the Grand Lodge might not lose the golden opportunity of securing them.

“Some years ago (1865) the Grand Lodge purchased

of Brother Parvin the private library he had then collected, at a cost of \$250, and some of the less informed members thought it a large price. We were assured at the time that it was not half its value, and now we know from experience since acquired, that at this time it would bring four times the price then paid, as the books thus transferred comprise the rarest and most valuable the library contains, many of which could not now be obtained at any cost. A great degree of success has attended his efforts, and we are sure all of the Grand Lodge should be proud of his labors and their result in this behalf, and of the Library, a fit monument to his zeal and knowledge, more creditable than jewels or ephemeral resolves, and yet one to be enjoyed by the present and succeeding Grand Lodges, rather than by the brother who has so zealously labored to erect this monument for others rather than for himself." (V-502)

Brother Robert F. Bower, from the Committee on Library, made the annual report without ever having seen the Library. After having visited the Library at Iowa City he made a supplemental report, in which he expressed great pleasure at the splendid condition in which he found it. In the *Grand Lodge Proceedings of 1873* is a brief history of the Library written by Brother Parvin reviewing its small beginning and stating that it was upon his suggestion that Grand Master Oliver Cock mentioned the subject of starting a Grand Lodge Library in 1845. We quote:

"I had recently become possessed of a copy of that which I had long regarded as a fabulous work, viz: Doctor Anderson's *Constitutions*; also of the first two volumes of the *Free-Masons' Magazine* (Boston, 1842-43). These I will use as the nucleus of a library, from which small beginning may yet spring a library of large dimensions and greater value should the Grand Lodge concur in our suggestions and foster the undertaking." Attached to this

report is a catalogue of the Grand Lodge Library, covering 144 pages of the printed *Proceedings*.

The report of the Librarian in 1874 reviewed the field of literature of the day, recited the difficulties encountered in securing old Masonic books because of high cost and great scarcity, and mentioned the valuable private libraries of Brothers Robert F. Bower, of Keokuk, Z. C. Luse, of Iowa City, E. A. Guilbert, of Dubuque, and his own at Iowa City. The increase in books, periodicals, and proceedings continued, and 180 were added to the Grand Lodge Library during that year.

In 1875 the Committee on Library appreciated the prominent position the Grand Lodge Library was rapidly assuming and recommended an appropriation of \$218.85 to reimburse Brother Robert F. Bower for books procured by him for the Library, and the further appropriation of \$150 for the purchase of periodicals during the current year.

Realizing the importance of protecting the property of the Grand Lodge from the dangers of fire, the Grand Secretary in 1876 called the attention of the Grand Lodge to its rapidly growing Library which was becoming more valuable each year, which should be securely stored in a fireproof building at an early day. The Library Committee in its report recommended that steps be taken to remove the Library to the city of Des Moines, the capital city of Iowa. The report and recommendation were adopted, but nothing further was done in that direction. Three hundred and fifty dollars was appropriated at this session for the Library.

The Grand Librarian in his annual report in 1878 said: "The lease held by the Grand Lodge upon the rooms occupied by the office of the Grand Secretary and the Library for three years past, expired the first of October last. Being unable to renew it upon satisfactory terms, with the

approbation of the Grand Master we arranged with Messrs. Clark and Hill to prepare, under our direction, a suite of three rooms in their new block. The rooms were made ready and occupied early in November last, for the office of the Grand Secretary (front room) and library (rear room). New cases and desks in part were provided, and the whole fitted up in a style becoming the Grand Lodge for the transaction of business and the use and preservation of its books, records, etc. One room of the old office was retained for all duplicates and the publications of our own Grand Lodge laid aside for future use. The rent of the rooms is one hundred and fifty per annum and fifty dollars for the old room, a total of two hundred dollars, the same as paid the past five years. The new rooms are heated with steam, thus affording great security against fire." (VII-247)

In 1879, in a very interesting report, the Librarian said: "One third of a century ago in the prime of early manhood and in the dawn of our Masonic history we submitted our first report as Librarian. We commenced the library with a book of our own donation — the first and only copy we had then seen of the *Ancient Constitutions of the Free-Masons*. We had spent our earlier years in libraries of colleges and law schools, and had learned something of their value and the difficulty attending their founding and building. We entered upon and pursued our chosen work prompted by the spirit of the past, that

" 'We must not hope to be mowers,
And to gather the ripe gold ears,
Unless we have first been sowers,
And watered the furrows with tears.'

"During these long years we have met many warm encouragements, and true friends, who have cheered us on our way. And so, too, even in these later years, many dis-

couragements have beset our pathway, and sometimes we have felt as though love's labor would be lost. It is, however, a known truth, that

“ ‘*He is not worthy of the honeycomb,
That shuns the hives because the bees have stings.*’

and so we have gathered the honeycomb and forgotten the stings — yet remembering that if

“ ‘*The past is not, the hues in which 'tis drest
Fond memory supplies.*’

“Thirty years ago we published the first catalogue (reprinted the past year). This may be found in the original *Proceedings of 1849*, pages 30-35, and in the reprint, Vol. I, pages 237-238. The second was published in 1854, pages 18-26 of the original, but did not appear in the reprint. The third appeared only in the reprint, Vol. II, pages 593-614. The first and second, as republished separately, make pamphlets, respectively, of twelve pages each.

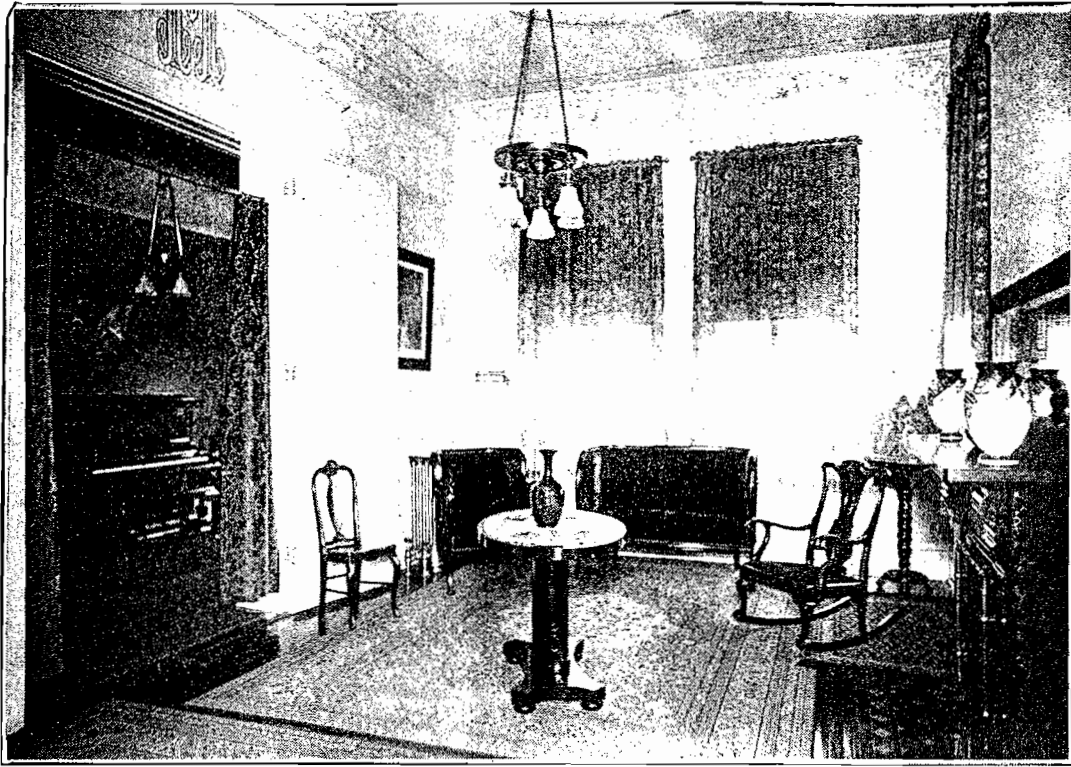
“The fourth *Catalogue*, of 1873, was published separately, in a volume of 144 pages, and has been widely distributed over the Masonic world, and has contributed largely to give to the Grand Lodge the enlightened reputation it now enjoys. Annual supplemental catalogues, ‘by authors,’ have been since published (1874-78); and the one this year presented, of additions since 1873 of proceedings of Grand Bodies in correspondence with this, and of periodicals devoted wholly or in part to Masonry, ought to satisfy the most skeptical that we have not labored in vain, nor the Grand Lodge spent its money for naught.

“If it be true, as it undoubtedly is, that ‘a good book is the precious life blood of a master spirit embalmed and treasured up on purpose to a life beyond life,’ we shall, when we go to rest, quietly slumber on, in the belief that we have not only gathered in, but treasured up, some of the

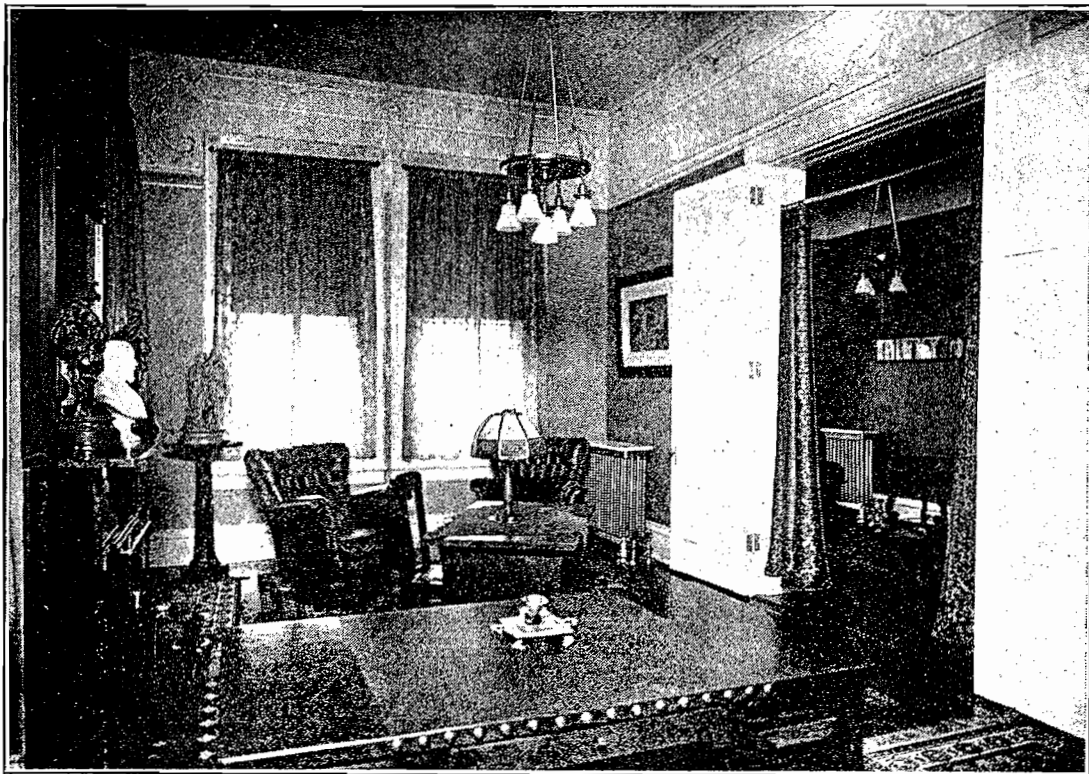
embalmed records of the master spirits of this and the past ages, with the hope ever in view that thereby many may be the better prepared for the life beyond the life that now is. It is the custom, in some countries, for the relatives to surround the death bed and close the eyes of him who has expired; but over our library, where are gathered the mighty works of departed great men, could better be inscribed the truth that 'that the dead open the eyes of the living.' May the eyes so opened only 'see, and hear, and feel,' the inspiration of the truths they reveal." (VII-401)

Many very interesting reports have been made from year to year by the Committee on Grand Lodge Library which appear in full in the printed proceedings. They reflect the high regard in which the Masonic Library is held by the fraternity of this Grand Jurisdiction. In 1880 the Grand Librarian opens his annual report with the following beautiful thoughts:

"Daily as we go into the library and open one or more of the volumes containing the garnered wisdom of the past, we not only behold old truths clothed in new forms, but gather an inspiration which well serves to strengthen us for the daily toils of office-life. It is well now and then to measure ourselves by the standard of other men, and no standard so correct as a library of well selected works. It is only as we look up through nature that we get an adequate idea of Nature's God. So we must look into the past through the medium of the printed pages which the writers of old have left us. And when we have mastered their works will our eyes have been opened to a knowledge of that which before was unknown. We once called upon a brother (a physician) who prided himself upon his knowledge and intelligence, and asked him to subscribe for a Masonic periodical, and was shocked at his reply: 'I know all about Masonry and don't need it.' 'Well then,' said



RECEPTION PARLOR



GRAND MASTER'S ROOM

we, 'only let us come and sit at your feet and learn that knowledge which we have long and diligently sought to acquire. It is only after years of laborious study that we have learned how little we know of the great subject of Freemasonry.' The brother subscribed and paid for the work, and boasts no more of his great learning.

"The newly elected Master of one of our older and more decayed lodges, a few days since, said to us: 'I intend to inaugurate a series of monthly lectures upon suitable topics in my lodge, the coming fall and winter; can the brethren selected have the benefit of the Library to prepare themselves for this work?' Certainly, we assured him, nothing can be more desirable than to utilize the means we have for the enlightenment of the brethren.

"The members (twenty, all told) of a country lodge have for the past year taken and read more Masonic works from the Library than any other hundred and twenty lodges in the State; in that lodge we hear of no 'dimits,' no lukewarmness; but many of the members ride five to ten miles each lodge night to attend the meetings; while in our cities, half of those within sight of the hall seldom darken the doors. It is only by seeking the light that we may hope to find it." (VIII-42)

Again, in 1881, Grand Librarian Parvin in his opening remarks of his annual report expresses himself as follows:

"In these later days we have received the inheritance of past times, and of the men of the past, and we but do well to treasure this rich legacy in our public libraries, that we may have at hand the knowledge which will supply us with a real teaching of experience for the present and the future.

"These are the thoughts of wise men forcibly expressed by a philosophical historian of the present day, and modified to our purpose. Their truthfulness is verified by the remark of the brother who declared that 'the lamp of ex-

perience is the light of our path,' and we have continual need to compare our experience with the teachings of the past, from which it is but an outgrowth. We must look back to the lessons history teaches us, in order the better to move forward in the work we have to do. To be enabled to do this well, we must gather in from time to time and place in our storehouse of garnered wisdom, such valuable works as treat of the subjects which have a bearing upon the philosophy which, through the course of ages, has grown into the beautiful and instructive system of symbolic philosophy called Freemasonry.

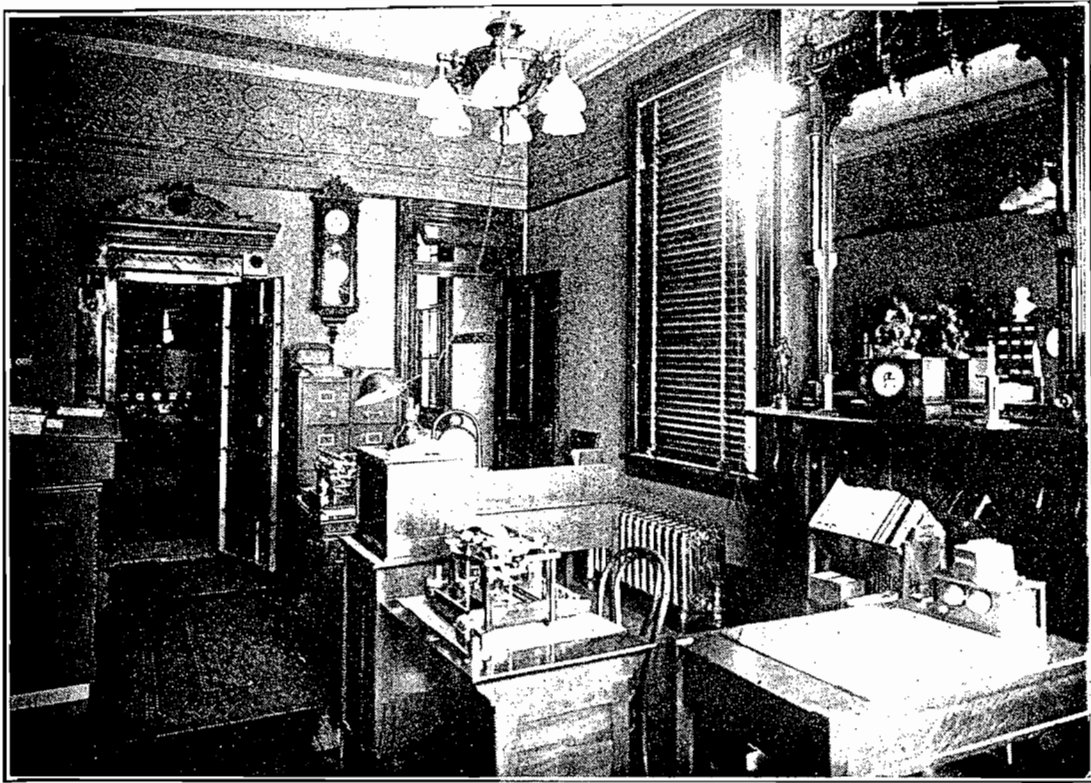
"A community of Masons cannot learn the virtues of intelligence while its members remain in ignorance of the principles which are the groundwork of their institution. Educate them therein and they may try, at least, to practice the virtues they have learned, and so become the better able to manage their own affairs in the light thus acquired, rather than have them managed for them by others, oftentimes no better informed than themselves.

"Each year the Library grows in value in advance of its growth in size or extent, as volumes become more rare and difficult to be had. 'The small rare volumes, black with tarnished gold,' says old Ferrier in his *Bibliomania*, 'Now cheaply bought for thrice their weight in gold.'

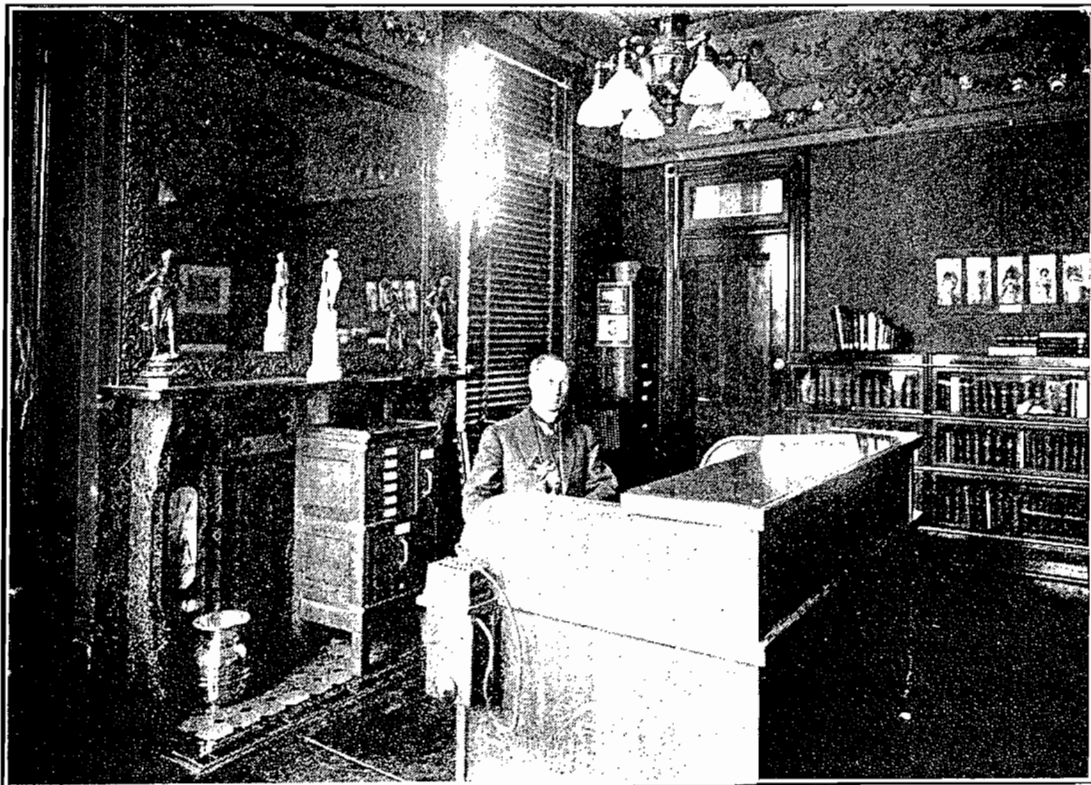
" '*That place that does contain my books,
the best companion is, to me a glorious court,
where hourly I converse with the old sages and
philosophers.*' — FLETCHER.

"Books are a part of a man's prerogative, and when he has once made their contents his own, he possesses 'inherent rights,' which no dispensation can 'dispense with,' and no 'hasty legislation' infringe upon.

"This knowledge when devoted to the good of others, is like 'bread cast upon the waters, for thou shalt find it'



GENERAL OFFICE



PRIVATE OFFICE GRAND SECRETARY

after many days in the increased usefulness of those who secure its fruits." (VIII-253)

As the Library continued to grow in volume and in importance, constantly receiving accessions of rare books, valuable manuscripts, and many donations to the Museum, the necessity for a fireproof building for the safe keeping of these valuable treasures became apparent. In 1878 the Librarian urged upon the Grand Lodge the importance of taking immediate steps to secure the valuable collections of the Library against the danger of fire. The matter was kept alive by the Grand Librarian and several Library Committees who annually referred to it, until 1880, when the following resolution was adopted by the Grand Lodge:

"Resolved, That the Grand Secretary be and is hereby directed to cause to be prepared prior to the next Grand Annual Communication plans and specifications for a fireproof building suitable for the Grand Lodge Library and Grand Secretary's office, also the estimated cost of building the same." (VIII-131)

In 1881 the Grand Secretary made a report of his doings under authority of the above mentioned resolution as follows:

"The Grand Master was of the opinion that the action above was inconclusive and unsatisfactory for indefiniteness and uncertainty, and was characteristic of too much of the 'hasty legislation' of late years, and suggested that the matter be referred to the Grand Lodge for more specific legislation. Upon second thought, however, the Grand Secretary concluded to empower the mover of the resolution to procure such plans and specifications from an architect in Des Moines. After consultation and correspondence, the Grand Secretary visited Des Moines, and had an interview with Brother Bowen, and also Brother Foster, the architect, and it was concluded by 'we three' that all that could be done now was to prepare 'plans,' elevation, and ground

floors of such a building as we thought would be adapted to the object in view. It was useless to 'prepare specifications' till we should know somewhat of the amount the Grand Lodge would expend for the purpose. 'Which of you, intending to build a tower, sitteth not down first and counteth the cost?' was the query propounded by the Great Teacher. The Grand Lodge did not designate where it would have such a building erected, and, with a suitable lot in a proper locality in one city, the cost of building the same might be double what it would be in another city. We do not hesitate to say that the Grand Lodge is able, and ought to erect such a building as is contemplated in that resolution, and that it should give definite form and shape to its determination if it had any, and not leave it so indefinite.

"The subject of library buildings, their ventilation, heating, and lighting, as well as of the effect of gas and heat on the binding of books, is attracting deserved and needed attention on the part of those who are building, as of those who have charge of such edifices.

"The Grand Lodge should have a building distinctive in its character, thoroughly adapted to the wants of a library and office, and one which will answer for an hundred years to come. But it cannot afford to go to work blindly to build such a home." (VIII-262)

The Committee on Library expressed itself upon this subject as follows:

"In reference to the project of constructing a building for the Grand Lodge Library, your committee, recognizing the danger to which the Library is at present exposed and believing that such a building is desirable, cannot help feeling that the subject is of too great importance for hasty action, and would therefore recommend that the matter be referred to a special committee whose duty it shall be to examine the plans prepared in accordance with the resolution

adopted last year, and also to investigate the necessities of the Grand Lodge Library, the probable expense of building, and the proper location for it." (VIII-316)

The following resolution was adopted by the Grand Lodge:

"Voted, That so much of the report on library as refers to the subject of a fireproof building, together with the plans submitted by the Grand Secretary, be referred to a special committee, to report thereon at the next annual communication, and that the incoming Grand Master be chairman of said committee." (VIII-318)

The special committee thus created was composed of M. W. George B. Van Saun, Grand Master, Z. C. Luse, Past Grand Master, and Brother Cromwell Bowen, Past Senior Grand Warden.

In 1882 the special Committee on Library made a report, in which, after reviewing the resolution adopted and the action of the Grand Lodge in creating the committee, they said:

"From the foregoing action and legislation of the Grand Lodge in adopting the various reports of committees, it will be seen that the Grand Lodge has already concluded that we need and ought to have a fireproof building for our valuable Library and a permanent home for our Grand Secretary, and that the Grand Lodge ought to be the owner of such a building — a conclusion in which this committee most heartily and earnestly concur.

"In accordance with our instructions, we have, as fully as possible, carried out the directions of the Grand Lodge made in the adoption of the report of the Library Committee last year.

"On the 26th day of October, 1881, we held a meeting of the committee to examine the plans presented, and, with the valuable assistance of R. W. Brother Parvin, to whom the wants and requirements of the Library are so well

known, we were unanimous in the conclusion that the plans prepared by Brother Foster, architect, at Des Moines, were in all respects admirably adapted to the wants of the Grand Lodge — in fact, it was a plan for just such a building as the Grand Lodge wanted and ought to have. We therefore directed Brother Foster to finish the plans and make the necessary specifications complete, that we might submit the same to some competent builder or contractor to give us the actual cost thereof, remembering, as we did, the apt quotation of our Grand Secretary: 'Which of you, intending to build a tower, sitteth not down first and counteth the cost?' These plans and specifications complete, we herewith present to the Grand Lodge. We have submitted them to Brother Conrad Youngerman, a skilled contractor and builder, with the request that he would tell us just what the building could be completed for in all respects, in accordance with those plans and specifications; and, after taking time to make a thorough and complete estimate and calculation, he has informed the committee that the building could be fully completed for \$12,000, including cost of all materials and labor.

"Can the Grand Lodge afford it? We have no hesitancy in answering, Yes. The Grand Lodge has on hand bonds of the face value of \$11,550 — present market value about \$14,000 — and cash, \$5,430.25, making a total of over nineteen thousand dollars or more than enough to complete the building, and have a handsome surplus left.

"We would therefore recommend that the Grand Lodge take immediate action for the construction of said building." (VIII-538)

Brother Robert F. Bower, of Keokuk, having died, it was understood that his valuable collection of rare and interesting Masonic works would be sold. The Grand Lodge elective officers were authorized by resolution to purchase the same at a cost not to exceed the sum of four thousand

dollars. Grand Master Van Saun in his annual address in 1883 referred to this subject as follows:

“In accordance with the desire expressed by last Grand Lodge the committee composed of Brother Senior Grand Warden Granger, Grand Secretary Parvin, and myself — the other two elective officers, Brother Junior Grand Warden Gamble and Grand Treasurer Schaller, having given us authority to act for them — visited Keokuk June 21st and 22d, for the purpose of examining the library collected by our distinguished brother, R. F. Bower, now deceased, with a view to its purchase.

“After a long and careful examination, and upon due deliberation, your committee deemed it best to purchase the library, medals, etc., for the amount named by last Grand Lodge, paying Mrs. Bower four thousand dollars therefor. The offer was finally accepted by Mrs. Bower, and thereby this extensive and very valuable library, the collection of many years of labor, time, and money, of our deceased brother, passed into the possession of the Grand Lodge of Iowa — so that I can truthfully say that we stand among the foremost — yes, the first, in possessing the largest and best Masonic Library in the land.

“As the Library is the pride of our worthy Grand Secretary to whom we are indebted so much for his untiring efforts in the past in securing so valuable a collection of books, aside from his Bower addition, and as he must have his say, I will refrain from any further statements, and refer you more particularly to the report of our Grand Secretary and Committee on Grand Lodge Library.” (IX-26)

We quote from the report of the Grand Librarian the same year:

“It has been not only a source of pride to the Masons of Iowa that the Grand Lodge has become the fortunate possessor of this valuable collection (I say fortunate for we have been offered larger sums for it complete than we paid,

by parties in England and America), but on every hand, at home and abroad, on the part of Grand Bodies and intelligent individuals, we have been congratulated upon its acquisition, and all agree that the disposition made of it was not only the proper one, but that which its noble founder would have preferred had he have had a voice in the matter." IX-57)

LIBRARY BUILDING

During the annual communication of the Grand Lodge in 1883, the following resolutions were adopted:

"Resolved, That the report of the Committee on Grand Lodge Library Building, placed on file at the last Annual Grand Communication, be taken from the file, and that it be adopted.

"Resolved, That the Grand Lodge appoint a committee of five, including the Grand Master and Grand Secretary, and that the three additional members be appointed, one from the center, one from the east, and one from the west, for the purpose of purchasing such real estate within the State of Iowa as may in the judgment of said committee, all things considered, be the best adapted for the purpose of a fireproof building for the Grand Lodge Library.

"Resolved, That such committee shall entertain proposals from the citizens of any city within the State as to donations of real estate or cash, and consider the same in determining the question of location.

"Resolved, That the plans for such building reported by the Committee on Grand Lodge Library in 1882 be and are hereby adopted and shall be worked to by the Library Building Committee.

"Resolved, That the sum of — dollars is hereby appropriated with which to procure the title to such real estate as said commission may purchase; provided, that no

land shall be bought as aforesaid until the seller shall furnish at his own expense an abstract showing a perfect and unincumbered title in himself." (IX-81)

The following resolution was also adopted at this session of the Grand Lodge: "That the Library Committee, in the construction of a building, incur no debt against this Grand Lodge in excess of funds on hand for payment of same." (IX-83)

The Committee on Library Building provided for in the foregoing resolutions, in addition to the Grand Master and Grand Secretary, was composed of Brother Charles T. Granger, Senior Grand Warden; Brother James D. Gamble, Junior Grand Warden; and Brother Horatio G. Cilley, Past Grand Treasurer.

In 1884 the Library Building Committee made its first report which was adopted, viz:

"The committee refer the Grand Lodge, for further particulars, to the report of the Committee on Fireproof Building, and also on the Library, of 1882, page 537, and 1883, page 81.

"By virtue of that action, the Grand Lodge appointed a committee of five, including the Grand Master and Grand Secretary, and in addition thereto Brothers Granger, Senior Grand Warden; Gamble, Junior Grand Warden; and Cilley, Past Grand Treasurer, to carry into execution the wishes of the Grand Lodge, as expressed in its legislation, and to erect a 'fireproof library building' at such place [city] as the committee, in accordance with the provisions of the resolution aforesaid, should determine.

"At the close of the session of the Grand Lodge, June 8, 1883, the committee met and appointed Grand Master Van Saun, chairman, and Grand Secretary Parvin, secretary of the committee.

"After a full discussion and conference it was unanimously

“Voted, To employ Foster & Liebbe, architects, of Des Moines, to prepare the plans with specifications in full, and submit the same to the committee, inasmuch as no specifications had been prepared for the old plan, which in view of the fact of the large addition by the Bower collection, would need enlargement and some modification, and that they be employed to superintend the construction of the building.

“Voted, That the secretary prepare and issue to the lodges and Masons of Des Moines, Iowa City, Cedar Rapids, Oskaloosa, Marshalltown, Dubuque, Davenport, Muscatine, Burlington, Keokuk, Mt. Pleasant, and Ottumwa, and such other places as might express a desire for the location, inviting proposals, in accordance with the action of the Grand Lodge.

“The Grand Secretary accordingly issued to all of said and other lodges a circular, on the 26th of June last, of which the following is a copy :

“ ‘The Grand Lodge of Iowa, at its annual communication, June 6, 1883, took action as herein recited towards the erection of a library building, in accordance with the report and plans submitted by the committee in June, 1882. [Here followed the resolutions adopted by the Grand Lodge.]

“ ‘The undersigned were appointed the committee to receive “proposals from the citizens of any city within the State, as to donating real estate or cash,” for this purpose.

“ ‘In order to enable the committee “to consider the same and determine the question of location,” you are invited, in behalf of the Masons and citizens of your city, to submit to the committee, on or before the first day of August next, propositions as to what you will do in this behalf.

“ ‘The committee will require the proposition to include:

“ ‘A deed in fee simple to a lot of not less than eighty

feet front, running back to an alleyway, with a depth of not less than one hundred and twenty feet.

“ ‘Said lot to be situated on a pleasant street of sixty or more feet in width, in a convenient and suitable locality within seven blocks of the business portion of the city.

“ ‘Before the final location is determined the committee will require a guaranty bid from a competent person for the erection of the building in accordance with the plans and specifications on file in the Grand Secretary’s office, at a price satisfactory to the committee.

“ ‘You may state such other considerations in behalf of your proposition as desired. In forwarding your proposition you will send a plat of your city, with the lot designated thereon, to the office of the Grand Secretary at Iowa City, within the time specified above.

“ ‘GEO. B. VANS AUN	} Committee.’
“ ‘T. S. PARVIN	
“ ‘CHAS. T. GRANGER	
“ ‘JAS. D. GAMBLE	
“ ‘HORATIO G. CILLEY	

“ ‘In response to this circular several propositions were received at the office of the Grand Secretary, who notified the committee of the fact, when the chairman called a meeting of the committee to consider the same, to convene at the Grand Secretary’s office, at Iowa City, on the 10th day of August last [1883].

“ ‘Grand Master Van Saun as Chairman in the chair, all the members present except Grand Secretary Parvin, absent in California.

“ ‘Voted, That Brother Gamble act as secretary of the committee.

“ ‘The following propositions were opened and considered:

“ ‘Oskaloosa, an eligible lot 120 feet square and \$1,000 cash.

“Marshalltown, an eligible lot 80x210 feet and \$3,500 cash.

“Des Moines, an eligible lot 80x170 feet.

“Iowa City, an eligible lot 80x150 feet and \$3,000 cash.

“Cedar Rapids, a lot 80x140 feet, and \$10,000 cash.

“The several propositions are hereby submitted and made a part of this report. The committee unanimously

“Voted, To accept the noble and generous offer of the lodges and Masons of Cedar Rapids, and to locate the Library building in that city.

“Voted, That Brothers Van Saun and Granger constitute a special committee to examine the title and attend to the deeding of the lot.

“The deed, duly executed, upon a satisfactory examination of the title by Brother Granger, September 25, 1883, was entered of record and recorded October 30, 1883.

“An agreement by and between the Grand Lodge, through its committee, and the lodges, chapter, and commandery of Cedar Rapids, by the presiding officers of each, and all in behalf of said bodies and the Masons of Cedar Rapids, conditioned on the part of each to carry out the arrangement entered into for the erection of the building, etc.

“October 18, 1883, the committee met at Dubuque, by order of the chairman — present, Brothers Van Saun, Parvin, and Cilley — the object being to consider the ground plans of the building submitted by the architects.

“After consideration it was unanimously agreed and

“Voted, To accept the plans and specifications submitted by Messrs. Foster & Liebke, architects, for the foundation of the building, and

“Voted, That a sub-committee of two, consisting of the chairman and secretary, be appointed to look after the work as it progresses, and to arrange for all necessary matters in connection therewith.

“Voted, That the sub-committee proceed at once to secure the completion of the foundation this fall.

“The following was inserted in the papers, as stated, viz:

“ ‘*Notice to builders*: Sealed proposals for building a foundation for the Masonic Library building will be received at C. G. Greene’s office in Cedar Rapids until twelve o’clock noon, Thursday, November 1st. Plans and specifications may be seen at his office; also at our office in Des Moines. The right is reserved to reject any or all bids.

“ ‘FOSTER & LIEBBE, architects,

“ ‘Des Moines, Iowa.

“ ‘October 23d.’

“November 5th, the sub-committee, Brothers Van Saun and Parvin, and Brother Foster, architect, met at Cedar Rapids, opened the bids, and

“Voted, To give the contract to Messrs. E. J. C. Bealer & Co., of Cedar Rapids, whose bid was \$3,065.

“One other bid — \$3,700 — was received.

“The contractor completed his work during the month of December, the season favoring him in his work; and the committee, upon the estimate of the architect, paid him therefor.

“The sub-committee met, upon the call of the chairman, at Des Moines, on the 5th day of December, 1883, to consult with the architects, and arrange for the final completion of the plans and specifications of the building, on or before the 10th of February, when the architects should advertise in the papers of Des Moines, Marshalltown, Cedar Rapids, and Davenport for bids.

“ ‘*Notice to Builders* — Sealed proposals for the erection of a Library building, at Cedar Rapids, Iowa, for the Grand Lodge of Iowa, A. F. and A. M., will be received at our office until twelve o’clock noon, Thursday, March 20,

1884. Plans and specifications may be seen at the office of C. G. Greene, Cedar Rapids; also (with full details), at our office in Des Moines. The right is reserved to reject any or all bids. FOSTER & LIEBBE, Architects.'

"March 20, 1884, the committee met, upon call of the chairman issued to all the members. Present, Brothers Van Saun, Parvin, and Cilley, and the architects and builders.

"Bids were received and opened from four parties, for the building, except fireproofing, for which each put in an extra bid of \$4,500. The bids were: First, amounting to \$23,500; second, amounting to \$20,245; third, amounting to \$18,960; fourth, amounting to \$18,850; the latter being that of Brother A. H. Connor, of Cedar Rapids, who was fully endorsed as an honorable, reliable, and able builder by the leading Masons of his city.

"The committee, after consultation with the architects and Brother Connor, let the contract to him, conditioned that should the Grand Lodge at its (this) session, so order, he should accept and complete the building according to the original plans and specifications, requiring the library portion of the building to be 'fireproof,' and which the committee had modified so as to keep within the resolution of the Grand Lodge (see 1883, page 81), 'To incur no debt against the Grand Lodge in excess of funds on hand for payment of same.'

"Your committee were compelled to this modification of the plans, by omitting part of the fireproofing, in order to keep within the resolution. They do most earnestly unite in recommending the Grand Lodge to insist upon the completion of the building as designed, and to this end provide the means to enable the committee to fall back upon those plans.

"April 26, 1884, at a meeting of the sub-committee, held at Cedar Rapids, it was

"Voted, to contract with Mr. Mark Jackson, of Cedar Rapids, to fill the lot with good earth, at thirty-three and a third cents per cubic foot, under the direction of the city engineer, and to have the same so far completed that the corner stone may be laid on the 7th of May, as designated.

"All arrangements having been completed, in accordance with the understanding as to the time and circumstances agreed upon for the laying of the corner-stone, the Grand Lodge, in obedience to the summons of the Grand Master, met in special meeting, when the Grand Master in ample form and with due ceremonies, laid the corner-stone on the 7th day of May last.

"From an inspection of the work by Grand Master Van Saun on his way to this session, we learn that the work is proceeding with due speed. The brick work is up so far as to be ready for the caps to the windows of the first story.

"In the full hope that the contractor may be ordered to put in the iron-work, for which he is about ready, and to complete it as originally designed — a fireproof building in fact as well as in name — we submit this report." (IX-371)

The special Committee on Library Building made its report recommending for adoption three resolutions. The report was adopted, and the resolutions were adopted in part, as will appear at the end of the following committee report:

"Your special committee to whom was referred the subject of providing the means for the completion of the Library building, and the plans upon which the same shall be completed, have had the same under consideration, and beg leave to report that we find from an examination of all matters before us connected with the erection of said building, that the committee charged with the duty of locating and constructing the building have performed their duties so far in a manner which should be highly satisfactory to

the Grand Lodge. But we find that said committee, in order to keep the expenditure within the means at their disposal, were compelled to modify the plans and specifications, by substituting wood in the place of iron, tile, etc., for the roof, floors, etc.; and that the contract under which the building is now being erected calls for its completion in that manner, which will render it liable to destruction by fire, and which in the opinion of your committee is extremely unwise, and the Grand Lodge should take prompt action to the end that the building, when completed, shall be fireproof, according to the original design.

“We learn that the contract with the builder provides that the building may yet be made fireproof, according to the original design, at an additional cost of \$4,745.

“To provide this additional amount is a problem which, it seems to your committee, can only be solved by the adoption of one of three plans, as follows:

“First. To borrow the money;

“Second. To levy a tax upon the constituent lodges; or

“Third. To provide some way by which the expenses of our next annual communication may be reduced sufficiently to cover the amount required.

“The first plan suggested does not meet the approval of your committee, and we think would be rejected by this Grand Lodge; hence we pass to the second plan proposed, which does meet our approval.

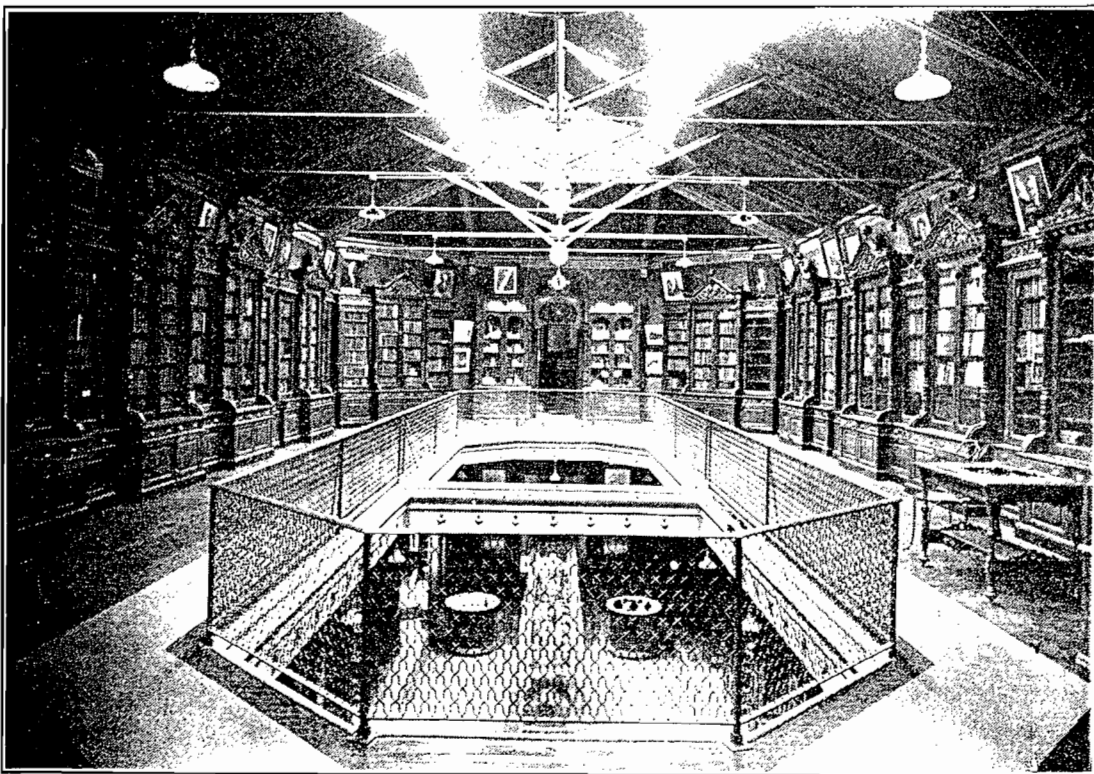
“The tax necessary to raise the required amount would be only about twenty-five cents per capita of the lodge membership—a sum so small and insignificant that it would no doubt be cheerfully paid.

“Should the second plan above stated be rejected by the Grand Lodge, we can only urge the adoption of the third plan, as the last and only means within our knowledge of raising the required amount.

“It is a well known fact that the expenses of our Grand Lodge are fully equal to, if not in excess of, our



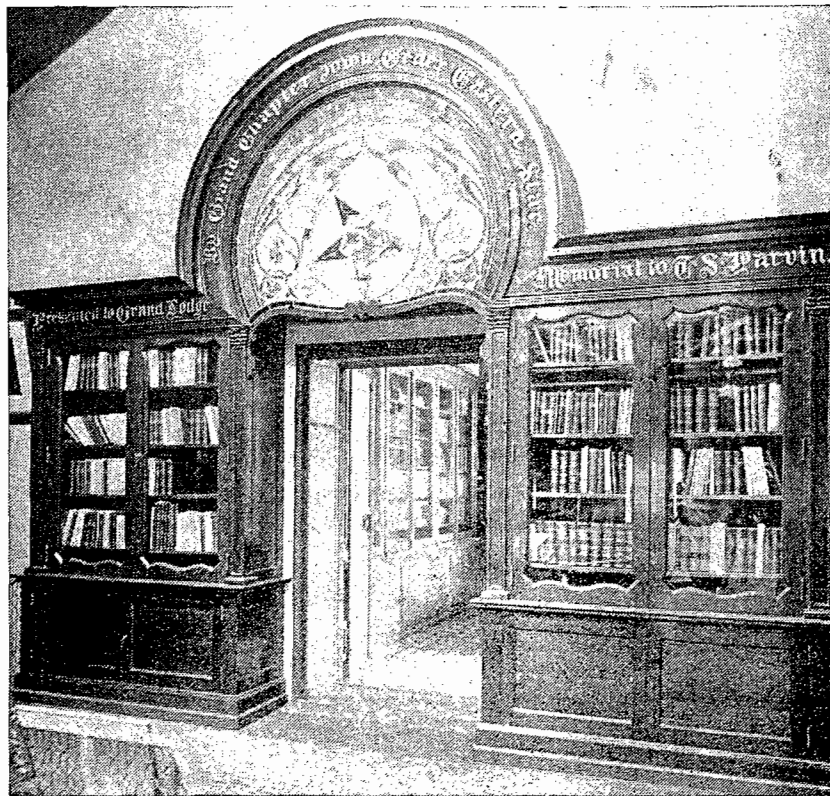
LOWER FLOOR MAIN LIBRARY



GALLERY MAIN LIBRARY



SHRINE CASE



EASTERN STAR CASE

gross receipts; hence no extraordinary expenditure, such as would be required in making the building fireproof, can be made, therefore our only alternative will be to provide for the curtailment of the expenses of our next Grand Lodge.

"Masonry in this jurisdiction would suffer but little by dispensing entirely with our next annual communication, but as that cannot be done we can provide for a short and comparatively inexpensive session by providing that no mileage or per diem shall be paid the members, and that no compensation for expenses shall be allowed any of the officers or committees.

"A session of the Grand Lodge upon such a basis would no doubt draw a very light attendance, and yet sufficiently large to transact all the necessary business in a manner just as satisfactory as with a full attendance, and the result would be a saving of at least \$5,000 — fully sufficient to enable the building committee to make the Library building fireproof, as contemplated in the original design.

"The Craft in Iowa can afford to make any reasonable sacrifice in order to prevent the possibility that may result from the want of prompt action in this matter, and we earnestly submit that it would be better that every Mason in the State pay double the amount suggested, rather than take the chances of the consequences that might result to our valuable Library by putting it into a building not thoroughly fireproof.

"Having performed our duty to the extent of our ability, and feeling as we do, that our Library building should be made fireproof, we herewith submit for the consideration of the Grand Lodge three resolutions, and recommend the adoption of the first and one of the other two.

"Signed, AARON BROWN,

"E. C. BLACKMAR,

"C. B. OSBORNE,

"Committee."

Resolution number one was adopted as submitted by the committee; resolution number two was amended and adopted; number three was rejected. We here append the resolutions as they were adopted by the Grand Lodge:

“Resolved, That the Library Building Committee be, and they are hereby instructed to cause the contract, plans, and specifications for the Library building to be so changed and modified as to make the building fireproof, according to the original designs, provided, that the expense caused thereby shall not exceed \$5,000.

“Resolved, That for the purpose of raising the necessary funds to complete the Library building according to the original design, thus making it fireproof, a special tax, equal to twenty-five cents per capita, be and the same is hereby levied upon each lodge in this jurisdiction. And that each lodge shall have notice hereof within sixty days from this date, from the office of the Grand Secretary, requiring each lodge to transmit to the Grand Secretary at least one-half of the amount on or before the first day of September, 1884, and the remainder on or before the first day of December, 1884. Provided, that the amount due from each lodge may be paid from the funds of the lodge, or may be by it levied upon and collected from the members, as each lodge may determine. And any lodge failing to pay the tax herein levied within the time specified, shall be held liable to the same penalties as provided by our laws for the non-payment of annual dues.” (IX-375)

In 1885 Grand Master Charles T. Granger, in his annual address, referred to the completion of the Grand Lodge Library building, and the removal of the Grand Secretary's office and Grand Lodge Library into its future permanent home in the handsome fireproof building that had been erected in the city of Cedar Rapids. The Library was removed in midwinter of 1884-85, for greater safety from fire, and the Grand Secretary's office was removed the

following spring. The Grand Secretary in his annual report in 1885 said: "We write this report beneath the roof erected to shelter the officers whose labors if rightly conducted will redound to the honor and the good of the Order for which the house was builded." Brother Parvin in his annual report as Grand Librarian the same year said:

"To the Iowa Mason the longings of the old poet have passed from the shadow of dreams into a period of realized fact. In less than half a century we have witnessed the founding of the Territory and State, the introduction of Masonry therein, and the organization and growth of the Grand Lodge of Iowa into a 'first class power' for good. More than this, too, have we seen, and now all may see, that the Grand Lodge has a 'local habitation, as well as name.' Its library building is completed, its Grand Library of 'Bookes both Newe and Olde' is safely housed therein, and in this 'shadie nooke' the seeker after 'Masonic light and knowledge' may find that which will make 'darkness light and crooked things straight' before him. We may also learn that in reading and communicating with the wise and good of past ages, we may make 'our lives like the day, more beautiful in the evening; or like the summer aglow with promise, and the autumn rich with the golden sheaves when good works and deeds have ripened in the field.'

"It is true that the accomplishment of these things, in which the representatives coming up to 'this annual feast' see the offices of the Grand Lodge opened for business in our own home, so sweet to all, has not been unattended with difficulties and trials — enough, indeed, to have dampened the ardor of the most sanguine — but 'to him that is willing, ways are not wanting,' and the work is done, so far as the building is concerned. It remains to be seen what results shall flow therefrom.

" 'We want thinkers, we want them,' said a great thinker and writer. 'We want intelligent Masons, we want

them,' writes the editor of one of our most valued periodicals. Masonry has, he says, 'a rich and varied literature,' as may be verified by an inspection of the books upon our shelves, and with this light set upon a hill, a very large proportion of our members are groping their way in darkness, so far as knowledge of the history, symbolism, and jurisprudence is concerned. How long, how long shall these things be? 'In reading we hold converse with the wise.'

*" 'Of things that be strange,
Who loveth to read
In these books let him range,
His fancy to feed.'*

"The Grand Lodge at its last communication, voted to hold its succeeding (present) annual communication in this city — Cedar Rapids. It was represented to the Grand Librarian by the Grand Master, his immediate predecessor in office, and other influential members of the Grand Lodge, that the members were largely influenced in their votes by their expectations that the building would be completed, and the Library, as also the office of the Grand Secretary, removed to and located therein prior to this session. Whatever may have been the motives or wishes of the representatives of the lodges constituting the last Grand Lodge, in their haste to conclude its business and get away, they utterly failed to provide for such removal, or even to indicate their wishes in this respect. Concurring with the Grand Master and others in their views that it would be very desirable, and no doubt expected by the members to assemble on this occasion in Grand Lodge, that the Library should be not only removed from Iowa City to Cedar Rapids, but placed in proper cases to be procured for the purpose, the Grand Secretary and Librarian acted accordingly. During the fall and early winter he employed the necessary assistance and had the Library packed and shipped to this city and placed in the basement of the new building till the

library hall and gallery should be ready and the cases finished in which to place the Library. It is well known to those who have visited the Library at Iowa City that the books were placed mostly in wall cases belonging to the building occupied, and generously provided by its liberal owners, Brothers Clark and Coldren. In April the cases provided by the Committee on Furniture were received and put up and the books subsequently temporarily placed therein, to be classified hereafter.

“As the Grand Lodge neither provided for the removal, nor the means to accomplish it, the Grand Secretary did the former of his own volition, and furnished the funds to pay the expenses of removal, and also the fitting up of the building necessary to its reception, and to heat and care for the same since its acceptance by the Building Committee from the contractors, in January last. Itemized bills for these expenditures are presented and an appropriation to refund the same asked for.

“The committee appointed at the last communication to ‘furnish the Library’ took no action in the matter till the building was completed and accepted by the Building Committee and placed in charge of the Grand Secretary and Librarian. The committee, on the 4th of February, contracted with Brother L. Harbach, of Des Moines, for the cases for the lower hall and the gallery, tables and chairs for the library hall, with flooring cloth, etc., for the halls in front building. These cases were not received till the 20th of April, and were all put in place on the 30th.

In selecting the furniture, the committee were governed by the character of the building, and ordered that which should be permanent and durable, as well as in keeping with the building and purposes for which they were to be used.” (X-41)

From the excellent report of the Grand Lodge Library Committee we quote the following:

“But the Grand Lodge of Iowa has been making most

commendable efforts to secure a Masonic library. The report of 1882 speaks of the accumulation of nearly forty years, at the nominal cost of about \$2,500. The same report also expresses a doubt whether the Library of that date could be duplicated for ten thousand dollars. Why? Because your appropriations in this Grand Body have helped to give a permanent value to Masonic literature. The Masons of Iowa have mainly been instrumental in giving a place and name to Masonic libraries among the libraries classified by the Bureau of Education. The honored mention of it by the Commissioner is that of first in origin of Grand Lodge libraries, and largest in extent, even before the Bower purchase, and since the Bower purchase has been added to the original Grand Lodge Library, it has become one of the renowned libraries of the world.

"It was, then, a red letter day for the Grand Lodge of Iowa when it voted the munificent sum of \$4,000 requisite for the purchase of the Bower library. It was a great bargain, too, for it had cost our late brother not less than \$12,000. There was a property, now in the possession of the Grand Lodge, valued at not less than \$20,000. Then came questions, which could no longer be put off, about its safety and preservation. The Grand Lodge of Iowa once more rose manfully to meet the emergency, and again exhibited to the Craft throughout the world a noble example of Masonic zeal and liberality.

"The architects' fees were \$1,200. The contract price for the bare building without reference to its being erected as fireproof, was \$21,915. Afterwards it was more wisely decided to build it fireproof, and \$5,000 was added for that purpose. The cost of the building, without any furnishings, was thus, in round numbers, \$28,000. The heating apparatus, the elevator, and other necessities, have swelled the amount to \$32,000. These various expenditures have been met as follows: first appropriation, \$14,000; second ap-

appropriation, \$5,000; Cedar Rapids' gift, \$10,000; borrowed money from general fund, \$3,000; total, \$32,000. 'Tis a goodly sum of money, my brethren, but it is well and permanently invested. You have none of you been made the poorer by your generous appropriations. Yes, they have been generous appropriations, my brethren. You need have no shamefacedness in this matter. You can say to the world, 'Show us a Grand Lodge that has invested \$1,000 a year, and more, for forty years, to a nobler purpose, where the general interest of the Craft has been taken into consideration.'

"The liberality of the citizens of Cedar Rapids, especially the members of the Order, deserves special mention. The lot, valued at \$5,000, was donated and cash given to the amount of \$10,000. The ladies of Cedar Rapids have likewise been thoughtful, as you will learn on your visit to the building. The individual gifts of members of the Craft scattered over the State are worthy of all praise; but it would be invidious on the part of your committee to mention some and not all. You will have them pointed out to you as you individually visit this Library building, in which you all have a right to be justly proud. Suffice it to say, then, that by such thoughtful and timely acts of generosity — and some of them costly gifts — on the part of individuals, not only has the Grand Lodge been saved large expense, but the building made most complete in all its appointments for your first visit to it." (X-79)

The Committee on Reports of Grand Officers submitted a report on the report of the Grand Secretary in 1885 containing a number of recommendations in regard to the Grand Lodge Library:

"Your committee desire to express their unqualified approval of the action of the Grand Secretary in removing his office and 'our Library' to the Library building in this city before this annual communication. That is the proper

place for both the Library and the Grand Secretary's office. Had the removal been delayed until the Grand Lodge could have met and ordered such removal, there would have been, no doubt, the most widespread dissatisfaction among your number. The building would have been here, but it would have been but the shell, which is of value only when it contains the sweet kernel. But the wisdom and foresight of our Grand Secretary has solved the removal question. It is no longer a question, but an established fact, and one which we believe will meet with the approbation of every member of this Grand Lodge.

"The fitting up and caring for the Library building was also an act of necessity, and which having been done, and well done, too, need only to be spoken of by your committee, by saying that we endorse it and believe the Grand Lodge will, also.

"Your committee, while having no personal knowledge thereof, express themselves as firmly convinced of the large amount of extra labor done by your Grand Secretary during the last year, in personally superintending the erection of the Library building, and the no inconsiderable expense he must have incurred thereby. The collection and formation of this Library, and securing for it a suitable building, has been a life work with him, and the happy culmination of his continuous and unremitting efforts has at last been attained. Truly he may be proud of his work. And as truly is this Grand Lodge under many obligations to him for the zeal he has shown and the work he has done during the past year. But your committee do not believe that this Grand Lodge should simply say 'thank you,' to Brother Parvin for all this. True, we do thank him with our most heartfelt thanks, but we think it but fit and proper that he should be repaid his extra expenses, and for his extra labor besides, and we recommend that the Committee on Finance be instructed to report a suitable appropriation in favor of Brother Parvin for that purpose.

"Your committee are of the opinion that the recommendation of the Grand Secretary, about providing a Board of Custodians of the Library Building, is 'timely and good.' We therefore recommend the adoption of the following general regulation:

"Be it enacted by this Grand Lodge as a 'General Regulation,' that the Grand Master, Grand Secretary, and Grand Treasurer of this Grand Lodge shall be *ex officio* the Board of Trustees of the Grand Lodge Library Building and as such they shall have, subject, however, to the action of this Grand Lodge, full management and control of the same, with full power to make all necessary repairs thereon, and establish such rules and regulations respecting the management thereof, as shall to them seem best.

"Your committee are glad our Grand Secretary has furnished with his report a list of the names of those who have contributed to the furnishing of the offices in the Library building, and recommend the passage of the following resolution:

"Resolved, That the Grand Lodge of Iowa hereby tenders its sincere thanks to all who have contributed toward the furnishing of the Grand Lodge Library building, and especially to the Cedar Rapids Ladies' Literary Society, for their useful and valuable contributions." (X-100)

All of which was adopted except the proposed regulation which provided that the Grand Master, Grand Secretary, and Grand Treasurer should be *ex officio*, the Board of Trustees of the Grand Lodge Library Building. This was referred to the Committee on Jurisprudence, who in 1886 reported favorably upon this regulation. It was adopted by the Grand Lodge. (X-352)

The report of the Library Building Committee in 1885, after the financial portion had been approved by the Finance Committee, was adopted by the Grand Lodge, viz:

"The Committee on Library Building, to whom was entrusted, at the annual communication in 1883, the erec-

tion of a Library building, respectfully present this, their second and final report:

“At the last (1884) annual communication your committee reported that the foundation had been put in at a cost of \$3,065, and paid for the previous fall; that the contract had been let for the building proper to Brother A. H. Connor in the sum of \$18,850, excluding the fireproofing, \$4,950, so as to keep within the sum placed at the disposal of the committee — \$23,791.81.

“The Grand Lodge, at the last annual communication, voted unanimously to modify the contract and have the Library halls made fireproof, and assessed a tax upon the lodges equal to twenty-five cents per capita for each member reported in June, 1884, which amounted to \$5,269, which sum was paid to your committee by the Grand Treasurer in three installments, as the same was collected and needed.

“Your committee modified the contract (as they had stipulated to do if so ordered by the Grand Lodge), and had the building erected and completed according to the original plans of the architects, and made fireproof.

“In order to lay the corner-stone (laid May 7, 1884) it became necessary to fill the lot, which was below grade, and which was done at an expense of \$534.73.

“The committee also separately contracted for iron doors, mantels, elevator, costing \$1,232.

“Among the inconsistencies of the Grand Lodge's action, resulting from its hasty legislation, is this, which has confronted the committee and involved a large expenditure: The Library Building Committee were required to work by the plans for such building reported by the Committee on Grand Lodge Library, in 1882. The truth and fact is, that only a front elevation and ground plan was reported by that committee, and no working plans or specifications whatever; and before even the committee could advertise for

bids, much less contract for a library building, such plans and specifications had to be made. No other recourse was left to the committee than to employ a first-class architect to execute such plans, and to superintend the work of erection. The committee, as before reported, employed Foster & Liebbe, architects of Des Moines, to whom they paid \$1,200 for this work.

“The funds placed at the disposal of the committee were deposited in the City National Bank, of Cedar Rapids, Brother George Bever, of said bank, kindly aiding the committee in their work. The contractors were paid as their work progressed, by the Secretary and Treasurer of the committee (Brother Parvin), upon estimates of the architects, and on orders countersigned by the Grand Master (Granger).

“Early in the fall it became apparent to the committee that the building could not be completed before mid-winter, nor without putting in the steam-heating apparatus, for which no provision had been fully made, nor funds placed at the disposal of the committee to pay for same. In view of this, Grand Master Granger early invited a conference of the elected Grand officers, the Building and Furnishing committees, the Committee on Finance, and Architect Foster, all of whom, except Senior Grand Warden Young, met in this city (Cedar Rapids), November 18, 1884. After a full conference and exchange of views, it was unanimously agreed that the steam-heating apparatus (costing \$1,637.71) should be put in and the building completed as early during the winter as practicable. That to meet the additional expense arising from the causes named, and not anticipated by either the Grand Lodge or the committee, and to save interest as far as possible, the committee should borrow from the treasury sufficient funds, due and coming in in January, to pay the deficit in the appropriation.

"It was also voted that the Furnishing Committee should, at the proper time, provide gas fixtures, cases for the Library, and needed furniture for the offices and halls, not to exceed \$2,500 (freight, material, and labor in putting up, not counted, added \$226.74 to this sum).

"The Grand Secretary was requested by the conference, and he consented, to have the Library and offices removed to the building as soon as it might be ready for such occupancy, to the end that the anticipations of the members of the Grand Lodge might be realized in their finding the building occupied and ready for their reception upon this, the occasion of their first meeting here.

"The books, cases, and furniture, including the large safe, were all brought up in the elevator, which proved of essential and indispensable use. The building was completed and accepted by the sub-committee (Brothers Van Saun, Granger, and Parvin) on the 28th of January, 1885. The heating apparatus had been placed in and used since the first of the year, and the cost of running the same divided between the contractor and the committee. The extras furnished and charged by the contractor and named in his bill of items (which, with all contracts and expenditures upon and in the building, are added to and made a part of this report), amounted to, including fuel for running the furnace through the winter, \$725.02.

"The committee had voted and directed the Grand Secretary to take charge of the building and grounds, to employ such assistants as might be necessary to run the furnace, and get the building in readiness for the Library and offices of the Grand Lodge at this annual communication, when his duties under such authority would cease.

"The winter has proved an unusually severe one, freezing up the watermains and pipes, causing them to burst, flooding the basement through percolation through the loose sand below, and then cutting off the supply, causing

an injury to the pipes of the furnace and involving an additional expense of about \$300. This sum (the only item) remains unpaid, awaiting the report of the architect as to the correctness of the bill, and the providing of the means by the Grand Lodge.

"Your committee in common with the Grand Secretary, suggest that it will be both proper and necessary to constitute a Board of Custodians to take charge of the building, and manage it for the Grand Lodge, as the duty devolved by the committee upon the Grand Secretary expires with their authority, which ceases with this session."
(X-119)

The report of the Furnishing Committee of Library is quite interesting and is inserted here in full:

"At the last annual communication the Grand Lodge appointed a committee of three (Brothers Van Saun, Charles, and Parvin), whose duty it shall be to take charge of the furnishing of the new Library building. Two of this committee are members, also, of the Building Committee, in whose report an account is presented of the conference of the Grand officers and several committees relative to the completion and furnishing of the building. While no appropriation had been made for this purpose, the Grand Master and his associate officers held that the Library building should be furnished for the Library and Grand officers, as contemplated by the Grand Lodge when it ordered the appointment of the committee, and that he would draw orders upon the Grand Treasurer for that purpose to the amount of \$2,500.

"In December, Brothers Charles and N. R. Parvin, for Brother Van Saun, visited Chicago and contracted with Wilmarth & Co. for the gas fixtures, at a cost of \$400. The bill of Murray & Mullen, for casings and labor in putting up, and the freight, was \$87.97; total \$487.97.

"In February the committee met at the office of the

Grand Secretary and voted to contract with Brother L. Harbach, of Des Moines, for cases, according to designs prepared, and on which several bids had been received, viz: for eight double cherry cases (four on a side) and one quadruple case for rear end of the lower library hall, for three wing (triple) cases of walnut (two on a side and one on the end) for the gallery, and for tables and chairs for the lower hall, a desk for the Grand Secretary's office, and rubber and lignum coverings for the halls and stairway, etc.

"The Deputy Grand Secretary, a practical mechanic, and skilled in wood work, was commissioned by the committee to visit Des Moines and contract for the furniture, etc., under the direction of the committee. The cases and furniture were delivered at the building, April 17th-24th, and immediately put up in place.

"Soon after commencing the work, Brother Harbach found that, in order to prepare his machinery for such work, and do the same at a reasonable cost, he must make more than the three wing cases contracted for. This he offered to do at his own risk, as the committee would not contract for more than the three ordered. He made four additional cases of the same kind, and forwarded them with the three ordered — and they are now placed in the library gallery, the property of Brother Harbach. The cases are now all filled and needed, and the Grand Lodge has the refusal of them at the same price, \$135 each, the cost at the factory.

"The bill for the cases, furniture, lignum flooring, etc., of Brother Harbach amounted to \$2,126.74, to which add freight, putting up, and other items connected therewith, \$112.03, making a total of \$2,338.87.

"The ladies of the Cedar Rapids Literary Club furnished the carpets and large mirrors for the reception (left of hall) and Grand Master's (right of hall) rooms. Grand Master Granger furnished the tables, chairs, and lounge in the Grand Master's room.

"The Grand Secretary furnished all and singular of furniture, carpet, etc., in his private room.

"Past Grand Master Van Saun, of the committee, donated the show cases in which the old and rare manuscripts, etc., are now placed.

"Numerous and valuable articles have been contributed by friends to the Library (and as one of the donors insists upon having recorded — a compliment to the Grand Secretary, as well as the Grand Lodge), of which honorable mention is given in the Grand Secretary's report." (X-122)

We quote from an excellent report of the Librarian in 1886:

"It is the Library (and not the building for its reception) that distinguishes the Grand Lodge of Iowa, and gives it prominence among the Grand Lodges of the world.

"Masonry has a mission to perform, and the Grand Lodge that does not actively engage in some one of the channels in which good may be done, not to the brethren alone, but the world, comes short of its mission, and so, short of duty.

"The schools for boys and girls and homes for widows and for old and infirm Masons, founded and maintained by the Grand Lodge of England, the mother Grand Lodge of the world, are an honor and credit, not only to the Grand Lodge which so generously supports them, but to the nation so proud of them.

"The Grand Lodge of Kentucky stands 'head and shoulders' above its fellows, in its 'Widows' and Orphans' Home,' and several other Grand Lodges are moving in this direction — in which we bid them all God-speed.

"We were told before we became a Royal Arch Mason, that it was the mission of Masonry 'to dispense Masonic light and knowledge to the uninformed.' Well, too well, do we remember our groping our way in darkness, seeking the promised light from our seniors, but in vain. Before

we were a Mason five years (and we were made one the earliest day the law permitted) we had read more and probably knew as much of the history and laws of Masonry as any one in the jurisdiction, and we knew so little that we could not boast of our knowledge. We resolved, however, to live and learn; and, with that as our watchword have sought to illustrate the text of the degree quoted.

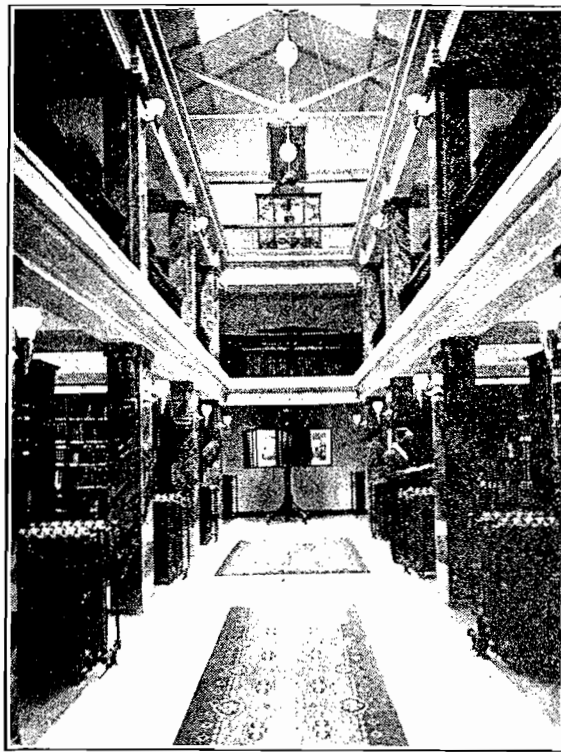
“We may now more truly say of Masonry than ever before, that

“ ‘Our honor’s at stake: The profane now say —
What’s in Masonry? Is there charity?
Or what is there good,
To invite or attract, the favor it should?’

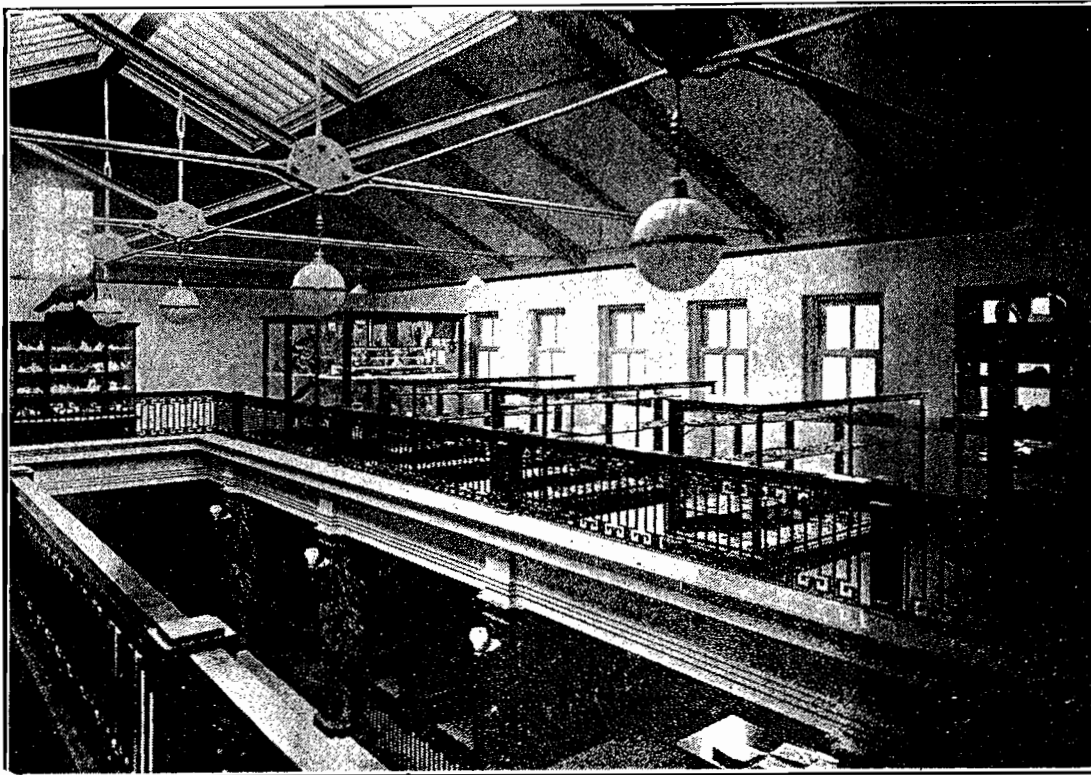
“The Library has not only been visited by many (not less than twenty-seven hundred persons — of whom about one-fourth were ladies, during the first year of the occupancy of our new building), but many valuable works, inaccessible to the public, have been consulted, and good use made of them. Masons and citizens engaged in the writing of books and lectures have found our Library a desideratum they could nowhere else find in the State. And as time passes, and it becomes better known, its interest and value will increase. The day has now passed when an intelligent Mason would seek to block the wheels of progress, as in their history all great enterprises have been more or less impeded, and we may no more have to say, as was once said:

“ ‘There once was a man who said “fools”
And opposed reforms, railroads, and schools,
He stood in the way,
But the train did not stay,
It ran over the man who said “fools!” ’ ’ ’ (X-257)

In 1885 the Grand Secretary issued the following circular letter:



STACK ROOM NEW ADDITION



UPPER GALLERY NEW ADDITION

"To the Brethren of Iowa, and Friends of the Library Building:

"Many of you are doubtless aware that prior to the last meeting of the Grand Lodge the Grand Secretary inaugurated, in connection with the library hall, an archaeological department, which has been steadily growing, by donations, from month to month, till it has become one of the most interesting in connection with the Library, and to make it more worthy the fraternity and the State, your Grand Secretary desires that the brethren will take an interest and pride in the same, and donate anything they may have to spare in the line of old diplomas, coins, medals, certificates, old rare books, pamphlets, engravings, photos, etc., anything having the mark of the Craft upon it, also Indian relics, fine specimens of minerals, or anything that may prove of interest or value to the large number of visitors that now weekly visit the Library building.

"The library hall is built fireproof, commodious enough to display all such articles as may be sent in, and it is well known that many such articles which are now in the hands of the brethren, where they are seldom seen and attract little or no attention, if collected together, would make a very interesting collection. Due credit will be given each donor, and their names attached to their donations.

"Any one knowing of a copy of the original edition of the Mormon Bible is requested to correspond with the Grand Secretary, who also desires an autograph of Abraham Lincoln for the autograph collection now being prepared for our Library.

"Photos or drawings of buildings erected for lodge purposes, photos of presentation jewels, as also drawings of the arrangement of lodge, chapter, and commandery rooms are desired.

"Notices of dedication of Masonic halls and the like are especially requested.

“In behalf of the Masons of Iowa, I beg to sincerely thank the brethren who have already contributed to this department; and trust they will continue their interest in the same until the Grand Lodge of Iowa shall have a collection that every Iowa Mason will take an interest in and feel proud of.

“Contributions can be sent direct to Masonic Library Building, Cedar Rapids.” (X-263)

In 1887 the Librarian reported that deep interest was being manifested by the members of the Masonic fraternity in the Library, now so splendidly established in its own handsome and permanent home. A steady stream of visitors from both at home and abroad continued to visit the Library building daily. We quote from his report:

“The influence exerted upon the Masonic mind may not so readily be seen or felt, yet it exists; and the Masons of Iowa are today farther advanced in light and knowledge by reason of this collection of books than they otherwise would have been. Some acquire knowledge by reading and study, others, and more of them, by the process of absorption. No matter how they get information, so they get it, they and the world are the wiser and the better, in that they have got it and use it.” (X-474)

Since the Grand Lodge Library of Iowa has become an established fact, many excellent reports upon the subject of the Library have been written by the several library committees. They are expressive of beautiful thoughts eloquently clothed in chaste language, and make interesting reading.

In 1888 Brother Liberty E. Fellows as the Committee on Library said:

“It is unquestionably true that the Library of the Grand Lodge of Iowa is the finest Masonic library in the world. For its preservation and safety, and to render it available for the use of the fraternity a beautifully located,

elegantly designed, and honestly constructed fireproof building has been erected. Safe from conflagration and inundation, in the archives of our Grand Lodge may be found many old and rare Masonic records, as well as the most diversified, comprehensive, and valuable literary productions of the Masonic world.

“The most profound thought and diligent research of the scientist, the unbiased and accurate annals of the historian, the skill of the artisan, and the genius of the poet, have all been generous contributors to this unrivalled collection.

“Here are rough ashlar from nature’s quarries, beautifully designed and wrought medals and gems of art, mementoes and costumes, emblematic of the skill, genius, habits, and character of different nations and in different stages of the world’s progress.

“Carlyle has written: ‘The true university of these days is a collection of books.’ Accepting this as a true definition of a library, we may truthfully claim to have a Masonic university, the portals of which are ever open for the free admission of every brother in search of light in Masonry. While we remember that in Masonry there is much that is traditional, let us not forget that the sublime principles upon which the institution is founded, are not buried beneath the rubbish of an effete, ancient civilization, but are living principles, lifting and guiding men into the higher walks of life, linking them together by the ties of common brotherhood, making them ‘wiser, better, and consequently happier.’

“He who only walks in the obscure light of tradition gropes his way in a dark and perilous pathway.

“That Iowa Masons might travel and work in the refulgent light of the civilization of the nineteenth century, aided by all the lesser lights of the preceding centuries, broad-minded Iowa Masons, intensely loyal to the fraternity

and sustained by the enlightened Craft of this Grand Jurisdiction, wisely conceived and grandly executed the idea of collecting, preserving, and utilizing the most valuable records and mementoes, the purest and brightest gems of thought to be found strewn along the pathway of Masonic history and literature. As a result we have an institution of which we may be justly proud. . . .

“Who can truly measure the value of this Library to the fraternity of Iowa? Its light radiates far beyond the boundaries of our own State. Every candid visitor who passes through its spacious, orderly, and beautiful rooms goes away with more than pleasant memories, with ideas more exalted, and better qualified to discharge his duties and obligations as a man and Mason.

“The idea of beautifying and adorning becomes contagious, and the halls where Masons ‘meet upon the level and part upon the square’ are fast becoming more beautifully adorned and more attractive. It is true that the full benefits of this Library may not be directly extended to each individual brother, but it is also true that by reason of the facilities afforded by our annual communications and through our subordinate lodges its benefits can be more generally and to a greater number extended than can those of any other library in the State.” (XI-134)

In 1888, Brother Parvin offered to donate to the Grand Lodge Library his large and valuable collection of autograph letters, the result of fifty years’ accumulation, stipulating that the Grand Lodge provide a suitable case in which to keep them. The Grand Lodge accepted the generous donation and in 1889 purchased the case and installed it in the Library building. The collection of autographs continued to grow so rapidly that it soon became necessary to provide additional cases.

In 1889 Grand Secretary Parvin for the purpose of correcting an erroneous impression that seems to have pre-

ailed to some extent among the brethren said: "The Library building was paid for, and there was no indebtedness thereon, when in January, 1885, it was turned over by the contractors to the committee of the Grand Lodge, and that, too, from funds in the hands of the Grand Treasurer. The loan and debt created in Iowa in 1885 was for other purposes."

The Librarian begins his annual report in 1889 as follows:

"This is truly a practical age, and the period has long since passed, no more to return, when the great utility of public libraries is doubted by educated and intelligent Masons or men. Now the great question is, how may they be best managed to produce the grandest results, and how best preserved? During the present month a national convention or association of librarians of leading libraries of the nation has held its annual session in the city of our mother Grand Lodge (St. Louis).

"Ours is the only Masonic library publicly recognized by the educational department of the government, and we very much regret that the proximity of this annual communication and the demand upon our time for its preparation prevented us from attending upon the deliberations of the association.

"Books do not grow upon trees, nor do they fly upon wings into our halls; they must be bought. 'Buy books,' says a writer, 'not counting the cost grudgingly, and treat them respectfully, tenderly, even the paper, ink, and paste-board of them, for these hold embodied the spirit of knowledge, the soul of progress, the eternity of intellectual life. Genius without books is lost, also all knowledge and inspiration, for Omnipotence has chosen that through them all men shall be told what has been and what shall be.'

"Would you, my reader, know who it is who thus speaks as by authority? None other than the historian of

our country and of the age, George Bancroft, whose four score and more years have been consecrated to book lore.” (XI-235)

In 1890 Librarian Parvin reported important accessions to the Library, consisting of numerous books by Iowa authors, and many valuable autographs, and that Brother Samuel Briggs, of Cleveland, Ohio, Imperial Potentate of the Mystic Shrine, had donated a large and valuable collection of notices, programs, etc., collected by him from the several Shrine Temples of the country. El Kahir Temple, of Cedar Rapids, presented the library with a handsome hand-carved symbolically decorated case, expressly for containing the Briggs collection.

In 1890, Brother W. I. Babb read an excellent report on the subject of the Library, from which we quote:

“As every citizen of Iowa feels a just pride in the fact that the last general census shows that his State ranks first in point of intelligence, so every Iowa Mason must feel a like pride in knowing that the Library of this Grand Lodge stands first among the Masonic libraries of the world.

“It has given us a place and standing which we could not have acquired in any other way, and proclaims in terms that may be heard in every land where Masonic light has penetrated, the high character of its promoters, and the intelligence and advanced position of the Craft which has sustained it. This age of mental activity and progress demands like advancement on our part if we expect to make a proper impression upon the world, and attract to our lodges the choicest and best material of each community. The standard of intelligence, as well as that of morality and brotherly love, must be kept constantly advancing. We need more reading, thinking Masons, and better and stronger literature with which to supply them. They are necessary complements of each other, and a well filled Grand Lodge Library is a necessity in this movement.” (XII-113)

In 1891 Brother Parvin, in his annual report as Librarian, said:

"Our Library has continued to grow, not only in the number of its departments, but also in their extent, and what is better, in the estimation of the fraternity and the public at home and abroad.

"Brother John Jacob Astor, one of the first American millionaires and most enterprising citizens, when asked 'What is the great secret of money making?' is said to have answered, 'Oh, it is nothing to make money when you have got a million'; so we and the Grand Lodge may say now that we have got such a good start, the Library grows like Topsy, 'itself.' " (XII-282)

Brother R. G. Phelps prepared the report on Library in the same year, in which he said:

"If Masonry were to cease this year in Iowa, what would it leave behind to prevent its being forgotten? Its kindnesses, friendships, and charities would fade out of mind like the mists of the morning; for in this unspiritual world there must be a visible monument built by each one or placed at his grave, or soon oblivion will come. We admire the good and the beautiful, but we forget them unless some memorial is left behind.

"Many a mind has pictured the Divine family, but only those are immortal who have painted on canvas that endures their perfect ideals. Through all time men have been pointing to the cure for unbelief and doubt, the way of escape from the snares and temptations around us, the road to the better land, but one only has written down his itinerary by doubting castles beyond the cities of destruction and of vanity, and through the delectable mountains and the peaceful land of Beulah, and his story, read through the years and repeated in every tongue, shall endure while the others are forgotten. We who desire the just renown of the Order, the strengthening of its influences, and the

widening of its fields, what shall we build? That the good and the great do not wholly deem us drones in this busy hive of the world, what shall we rear for the welfare of the race?

“Shall it be a Masonic home for the poor and needy of the Order? Already some of our sister jurisdictions have begun. New York is contemplating a home to cost \$185,000, and expended last year more than \$20,000. The appropriation in Missouri was \$20,000 and that is the amount which Kentucky expends or seeks to expend yearly for the same purpose. It is for some builder in Iowa to consider this subject and fully mature a plan which will succeed; to consider the original cost and the annual appropriations, and how these sums can be satisfactorily raised by us, and to present this subject for our consideration, together with the number who could be benefited, and the number who would accept the benefit. This will be done in the spirit of building up, and not of tearing down; and this will be the work of years and will require the best consideration we can give before it can be even begun.

“Then let us consider the great possession we now have, and what can be done to the Library of this Grand Lodge to extend its fame and its usefulness. Already it has become the most distinguished feature of Iowa Masonry, the work to which we may point as the result of our labors, and that which shall live after us, whether as a Grand Body we live or die. Whatever may be our corporate destiny, that will endure to our honor, and in the eyes of the historian of the future we will appear as students and preservers of its record. The citizen of Iowa desirous of keeping the annals of the State, its growth, and achievements, here sees that Masons are likewise citizens and lovers of the State; the student of religion, its progress and denomination in Iowa, sees, in looking through these shelves, that Masonry likewise reveres religion and is interested in its

doings; the admirer of the great names in Masonry and in the State and Nation will here perceive that we, too, respect the patriotic will and loyal heart. And so for us the Library and all it contains is a memorial shrine, bringing honor and respect from those whose good opinion we desire, uniting Masonry by stronger bonds to the State and its citizens, and conferring influence and power, and that immortality of fame that follows beneficent deeds. By building it we build ourselves.

“The pictures, the statuettes, the adornments, you can partly see; the most wonderful of the autographs you cannot see, for after I had looked the case through, and ransacked the drawers on my knees, and saw the outside of the countless and priceless letters wrapped up in bales and laid away, I began to appreciate the magnitude of this branch. ‘What is it all worth,’ does some one say? What was Lincoln’s speech at Gettysburg worth? You cannot measure its value in dollars any more than the flight of the eagle in mid-heaven by the twenty-four inch gauge, and yet there is over there a letter written by the hand of Lincoln rivaling in pathos that famous speech. Letters of the presidents, the judges, the founders and preservers of the nation, of the governors, and of the great ones of the State, of the Grand Masters of this body, and those whom we revere.” (XII-353)

In 1892, Librarian Parvin called attention to the organization of an Association of American Libraries as follows:

“In the furtherance of the interests of public libraries, an Association of American Libraries was formed some years since, and more recently state associations of librarians, that of Iowa being now two years old, and with which this Library is closely identified and its Librarian one of its founders and active members. Besides, we have the *American Library Journal*, a standard periodical devoted to the

cause, which has now reached its seventeenth volume. The State Association of Librarians meets at Des Moines during the winter of each year. The national association, in session as we write this report, at Saratoga, New York, also meets annually, but like many other associations, is itinerant in its character.

“As very much valuable information can be obtained by affiliation and attendance upon the sessions of the American association, provision should be made whereby the Trustees of the Library might in their discretion send a delegate to the national body, especially as the Iowa Masonic Library is the oldest of its kind and the leading one in the land and world, and has official recognition by the National Bureau of Education, to which we make stated reports in accordance with their plans of operation.

“It is highly pleasing to the Librarian, as it should be to the Grand Lodge, that our Library has obtained such a world-wide recognition. Libraries and books are growing in importance and becoming universally recognized as an educational factor of the highest grade in the instruction, not only of the young, but of the middle aged, in the acquisition of knowledge, whether upon general or special subjects. Special libraries like our own are being established, either independently or in connection with public general libraries, devoted to the law, medicine, theology, science in all its varied departments, and also of other subjects.” (XIII-79)

The same year Brother Weld in his report on library said:

“When Napoleon invaded Egypt and stood in sight of the pyramids, he thrilled his soldiers by pointing to those ancient rock piles with the impressive exclamation: ‘Soldiers, remember that forty centuries are looking down on you today!’ So, when one stands in the Grand Lodge Library at Cedar Rapids and looks on the vast amount of

valuable material that has been gathered there in so short a time, in some degree appreciates what will be its value to the Craft, he is thrilled by its magnitude, and made to feel, as he never did before, that the ritual is but the husk of Masonry. He is made to see as he never saw before why 'the greatest and best men in all ages have been encouragers and promoters of the art.'

"He is led to see that centuries are looking down upon him; that the most enduring monuments erected by the Craft were not constructed of material from the forests of Lebanon or the quarries at Jerusalem; that the most famous pillars in Masonry were not cast on the clay grounds between Succoth and Zarthan. These Temples were only the repositories of more sacred treasures, designed by their teachings to enrich the thought, to awaken the sympathies, and to beautify the lives of the Craft. So with our Library, it is not the building so much as its contents, nor is it the contents so much as their influence for good upon the minds of Masons, that will be the most enduring monument to the Masons of Iowa.

"Probably the most imposing structure planned by Sir Christopher Wren was St. Paul's. The visitor to that magnificent church edifice sees in the crypt over the last resting place of that celebrated architect a plain black marble slab bearing the Latin inscription, 'Si monumentum requiris circumspice.' (If you seek his monument, look around.) So might we appropriately erect a tablet in our Library building inscribed, 'Iowa Masons: If you would see their monument, look about you.' It is indeed a grand monument, and a little pride on our part that we are the owners of so fine an institution is pardonable, and a little anxiety for its future commendable." (XIII-148)

In 1894 Brother Parvin says in his annual report as Librarian:

"The 'Iowa Masonic Library' in all its departments,

now materially enlarged from its original design, as well as its work (which, in both good and evil report has been styled 'Parvin's Hobby,' yet it has always been a work of love; so 'love's labor lost,' good enough in Shakespeare's day, never has been lost to us, to our employers, or the great public, from which neither Masonry nor Masons can be separated and isolated in this nineteenth century), has had a material growth during the year now closed.

"It is with these feelings of good works well done that at the close of each Masonic year we come to the preparation of the annual report that is to present to the Grand Lodge and the Masonic — yea, the universal — world what has been accomplished in this, our chosen field of labor, including an account of our individual stewardship as the instrument or agent of Iowa Masons and Masonry in the building of the intellectual temple, without which the physical temple of Masonry would become like the shadow in a weary land." (XIV-46).

Brother Parvin referred in detail to the continued growth in several of the departments of the Library; especially in that department devoted to literary works by Iowa authors, autograph letters, old and rare books, Masonic medals, old and rare coins, etc.

Brother Parvin in his annual report as Librarian in 1895 said:

"We shall have no past as long as books shall live; they will ever be to us the intellectual fountain of perpetual youth, more valuable to the human race than the fabled fountain sought by the heroic Ponce de Leon, but in vain.

"Books are the links that bind age to age and century to century. And all the known world, excepting only savages, in all their great enterprises are governed by books, books that contain the storied wisdom of the past.

"During the present century, more than all previous

time, has attention been directed to the creation and endowment of libraries devoted to special subjects. In this field of intellectual labor the Masons, the Grand Lodge of Iowa taking the lead, entered the arena half a century ago, and ever since its Library has been to it an object of special care and interest, enabling it to dispense Masonic light and knowledge both at home and abroad.

"Books are the silent workers whose labors are manifest on every side:

*" 'Hark, the world so loud,
And yet the movers of the world so still.'*

"Last year the Librarian was enabled to say that 'the opening of our second semi-centennial period will compare favorably in its results with that of any preceding year. Old friends have not a whit abated in their interest or in their practical manifestations in behalf of the Library or the Librarian, while many new friends have come forward and enrolled their names as benefactors of our Library.'"
(XIV-309)

"THE LIBRARY AND MUSEUM

"These two departments have become closely interwoven and identified in their interest. The latter, like the advertisement of judicious merchandise which serves to direct attention to the wares they have for sale, with us leads the visitor to the sources from which more important information may be obtained. Such is the value of the museum to our great public libraries, that their directors and librarians have incorporated them so that the two share both in the space, the means, and the labor necessary to build up a great library." (XIV-311)

Again in 1896 Brother Parvin in his annual report as Librarian gave valuable information regarding the public libraries in Iowa, which we insert:

“Few subjects have elicited more interest or made more progress among our people in Iowa the past two years, and especially the last, than that of public libraries. In this great and good work your Librarian has, as Librarian and as one of the founders and president of the State Library Association, taken an active part, and so watched with much pride the increasing interest of the citizens not only in many of our principal cities, but counties also. Our society secured the passage of a law providing for the organization and support of public libraries in our cities and counties, but this law does not ‘help, aid, or assist,’ save in its moral influence, the Grand Lodge or this Library or its Librarian. We can look, and look only, to the Grand Lodge for the means to keep it abreast with the great libraries of the State and the Masonic libraries of the world. Ours is the first Masonic Library organized, and so in age (and we are only half a century old) the Library outranks all others of its class, as it does in size and importance. This position we are likely to lose, as there are two libraries in this country and one in England having keen eyes upon the large and valuable private library of Brother E. T. Carson, of Cincinnati — with his added to either of them would make the fortunate possessor the owner and guardian of a collection of Masonic books larger and more valuable than that of the Grand Lodge of Iowa.

“The State and the University libraries at Des Moines and Iowa City, either larger than ours, are supported by the State, the former receiving a biennial appropriation of ten thousand dollars or more, and the latter half that amount. Beside these, there are the Historical Society at Iowa City, and the Historical Department at the capital, with its special ‘Iowa Department,’ each receiving State aid. The various, and fast becoming numerous public libraries of our cities — Iowa now has more than eighty towns with over two thousand inhabitants — are mostly support-

ed by voluntary library tax voted by the people, a good criterion of their intelligence, good sense, and progress in home welfare.

"The great Library of the Grand Lodge of Masons of Iowa, numbering more than twenty-five thousand members, styled 'Iowa Masonic Library,' was from its inception by the Grand Secretary, in 1844, to 1892, supported wholly by annual appropriations, varying from \$5 to \$500.

"In the latter year (1892), upon the urgent solicitation of the Librarian, the Finance Committee recommended, and the Grand Lodge unanimously adopted, a regulation providing for its permanent support as follows:

"That eight and one-half ($8\frac{1}{2}$) cents for each and every member returned, as shown by the report of the Committee on Chartered Lodges (instead of an annual appropriation), be set apart for (I) the support of the Library and (II) running expenses of the Library building (practically the office of the Grand Secretary), the same to cover all expenses for —

"First, The purchase of books for the (a) Masonic and (b) Iowa Departments.

"Second. Subscriptions to periodicals — Masonic, historical, etc.; and for —

"Third. Binding of (a) proceedings, (b) periodicals, and (c) books for the library; and

"Fourth. For paying the janitor, fuel, gas-rate, water-tax, and all other ordinary expenses connected with the Library building and the Library, except such improvements and repairs of the building as may be ordered by the Grand Lodge or Trustees of the building." (XV-73)

Brother Cromwell Bowen, now a Past Grand Master, in 1896, as a Committee on Library presented a report from which we deem worthy of quoting the following:

"So much has been written of the Iowa Masonic Library by pens more able than mine, its beauties so frequent-



CASE OF MASONIC MEDALS AND COINS

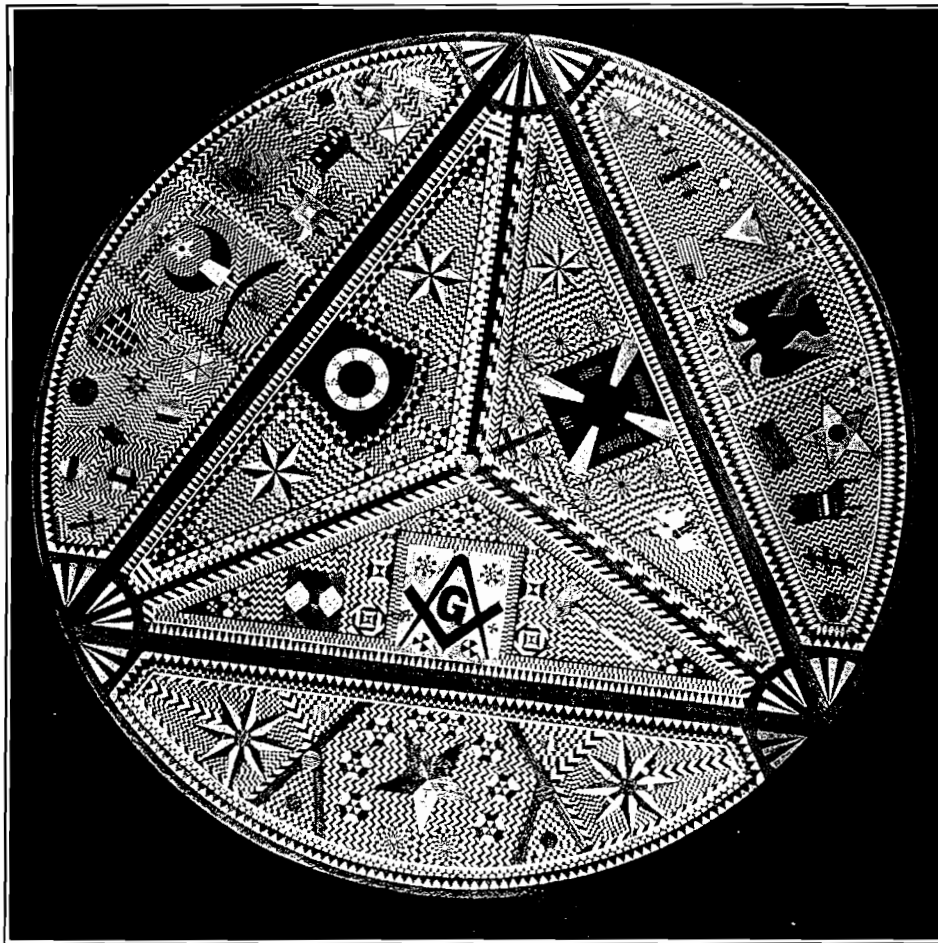


TABLE OF INLAID WOOD

the largest Masonic Library of any Masonic Grand Lodge in the known world. Certainly the modest language used by the Grand Master has in it no suggestion of that kind.

“At the same communication a committee to whom was referred that part of the address of the Grand Master above quoted made a report recommending the adoption of the following resolution:

“‘Resolved, that an appropriation of five dollars be made, to be expended under the direction of the Grand Secretary for procuring such information as he may see proper.’

“Such was the humble beginning of the Grand Lodge Library. With that appropriation the Grand Secretary purchased a copy of the *Trestle-Board*, one of the Masonic melodies by Brother Powers, Past Grand Secretary of the Grand Lodge of Massachusetts, and a copy of the *Book of Masonic Constitutions*, published by the Grand Lodge of Pennsylvania. Thus did these fathers of Masonry in Iowa in those primitive days upon the then frontier of civilization lay the foundation stones upon which has been builded a structure of such magnitude, magnificence, and grandeur not even dreamed of by them.

“Too much credit and praise cannot be bestowed upon those early pioneers in Masonry for the work thus begun. You may think that five dollars, the amount of the first appropriation, was a small thing. You must remember that those were primitive days; that in those days our brothers had not the same means at command, nor were they surrounded with luxuries such as we have at the present. Yet, if the twenty-six thousand five hundred Masons in Iowa today were each to contribute an equal sum for the purchase of books and periodicals which the one hundred and seventy-two Masons of that day contributed, it would bring to our Library over \$750 to be expended in the purchase of books and periodicals, an amount larger

by far than has ever been expended by this Grand Lodge for that purpose in any one year, except the one when the Bower library was purchased.

“In this practical age the first question will be — does it pay?

“While we would not estimate the value of our Masonic Library to the Masons of Iowa by dollars and cents, your committee have undertaken to gather from the reports during the last half century the amount we have expended in the purchase of books and periodicals and in binding the same. While the amount may not be accurate, we are satisfied it does not exceed \$15,000, a sum equal to about sixty cents per capita for each of the affiliated Masons in Iowa today. We believe every dollar of this money has been judiciously expended, and that were the Grand Lodge so inclined it could re-sell the same for more than the original cost. This does not, however, represent the value of our Library. Many valuable contributions have been in the past from year to year added thereto through the generosity of friends, and still the good work goes on.” (XV-155)

In regard to who first suggested the founding of a Masonic Library in Iowa, Brother Parvin said in 1897:

“So far as we know or can learn, the writer of this report was the first individual to conceive or at least consummate the project of founding and building a great Masonic Library, and ultimately housing it in a Library building specifically designed for the purpose. It was not then, nor even since, his thought to create an individual library, but an organic one, that should be, as it is, the sole property of the Grand Lodge and the Craft; it was through the Grand Lodge that he labored, and successfully, commencing with a single volume (the only book he possessed), as the nucleus around which has grown a Library of such magnitude as to command the homage and respect not only of the

Craft at large, but of the intelligent and reading public of the world." (XV-267)

The steady increase and growth of the Library and museum demanded more room for its proper care. This demand resulted in the adoption of the following resolution by the Grand Lodge in 1898:

"Resolved, That the Trustees of the Grand Lodge Library be and are hereby authorized to employ an architect to prepare plans and specifications suitable and proper for an addition to the Library building and present the same to this Grand Lodge at its next annual communication."

The Trustees in their report in 1899 said that as the Grand Lodge had made no appropriation, nor authorized any expenditure of money to pay for the proposed addition to the Library building, the architects were unwilling to submit plans and specifications without some assurance that an addition to the building would be built, and that they be given a chance to bid on the same, and the Trustees recommended that the matter be referred to the incoming Trustees for their consideration.

The Librarian in his report of 1900 again called attention to the lack of space in the Library building, saying:

"With the closing year of the century we present our annual report of the Iowa Masonic Library. It is the sixteenth since the Library was transferred from rented rooms in Iowa City, in 1885, to Cedar Rapids, and into our own Library building, the first and only one ever erected for a Masonic Library. When this beautiful house was completed and occupied the most sanguine of the members said it would be large enough for a hundred years (we said twenty-five years) but time has abundantly proved that we were all wrong, for ten years had not come and gone till every available space was occupied and the attic (fourth story) and the basement (both divisions) fitted up

at considerable expense, and all filled with books, periodicals, and proceedings, and the cry is more urgent for more room." (XVII-55)

Brother Frederick W. Craig read a fine report on Library in 1901 from which we excerpt the following:

"Libraries correctly measure the intelligence of the people. Point to the libraries of the world and you point to the civilization of the world. The civilization of the world is the strength of the world. Civilization is progressive and aggressive. The nations of the greater enlightenment are in our age overturning the world and fast making it unnecessary to say the civilized world, as the world and the civilized world are rapidly becoming synonymous terms. Suppose it were possible to destroy all the libraries in the world, both public and private, what greater calamity could come to man? How utterly impossible to replace the loss.

"The great educating means are the schools, the churches, and the libraries, and yet the first and second would be of little value without the third. Indeed, we can almost say that the library so overshadows and controls the others that it is the one factor. The libraries, with their relations and influences so great and far-reaching, are, as we all well know, advancing, progressing, improving. The public library in our own land is one of the most potent factors in the true life of the people, and at least coördinate with the schools and churches.

"From the earliest dawn of history man has been a sociable being and imbued with social tastes and habits, and ever possessed with a desire for better and nobler things. The very institution of Freemasonry is founded to satisfy these desires, and the rapid strides of our nation in more recent years towards a higher civilization and towards giving the oppressed of the world that freedom and enlightenment which we ourselves enjoy, come in a very considerable measure from the glorious principles incul-

cated by our ancient craft. We teach from mouth to ear, and yet how much more do we teach by our books. That Mason who knows only what he gains from the ritual in the tiled lodge is woefully narrow?" (XVII-321)

After fifty-seven years of faithful and continuous service as Grand Secretary of the Grand Lodge of Iowa as well as Librarian, Brother Theodore Sutton Parvin — beloved by members of the Masonic fraternity everywhere — became very much enfeebled by advancing years, having attained the ripe age of eighty. The Grand Lodge in 1901, most considerately appreciating that his days were numbered, expressed by resolution its preference for Brother Newton R. Parvin to fill the vacancy should one occur. Brother Theodore S. Parvin's death occurred June 28, 1901. In compliance with the expressed wishes of the Grand Lodge, Grand Master Lewis J. Baker immediately appointed Brother Newton R. Parvin as Grand Secretary, a position to which he has been annually elected ever since (1913). He made his first annual report as Librarian in 1902, from which we quote:

"Never before in the history of our State have libraries and library matters demanded and secured so large a share of the people's attention. It is an indication of broadening influences at work and having effect; of thought for other than the material things of life; of a desire for increased advantages — and higher culture for the future men and women of Iowa. These sentiments have been fostered, and their expression fostered by the rich gifts which have made many libraries possible and have permitted others already established to develop along special or general lines. The munificence of Andrew Carnegie has been especially noticeable in Iowa. More than \$600,000 for these homes of books has the prince of enterprise distributed among the cities and towns of Iowa, conditioned upon municipal maintenance at a fixed rate, thereby securing

the benefits of the gifts in perpetuity. This wise policy and the benefactions themselves will be worth far more to the future of Iowa than ten times the like sum otherwise expended.

“Nor have the citizens of Iowa been behind in this new-born interest in public libraries. Equally in proportion to financial ability have our wealthy and public-spirited men shared their fortunes with their fellows, that the children might have before them the harvests of knowledge, and the older ones find rich stores of wisdom yet unlearned. It is especially gratifying to a town when one of its own citizens, who has been fortunate in worldly affairs, thus contributes to the well-being of those with whom he is best acquainted, and at the same time raises for himself a monument more enduring than any that might with sculptor’s skill or founder’s art be placed above his tomb.

“The Library is in constant receipt of circulars, programs, and invitations, which announce these gifts, tell of corner-stone layings, or opening of new libraries. In many cases the donors who have made these libraries possible are members of the fraternity. By these benefactions they not only honor themselves, but prove that the teachings of Masonry are such as to keep them in touch with the nobler and better instincts of humanity. All of us share the just pride in a brother’s philanthropic act.

“But is it not possible that among all the members of the fraternity in Iowa there are those who have pride in our own Library, can see the possibilities of future growth and extension of influence, and who have, at the same time, the wealth to aid in keeping it far in advance of all competitors. In its scope and purpose the Iowa Masonic Library is unique. None other even approaches it. But its growth is limited now, because its space is all occupied. A vigorous plant becomes stunted and weak when its roots are bound in space too narrow for their spread. Your Library is in danger of becoming root bound.” (XVIII-78)

The necessity for more space at the Library building became so apparent that the Grand Lodge took advantage of the opportunity to purchase the valuable lot and brick residence located immediately south and adjoining the Library ground, by the adoption of the following resolution at its annual communication in 1902:

“Resolved, That the Trustees of the Grand Lodge, be and are hereby authorized and directed to purchase for the Grand Lodge of Iowa the building and grounds known as the Hull property, adjacent to the Grand Lodge Library building, extending from alley on Eighth Street to the present ground on First Avenue; provided, the same can be purchased at a cost not to exceed \$15,000, and to pay for the same as follows: Not to exceed one-third in making the purchase, the balance in annual installments as may be arranged for by the Trustees.” (XVIII-196)

At the next annual communication of the Grand Lodge the Trustees reported that they had, in compliance with the instructions, purchased the property adjoining the Library building, which it was hoped would relieve the crowded condition of the Library building for some time to come.
viz:

“In accordance with the instructions to the Trustees, contained in the resolution passed at the last session of the Grand Lodge, whereby the Trustees were ordered and directed to purchase the property adjoining the Grand Lodge Library, and known as the Hull property, at a cost to the Grand Lodge of a sum not to exceed \$15,000, your Trustees held a meeting at Cedar Rapids on the 11th day of June, 1902, and entered into negotiations with Brother J. T. Liddle for the purchase of the property, Mr. Liddle being the agent of the owner. At the meeting an agreement was made whereby the owner, Mrs. S. Louisa Robertson, was to convey to the Board of Trustees, for the Grand Lodge, the property designated and described as follows:

“Lots 1 and 2 in out-lot 3 in the city of Cedar Rapids,

Linn County, Iowa, according to the recorded plat thereof, being one hundred and twenty (120) feet fronting on First Avenue, and one hundred and forty (140) feet in depth on Eighth Street, for the expressed consideration of \$20,000, she (Mrs. Robertson) however to donate to the Grand Lodge the sum of \$5,000 of such consideration and to execute a receipt therefor, which she has accordingly done, and which receipt is as follows:

“ ‘In consideration of my interest in the Iowa Masonic Library, and as a memorial to its founder, T. S. Parvin, who for many years I was proud to number among my friends in Cedar Rapids, I hereby donate the sum of five thousand dollars (\$5,000) as part of the purchase price of twenty thousand dollars (\$20,000) to be paid by the Grand Lodge of Iowa for property until now held by me, and adjoining the said Masonic Library.

“ ‘S. LOUISA ROBERTSON.’

“The Grand Lodge, by the agreement so entered into, was to pay the sum of \$15,000 as follows:

“Five thousand dollars cash in hand on delivery of the deed and receipt for same; \$1,000 each year thereafter for ten years; such payments to be evidenced by ten notes of the Trustees, each for \$1,000 payable every year thereafter until all are paid. The same to bear interest at the rate of six per cent per annum, payable annually. The said notes to be secured by a mortgage upon the property so purchased.

“Mrs. Robertson, the owner of the property, was then living in North Carolina, so that the papers could not be executed at that meeting, and the Trustees adjourned until such time when the deed and receipt could be executed by her and returned for delivery.

“On the 17th day of July the Trustees again met at Cedar Rapids, when the deed of Mrs. Robertson and receipt for \$5,000, together with an abstract of title, were delivered to the Trustees, and the notes and mortgage executed on behalf of the Trustees.

“While the Trustees did not feel that any discretion was left them in the matter of making this purchase, they did however make an investigation as to the value of the property before consummating the purchase, and from the information received believed the property to be of cash value greater than was paid therefor. It was assessed for taxation at that time at the actual value of \$15,000, and as is generally known people are not willing to pay taxes upon inflated valuation.” (XVIII-377)

In continuing the work begun and carried on so successfully by his distinguished father, Brother Newton R. Parvin, the present Librarian, submitted his second annual report, from which we quote:

“Presenting this our second annual report as Grand Librarian (being the fifty-fourth report on Library), we cannot refrain from expressing the pride we feel in the success which has crowned our efforts to make the Library of practical use to our members.

“The principal purpose of the Library is to gather Masonic and kindred works, and such books as relate to secret societies, their work, ritual, and ceremonies. The reference library, while incidental, serves the purpose of making study possible along any desired line. Without this aid the Masonic inquirer would find inquiries made difficult and himself inconvenienced. This department also brings within the reach and influence of the Fraternity the brightest students of the State, and both are benefited by the contact.

“It is a source of pleasure to be able to state that we have loaned books in goodly number to all parts of our State, and in many instances some of our lodges have had several large packages sent them, loaning the books to their members, returning them to this office at the expiration of sixty days, and often asking for the loan of other volumes. In this way a lodge in the remotest part of our State for a small sum (only the express charges) has the same advantages that do those within the county in which the Library

is located. Not only have we loaned many volumes throughout our own State, but several other jurisdictions have written for the loan of books, and these have been forwarded and returned in good season. In some cases we have loaned books at the request of some of the leading and largest libraries of the country, and in these instances have forwarded the package direct to the librarian, who has taken charge of them and has seen that they were properly returned. Thus our Library is doing good missionary work and attracting the attention of Masonic students throughout the entire country. (XVIII-296)

Librarian Parvin in his third annual report in 1904, told of the use to which they had put the new building, known as the Library Annex:

“Early in the fall one of the large rooms in the Library Annex was set apart as a stack room, in which were placed two new large double steel stacks twelve feet in length, capable of holding about twenty-six hundred volumes. In the rear room were also placed several large cases which could be spared from the Library building, increasing the capacity of this room to about forty-two hundred volumes. A large number of the general works and miscellaneous periodicals were taken from the Library until this space was well filled. Several large book cases were taken from the basement and placed in the large parlors of the Annex, and these were filled with general works from the Library, making more space for the Masonic works in the Library hall proper. Desks, filing cases, periodical racks, and tables, which could be easily spared, were taken from the Library and placed in the Annex, and thus the building has been made the repository of a large amount of accumulated matter, much of which had been stored away for some time in the Library. The shelves from which the books were taken in the basement were filled with other volumes which had been stored away, or which had been placed temporarily in the attic or piled up in the basement.

“Thus far the art works (and there are many valuable ones), mostly donated, have not been opened up or displayed, owing to lack of proper cases in which to display the same. A movement is on foot to furnish cases for the rooms set apart for this department in the Annex, and that without expense to the Grand Lodge.” (XIX-72)

Brother Newton R. Parvin, Librarian, in 1905, reported that he had inaugurated a system of card-indexes in the Library, which when completed would prove of great assistance in seeking information upon any subject treated of by the books in the Library.

In 1907, the Trustees of the Grand Lodge reported that the indebtedness incurred several years previously in the purchase of the adjoining property known as the Library Annex had been paid, and the entire Grand Lodge property was free from debt. In 1908 the Grand Lodge Trustees refurnished the Library reception room and the Grand Master's room, and they also procured a full set of steel filing cases for the vaults. The Librarian in 1909 reported a busy year spent in the complete rearrangement of the several departments of the Library, the installation of a complete card-index system, and recommended that to satisfy the demand from lodges for books from the Library, that the Grand Lodge encourage a general use of traveling libraries, and said:

“No thoughtful man can question that it is a supreme concern to provide for our people the best of literature of powers, which inspires and builds up character, and of the literature of knowledge, which informs and builds up prosperity. A limited number can buy or hire their books but experience has proven that unless knowledge is as free as the air or water, it is fearfully handicapped. The Grand Lodge cannot afford to allow even the smallest obstacle to remain between any of its members and the desire for either inspiration or information. The Iowa Masonic Library was designed to meet this need and the Librarian is always

willing to aid all who ask for information or books. That the members of the lodges may receive the most benefit from the Library and more fully realize that it is theirs to use, traveling libraries of Masonic literature are recommended. For the present we would suggest six libraries of twenty volumes each, these to be composed of a 'fixed collection' of books on Masonic subjects, to be carefully selected, and made up of those most helpful. The presence of a traveling library in a lodge will often be an incentive to special study, and to meet this we recommend six more libraries of about fifteen volumes each. These likewise of 'fixed collection' and composed of more advanced works in Masonry.

"Those who desire to continue study still farther will be able to supplement these by books from the Iowa Masonic Library.

"Since the object of the traveling library system is to increase the use of books, the conditions upon which they may be borrowed will be the signed agreement of the Master and Secretary to pay charges of transportation, to circulate the books, and make good unnecessary loss or damage.

"The library remains in one place three months with an opportunity of renewal for another three months. It must be kept in a public place of business in charge of an interested librarian, and no one charged for the use of the books. In this way, with just the expense of transportation, a small library can be sent to any lodge desiring the same.

"This is no new plan, the outcome of which is doubtful, but one that has been found so very successful that many of our States have, in their laws, provided for traveling libraries. You need only to be referred to Minnesota, Wisconsin, and Iowa to see what can be accomplished when the work is once undertaken.

"Without this system the Iowa Masonic Library can-

not successfully meet the demands which are increasing constantly." (XXI-275)

Again in 1910 the Librarian refers to the same subject as follows:

"To place the Grand Lodge Library as far as possible within the reach of the brethren has been our aim.

"We arranged several collections of Masonic works to send to lodges desiring the same, loaning these collections for from three to four months in order that the brethren might have opportunity to exchange the books among themselves and thus have the advantage of reading several volumes if they so desired.

"We placed these collections most frequently in the hands of the Secretary, to whom we sent a list of the books with blanks for keeping trace of the loan of the volumes.

"In order to make these collections, it became necessary to purchase from three to six volumes of many already on our shelves so that we might have enough of the works most frequently called for, and many times every copy of the volume in our Library has been out at the same time.

"We have not yet had cases and cover boxes made especially for this purpose. This will need to be done the coming year, just as soon as we are satisfied that we have about such a collection as will meet general requirements, leaving special volumes to be sent as they may be called for.

"We hope early after the close of the Grand Lodge to issue lists of these traveling libraries or collections and mail to the lodges, that they may make selections so we may file requests in order received and send out the libraries early in the fall.

"There can be no doubt from the many letters received but that the brethren are interested and approve of the plan of the traveling libraries, which in time will have to be increased to supply the demand for the loan of same." (XXII-69)

In 1911 the Grand Librarian reported having fully inaugurated traveling libraries as follows:

“There has been inaugurated the past year the traveling Masonic Library. These are intended more for the smaller towns where the members of our lodges do not have the advantage of a public library. These, we find, have been of just as much service in our larger cities as in the smaller ones. Two classes of fixed groups of volumes in the makeup of which we have been largely guided by our experience in the loan of books among our lodges, selecting a few for general reading, others for reference, and a few for special study, have been put up in a neat case containing from fourteen to twenty-six volumes each, and are nicely boxed and sent out by freight.

“A pamphlet stating how and under what conditions same may be secured has been sent to all lodges, together with a large poster to be hung up in a conspicuous place in the Tyler's room calling attention to the subject. The circular gives a suggestive list of books for Masons to read and contains considerable information upon the subject of a guide to a course of study in Freemasonry. Other cases have been made up containing a selected collection of books to meet the special need of the lodge desiring same. We have also been supplying individuals with books upon special subjects in which they are most interested. This has proven a field capable of indefinite extension, a field which is likely to increase rather than otherwise by the growth of and need of a home library where all members may go for information upon any Masonic topic. We believe that the traveling library will prove the stepping stone to a permanent local lodge library. It is sure to provide good effects. Having thus inaugurated the system we must be in shape to give the brethren of our jurisdiction that which they most want and which will produce the most good among our members.

“We trust those who read this report will feel con-

strained to examine closely the special circular above referred to on traveling Masonic libraries." (XXII-294)

In 1912 the Librarian announced the success of the traveling library inaugurated one year ago, saying:

"Nothing ever inaugurated by the Grand Lodge has met with greater favor from the rank and file of our members than has the traveling Masonic Library. While we might write pages upon this subject, we will only state that the correspondence and records in the office prove that lodge after lodge availed itself of the privilege of having the loan of one of these libraries, frequently sending for an additional collection. Letter after letter has been received showing the appreciation of the members having the use of same.

"So many inquiries have been received asking for information upon various topics that we have contemplated going a little farther, making a clipping bureau in connection with the Library, clipping articles from duplicate copies of magazines, proceedings, and papers received at the Library, classifying and arranging them according to topics, placing all on one subject in an envelope by itself and then loaning these clippings to individuals desiring information upon a given subject, making these envelopes answer the purpose of a volume, in this manner giving information upon almost any Masonic topic desired by individual Masons. The cost will be comparatively small; the benefits and results we believe will warrant us in going to the trouble of preparing these clippings which we believe will prove a benefit to many of our brethren. When a brother has had the use of a book or envelope of clippings upon any topic and prepares a talk upon the subject in which he is interested, every one who listens to the talk is likewise indebted to the Library as much as though he himself had been a borrower.

"Through the traveling libraries twenty-five lodges have been supplied with books. The number of volumes

loaned in this way is 335. So far only seventeen reports have been received, some of them being quite incomplete; they, however, show that even among these there were at least 210 borrowers of books.

"In addition to the regular library work two indexes were prepared during the year in the Library, that of the second volume of the *American Free Mason*, and of the new edition of the statutes of the Grand Commandery of Iowa.

"The Iowa Grand Lodge proceedings have been indexed to date, and the magazines we are cataloging have been brought down to date, and the *Transactions of the Lodge of Research*, of Leicester, England, has been added to the list of those cataloged.

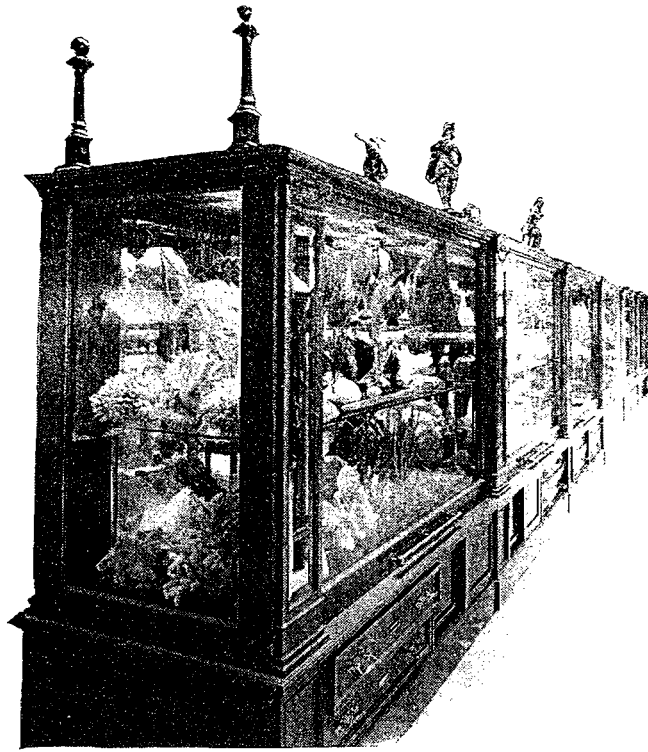
"No record has been kept of the reference work or the people using the books in the Library." (XXIII-95)

With the purchase of the Library Annex the congested condition in the Library was relieved for a time, but the relief was only temporary, and the importance of providing more room was already apparent. In 1912 the Grand Lodge took steps to provide ample room for some years to come by the adoption of the following resolution:

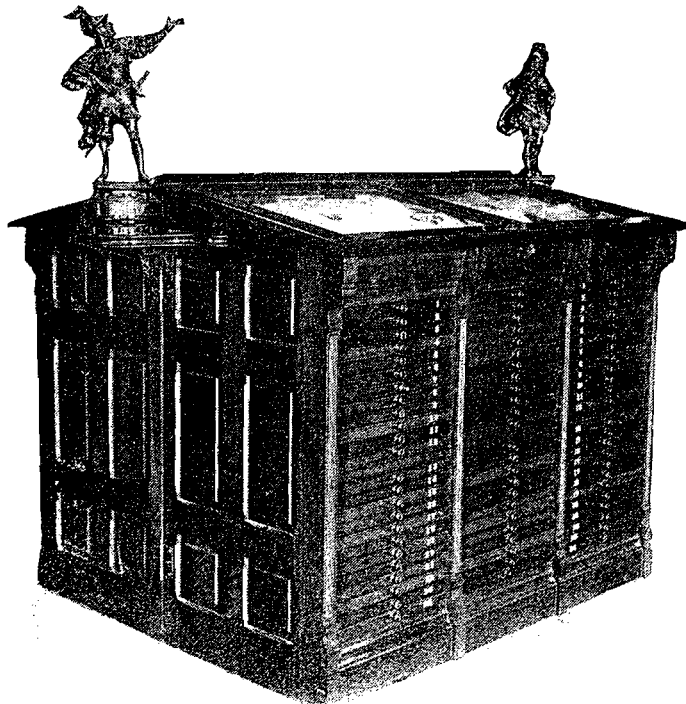
"Resolved, That the Trustees be authorized to have prepared plans and specifications for an addition to the Library building, which shall include a fireproof stack room and a suitable basement plan for a heating plant capable of meeting the needs of both Library buildings in the future, and to submit at the next communication said plans and specifications, together with an estimate of the cost of the same." (XXIII-175)

In 1912 the Trustees made the following report:

"In accordance with the instructions thus given, your Board of Trustees directed the Grand Secretary to request not less than four architects in the State to submit drawings showing elevations and floor plans, together with the perspective drawings of the building for such an addition to the Library. In response thereto the Board of Trustees



FORTY FOOT DISPLAY CASE



AUTOGRAPH CASE

received from John Morrell & Son, of Clinton, and from Mr. Charles A. Dieman, of Cedar Rapids, such drawings, showing the elevation and floor plans, together with a perspective plan of the building and an estimate of the cost of the same. It was found from these estimates that the cost of the construction of such an addition to the Library building would be about \$20,000. The Board of Trustees did not deem it expedient to accept either of the plans submitted and ask for detailed plans and specifications at this time. Either of the plans presented would be ample and sufficient for the needs of the Library, and the cost of the building would be substantially the same if the plans of either were adopted. It was deemed best to submit this estimated cost, which we believe to be correct, to this Grand Lodge, that it may be determined whether the work shall proceed before we incurred the additional expense of detailed plans and specifications.

“By the action of this Grand Body in adopting the resolution above set forth, and by your action taken this day in adopting the report of the Committee on Grand Master’s Address, your Board of Trustees assumed that this Grand Lodge is committed to the immediate construction of this addition, and in this your Board of Trustees heartily concur. However, in order to construct the addition it will be necessary to raise money with which to build. We therefore recommend that the Finance Committee be directed to make an appropriation for this purpose in the sum of \$20,000, or so much thereof as may be necessary; that \$10,000 thereof be available to the Board of Trustees during the present year, as the needs may demand, and the balance of such appropriation be taken out of the receipts of the Grand Lodge for the year 1913. After such appropriation is made, the Trustees will adopt one of the plans presented and proceed with the work, letting the contract, of course, to the lowest and best bidders.” (XXIII-175)

In 1913 the Board of Trustees reported progress in the

erection of the addition that was being built to the Library building:

“At the first meeting held July 12, 1912, the Board took necessary steps to secure plans and specifications for the erection of an addition to the Library building, and for the wiring for electric lights of the buildings now on the property of the Grand Lodge in Cedar Rapids, Iowa, all as directed by this Grand Body at its last annual communication. At this meeting proposed plans for the aforesaid addition to the Library were tentatively submitted by John Morrell & Son, of Clinton, Iowa, and Charles Dieman, of Cedar Rapids, Iowa, architects of recognized ability and standing. Both of these plans were carefully considered by the members of this Board and both were thought to be especially well designed for the purposes under consideration by the Board. However, on account of the nearness of Mr. Charles Dieman to the work and because of the fact that he would thus be able to have daily supervision over the construction of the building, it was finally decided to employ him to draw and complete detailed plans and specifications for the construction of the addition to the Library directed to be built by this Grand Body one year ago. By the terms of Mr. Dieman's employment, he was also to assist in the matter of advertising for bids, and have personal supervision over the installation of all plumbing, electric light wiring, book stacks, and other fixtures used in connection with the building. A contract was afterwards entered into with Mr. Dieman for the work above outlined, his compensation for such services, including superintendence of construction, to be five per cent of the cost of the improvements made. At the meeting of the Board held December 28, 1912, the completed details, plans, and specifications of the architect were approved by this Board and the architect ordered to advertise for bids for the construction of the proposed improvement, which bids were to be opened and passed upon at 2 o'clock P. M. on February 6, 1913. At

a meeting of this Board held on the latter date, several bids were received and read, and the contract for the building of the proposed addition was let to the lowest bidder — Theodore Stark & Co., of Cedar Rapids, Iowa, for the sum of \$19,027. A copy of the contract with the architect, Charles Dieman, blue prints showing the detailed plans for the construction of the work finally adopted, copies of the specifications accompanying such plans, an abstract showing the several offers made by the respective bidders for the work, and a duplicate copy of the contract finally entered into with Theodore Stark & Co. for the construction of the improvements are now in the hands of the Grand Secretary, where the same may be examined by members of this Grand Body. The actual construction work is now being pushed forward by the contractor and, as the members of this Board are informed by the architect, all materials and workmanship furnished are apparently fully up to the standard provided for in the contract. The contract provides that the construction work is to be completed on or before October 1, 1913. The progress that is being made in the work may be noted by an examination of photographs recently taken by the Grand Secretary, which photographs will be found upon Brother Parvin's table where they may be examined by the members of this Grand Lodge." (XXIII-353)

As instructed by the Grand Lodge in 1912, the Board of Trustees had the Library buildings all wired for electric lights, and installed handsome lighting fixtures throughout the buildings.

Since the annual report of the Trustees in 1913, the addition to the Library building has been completed, the steel stacks placed in position, and the work of rearranging and relieving the congested condition of the Library has been largely accomplished. It is expected that this increased capacity of the Library will suffice for many years to come.

We have thus followed the history of the Masonic Library of Iowa, from its small beginning in 1844 of one single book, to the present proud position it occupies among the libraries of this and other countries. We earnestly urge the Masons of Iowa to visit the Masonic Library whenever the opportunity presents. The buildings are admirably situated in the residence portion of the city of Cedar Rapids, but a few blocks from the business section.

The building is entered through large spacious double doors into a handsome hall where you register at the visitors' desk. The rooms upon the right and left are occupied by the offices of the Grand Secretary and Librarian, who will gladly guide you through the buildings. Passing down the hall through large iron doors you will find yourself upon the ground floor of the Masonic Library, where a fine library atmosphere prevails. With uncovered head you gaze upon the scene before you. Shelves upon shelves filled with books surround you upon all sides, all so systematically arranged that any desired book in all that vast array is found at a moment's notice.

The center of the room is filled with handsome glass cases which contain innumerable articles of vertu, that make a fine museum, all of which have been donated by the friends of the Library. Here you will find old Masonic aprons, gavels, certificates, diplomas, badges of all kinds, mineralogical specimens, and curios of every description. Above is a gallery running completely around and forming the second story of the Library: Ascending the stairway you will find cases lining the sides, filled with books, while above these are life-sized portraits of the Past Grand Masters of Iowa. It has been our privilege to enjoy the personal acquaintance of many of these distinguished brethren, many of whom have gone to their long rest. As we gaze upon the faces of the elder Grand Masters who have passed from the knowledge of the present generation, we can appreciate the sterling worth and strength of character which

distinguished them among men, and elevated them to the exalted positions they occupied. It was their labor and rare forethought that laid the foundation of Masonry in Iowa so broad and deep that the institution rests today upon an enduring foundation that is destined to last through ages yet to come.

The Library is divided into departments, where we find the strictly Masonic, as well as semi-Masonic works, and a large number of books written against Masonry. Here may also be found printed proceedings from Masonic bodies throughout the country, as well as the proceedings from other fraternal organizations, rituals, and records of secret societies. Books of ancient philosophy and religion of all peoples and tongues are found in great profusion. In the basement, government documents, reports of the Smithsonian Institution, National Museum, Library of Congress, etc., find their place.

Across the lawn to the south stands the Library Annex, a substantial two-story brick structure that was purchased a few years ago, where has been installed a complete reference library. Here also we find a handsome case containing several hundred volumes of standard poetical works, the gift of Past Grand Master Charles T. Granger, as well as other fine gifts received from other members of the Grand Lodge, and from friends of the Library. The Past Grand Treasurers have furnished the reading room with necessary furniture.

That the Library has secured a firm hold upon the Masonic fraternity of Iowa, is evidenced by the liberality of the Grand Lodge in providing for its every need, and in encouraging its continued growth. It will outlive many generations and continue to exercise a potent influence upon the future of the fraternity, spreading the light of intelligence and Truth into the dark places, dissipating ignorance and superstition and in their place bringing enlightenment and goodwill to all mankind.

Newton Ray Parvin

GRAND SECRETARY OF THE GRAND LODGE OF IOWA

A history of the Grand Lodge of Iowa would not be complete without full mention were made of the long and active service of Brother Newton Ray Parvin as its Grand Secretary and Librarian. Reared amid books and under the influence that ever pervades the atmosphere of a library, intimately associated with his father, Theodore S. Parvin, who was Grand Secretary of the Grand Lodge of Iowa for some fifty-seven years, it was but natural that he should have followed in the footsteps of his distinguished father, and at his death succeed to his position fully equipped to discharge the duties of that high office with marked ability.

Theodore S. Parvin, during his long term of service as Grand Secretary was very fortunate in the selection of his deputies, having had in all those years but three: George S. Hampton, 1844 to 1857, William B. Langridge, from 1857 to 1876, and Newton R. Parvin, from 1876 to 1901. The first was a lawyer, secretary of the Supreme Court of Iowa and of the first Constitutional Convention in 1844. Brother Langridge was a printer and editor, an accomplished scholar. He was succeeded by the subject of this sketch.

Newton Ray Parvin was born at Muscatine, Iowa, July 5, 1851, where he passed his early childhood days. At nine years of age his parents removed to Iowa City, his father having accepted a professorship in the State University. They resided for a time in the old South Hall building which was burned down several years ago. It was during these formative years that the boy acquired an intense love for books and literature which has largely influenced his life and molded his career.

In those years the State University was scarcely more than a normal school; indeed the normal department was

the only one then open, and connected therewith was the "Model School" in which the pupils of the normal department were the teachers of the Iowa City school children. This school was held in the old "Mechanics Academy" erected in 1842, which, when erected, was the first school building in all the Territory. Within its walls the State University of Iowa had its beginning.

In 1861 Newton R. Parvin was a pupil in this "Model School," then under the direction of Mrs. M. A. Gonigal.

In 1864-1867 we find him enrolled as a student in the preparatory department of the University, but the study of the dead languages did not appeal to him very strongly, and about 1866, desiring to learn a trade, he entered the large carriage shops of Culver Brothers in Iowa City. Here he mastered the details of wood-working, and upon completing his apprenticeship he worked as a journeyman in Davenport, in the meanwhile giving much time to the study of art and architecture, until 1872, when he entered the office of the Grand Secretary where he remained as a clerk and deputy until the death of his father, which occurred in 1901.

Brother Parvin was made a Mason in Iowa City Lodge No. 4, May 5, 1874. He was exalted in Iowa City Chapter No. 2, June 18, 1877, and received the Orders of the Temple in Palestine Commandery No. 2, Iowa City, June 28, 1878, and served in all of these bodies as either Secretary or Recorder several terms. Upon his removal to Cedar Rapids he transferred his Chapter and Commandery membership to that city, but still retains his membership in the lodge at Iowa City. In 1896 he was elected and served as Eminent Commander of Apollo Commandery No. 26 at Cedar Rapids.

His father was Grand Recorder of the Grand Encampment, Knights Templar of the United States, for some twelve years, during which time he assisted him in the dis-

charge of the numerous duties of that office, accompanying him in the capacity of his deputy to the triennial conclave at Cleveland, Ohio, in 1877, Chicago in 1880, and St. Louis in 1886.

He received the degrees of the A. and A. Scottish Rite just before the removal of the Library to Cedar Rapids, by order of Albert Pike, Grand Commander, that he might become custodian of important papers relating to this Rite, and received the degree of the K. C. C. H., a prerequisite degree to the reception of the thirty-third and last degree, on October 20, 1886.

For his valuable services to both Ancient Craft and Scottish Rite Masonry he was nominated by the Grand Commander and elected to receive the honorary degree of the thirty-third (Inspector General of the Ancient and Accepted Scottish Rite) at the session of the Supreme Council on October 4, 1890. This honor came to Brother Parvin unsolicited and unknown to his father, who was not present at that session of the Supreme Council. Later, the Supreme Council voted unanimously to bestow this degree as an *honorarium*, and he was crowned by his father (for the Supreme Council) May 17, 1895. With the exception of William Leffingwell, who was long the chief officer of the Grand Consistory of Iowa, Brother Parvin is the only Iowa Mason who has been thus honored by his distinguished brethren of the United States.

Occupying the office of Deputy Grand Secretary and Assistant Librarian to his father for so many years, and from whom he inherited a sincere love for books that are books, and for history that preserves, illustrates, and teaches Masonry and kindred sciences, he became the support of his father, who came to lean upon the son more and more as the infirmities of old age crept upon him, until, during the last few years of the life of Theodore S. Parvin the burdens and responsibilities of his office passed to the shoulders of his

son, who discharged those duties most faithfully. At the annual session of the Grand Lodge in 1901 the brethren fully realized that the days of their beloved and venerable Grand Secretary were numbered, a resolution was adopted expressing their desire that in the event of the death of the father before another communication of the Grand Lodge the son should succeed him.

Theodore S. Parvin died on June 28, 1901, and in compliance with the expressed wish, Grand Master Lewis J. Baker appointed Brother Newton R. Parvin Grand Secretary and Librarian. At the annual session of the Grand Lodge in 1902 he was elected to that office and has been reelected annually ever since.

Brother Parvin was united in marriage to Miss Emma E. Middleton at Iowa City September 19, 1877. Their home life was an ideal one, and was blessed by the advent of three children: two girls, Alma L. (now Mrs. Henry Wenig of South Dakota) and Nellie M. (Barnes), deceased, and a son, Charles M. (now of California).

After seventeen years of wedded happiness the messenger of death called to a higher sphere the loving wife and affectionate mother, on September 3, 1894, leaving him alone to care for the motherless children as best he could. On March 11, 1911, his beloved daughter Nellie, after a most painful illness, passed to the beyond. The remaining children having followed the course of all mankind and having made homes for themselves, he found himself alone in the world, with the love for home still strong within him. He was married to Miss Pansy Glick on April 3, 1913, a most charming lady who for several years had filled an important place among the clerical force at the Library. The Masonic Craft of Iowa were delighted to learn of Brother Parvin's new-found happiness, and rejoiced to know that he had settled down to enjoy life under his own roof-tree, where he and his wife are ever delighted to re-

ceive and entertain their numerous friends and acquaintances.

Since his election to the office of Grand Secretary and Librarian, the Masonic Library has made a very substantial growth and improvement, and today occupies a most prominent position among the public libraries of the country. It was largely through the untiring energy and progressive ideas of Brother Parvin that the valuable Hull property, better known as the Library Annex, was bought and paid for, and to his efforts does the Grand Lodge owe the much needed addition to the Library building that has been but recently completed, occupied, and fully paid for.

For the past fifteen years Brother Parvin has personally issued the *Quarterly Bulletin* which has ever been highly appreciated by the fraternity at large. He also attended to the publication and distribution of the *Theodore S. Parvin Memorial Volume*, the publication and distribution of the two volumes of the *Grand Lodge History*, the third and last volume of which is now in press. He has also issued a large number of miscellaneous papers, addresses, etc., which have attracted much attention to his office. His life is a busy one, devoted to the best interests and welfare of the Library and the Masonic fraternity.

Our Grand Secretary is as well known abroad as at home, he having been elected an honorary member of the Lodge of Research of England, and honorary member of the Acacia Fraternity, likewise of the American Institution of Architects, and of the Veterans' Association of New York, and the state secretary of the Egyptian Exploration Society, as well as honorary member of several state and other associations, and has twice been an associate representative to the conference of Grand Masters held in this country.

Brother Parvin is still in the prime of mature manhood, possessed of unbounded enthusiasm, untiring energy,



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and a most intimate knowledge of the vast contents of that wonderful storehouse which has become so intimately interwoven with his daily life, that he has come to regard its welfare and continued growth in importance to the Masonic fraternity as his life's work. May he long live to give to the Craft of Iowa the benefit of his knowledge and experience.

Unveiling of Tablet at Burlington

Everything in any way associated with the early history of Masonry in Iowa possesses an attraction to every Mason in the jurisdiction, especially when it pertains to the first lodge instituted in the eastern part of the State, upon the banks of the Mississippi River.

Moved by this spirit of reverence for things of the past the following resolution was adopted by the Grand Lodge at its annual communication in 1911:

"Resolved, That the Trustees be authorized to have cast a bronze tablet, on which shall be lettered the following: 'This Tablet marks the site of the first Masonic Hall erected in the Territory of Iowa held under dispensation from the Grand Lodge of Missouri dated November 21, 1840,' above which shall be depicted the old Masonic Hall.

"Resolved, further, That the Finance Committee be instructed to appropriate the sum of \$125 or so much as may be necessary to carry into effect the above resolution."

In 1912, the Grand Lodge Trustees reported that in compliance with the instructions of the Grand Lodge given to the Board one year previously, they had procured a bronze Memorial Tablet to be placed on the building marking the site of the first Masonic Hall in the State of Iowa at Burlington, which was ready for the interesting ceremony of unveiling by the Grand Lodge during its annual communication in 1912, to be held in the city of Burlington.

On Tuesday, June 11, 1912, the Grand Lodge of Iowa,

A. F. and A. M., which was in annual session, formed in grand procession and proceeded to the corner building located upon the site of the first Masonic Hall in Iowa, where a platform had been erected for the Grand officers. The day was perfect, the attendance large. Grand Master Louis Block carried out the impressive programme that had been arranged for the occasion, an address was delivered by Brother William Hutchinson, then Past Senior Grand Warden, now Past Grand Master, the music was furnished by the triple quartette of Mt. Hermon Lodge, of Cedar Rapids, Iowa. During the beautiful ceremony the Tablet was unveiled by the Grand Secretary and Grand Treasurer by order of the Grand Master. Those present were deeply impressed with the significance of the occasion, marking by a handsome tablet the spot where Masonry first made its appearance in the then Territory of Iowa nearly three-quarters of a century ago.

Conclusion

The history of the Grand Lodge of Iowa, A. F. and A. M., for the past seventy years is completed with this volume. Much has been written of the origin of Freemasonry, its antiquity, and its early history. When and where it had its birth may not be known, but the principles upon which it has been erected and rests today have existed from the beginning of the world.

In the words of an eloquent brother: "This Fraternity was old when the soldiers of Cæsar landed on the shores of Britain; old when Alexander carried the civilization of Asia to Europe, it antedated Rome and Athens, the years of Confucius, Buddha, David and Solomon, and who can know but the Grand Master of the long ago may have tested with plumb and level the foundation stones of the pyramids?

"While this continent was yet untrod by the foot of

civilized man, Freemasonry had an existence. When that mighty army, gathered from all parts of civilized Europe, marshalled under princes and kings, started upon its first crusade to the eastward, there marched in its van chivalrous Knights from the Temple to assist in reclaiming the tomb of the Savior from the profane touch of the Saracen.

“The institution has witnessed the rise and fall of many of the once mighty kingdoms of the earth. It has seen nations perish and their memory lost to history. The very marble erected to perpetuate the memory of the illustrious sages and warriors of antiquity has crumbled to dust; the names it sought to rescue from oblivion are forever lost in the shadows. But this Order, despite the ravages of time, has come down to us through a long succession of ages, with its signs and its symbols, its significant ceremonies, its creed of universal brotherhood all unimpaired.”

The Grand Lodge of Iowa was organized in 1844, and for the past seventy years has exercised exclusive jurisdiction over the entire State, spreading the light of Masonry into remote places, organizing lodges, and watching them grow with deep interest. Its pathway has been one of peace and prosperity, the membership has steadily grown in numbers, embracing from the first the best elements of our citizenship, law-abiding, God-loving men of the highest order of intelligence and morality, who have done much towards the building of this great commonwealth. Today there are 521 active lodges with a total membership of 49,550, all interested in the exalted moral teachings of our fraternity.

Founded upon the teachings and practice of the Christian virtues, nothing distinguishes our fraternity more than the practice of charity as understood in its most comprehensive sense: “Not mere alms-giving, or contributing of our substance to relieve the physical wants of a distressed

brother, although that is strictly enjoined and sedulously practiced by all good Masons, but a charity that embraces the whole human family, and while we administer to all needy and destitute persons according to our means, at the same time we palliate and forgive the errors and imperfections of human nature everywhere."

In the words of an eminent brother: "As a teacher of equality, brotherly love, charity, morality, and fundamental religion, the work of Masonry is as broad as humanity, and as deep as the foundation of civilization. It is an institution based on that never failing charity which upholds universal love, a smooth surface in which all men who are sincere and conscientious worshipers of God and unexceptionable in moral deportment, may unite, bless each other, and rejoice in practically realizing the sublime sentiment that

*"God hath made mankind one mighty brotherhood,
Himself their Master and the world His lodge."*